

# REVITALISING BUGIS IDENTITY AMONG MALAYSIAN YOUTH THROUGH KOLB'S EXPERIENTIAL LEARNING FRAMEWORK

SALEH, N. S.<sup>1\*</sup> – ROSLI, M. S.<sup>2</sup> – SYAMSURI, A. D.<sup>3</sup> – SAADON, D. J.<sup>4</sup>

<sup>1</sup> *Department of Social Sciences, Centre for General Studies and Co-Curricular, Universiti Tun Hussein Onn Malaysia, Johor, Malaysia.*

<sup>2</sup> *Faculty of Educational Sciences and Technology, Universiti Teknologi Malaysia, Johor, Malaysia.*

<sup>3</sup> *Fakultas Adab dan Humaniora, Universitas Islam Negeri Alauddin Makassar, Sulawesi Selatan, Indonesia.*

<sup>4</sup> *Department of Electrical, Kolej Kemahiran Johor, Johor, Malaysia.*

*\*Corresponding author  
e-mail: norshela[at]uthm.edu.my*

(Received 10<sup>th</sup> November 2025; revised 02<sup>nd</sup> February 2026; accepted 11<sup>th</sup> February 2026)

**Abstract.** For the Bugis to remain sustainable, their identity and culture must endure. Despite its importance, there aren't many thorough models or in-depth studies on the sustainability of Bugis cultural heritage in the literature today, especially regarding younger generations. Notably, this frequently leads to a loss of appreciation or recognition of the Bugis culture and identity. In this sense, the study aims to understand the notion of cultural sustainability in the context of Malaysia, particularly among the Bugis youth population between the ages of 18 and 35. This study uses a theoretical approach that combines the ideas of Berry's Culture Transmission Theory and Kolb's Experiential Learning Theory to explain the mechanisms behind the problems of culture retention and identity formation among the relevant entities. In order to maximize the development of cultural identities among the Bugis youth population, this study used a quantitative approach to maximally identify the underlying foundation within the framework of Kolb's learning theory. In order to improve the cultural identities of the populations in question, a proposed preliminary study sought to identify the basic mechanisms that underlie the learning theory. There were 69 participants in all, most of whom were from the Bugis cultural ancestry and fell within the age range of 32 to 35. According to the study, the respondents have advanced levels of comprehension, particularly with regard to the cultural practices that make up the Bugis cultural composition. The purpose of this study is to strategically promote the importance of heritage learning. Therefore, the study covers the agendas related to the Sustainable Development Goals Agenda, particularly the idea related to: Sustainable Development Goal (SDG) Targets: 11. Sustainable Communities and Cities. This study focuses on cultural preservation, which is still crucial for promoting social sustainability.

**Keywords:** *Buginese identity, Buginese Youth, Kolb Learning Theory, Berrys Cultural Transmission Theory, SDG 11, SDG 4*

## Introduction

The Bugis people are one of those ethnic groups with a long history; they are particularly well-known for their migratory patterns and sociocultural development among the Southeast Asian countries and islands, including Malaysia (Mohd For et al., 2024; Saepuddin, 2020). This community migrated from South Sulawesi and has managed to set up a strong establishment within multiple Malaysian provinces, namely Johor, Sabah, Selangor, and Perak. This community comes with an extraordinary set of cultural values typified by a distinct Bugis language, Bugis marriage traditions, Bugis cuisine, and, finally, Bugis siri and pesse values that make up a profound Bugis culture.

Yet, as Heriyanti et al. (2021) suggested, within a modern society under increasing globalization and cultural homogenization, passing down these cultural values to younger generations faces challenges. The use of Bugis by younger people is diminishing. Linguistic factors cause a steady drop in Bugis use, along with a steadily dwindling Bugis language use interest by younger people. Factors also include family history because younger people generally grow up within a formal educational framework that accords importance to a primary national language (Nururi et al., 2024). In addition, a lack of awareness within popular culture and through social media about Bugis culture creates a departure from life experiences needed to appreciate values and beliefs found within traditional culture.

In the light of these issues, researchers have started to explore the problems and gaps of the previous research. However, only a few studies have been conducted on the Bugis community in Malaysia. Most of the research related to the Bugis community is concentrated in Indonesia, addressing customs, cultural values, identity, heritage, and marriage of the Bugis people (Among others: Anuardin and Syed Jaafar, 2022). Several prior studies have pointed out that most of these previous studies have shown a tendency to emphasize either cultural documentation or linguistic analysis (Rosmiza and Jaafar, 2022; Khazin et al., 2009), where speech patterns, conversational forms, and language use are the most discussed features. Nonetheless, there is a lack of research on how culture is both learnt and practiced in the daily lives of community members. The researcher has found such a gap as an area that needed exploration, specifically learning within the Bugis community. This learning is identical to the meaning of experience, and for this reason, the researcher found Kolb (1984) Experiential Learning Theory to be the most suitable framework for this study.

The Experiential Learning Theory, by Kolb (1984), is one important theory through which learning may be better conceptualized. It postulates that effective learning occurs through a series of interdependent steps. David Kolb identified four successive stages of the process: concrete experience, reflective observation, concept construction, and active experimentation. This will then be applied to the Bugis community learning context, explicitly targeting the younger generation. By applying Kolb's theory, we will explore these four learning cycles within the Bugis community. The connection to the Bugis community can be related to the approaches to understanding and knowledge transmission. This is examining how cultural knowledge is transmitted among generations through the community not limited to formal education. In addition, the paper examines the participation in culture-specific rites of passage and interaction with the elderly. The process allows the young generation to observe and reflect on what they encounter, thereby assessing different elements of the heritage. By doing so, it is possible to make a foundation in conceptualizing concepts of culture and identity during the conceptual stage. Finally, the practices of identity will be revived through learning processes such as traditional dressing, speaking the mother tongue, and passing on Bugis Cultural heritage to children and grandchildren.

