

## AN ISLAMIC ETHNOPEDAGOGICAL REVIEW OF THE CULTURAL TRADITIONS OF SIRONDO-RONDOI

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### Abstract

This study aims to analyze *the Sirondo-Rondoi* culture in the Sendana community in Majene Regency from the perspective of Islamic ethnopedagogy, identifying the values of Islamic education contained in it. This study uses a qualitative type of research with a phenomenological research approach. Data were collected through participatory observations, in-depth interviews, and documentation of intentionally selected traditional leaders, religious leaders, community leaders, cultural actors, and young generations. Data analysis was carried out using Miles, Huberman, and Saldaña's interactive models with the help of NVivo 12 Plus software, while data validity was ensured through triangulation of sources, techniques, and time. The results of the study show that the Sirondo-Rondoi culture is not only a tradition of cooperation, but also a medium to internalize the values of Islamic education, which is reflected in the practices of *tumappa*, *manguma*, and *mappanabe*. NVivo's analysis identified three main categories of Islamic education values, namely the value of worship, morality, and monotheism, with the value of worship as the most dominant category. In addition, this culture plays a role in character building, social empowerment, and cultural preservation through knowledge inheritance, the involvement of the younger generation, and the strengthening of local culture-based economies.

### Keywords

Islamic Ethnopedagogy, Phenomenological Studies, Sirondo-Rondoi Culture, Society.



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## INTRODUCTION

In Sendana, Majene Regency, the social life of the community continues to demonstrate strong collective work practices embedded in everyday economic activities. These practices are manifested across three occupational groups: *tumappa* among blacksmiths, *mangnguma* among farmers, and *mappanabe* among fishermen. Within these three practices, community members do not merely work together to accomplish particular tasks; rather, they share roles and responsibilities, provide mutual assistance, exchange skills, and involve other community members in collective work processes. In *tumappa*, for instance, traditional tool-making skills are transmitted directly through active participation in the work process, whereas in *mangnguma* and *mappanabe*, younger generations are involved so that they can acquire practical skills while directly experiencing the patterns of cooperation practiced by previous generations. The Sendana community expresses the meaning of this collective experience through the concept of *marikkang*, which refers to the perception that difficult work becomes lighter when undertaken collectively, and *atambani gassing*, which denotes an increased sense of enthusiasm and strength arising from the presence and participation of others in collective work. This empirical reality reveals a distinctive feature of the Sendana community: *Sirondo-Rondoi* persists not merely as a form of mutual cooperation but as a living practice embedded in the community's productive activities, providing a social space for interaction, shared responsibility, the intergenerational transmission of skills, and collective social experience.

Observations of these practices further reveal that *Sirondo-Rondoi* is not separated from the religious life of the Sendana community. In the practice of *tumappa*, work activities are suspended on Fridays as a form of respect for the obligation to perform Friday prayers. Before beginning their work, community members customarily pray for ease, safety, and divine blessings, while the successful completion of particular activities is followed by expressions of gratitude through communal meals, collective prayers, and other forms of thanksgiving. The collective work process also embodies mutual assistance, commitment to completing assigned tasks, responsibility for agreed-upon roles, honesty, respect for fellow group members, and opportunities for community members to acquire skills through direct participation. These empirical realities indicate that the issue of *Sirondo-Rondoi* cannot be adequately understood merely in terms of the continuity of a Mandar tradition of mutual cooperation. Accordingly, the phenomenon examined in this study is not simply the existence of *Sirondo-Rondoi* as a form of local culture, but rather the community's *lived*

experiences of engaging in *tumappa*, *mangnguma*, and *mappanabe* as social spaces for the transmission of knowledge, skills, responsibility, solidarity, and Islamic educational values. These empirical realities provide the foundation for a deeper understanding of *Sirondo-Rondoi* from the perspective of Islamic ethnopedagogy.

