

Transformation of Environmental Education in *Sennu-Sennureng Maccera Tappareng* of Tempe Lake Wajo Regency: Sacred To Profane

Author Muh. Rapi

Universitas Islam Negeri Alauddin Makassar, Indonesia mrapi@uin-alauddin.ac.id

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Abstract

This study aims to analyze immanent environmental education in *sennu-sennureng maccera tappareng* in this context is a reaffirmation of human commitment in preserving the environment. The method used in this field of research is qualitative research with a phenomenological paradigm. The interview and observation data were then analyzed by data reduction, data exposure, and conclusions/verification. Research findings show that *senna-ensuring in the implementation of mascara apparent is loaded with environmental education as a form of symbolic communication built between communities inhabiting the shores of Tempe Lake Wajo Regency to maintain environmental sustainability, which in this case is divided into senna-ensuring mappalao baccara, senna-ensuring mannini pammali, and senna-ensuring mappable ise wanna*. These *sennu-sennureng* are an inseparable part of transforming various sacred dimensions into profane. Something that was initially only the value of the relationship between man and the Creator developed into a relationship between man and man himself or the environment, which can be said to be a form of the transformative meaning of each stage in the *mascara apparent* procession. Immanent environmental education in *sennu-sennureng maccera tappareng* must continue to be preserved by continuing to actively transform sacred values into profane.

Kata kunci:

Pendidikan Lingkungan, Sennu-Sennureng Maccera Tappareng, Sakral, Profan

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Abstrak

Penelitian ini bertujuan untuk menganalisis pendidikan lingkungan yang imanen dalam *sennu-sennureng maccera tappareng* dalam konteks ini merupakan penegasan kembali komitmen manusia dalam melestarikan lingkungan. Metode yang digunakan dalam penelitian lapangan ini adalah penelitian kualitatif dengan paradigma fenomenologi. Data interview dan observasi kemudian dianalisis dengan reduksi data, pemaparan data, serta kesimpulan/verifikasi. Temuan penelitian menunjukkan *sennu-sennureng* dalam pelaksanaan *maccera tappareng* sarat dengan pendidikan lingkungan sebagai bentuk komunikasi simbolik yang dibangun antara masyarakat yang mendiami pesisir Danau Tempe untuk menjaga kelestarian lingkungan yang dalam hal ini terbagi menjadi *sennu-sennureng mappalao paccera, sennu-sennureng mannini pammali, dan sennu-sennureng mappanre ise wanua*. *Sennu-sennureng* ini merupakan bagian yang tidak terpisahkan dari transformasi berbagai dimensi sakral menjadi profan. Sesuatu yang semula hanya nilai hubungan antara manusia dan Sang Pencipta berkembang menjadi hubungan antara manusia dengan manusia itu sendiri atau alam sekitar yang dapat dikatakan sebagai bentuk makna transformatif dari setiap tahapan dalam prosesi *maccera tappareng*. Pendidikan lingkungan yang imanen dalam *sennu-sennureng maccera tappareng* harus terus dilestarikan dengan terus aktif mentransformasikan nilai sakral ke profan.

Corresponding Author:

Muh. Rapi

Universitas Islam Negeri Alauddin Makassar, Indonesia ; mrapi@uin-alauddin.ac.id

INTRODUCTION

Humans are creatures who make culture a place for self-expression in responding to various phenomena in their lives. In response to this, Mahdayeni *et. al.* suggest that human empowerment with a set of cultures that color their lives can be understood as two inseparable entities (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Dasopang, Adam, & Nasution, 2022). Human habits in innovating with various aspects through social interactions that they build with each other little by little have made them accustomed to a habit that is built on a set of values that in turn form culture (Mahdayeni *et.al.*, 2019) The existence of humans as part of the microcosm that will continue to actively interact with the macrocosm that is immanent with the surrounding nature makes humans have to be more proactive in preserving the surrounding environment (B, Kardini, Elshifa, Adiawaty, & Wijayanti, 2023). Human survival depends on environmental sustainability where humans carry out various daily activities in complex social interactions. In this context, religion in the objective sense is everything that man believes to be the way to selfish his hopes and needs while religion in the subjective sense is the manifestation of one's total submission before the Creator by obeying all His commandments and avoiding all His prohibitions (Ratnasari & Basuki Dwisusanto, 2024; Rusydi, 2019)

