

Cultural Value of “A’bulo Sibatang” in Social Studies Learning as Cultural Heritage to Build Ecological Intelligence of Junior High School Students

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ABSTRACT

Cultural values are an important aspect in the context of Social Studies learning. This study aims to determine the cultural values of a'bulo sibatang that can be integrated into social studies learning as an effort to build students' ecological intelligence and the impact of inheriting the cultural values of a'bulo sibatang in building the ecological intelligence of students. The type of research used is descriptive qualitative with a phenomenological approach. Observation, interview, and documentation data collection techniques. The results showed three cultural values of a'bulo sibatang that can be integrated into social studies learning: the value of sipakatu, siapakainga, and assamaturukang values. Integration of a'bulo sibatang values in social studies learning is very effective in building ecological intelligence of junior high school students through social project activities, which are written in the media mading. The cultural value of a'bulo sibatang has a very positive impact on building the ecological intelligence of junior high school students.

Keywords:

Cultural Values of A'bulo Sibatang; Social Studies Learning; Students' Ecological Intelligence.

ABSTRAK

Nilai budaya merupakan aspek penting dalam konteks pembelajaran Ilmu Pengetahuan Sosial. Penelitian ini bertujuan untuk mengetahui nilai budaya a'bulo sibatang yang dapat diintegrasikan dalam pembelajaran IPS sebagai upaya membangun kecerdasan ekologi siswa serta dampak pewarisan nilai budaya a'bulo sibatang dalam membangun kecerdasan ekologi siswa. Jenis

penelitian yang digunakan adalah kualitatif deskriptif dengan pendekatan fenomenologi. Teknik pengumpulan data observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan tiga nilai budaya a'bulo sibatang yang dapat diintegrasikan ke dalam pembelajaran IPS, yaitu nilai sipakatu, siapakainga dan nilai assamaturukang. Pengintegrasian nilai-nilai a'bulo sibatang dalam pembelajaran IPS sangat efektif untuk membangun kecerdasan ekologi siswa SMP melalui kegiatan proyek sosial, yang dituliskan di media mading. Nilai budaya a'bulo sibatang sangat berdampak positif dalam membangun kecerdasan ekologi siswa SMP.

Kata kunci:

Nilai Budaya A'bulo Sibatang; Pembelajaran IPS; Kecerdasan Ekologi Siswa.

1. Introduction

This research is motivated by the importance of inheriting local cultural values in learning, especially Social Studies, to build students' ecological intelligence. Culture-based education has been proven effective in shaping students' understanding of social concepts and fostering inclusive attitudes (Riyanto, Ferdhianzah, & Trilaksono, 2024). Through culture-based social studies education, students can understand the diversity of cultures in Indonesia, understand local cultural values, and develop attitudes that respect differences. Integration of cultural values in social studies learning can increase students' cultural awareness and encourage intercultural tolerance (Nurhadi., 2019; Riyadi, 2023). Multicultural education that integrates local cultural values can strengthen students' understanding of social concepts and help them develop an inclusive attitude. Intercultural tolerance is the ability to accept, appreciate, and respect cultural differences (Azzahra, 2024; Suparlan, 2013).

Social studies not only conveys knowledge of social facts and concepts but also develops values, attitudes, and social skills needed to live harmoniously in a diverse society (Sapriya., 2009; Sudarno dkk., 1998). Social studies learning has concepts such as interaction, interdependence, continuity, change, diversity (similarities and differences), conflict, consensus, patterns (patrons), trust values, justice, and others (Trianto, 2024). Social studies also examine the relationship between humans and the environment, namely the environment where children grow and develop as part of society and face various environmental problems. The characteristics of social studies learning are different from other disciplines. Social studies is an integration of various social science disciplines, and its formulation is based on reality and social phenomena through an interdisciplinary approach (Korompis & Tuerah, 2022).

Culture-based learning can increase students' learning motivation and build a strong cultural identity. However, implementing culture-based learning in social studies still faces various challenges. Some research shows that many teachers do not fully understand the concepts and strategies of culture-based learning (Hidayat, 2018). In addition, the existing curriculum has not fully supported the effective integration of cultural values. As a result, social studies learning is often

theoretical and less contextualized, making it less able to optimize intercultural tolerance (Wardani, 2020).

