

Tradition-Based Community Education Model: The Effectiveness of *Maddengeng* in Ecological Conflict Resolution

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Article Info

Article history:

Received May 14, 2026

Accepted July 04, 2026

Published July 13, 2026

Keywords:

Community Education;

Ecological Conflict;

Ecopedagogy;

Indigenous Knowledge;

High School Students.

ABSTRACT

The conversion of forest land into maize plantations in Labissa Village during 2010–2011 disrupted the local ecosystem, triggering a surge in the wild boar (*Sus scrofa*) population and intensifying human–wildlife ecological conflict. This condition threatened household food security and underscored the urgency of transmitting indigenous ecological knowledge to younger generations before culturally rooted solutions are lost. This study analyzes the *Maddengeng* tradition as a community-based education model grounded in local wisdom for mitigating ecological conflict. A qualitative phenomenological case-study design was employed, combining in-depth interviews and participatory observation. Informants were selected through purposive sampling and comprised affected residents, customary authority figures (*tokoh adat*), and senior high school students. Data trustworthiness was established through source and method triangulation, and data were analyzed using an interactive model of reduction, display, and conclusion drawing. Findings indicate that *Maddengeng* has transformed from a subsistence hunting practice into an adaptive social-learning institution. For residents and customary leaders, the tradition strengthens social cohesion and facilitates conflict resolution; for senior high school students, participation functions as contextual character education and a vehicle for the transmission of local wisdom outside formal schooling. Theoretically and practically, this study contributes to the development of community-based education models that integrate indigenous knowledge into the informal curriculum for youth. It offers a sustainable pathway for maintaining ecological harmony, food security, and cultural identity preservation in Bone Regency, Indonesia.

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1. INTRODUCTION

Amid the accelerating pace of the Anthropocene, the world faces environmental degradation that threatens not only biodiversity but also the social fabric of indigenous communities (Dovchin et al., 2024). Ecological conflict—frequently triggered by

competition over natural resources, unequal access to land, and top-down conservation policy—has become a persistent global phenomenon (Pérez-Rincón et al., 2019). Responses to ecological conflict have long relied on formal-legalistic approaches or technocratic intervention that often disregard the sensitivity of local culture, treating nature as a commodity or an object of conservation detached from human existence (Hanaček et al., 2021; Islamiyah et al., 2026). Such interventions tend to be temporary and frequently provoke resistance from local communities, which points to the urgency of returning to indigenous wisdom as a foundation for community education capable of mediating the relationship between people and nature (Nawawi, 2025; Ritchie & Phillips, 2023).

Community education is not merely the transfer of technical knowledge; it is a process of collective consciousness-raising that helps people understand their position within an ecosystem (Baird, 2025; Oe et al., 2022). In traditional Indonesian societies—particularly in Sulawesi—education has historically occurred through cultural spaces saturated with ethical values (Arif et al., 2023). Contemporary community education, however, frequently suffers from a form of "cultural amnesia" produced by formal curricula that fail to engage with the socio-geographical realities of rural communities (Bertoldo, 2026).

The *Maddengeng* tradition emerges as an alternative to rigid models of out-of-school education (Hasanuddin, 2017). Far from being merely a traditional hunting activity or a mass gathering, *Maddengeng* constitutes a social institution within which the transfer of values, the negotiation of interests, and the resolution of conflict simultaneously take place. Etymologically and practically, *Maddengeng*—as practiced within Bugis-Makassar tradition—reflects a harmony between human dexterity and reverence toward nature (Hasanuddin, 2017). Historically, *Maddengeng* functioned as a channel of communication among stakeholders—customary leaders, farmers, and local government—to maintain the balance of wildlife populations while managing forest resources.

Over time, however, the meaning of *Maddengeng* has often been misread by outsiders unfamiliar with its underlying philosophy, who regard it merely as a recreational activity or even as environmentally destructive. In fact, embedded within the structure of *Maddengeng* is a body of customary law that regulates who may take what and when nature must be allowed to rest. Ecological conflict frequently arises when government policy—such as the designation of protected forest areas—collides with communities' customary land rights (*hak ulayat*), producing a deep communicative rift in which communities feel alienated within their own territory while the state perceives them as a threat to conservation.