Environmental education is a complex process of pedagogical, andragogical, or heutagogic interaction with the strengthening of various learning paradigms that surround it. In describing how important environmental education is, Asep Turnawan et al. suggest that This implies that environmental education is an educational paradigm that cannot be separated from human existence as *khalifatullah fi al-ardh*. Humans must be able to preserve the environment because it is immanent with the vision of its creation on earth (Arifin, Juharyanto, Mustiningsih, & Taufiq, 2018; Fitriani, Anam, & Maulana, 2024). Anisa Noverita et al. suggest that environmental education is an education that emphasizes the need for transformation of ethical values in relation to human interaction with the surrounding environment) (Anisa Noverita, Eka Darliana, 2024) In line with this, Yulia Indahri stated that environmental education is a fundamental need for the realization of an educational climate that is responsive to environmental issues and how to maintain its sustainability (Indahri, 2020) The existence of environmental education is expected to be able to shape the character of students who respect the surrounding environment more by maintaining its sustainability. Efforts to build environmentally sustainable conscious characters need to be instilled from an early age so that they have a deep awareness and strong commitment in realizing it in everyday life.

Human life will always develop from time to time in its cultural locus. In this process, human culture can transform from something that was originally sacred to something profane. In line with this, Lina Yuliamalia in her journal article entitled "*Tradisi Larung Saji sebagai Upaya Menjaga Ekosistem di Wisata Telaga Ngebel Ponorogo: Studi Literatur*" suggests that the Larung Saji tradition carried out in Ngebel Lake basically has a very strong transformative meaning which in this case involves the

transformation of sacred values into profane. In its implementation, there are offerings given to waiters from the lake which if disturbed will have an impact on the occurrence of disasters in the lives of local people. In its practical framework, the existence of various flora and fauna around the lake must also be respected because all of them are believed to be an inseparable unity from the lake waiters which if disturbed by their habitat will also bring disaster. Therefore, there is a message brought from the larung saji tradition, namely the prohibition to disturb the ecosystem in Ngebel Lake and its surroundings (Yuliamalia, 2019)

In relation to *maccera tappareng*, *maccera tappareng* has undergone a process of transforming sacred values into profane values where the annual tradition which was originally loaded with various models of spiritual communication between the people who inhabit the coast of Tempe Lake with the waiters of Tempe Lake known to the local community as *punna wai*, a kind of crocodile, has now turned into a place for the implementation of tourism that can be attended by various parties to witness it. The existence of various activities carried out as a series of *maccera tappareng* such as boat races, traditional dance performances, and others is a special attraction to be witnessed (Aprisa, 2019) This research provides more value than several studies that have been done previously that have not raised the theme of *sennu-sennureng* transformation that correlates with environmental education. In relation to the transformation of the sacred to the profane, *maccera tappareng* which is carried out as a tradition with a sacred dimension as a container for purifying the lake by giving offerings, in it there is also a profane dimension such as the existence of tourism facilities, economic lighters, and others.

RESEARCH METHOD

This research is a field research through qualitative research with phenomenological paradigm that relates to transformation of environmental education in *sennu-sennureng maccera tappareng* of Tempe Lake Wajo Regency from sacred to profane (N. Nasir & Sukmawati, 2023) With its phenomenological paradigm, this research leads to an understanding of research subjects with various forms of interaction in them as a phenomenon that is understood as it is so that it refers a lot to ontological problems (A. Nasir, Nurjana, Shah, Sirodj, & Afgani, 2023)

This research will be conducted on the shores of Tempe Lake Wajo Regency from January to March 2024. The location of the study was chosen because the people who inhabit the coast of Tempe Lake Wajo Regency are communities that have been the main actors in the implementation of the *maccera tappareng* tradition for generations and they have also been active in preserving the environment because in fulfilling their various daily needs, they as fishermen interact a lot with various ecosystems in Tempe Lake.

