



The Integration of Islamic Religious Values in the Ritual Mantras of Pinisi Boat-Making as Instructional Material for Literature Learning in Islamic Schools

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ABSTRACT

This study aims to integrate Islamic religiosity values embedded in the ritual mantras of Pinisi boat-making into literary learning materials for madrasah education. Employing a mixed-methods approach with an exploratory sequential design, the research began with qualitative data collected through interviews with five pammaca (ritual specialists) and document analysis. This phase was followed by a quantitative survey involving five teachers and ten students in Bulukumba, Indonesia. The findings reveal that Islamic values are reflected in several ritual stages, including *annakbang kalabiseang*, *annattak kalabiesang*, *apasilli*, and *ammocci*, encompassing dimensions of faith, knowledge, worship, spiritual experience, and practical application. Both teachers and students expressed strong support for integrating these values into literary learning materials, as it enriches instructional content, strengthens character education, and contributes to the preservation of local culture. Furthermore, the study highlights the practical relevance of this integration for curriculum development and culturally responsive teaching strategies.

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1. INTRODUCTION

The ritual mantras used in the Pinisi boat-making tradition constitute a form of oral literature that embodies both cultural and religious values. These mantras function not only as ritual expressions but also as symbolic representations of Islamic religiosity within the local maritime community. In the context of madrasah education, integrating such culturally embedded texts into literature learning is essential for fostering character development, contextual understanding, and a stronger sense of cultural and religious identity among students [1-3]. The incorporation of local culture into educational practices enables learners to connect literary texts with their lived experiences, making learning more meaningful and relevant.

The integration of local wisdom into language and literature education has become an important area of research. Previous studies indicate that cultural materials such as folktales, myths, and mantras can enhance students' language competence, literary appreciation, and cultural awareness. For example, the use of Debus ritual mantras as learning media has been shown to increase student engagement and embed local values in literary instruction [4]. In addition, the development of interactive learning media based on local wisdom has been found to significantly improve language skills and learning outcomes [5]. Similarly, the incorporation of folklore into language teaching enables students to explore linguistic and cultural dimensions simultaneously, thereby strengthening their appreciation of local culture [6]. Other studies also emphasize that integrating local traditions into language and literature instruction contributes to both learning effectiveness and cultural preservation [7]. These findings highlight the pedagogical importance of culturally responsive materials in literature learning. However, despite the growing emphasis on local culture in education, research on the Pinisi boat tradition has largely focused on its technical, historical, and cultural dimensions, with limited attention to the religious values embedded in its ritual practices. Existing studies primarily examine aspects such as boat construction technology and structural engineering [8, 9], rather than the symbolic and spiritual meanings conveyed through ritual mantras. Furthermore, the potential application of these mantras as instructional materials in literature learning, particularly within madrasah contexts, remains underexplored. This gap indicates the need for research that bridges local cultural practices, religious values, and educational applications.

Therefore, this study aims to analyze the Islamic religious values embedded in the ritual mantras of Pinisi boat-making and to examine their integration as instructional materials for literature learning in madrasah education. The novelty of this research lies in its interdisciplinary approach, which connects oral tradition, Islamic religiosity, and literature pedagogy. Unlike previous studies that emphasize technical or cultural aspects of the Pinisi tradition, this study highlights the pedagogical potential of ritual mantras as culturally and religiously grounded learning materials. By doing so, it contributes to the development of culturally responsive curriculum design, strengthens character education, and supports the preservation of intangible cultural heritage in educational contexts.

2. METHODS

This study investigated the integration of Islamic religious values embedded in the ritual mantras of Pinisi boat-making as instructional materials for literature learning in madrasahs. A mixed-methods approach was employed, combining qualitative and quantitative methods to obtain a comprehensive understanding of the research problem [10, 11]. The research design followed an exploratory sequential model, in which qualitative data were collected

and analyzed in the initial phase, followed by quantitative data collection to support and validate the qualitative findings [12]. This design allowed for an in-depth exploration of religious values in the mantras, as well as an assessment of teachers' and students' responses to their integration into learning materials.

