



REVITALIZING TRADITIONAL KNOWLEDGE OF RICE MANTRAS AS AN ECOPEdagogICAL MEDIUM IN PRIMARY SCHOOL EDUCATION

Supriadi¹⁾, Solihin Mattalatta²⁾, Andi Firmansyah³⁾, Aceng Ruhendi Saifullah⁴⁾,
Yasir Mubarak⁵⁾, Amar Sani⁶⁾

^{1,2}Universitas Pendidikan Indonesia

^{1,2,3,6}Sekolah Tinggi Ilmu Ekonomi Amkop Makassar

⁵Universitas Pamulang

E-mail: daengrhopu259@gmail.com

Submit: 29 Juli 2025, Revision: 14 Agustus 2025, Approve: 30 Desember 2025

Abstract

This study examines the *Makassarese* rice mantras (*doangang padi*) as a culturally embedded learning resource for primary education within an ecopedagogical framework. The research was conducted in Lantang Village, Polongbengkeng Utara District, Takalar Regency, South Sulawesi, focusing on the integration of traditional ecological knowledge into school learning. Using a qualitative descriptive approach, data were collected through direct field observation, in-depth interviews with two customary leaders and seven community members aged 48 - 72 years who are proficient in *jammang riolo* (traditional Makassar language), and documentation of local manuscripts. This process aimed to interpret the mantras accurately from Makassarese into Indonesian and validate their meaning. School observations were also carried out to assess the readiness of teachers and the needs of students in implementing local knowledge-based materials. Data were analyzed using an ecopedagogical perspective, identifying ecological, spiritual, and social values that could be conserved as educational content. The findings reveal that the rice mantras contain explicit messages on planting cycles, water conservation, biodiversity, gratitude, cooperation, and responsibility. These values were applied in the classroom through mini rice-planting projects, visual storytelling, and local vocabulary booklets. Such integration enhanced students' moral knowing dimensions perspective-taking, moral reasoning, decision-making, and self-knowledge while reinforcing cultural identity, ecological awareness, and collaborative spirit. The study concludes that tradition-based teaching offers a strategic, contextually relevant model for character-oriented and environmentally conscious primary education.

Keywords: ecopedagogy, Makassar rice mantras, primary education, character values, traditional knowledge

Quotation: Supriadi, et.al. (2025). Revitalizing Traditional Knowledge of Rice Mantras as an Ecopedagogical Medium in Primary School Education. *JMIE: Journal of Madrasah Ibtidaiyah Education*, 9(2), 2025, 293-308. [jmie.v9i2.796](http://dx.doi.org/10.32934/jmie.v9i2.796).

Permalink/DOI: <http://dx.doi.org/10.32934/jmie.v9i2.796>

INTRODUCTION

Indonesia is a nation rich in local knowledge, passed down through generations via language, traditional texts, and community cultural practices. Across various regions, this heritage is manifested in the form of rituals, customary ceremonies, and belief systems that reflect a harmonious relationship between humans, nature, and the Divine. Examples include the *Seba ritual* of the Baduy people in Banten; *Seren Taun* in the Ciptagelar community of Sukabumi; *Cingconong* in Kuningan; the Subak system in Bali; *Ammatoa* in Bulukumba; *Ma'nene'* among the Toraja people; *Ma'rimpa Salo* in Sinjai; and rituals such as *A'rate*, *A'lamang*, *Appaddekeko*, *Akkaleo Dodoro'*, and *Tammu Taun Gaukang Karaeng Galesong* in Takalar, South Sulawesi. Countless other ceremonies, customs, and expressions of ethnic identity are found throughout Indonesia's many islands. This diversity demonstrates that Indonesia possesses a vast repository of traditional knowledge that remains alive and is carefully preserved by certain indigenous communities.

The urgency of incorporating local knowledge in each region plays a vital role in shaping students' character. This premise aligns with the findings of (Rahmatih et al., 2020) who state that local wisdom 'contains values that can be reflected in science education, such as the *Awik-awik*, a traditional code of conduct from the Sasak ethnic group'. Various elements of traditional knowledge ranging from folklore to traditional games can be meaningfully integrated into education (Hasugian et al., 2024) for instance, emphasize that traditional games support the transmission of local knowledge through learning activities and curriculum synchronization. Other studies related to local wisdom (in the forms of language, art, culture, and regional ethnic identity) include (Ahmad et al., 2021) who explore traditional culinary knowledge; (Annisa et al., 2025) who examine the role of cultural literacy through Brain Gym as an innovative learning approach; (Syah & Agus 2022) who present ecopedagogy as a model for building environmental awareness. The development of teaching materials based on local wisdom has been shown to improve students' knowledge acquisition (Maulina et al., 2018). Moreover, (Brinje et al., 2025); (Haerunnisa et al., 2020); (B. Dole et al., 2020); (Asmah et al., 2022); (Fahrozy, F. P. N. et al., 2022); (Rahmiati, 2024); (Irpan et al., 2024); (Hakimah et al., 2024); (Izzah Muyassaroh, Amiroh, Maryadi, 2016) demonstrate the application of local content in primary education. These studies contribute to the development of learning materials, curriculum enhancement, teacher training, student interest cultivation, and the promotion of regional cultural excellence. Additionally, various digital tools have supported this movement by enhancing students' intelligence, environmental sensitivity, and appreciation for Indonesia's rich cultural and traditional heritage