Research data was collected using various data collection techniques that are systemically intertwined with each other which in this case are interviews, observations, documentation, and reference tracing. The collected research data is then processed and analyzed by adopting data processing and analysis techniques from Miles and

Huberman which in this case consists of data reduction as a data sorting process in line with research objectives, data presentation as a process of compiling data with a comprehensive and holistic line of thinking, and conclusions/verification as a process of drawing points of findings in answering the formulation of problems that have been set as well as verify it (Ahmad, 2021)

RESULT AND DISCUSSION

Result

Sennu-Sennureng Maccera Tappareng of Tempe Lake Wajo Regency

The existence of *sennu-sennureng* in Bugis society is a system of manifestation of symbolic messages that is full of human negotiations with the environment in general and the Creator of nature in particular. Responding to this, Ilham Nur said that the people of Wajo Regency are a very religious social community so they always realize that their existence always needs help from the Almighty Creator Substance, which in this case is Allah swt. In conveying their various wishes, either to get good luck or avoid disaster, they always try to integrate various symbolic messages into their culture (Ilham Nur, Interview, 21 February 2024)



Figure 1. Sennu-Sennureng Maccera Tappareng of Tempe Lake Wajo Regency

In the implementation of the *maccera tappareng* procession, researchers can summarize that there are several *sennu-sennureng* that can be found which in this case are

Sennu-sennureng mappalao paccera

Sennu-sennureng mappalao paccera in the implementation of the *maccera tappareng* procession can be found from the choice of animals as a means to be used as a sacrifice which in the Bugis language is called *paccera*. In response to this, La Sakka who is a leader of the coastal community of Tempe Lake suggested that the slaughter of sacrificial animals is synonymous with the spirit to eliminate animal traits in humans such as gluttony, ferocity, and others. The existence of animal traits in humans is very range of bringing them to damage (La Sakka, Interview, 23 February 2024)

In determining the animal to be used as an offering in the *maccera tappareng* procession, Ambo Upe suggested that the selected animal must meet several criteria which in this case must be a healthy and fat male buffalo. The existence of these criteria is full of *sennu-sennureng* that the choice of the best animal used as a sacrifice is a form of chest spaciousness for the coastal community of Lake Tempe, Wajo Regency in giving their offerings. In everyday terms, this is known as "*mappassagena*" which can be interpreted by providing spaciousness so that the more quality of the treasure offered, the more rewards will be obtained (Ambo Upe, Interview, 23 February 2024)

In terms of the core procession of *maccera tappareng*, Hj. Halijah suggested that animals that are used as *paccera* are then slaughtered where their heads will be drowned in Tempe Lake while other body parts are cooked and then eaten together (Hj. Halijah, Interview, 24 February 2024).

Sennu-sennureng mannini pammali

In the implementation of the *maccera tappareng* procession, there are several prohibitions that are emphasized to be avoided. In other words, this *maccera tappareng* procession becomes a forum for reaffirmation of prohibitions commonly known as *pammali* to be avoided. In response to this, Ambo Upe said that there are several *pammali* that must be avoided by the local community, in this case it is a ban on washing cooking utensils, mosquito nets, clothes, and others in Tempe Lake, a ban on going down to catch fish in Tempe in a state of great *hadats*, a ban on saying dirty while in Lake Tempe, and others. All forms of *pammali* exist as a *sennu-sennureng* in order to create a harmonious relationship between humans and the universe (Ambo Upe, Interview, 23 February 2024)

In line with what was stated, Abd. Waris Ahmad stated that *pammali* is a speech, behavior, or situation that must be avoided in Bugis society as a form of self-preservation not to damage themselves, damage others, damage the environment, and others. By consistently avoiding these mammals, they will obtain salvation in life (Abd. Waris Ahmad, Interview, March 27, 2024)

Sennu-sennureng mappanre wanua

In *sennu-sennureng mappanre wanua*, the coastal community of Tempe Lake, Wajo Regency makes the *maccera tappareng* moment as a means to share with each other. In its implementation, they make various kinds of food such as *sokko bolong*, *nasu alikku*, *bale tapa*, *jompo-jompo*, *bingka*, and various other types of food to be eaten together. Responding to this, Ilham Nur said that there was a very deep togetherness for all community members in the implementation of *maccera tappareng*. In that moment, they shared food with each other as a form of gratitude for the abundance of fishery products and various other natural resources obtained from Tempe Lake so far. In it there are *sennu-sennureng* that sharing then they will get additional sustenance that is more than what they have obtained so far (Ilham Nur, Interview, 21 February 2024)