The qualitative data consisted of words, phrases, and meanings contained in the ritual mantras used during the Pinisi boat-making process. These data were collected through semi-structured interviews and document analysis. Informants were selected purposively based on their expertise, experience, and willingness to share knowledge related to Pinisi rituals. Given that these mantras were often considered sacred and transmitted only within limited circles, the primary informants were *pammaca* (mantra specialists), whose knowledge was essential for understanding the ritual context. The informants involved in this study were AN, Z, AP, and MJ. Detailed information about the informants is presented in **Table 1**.

Table 1. Details of the resource person's data.

CODE	AGE	GENDER	ADDRESS	STATUS
AN	64	Male	Kasuso, Bulukumba	Traditional Mantra Practitioner / Pammaca Teacher
Z	56	Male	Tanah Beru, Bulukumba	Traditional Mantra Practitioner / Pajama Lopi/ Pammaca Teacher
AP	53	Male	Tanah Lemo, Bulukumba	Traditional Mantra Practitioner / Tarekak Teacher / Pammaca Teacher
MJ	58	Male	Tanah Beru, Bulukumba	Traditional Mantra Practitioner / Pammaca Teacher / Spiritual Teacher

Qualitative data were analyzed using an interactive model involving data condensation, data display, and conclusion drawing. This approach enabled the identification and interpretation of Islamic religious values embedded in the ritual mantras. The quantitative phase aimed to examine teachers' and students' perceptions regarding the integration of these religious values into literature learning materials. Data were collected through questionnaires distributed to respondents in madrasahs located in Bulukumba Regency. Convenience sampling was used to select research sites based on accessibility and respondent availability. The study involved five madrasahs: MTsN 1 Bulukumba, MTsN 4 Bulukumba, MTsN 7 Bulukumba, MTs Shohibul Ilmi Bulukumba, and MTs Badan Amal Bulukumba, located across different sub-districts. One Indonesian language teacher from each school and ten students from each school were selected as respondents. Detailed information about the respondents is presented in **Table 2**.

Table 2. Details of teacher and student respondents.

SCHOOL ORIGIN	ADDRESS	NUMBER OF TEACHERS	NUMBER OF STUDENTS
MTsN 1 Bulukumba	Kec. Gantarang	1	10
MTsN 4 Bulukumba	Kec. Bonto Tiro	1	10
MTsN 7 Bulukumba	Kec. Bonto Bahari	1	10
MTs Shohibul Ilmi Bulukumba	Kec. Rilau Ale	1	10
MTs Badan Amal Bulukumba	Kec. Ujung Loe	1	10
Total		5	50

The research instrument consisted of a questionnaire designed to measure respondents' perceptions of integrating Islamic religious values from Pinisi boat-making mantras into literature learning materials. The instrument included four main indicators: (i) understanding of local culture, (ii) understanding of religious values in mantras, (iii) integration of mantras in literary appreciation and character education, and (iv) integration of mantras in cultural preservation and meaningful learning. Each indicator was represented by two items, as shown in **Table 3**. Quantitative data were analyzed descriptively using percentage distributions and mean scores to determine the level of support from teachers and students. The results were categorized based on Likert scale interpretations to assess the extent to which respondents supported the integration of ritual mantras into literature learning materials.

Table 3. Research indicators.

NO	INDICATOR	QUESTIONS
1	Understanding of local culture	1, 2
2	Understanding of religious values in mantras	3, 4
3	Integration of mantras as instructional material in literary appreciation and character education	5, 6
4	Integration of mantras as instructional material in cultural preservation and meaningful learning	7, 8

3. RESULTS AND DISCUSSION

3.1. Analysis of Islamic Religious Values in the Mantras of Pinisi Boat-Making as Teaching Material

This study collected data in the form of ritual mantras used in the Pinisi boat-making process, which were subsequently analyzed to identify Islamic religious values. In general, these mantras are recited in several ritual stages, namely *annakbang kalabiseang* (tree cutting), *annattak kalabiseang* (keel connecting), *apasilli* (warding off disaster), and *ammocci* (forming the boat's center).