This study introduces a new approach to re-exploring the identity and culture of the Bugis community in Malaysia. The inclusion of Kolb's learning theory provides a logical and innovative methodological approach to constructing strategies for restoring Bugis culture. Based on Kolb's theoretical model, the transmission of Bugis culture goes beyond the experiential learning cycle and clearly explains how natural cultural transmission occurs. Moreover, this model enables the younger Bugis generation to assess the viability and sustainability of their culture in succeeding generations. The

exploration conducted in this study is bound to impressively improve the socio-cultural understanding of the Bugis community. It is also likely to enhance strategies to preserve minority cultures in Malaysia through a contextual and pragmatic learning framework.

### ***Problem statement***

The lack of an experience-based model of cultural transfer has resulted in inadequate understanding of Bugis culture on the part of the younger generation (Musi et al., 2022). Though there are various activities such as community activities, events, and informal education that are being conducted to preserve Bugis culture, to date, there has not been an integrated model that systematically illustrates the process of cultural transfer in Bugis culture in Malaysia. As stated in Khumairah et al. (2023) the process of cultural transfer is important for the younger generation to understand the situations that highlight the process of systematically transferring culture through experience. Most studies on culture are merely concerned with the external aspects of culture, such as traditional dress codes and language. The study has failed to notice that culture is still learned from internal and external environments through experience. As stated in Roslina et al. (2020).

Learning from experience is essential if the next generation can understand and share experience from family through interactions. It seems that this study identifies an important research gap. The study raises an important point on how Bugis culture can be learned. The Bugis ethnic community is not widely recognised in Malaysia, so some Malaysians may not be familiar with it. This includes language, habits, and culture, which are less commercialized when it comes to ethnic communities (Wan Hashimah, 2018). This might be because the Bugis ethnic experience is not considered the main knowledge medium for the passing down of the ethnic values. The Bugis community's passing down of its values is believed not to be carried out according to the main frameworks of knowledge in educational institutions (Tanra et al., 2019). It is more of the kind of knowledge that passes down in a more subtle type of learning, such as participating in traditional Bugis functions, listening to their history, and preparing traditional food, which are often considered less valuable and academic (Tanra et al., 2019). Hence, this knowledge, though profound and significant, remains lacking as it is not considered as part of the experiential learning of the ethnic community. The Bugis ethnic community's natural knowledge of their culture remains hidden as it is not brought to the forefront as it should be (Saleh et al., 2022).

The third challenge that emerges through this study is that the process of intergenerational cultural transmission has become decoupled from the active and reflective learning process. In the modern Bugis community, particularly found within younger generations in urban areas, linkages to ethnic cultures become increasingly unclear (Saepuddin, 2020). Many youth regard culture and heritage as things of the past, perceiving themselves as people for whom such things are no longer relevant to preserve (Wang et al., 2025a). Those within this group who may be part of their respective cultural activities address them in a passive manner, without reflecting or comprehending the importance of their own culture (Jaidin et al., 2025). This can be said to be a result of a lack of active engagement, related to Kolb's learning circles, that apply solely to the conceptualization part of the learning requirement, whereby full active engagement to become versed in the trial part of learning, specifically to take the true initiative to begin experimenting, has never been fully achieved. Kolb's circles believed that full learning through experience needed to follow a full process that

included experiences, ensuing observations, conceptualization, and experimenting (Morris, 2019). Following the experimenting stage, a new learning circle becomes possible, as part of continuing the way to achieve further experiential learning. In most matters regarding the cultural transmission of the Bugis people, they have stopped at experimenting, meaning that no further learning circles have been gained, particularly within the reflected stage to relearn (Nurunnabi et al., 2022). This constitutes one of the main perils that pose an imperative threat to the erasure of their cultural background.

In summarizing research problems, these three factors form a tempting reason to explore integrating Bugis culture in accordance to Kolb's experiential learning cycle consisting of four steps. In short, the prime aim in this research work is to implant Kolb's theory in the youth generation, encouraging them to see culture not as their heritage, but as an ever-unfolding process for learning in the Bugis community in Malaysia.

### ***Research objective***

In this study, the applicability of Kolb's Theory of Experiential Learning is discussed to strengthen the identity and culture of the younger generation within the Bugis communities of Malaysia. The prime intention is to examine the diverse factors that influence this application. It is proposed that this research will concentrate on pinpointing the factors that are linked with experiential learning for implementing this theory efficiently.

### ***Literature review***

Numerous earlier studies examining different facets of Bugis culture and identity have been identified and examined. The main focus of this study is the idea of sustainability and the significance of involving the younger generation in these conversations.

### ***Cultural experience as a mechanism for transmitting the heritage of ethnic communities***

In terms of cultural integration within ethnic groups, such processes happen through informal learning paths. According to Syufri et al. (2022), such cultural integration happens as people experience their social surroundings through various meanings, practices, and symbols. In regard to the specific case of the Bugis group, Ekawati et al. (2022) argue that experiences are developed through cultural engagement activities such as engagement in traditional group events, (homemade) meals, Pantun oral history about ancestral heritage, and utilization of native everyday language. This is because these activities, despite providing people with valuable experiences, particularly support renewals of learned concepts, acting as valuable informal learning sessions (Harisa, 2020). While Wan Hashimah (2018) discusses the migration and continuity of the Bugis culture, the role of experiences in ensuring inter-generational learning is not explicitly detailed. On the other hand, the process of inter-generational learning within the Bugis culture seems to be a little unclear and hard to define, particularly because of the lack of full documentation.