Environmental Education in Sennu-Sennureng Maccera Tappareng of Tempe Lake Wajo Regency as a Process of Value Transformation from Sacred to Profane

The cosmic relation that connects humans as a microcosm with the environment as a macrocosm is an inseparable relation. The same can be found in the people who inhabit the coast of Tempe Lake where they always strive to instill critical awareness of environmental conservation efforts. In the process of *maccera tappareng*, there is a value of environmental education for all parties involved in it which in this case can be described as follows

Environmental education in *sennu-sennureng mappalao paccera*

In relation to *sennu-sennureng mappalao paccera*, in it depicted the form of human sacrifice by slaughtering animals as a form of offering to those who have the power to determine how human fate is. Despite the animist influence in them, it appears that their spirit in *mappalao paccera* is identical to their spirit in eliminating animal traits in themselves. In response to this, La Sakka suggested that *maccera* which is also commonly understood as an effort to drain animal blood to show sacrifice is a tradition that can be found in people who inhabit the coast of Tempe Lake and can even be found in people in various regions in Indonesia so that various similar rituals such as the Qur'an *maccera* appear for those who have just read the Qur'an, *Maccera balls* for those who have just built a new home, and others (La Sakka, Interview, 23 February 2024)

In relation to environmental education, *sennu-sennureng mappalao paccera* is a form of community commitment in providing offerings to nature where the head of a slaughtered buffalo is drowned in Lake Tempe. If the buffalo's head is considered the most important part of a sacrificial animal that must be drowned in Tempe Lake, then in it there is a meaning of total surrender in providing the best for nature. Consequently, those who have been colored by the spirit of giving the best for nature will try to preserve the environment by not arbitrarily exploiting natural resources that actually damage the environmental ecosystem. Humans who understand very well what the meaning of *sennu-sennureng mappalao paccera* will be serious in giving everything that is in themselves in preserving the environment such as by cleaning the environment, caring for the balance of the ecosystem, and others. Symbolically, all these efforts are an inseparable part of the spirit of sacrifice. The attempt to capture the various implied messages of the *sennu-sennureng mappalao paccera* is an integral part of the transformation of the sacred to the profane.

Environmental education in *sennu-sennureng mannini pammali*

In relation to *sennu-sennureng mannini pammali*, it can be understood that it has become a habit of the previous ancestors who gave many boundaries that should not be violated in daily life as *pammali*. Responding to this, Hj. Halijah suggested that *pammali* that applies to certain communities can vary across time and space but it is certain that every society sees that *pammali* exists as a prohibition that must be avoided so that life is not beset by misfortune (Hj. Halijah, Interview, 24 February 2024) The existence of

sennu-sennureng mannini pammali makes people who inhabit the coast of Tempe Lake always clean in advance the surface area of the lake that will be used in the implementation of *maccera tappareng* from water hyacinths which the surrounding community is known as *pukang-pukang* and various forms of garbage that exist as a symbol of self-cleansing from various forms of *pammali* violations committed so far (Ambo Upe, Interview, 23 February 2024)

In relation to environmental education, *sennu-sennureng mannini pammali* is loaded with efforts to preserve the environment in Tempe Lake and its surroundings. Through *maccera tappareng*, the community is again reminded to avoid various forms of *pammali* that have been agreed upon for generations such as the prohibition to wash cooking utensils, mosquito nets, clothes, and others in Tempe Lake, the prohibition to go down to catch fish in Tempe Lake in a state of great hadats, the prohibition to say dirty while in Tempe Lake, and others. The existence of *pammali* not to wash cooking utensils, mosquito nets, clothes, and others in Tempe Lake contains environmental education not to pollute the lake waters with various chemicals such as detergent soap, clothes bleach, and others that can be used in washing. The existence of this will certainly be very dangerous in maintaining the continuity of the ecosystem in Tempe Lake such as fish, eels, birds, and others that range will be poisoned. The same environmental education can also be found in the prohibition of going down to catch fish in Tempe Lake in a state of great experience and the prohibition of saying dirty. At the same time, in Tempe Lake, it can be understood that humans and nature have a form of deep relationship so that those who are in a condition of great experience or say dirty can certainly be those who have unstable psychiatric conditions so that they are very wide to do various actions that damage environmental ecosystems. The transformation of the sacred to the profane can be understood from the existence of various *sennu-sennureng mannini pammali* which basically preserve the very important environment.