Maddengeng holds potential as a "third space"—a dialogical arena in which collective identity is reinforced and rules for resource allocation are negotiated without recourse to the cold formality of legal proceedings (Hasanuddin, 2017). Its effectiveness lies in its capacity to engage the effective and spiritual dimensions of community life, dimensions that positive law does not reach.

This study contributes novelty by reconceptualizing the *Maddengeng* tradition from a merely descriptive anthropological practice into a systematic and strategic model of community education. Attention is given to uncovering the hidden curriculum embedded within the tradition—one capable of transforming the ecological behavior of the community at a deep level (Laiduc & Covarrubias, 2022). By introducing the concept of *Maddengeng*-based ecopedagogy, this study offers an environmental education approach grounded in collective action that extends beyond conventional classroom theory, thereby laying a foundation for sustainable peacebuilding through the effectiveness of local pedagogical processes in ecologically conflict-prone regions (Chavez-Miguel et al., 2022; Mendivelso et al., 2024).

This study further addresses a gap in literature by integrating traditional values into a modern framework of ecological conflict resolution involving complex actors such as corporations and the state (Bakhtiari, 2025). The novelty of this study lies in a hybrid strategy demonstrating that ancient values remain relevant for resolving contemporary agrarian and forestry disputes, marking a paradigmatic shift from viewing local tradition as an obstacle toward recognizing it as an instrument of collaborative governance—one in which customary sanctions demonstrate higher compliance than administrative regulation in curbing the overexploitation of natural resources.

Building upon this background, the present study focuses on analyzing the internal structure of the *Maddengeng* tradition in transmitting ecological education values to the community and evaluates the extent to which this community education model can reduce tension among stakeholders in agrarian conflict while formulating parameters of its effectiveness relative to formal mediation mechanisms. Specifically, this study aims to: (1) analyze the historical emergence and adaptive dynamics of the *Maddengeng* tradition; (2) examine its function as a mechanism of organized collective action; and (3) evaluate its ecological, economic, and socio-cultural outcomes as a model of community-based ecopedagogy for both adult residents and senior high school students.

2. METHOD

This study employed a qualitative approach with a phenomenological case-study design to explore the *Maddengeng* tradition as a model of community education. The qualitative approach was chosen to capture the depth of meaning underlying the phenomenon of forest-to-maize land conversion, which precipitated ecosystem imbalance in Labissa Village. This design enabled the researchers to trace how the cultural practice of *Maddengeng* transformed from a subsistence hunting activity into an adaptive instrument of social learning for mitigating ecological conflict between humans and wild boar.

The study was conducted in Labissa Village, Bone Regency, South Sulawesi, selected purposively based on its historical and ecological significance. The site is critical because, during 2010–2011, it underwent a drastic landscape transformation that affected residents' food security. The primary focus was placed on the maize-cultivation area that became the epicenter of conflict, where the *Maddengeng* tradition was

reactivated not merely as a response to crop-raiding, but as an intergenerational space of dialogue for preserving cultural identity amid environmental crisis.

Research participants were determined through purposive sampling to ensure rich and relevant data representation. Informants comprised three key elements: (1) residents directly affected by land-use conversion who experienced direct conflict with wildlife; (2) customary leaders holding traditional authority and possessing knowledge of the philosophy underlying *Maddengeng*; and (3) senior high school students, representing the younger generation. The inclusion of students was a critical aspect of this study, enabling analysis of the effectiveness of local-wisdom value transmission in a context outside the formal education environment.

Data was collected through a combination of in-depth interviews and participatory observation. Interviews explored informants' perceptions of the functional shift of *Maddengeng* in conflict resolution and character education. Participatory observation was conducted by directly following the sequence of *Maddengeng* activities in the field, during which the researchers' observed interactions between customary leaders and youth, the process of local-knowledge transfer, and how social cohesion was constructed as the community collectively confronted ecosystem challenges in the maize-growing area.