In addition, academic problems of research also arise when *Sirondo-Rondoi* is placed in the context of cultural heritage and strengthening the character education of the younger generation. On the one hand, the practice of *tumappa*, *mappanabe*, and *mangnguma* contains concrete educational experiences, such as learning to work together, sharing responsibilities, respecting others, maintaining mutual safety, working hard, and building social solidarity. In this process, the younger generation acquires knowledge and skills not through formal learning, but through direct involvement in community activities. On the other hand, changes in life patterns, work modernization, increasing social mobility, technological and digital media developments, and reduced involvement of the younger generation in traditional jobs cause the space for the inheritance of these values to be increasingly limited. This condition creates a gap between the strong pedagogical potential of *Sirondo-Rondoi* and the lack of optimal use of the culture as a source of structured learning. In fact, the ethnopedagogical approach emphasizes the importance of making local cultural experiences a source of contextual learning to strengthen students' character and identity. With this position, *Sirondo-Rondoi* is not only seen as a Mandar cultural heritage that needs to be preserved, but also as a living pedagogy that has the potential to strengthen contextual Islamic character education and is rooted in the life of the local community.

The local culture of the Mandar community constitutes an integral part of the social life of the people of West Sulawesi. It functions not only as a marker of cultural identity but also as an important medium for the intergenerational transmission of social, religious, and educational values. A growing body of research over the past five years has demonstrated the considerable educational potential embedded in various Mandar cultural traditions. Syarif et al. (2023), for instance, found that the tradition of Qur'anic recitation and *khataman al-Qur'an* within the Mandar community integrates cultural customs with religious practices, thereby fulfilling cultural, spiritual, and educational functions. Similarly, Karim (2023) highlighted the potential of *Sayyang Pattu'du* as a cultural medium for fostering moral character. Awaru et al. (2024) further demonstrated that *Sibaliparriq*, particularly within fishing communities, embodies the values of cooperation, shared responsibility, and collective life that are relevant to social studies education. More recently, Canu

et al. (2025) positioned *Sayyang Pa'tuddu* as a medium for the internalization of Islamic values while simultaneously contributing to the preservation of cultural identity. Likewise, Putriwan & Palennari (2025) showed that the values of solidarity, integrity, cooperation, and mutual assistance embedded in *Sibaliparriq* can be transformed into pedagogical resources for enhancing students' collaborative skills. Taken together, these studies demonstrate that Mandar cultural traditions possess substantial potential as culturally grounded resources for religious, social, moral, and character education. They also provide an important foundation for examining Mandar local wisdom through the perspective of Islamic education and ethnopedagogy.

Nevertheless, despite the growing scholarly attention to Mandar local wisdom, an important academic gap remains. Previous studies have predominantly examined Mandar culture in relation to ceremonial and religious traditions, cultural symbols, character formation, social values, and the incorporation of local wisdom into educational contexts (Awaru et al., 2024; Canu et al., 2025; Putriwan & Palennari, 2025; Syarif et al., 2023). These studies demonstrate the educational significance of Mandar cultural traditions; however, relatively limited attention has been devoted to *Sirondo-Rondoi* as a collective work practice embedded in the everyday productive life of the Sendana community, particularly as a naturally occurring pedagogical process through which knowledge, skills, social responsibilities, and cultural values are transmitted across generations.

Field observations conducted in this study reveal that *Sirondo-Rondoi* extends beyond mutual assistance or conventional *gotong royong* and operates through three distinctive forms of collective practice: *tumappa*, which involves cooperation in the production of machetes and other iron tools; *mangnguma*, which refers to reciprocal and rotational cooperation in cultivating rice fields and agricultural land; and *mappanabe*, which involves collective fishing activities using traditional nets. Across these practices, learning occurs through direct participation, role allocation, shared responsibility, collaborative work, the transmission of practical knowledge and skills, and intergenerational interaction between experienced community members and younger participants. Accordingly, the central academic problem addressed in this study concerns the limited scholarly understanding of *Sirondo-Rondoi* as a living, culture-based pedagogical process embedded in the everyday experiences and productive activities of the Sendana community. Examining this dimension is essential for moving beyond an understanding of *Sirondo-Rondoi* merely as a tradition of mutual cooperation toward an interpretation of it as a form of *living pedagogy* rooted in the community's sociocultural experiences