3.1.1. Annakbang Kalabiseang Mantra

The *annakbang kalabiseang* mantra is recited during the tree-cutting ritual, in which a selected tree is prepared to serve as the keel (the main structural base) of the Pinisi boat. This ritual has become increasingly rare, as raw materials for boat construction are now often sourced from other regions, such as Papua and Kalimantan (AN, interview, 9 October 2024). **Table 4** shows that the *annakbang kalabiseang* mantra reflects two main Islamic religious values, namely belief (*iman*) and knowledge (*'ilm*). The value of belief is demonstrated through a strong acknowledgment of Allah as the ultimate controller of life. The phrase "Allah SWT who cuts you down" affirms the belief that all processes, including the growth and felling of trees, occur under divine will. This reflects the concept of divine power and destiny, where Allah is understood as the supreme authority governing all aspects of existence [13]. In addition, the mantra conveys knowledge about natural processes. The expressions "nourished by rain" and "grown by soil" illustrate an understanding of ecological systems, in which rain and soil are perceived as means through which Allah provides sustenance and life. These expressions reflect knowledge of natural elements, such as the role of rainwater in supporting plant growth and the function of soil as a medium for nutrients, water retention, and root support. This interpretation is consistent with previous studies emphasizing the importance of rain and soil in plant growth processes [14].

Table 4. Text and translation of mantra annakbang kalabiseang.

MANTRA TEXT	TRANSLATION
<i>Patimbonako buttayya</i>	You were nurtured by the earth.
<i>Katuhonako bosiya</i>	You were cared for by the rain.
<i>Bate lamunnako Lukmanul Hakim</i>	You were planted by Luqman al-Hakim.
<i>Allah taala antakbangko</i>	It is Allah the Almighty who fells (cuts down) you.

3.1.2. Annattak Kalabiseang Mantra

The *annattak kalabiseang* mantra is recited during the ritual of connecting the keel, which serves as the structural base of the boat. This stage marks the transition to the main construction process. The keel typically consists of three main pieces of wood: the central piece symbolizes a woman, while the front and rear connecting pieces symbolize men, reflecting a symbolic representation of balance and unity in the boat structure. Based on personal communication with Z (September, 2024), the text of the *annattak kalabiseang* mantra is presented in **Table 5**. The *annattak kalabiseang* mantra embodies several Islamic religious values, including faith, knowledge, worship, spiritual experience, and religious practice. The value of faith is strongly reflected in the affirmation of *tawhid*, as expressed in the phrase “There is no God but Allah.” This expression emphasizes belief in Allah as the ultimate source of all goodness, sustenance, and success. Other phrases, such as “Bless us” and “Bring us to the highest pleasure,” further reinforce the belief that all outcomes depend on divine will. In Islamic teaching, *tawhid* serves as the fundamental principle shaping individual belief and practice, where human effort is always accompanied by reliance on Allah as the ultimate determiner of results [15].

Table 5. Text and translation of mantra annattak kalabiseang.

MANTRA TEXT	TRANSLATION
<i>Urukuniakkangko pamula laku pakjari</i>	I begin with the intention of starting work.
<i>Eranga ribaji iya, pabattua riteknea</i>	Lead us to goodness, give us pleasure.
<i>Eramma nai rikaminang mateknea</i>	Lead us to the highest pleasure.
<i>Ributta sale salea</i>	In the holy land.
<i>Kutannang tuju sukkara satuli tuli</i>	There are no difficulties.
<i>Tekne kuboja</i>	The pleasure we seek.
<i>Bajipa kupammempoi</i>	The goodness we rely on.
<i>Kutea garring</i>	Do not give us pain.
<i>Kutea kurang balanja</i>	Do not reduce our sustenance.
<i>Barakka Lailahailallah</i>	Bless us, there is no God but Allah.

The mantra also reflects the value of knowledge, particularly regarding the concept of inner purity and sincerity. The phrase “In the holy land, there is no difficulty” suggests that actions performed with a pure heart and sincere intention will lead to positive outcomes. This reflects an understanding that sincerity and openness are essential foundations for achieving both external success and inner peace. Such values emphasize the importance of intention and moral awareness in guiding human actions and determining their outcomes [16].