One significant yet underexplored form of local knowledge in primary education is the use of paddy mantras as instructional material sacred utterances employed in the agricultural practices of agrarian communities. In South Sulawesi, particularly among the Makassar people, these mantras are not merely spiritual expressions; they also embody ecological, social, and

cultural values that have been transmitted across generations through *lontarak* texts and ritual practices. These values reflect an ecological intelligence shaped by the long standing interaction between humans, nature, and their living environment.

However, these values have not been fully integrated into formal education, especially at the primary school (PS) level. In this context, ecopedagogy an educational approach that interconnects ecological, cultural, and social dimensions offers a strategic framework for revitalizing local knowledge as a contextual and transformative learning resource. Primary schools, as the foundation for character formation, need materials that not only convey cognitive knowledge but also cultivate environmental awareness, cultural identity, and spiritual grounding.

Several studies have examined paddy mantras from various perspectives. Saharuddin (2021) investigated “Rituals of Local Rice Domestication in Sasak-Lombok Culture” and found that rice domestication traditions merge traditional knowledge with Sufi religious teachings, as reflected in planting mantras and the concept of *pare anak inoq* (orphan rice) as an expression of reverence to God and nature conservation. Suardi and Ulul Huda (2023), in “Mantra as Local Wisdom in the Ritual of Bonokeling Community,” demonstrated that mantras, as a form of oral poetry, bind the community’s spiritual and ritual objectives. Derri Ris Riana et al. (2024) explored “The Besoyong Mantra in Ngumo Activity of The Paser Indigenous People,” revealing its role as a medium of ancestral communication now endangered by digital-era social change. Meanwhile, Gaduh and Agung (2024) in “Ngurit: Ritual Awal dalam Tradisi Pertanian Bali” emphasized the need to preserve spiritual and ecological values amid modern challenges for environmental and intergenerational sustainability.

These studies share a focus on paddy mantras as cultural heritage. Yet, the present study differs in its *formal object*, particularly in its primary data source (*doangang*), research location, and intended contribution. Previous works have centered on conservation as part of safeguarding cultural heritage. This study, however, goes beyond conservation to revitalization integrating paddy mantras and their embedded values into local content for primary education. The values include love of culture, respect for ancestral works, reverence for nature and all living beings, farmers’ environmental stewardship, and devotion to God. By embedding these values in classroom learning, students can see school not only as a place for academic knowledge but also as a space for character formation, drawing inspiration from farmers in caring for and sustaining the natural world.

To date, no systematic study has explored paddy mantras as a teaching medium in primary schools especially one that jointly addresses their ecological and spiritual dimensions. This gap is particularly striking in the context of the Makassarese agrarian tradition, where paddy mantras encapsulate both empirical ecological knowledge and spiritual ethics. Furthermore, no

existing work has developed an ecopedagogy based integration model for utilizing agrarian oral traditions as instructional resources in *madrasah ibtidaiyah* (Islamic primary schools).

This study addresses these gaps by offering a framework for developing teaching materials that combine ecological, spiritual, and pedagogical aspects of paddy mantras, thereby contributing a novel approach to character-based, culturally grounded, and environmentally conscious primary education. The central research question is: How can the ecological and spiritual values embedded in Makassarese paddy mantras be integrated into primary education to support ecopedagogy and character formation?

METHODS

This study employed a qualitative research approach using an ecolinguistics design integrated with an ecopedagogical perspective. The research was designed to explore rice mantras as a form of traditional ecological knowledge embedded in Makassar agrarian culture and to examine their potential transformation into ecopedagogical learning media for primary school education. Qualitative ecolinguistics was selected to allow an in-depth interpretation of ritual language within its cultural and social context, while ecopedagogy provided a pedagogical lens to connect linguistic findings with environmental education and values formation at the elementary level.

The research was conducted in Lantang Village, Takalar Regency, South Sulawesi, an area where rice rituals and mantra traditions are still actively practiced. This location was purposively selected due to the continuity of indigenous agrarian rituals and the presence of primary schools implementing local content curricula. In addition to community-based observations, classroom observations were carried out in selected elementary schools to identify opportunities for integrating rice mantra values into learning activities. The research participants consisted of senior farmers who continue to recite rice mantras during agricultural rituals, indigenous leaders with authoritative knowledge of ritual meanings and cultural symbolism, and elementary school teachers responsible for local content and environmental education. These participants were selected purposively to ensure data richness and relevance to both cultural and educational dimensions of the study.