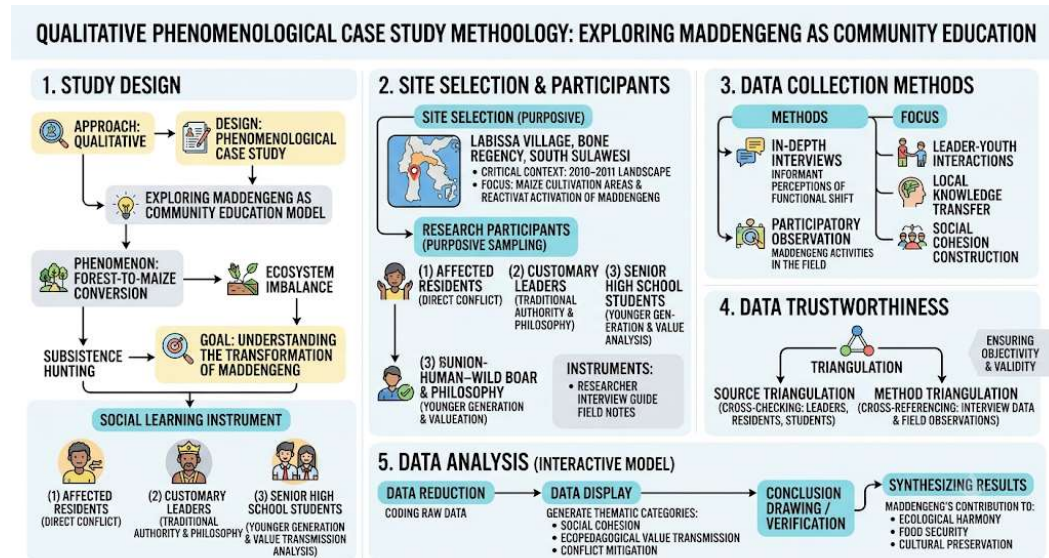


Figure 1. Phenomenological Case-Study Design

The principal research instrument was the researcher, supported by an interview guide and field notes. To ensure the trustworthiness of the data, the researchers applied source triangulation and method triangulation. Source triangulation was carried out by cross-checking information from customary leaders, residents, and students, while method triangulation was conducted by cross-referencing interview data with facts obtained through field observation, thereby ensuring that findings regarding the effectiveness of *Maddengeng* were objective and valid.

Data were analyzed using the interactive model of Miles et al. (2014), comprising data reduction, data display, and conclusion drawing/verification. Raw field data were organized into thematic categories, including "social cohesion," "ecopedagogical value

transmission," and "conflict mitigation". This analytical process focused on how local knowledge is integrated into the informal curriculum for youth. Results of the analysis were then synthesized to generate conclusions regarding the contribution of the *Maddengeng* tradition to ecological harmony, food security, and cultural preservation in Bone Regency.

3. RESULTS AND DISCUSSION

Results

Historical Emergence and Dynamics of the *Maddengeng* Tradition

Findings from the interviews indicate that the *Maddengeng* tradition did not emerge spontaneously but was born out of an ecological crisis. As one informant explained:

"At first Labissa Village was forest, so there were many wild boars. When the forest was cleared and maize was planted, many boars remained in the area after planting. As a result, many boars began to be found (encroaching on) the settlement."

This statement reveals a clear chain of causality: forest clearing for maize cultivation created a new ecosystem that supported an increase in the wild boar population. The situation worsened as the boar population surged beyond its habitat. As the same informant noted, *"Even many boars entered the settlement"* (*"Bahkan banyak babi masuk di pemukiman"*). This direct threat to residential areas became the primary catalyst for the emergence of *Maddengeng*, as residents recognized that individual effort would be insufficient to manage boar herds, requiring organized collective action.