This issue becomes particularly significant when *Sirondo-Rondoi* is examined in relation to Islamic educational values. The collective practices embedded in *Sirondo-Rondoi* generate not only economic and social benefits but also provide a lived social context in which the values of *tawhid* (monotheism), *ibadah* (worship), *akhlaq* (morality), *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), responsibility, justice, hard work, gratitude, and social concern are practiced and transmitted. Therefore, the relationship between *Sirondo-Rondoi* and Islam cannot be adequately explained merely through a normative correspondence between mutual cooperation and *ta'awun*, or between social togetherness and *ukhuwah*. A more fundamental academic question concerns how the people of Sendana experience, interpret, practice, internalize, and transmit Islamic educational values through their direct participation in *Sirondo-Rondoi*.

From this perspective, Islamic ethnopedagogy provides a relevant analytical framework because it enables local culture to be understood not merely as cultural heritage to be preserved, but as a living educational process rooted in lived experience, local knowledge, habituation, role modeling, social participation, and intergenerational interaction (Wabiser, 2026). This perspective extends previous ethnopedagogical studies that have primarily emphasized the integration of local cultural knowledge into formal educational contexts (Yulia et al., 2023). Accordingly, the present study positions *Sirondo-Rondoi* as a form of living Islamic ethnopedagogy, in which Islamic educational values are not simply taught normatively but are experienced, enacted, internalized, and transmitted through the everyday sociocultural practices of the Sendana community.

Based on this gap, the novelty of this research lies in the construction of *Sirondo-Rondoi* as an Islamic ethnopedagogical practice sourced from the life experience of the people of Sendana in Majene Regency. The novelty includes three interrelated dimensions. Substantively, the research focuses on *tumappa*, *mangnguma*, and *mappanabe* as cultural spaces where knowledge, skills, cooperation, responsibility, and religious values are inherited between generations. Conceptually, the research places *Sirondo-Rondoi* in the perspective of Islamic ethnopedagogy by identifying the actualization of the values of monotheism, worship, morals, and Islamic social values in people's lives. Methodologically, a phenomenological approach is used to uncover the meaning of *Sirondo-Rondoi* based on people's life experiences as cultural actors. Thus, this research not only positions *Sirondo-Rondoi* as a Mandar tradition that needs to be preserved, but also offers an understanding of *Sirondo-Rondoi* as a living Islamic ethnopedagogy, which is a process of Islamic education based on local wisdom that lives through experience, work, social interaction, and inheritance of values in the

Sendana community and has the potential to be developed as a source of character education contextual (Fatahuddin et al., 2025).

Based on this description, this study aims to analyze *the Sirondo-Rondoi culture* through an Islamic ethnopedagogical perspective using a phenomenological approach to the Sendana community in Majene Regency. This research is expected to reveal the values of Islamic education contained in *the Sirondo-Rondoi culture*, explain the community's experience in preserving traditions, and formulate its contribution to the preservation of local culture and strengthening character education based on local wisdom. The results of this research are expected not only to contribute to the development of Islamic ethnopedagogical studies but also to provide recommendations for local governments, educational institutions, traditional leaders, and communities in designing strategies for the preservation of local culture that are adaptive to the times without eliminating Islamic values and the cultural identity of the Mandar community.

## METHOD

This study employed a qualitative research design with a phenomenological approach to explore the meanings, values, and lived experiences of the Sendana community in practicing and interpreting *Sirondo-Rondoi* culture. The study was conducted in Sendana Village, Sendana District, Majene Regency, West Sulawesi, Indonesia, with data collected from 15 June to 27 August 2025. Participants were selected through purposive sampling based on their knowledge, experience, social roles, and direct involvement in *Sirondo-Rondoi* practices. They included traditional leaders, religious leaders, community leaders, village officials, members of the younger generation, farmers, fishermen, and cultural practitioners such as blacksmiths (*tumappa*). Participant recruitment and data collection continued until data saturation was reached, defined as the point at which additional data no longer generated substantially new information or themes (Saunders et al., 2018). Primary data were obtained through participant observation and in-depth semi-structured interviews, while secondary data were drawn from relevant documents, archival materials, photographs, videos, books, and scholarly literature. The integration of multiple data sources facilitated triangulation and strengthened the credibility and trustworthiness of the qualitative findings (Birt et al., 2016; Creswell & Poth, 2018).