Data collection was carried out through several interconnected stages. First, participant observation was conducted during rice ritual practices to document the situational use of mantras, ritual sequences, and symbolic actions. Second, semi-structured in-depth interviews were conducted with twelve key informants to explore interpretations of mantra meanings, their moral and ecological values, and their relevance to contemporary life and education. Third, audio-visual recordings were used to capture the oral performance of mantras and ritual contexts, ensuring accuracy in transcription and analysis. Fourth, document studies were

conducted on written mantra texts found in lontarak manuscripts and farmers' personal records to support triangulation between oral and written data sources.

The collected data were analyzed through a systematic and sequential process. Mantra texts were first transcribed and translated from Makassarese into Indonesian to ensure linguistic clarity. Subsequently, a Barthesian semiotic analysis was applied to reveal layers of meaning and myth embedded in the ritual language. This was followed by an ecolinguistic analysis based on Bang and Døør's framework to identify the biologics, sociologics, and ideologics dimensions reflected in the mantras. Finally, a thematic analysis was conducted to categorize ecological, moral, and pedagogical values that could be transformed into ecopedagogical learning content for primary education.

To support data organization and pedagogical output, the FLEX application was utilized to input, manage, and classify rice-related vocabulary and mantra texts into a mini-dictionary format, complete with semantic explanations and cultural contexts. This digital tool facilitated the systematic organization of linguistic data and supported the transformation of traditional knowledge into educational resources. Data validity was ensured through methodological triangulation, including source, technique, and time triangulation, as well as member checking with key informants and peer discussions to enhance interpretive credibility (Denzin & Lincoln, 2011).

RESULTS AND DISCUSSION

Transcription and Translation of Rice Mantra Texts

The initial process yielded field research findings in the form of rice mantra texts transcribed from the Makassar language and translated into Indonesian. The translation was carried out while preserving the original diction and structure to maintain the semantic nuance, accompanied by a glossary explanation of key terms. For example, the term *doangang* is translated as "mantra," with a note indicating that it encompasses both the function of prayer and the veneration of rice.

Revitalization of Ecological Values in Elementary School Ecopedagogy

This study finds that the agrarian mantra texts of the Makassar community contain essential values that can be utilized in primary education as part of culturally based local content. Through an ecopedagogical approach, these values are positioned as educational tools that foster ecological intelligence, spiritual awareness, and appreciation for local cultural heritage. Originally ritualistic in nature, paddy mantra texts reveal a rich narrative and symbolic dimension that can be introduced to primary school students through contextual learning. The analysis shows that each line of the mantra conveys messages about the relationship between humans and nature, the importance of balance, and the recognition of spiritual forces in everyday life.

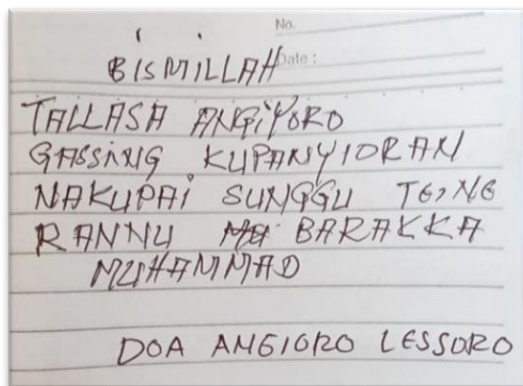


Figure 1. Rice Mantra Text

Source: Farmer's Property obtained by Researchers during interviews, 2024

Ecological values embedded in rice mantras function as an important medium for environmental love education rooted in local traditions. The mantra *Tallasak anngiorok* (“life that sows seeds”) reflects the farmers’ ecological worldview, in which land, seeds, and water are not merely viewed as means of production but as integral elements within a sacred cycle of life. This worldview emphasizes harmony between humans and nature, positioning agricultural practices as ethical and spiritual acts rather than purely economic activities.

In the context of elementary school education, these ecological values can be introduced through experiential and contextual learning activities. Students are encouraged to engage directly with nature by planting mini rice crops in pots or in the schoolyard, allowing them to observe the growth process from seed to plant. The agricultural cycle is further contextualized through the use of local folktales that narrate the journey of rice cultivation within the community’s cultural imagination. These activities are reinforced through thematic class projects, such as “From Soil to Table,” in which students trace the process of rice from planting to consumption, fostering an understanding of sustainability and food awareness.

Classroom observations indicated that students who participated in rice-planting activities demonstrated increased attentiveness and responsibility toward caring for the plants, particularly in watering and maintaining them regularly. A teacher at SDN Inpres Ko'mara 1 explained that integrating traditional ecological knowledge into learning activities helped students develop a sense of responsibility toward nature, as they perceived plants not merely as objects of study but as living entities that require care and respect.

