



## **VALUES OF ISLAMIC EDUCATION IN LOCAL WISDOM OF THE BAJO TRIBE**

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### **Abstract:**

This study aims to capture the values of Islamic education in the local wisdom of the Bajo people in the Mandar Archipelago Village along Sumenep, Madura. The values of Islamic education can be seen in the local wisdom of the Bajo people, such as in the ritual before going to sea called Nyalamak and Pongkak Mamie. This study uses a realist ethnographic approach. The source of data through observation and in-depth interviews. The results of this study indicate that there are three aspects of Islamic educational values contained in the local wisdom of the Bajo people: 1) Aqidah values, seen in the strength of belief in going to sea, 2) Worship values, seen from the ritual of reading the book al-Barzanji before going to sea, this is done as a form of gratitude to Allah SWT, 3) Moral values, seen from the way the Bajo people help each other and share among fellow Bajo people. From this series of rituals, it can teach that humans as servants of Allah should always approach and ask only Allah

SWT, besides that humans as social beings cannot be separated from the process of interaction both with fellow humans and with the natural surroundings. In this interaction process which means it also contains the values of Islamic education and that is the true essence of Islamic education.

**Keywords: Islamic Education Values, Local Wisdom, Bajo Tribe**

### **Abstrak**

Penelitian ini bertujuan untuk memotret tentang nilai-nilai pendidikan islam kearifan lokal masyarakat suku bajo di kampung mandar kepulauan sepanjang Sumenep Madura. Nilai-nilai pendidikan islam terlihat dalam kearifan lokal masyarakat suku bajo seperti pada ritual sebelum aktivitas melaut yang disebut dengan Nyalamak dan Pongkak Mamie. Penelitian ini menggunakan pendekatan etnografi realis. Adapun sumber data melalui observasi dan wawancara mendalam. Hasil penelitian ini menunjukkan bahwa

ada tiga aspek nilai-nilai pendidikan islam yang terkandung dalam kearifan lokal masyarakat suku bajo : 1) Nilai Aqidah, terlihat pada kekuatan keyakinan dalam melaut, 2) Nilai Ibadah, terlihat dari ritual pembacaan kitab al-barzanji sebelum melaut, hal ini dilakukan sebagai bentuk rasa syukur kepada Allah SWT, 3) Nilai Akhlak, terlihat dari cara masyarakat suku bajo dalam hal saling tolong menolong dan berbagi antar sesama masyarakat suku bajo. Dari rangkaian ritual ini dapat memberikan pengajaran bahwa

manusia sebagai hamba Allah untuk selalu mendekatkan dan meminta hanya kepada Allah SWT, selain itu juga manusia sebagai makhluk sosial tidak lepas dari proses interaksi baik dengan sesama manusia maupun dengan alam sekitar. Dalam proses interaksi ini yang berarti juga mengandung nilai-nilai pendidikan islam dan itulah hakikat pendidikan islam yang sesungguhnya.

**Kata Kunci: Nilai Pendidikan Islam, Kearifan Lokal, Suku Bajo**

## **A. Introduction**

Discussing the values of Islamic education contained in the local wisdom of the community, of course, it is necessary to discuss the meaning of education from various perspectives. Education is interpreted as an effort to develop oneself which includes aspects of the body, mind and heart. According to Achmadi, Islamic education is defined as an effort to maintain and develop human nature and all the resources that exist in him so that a perfect human will be formed, namely a human being who believes and fears Allah SWT and has relationships with fellow humans and also the natural surroundings<sup>1</sup>. The same thing was also explained by Daradjat that Islamic education is an acknowledgment of the potential and ability to develop, which in the end will create religious and noble human beings<sup>2</sup>.

The essence of Islamic Education is actually a process of humanization and developing all the potential it has. The humanization in question is that in the process of Islamic education not only aims at developing intellectual abilities but also at emotional and spiritual development without abandoning religious and cultural values. As emphasized by Abdurrahman Mas'ud, the urgency of Islamic education in the projection of humanization is an educational process that prioritizes aspects of human nature as divine and humane beings.<sup>3</sup>

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<sup>1</sup> Achmadi, *Islam Paradigma Ilmu Pengetahuan* (Semarang: Aditya Media, 1992).