c. Environmental education in *sennu-sennureng mappanre ise wanua*

Concerning *sennu-sennureng mappanre ise wanua*, it can be understood that in it is depicted a spirit of togetherness for all parties by not too differentiating the level of social strata. All parties blend into one in enjoying the prepared dishes. In response to this, Hj. Halijah said that the *maccera tappareng* that has existed so far has become a forum for the togetherness of all parties between the government, religious leaders, traditional leaders, and the general public in enlivening the annual tradition. All parties show real participation in the process, including in this context, when animals that have been slaughtered according to Islamic law and used as *paccera* are then cooked and eaten together. Before eating, a joint prayer was carried out led by religious leaders accompanied by *maccua tappareng* so that all would be given welfare and safety (Hj. Halijah, Interview, 24 February 2024)

In relation to environmental education in the *sennu-sennureng mappanre ise wanua*, La Sakka suggests that the choice of dishes that are the result of various natural resources both animal and vegetable is a form of appreciation for these various natural resources which is done by consuming them in accordance with *ma'ruf* ways (La Sakka, Interview,

23 February 2024) This is an inseparable part of environmental education that teaches how it is necessary for humans to always maintain a constructive relationship with the environment by using it for the needs of life and not destroying it. In addition, the *sennu-sennureng mappanre ise wanua* also contains environmental education because in it there is togetherness to help each other and not fight for a target without caring about the rights of people in their social environment. This togetherness is important in relation to environmental education because basically those who are aware that their existence in a complex social system always has implications with the people around them, they will always strive to maintain their behavior, including by preserving the environment and not damaging it. Those who are willing to set aside part of the property they earn to entertain people in their social environment can be said to be people who have the spaciousness of chest and breadth of heart not to arbitrarily exploit the surrounding natural environment that brings destructive effects to those around them. The existence of the meaning of *sennu-sennureng mappanre ise wanua* from just a form of gratitude to the Creator for the abundance of grace obtained into a meaning with a dimension of critical social awareness in preserving the environment and not damaging it is part of the transformation of the sacred to profane.



Figure 2. Preserving the Environment of Tempe Lake

Based on the exposure of data related to the transformation of environmental education in the *sennu-sennureng maccera tappareng* Tempe Lake Wajo Regency, it was found that the spirit to preserve the environment is felt in every form of *sennu-sennureng* carried out in stages by stages of the *maccera tappareng* which can then be understood as an inseparable part of the phenomenon of sacred transformation to profane which in this case can be seen in the following table:

Table 1. Summary of Research Results

| Research Aspects | Results |
|--|---|
| Environmental education in <i>sennu-sennureng mappalao paccera</i> and the transformation of sacred values to profane ones | This research shows that <i>sennu-sennureng mappalao paccera</i> is full of environmental education messages that human life needs to organize destructive egos due to individual or group desires that are hedonic in nature for the common good. Sincerity for " <i>mappalao paccera</i> " is a symbol of <i>sennu-sennureng</i> with the spirit of sacrifice for the common good. The transformation of sacred values to profane ones in <i>sennu-sennureng mappalao paccera</i> can be found when the animal is slaughtered as a " <i>paccera</i> " which, with all the sacred values immanent in it, is then made into a dish to be enjoyed together with various other dishes. |
| Environmental education in <i>sennu-sennureng mannini pammali</i> and the transformation of sacred values to profane ones | This research shows that <i>sennu-sennureng mannini pammali</i> is full of environmental education messages that human life always interacts with boundaries that must not be violated in order to create balance, including with the environment. Commitment to " <i>mannini pammali</i> " is a form of human compliance with the provisions outlined for the realization of environmental sustainability. This research shows that <i>sennu-sennureng mannini pammali</i> is full of environmental education messages that human life always interacts with boundaries that must not be violated in order to create balance, including with the environment. Commitment to " <i>mannini pammali</i> " is a form of human compliance with the provisions outlined for the realization of environmental sustainability. This research shows that <i>sennu-sennureng mannini pammali</i> is full of environmental education that human life always interacts with boundaries that must not be violated in order to create balance, including with the environment. Commitment to " <i>mannini pammali</i> " is a form of human compliance with the provisions outlined for the realization of environmental sustainability. The transformation of sacred values to profane ones in <i>sennu-sennureng mannini pammali</i> can be understood when " <i>pammali</i> " is a taboo that is full of sacred values which have practical implications in the presence of supernatural dangerous consequences which then lead to |