These findings reinforce the concept of *biologics* within Bang and Døør’s Ecolinguistics framework, in which language and tradition shape the relationship between humans and their ecosystems. In line with the study by Nurliana et al. (2022), students’ emotional connection with nature enhances their sense of environmental responsibility in the future. Moreover, social

learning strategies such as cooperation, sharing, and reflection have been shown to improve students' social awareness, with engagement levels increasing from 60% in the first cycle to 88% in the second cycle, supporting Lickona's and Vygotsky's theories on social learning.



Figure 2. Traditional Rice Harvesting

Source: Researcher documentation, 2024

Spiritual Values: Strengthening Culture-Based Character Education

Spiritual values embedded in rice mantras play an important role in strengthening culture-based character education. Expressions such as *“Bismillah”* and *“Barakka Muhamma”* reflect an acknowledgment of divine power and the belief that every stage of human labor is inseparable from prayer and gratitude. Within the context of primary school education, these values can be internalized by introducing students to local traditions that emphasize the integration of faith, effort, and daily activities. Through this approach, students are guided to understand that prayer is not limited to formal religious spaces but is also embedded in everyday practices, including farming activities expressed through local languages.

Classroom practices inspired by farmers' mantras encourage students to associate learning activities with gratitude and spiritual awareness. For instance, collective prayers conducted before learning activities, when contextualized through agrarian traditions, help students realize that every form of work requires both effort and supplication. Teachers also reported that reflective learning activities, such as compiling simple pocketbooks containing farmers' prayers and hopes, supported students' moral reflection and strengthened their appreciation of local wisdom. Integrating these spiritual values into Islamic Education (PAI) lessons through cultural contexts further reinforced students' understanding of religiosity as a lived experience rather than an abstract concept.

Barthesian Semiotic Analysis: Construction of Meaning and Myth

From a Barthesian semiotic perspective, the analysis of rice mantras reveals layered constructions of meaning at the levels of denotation, connotation, and myth. At the mythic level, rice is personified as a living entity that must be nurtured with care and affection, reflecting what can be understood as a myth of fertility. In addition, the mantras function as a medium that connects humans with transcendental forces, constructing a myth of cosmic protection in which the harvest is safeguarded through spiritual invocation. Another dominant construction is the myth of natural debt, where humans are perceived as being morally indebted to nature and therefore obliged to maintain ecological balance through respectful and sustainable practices. These myth constructions demonstrate that rice mantras are not merely ritual utterances but ideological texts that shape the worldview of the Makassar community. They encode ethical obligations toward nature, spirituality, and collective responsibility, which can be meaningfully interpreted within educational contexts.

Spiritual Values and Moral Character Development

The acknowledgment of divine power in rice mantras aligns closely with character education theories, particularly Lickona's dimension of moral knowing, which emphasizes understanding moral values. Observational data indicate that students introduced to farmers' prayers before planting activities began to associate daily actions with gratitude and humility. One Islamic Education teacher explained that students gradually understood that praying is not confined to mosques or classrooms, but also applies to activities in rice fields and gardens. This shift in perception reflects the internalization of spiritual values as part of students' moral development.

Social Values: Mutual Cooperation and Collaborative Learning

Social values embedded in rice-cutting rituals, particularly the principle of *gotong royong* (mutual cooperation), contribute significantly to character education. The collective chanting of mantras during communal harvests functions as a medium for instilling social solidarity and shared responsibility. These practices align with Lickona's perspective-taking dimension, which encourages students to understand the roles of others and the importance of collaborative work. In classroom settings, simulations of harvest activities stimulated discussions about the differences between individual and collective labor, fostering social awareness and collaborative attitudes among students. Such activities helped students recognize that shared effort not only enhances productivity but also strengthens social bonds, reflecting values practiced within their own cultural environment.

Multimodal Media: Visualization and Cultural Literacy

Rice mantras also possess poetic and symbolic qualities that support the development of multimodal literacy. Expressions such as *kamma moncong dallekku* (“my sustenance is like a mountain”) and *kassi ritamparanga* (“like sand in the sea”) contain strong visual imagery that can be transformed into learning materials for visual and cultural literacy. Through creative classroom activities, students were encouraged to interpret these metaphors by drawing visual representations, composing simple poems or songs, and engaging with local literary traditions. These activities not only enhanced students’ imaginative skills but also fostered appreciation for cultural expressions embedded in local language, thereby strengthening their cultural identity and aesthetic sensitivity.

Digitizing Local Knowledge for Interactive Learning

To adapt traditional knowledge to contemporary learning environments, rice mantra texts can be digitized using applications such as FLEX or Lexique Pro. Through digital platforms, mantra-based vocabulary and expressions are transformed into interactive learning media, including flashcards, quizzes, and audiovisual recordings. This digital adaptation enables students to engage with local wisdom in ways that are both accessible and relevant to their digital literacy. Teachers involved in the study emphasized that workshops on developing culturally based digital learning content helped bridge traditional knowledge and modern pedagogy. Interactive educational games, such as guessing the meanings of mantra expressions, further increased student engagement while reinforcing ecological, spiritual, and cultural values embedded in the mantras. Overall, rice mantra lines function as entry points for ecological, spiritual, and social learning activities. These values are translated into classroom practices such as planting projects, reflective prayer, visual storytelling, and collaborative simulations, allowing students to connect cultural texts with lived learning experiences.