<sup>2</sup> Zakiah Daradjat, *Pendidikan Anak Dalam Keluarga* (Bandung: Remaja Rosdakarya, 2005).

<sup>3</sup> Mas'ud Abdurrahman, *Paradigma Pendidikan Islam Humanis*, 1st ed. (IRCiSoD, 2020).

In this context, education is not only interpreted narrowly, which is only limited to developing potential, transferring knowledge and personality of students, but education plays an active role in preserving the heritage of ancestors and passing it on to the next generation is an aspiration in achieving educational goals. in various aspects of life. One of the goals of Islamic education is the formation of morals and character building. According to Asad, as quoted by Safira Suhra and Rosita, the formation of national character does not only apply in the process of formal education (in class), but also applies in the process of interaction in social life<sup>4</sup>.

The process of Islamic education that occurs in communities that are rooted in the local wisdom of the community. In other words, education and culture are two things that influence each other in terms of shaping the mindset and behavior of society. Local wisdom is part of the culture that is inherent in the community itself which is obtained through stories from one generation to the next.

The Bajo people are one of the tribes that live and develop in coastal areas. Since the time of their ancestors, they were known as sea guards who lived on very simple boats (Bidok). They always move from one area to another according to sea conditions that allow for fishing. The tribe, which is also famous for its reliable divers, is spread across various regions in Southeast Asia, for example in Indonesia, Malaysia, Vietnam and the Philippines. In Indonesia, the Bajo people are spread across the regions of East Kalimantan, South Kalimantan, South Sulawesi, Southeast Sulawesi, West Nusa Tenggara, East Nusa Tenggara<sup>5</sup>.

The Bajo people have their own uniqueness in the form of cultural knowledge which includes values, rules and beliefs that underlie the cultural behavior of the Bajo people in managing and utilizing marine wealth based on local knowledge from their ancestral heritage which is still preserved and obeyed in the interaction process with the natural surroundings<sup>6</sup>. Marine resources with their biodiversity are a source of life for the Bajo people.

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<sup>4</sup> Rosita and Sarifa Suhra, *Nilai-Nilai Pendidikan Islam Dalam Ritual Maddoja Bine* :, 1st ed. (Tulungagung: Akademia Pustaka, 2021).

<sup>5</sup> Tasrifin Tahara, "Kebangkitan Identitas Orang Bajo Di Kepulauan Wakatobi," *Antropologi Indonesia; Indonesian Journal of Social and Cultural Anthropology* 34 Nomor1 (2013).

<sup>6</sup> ANINDA MAULIDYNA et al., "Review: The Role of Local Belief and Wisdom of the Bajo Community in Marine Conservation Efforts," *International Journal of Bonorowo Wetlands* 11, no. 1 (2021): 48–63, <https://doi.org/10.13057/bonorowo/w110105>.

The emotional closeness of the Bajo people to marine resources has led to several traditions commonly known as "Pongkak Mamie". The pongkak mamie tradition is carried out by several people in one group for a certain period of time. In this tradition there are three groups of traditions namely; "*memessi, ngoncor and pongkak bangi*". Especially for the "pongkak bangi" sea tradition which is usually carried out for several weeks or even up to a month using a large boat of around 5x2 m.

Before carrying out this fishing activity, there are several rituals carried out by the Bajo tribe community called Nyalamatan bidok (a thanksgiving event) with the reading of the Albarzanji Book which takes place on the boat that will be used to go to sea, the ritual before going to sea is attended by religious leaders who are followed by the community around aims to expect the blessing of Allah SWT.

Through Islamic religious education based on local wisdom, it is hoped that it can shape the nation's self-character in strengthening nationalism and nationalism. Given that local wisdom has values that are reflected in the national culture. The enthusiasm to explore and maintain the values of Islamic education in the local wisdom of society seems to be an interesting theme in restoring national identity which has been eroded by the swift currents of globalization.

This condition must be addressed with full awareness from various layers of society of the importance of maintaining local wisdom values because it will be a force in maintaining the existence of local wisdom itself. Education as a medium for cultural transformation can be interpreted as an effort to transmit culture from one generation to the next. Education is the basic knowledge of life provision. Education can contribute to character building and internalization of cultural values<sup>7</sup>.