Cultural transfer can be identified as cultural practices that can be identified among several communities. There have been several academic studies identified across ethnic groups that reveal cultural experiences play an important role in understanding community identity and values (Anuardin and Syed Jaafar, 2022). Nevertheless, Arman

et al. (2023) suggest that cultural experiences, being identified as the main medium for Bugis cultural preservation, have not been examined extensively and even less within the context of the educational system. This establishes that cultural experiences within Bugis communities have not been identified clearly regarding its forms and roles by academic researchers that require understanding cultural transfer within its social context. Transfer and integration may be restricted to only several families. This is due to possible intermarriage between families that can reduce the importance of intergenerational learning (Arman et al., 2023). It is important that cultural heritage be transmitted across several channels, including verbal and written transmission.

The effective means of verbal and written communication must be ingrained in the original heritage writing of Bugis culture. Nevertheless, in the context of the ethnicity community, their cultural heritage is not only passed down orally or in writing; the process itself is actually dynamic in the sense that it is derived from experiences in day-to-day life (Halim and Mohd Din, 2025). This involves the management of the house, practices, child upbringing, and other related experiences in everyday life. Experiences in culture include those in activities, rituals, and interactions, encompassing the symbols and values of community (Revastianto et al., 2024). Experiences in culture are related to meaningful engagements and become a source of references anew, which increase knowledge and skills. By combining these experiences in observation, they have become transformed into conceptual understanding. Wan Hashimah (2018) suggested that these experiences became a basis of experimentation in shaping attitude, which has become part and parcel of the way of life of the community. Consequently, these have led and result in the other informally educated in the process in which education occurs continually. Informal education is not complex in itself and does not require detailed planning. And when having in-depth understanding, it has indeed become effective in the process of transmitting the body of culture from one generation to the next.

Tanra and Amat (2021) made it apparent that experiences within the Bugis culture are important for the preservation of heritage. Such factors could include involvement in the Bugis wedding ceremony (mappacci), baby showers, or the use of the Bugis language in social engagement, and the experiences of Bugis value such as siri (dignity) and pesse (empathy). All such factors are important in obtaining a profound experience in the Bugis culture (Halim and Mohd Din, 2025). According to Revastianto et al. (2024), each of the events mentioned has its own set of traditions and interpretations. Such events, for example in the wedding ceremony, involve traditions of the wedding celebration. In a baby shower, the events involve festive enjoyable occasions in the celebration of the arrival of the new baby (Idrus et al., 2022). Unlike formal education, the events do not involve a learning process in a syllabus or a learning process in the form of a formal curriculum. Instead, the events are based on the active involvement in the Bugis customs. Those families who are intact and possess customs and a preserved Bugis heritage are in a position to deliver such important experiences to the next generation.

In a different vein, several sociocultural studies on the Iban and Minangkabau ethnic groups have also been conducted, demonstrating that community engagement is more effective at inculcating a greater grasp of cultural values than conventional education approaches (Mundayat, 2024; Norahim and Bandan, 2023). In this regard, learning within the community, in addition to disseminating information, also imbeds a sense of community, emotional understanding, and identity values. However, in relation to the Bugis community in Malaysia, the lack of study on the acquisition of these cultural

experiences, in addition to their wholesome effects on the impartation of cultural heritage, has also been pointed out by Saepuddin in 2020. In fact, in our technology-dominated, highly globalized world, our younger generation seems to be disengaging themselves more with community experiences (Khairul and Mohd, 2021). Community engagement has become negligible, to say the least, as a result of which most cultural experiences can no longer be fully participated in, but only observed. In this respect, the potential for cultural experiences, which still need to be directly acquired, seems likely to become delegitimized as mere spectacles or archaic artifacts in the future, rather than experiences passed on in their actual essence by each generation to the next, as rightly explained by Anuardin and Syed Jaafar in 2022. In this respect, the more intangible yet priceless experience of being part of a cultural heritage identity might also be lost in the future, at least in terms of its practical acquaintance, since it will remain familiar only in the realm of theoretical knowledge.

Cultural experience is a crucial part of human existence as according to Niman (2025). This experience has to be developed through observation and reinforced through critical thinking (Loh et al., 2023). Moreover, there might be negative effects on learning through which all experiences become learning-related, and so it becomes important to focus on all three aspects, namely, cognitive, affective, and psychomotor aspects, while learning. According to Cheng et al. (2025), all three aspects meet or match up with modern learning theory, which is, in turn, based on Kolb's Theory on learning, focusing on a cycle consisting of experience, observation, conceptualization, and finally leading towards experimentation. The key here is that in these three aspects, the cognitive part refers to the conceptualization stage, affective part to observation, and psychomotor to experimentation stages directly or generally, respectively, (Wang et al., 2025b) and also supported by Abdullah et al. (2024). Understanding the key to defining cultural experiences in Bugis, in turn, will help in developing a learning strategy not only preserving Bugis cultural heritage but strengthening it for lifetime learning solutions.

### ***Experiential Learning Cycle (Kolb) as a catalyst for growth in the cultural context of the community***

The four stages of the experiential learning cycle such Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation were first presented by Kolb in 1984. Din et al. (2020) state that although this theory is frequently applied in professional development and formal education, its use in learning about ethnic communities' traditions is still relatively limited. According to the researcher, this study offers a chance to use customary and cultural learning by connecting with Kolb's theory. Kolb (1984) transformed this by underlining the significance of effective experiences that enable learning. Such experiences cultivate an understanding and empathy for situations that exist (Chan et al., 2021). As such, culture combination could help cultivate understanding and create a basis for exploring, conceptualization, or observation for the process of learning. According to studies undertaken in a community setting by Lee (2020) and others by Wibowo et al. (2024), the process of ethnic culture adoption usually follows the Kolb cycle in an informal manner. This informal learning process is not insignificant but rather a stress-free learning process. Informal learning facilitates the process whereby people are able to understand the complexity of the way to learn cultural and ethnic concepts. Experiential learning in the Canadian Aboriginal and Maori cultures occurs in an informal manner

(Simpson et al., 2022). However, to date, there have been no studies undertaken to conceptualize how Bugis cultural experiences are understood, considered, and re-practiced in the learning process of the Kolb cycle in the Malaysian context. It may well be said that the current research undertaken becomes an innovative, creative, and dynamic research.