Data further show that the tradition was initially practiced once a year but has since intensified to twice a year, indicating the adaptive character of this local knowledge system. The increased frequency suggests that pressure from wild boar disturbance remains high, or has even intensified, alongside the growing intensity of maize cultivation. Residents of Labissa Village pragmatically adjust their strategy according to the level of threat they face, demonstrating that *Maddengeng* is not a static ritual but a living, continuously evolving practice.

Implementation of *Maddengeng* as Organized Collective Action

The *Maddengeng* procession reflects solid social organization at the village level. The village head plays a central role as initiator and coordinator. As one informant described:

"For every Maddengeng, the village head usually prepares buras, and many villagers bring buras to the village head's house as provisions for Maddengeng."

This statement carries three layers of meaning. First, regarding the role of the village head: preparing buras (a rice-cake staple) can be interpreted as a form of servant leadership; the village head provides the "initial capital", and his house becomes the center of command and consolidation, reinforcing his legitimacy and authority among residents. Second, regarding resident participation: the phrase "many villagers bring buras" indicates active and reciprocal participation—residents do not merely arrive to hunt but also contribute logistically, embodying the principle of gotong royong (cooperation). Third, regarding the symbolism of food: buras serves a dual function—

practically, as energy provisions for the hunt, and symbolically, as a unifying device. Eating together from collectively contributed provisions produces emotional bonds and a sense of equality among participants.

Following the gathering and distribution of provisions, "many people go to *Maddengeng*" ("banyak orang pergi *Maddengeng*"). This mass action demonstrates the collective strength of the Labissa Village community. It is this scale and solidarity that renders *Maddengeng* effective: wild boars no longer confront one or two individual hunters, but dozens—even hundreds—of organized residents.

Ecological and Economic Outcomes

The primary objective of *Maddengeng* is to control the wild boar population and mitigate the disturbances it causes. Informants affirmed this success: "But since the *Maddengeng* tradition, (boars) have rarely entered the village" ("*Tapi setelah ada tradisi Maddengeng sudah kurang masuk di kampung*"). While boars may still be present in the fields, the most critical impact—disturbance within residential areas—has been significantly reduced, directly increasing residents' sense of security, particularly for women and children, who are more vulnerable.

Economically, this success translates into the protection of residents' primary asset: maize fields. As boar attacks decline, the risk of crop failure diminishes, allowing maize—the community's principal commodity—to be harvested reliably for both sale and household consumption. *Maddengeng* thus functions as an important instrument for maintaining the economic stability of farming households and contributes to village-level food security, representing a form of collective investment in shared economic security.

Socio-Cultural Outcomes

Beyond its practical function, *Maddengeng* carries a profound social impact. The tradition has become an arena for strengthening social cohesion and social capital within the community. The process of gathering at the village head's house, preparing provisions together, and hunting collectively constitutes an intensive moment of social interaction that reinforces social networks, rebuilds trust among residents, and reaffirms norms of togetherness.

Maddengeng has evolved into an eagerly anticipated annual ritual. It is no longer merely a response to crisis but a collective identity that distinguishes the village from others. The tradition has become a vehicle for passing down the values of cooperation, courage, and environmental concern to younger generations. In an increasingly individualistic world, *Maddengeng* functions as an oasis of solidarity that sustains community integrity.

Discussion

***Maddengeng* as an Adaptive Institution of Indigenous Ecological Knowledge**

The findings corroborate the broader literature on indigenous ecological knowledge (Berkes, 2017; Zimmerer, 2017), which argues that traditional resource-management

systems encode adaptive rules developed through generations of direct engagement with local ecosystems. The shift in *Maddengeng*'s frequency from once to twice yearly illustrates precisely this adaptive capacity: rather than functioning as a fixed ritual, the tradition operates as a responsive management system recalibrated according to the intensity of human–wildlife conflict, consistent with [Azzopardi et al.'s \(2023\)](#) argument that local ecological practices constitute a living body of environmental governance rather than static heritage.