Several studies related to the local wisdom of the Bajo people. For example, what was carried out by Fadhliyah & Ramoend Manahung, "*Local Wisdom of the Bajo Tribe Community Ethnographic Study of the Values of Islamic Religious Education and Ethics in the Practice of Religious Rituals in Bajo Village, Tilamuta District*" The results of this study state that local wisdom is an entity that has human

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<sup>7</sup> Yunus, "Nilai-Nilai Pendidikan Islam Dalam Model Pembelajaran Budaya Islamic," *Al-Hasanah : Islamic Religious Education Journal* 6, no. 2 (2021): 170–90.

dignity and worth. very important in the community. The results of the study are more focused on general understanding of the meaning and value of the local wisdom of the Bajo tribe.

Research has also been carried out by Yohanes Kristiwan Artanto, with the research theme "*Bapongka, the Cultural System of the Bajo Tribe in Maintaining the Preservation of Coastal Resources*". In this study, it only focuses on some of the local wisdom of the Bajo people in protecting marine resources, including in the form of taboos (pamali) which may not be carried out during fishing activities, because for the Bajo people in Bone, South Sulawesi, if these restrictions are violated it will bring disaster.

From some of the results of these studies, it has not been found that specifically discusses the values of Islamic religious education contained in the local wisdom of the Bajo tribe community. Therefore this research can become one of the scientific treasures in uncovering the values of Islamic religious education in local wisdom in the Bajo tribal community in the Sapeken Islands, especially on the Sepanjang Island. The values of education in this local wisdom contain a moral message that must be read so that later it will make a useful contribution in the world of Islamic education.

Therefore, it can be understood that cultured Islamic education is Islamic education that contains historical values, Islamic culture and also the history of humanity. Therefore, the values of Islamic education that are rooted in culture are expected to shape personality and build a cultured civilization in accordance with the essence of Islamic education.

## **B. Methods**

In this study using realist ethnographic methods. The realist ethnographic method is a part of qualitative research that involves in-depth and detailed data collection. Realist ethnography is a study that describes a cultural group or socio-cultural value system. The object of observation includes patterns of behavior, habits and ways of life that can be observed<sup>8</sup>. The use of ethnographic methods in

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<sup>8</sup> John.W Creswell, *Qualitative Inquiry Research Methods: Choosing among Five Approaches*, 2nd ed. (Thousand Oaks, California: Sage Publications, Inc, 2007),

this research is in accordance with the context of the values of Islamic education in the local wisdom of the Bajo community in the Sepanjang Archipelago (in the local language of Sapanjah).

Researchers will describe the cultural characteristics contained in individuals or groups of tribal peoples. In this study, due to the research focus on the values of Islamic education contained in local wisdom (ethnography), the strategy for collecting data by researchers used participatory observation, in-depth interviews<sup>9</sup>. The use of this data mining strategy is in accordance with the theme of ethnographic research because they want to portray the life behavior of a particular community according to their own perspective. Therefore, the most important concept in ethnographic research is that the researcher needs to be involved in the situation or situation of the subject under study.

### **C. Results and Discussions**

Discussion of the results of research on the values of Islamic education in the local wisdom of the Bajo tribal community in the Sapeken - Sepanjang - Sumenep Islands, consists of three aspects of the discussion, namely the values of aqidah, worship and morals. However, before elaborating on the values of Islamic education contained in the local wisdom of the Bajo tribal community, a discussion of several theories that are relevant to the study problem is first carried out as follows:

#### **1. Meaning of Value**

The word value comes from the Latin "valere" which means useful and powerful. Value is very closely related to human activity. In a broad sense, Muhaimin explains that value is a belief and desire which is the basis for the community in taking action on something that is good and liked. This view is in accordance with Bartens' opinion as quoted by Idam Mustofa, that value can mean something good and always desirable<sup>10</sup>. Value can also be interpreted as something the truth aspires to. The truth value that is used as a guide in

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[https://mycourses.aalto.fi/pluginfile.php/906024/mod\\_resource/content/2/02 John W. Creswell Ch.2.pdf](https://mycourses.aalto.fi/pluginfile.php/906024/mod_resource/content/2/02%20John%20W.%20Creswell%20Ch.2.pdf).