“After learning about harvest mantras, students came to understand that rice cultivation is not merely a form of labor, but also an expression of prayer and hope,” (Grade IV Teacher, SDN Inpres Ko’mara 1).

Contribution to Ecopedagogy and Character Education

The findings of this study confirm that the integration of rice mantra values:

1. Connects ecological values with direct, hands-on experiences (*ecopedagogy*).
2. Internalizes Lickona’s *moral knowing* dimension, ranging from moral awareness to self-knowledge.
3. Provides empirical evidence that local cultural texts can serve as effective media for contextualized character education.

Unlike previous studies, which often stopped at cultural documentation, this research demonstrates a direct implementation model in primary schools, including student and teacher responses. The findings also enrich the ecopedagogy literature in Indonesia, which has rarely linked linguistic theory, character education, and digital media within a single learning practice framework.

To further explore the contribution of each data analysis approach, the following diagram is presented.

Table 1. Integration of Values, Theoretical Framework, Field Evidence, and Educational Implications in Makassarese Rice Mantras

Values in Rice Mantras	Supporting Theory	Field Evidence	Educational Implications
Observation of agrarian cycles	Ecolinguistics (Bang & Døør)	Natural signs (morning star, east wind) guide planting time	Contextual science (IPA) and social studies (IPS) learning
Reverence for rice as a living entity	Barthes' Semiotics (myth)	Rice is prayed for to remain fertile and abundant	Character education: respect for nature and food
Collective work and cooperation	Vygotsky's Social Learning Theory	Mantras recited collectively during harvest	Cooperative and collaborative learning models
Human-natur-divine interconnectedness	Ecopedagogy	Mantras begin with praise to God	Integration of religious and environmental education
Discipline in agrarian practices	Piaget's Constructivism	Seasonal cues followed consistently by farmers	Project-based learning on seasons and weather

Implications for Basic Education

These findings indicate that integrating the ecological, spiritual, and cultural values of rice mantras into primary school learning has the potential to: enhance student participation and motivation; foster love for the homeland and the environment; and strengthen character development rooted in local identity. Furthermore, the development of teaching materials based on rice mantras can contribute to the 'Merdeka Belajar' (Independent Learning) curriculum by encouraging teachers to design contextual modules that resonate with students' cultural backgrounds. The values embedded in rice mantras also align with the dimensions of the (Profile of Pancasila Students, such as faith and devotion to God Almighty, global diversity,

collaboration, and critical thinking. This suggests that these local texts are relevant for shaping student character in line with the vision of the Merdeka Curriculum.

Students who form emotional connections with nature are generally more engaged in nature-oriented activities as they grow older and advance through their education. One key benefit of this connection is the development of a deep sense of environmental responsibility (Mohamed et al., 2022). For instance, after understanding the long and laborious process of turning rice into food, students are more likely to appreciate meals and avoid waste, as they come to understand the meaning and value behind every grain of rice



Figure 3. Students enthusiasm in writing drafts of local vocabulary related to rice

Source. Supriadi Documentation, 2024

After watching and listening to an audiovisual presentation featuring rice-related narratives, poetry, and video, students were asked to write down five words they heard during the viewing. This ability to record words marks the initial stage of knowledge formation that can lead to a sense of pride in cultural identity particularly their local village heritage, and more broadly, Indonesian culture. It is from culturally grounded village thinking that the potential for global thinking emerges. As noted by (Monem, 2024) a global perspective must develop interdisciplinary units that integrate social studies and environmental education, enabling students to connect local issues with global challenges. Students wrote with enthusiasm, and such enthusiasm reflects the activation of critical thinking. This indicates that an active learning approach is one of the most effective methods to foster students environmental awareness and responsibility (Özdemir, 2022).

While student-centered care is a priority, providing support for teachers is equally essential, as both resources and environmental awareness must begin with the teacher to ensure effective knowledge transfer. Therefore, the application of ecopedagogical principles in the teaching process also promotes the development of environmental awareness among teachers.

This, in turn, enhances their environmental literacy and supports the effective delivery of environmental knowledge to students (Samur & Akman, 2023). The act of saluting the flag during the ceremony is not merely a formal routine, but a reflection of core character values such as respect, responsibility, and appreciation for the sacrifices of national heroes. Such symbolic practices are integral to moral education in primary schools, internalized through simple yet meaningful actions. Students' knowledge, attitudes, behaviors, and responses toward teachers including in decision-making are significantly influenced by the moral education they receive both at home and in school. As a formal educational institution, the primary school plays a crucial role in shaping students' moral foundations, especially considering that the six years of study at this level constitute a critical phase for instilling values of ethics and respectful behavior. Lickona, (1991) categorizes moral education into three main dimensions: moral knowing, moral feeling, and moral action. This study focuses on the dimension of moral knowing, which includes six subcomponents. The following is an illustration of this moral concept.