The interview data were transcribed and analyzed using the interactive qualitative data analysis model, which comprises three interrelated processes: *data condensation*, *data display*, and

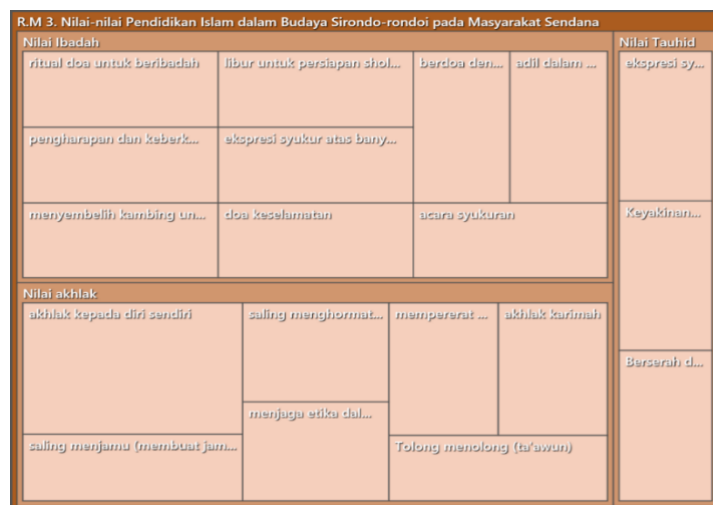
*conclusion drawing/verification* (Miles et al., 2014). The analysis was further supported by systematic coding and thematic categorization to identify recurring patterns, relationships, and themes emerging from the participants' lived experiences. NVivo 12 Plus was used to facilitate data organization, coding, categorization, and the visualization of relationships among the identified themes. To enhance the credibility and trustworthiness of the findings, source, methodological, and time triangulation were employed, complemented by member checking and peer debriefing (Birt et al., 2016; Fusch et al., 2018) Through these procedures, the study sought to uncover the essence of the Sendana community's lived experiences and to identify the Islamic ethnopedagogical values underlying the continuity and transmission of *Sirondo-Rondoi* within the community's social, cultural, religious, and educational life.

## FINDINGS AND DISCUSSION

### Findings

The results of the study show that *the Sirondo-Rondoi* culture in the Sendana community, Majene Regency, is not only a cooperative activity in completing work, but also a cultural system that contains Islamic educational values that are internalized in people's lives. This tradition is manifested through the practice of *tumappa*, *manguma*, and *mappanabe*, which are carried out alternately based on mutual agreement. These three forms of practice not only serve as a collective work mechanism but also as a medium for inheriting social, cultural, and religious values that have been passed down from generation to generation.

Data analysis using NVivo 12 Plus resulted in a visualization of the Hierarchy Graph, which shows that the values of Islamic education in *the Sirondo-Rondoi culture* are divided into three main categories, namely the value of worship, moral value, and the value of monotheism. The three categories are interrelated and form a value system that is the basis of the community in carrying out *the Sirondo-Rondoi culture*. Based on this visualization, the value of worship is the most dominant category compared to moral values and monotheistic values.



**Figure 1.** Hierarchy Graph of Islamic Education Values in *Sirondo-Rondoi* Culture

Figure 1 presents a hierarchical chart of Islamic educational values embedded in the *Sirondo-Rondoi* culture of the Sendana community, which is classified into three main categories: worship, morality (akhlaq), and monotheistic beliefs (tawhid). The difference in the size of each unit indicates the variation in the proportion of categories and subcategories identified in the study data. This visualization shows that the value of worship is relatively dominant and includes several dimensions, including prayer, hope for divine blessings, salvation, gratitude, and the practice of gratitude, and the organization of work activities that are consistent with the fulfillment of religious obligations. The moral values (akhlaq) reflected in the hierarchical chart are reflected in the various forms of social behavior manifested during the practice of *Sirondo-Rondoi*, including mutual aid, cooperation, responsibility, commitment to accomplishing assigned tasks, and respectful treatment of others. These findings also demonstrate a strong collective dimension, where each community member participates according to their respective roles in completing tasks together. Meanwhile, the value of monotheism is reflected in the community's belief in God, their dependence on divine blessings and protection, and their understanding of work as an integral part of devotion and devotion to God.