<sup>9</sup> Noraini Idris, *Penyelidikan Dalam Pendidikan*, 2nd ed. (Kuala Lumpur Malaysia: McGraw-Hill (Malaysia) Sdn. Bhd, 2013).

<sup>10</sup> Idam Mustofa, "Pendidikan Nilai Di Pesantren" (Universitas Islam Negeri Sunan Ampel, 2019).

determining whether an idea or action is good or bad. In everyday life, the value of something that is most valuable, useful and moral-based quality.

Values are part of an individual's or society's personality that influences perspectives and how to determine behavioral goals that can provide satisfaction in life. Therefore according to Firdiyanti & Bariroh as quoted by Zahrootus Saidah that value is something that can be said to have value if it provides benefits and is useful for humans. Such as the value of truth, cultural values and religious values<sup>11</sup>. Therefore, it can be understood that value implies a belief that is inherent in humans and society. The belief in question is related to perspective in determining an action that is right or wrong.

These values merge into religious, moral and social values. This is in accordance with Zakiyah and Rusdiana's explanation, that the scope of values is everything related to good and bad behavior in accordance with religious, cultural, ethical and moral rules that apply in the community<sup>12</sup>. From some of the meanings above, it can be understood that value is something that is believed to be true by community groups. Therefore a value from one group to another is different because it is subjective and contains essential meaning in a particular society.

## **2. Concept of Islamic Education**

Islamic education as an effort to foster and develop the human person both from the physical and spiritual aspects which takes place in stages<sup>13</sup>. Meanwhile, according to Syed Naquib Al-attas that education is a process of planting something in humans<sup>14</sup>. Something that is meant is the content or values of education gradually. The same thing with Hasan Langgulung's explanation as quoted by Hadi Purnama explaining that Islamic education is the process of preparing young people to fill roles, transforming knowledge

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<sup>11</sup> Zahrootus Saidah, "PENANAMAN NILAI-NILAI PENDIDIKAN ISLAM BERBASIS KEARIFAN LOKAL PADA ANAK USIA DINI DI ERA DIGITAL," *AL-TARBIYAH: JURNAL PENDIDIKAN (The Educational Journal)* 31, no. 1 (2021): 1–17, <https://doi.org/10.24235/ath.v.31.no.1.20210101>.

<sup>12</sup> Qiqi Yulianti Zakiyah and A Rusdiana, *Pendidikan Nilai (Kajian Teori Dan Praktik Di Sekolah)*, CV. Pustaka Setia, 1st ed., vol. 1 (Bandung, 2014).

<sup>13</sup> Arifin Muzayyin, *Filsafat Pendidikan Islam*, 4th ed. (Jakarta: Bumi Aksara, 2009).

<sup>14</sup> Muhammad Syed Al-Attas Al-Naquib, *Konsep Pendidikan Dalam Islam* (Bandung: Penerbit Mizan, 1992).

and Islamic values that are aligned with human functions to do good deeds in the world and reap results in the hereafter<sup>15</sup>.

From some of the meanings above, it can be understood that education is the process of forming a human personality that has good morals, has adab so that in everyday life it always reflects a personality that is in accordance with Islamic values.

### **3. The Scope of Local Wisdom**

The term local wisdom means referring to local knowledge that applies to communities. This local knowledge is formed naturally through the process of community interaction with the surrounding environment, so that it becomes a belief and view of human life in an ecological community. As Rinitami said that local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to all the needs and problems they face. This local wisdom is always based on good values which are always maintained for generations<sup>16</sup>.

Sartini said as quoted by Rosita, that local wisdom is an idea of the local community that has good values, in the form of a way of life, values, customs and is usually symbolized by myths and rituals. Therefore, local wisdom can be understood as a way of life and knowledge that is manifested in the daily activities of the local community in responding to various problems in meeting their needs. Local wisdom values that exist in the social reality of society can be taught to the next generation<sup>17</sup>.