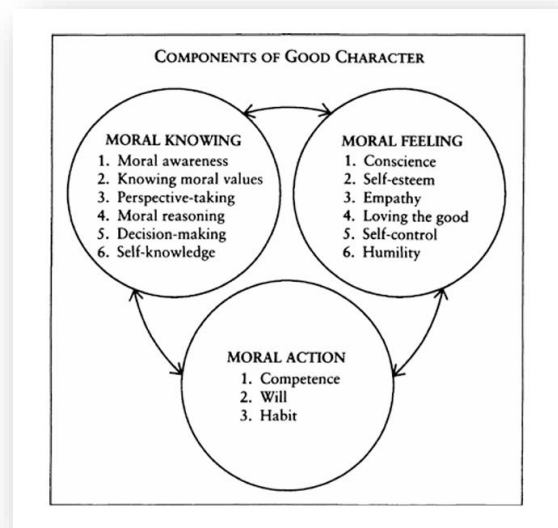


Figure 5. Conceptual Framework of Thomas Lickona in Character Education

Moral Development through Rice Mantra Texts: An Interpretive Framework

The moral dimensions identified in this study are interpreted through Lickona's character education framework, particularly the aspects of moral awareness, knowing moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge. These dimensions are not treated as rigid instructional indicators, but rather as interpretive lenses for understanding how local texts such as rice mantras can function as moral learning resources in primary education.

Moral awareness emerges when teachers contextualize learning materials within students' cultural and ethnic identities. Subjects such as Regional Languages, Civic Education, Social Studies, Local Content, and Bahasa Indonesia become meaningful when they are connected to students' lived realities and cultural environments. Teachers can further raise students' moral awareness by narrating contemporary moral challenges faced by children in Indonesia within the broader context of global education. Lickona (1991) highlights that even academically successful students may experience moral decline due to negative peer influence, illustrating the urgency of strengthening moral awareness from an early age.

Knowing moral values is reflected in the transmission of fundamental character principles such as respect for parents, teachers, and peers; responsibility; honesty; justice; tolerance; politeness; self-discipline; integrity; compassion; and courage. These values are not taught abstractly, but are grounded in students' immediate social environments. For instance, the culture of honesty practiced by farmers in villages surrounding the school is evident in the safety of harvested rice stored in open fields without fear of theft. This lived example reinforces moral values more effectively than verbal instruction alone. Tolerance is also emphasized, particularly in the way farming communities preserve local traditions while remaining aligned with Islamic teachings, as reflected in mantra texts that integrate religious expressions. Perspective-taking is cultivated when students engage with rice-mantra texts that narrate the processes of planting, nurturing, and harvesting rice. Through these texts, students are encouraged to view the world from the perspective of farmers who combine physical labor with prayer and spiritual devotion. By understanding the experiences and struggles of others often their own parents or neighbors students develop empathy and a deeper sense of care for both their social environment and the natural world.

Moral reasoning is developed as students analyze the ethical values embedded in rice-mantra texts. Classroom discussions invite students to reflect on questions such as why rice should be treated with respect, why food should not be wasted, and how harmonious human-nature relationships are maintained through spiritual values. Through this process, students learn to distinguish right from wrong not merely based on authority, but through value-based reasoning grounded in real-life contexts. Decision-making skills are strengthened when students are given opportunities to apply moral values derived from local texts to everyday situations. Understanding the cultural and spiritual significance of a single grain of rice encourages students to make conscious choices, such as avoiding food waste or treating nature responsibly. Students begin to realize that food is not merely a commodity, but the result of labor, prayer, and cultural heritage, and that every decision carries moral consequences.

Finally, self knowledge is fostered through reflective engagement with local texts. Students are encouraged to examine their own attitudes, feelings, and values toward food, nature, and culture. Reflection activities help students question whether they have truly

appreciated food in their daily lives and how their behaviors align with the moral values they have learned. This reflective process contributes to the formation of character identity, enabling students to become morally grounded individuals rooted in local wisdom.

CONCLUSION

Primary education in Indonesia requires an approach that goes beyond the mere transmission of knowledge; it must also cultivate foundational values that are relevant to the local cultural and ecological context. This study demonstrates that rice mantras, as part of the oral tradition heritage of the Makassar community, possess both narrative strength and transformative values that can serve as a foundation for developing meaningful, culturally grounded learning models.