The study's findings show that the value of worship is the most prominent dimension in the *Sirondo-Rondoi* culture. This is shown by the many themes that emerge from the results of the data encoding, such as the ritual of prayer before work, the prayer of salvation, the hope of blessings, respect for the time of prayer, and the exercise of thanksgiving after the work is done. For the people

of Sendana, work is not only an economic activity, but also a form of devotion to Allah SWT, which must begin with good intentions, prayers, and be carried out in accordance with religious guidance.

One form of application of worship values can be seen in the community's respect for Friday. The results of an interview with "MT", one of the leaders of the Ratte Sendana community and also the Imam of Ratte Sendana Hamlet, show that *the tumappa* activity is not carried out on Friday as a form of respect for the obligation of Friday prayers. People choose to stop work activities in order to prepare for worship, cleanse themselves, and increase prayer. This understanding is in line with the commands of the Qur'an. Al-Jumu'ah (62): 9, which affirms the obligation to leave work when the call to Friday prayers has been announced:

The next finding is related to moral values that are reflected in the entire process of implementing *Sirondo-Rondoi*. Moral values are manifested through mutual help, responsibility, trust, hard work, honesty, maintaining good manners, and respecting fellow group members. The informant in this case, "M," a farmer, stated that any member who committed to helping would complete his work in earnest without leaving his duties before the work was completed. This kind of work ethic reflects the moral integrity that is an essential part of Islamic morality. *Sirondo-Rondoi* also teaches *husn al-khuluq* (good morals), such as taking care of the mouth, working without complaining, and making sure not to offend others. This attitude has become a social norm upheld by the people of Sendana.

The value of trust is also seen in the commitment of the community to carrying out its duties responsibly. During *Sirondo-Rondoi* activities, each member has a role that must be carried out according to mutual agreement. No tendency was found to reduce workload or avoid responsibility. Instead, all members work with full seriousness as a form of respect for the trust placed by the group. These findings suggest that *the Sirondo-Rondoi culture* serves as a medium to shape the character of the community through noble moral habituation.

The research also found that *the Sirondo-Rondoi culture* has a social empowerment function. In practice, communities provide opportunities for members who do not have a permanent job to engage in co-working activities. Through this mechanism, new members get the opportunity to learn skills, gain work experience, and earn income. Thus, *Sirondo-Rondoi* not only builds social solidarity but also improves the welfare of the community through the principles of mutual help and mutual empowerment.

The third category found is the value of monotheism. This value is reflected in the community's belief that all work activities are under the authority of Allah SWT. Before starting work, the community always prays for smoothness, safety, and blessings. After the work was completed, they returned to thank Allah for the results achieved. This realization shows that society views the success of work not only on the basis of human ability, but also through God's help and will.

The results of this study also show that the orientation of monotheism is not only manifested through prayer, but also through the intention to work as worship. Every activity in *the Sirondo-Rondoi* culture is seen as part of the service to Allah as long as it is done honestly, fairly, responsibly, and does not violate religious provisions. Therefore, the relationship between local culture and Islamic values in the Sendana community is not separate, but rather reinforces each other in daily life.

In addition to identifying the values of Islamic education, this study also found various forms of preservation of *Sirondo-Rondoi* culture that are still carried out by the people of Sendana. One form of preservation is to teach new members work techniques. In *the practice of tumappa*, the skill of making traditional tools is inherited directly through the learning process so that cultural knowledge continues from generation to generation.

The research also found that the community still maintains the production of *pasaqtippo*, which is a traditional utensil used by the groom in the Mandar culture. The production of *pasaqtippo* is a form of cultural preservation because this object is still used in traditional ceremonies and has an important symbolic value for the community. The sustainability of *pasaqtippo* production shows that *tumappa* work is not only economically valuable, but also has a strong cultural function in the life of the Mandar people.