Wietoler said in Erwan Baharuddin that communities with local knowledge and wisdom have existed in people's lives since prehistoric times until now and still color the lives of people's communities. Local wisdom is a positive human behavior in interacting with the surrounding environment that originates from the religious

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<sup>15</sup> Purnama Hadi, *Pendidikan Islam; Integrasi Nilai-Nilai Humanis, Liberasi Dan Traansendensi: Sebuah Gagasan Paradigma Baru Pendidikan*, 1st ed. (Yogyakarta: Absolut Media, 2016).

<sup>16</sup> Rinitami Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan Edisi Jurnal (ISSN: 0852-011)* Volume 5, no. September (2018): 17–18.

<sup>17</sup> Rosita and Suhra, *Nilai-Nilai Pendidikan Islam Dalam Ritual Maddoja Bine* :



and cultural values of their ancestors which then continue to develop from generation to generation<sup>18</sup>.

The existence of indigenous peoples is not something that can be considered primitive, but a situation that still maintains local wisdom where life is in harmony with nature through activities that still maintain environmental sustainability or maintain the balance of natural ecosystems in a natural way according to the local knowledge they have<sup>19</sup>. This tradition, passed down from generation to generation, grows and develops in human life according to its proximity to the natural surroundings. The substance of local wisdom is the enactment of values that are believed to be true by a community which then colors the life of that community.

#### **4. Relations Between Islamic Education and Culture**

Education and culture are an inseparable unit. However, to know clearly about the relationship between education and culture, it is necessary to know in advance about the meaning of Islamic education itself. According to Al-Toumy in Armay Arief, that Islamic education is an effort to change the behavior of individuals in their personal lives or in social life, with the natural environment through the educational process<sup>20</sup>.

Muzayyin Arifin also said that education is a process of forming fundamental basic abilities, both thinking and feeling towards human nature<sup>21</sup>. Therefore it can be understood that education is a process of guiding and directing human potential which will ultimately bring about changes in everyday life both as individual beings and as social beings. From this series of processes, it is always in the corridor of Islamic values.

while the meaning of culture in English is working, cultivating, nourishing and developing natural potential<sup>22</sup>. Basrowi also said that culture is everything that is done by humans which includes material culture which means objects made by humans and non-material culture which means language, knowledge

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<sup>18</sup> Erwan Baharudin, "Kearifan Lokal, Pengetahuan Lokal Dan Degradasi Lingkungan," *Forum Ilmiah* Vol 7 (2010).

<sup>19</sup> Safaat Rachmat Dwi Yono, "PERAN NEGARA DALAM PENGELOLAAN SUMBER DAYA KELAUTAN BERBASIS KEARIFAN LOKAL UNTUK KESEJAHTERAAN YANG BERKEADILAN," *Legality: Jurnal Ilmiah Dan Hukum* 25 (2017).

<sup>20</sup> Armai Arief, *Reformasi Pendidikan Islam* (Ciputat: CRS Press, 2007).

<sup>21</sup> Muzayyin, *Filsafat Pendidikan Islam*.

<sup>22</sup> Abu Ahmadi, *Sosiologi Pendidikan* (Jakarta: Rineka Cipta, 2004).

and beliefs. Furthermore, it is emphasized that culture is not inherited biologically but is obtained through a process of education and inheritance from generation to generation<sup>23</sup>.

Education can be said to have meaning if there are humans in it, because the educational process only exists in the perspective of human life which is the subject and object of education itself. Humans can develop and preserve their culture perfectly if it is carried out in the educational process. Therefore it is not an exaggeration to say that the existence of education is one of the main foundations in preserving human culture.

## **5. Local Wisdom of the Bajo Tribe**

As explained above, that one of the sea activities of the Bajo community is what is commonly called "Mamie". While carrying out the "Mamie" fishing activity, there are some local wisdoms that are held by the Bajo tribe in the form of a taboo called 'Pamali' both by the head of the family who goes to sea and by family members who are at home, namely it is forbidden to throw certain garbage into the sea for example ; water used for washing rice, wood charcoal and ashes left over from burning. In addition, there is also a type of "pamali" which prohibits catching small fish. For the Bajo people, if this prohibition is violated, it can cause disaster, such as very strong winds, big waves and of course not being able to go to sea. These various prohibitions certainly contain values in protecting the marine ecosystem and also the natural surroundings.<sup>24</sup>.