Through an ecopedagogical lens, local knowledge is not merely a symbol of the past but a dynamic resource for designing education that is empathetic toward nature, humanity, and spirituality. The study highlights that integrating rice mantra values into classroom learning can foster ecological intelligence, character development, and cultural awareness among primary school students. Specifically, the findings suggest that:

Pedagogical Contribution: Teachers can use mantra texts to introduce ecological cycles, social cooperation, and spiritual values, transforming ordinary lessons into experiential learning that is rooted in local wisdom; **Curricular Implication:** Curriculum developers may incorporate local oral traditions such as rice mantras into local content or integrated thematic modules, promoting interdisciplinary learning that connects ecology, culture, and morality; **Policy Relevance:** Education policymakers can recognize the value of community-based cultural knowledge as a legitimate and strategic resource for character education and environmental literacy in primary education.

The study also acknowledges several limitations: the research context is limited to one community (Desa Lantang, Takalar) and a small number of primary schools, which may restrict the generalizability of findings. Data were collected qualitatively through observations, interviews, and document analysis; thus, further studies could expand the scope by including quantitative assessments of learning outcomes or student attitudes toward environmental and moral education.

In conclusion, the integration of rice mantras into primary education exemplifies how local wisdom can be operationalized to cultivate ecologically and morally aware students. Beyond academic learning, schools become arenas where values, cultural identity, and ecological consciousness are nurtured from an early age. Future research may explore how digital media and interactive learning platforms can further enhance the accessibility and engagement of local knowledge, thereby strengthening the relevance of ecopedagogy in Indonesian primary education.

REFERENCES

- Ahmad, Hesti, & Kasmawati, A. (2021). Jurnal Tunas Bangsa Implementasi Sekolah Dasar Berbasis Kearifan Lokal. *Jurnal Tunas Bangsa*, 8(1), 19–30.
- Annisa, N., Sunendar, D., Agustin, M., Puspitasari, R., & Indonesia, U. P. (2025). *Culture-Based Brain Gym : Multiethnic Students , Culture Identity and Teacher ' S Role In West Java*. 9(1), 13–26. <https://doi.org/http://dx.doi.org/10.32934/jmie.v9i1.750>
- Asmah, A., Nursalam, N., & Quraisy, H. (2022). Mengembangkan E-Module Berbasis Kearifan Lokal Didukung Aplikasi Flipbook Pengajaran Ips Terhadap Hasil Belajar Siswa Kelas Iv Sdn 112 Botto. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 7(2), 1063–1073. <https://doi.org/10.23969/jp.v7i2.6198>
- B. Dole, F., Wahjoedi, W., & Degeng, N. (2020). Kesulitan Guru Sekolah Dasar dalam Mengembangkan Pembelajaran IPS Berorientasi Pendidikan Karakter Berbasis Kearifan Lokal. *Belantika Pendidikan*, 3(1), 16–23. <https://doi.org/10.47213/bp.v3i1.81>
- Brinje, A., Hera, B. P., Imut, J., & Alviani, N. (2025). *Menanamkan Nilai-Nilai Kearifan Lokal Pada Pembelajaran IPS di Sekolah Dasar*. 4(April).
- Denzin, N. K., & Lincoln, Y. S. (2011). *The Sage handbook of qualitative research* (V. K. et Al (ed.)). Sage Publications.
- Fahrozy, F. P. N., N., Nurdin, A. A., & Hadiansyah, Y. (2022). Analisis Unsur Kearifan Lokal Dalam Pembentukan Karakter Siswa Di Sekolah Dasar. *Journal of Elementary Education*, 6(2), 237–254. <https://doi.org/https://doi.org/10.32507/attadib.v6i2.1255>
- Gaduh, A. W., & Widyawati, A. A. A. A. (2024). Ngurit: Ritual Awal dalam Tradisi Pertanian Bali untuk Menghormati Bumi dan Kehidupan: Ritual Awal dalam Tradisi Pertanian Bali untuk Menghormati Bumi dan Kehidupan. *Sphatika: Jurnal Teologi*, 15(2), 157-167. <http://ojs.uhnsugriwa.ac.id/index.php/Sphatika/article/view/4219/2503>
- Haerunnisa, N., Wahyudi, A., & Nasution, N. (2020). Pengembangan Bahan Ajar Berbasis Kearifan Lokal Kampung Nambangan Sebagai Sumber Pendidikan Karakter Siswa pada Pembelajaran IPS di SD. *ELSE (Elementary School Education Journal) : Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 4(2), 19. <https://doi.org/10.30651/else.v4i2.4771>
- Hasugian, A., Masyitoh, I. S., Fitriyani, S., & Indonesia, U. P. (2024). *Inovasi Kurikulum*. 21(1), 501–514. <https://doi.org/https://doi.org/10.17509/jik.v21i1.66755>
- Irpan, Sutisnawati, A., & Hamdani Maula, L. (2024). Penerapan materi ajar berbasis kearifan lokal untuk meningkatkan pemahaman budaya pada siswa sekolah dasar negeri Cikarang kelas III. *COLLASE (Creative of Learning Students Elementary Education)*, 7(2), 257–263. <https://doi.org/10.22460/collase.v7i2.22546>
- Muyassaroh, I., Amiroh, A., Maryadi, M., & Masruroh, N. (2024). Integrasi kearifan lokal dalam kurikulum sains di sekolah dasar: Tinjauan literatur sistematis. *Kalam Cendekia: Jurnal Ilmiah Kependidikan*, 12(3). <https://doi.org/10.20961/jkc.v12i3.93360>
- Lickona, T. (1991). *Educating for Character_Lickona.pdf*. Bantam Books.
- Maulina, R., Kusdiana, A., & Halimah, M. (2018). Pedadidaktika : Jurnal Ilmiah Pendidikan Guru Sekolah Dasar Pengembangan Bahan Ajar Pembelajaran Menulis Berbasis Kearifan Lokal Melalui Permainan Bahasa di Sekolah Dasar. *JURNAL ILMIAH PENDIDIKAN GURU SEKOLAH DASAR Pengembangan*, 5(4), 195–205. <https://doi.org/https://doi.org/10.17509/pedadidaktika.v5i3.13159>