The preservation of *Sirondo-Rondoi* culture is also carried out by involving many people, especially the younger generation, in every implementation of *mappanabe* and *manguma* activities. Children and adolescents are invited to participate in activities during the holidays so that they become familiar with work techniques, understand the value of cooperation, and have hands-on experience in these cultural practices. Through the involvement of the younger generation, the regeneration process takes place naturally so that *the Sirondo-Rondoi* culture remains alive in the midst of social changes in society.

Overall, the results of the study show that *the Sirondo-Rondoi culture* still has a strong presence in the lives of the people of Sendana Majene Regency because it is supported by the heritage of knowledge, the involvement of the younger generation, the strengthening of traditional economic networks, and the internalization of Islamic educational values. This culture not only serves as a mechanism of social cooperation but also as a medium of character education that instills the values of worship, morals, and monotheism in a contextual manner. Thus, *Sirondo-Rondoi* is a form of local wisdom that makes an important contribution to the development of Islamic ethnopedagogy as well as a model of cultural preservation based on religious values in the Mandar community.

## Discussion

The findings demonstrate that *Sirondo-Rondoi* within the Sendana community of Majene Regency functions not merely as a traditional system of collective cooperation but also as a living cultural medium through which Islamic educational values are practiced, internalized, and transmitted across generations. This finding illustrates that local cultural practices and Islamic teachings are not separate domains; rather, they interact dynamically in shaping the community's moral and social conduct. From an ethnopedagogical perspective, such cultural practices constitute educational resources through which local knowledge, values, and collective experiences contribute to character formation (Sholeh et al., 2025; Susilaningtias & Falaq, 2021). Recent studies similarly demonstrate that ethnopedagogy can transform local cultural values into meaningful and contextual educational resources while simultaneously preserving cultural identity (Faidah et al., 2025; Tambunan, 2025). Thus, *Sirondo-Rondoi* can be understood as a form of living Islamic ethnopedagogy, in which Islamic values are learned not only through formal instruction but also through participation, habituation, and everyday sociocultural experience.

The prominence of worship values (*'ibadah*) within *Sirondo-Rondoi* indicates that the Sendana community perceives work not merely as an economic activity but also as a religiously meaningful practice oriented toward devotion to Allah. In this cultural context, productive activities acquire spiritual significance when performed with sincere intentions, initiated with prayer, and conducted in accordance with Islamic ethical principles. This understanding reflects the Islamic conception of work as a form of *'ibadah* when it is oriented toward divine purpose and accompanied by ethical conduct (Asbar, 2022; Ningsih & Irkhani, 2025; Suhendra et al., 2025). Recent studies similarly emphasize that Islamic work ethics integrate spiritual orientation, moral responsibility, and productive activity, thereby connecting everyday work with devotion to Allah (Ikhwan et al., 2025;

Pratiwi et al., 2025). Accordingly, *Sirondo-Rondoi* represents a form of lived Islamic pedagogy in which the value of *'ibadah* is internalized through habituation, collective work, and direct participation in the everyday sociocultural life of the Sendana community.

Findings concerning the observance of *Friday prayer (Salat al-Jumu'ah)* demonstrate how religious commitments shape the organization of collective work within the Sendana community. The suspension of *tumappa* activities on Fridays reflects the community's prioritization of religious obligations over productive activities and illustrates how Islamic values are embedded in everyday cultural practices. This practice resonates with the Qur'anic injunction in Surah Al-Jumu'ah [62]:9, which instructs believers, upon being called to Friday prayer, to hasten to the remembrance of Allah and leave their trade. Recent scholarship similarly emphasizes the centrality of Friday prayer in Muslim communal life and the prioritization of the remembrance of Allah over economic activities at the prescribed time (Abdullah, 2006; Muhaimin, 2020)

In the context of *Sirondo-Rondoi*, however, the community's practice of suspending *tumappa* throughout Friday represents a locally situated expression of religious observance that extends beyond the minimum textual injunction. This finding suggests that *Sirondo-Rondoi* has developed through a dynamic interaction between local cultural practices and Islamic norms, in which collective work is organized in ways that accommodate and reinforce religious commitments. From an ethnopedagogical perspective, such practices also constitute a form of lived religious education, as Islamic values are transmitted not merely through verbal instruction but through habituation, communal practice, and intergenerational example (Rahman et al., 2025). Thus, the continuity of *Sirondo-Rondoi* illustrates how local cultural traditions may remain socially meaningful by negotiating their practices with the religious values embraced by the community (Martanti, 2024).