Human cognition can only occur within a social and cultural context. The implementation of learning models adopted from outside and adapted in schools requires students and teachers to change the way they learn (Pak, Polikoff, Desimone, & Saldívar García, 2020). Creating constructive interactions between students with friends, teachers, and themselves is very difficult. During this time, the teacher conveys the concept and basic material in its whole form to students and does not familiarize students with solving problems (Septianawati & Puspita, 2017). To respond to education in the 21st century, teachers must create a learning process that stimulates students to obtain learning outcomes from the demands of 21st-century skills, one of which is local wisdom-based skills (Ihsan, 2023; Martin, 2007; Mpofo, Magagula, Manwa, & Manwa, 2023).

This is evident from the results of observations of student activities at SMPN 2 Tompobulu Gowa, South Sulawesi, Indonesia, who feel reluctant to ask questions to teachers and friends even though they have been given encouragement and motivation. However, bright students prefer to work alone and, if they have difficulties, directly ask the teacher without going through the discussion process with their peers. In addition, students' lack of awareness of littering is an issue that needs attention. Students throw garbage without realizing the negative impacts that will occur, such as water and soil pollution and ecosystem damage. Therefore, teachers need to make updates in the learning process, one of which is by integrating local culture. This means the learning process should incorporate the students' society's cultural system and values. A cultural approach can help students understand the concepts and principles of constructivist-based learning.

The inheritance of local cultural values is one of the effective ways to build students' ecological intelligence through social studies learning. One of the cultures that can be used to build students' ecological intelligence in the social studies learning process is the *a'bulo sibatang* culture. The culture of *a'bulo sibatang* comes from the Makassar language, meaning “a piece of bamboo,” and is a metaphor for group feeling, working together, and sharing common responsibilities. *A'bulo sibatang* is a tradition emphasizing harmonious relationships between humans and the environment. Sustainability, respect for nature, and social collaboration are crucial. The *a'bulo sibatang* philosophy likens a single bamboo tree consisting of many parts as a form of cohesiveness and strong unity (Rosida, Taqwa, & Kamaruddin, 2018).

In addition, Hidayat (Hidayat, 2018) The obstacles to implementing culture-based learning, especially the lack of teachers' understanding of the strategy of integrating cultural values into the curriculum, were highlighted. As a result, learning is often theoretical and does not provide meaningful learning experiences for students. Wardani (Wardani, 2020) Also, the existing curriculum has not fully supported the effective use of cultural values in building intercultural tolerance.

In the context of ecological intelligence development, the findings of several studies (Jannah & Purwono, 2020; Rosidi & Fitroh, 2020; Supriatna, 2016b; Tartila & Mulyana, 2022) Show that eco-pedagogy-based social studies learning effectively increases students' awareness of environmental issues. However, this research is still lacking in exploring the contribution of local cultural values as a solution to improve students' ecological intelligence holistically. More specific research on local culture was conducted by Haerani et al. (2021), which highlighted the main values in *a'bulo sibatang*

culture, namely *sipakatau* (mutual respect), *sipakainge* (mutual reminder), and *assamaturukang* (cooperation). These values are considered life principles that promote social harmony and environmental sustainability.

Based on the review of previous research, a gap has not been widely discussed, namely how integrating local cultural values, especially *a'bulo sibatang*, can be effectively applied in social studies learning to build students' ecological intelligence. This research aims to integrate the culture of *a'bulo sibatang*, a typical Bugis Makassar tradition emphasizing harmony between humans and the environment, into social studies learning. This research highlights the potential of local culture as a learning tool that enhances students' understanding of environmental issues and encourages them to apply local wisdom-based solutions in their daily lives.

Social studies learning that focuses on the inheritance of *a'bulo sibatang* cultural values can produce a generation that is more aware of the importance of maintaining ecosystem balance and contributing to environmental conservation. Learning that understands and builds students' ecological intelligence is an important step toward producing a generation that cares about the environment. Involving students at SMPN 2 Tompobulu Gowa, South Sulawesi, Indonesia, in social studies learning that integrates *a'bulo sibatang* cultural values can encourage the development of critical thinking related to issues in the community or student environment.

Based on these problems, culture-based social studies learning has great potential to build students' ecological intelligence. By integrating local cultural values into the social studies curriculum, education can be an effective tool for creating a more inclusive and harmonious society. This is the reason for conducting research titled “Cultural Value of A “*Bulo Sibatang*” in Social Studies Learning as Cultural Heritage to Build Ecological Intelligence of Junior High School Students.”