The Bajo community also has its own uniqueness in the ritual process of using a new boat. In this ritual, there are several series of activities carried out, including the reading of the Barzanji book in turns led by religious leaders. This ritual is performed as a form of gratitude to Allah SWT and hoping for the intercession of Rasulullah SAW. According to Azimah, as quoted by Yayah and Sumadi, that reading the book Al-Barzanji is a form of love for Muslims

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<sup>23</sup> Ahmadi.

<sup>24</sup> Muhammad Agus Umar, "Budaya Migrasi Dan Kearifan Lokal Masyarakat Suku Bajo Dalam Mengelola Sumber Daya Alam Yang Berkelanjutan," *Jurnal Ilmiah Wahana Pendidikan* 5, no. 1 (2019): 1–9.

for the Prophet Muhammad SAW. The meaning of the poetry contained therein is related to good values that can increase religious values<sup>25</sup>.

Therefore, to emphasize the values of Islamic education contained in the local wisdom of the Bajo tribe community, at least it can be seen in three aspects as follows:

**a. Aqidah Value**

Etymologically, Aqidah means bond, an agreement that is embedded in the heart<sup>26</sup>. The value of aqidah is very fundamental for humans, because with aqidah the soul becomes calm and there is no doubt<sup>27</sup>.

The value of one's faith "Keimanan" in Allah SWT, is not only limited to religious theory, faith is not enough to just say that Allah is one, but must be applied in every aspect of life. Therefore Islamic education cannot be separated from the values of aqidah because the values of aqidah are the main basis that must be strengthened in applying religious teachings in the social reality of society. The value of aqidah means that humans must believe in the greatness of Allah SWT through His creation, so that it is expected to be able to build national character. Remembering that humans are limited from various weaknesses and helpless without any help from Allah SWT by utilizing various potentials and maintaining the stability of the surrounding environment<sup>28</sup>.

This statement emphasizes that the activity of going to sea for the people of the Bajo tribe called "pongkak mamie" also contains aqidah values because it contains the belief that Allah SWT will provide abundant results in every human effort, of course if humans also have to do good in their lives.

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<sup>25</sup> Yayah and Sumadi, "Nilai-Nilai Pendidikan Dalam Tradisi Islam Nusantara," *Jurnal Penelitian Pendidikan Islam* 5, no. 1 (2017): 67–86.

<sup>26</sup> Muhammad Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran Dan Kepribadian Musli* (Bandung: PT. Remaja Rosdakarya, 2011).

<sup>27</sup> Muhaimin Abdul Mujib, Jusuf Mudzakkir, *Kawasan Dan Wawasan Studi Islam* (Jakarta: Predana Media, 2005).

<sup>28</sup> Habriani, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Mappanretasi Di Desa Wiritasi Kelurahan Pagatan Kecamatan Kusan Hilir Kabupaten Tanah Bumbu," *Al Falah* XVII No. 3 (2017): 81–112.

As the result of an interview with Bapak Haji Hujami, one of the village community leaders throughout the along archipelago, who also owns a boat that residents use to go to sea every day. "Bajo people who exist throughout the archipelago, especially those in the Mandar hamlet, most of their sources of livelihood are fishing, there are those who catch fish and those who cultivate seaweed. In particular, for pongkak mamie catching fish there are a number of prohibitions that may not be carried out, for example it is not permissible to throw garbage in the middle of the ocean and may not say dirty words, because these actions are not liked by Allah, while our work in the middle of the ocean only hopes for Allah SWT's help<sup>29</sup>.

The same statement was also made by Bapak Lasani, one of the fishermen in Sepanjang Village, "I once had an experience for days in the middle of the sea, when the boat's engine broke down and I couldn't do anything and could only go with the flow. With one belief I did not break any taboos in sailing as taught by our ancestors. Thank God for the belief in the help of Allah SWT, finally I was stranded on one of the islands in a safe condition<sup>30</sup>.