The practice of praying before work and expressing gratitude upon its completion demonstrates the strong religious orientation embedded in the collective activities of the Sendana community. Within *Sirondo-Rondoi*, gratitude is not merely a cultural expression of successful work but also represents *shukr*, or acknowledgment of Allah's blessings (Arikhah et al., 2022; Khalil, 2015). From the perspective of Islamic education, the habituation of prayer and gratitude contributes to the formation of religious and spiritual character by connecting everyday social practices with devotion to Allah (Ibadullah et al., 2025; Saparuddin et al., 2025) Thus, *Sirondo-Rondoi* functions not only as a cultural mechanism for strengthening social solidarity but also as a living educational practice

through which spiritual awareness and gratitude to Allah are internalized in everyday community life.

The NVivo 12 Plus hierarchy chart indicates that worship-related values constitute the most prominent theme identified across the research data, highlighting the centrality of the religious dimension within *Sirondo-Rondoi*. Rather than suggesting that economic considerations are absent, this thematic prominence demonstrates that collective work is consistently interpreted and practiced within a religious framework. This finding supports the broader anthropological understanding that cultural practices are shaped by value systems that guide how individuals interpret and organize their social actions (Koentjaraningrat, 2009). Recent ethnopedagogical research likewise demonstrates that local cultural values can function as normative and educational frameworks for shaping social behavior and character (Ansori et al., 2025). In the context of *Sirondo-Rondoi*, therefore, Islamic values appear to provide a central normative foundation through which collective work, social responsibility, and community relationships acquire religious meaning.

In addition to worship values, the findings reveal that moral values (*akhlaq*) constitute an important dimension in sustaining *Sirondo-Rondoi*. These values are manifested in mutual assistance (*ta'awun*), responsibility, trustworthiness, hard work, honesty, and respect for fellow community members. Such practices demonstrate that *akhlaq* within *Sirondo-Rondoi* is not merely understood as a normative principle but is enacted through everyday social interactions and collective responsibilities. This finding is consistent with recent studies emphasizing honesty, responsibility, mutual assistance, integrity, and social responsibility as essential dimensions of Islamic moral and character education (Fahrurrozi et al., 2025; Sarwadi & Raihan, 2025). It also reflects the Prophetic teaching that the cultivation and perfection of noble character (*akhlaq al-karimah*) constitutes a fundamental orientation of Islamic education (Primarni et al., 2025). Thus, *Sirondo-Rondoi* can be understood as a living context for moral education, in which Islamic ethical values are internalized through habituation, social participation, and collective work.

The value of *trustworthiness* (*amanah*) demonstrated by community members in fulfilling their assigned roles indicates that *Sirondo-Rondoi* functions as a form of experience-based character education. Each participant is expected to carry out agreed responsibilities consistently, thereby transforming *amanah* from an abstract moral principle into a value practiced through collective work. This finding supports the view that character is developed not merely through verbal instruction but through habituation, role modeling, direct experience, and repeated moral practice

in everyday life (Lickona, 1992; Saparuddin et al., 2025). Recent studies similarly emphasize that responsibility, honesty, and trustworthiness are more effectively internalized when learners are provided with opportunities to experience and practice these values in meaningful social contexts (Hidayat, 2025; Safaqui & Kusuma, 2025). Thus, *Sirondo-Rondoi* can be understood as a living social learning space in which *amanah* and responsibility are cultivated through direct participation and shared community experience.