2. Methods

2.1. Research Design

This study uses a qualitative descriptive design with a phenomenological approach. Phenomenological design aims to understand and describe the universal essence of phenomena based on individual experience and awareness (John W Creswell, 1998). This approach is applied in a natural situation without any restrictions in interpreting phenomena to understand the cultural values of *a'bulo sibatang* in social studies learning.

2.2 Research Location

The research was conducted from February to March 2024 at SMPN Tompobulu, Gowa Regency, South Sulawesi, Indonesia.

2.3 Population and Sample

The population in this study amounted to 18 people, who also became the research sample. The research population consisted of 3 teachers, 12 students of SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, and three community members around the school.

2.4 Data Collection

The data collection techniques in this study were carried out based on Creswell, J.W (2021) The researchers were:

- a. Observation: This technique was used to observe activities and interactions in the school environment. The observation procedure refers to the method developed by Miles and Huberman (1994), with adjustments to the *A’bulo Sibatang* cultural value-based indicators.
- b. Interview: Semi-structured interviews were used to elicit information from informants.
- c. Documentation: Additional data was obtained from relevant documents such as learning records and school activities.

2.5 Data Analysis

The data analysis used in this research is qualitative. This process involves systematically searching, compiling, and organizing data based on the results of interviews and observations. The data analysis method refers to the approach proposed by Miles, Huberman (2014), which includes three main stages: data reduction, information presentation, and conclusion drawing. Data analysis was conducted in real-time alongside the data collection process and retrospectively to review the findings. Modifications were made by adding special categories to identify the application of *A’bulo Sibatang* cultural values, namely *sipakatau*, *sipakainge*, and *assamaturukang*. These data analysis steps were applied consistently from the beginning to the end of the research activities to ensure valid and relevant results, as shown in Figure 1 below:

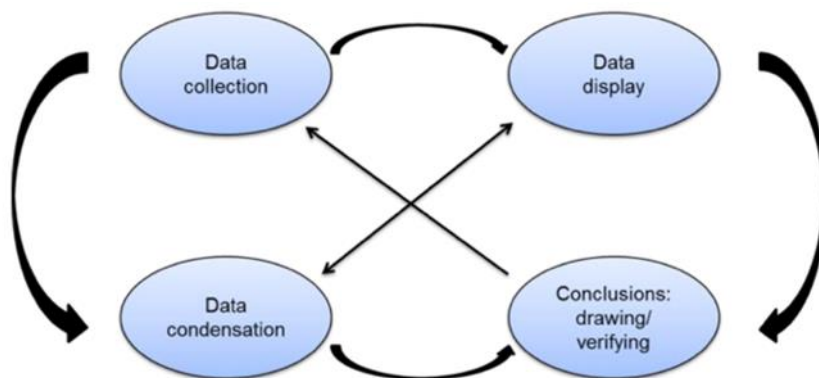


Figure 1: Steps of Data Analysis (Miles, Humberman, 2014)

The limitations of the focus and indicators to be examined in this study can be seen specifically as follows:

Table 1: Limitations of Research Focus and Indicators

Number	Research Focus	Indicator
1	Cultural Value of <i>A’bolu Sibatang</i>	1. <i>Sipakatu</i> Value 2. <i>Sipakainge</i> Value 3. <i>Assamaturukang</i> Value (Haerani et al., 2021)

2	The Impact of <i>A'bulo Sibatang</i> Cultural Value Inheritance to Build Students' Ecological Intelligence	<ol style="list-style-type: none"> 1. Knowledge of environmental issues 2. Knowledge of specific strategies applied to environmental issues 3. Ability to solve environmental problems 4. Have quality in addressing and a good personal attitude (Muhaimin., 2015)
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3. Results and Discussion

3.1 *A'bulo Sibatang* Cultural Values in Social Studies Learning to Build Ecological Intelligence of Junior High School Students

Students' ecological intelligence is their ability to interact, understand, and appreciate the natural environment. This condition includes students' awareness of the complex relationships between all components in the ecosystem, as well as their ability to make sustainable and environmentally responsible decisions. Based on the results of the research, it was found that students at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, lacked awareness of protecting the environment, such as often throwing garbage out of place and being lazy to clean the classroom and school environment.

The results of this study show that there are challenges and obstacles in integrating the cultural values of *A'bulo Sibatang* into social studies learning. Some of the main obstacles found are: (a) students' limited understanding, namely, students have not fully understood the core values of *A'bulo Sibatang*, *sipakatau* (mutual respect), *sipakainge* (reminding each other), and *assamaturukang* (cooperation). This is due to the lack of introduction to local culture in the family and school environment. (b) the lack of integration in the curriculum, namely that the cultural values of *A'bulo Sibatang* have not been systematically integrated into the social studies learning curriculum. As a result, these values are difficult to make part of structured and consistent teaching and learning activities. (c) teachers' limitations, namely that teachers lack special training to integrate local cultural values into effective learning methods.