- Mohamed, D. A., Ahmed, N., & Jadidi, A. A. L. (2022). Merging the Child in Nature : Towards the Greening and Afforestation Project in Light of the Initiatives of Egypt and Saudi Arabia To cite this article : Mohamed , D . A . , AL Jadidi , N . A . , AlZmammi , R . M . , & Kandeel , M . M . (2022). Merging the. *International Journal of Education in Mathematics, Science and Technology*, 10(4), 811–830.
<https://doi.org/https://doi.org/10.46328/ijemst.2607>
- Monem, R. (2024). Ecopedagogy to Foster Global Perspectives. *International Journal on Social and Education Sciences*, 6(2), 188–199. <https://doi.org/10.46328/ijonses.668>
- Nailul Hakimah; Nasution; Ganes, G. (2024). *Media pembelajaran ipas materi keragaman budaya yang dikaitkan dengan nilai-nilai kearifan lokal di sekolah dasar: tinjauan literatur rivew*. 09(04), 413–430. <https://doi.org/https://doi.org/10.23969/jp.v9i04.20694>
- Nurliana, & Nelmayenti. (2024). Strategi Pembelajaran Berbasis Kegiatan Sosial dalam Menumbuhkan Kepedulian di MIS Al-Washliyah Bandar Durian. *EduSpirit : Jurnal Pendidikan Kolaboratif*, 1(2), 537–542. Retrieved from
<https://journal.makwafoundation.org/index.php/eduspirit/article/view/1054>
- Özdemir, F. (2022). Opinions of Social Studies Teachers on Environmental Education Through Social Studies Curriculum and Textbooks. *Participatory Educational Research*, 9(5), 486–501. <https://doi.org/10.17275/per.22.125.9.5>
- Rahmatih, A. N., Maulyda, M. A., & Syazali, M. (2020). Refleksi Nilai Kearifan Lokal (Local Wisdom) dalam Pembelajaran Sains Sekolah Dasar: Literature Review. *Jurnal Pijar Mipa*, 15(2), 151–156. <https://doi.org/10.29303/jpm.v15i2.1663>
- Rahmiati, D. E. S. A. W. (2024). O n d a t i a. *Fondatia:Jurnal Pendidikan Dasar*, 9(2), 318–339. <https://doi.org/https://doi.org/10.36088/fondatia.v9i2.5720>
- Riana, D. R., Kurnianto, E. A., Yayuk, R., Jahdiah, J., Suryatin, E., Hidayatullah, D., & Endraswara, S. (2024, February). The Besoyong Mantra in Ngumo Activity of The Paser Indigenous People from The Perspective of Literary Archaeomythology. In *7th International Conference on Language, Literature, Culture, and Education (ICOLLITE 2023)* (pp. 93-100). Atlantis Press.
doi. 10.2991/978-94-6463-376-4_13
- Saharudin, S. (2021). Ritual Domestikasi Padi Lokal dalam Budaya Sasak-Lombok. *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, 7(01), 85-102.
doi <https://doi.org/10.18784/smart.v7i01.1098>
- Samur, H., & Akman, O. (2023). Analysis of Environmental Literacy Levels of Social Studies Pre-Service Teachers. *International Journal on Social and Education Sciences*, 5(3), 605–625. <https://doi.org/10.46328/ijonses.588>
- Syah, M. S. F. A. M. W. (2022). Muallimuna : jurnal madrasah ibtidaiyah KONSEP ECOPEDAGOGY DALAM PELESTARIAN KEARIFAN LOKAL DI MIN 10 BLITAR. *Muallimuna : Jurnal Madrasah*, 8(1), 99–112. <https://doi.org/http://dx.doi.org/10.31602/muallimuna.v8i1.7943>
- Suhardi, I., & Huda, U. (2023). Mantra as Local Wisdom in the Ritual of Bonokeling Community, Pekuncen Village, Jatilawang District, Banyumas Regency. *Jurnal Lingua Idea*, 14(2), 174-189.
doi. 10.20884/1.jli.2023.14.2.9316