In terms of worship, the mantra highlights the importance of intention (*niyyah*) as a central element of Islamic practice. The phrase “I begin with intention in starting work” signifies that all actions can be transformed into acts of worship when grounded in sincere intention for the sake of Allah. Intention not only determines the validity of an act but also reflects the

depth of spiritual awareness and commitment. Without sincerity, outwardly perfect actions may lose their spiritual significance. Thus, intention serves as a key principle that distinguishes ordinary activities from acts of worship with value in the hereafter [17]. Furthermore, the mantra conveys spiritual experience, particularly in the form of gratitude and inner peace. The phrase “Bring us to the highest pleasure” reflects the aspiration to attain a state of spiritual fulfillment characterized by tranquility, gratitude, and closeness to God. This inner experience represents a deeper dimension of religiosity, where the process of boat-making is not only a physical activity but also a spiritual journey that fosters emotional and psychological well-being [18].

3.1.3. Apasilli Mantra (Songka Bala)

The *apasilli* mantra, also known as *songka bala* in the Konjo Bulukumba community, is recited as part of a ritual intended to ward off danger and seek protection. This mantra is performed to invoke God's assistance in ensuring safety, preventing harm, and blessing the Pinisi boat before it is used. Based on personal communication with AP (September, 2024), the text of the *apasilli* mantra is presented in **Table 6**. The *apasilli* mantra reflects strong Islamic religious values, particularly the value of belief (*iman*). The mantra emphasizes that ultimate protection comes only from Allah SWT. This is expressed through phrases such as “There is no god but You, O Allah,” which affirms the principle of *tawhid*, and “Muhammad, you are the messenger of Allah SWT,” which confirms belief in the prophethood of Muhammad as part of the pillars of Islam. Additionally, the expressions “I am a servant of Allah SWT” and “I am a follower of the Prophet Muhammad” reflect an awareness of human identity as servants of God and followers of His teachings. The concluding phrase, “All praise be to Allah, accept my prayer, O Allah,” further emphasizes recognition of divine power and submission to God.

Table 6. Text and translation of mantra *apasilli*.

MANTRA TEXT	TRANSLATION
<i>Nabi Muhammad Jibrail tettong</i>	Prophet Muhammad was guarded by Jibril
<i>Ya Jibrail jagai Ibrailu</i>	Oh, Gabriel, protect your sacred body
<i>Nasabak iko najello Allah Taala, Muhammad</i>	Muhammad, you who were sent by Allah SWT
<i>Oh Puang Alla Taala</i>	O Allah SWT
<i>Kipalilianga sikonjo bala</i>	Protect me from all harm
<i>nummanrakia ri kalengku</i>	that may harm my body
<i>Naki pabattuanga mange sikonjo ridalle nuballoa</i>	Bring forth all good blessings
<i>Ataka ri puang Allah taala</i>	I am a servant of Allah SWT
<i>Ummaka mange ri Nabi Muhammad</i>	I am a follower of Prophet Muhammad
<i>Deklaing usompa tongeng-tongeng</i>	There is none I worship
<i>Passajadinna idikmi puang</i>	Except You, O Allah
<i>Alhamdulillahirabbilalamin</i>	All praise be to Allah
<i>Kitarima laloi puang</i>	Accept my prayer, O Allah

The mantra also conveys religious knowledge, particularly regarding the role of the Angel Jibril. The phrase “Prophet Muhammad is guarded by Jibril” reflects an understanding of Jibril’s role as a divine messenger who delivers revelation and provides guidance to the Prophet. This illustrates the belief that protection and guidance originate from Allah, either directly or through His angels as intermediaries [19].

In terms of worship, the *apasilli* mantra functions as a form of supplication (*du‘a*) and remembrance (*dhikr*). Although it does not explicitly represent formal ritual prayer, its

structure resembles devotional expressions directed to God. The phrase “Accept my prayer, O Allah” indicates an act of spiritual communication, highlighting the role of the mantra as a medium for seeking divine protection and safety throughout the boat-making process and its future use [20]. Furthermore, the mantra reflects spiritual experience, particularly in the form of gratitude and inner peace. The expression “All praise be to Allah” signifies a deep sense of gratitude, which is associated with emotional well-being and spiritual fulfillment. This experience represents a state of calmness, trust in God, and a feeling of closeness to the divine, reinforcing the idea that gratitude contributes to inner peace and life satisfaction [21].