Therefore, integrating local culture into learning can build students' ecological intelligence by embracing the values contained in the culture. One way to build students' ecological intelligence through social studies learning is by integrating cultural values in learning, such as the *a'bulo sibatang* culture.

The values contained in *a'bulo sibatang* culture that can be integrated into social studies learning to build students' ecological intelligence are three, namely a) the value of *sipakatau*, b) *sipakainga*, and c) the value of *assamaturukang*. In integrating *a'bulo sibatang* culture, an intermediary is needed, namely, the teacher using media as a learning resource. One form of application carried out by teachers at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, is the application of social projects using making media so that students are accustomed to solving problems or environmental issues. The making activity was carried out by the social studies learning schedule in two classes, namely class VIII A and class XI B, which was carried out on Monday.

In this activity, students are divided into three groups in each class and given the theme of the problem to be solved. One is group 2 of class VIIIA, which has the theme “lack of awareness in protecting the environment.” In this theme, what will be found are: (a) factors causing the lack of awareness in protecting the environment, (b) characteristics of people who lack awareness in protecting the environment, (c) the impact or consequences of the lack of awareness in protecting the environment, and (d) a good solution to increase awareness in protecting the environment. After finding the four problems, students wrote the discussion results into the mading media.

In the implementation of mading media in social studies learning, according to the results of the interview, Asis as a social studies teacher at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, said that:

“Mading media is very well used as a creative and interactive social studies learning media to develop students' ecological intelligence. Through mading media, students can express their understanding of environmental issues and gain new knowledge about how to protect the environment. By integrating a'bulo sibatang culture in social studies learning and using mading media, students can better understand environmental issues and develop their ecological intelligence” (February 2, 2024).

Based on the interview results above, it can be concluded that integrating cultural values with mading media is very effective for building students' ecological intelligence because, through madding media, students can express their understanding of how to protect and preserve the environment. This is in line with the opinion of St. Hasiah Nur, an Islamic Religious Education teacher:

“With madding media, students are accustomed to solving social problems or environmental issues that occur in society. Through this, students will think critically when facing problems, be it personal, family, or social problems” (February 2, 2024).

In this study, integrating a'bulo sibatang cultural values was carried out in social studies learning through the material on “social interaction.” Integrating these cultural values is done by using social projects as a method. A social project is one of the discussion methods where students are given a problem that occurs around them to solve or resolve. After solving the problem, the results are written through the mading media.

The activity of integrating *a'bulo sibatang* cultural values to build students' ecological intelligence at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, through social studies learning has several stages. The following are some of the stages carried out, among others:

a. Collaboration with the social studies teacher

Collaborating with the social studies teacher of SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, regarding the work program implemented in the classroom is very important. This is because integrating the values of *a'bulo sibatang* in social studies learning to build students' ecological intelligence requires the approval of the social studies teacher.

b. Introducing the work program

Introducing the work program that will be implemented in the classroom to social studies teachers, namely social projects. A social project for students is an initiative that involves students in activities or tasks to achieve the goal of building students' ecological intelligence through social

studies learning. In this case, students are taught to solve problems or issues in the community using making media.

c. Planning the work program schedule

At this stage, the work program schedule or social project will be implemented through social studies learning hours. After discussing with the social studies teacher, the day determined is Monday, with two classes with a social studies learning schedule, namely class VIIIA and class IXB.

d. Implementation of work programs (social projects)

Social projects, in general, are organized and sustained efforts to achieve positive societal changes. Social projects can effectively integrate theory and practice in social studies learning, allowing students to apply their knowledge in real situations to positively impact their surrounding environment or community. This social project is implemented in the form of making media.

Based on the results of this study, it is relevant to Supriatna (2016a) Ecological intelligence must be taught in schools to provide for students' lives in society. Ecological intelligence will be an agent of change in the future, which socializes ecological intelligence to be instilled into character in social life in society. Local culture is a broad phenomenon because it is unique and diverse, so there are almost no spatial boundaries. In South Sulawesi, especially the *Bugis* Makassar tribe, there is a local culture, namely the culture of *a'bulo sibatang* (Makassar language) or *ma'bulo sepeppa* (*Bugis* language), which means behaving like a bamboo stick (Wirawan, 2022).