The proposed research will attempt to bridge the research gap encountered in studies related to this topic by investigating the learning process of the Bugis people in Malaysia from the perspective of Kolb's Theory (1984). The researcher will attempt to systematically highlight the process of the Bugis people going through the cycle of experience-based learning, such as at work and during events such as communication and wedding ceremonies. The objective of this research is to demonstrate that culture can be learned and acquired in an intentional and reflecting process of learning and not just passed on. Failure to adopt and preserve the culture will cause it to become antiquated (Xing and Huang, 2023; Abas et al., 2022). As such, the cultivation and passing on of culture from generation to generation are important to ensure that culture is not extinct. As per David Kolb's Experiential Learning Cycle (Kolb, 1984), experiential learning involves students engaging and reflecting on their experiences, rather than just acquiring knowledge by passive reception. The last phase involves using what is experienced, observed, and understood conceptually in new experiences (Spieler et al., 2025). Even though Kolb's Experiential Learning Cycle has been used very effectively in training, in education, in professional training, and so on, in transferring traditional culture from ethnic communities, it is not a commonly explored area (Nganga and Kambutu, 2024). This might be due to the fact that it is broadly acknowledged that cultural learning happens in a natural, non-formal way.

The transfer of culture within the Bugis community may be done through personal experiences, including the performance of culture-specific rituals, exposure to other community members, and following the cultures of the society. All these stages mirror the learning cycle by Kolb, in which cultural members participate in action-oriented activities as the beginning stage of creating experiences. After these events, the effects may vary from being critical to superficial or even meaningless, as postulated by Wang et al. (2025c). Reflections of these experiences by the members of the cultures happen through observation. Synthesis and analysis of each detail of the experiences by the members, as indicated by Zhang et al. in the year 2025, happen during the observation process. The members of the cultures then acquire values and knowledge from their experiences in the past. Eventually, the knowledge acquired by the members is integrated into practice in their day-to-day activities. There is little study that informs us about the learning cycle in the Bugis society. Most of the studies about their societies concentrate on the fixed aspect, disregarding the learning processes that take place within their societies. A pertinent question to raise here would be: How engaged are the younger generations of Bugis society with the learning process at each stage within this learning cycle? Do they understand their societies or merely watch as spectators without fully grasping the meaning behind their culture? Studies conducted by Spieler et al. in 2025 on other societies, such as the Maoris of New Zealand and the Aboriginal natives of Canada, demonstrate that by applying the learning cycle developed by Kolb, one would be able to clearly identify the process of transferring culture. Learning as a process that one engages with in making meaning and applying meaning to the knowledge of culture in today's world.

The use of Kolb's Theory to analyze the process of cultural transfer in Bugis culture will contribute immensely to our understanding of how cultural learning takes place. It is very important to interact with culture and identity to provide genuine insights into life. By using Kolb's Theory on cultural development, we will be able to provide opportunities in constructing a proper and systematic model. This planned model will assist in designing robust strategies in cultural conservation. Cultural robustness is important for ensuring the sustainability of culture through the cultural learning process. This research will primarily target the younger generation in the Bugis society.

### ***Empowering the younger generation: Embracing the challenges of cultural transfer***

Younger generations are crucial for their ethnic group's continuity with the cultural tradition. However, many of them may not know or even remember who they are and from which origin and lineage they come, particularly whether they are members of a tribe, ethnicity, or race. As Baath and Takhar (2024) established, this generation could hardly understand how to speak their ancestors' language due to modernity. Still, globalisation, urbanisation, and digital media alienate young people from their genuine culture. It is in this line that Sammy (2025) illustrated how most ethnic minority youth only scratch the surface regarding knowledge of culture, knowing themselves through their lineage, but not having an idea of how deep and meaningful being different from others culturally is. According to Agustina et al. in 2024, a gap between older and younger generations within the Bugis community is evident, largely due to their differential engagement with culture. For instance, younger people in this generation who engage in customary ceremonies seem to do so superficially, as if they are not truly involved. This suggests that they do not undergo the intensive learning process described by Kolb. They may lack important processes such as observation, questioning, and active participation in the culture. This situation reflects the "incomplete learning cycle" hypothesis proposed by Kolb, thus rendering the culture less meaningful to the new generation. The previous generation, however, underwent the four stages: experience, observation, conceptualisation, and experimentation.

In addition, Saleh et al. (2023) present a number of barriers to the effective working of a cultural learning cycle, including attitudes, media exposure, education environments, and modern socialisation pressures. Attitude factors are usually due to a mindset or perception that minimises family culture. Insufficient media exposure leads the young generation to perceive cultural learning as unimportant. Similarly, the educational environment plays an important part; the absence of a formal system of education on ethnicity and culture allows the younger generation to believe that culture is something to be acknowledged rather than learned. To address such obstacles, a more systematic approach is needed to assess the younger generation's involvement at every stage of cultural learning. This would empower them further to identify proper intervention for preserving the continuity of the heritage. The younger generation is the most crucial motivating agent in the perpetuation of ethnic cultural heritage. Anyway, cultural change as well as the rapid progression of technology pose a possible problem for cultural transmission, especially among the Bugis. Globalization and urbanization bring about value/lifestyle shifts; hence, it indirectly reduces the attachment the younger generation has with their cultural roots (Ang et al., 2015). Studies such as those made by Mohamad Zen and Abu Bakar (2023) as well as Wang (2022) show that the younger generation from ethnic minority groups usually have their exposure to their cultural

background from external environments. This results in these younger people treating their traditions as symbols without real value.