The mantra also implies religious practice through the concept of *tawakkal* (trust in God). The expressions of servitude and devotion indicate a commitment to living in accordance with Islamic teachings. This practice extends beyond ritual recitation into daily life, shaping attitudes such as honesty, carefulness, and reliance on God in facing challenges. The application of these values demonstrates that religiosity in the *apasilli* mantra is not limited to ritual context but is integrated into broader social and personal behavior [22].

3.1.4. Ammocchi Mantra

The *ammocchi* mantra is recited during the ritual of forming the boat’s center, symbolized by creating a small hole that represents the “navel” of the boat. This act signifies the symbolic birth of the boat, analogous to a human being, and is performed before the vessel is launched into the sea. Based on personal communication with MJ (September, 2024), the text of the *ammocchi* mantra is presented in **Table 7**. The *ammocchi* mantra reflects the value of belief, particularly in relation to transcendental power. Although the mantra does not explicitly mention the name of Allah, it implies reliance on a higher power that governs success, safety, and blessings. The phrase “Bring the owner of the boat to the highest pleasure” suggests that human outcomes depend on divine will. The term “bring” can be interpreted as an implicit supplication, reflecting a form of dependence on God as the ultimate source of hope and fulfillment [23].

Table 7. Text and translation of mantra ammocchi.

MANTRA TEXT	TRANSLATION
<i>Tekne tungmoccik</i>	The goodness that makes the center of the boat
<i>Tekne kupoccik</i>	The goodness that is made into the center of the boat
<i>Erangi naik ri teknea</i>	Bring the boat owner to the highest pleasure
<i>Anjari pucuk tumpuang mabbarakka</i>	Become the peak of the owner's blessings

The mantra also conveys knowledge related to the concept of humanity through symbolic representation. The term *pocci* (center) is understood as a metaphor for the center of human life. In this context, *panrita lopi* (boat builders) conceptualize the boat as a human entity, where the creation of its center signifies birth. This symbolism reflects an understanding of life as a journey that begins with a foundational core. The repeated use of the word “goodness” further emphasizes that the essence of life is rooted in moral values, guiding individuals toward “supreme pleasure” and “blessings.” This interpretation aligns with Islamic theological perspectives that view humans as inherently inclined toward goodness and moral responsibility [24].

In terms of spiritual experience, the mantra reflects the attainment of inner peace through righteous conduct. The phrase “supreme pleasure” signifies a state of spiritual fulfillment

characterized by tranquility and harmony. This suggests that true satisfaction is achieved through adherence to moral values and good deeds, integrating both inner and outer dimensions of religious life. Such experiences highlight the connection between ethical behavior and spiritual well-being, where individuals who live according to principles of goodness are able to attain deeper spiritual awareness [25].

Furthermore, the mantra emphasizes religious practice through the application of goodness in everyday life. Expressions such as “goodness made into the center of the boat” and “becoming the pinnacle of blessings” indicate that moral values must be realized through concrete actions. In this context, goodness is not merely conceptual but must be practiced consistently to achieve spiritual and material well-being. This reflects the broader Islamic principle that worship is manifested through righteous deeds, including actions that benefit others and contribute to social harmony [26].

3.2. Integration of Religious Values in the Mantra for Building Pinisi Boats as Teaching Material

The study was conducted in five Madrasah Tsanawiyah (junior high schools) located in Bulukumba Regency, namely MTsN 1 Bulukumba (Gantarang District), MTsN 7 Bulukumba (Bonto Bahari District), MTsN 4 Bulukumba (Bonto Tiro District), MTs Badan Amal (Ujung Loe District), and MTs Shohibul Ilmi (Rilau Ale District). These schools were selected based on their proximity to maritime cultural communities and their relevance to the Pinisi boat tradition.

Data were collected using a questionnaire administered to both teachers and students to assess their support for integrating Islamic religious values embedded in Pinisi boat-making mantras into literature learning materials. The instrument consisted of eight items, as presented in **Table 8**. A four-point Likert scale (1-4) was used to measure respondents’ perceptions, ranging from low to high levels of agreement.

Table 8. List of questions (instrument).