Integrating *a'bulo sibatang* culture can enrich learning experiences and improve social context. In addition, integrating *a'bulo sibatang* culture can help students recognize the values contained as cultural heritage, so that these values can be applied in everyday life. This is reinforced by the fact that values in *a'bulo sibatang* culture can be a source of ideas used as life guidelines to interact with the community environment (Prihanto, Soemanto, & Haryono, 2018). These findings are based on the right approach to determine that students have an aesthetic experience using an action-based approach (Mack, 2013; Shanie, 2020).

The integration of values contained in *a'bulo sibatang* culture can be applied in all learning at school using the discussion method. The discussion method is a teaching method in which the teacher presents a problem to students, and students work together to solve the problem. In this discussion, students will exchange ideas or give opinions to solve the problems they face (Pakaya, 2020; Parker & Hess, 2001).

Based on the results of the research and discussion, it can be seen that the cultural values of *a'bulo sibatang* found in the social project program through making media to build students' ecological intelligence are:

1) *Sipakatau* value

Students respect each other's opinions and make joint decisions in the discussion process.

2) *Sipakainga* value

Students remind each other to discuss well and not do things that can disturb other groups.

3) *Assamaturukang* value

Students help each other and work well together to complete their tasks. This value is very visible when making *mading*, where students divide tasks well, such as editing, some writing, and some pasting the results of their friends' writings.

The integration of cultural values of *a'bulo sibatang* as a cultural heritage of the *Bugis* people of South Sulawesi, Indonesia, includes the value of *sipakatau*, *sipakainga*, and the value of *assamaturukang*. Integrating cultural values is very good and has been effective by using *mading* media in social studies learning to build students' ecological intelligence at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia. This is evident from students' participation in social projects, and the cultural value of a bull *sibatang* is very visible during the making of the *mading*.

3.2 The Impact of Integrating A'bulo Sibatang Cultural Values in Building Ecological Intelligence of Junior High School Students

Based on the research results, the impact of integrating *a'bulo sibatang* culture in building students' ecological intelligence can be seen in students' daily lives after the implementation of social projects in social studies learning. This is to the results of an interview with Asis, a social studies teacher, who said: “There are several changes in students, such as increased environmental awareness, appreciation of diversity, increased student learning motivation, and building students' social skills” (February 2, 2024).

In line with the results of an interview with Sarah, who is a community around the school and one of the parents of students at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, she stated: “I see that SMPN 2 Tompobulu students are more diligent in helping parents to clean the house or environment, often participate in social activities, and help neighbors who need help cleaning” (5 March 2024).

From the results of these interviews, it can be understood that the *a'bulo sibatang* culture positively impacts students.

The following are the findings on the impact of *a'bulo sibatang* values integrated into social studies learning to build students' ecological intelligence at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, through *mading* media:

a. Impact of *Sipakatau* Value

Integrating the value of *sipakatau*, or mutual respect, in social studies learning through *mading* media can positively impact students' ecological intelligence. Integrating the value of *sipakatau* through *mading* media can help students understand and appreciate the importance of respecting the environment. This approach fosters a sense of responsibility for the environment and sustainable resource management, as in the concept of *sipakatau*, which emphasizes the importance of maintaining ecological balance and sustainable use of resources.

Integrating the value of *sipakatau* in social studies learning to build students' ecological intelligence through *mading* media can have several positive impacts, namely:

1) Increase students' understanding and creativity

Learning with *mading* media can convey information manually, so students are expected to be more relaxed in the learning process.

2) Encourage students' independent and creative personality

In learning using making media, students can search for sources of information that suit their needs and develop independent and creative skills.

3) Building brotherhood and kinship

Learning with making media can also be a place to develop students' creativity and help them build brotherhood and kinship.

4) Students appreciate the environment more.

The application of *sipakatau* value in social studies learning is very positive. Students become more respectful of the environment and their friends. In addition, students are also more diligent in participating in cleaning activities, both in the school environment and the local community.

b. Impact of *Sipakainga* Value

Integrating the value of *sipakainga*, or reminding each other, in social studies learning through making media can positively impact students' ecological intelligence. The following is the positive impact of integrating the value of *sipakatau* to build students' ecological intelligence at SMPN 2 Tompobulu SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, namely:

1) Improving understanding of environmental issues

Integrating the value of *sipakainga*, or reminding each other in social studies learning through making media, can help students understand the importance of protecting the environment. In addition, the value of *sipakainga* encourages students to remind each other to protect the environment to avoid pollution, such as reminding each other to put garbage in its place.