Within the Bugis culture, although young people are involved in important cultural activities such as mappacci and wedding ceremonies, they nevertheless do not obtain in-depth learning through involvement and the application of cultural values that form their ethnicity. Moreover, Asmiaty (2012) has observed that young Bugis couples fail to adopt some marriage practices because their families do not emphasize such practices. In other words, this example reveals an incompletely mapped learning cycle according to Kolb's theory. That is, direct experience is not followed by observation. This situation clearly stands to create an event where the culture learned is merely at a superficial level and fails to provoke any form of change in the young generations awareness and appreciation of their culture. The above situation poses the danger of declining cultural values and making them less willing to conserve this important cultural heritage. The effect of education being globally oriented, as well as societal pressure to integrate with the dominant culture, also plays a significant role in this aspect. Moreover, the effect of digital media has led to a lack of interest in conventional cultural engagements on the part of the younger generation. This requires a more open approach to learning, which enables an intersection between the conventional practice of cultures and the challenges young generations experience in the present day. In this study, the level of engagement by the youth has also been taken into account in the four stages of the cultural learning experience, which include experience, reflection, conceptualization, and experimentation by Andini et al. in 2021 respectively. Identification of gaps and challenges: This shall also be important in identifying the existing gaps and challenges. This means it shall allow a comprehensive approach to culturally learning strategies and models in making sure that the cultural transfer involves physical experiences, cognitive, and emotional depth. Thus, the active participation of the younger generation, in phases, during cultural learning will be very important for safeguarding Bugis culture in the modern-day context. This paper aims to develop effective learning mechanisms to reinforce identity and cultural heritage, grounded in Kolb's theoretical framework.

### ***Research theory***

The study is based on two major theoretical approaches that analyse cultural processes in the context of learning and the transfer of cultural values. The central framework used for analysis is Kolb Theory (1984) that has four cycles related to concrete experiences, observing experiences, conceptualisation, and experimentation. These cycles are analyzed in the context of understanding how cultural aspects of Bugis society are practised in informal learning processes in the community. The adoption of Kolb Theory is fundamental in enabling researchers to study the dynamic processes that occur in cultural values. According to this, Berrys Theory on Cultural Transfer is used to provide in-depth insights into cultural values, norms, and practices, especially in relation to cultural migration, intermarriage, cultural adaptations, amongst others. The combination of the two theories used can therefore form a central framework within which the study can investigate the continuity of Bugis culture in the modern social order. The theories will also enable the researcher to achieve epistemological triangulation in understanding experiences, structure, and identity in relation to cultural aspects.

### ***Kolbs 1984 experiential learning theory: A foundational perspective on learning***

Kolb's Learning Theory (1984) was developed by David Kolb. It focuses on how learning should take place through active engagement and reflection on experiences rather than through passive reception of information. Kolb's Learning Theory has been widely adopted by many researchers in the learning field. Kolb developed a learning cycle with four interrelated stages for his research. In order to achieve deep learning and comprehension, these steps establish a cyclical process. Learning occurs through a cycle of active experiences followed by reflection, according to David Kolb's Experiential Learning Theory. The four main phases of this cycle are active experimentation, abstract conceptualization, reflective observation, and concrete experience. People actively engage in a variety of activities during the experience stage (Cheng et al., 2025). In the second stage, individuals reflect on their experiences. Moving to the next stage, abstract conceptualization involves individuals developing concepts or theories based on their reflective observations (Mechouat, 2024; Kolb and Kolb, 2022; Din et al., 2020). Lastly, individuals apply the concepts they have formulated during the active experimentation phase in new contexts.

### ***Kolb's experiential learning cycle: An overview of its four stages***

**Concrete Experience:** The first stage in the learning process where learners must actively participate in the activity or experience. At this level, learners come into effective contact and have a chance to be involved in real-life experiences. Concrete experiences constitute the primary basis of the learning process where learners develop initial ideas and concepts from reality and not from abstract ideas or theories (Kolb, 1984). **Observation:** The next stage of the learning process where the individual critically observes their experiences. At this level of the learning process, individuals have the ability to reflect and understand the meaning of their experiences. Observation occurs when the individual starts analysing their experiences by organizing them in order to gain a deeper understanding (Kolb, 1984). The third stage is abstract conceptualisation. In the conceptual stage, people are able to develop concepts, theories, or principles through the reflection of ideas. The concepts developed arise out of the experiences and observations made in the first two stages of Kolb's model of learning. Therefore, this stage entails the interpretation and synthesis of the information to construct an abstract construct that has general application (Cheng et al., 2025). The process of conceptualisation enables learners to relate their experiences with the knowledge they have, hence developing a systematic construct of meanings (Kolb, 1984). The final level of Kolb's learning theory is the stage of active experimentation. In this level, the learner is able to experiment with the theories and concepts they have developed. This level provides concrete application opportunities for the development of the learning effects. In addition, it also sets the stage for developing more concrete experiences, hence the renewed life cycle of learning (Kolb and Kolb, 2022). This level symbolises the culmination of the entire learning process, as it integrates the learnings developed out of the stages of experiences, observation, and conception (Kolb, 1984).

In the context of the transfer of the cultural heritage of the Bugis, Kolb's theory seems highly relevant, in that it offers a model by which to understand that culture is something which has to be learned, or acquired, in an active fashion, rather than something which is learned, or acquired, in a passive fashion. The cultural heritage of the Bugis culture offers a lived experience, in that the generations learn by doing in their everyday world. Cultural activities are watched with keen interest, mainly in terms of changes, their effects, and their dynamics. Their observations help formulate a lot in

terms of ideology, mainly in terms of new ideas, know-how, and creative approaches. Its important to look back at the cultural approaches, mainly in terms of their relevance in the present day world. By using this approach, its possible to methodically examine each generations experience in terms of learning in this cycle, mainly in terms of their efforts to preserve and revitalize their own culture.