No	QUESTION
1	The pinisi boat is an Intangible Cultural Heritage (ICH) recognized by UNESCO, originating from Bulukumba Regency.
2	There are mantras recited in the ritual of making a pinisi boat.
3	The mantras in the ritual of making a pinisi boat, as a form of oral literature, can be used as material for teaching literature.
4	The mantras in the ritual of making a pinisi boat contain Islamic religious values.
5	The integration of Islamic religious values in the mantras of the ritual of making a pinisi boat as material for teaching literature can improve literary appreciation skills.
6	The integration of Islamic religious values in the mantra of the pinisi boat-building ritual as literary learning material can strengthen students' character.
7	The integration of Islamic religious values in the mantra of the pinisi boat-building ritual as literary learning material can increase knowledge and cultural preservation.
8	The integration of Islamic religious values in the mantra of the pinisi boat-building ritual as literary learning material can make learning more meaningful.

The results of the analysis of teacher responses regarding the integration of Islamic religious values in Pinisi boat-making mantras as literature learning materials are presented in **Table 9**. Overall, the findings indicate a high level of support among teachers, as reflected in average scores that fall within the “Support” and “Very Supportive” categories.

Among the indicators, “understanding of local culture” obtained the highest average score (3.7), which falls into the “Very Supportive” category. This result suggests that teachers strongly recognize the importance of integrating local cultural values (particularly through ritual mantras) into literature learning.

The other three indicators, namely understanding of religiosity in mantras, integration of mantras in literary appreciation and character education, and integration of mantras in cultural preservation and meaningful learning, each obtained an average score of 3.2, categorized as “Support.” These findings indicate that teachers hold positive perceptions of the role of mantra-based materials, not only as representations of local culture but also as effective tools for enhancing literary sensitivity, reinforcing religious values, and supporting students’ character development.

Table 9. Summary of teacher respondents.

INDICATOR	AVERAGE	CATEGORY
Understanding Local Culture	3.70	Very Supportive
Understanding religiosity in mantras	3.20	Support
Integrating mantras as teaching material in literary appreciation and character building	3.20	Support
Integrating mantras as teaching material in cultural preservation and meaningful learning	3.20	Support

The results of the analysis of student responses regarding the integration of Islamic religious values in Pinisi boat-making mantras as literature learning materials are presented in Table 10. Overall, all indicators fall within the “Very Supportive” category, indicating a highly positive perception among students toward the incorporation of local and religious values in the learning process. Specifically, the indicators “understanding of local culture” and “integration of mantras in cultural preservation and meaningful learning” obtained the highest average scores (3.4). Meanwhile, “understanding of religiosity in mantras” and “integration of mantras in literary appreciation and character development” each achieved an average score of 3.3. Although the differences are relatively small, these results suggest that students consistently perceive mantra-based materials as beneficial across multiple aspects of learning. These findings indicate that students not only accept but also strongly support the use of ritual mantras as instructional materials. The integration of such materials contributes to strengthening cultural identity, reinforcing religious character, and creating learning experiences that are more contextual, meaningful, and relevant to students’ sociocultural backgrounds.

Table 10. Summary of student respondents.

INDICATOR	AVERAGE	CATEGORY
Understanding Local Culture	3.40	Very Supportive
Understanding religiosity in mantras	3.30	Very Supportive
Integrating mantras as teaching material in literary appreciation and character building	3.30	Very Supportive
Integrating mantras as teaching material in cultural preservation and meaningful learning	3.40	Very Supportive

The findings of this study highlight the significant role of mantras as a form of local tradition embedded in the Pinisi boat-making process. These mantras are not merely ritual expressions but represent cultural practices that integrate Islamic religious values, including faith, protection, and submission to God. Their content reflects a belief in Allah as the ultimate source of safety, blessings, and success, indicating that mantras function not as supernatural tools but as forms of worship and spiritual communication. As part of oral tradition, mantras serve as a medium that connects humans with transcendent forces, reinforcing the idea that religiosity within cultural practices can be both diverse and inclusive while maintaining universal elements such as protection, safety, and a connection to the sacred [27].