Environmental education in *sennu-sennureng mappanre ise wanua* and the transformation of sacred values to profane ones

functional aspects which basically maintain the balance of the ecosystem. environment because of fear of things that were previously unseen.

This research shows that *sennu-sennureng mappanre ise wanua* is full of environmental education messages that one form of human gratitude for the various blessings obtained from the Creator is the sincerity to share with others which in this case is realized by "*mappanre ise wanua*" With the spirit of mutual sharing In this way, a social awareness will be formed that they live in the same environment which must be equally protected for the common good. The transformation of sacred values to profane ones in *sennu-sennureng mappanre ise wanua* can be found when giving food which was initially aimed at certain parties such as "*maccua tappareng*" as the leader of the *maccera tappareng* procession which is full of sacred values, then in its development all the people present were given food and drink as a form of joy accompanied by the display. various folk entertainment such as boat racing, traditional dance performances, and others. All of this emerged as an effort to strengthen love and attention to the environment.

Discussion

Sennu-Sennureng Maccera Tappareng and Environmental Education

The existence of *sennu-sennureng* in *maccera tappareng* Tempe Lake Wajo Regency indicates the importance of preserving nature. In this process, there is a form of social communication that provides ecological moral messages that are in line with environmental education (Eko Nugroho, 2019) This is in line with social communication theories which illustrate that communication that is built in human life is not only formed in the form of verbal communication but can also be built in various forms, one of which is through traditions in the form of behavior. In other words, the behaviors shown by individuals or communities in their social interactions are full of messages to be communicated. In the social environment of the Bugis community in Wajo Regency, they know the term *sennu-sennureng* which is full of communication to the Creator in the form of behaviors to ask for prosperity and safety in their lives.

Through *sennu-sennureng*, the community conveyed the importance of preserving the environment and natural resources, especially Tempe Lake. These messages include an invitation not to damage the lake ecosystem, maintain water cleanliness, and maintain the balance of nature so that it continues to benefit future

generations. This is inseparable from the existence of *sennu-sennureng* as a term in the Bugis language that refers to expressions or moral messages conveyed through behavior, objects, songs, rhymes, or other forms. In the context of *maccera tappareng*, *sennu-sennureng* is an effective communication medium to convey the values of local wisdom (Sunata, 2023) Culture and local wisdom have an important role in conveying messages in social communication. Both can be effective platforms because they reflect the values, norms and customs recognized and accepted by the local community. By utilizing local culture and wisdom, messages in social communication can be conveyed in a more relevant and effective way. This is because messages that are packaged in a form that is familiar and appropriate to the local cultural context tend to be more easily accepted and internalized by the community.

The tradition of *maccera tappareng* with various forms of *sennu-sennureng* in its implementation consisting of *sennu-sennureng mappalao paccera*, *sennu-sennureng mannini pammali*, and *sennu-sennureng mappanre ise wanua* reflects the local wisdom of the Bugis people who understand the importance of natural sustainability. Through *sennu-sennureng* in the *maccera tappareng* tradition, moral messages about environmental conservation are conveyed in a way that is easily accepted and remembered by the wider community. Thus, the existence of *sennu-sennureng* in the *maccera tappareng* tradition is not just a complement to traditional ceremonies, but is an important means in preserving nature and teaching environmental values in line with ecological education. This tradition shows that culture and environment can work together to create collective awareness in protecting nature. This research provides an alternative perspective in understanding how the *maccera tappareng* tradition in Wajo Regency is unique to the *sennu-sennureng* concept it offers. What is put forward in this research as an elaboration of the concept of *sennu-sennureng*, namely *sennu-sennureng mappalao paccera*, *sennu-sennureng mannini pammali*, and *sennu-sennureng mappanre ise wanua*, is a new study and has a major contribution to the development of science.