The statement above, is in accordance with Elly's opinion as quoted by Habriani, that belief is a human instinct to submit himself to the Almighty, namely the existence of other forces outside oneself and the environment that are considered capable of controlling humans. For this encouragement as a result of human inability to face life's challenges and only surrender to the Almighty who is able to provide strength in achieving life goals<sup>31</sup>.

From the results of the interview above, there is a positive side to the taboos that the Bajo people are not allowed to do, because this can form a belief and rules that are rooted in the tradition of going to sea. Besides that, it will also be a control in maintaining the preservation of marine ecosystems. This fishing activity teaches the values of Islamic education in

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<sup>29</sup> Hujaimi, "Wawancara" (2022).

<sup>30</sup> Lasani, "Wawancara" (2022).

<sup>31</sup> Habriani, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Mappanretasi Di Desa Wiritasi Kelurahan Pagatan Kecamatan Kusan Hilir Kabupaten Tanah Bumbu."

the aspect of aqidah, teaches people to always be grateful for the sustenance given by SWT.

**b. Worship Value ( *ibadah* )**

The meaning of Worship which means Obey, submit and pray. the meaning of worship in this sense is to obey all the commands of Allah SWT and stay away from all His prohibitions. Worship is not only limited to carrying out the pillars of Islam, but applies to all aspects of human life including protecting the environment and earning a living for family life needs. Therefore, whatever is done by humans as long as it is intended to seek the pleasure of Allah SWT, it means Worship. The value of Islamic education in the aspect of worship is oriented so that humans are able to establish a direct relationship with Allah SWT, maintain relationships with fellow human beings.

The value of worship in this fishing activity can be seen in the thanksgiving event (Nyalamak) which is framed in reading Barzanji when going to sea, in this ritual there is an event of praying and reading Barzanji together. This Barzanji reading has become a habit for the Bajo people in the Mandar Archipelago hamlet as long as it is done at every celebration (gratitude), because for the Bajo people a chastisement is not considered perfect if there is no Barzanji reading. Moreover, this ritual event is also expected so that the celebration event will receive blessings from Allah SWT.

Results of interviews with Bapak Abdurrahman as a village religious figure throughout. "The tradition of reading the Barzanji book is always carried out in every community event. Even in the village there are routine activities specifically for reading the Barzanji book which are carried out once a week and for children who have completed the Qur'an they are also required to learn to read the Barzanji book, because by inheriting the tradition of reading Barzanji in an indirectly we have instilled a sense of love for Rasulullah SAW from an early age to the younger generation. The

continuation of this event also aims to ask for prayers for safety so that while at sea you will be protected from all disasters<sup>32</sup>.

Furthermore, according to Mr. Saleh, one of the residents of the Mandar Archipelago hamlet along said: "that reading barzanji is a form of gratitude to Allah SWT, for something that has been obtained by inviting the surrounding community, to share all the pleasures obtained. Besides that, it is also a form of love for Rasulullah SAW. Because indeed the contents of the barzanji contain praise to the Prophet Muhammad, of course the hope of the series of activities is also to hope for intercession from the Prophet Muhammad<sup>33</sup>.

For the people of the Bajo tribe, this tradition still maintains its existence, because for their beliefs, through the medium of reading the book al-Barzanji in every event, it will bring blessings and help from Allah SWT and get the intercession of the Prophet. As it is known that the Al-Barzanji book is one of the media to reflect on Allah SWT through the warehousing of the Prophet Muhammad SAW, to get blessings for everything that has been and will be done. This ritual seems to have a purpose for worship. As it is known, the purpose of worship is as a medium to get closer to Allah, by worshiping through sharing with others, all intentions will be easily conveyed.

According to Asy'arie, as quoted by Hidra Ariza and Isnando Tamrin, cultural values are the attainment of spiritual values that can enrich human life<sup>34</sup>. Thus the worship performed by humans in the context of obedience to Allah, namely the existence of a direct relationship between creatures and His Kahliq can be implemented in akhlakul karimah reflected in a culture.

### **c. Moral Values**

Etymologically, akhlaq means character, character, behavior and creation. Ibnu maskaweh in his book Tahdzib al-akhlaq as quoted by Sarifa

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<sup>32</sup> Abdurrahman, "Wawancara" (n.d.).