The value of belief (*iman*) is strongly reflected in the role of mantras within the boat-building process. *Panrita lopi* (boat builders) perceive every stage of construction as being under the guidance of Allah SWT, as expressed through the recitation of mantras. These expressions function as prayers that seek protection and blessings, ensuring the smooth completion of the boat and the safety of future voyages [28]. This perspective transforms the boat-making process from a purely technical activity into a form of spiritual devotion. Similar findings have been reported in other cultural contexts, such as the use of mantras in Yak herding communities, where they function as symbols of protection and expressions of belief in divine power [29]. In addition, previous studies emphasize that mantras carry not only linguistic meaning but also mystical and theological significance, reinforcing their role as expressions of community religiosity and submission to divine will [30].

In terms of knowledge (*'ilm*), the mantras contain embedded religious and philosophical understandings that integrate physical and metaphysical dimensions. The use of Qur'anic elements within mantras reflects the belief that sacred texts possess spiritual efficacy in addressing life's challenges [31]. This indicates that mantras function not only as ritual language but also as a medium of knowledge transmission, linking religious teachings with cultural practices. Such integration demonstrates a synergy between culture and religion, where mantras serve both educational and spiritual purposes [32].

The value of worship (*'ibadah*) is also evident, as mantras are inseparable from the sequence of rituals performed during boat construction. Each stage (ranging from wood selection to the launching of the boat) is accompanied by mantra recitation, which functions as a form of devotion and communication with God. These practices illustrate that ritual language can serve as a medium for expressing spiritual awareness and reinforcing religious commitment. In this context, mantras act as intermediaries that symbolically connect humans with God and other sacred entities [33].

Furthermore, the recitation of mantras generates profound spiritual experiences, including feelings of peace, gratitude, and closeness to God. These experiences reflect an internal dimension of religiosity that contributes to emotional and psychological well-being. Previous research has shown that mantra-based practices can reduce stress and enhance mental health, supporting the idea that spiritual expressions have tangible psychological benefits [34]. In the context of Pinisi boat-making, such experiences reinforce the integration of spirituality into everyday life and work practices.

The findings also demonstrate that mantras embody religious practice through their influence on individual and social behavior. The values expressed in the mantras are not limited to ritual performance but are reflected in the daily lives of *panrita lopi*, shaping attitudes such as responsibility, cooperation, and reliance on God. This indicates that

religiosity extends beyond formal rituals and becomes embedded in broader social practices. Mantras, therefore, contribute to strengthening social bonds and creating harmony between individuals, communities, and the natural environment [31].

From an educational perspective, the values contained in Pinisi boat-making mantras have strong potential to be integrated into literature learning materials. Previous studies emphasize the importance of incorporating local cultural elements into language learning to create culturally responsive curricula that connect students with their sociocultural backgrounds [35]. The use of locally grounded materials enables students to engage more deeply with learning content, making it more contextual and meaningful [36]. In addition, integrating local culture into education supports character development by facilitating the transmission of cultural values and moral principles through narrative and oral traditions [37].

These findings confirm that the integration of local cultural elements into language and literature learning is both pedagogically relevant and socioculturally significant. Local culture functions as a bridge that connects language, identity, and values, while also fostering cross-cultural understanding. However, effective implementation requires collaboration among educators, researchers, and policymakers to develop curricula that are both locally grounded and globally relevant. This study adds new information regarding religious education as reported elsewhere [38-40].

4. CONCLUSION

This study demonstrates that the ritual mantras used in the Pinisi boat-making tradition contain significant Islamic religious values, including faith, knowledge, worship, spiritual experience, and religious practice. These values reflect the belief of *panrita lopi* that the boat-making process is not merely a technical activity but also a form of spiritual devotion that connects humans with God. The mantras function as a medium of prayer, guidance, and moral reflection, integrating physical work with transcendental meaning. Furthermore, the findings indicate that these religious values can be effectively integrated into literature learning materials in madrasahs. Both teachers and students showed strong support for this integration, as it enhances literary appreciation, strengthens character education, and promotes cultural awareness. The use of locally grounded materials also contributes to more meaningful and contextually relevant learning experiences. This study highlights the importance of incorporating local cultural heritage into educational practices. It provides an alternative approach to literature learning that integrates religious values, local wisdom, and character formation, while also supporting the preservation of intangible cultural heritage.

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6. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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