### ***Exploring the interplay between experiential learning and cultural understanding***

In light of the younger generation's engagement in experiential learning related to cultural integration, this study investigates Kolb's Theory (1984). Kolb's Theory is essential to understanding how cultural heritage is passed down, especially in the Bugis community. Experience is the first step in this process, which ends with experimentation (Collins et al., 2018). Conner (2022) points out that the transmission of cultural elements is a long-term learning process rather than a passive or unidirectional communication method. Kolb's Theory teaches the younger generation how to live up to the values of Bugis cultural integration by experiencing them, thinking back on cultural customs and values, coming up with new ideas through comprehension, and putting these values into practice on a daily basis. It is acknowledged that a culture is a concept that requires constant learning, combining observation and experience. Combining the ideas of observation and conversion through experiential learning is correlated with the acquisition of cultural assimilation (Achille and Fiorillo, 2022). The younger generation can experiment and create a new concept in the ongoing process of cultural assimilation through learning by experiencing and thinking about the cultural assimilation processes in this acquisition concept.

Bugis youth participate in traditional ceremonies such as mappacci, which represent the significance, signs, and functions within Bugis culture, as part of cultural engagement with the younger generation. By using this approach, people reflect on and acknowledge the importance of that particular cultural practice, cultivating a sense of respect and compassion for Bugis culture that they subsequently incorporate into their social interactions. This is a continuous process that keeps their culture dynamic. The positive effects of Kolb's theory on improving the cultural integration of Malaysia's younger Bugis generation can be inferred from a variety of factors.

### ***Research applications of Kolbs experiential learning theory: Strengths and contributions***

This study offers ideas and factors for developing a Bugis cultural transfer model that stresses learning through continuous, dynamic methods in accordance with Kolb's theory of experiential learning. The study makes a substantial contribution to guaranteeing the preservation of culture's material components as well as the younger generation's thoughtful and knowledgeable engagement with it. This is essential to maintaining cultural identities' vitality and relevance in a society that is undergoing constant change. The younger members of the Bugis community can learn from the older members. Through experiential learning, this sharing takes on significance. Abstract expression of these experiences is crucial. By doing this, they can be significantly perceived and understood. In the last phase of Kolb's learning model, this can be accomplished through experimentation (Kolb, 1984). Kolb's theory offers a thorough method for understanding the process of learning. Experience, thought, and action are all integrated to achieve this. An effective understanding of cultural education

is fostered by this integration. This model's cyclical structure makes it applicable to both formal and informal learning environments. For community cultural learning programs, this model is quite valuable. It highlights how important it is for each person to actively participate in the learning process. In contrast, models portray people as passive recipients. Participation in the educational process is essential. In addition to encouraging introspection and meaning-making, this paradigm helps the younger generation remember and absorb their cultural legacy.

### ***Berrys Theory of Acculturation (1997): Insights into assimilation and integration***

The Cultural Transfer Theory, which distinguishes assimilation and integration as two separate processes involved in cultural learning, is another relevant theory that is cited in this study (Berry, 1997). According to Berry, both approaches provide complementary ways for a person to fully comprehend another culture. When actively participating in cultural learning processes, assimilation is very beneficial (Stuart et al., 2025). Another key idea discussed in this study is Cultural Transfer Theory, which describes Berry (2003) framework and stresses both individual and group adaptation strategies for preserving cultural identity when interacting with different cultures. Berry has suggested a number of cultural adaptation techniques, such as marginalization, isolation, assimilation, and integration. This theory is essential to comprehending how traditional culture can be maintained or changed as the younger generation engages with modernization and globalization in the context of Bugis culture transfer. In order to maintain cultural continuity, the cultural integration strategy urges the next generation to preserve their Bugis history while embracing contemporary features. The main goal of this study is to use Berry's theory to examine how the younger Bugis generations maintain their culture in light of contemporary demands. The diversity that comes with modernity highlights the difficulties and procedures required for successful cultural transfer. Berry (1999) Cultural Transfer Theory recognizes the role of individuals and communities in adapting to and sustaining their culture in the face of encounters or conflicts with other cultures (Searle and Ward, 1990). This theoretical framework is critical for understanding how cultural heritage can be preserved, transmitted, and lost. Ward and Kennedy (1993) found that people who seek social influence and changes in their cultural environment are more likely to change their attitudes in response to these transformations. Furthermore, the cultural transfer process is most effective when people are actively interested in it. Other factors that influence cultural transfer include familial engagement and backing (Zhao and Bava Harji, 2024; Bourhis et al., 1997). Furthermore, the family plays a critical role in allowing and facilitating the younger generation's adoption to their culture.

### ***Berrys Acculturation Theory: Key concepts and their implications***

Besides the Kolb Theory (1984), the current research also recognizes the applicability of the theory of Berry (1999; 1997) to support the results. This affirmation was made because of Berry (1999; 1997) theory, which states that people or communities use four major approaches to learning to cope with each culture they come into contact with. An explanation of the four approaches follows: First Strategy: Assimilation. This strategy occurs when individuals or communities abandon their original culture and immerse themselves completely in the new culture. In this case, the original culture is abandoned and no longer used. Instead, the new culture is embraced

fully. The process of cultural transfer occurs when the original cultural identity is sacrificed to conform to the norms of the dominant culture (Inan et al., 2024). Second Strategy: Integration. The strategy of integration happens when individuals and communities decide to retain their original cultural identity and at the same time adopt and adjust to the new culture. Such individuals and communities are able to retain their original culture and can live alongside the new culture. This promotes the concept of having dual identity to be able to survive and succeed in both cultures without losing the original culture (Berry, 2003). The third strategy is isolation, where the individual, or group, deliberately decides to retain the original culture in a distinctive, exclusive manner. The retention of the original culture in a distinctive manner is expected to result in a lack of engagement with other cultures (Searle and Ward, 1990). Even though this strategy is useful for preserving culture, it might lead to feelings of isolation among social beings and a lack of visibility of the original culture these groups adopted among the general public. Therefore, this strategy might end up hampering the development of their original culture. The fourth strategy, marginalisation, is entirely different from the other three strategies. As mentioned above, this strategy is basically neutral, where neither the original culture nor the new culture is adopted (Ward and Kennedy, 1993). As a result, groups that adopt this strategy might feel that there is a lack of identity in culture, characterized by feelings of isolation among the communities that they belong to Stuart et al. (2025).