2) Developing student character

Integrating the value of *sipakainga* impacts the development of student characters, such as discipline, honesty, and responsibility in completing tasks.

3) Strengthening students' brotherhood rope

Integrating the value of *sipakainga* can strengthen the brotherhood among students, as seen from their actions that advise each other towards the path of goodness.

4) Increasing student awareness of environmental conservation.

By integrating the value of *sipakainga* in social studies learning to build ecological intelligence, students experience a positive impact. They advise each other in maintaining environmental cleanliness and are more considerate of the impact of their actions on the environment.

c. Impact of *Assamaturukang* Value

Integrating the value of *assamaturukang*, or gotong royong, into social studies learning through making media can positively impact building students' ecological intelligence. The following are some of the impacts of *assamaturukang* value in building students' ecological intelligence at SMPN 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia, through social studies learning, namely:

1) Increase students' awareness of the importance of environmental cleanliness

In social studies learning, students can learn about the impact of waste on the environment and how to reduce waste. By integrating the value of *assamaturukang*, students can understand keeping the environment clean is a shared responsibility and needs to be done in cooperation or cooperation.

2) Improving students' social skills.

Through mading activities, students can learn to work in groups and build social skills such as communication, leadership, and cooperation.

3) Increase students' concern for the environment.

By learning about environmental sustainability and how to protect it, students can understand that small actions taken together can have a big positive impact.

4) Increase students' creativity

In making madding, students can express their ideas creatively and innovatively. This can enhance students' creativity and build their confidence.

By integrating the value of *assamaturukang*, students understand the importance of maintaining good bonds with friends and helping each other make work easier. The changes are quite significant, as seen from the condition of the school environment and the students' habits. Initially, students were too lazy to clean if it was not their schedule, but now students help each other or work together.

This finding is relevant to Goleman (2010) Opinion is that students who have ecological intelligence not only understand and appreciate nature but also appreciate life itself. Ecological intelligence owned by individuals is based on knowledge, awareness, and life skills that are in harmony with environmental sustainability (Goleman, Bennett, & Barlow, 2012; Muhaimin., 2015; Supriatna, 2016a).

In line with the results of the research (Asfar, Sumiati, Asfar, & Nurannisa, 2022; Hasni, Supriatna, Sapriya, Winarti, & Wiyanarti, 2022), it was found that building students' ecological intelligence in integrating *a'bulo sibatang* culture through social studies learning has a positive impact, namely:

- 1) Helps students understand about how social interactions affect the environment.
- 2) Strengthens students' problem-solving analysis.
- 3) Social studies learning helps shape future generations who are aware of the environment.
- 4) Students can more holistically understand environmental challenges and solutions in a broader social context.

Building students' ecological intelligence in social studies learning is important in supporting students' understanding of the relationship between humans and the environment. It can help students develop the analytical, problem solving and leadership skills needed to address complex environmental challenges. In addition, this approach also enables students to take an active role in environmental conservation efforts and become socially responsible citizens.

Overall, the novelty of this research lies in the holistic approach that links education with environmental awareness and prepares students to become individuals who are not only academically intelligent but also sensitive to social and environmental issues.

4. Conclusion

Based on the results of research and discussion, it can be concluded that the inheritance of A'Bulo Sibatang cultural values in social studies learning is very important to building the ecological intelligence of students of SMP 2 Tompobulu, Gowa Regency, South Sulawesi, Indonesia. A'Bulo Sibatang, as a Bugis cultural heritage of South Sulawesi, Indonesia, is a tradition that emphasizes the

harmonious relationship between humans and the environment. Sustainability, respect for nature, and social collaboration are important in this context. Passing these values through social studies learning can help students understand the importance of maintaining ecosystem balance and contributing to environmental conservation.

The cultural value of a'bulo sibatang contains three values that can be integrated into social studies learning to build students' ecological intelligence. For example, the value of sipakatau makes students appreciate the natural environment more, sipakainga increases students' understanding of the importance of protecting the environment, and assamaturukang improves students' social skills. Ecological intelligence refers to an individual's ability to understand the relationship between humans and the environment and take responsible action towards the sustainability of the ecosystem. Through the inheritance of a'bulo sibatang cultural values in social studies learning, students are encouraged to think critically about environmental issues and apply local wisdom-based solutions. This includes tree planting, waste management, and participation in environmental conservation programs.

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