***Maddengeng* as Hidden Curriculum and Ecopedagogy**

The involvement of senior high school students in *Maddengeng* illustrates the concept of the hidden curriculum ([Dogan Dervisoglu et al., 2026](#); [Kim, 2024](#))—a form of learning that occurs outside formal instructional structures yet carries significant normative weight. Consistent with Bowers' conception of ecopedagogy ([Misiaszek, 2023](#); [Zhu et al., 2026](#)), participation in *Maddengeng* exposes students to an embodied, experiential mode of environmental learning that formal classroom instruction rarely provides. This supports [Anderson et al.'s \(2022\)](#) argument that decolonizing environmental education requires repositioning indigenous practice as a legitimate pedagogical structure rather than a supplementary cultural artifact and aligns with [Shrivastava et al.'s \(2020\)](#) notion of a "pedagogy of the forest," in which ecological understanding is cultivated through direct communal engagement with the natural environment.

Social Capital, Cohesion, and Conflict Resolution

The collective preparation of buras and the shared hunting expedition function as concrete mechanisms for building social capital, echoing [Pribadi et al.'s \(2026\)](#) findings that community-based education strengthens social bonds through shared practice rather than didactic instruction. Compared with [Dhiaulhaq and McCarthy's \(2020\)](#) analysis of indigenous conflict resolution in forestry disputes, *Maddengeng* exemplifies how customary institutions can function as a "third space" that defuses tension between residents and government conservation policy without recourse to formal-legal mechanisms, offering a locally legitimate alternative where compliance with customary sanction may exceed compliance with administrative regulation.

Positioning Within Human–Wildlife Conflict Literature

The ecological and economic outcomes documented in this study resonate with [Feuerbacher et al.'s \(2021\)](#) comparative findings on human–wildlife conflict in South Asia, which show that community-organized, collective mitigation strategies tend to outperform individual or state-led interventions in reducing crop damage and restoring residents' sense of security. This finding also nuances [Migliorini et al.'s \(2025\)](#) systematic review of environmental education outcomes by demonstrating that behavioral and ecological effectiveness need not derive solely from structured educational programs but can emerge from culturally embedded collective practice.

Theoretical and Practical Implications

Theoretically, this study extends the concept of ecopedagogy by proposing *Maddengeng*-based Ecopedagogy as a model that integrates ecological management, character education, and cultural transmission within a single institutional practice, contributing to the broader decolonization agenda in community education discourse. Practically, the findings suggest that policymakers and educators seeking to strengthen youth engagement with environmental stewardship in rural Indonesia may benefit from recognizing and formally supporting traditions such as *Maddengeng* as complements to, rather than replacements for, formal environmental curricula, in line with [Brennan and Widdop Quinton \(2020\)](#) call for embedding environmental ethics within local moral frameworks.

Limitations and Future Research

This study is limited by its single-site qualitative design, which constrains the generalizability of findings beyond Labissa Village and comparable Bugis communities in Bone Regency. Future research would benefit from comparative multi-site studies across other indigenous ecological-conflict-management traditions in Sulawesi and beyond, as well as longitudinal designs capable of tracking the long-term effectiveness of *Maddengeng*-based ecopedagogy on students' environmental behavior into adulthood.

4. CONCLUSION

This study concludes that the *Maddengeng* tradition has transformed from a mere cultural practice into an adaptive and effective instrument of social learning for mitigating ecological conflict arising from land-use conversion. Using a qualitative approach, the study found that the tradition not only strengthens social cohesion and conflict resolution at the community level, but also functions as a contextual medium of character education for younger generations. The active involvement of senior high school students in this tradition demonstrates a robust transmission of local wisdom values beyond the formal curriculum—a transmission that is crucial in confronting the challenges of ecosystem imbalance and threats to food security.

Theoretically and practically, this study affirms the importance of integrating local knowledge into community-based education models as a sustainable solution for environmental preservation. The implementation of *Maddengeng*'s values offers a strategy for decolonizing education capable of maintaining harmony between humans and wildlife while reinforcing cultural identity in Bone Regency. Accordingly, this study recommends the use of an informal curriculum grounded in local wisdom as a central pillar for achieving ecological balance and social resilience in regions affected by environmental conflict.

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