### ***Berrys Acculturation Theory and its application in preserving Bugis cultural heritage***

Berry's theory provides an inside look into the difficulties and processes of cultural transmission faced by members of the Bugis community, especially for the younger generation who will have to live in a setting influenced by globalization and urbanization. This population is likely to underestimate the role played by identity and cultural sustainability, thereby knowingly or unknowingly having little to no regard for their original culture. At the same time, its knowledge of other cultures usually stays very minimal. The primary reason for this is the pressure that young Bugis experience as a result of today's socioeconomic situations. As a result, they have major challenges in preserving many of their traditional cultural norms. In keeping with Berry's concept, this study aims to assess the dominant cultural perspective among the younger Bugis. The study question focuses on the diverse strategies adopted by this generation. Most notably, it investigates the cultural integration strategy, which combines Bugis culture with modern influences. Secondly, this younger generation might also lean toward assimilation, which could lead to the loss of traditional culture. The integration strategy becomes the most successful since this approach maintains the original culture and identity among the individuals while incorporating a new culture. Eventually, there is a conflict between both cultures, which could lead to a better development of a culture and identity between the two in future years. This supports the conclusion that an integration strategy is the best approach (Zhao and Bava Harji, 2024) for allowing the values and traditions of Bugis culture to flourish in modern life without losing their unique identity.

With the debates on culture and identity preservation or change, it is critical to identify the strategies involved. Understanding the cultural adaptation strategy would be important for designing a workable mode of cultural transfer (Inan et al., 2024). If the tendency of the younger generation is toward assimilation or marginalisation, then there is a serious possibility of cultural heritage loss. Identity and culture will then decompose

and cannot be left as heritage for future generations. This calls for the development of appropriate educational interventions and cultural empowerment programs supportive of the cultural integration strategy. The right educational empowerment should foster active engagement in the cultural experience and facilitate a balanced approach to identity development (Gui et al., 2025). Therefore, the researcher finds a few positive implications of Berry's theory. According to the researcher, this framework helps the generations adapt to the changes in culture. This explanation lies in understanding the attitudes and strategies of the younger generation toward traditional culture. According to Allen et al. (2025), strategies can help young people keep their identity. For example, they can preserve Bugis cultural legacy by attentively examining its various features. This study will also reveal what facilitates and hinders positive cultural exchange. Education and learning in this context can also be enriched. The ideologies that provide solutions to the pressures imposed on and by globalisation and urbanization need to be understood critically by the young generation. Such ideologies must also specifically address issues concerning minority cultures (Gui et al., 2025). Using Berry's theory of cultural transmission can also allow this research to study how the young Bugis community constructively copes with the pressure from modern culture. Building comprehension and resilience corresponding to this phenomenon may become a conceptual strategy at the ground level for the young generation to preserve their culture. This provides a conceptual framework to assess cultural transmission effectively and build continuity-enabling strategy simultaneously. This theory, after all, also allows the younger generation to adopt a balanced attitude that results in accepting and retaining the culture.

## Materials and Methods

This paper is a quantitative research study using a survey research design to investigate the extent to which the modern younger generation understands, applies, and derives effectiveness from Kolb's learning theory. It is particularly well-suited to illustrating how it can help build self-identity and gain greater appreciation for native culture. This method allows researchers to collect large and detailed data through properly developed questionnaire instruments (Kumar and Fantone, 2023). This study will focus on dominant learning styles, cultural awareness levels, and individuals' strong personal attachments to heritage aspects and traditional values. The survey research design further provides a broad empirical perspective of how experiences can be optimized across different educational settings in developing a young generation that is not only culturally literate but also aware of national identity roots. The present study serves as an exploratory step toward understanding early trends in the application of Kolb's learning theory to improve identity and culture among the younger generation. As this is purely an exploratory study, no defined population or sample size has been determined. A survey approach has been adopted to find general trends and basic issues that can be useful for more comprehensive studies to be conducted in the future. Such studies can be designed by Viechtbauer et al. (2015) as well as Billingham et al. (2013). Furthermore, this study does not focus on the detailed validity and reliability check of the questionnaires. However, it focuses on the practical use of the design of the questionnaires to find the initial dimensions associated with the application of Kolb's theory and its linkage to the development of self-identity and the appreciation of culture. Thus, the outcomes of this study are essentially indicative and descriptive, serving as a

foundation for a more conceptual and methodological basis for future studies that include larger samples and more complex statistical tests. It is a good opportunity for future researchers to build on the information derived here.