Transforming Sacred Values to Profane Ones in Sennu-Sennureng Maccera Tappareng for Environmental Education

In its development, the *maccera tappareng* tradition has undergone a process of social dialectics with the development of the dynamics of human life that continues to develop, which in this case is carried out by providing several series of additional activities to entertain the community in addition to various other purposes such as to increase tourist visits, lift economic activity, and the like (Hastuti, 2023) This is in line with various social theories such as Bronislaw Malinowski's theory of functionalism, Albert Bandura's social cognitive theory, and others which show that humans are social creatures who have a very dynamic way of communicating in the context of space and time. The findings in this study that illustrate how the transformation of sacred values into profane values in *sennu-sennureng maccera tappareng* for the realization of environmental education has strengthened these social theories.

The phenomenon of transformation from something related to theological, divine, spirit, and other dimensions into things related to pragmatic or even hedonic dimensions of human life like this is commonly known as the transformation of sacred values to profane (Tri Yatno, 2020; Zakaria & Moh. Mufid, 2023). Changes in social structure and cultural values that result in a shift from focusing on spiritual life to worldly life. This transformation can make religious culture more inclusive and easily accepted by various groups. It can also help preserve aspects of culture in a new and more relevant form to the times. In this process, strengthening environmental education becomes easier to develop in various traditions carried out by individuals or communities such as those that can be found on the coast of Tempe Lake Wajo Regency.

Social changes that continue to develop in human life often result in the transformation of sacred values into profane. This phenomenon is influenced by various factors, including technological advances, urbanization, globalization, and changes in the mindset and lifestyle of modern society that is more pragmatic. Modern life tends to be pragmatic emphasizing efficiency and material profitability (Halomoan, Moeis, & Yakubu, 2023; Ok, Al-Farabi, & Firmansyah, 2022). Sacred values that have no immediate practical benefit are often ignored or adapted to fit practical needs. Thus, the transformation of sacred values into profane ones is not necessarily negative if managed wisely. The challenge is to find ways to maintain a balance between tradition and modernity, between sacred values and pragmatic needs. The transformation of sacred values into profane ones can be an effective strategy in building public awareness to preserve the environment. This process involves adjusting and reinterpreting sacred traditional values into more relevant and practical contexts to modern society. Many traditional cultures have sacred values related to respect for nature. These values can be integrated into modern practices and policies to safeguard the environment. For example, teachings on the sanctity of lakes, rivers, forests, and others can translate into more formal and measurable ecosystem conservation and protection programs.

CONCLUSION

This research has found interesting findings that *maccera tappareng* of Tempe Lake Wajo Regency is loaded with various forms of *sennu-sennureng* which in turn has practical implications for environmental education. *Sennu-sennureng* in the implementation of *maccera tappareng* is a form of symbolic communication built between the people who inhabit the coast of Tempe Lake which in this case is divided into *sennu-sennureng mappalao paccera*, *sennu-sennureng mannini pammali*, and *sennu-sennureng mappanre ise wanua*. These *sennu-sennureng* are an inseparable part of the transformation of various sacred dimensions into profane.

This research confirms the enormous scientific contribution to the study of environmental education by making *sennu-sennureng* in the tradition of *maccera tappareng* Lake Tempe Wajo Regency as a forum for its development. The form of *sennu-sennureng*

consisting of *sennu-sennureng mappalao paccera*, *sennu-sennureng mannini pammali*, and *sennu-sennureng mappanre ise wanua* is a new finding presented by researchers.

This research, finally, shows something that was originally just a value of the relationship between humans and the Creator developed into a relationship between humans and humans themselves or the surrounding nature which can be said to be a transformative form of meaning from each stage in the *maccera tappareng* procession as well as its *sennu-sennureng*. Immanent environmental education in *sennu-sennureng* of *maccera tappareng* in this context is a reaffirmation of human commitment in preserving the environment that always experiences transformation from sacred to profane.

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