<sup>33</sup> Muhammad Saleh, "Wawancara" (2022).

<sup>34</sup> H Ariza and M I Tamrin, "Pendidikan Agama Islam Berbasis Kearifan Lokal (Benteng Di Era Globalisasi)," *Jurnal Kajian Dan Pengembangan Umat*, 2021, 44–60, <http://jurnal.umsb.ac.id/index.php/ummatanwasathan/article/view/2926%0Ahttps://jurnal.umsb.ac.id/index.php/ummatanwasathan/article/viewFile/2926/2344>.

Sahra and Rosita that morality is a state of the human soul that encourages him to do actions without any prior consideration. Therefore morality is something that has been created and formed through a process, moral values are also the implementation of the values of *aqidah* and worship<sup>35</sup>.

From the definition above, it can be understood that morals are something that is inherent in humans, morals are related to human activity itself, with other people and also the natural surroundings. Humans will be perfect if they have commendable morals and keep away from despicable morals. Moral values are also reflected in the activities of going to sea (*melaut*) in the Bajo tribe community. For example, the habit of helping each other before going to sea is a taboo if someone asks for help and then says no (does not give), because these words are believed to have something to do with the results of the sea that will be obtained.

In addition, moral values can be seen in the habits of the Bajo people who always share with each other either in the form of food that has been cooked (side dishes) or still raw, for example after returning from fishing, some of the fish caught is distributed to local residents.

As the results of the interview with Bapak Ucek. "It has become a habit for people who go to sea when they come from the sea, some of the fish caught is shared with local residents, because not all local residents go fishing, even though what we give is not much, it is important that everyone feels it, because our custom here is a sense of guilty if, for example, neighbors smell cooking (smell of grilled fish), but don't enjoy it. So no matter how small, you have to share<sup>36</sup>.

In addition, the fishermen of the Bajo tribe also still believe in supernatural things (*mbo dilauk*) that control the sea. Therefore, the sea must be protected from all forms of damage. In the context of Islamic education, this shows the attitude of a person's moral perfection which is manifested

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<sup>35</sup> Sarifa Suhra and Rosita Rosita, "Nilai-Nilai Pendidikan Islam Dalam Ritual Maddoja Bine Pada Komunitas Masyarakat Bugis Di Sulawesi Selatan," *Al-Qalam* 26, no. 2 (2020): 387, <https://doi.org/10.31969/alq.v26i2.883>.

<sup>36</sup> Bapak Ucek, "Wawancara" (2022).

through the preservation of marine ecosystems and also sharing food with the surrounding community as a form of gratitude to Allah SWT.

#### **D. Conclusion**

The local wisdom of the Bajo tribe in the Sepanjang Islands, especially the Sepanjang Village, is a heritage that is still firmly adhered to by the Bajo people, especially those who work as fishermen. Pongkak mamie's activities can simply be understood as fishing activities, fishing which is carried out for days or even weeks. While carrying out this activity there are several taboos that are not violated, for example, it is not permissible to throw things into the sea carelessly. In addition to abstinence, there are also customs before going to sea, namely, reading the book of al-Barzanji and helping each other, sharing among others. For the Bajo tribe, this belief is closely related to fish catches, because by not polluting the sea, always praying together and helping each other, it is believed that they will receive the pleasure of Allah SWT.

The values of Islamic education contained in the local wisdom of the Bajo tribe can be seen from three aspects, *first* the value of Aqidah is embedded in the belief of the Bajo people for the greatness of Allah SWT in providing sustenance and help in the middle of the sea, *Secondly*, the Value of Worship is depicted in the frame of the ritual of reading the book al-Barzanji which is carried out before going to sea, this ritual aims to ask for safety and sustenance from Allah SWT and hope for the intercession of Rasulullah SAW. then the *third* is the Moral Value which is realized through the habit of the Bajo people helping each other, sharing side dishes with each other.

Local wisdom for a community contains interesting things to examine and study, such as the content of moral messages that are in line with the values of Islamic education or even in the local wisdom there are things that are not in accordance with the values of Islamic education, so it is necessary to provide a solution in the process of its application in social life.



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