Moral values are also reflected in the community's practices of maintaining respectful speech, avoiding interpersonal conflict, working without excessive complaint, and showing respect toward fellow group members. These patterns of interaction indicate that *Sirondo-Rondoi* functions not only as a mechanism of collective work but also as a cultural framework for cultivating harmonious social relationships. From a sociological perspective, social solidarity is sustained through shared values, collective norms, and habitual practices that regulate social interaction (Durkheim, 2018). Recent studies similarly demonstrate that local wisdom can strengthen social cohesion, mutual respect, and peaceful coexistence by providing culturally embedded norms for community interaction (Arsal et al., 2023; Hadiwibowo et al., 2025). In the Sendana community, these local norms are further reinforced by Islamic values, suggesting that solidarity within *Sirondo-Rondoi* encompasses not only a social dimension but also a religious and moral dimension.

The findings further indicate that *Sirondo-Rondoi* functions as a community-based empowerment mechanism. The involvement of community members without permanent employment provides opportunities to acquire practical skills, gain work experience, participate in productive activities, and generate income. Thus, *Sirondo-Rondoi* extends beyond its social and cultural functions by creating livelihood opportunities that may contribute to community well-being. This finding can be understood through the concept of social capital, in which trust, reciprocal relationships, social networks, and collective cooperation constitute important resources for facilitating collective action and community development (Putnam, 2000). Recent studies in Indonesia similarly demonstrate that social capital and local wisdom can strengthen community empowerment and socioeconomic resilience through trust, networks, participation, and collective action (Auliah et al., 2022; Kamal et al., 2025; Putri et al., 2025). Accordingly, *Sirondo-Rondoi* represents not only a form of cultural cooperation but also a locally embedded social capital mechanism through which community members develop skills, access economic opportunities, and strengthen collective capacity.

The findings related to *tawhid* demonstrate that the Sendana community attributes the outcomes of collective work not solely to human effort but ultimately to the will of Allah. This awareness is manifested through prayer before work, *tawakkul* (reliance on Allah) throughout the working process, and *shukr* (gratitude) upon its completion. From the perspective of Islamic education, *tawhid* constitutes a fundamental worldview that shapes both the human relationship with Allah and ethical conduct in everyday life (Muhaimin, 2020; Sulaiman, 2021). Recent scholarship similarly highlights the interconnectedness of *tawhid*, *tawakkul*, prayer, and gratitude in shaping Islamic spirituality and human action (Ayob et al., 2025; Firdaus et al., 2025). Accordingly, the *tawhidic* values embedded in *Sirondo-Rondoi* illustrate the integration of theological belief and lived cultural practice, through which religious consciousness is expressed and internalized in the everyday collective activities of the Sendana community.

## CONCLUSION

Based on the results of the research, it can be concluded that *the Sirondo-Rondoi* culture in the people of Sendana Majene Regency is a form of local wisdom that not only functions as a mechanism of cooperation (*gotong royong*), but also as a means to internalize the values of Islamic education in people's lives. These values include the value of worship, moral value, and the value of monotheism, with the value of worship as the most dominant dimension based on the results of the analysis using NVivo 12 Plus. The value of worship is reflected in the habit of praying before work, respecting the implementation of Friday prayers, and the implementation of gratitude as a form of gratitude to Allah SWT. Meanwhile, moral values are manifested in the attitude of mutual help, trust, responsibility, hard work, honesty, and respect for others, while the value of monotheism is reflected in the belief that all work activities are part of worship and that their success depends on God's will. These findings suggest that *the Sirondo-Rondoi culture* is a means of character education that integrates Islamic values into the social practices of the community in a contextual manner.

In addition to containing Islamic educational values, *the Sirondo-Rondoi culture* has also proven to have an important role in maintaining the sustainability of local culture through the process of inheriting knowledge, involving the younger generation, strengthening traditional economic networks, and preserving cultural products typical of the Mandar people, such as *pasaqtippo*. The learning process carried out through hands-on practice (learning through practice) allows for cultural regeneration and the inculcation of religious, social, and cultural values to the

next generation. Thus, *Sirondo-Rondoi* not only contributes to strengthening social solidarity and community welfare but also becomes a model of Islamic ethnopedagogy that shows that local wisdom can function as a medium of character education, cultural preservation, and the strengthening of Islamic identity that is relevant to the dynamics of social change in society.

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