This research focuses on four important themes with respect to Kolb's theory: experience, observation, conceptualization, and experimentation. The experience phase concerns the active participation and engagement of the younger generation in Bugis culture through everyday life. The observation phase identifies basic values and components of Bugis culture which are of paramount importance to be passed on to younger generations. The conceptual phase reviews the main problems connected to successful passing on of culture to young people. Lastly, the experimentation phase describes the methodology that enables younger Bugis people to embrace and adapt to traditional cultural practices in the contemporary era. The focus of this research will target the young generation. Since this is a pilot study, it will have 30 to 50 respondents. This research will examine how Kolb's learning theory could be applied to shape and improve the identities and cultures of young persons. This is in agreement with Viechtbauer et al. (2015) as well as Billingham et al. (2013) in their methodological studies, indicated that a sample size of about 30 participants can be used for preliminary or feasibility studies in the evaluation of item understanding, questionnaire structure, in the making of initial findings in parameters that will drive a full-scale study. Sun et al. (2025) also stated that 30 to 50 participants are appropriate for determining the clarity and usability of instruments in pilot research. Thus, this limits the usefulness and, at the same time, pertains to methodological efficiency in general exploration.

The definition of youth varies depending on policy contexts, institutions, and research objectives. In Malaysia, the National Youth Policy designates the age bracket 15 to 30 as the age bracket for youth, effective 1 January 2026. From this date onwards, until December 2025, the maximum age of youths remains 30. This is in line with the neighbouring countries' limits regarding the age limits for a youth. In addition, Indonesia uses 16-30 years, the Philippines, 15-30 years, and Thailand uses 15-24 years. This modification coincides with the effective date of the passing of the Youth Organisations and Youth Development (Amendment) Act 2019 [Act A1602], as reported in Bernama Web Portal (2023). Therefore, in this study, the young generation is defined as individuals aged 18 to 35 years. This age bracket is appropriate since the respondents are mature enough to give their views, and it is also reasonable for categorizing the age of youths. This research targets the young generation, with a minimum age of 18 and a maximum of 35. This research style delves into the dynamic world of early adulthood, which is characterized by great stability in cognitive, emotional, and social characteristics. By focusing on this dynamic age group, we ensure that all participants have attained an important level of maturity, allowing them to genuinely understand complex subjects, make informed judgments, and contribute thoughtful views. Individuals aged 18 and up have typically completed their secondary education and are going on exciting paths into further learning, fascinating employment, and a wider range of societal obligations. This research gives up new perspectives on the transformative experiences that mold today's young adults. The top age restriction of 35 years was chosen for this study based on widely acknowledged norms in youth policy and international literature that classify this age group as young.

Focusing on this particular age group not only ensures the respondents' maturity is appropriate but also makes the gathered information more relevant to the study of the

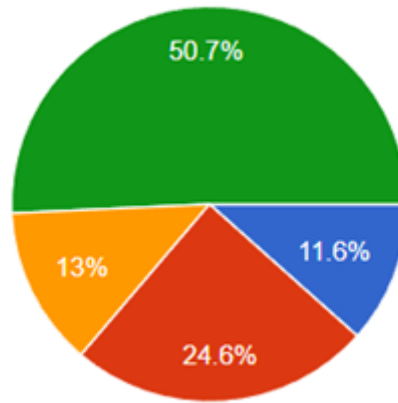
effects of learning experiences and highly important for vivid identity formation and deeper cultural appreciation for young people in this crucial phase of self-development.

## Results and Discussion

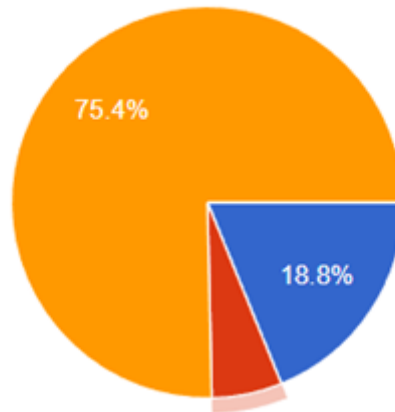
This preliminary study has successfully recruited 69 respondents. The selection of respondents is in line with the criteria set out in the methodology section, which specify individuals aged 18 to 35 years. Therefore, this study has met the planned target group of respondents.

### *Respondents background*

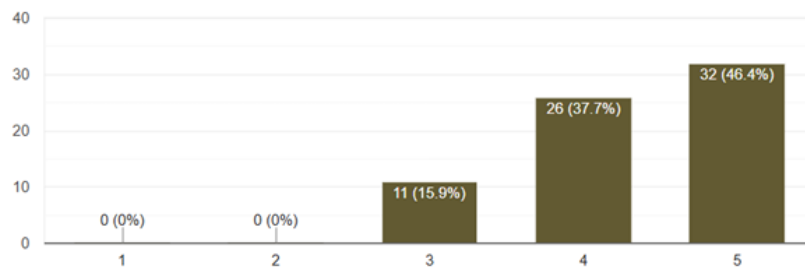
*Figure 1* shows the distribution of respondents across age categories. This study has determined that respondents must be members of the younger Bugis generation, aged 18 to 35 years. The results of the study show that the majority of respondents, namely 50.7%, are in the age range of 32 to 35. Next, 24.6% of respondents are between 23 and 27 years old, while 13% are between 28 and 32 years old. A total of 11% of respondents are in the lowest age scale, namely between 18 and 22 years. This finding clearly shows that the majority of study respondents are in the 32-35 age group. *Figure 2* shows the findings related to Bugis ancestry among the respondents. The majority of respondents (75.4%) have Bugis ancestry on both the maternal and paternal sides. Next, 18.8% of respondents inherited Bugis ancestry only from their paternal side, while only 5.8% inherited it only from their maternal side. This finding indicates that the majority of respondents have pure Bugis ancestry, that is, from both maternal and paternal sides. Interestingly, no respondent stated that they were unsure about their ancestry, indicating a high level of awareness of their ancestry. *Figure 3* shows respondents' level of involvement in Bugis cultural activities based on their experiences. The study found that no respondents chose the 'strongly disagree' or 'disagree' categories, indicating that all respondents had at least a moderate level of agreement with the statement that they enjoyed participating in Bugis cultural activities. The majority of respondents, 32 people, chose 'strongly agree', followed by 26 who chose 'agree' and 11 who chose 'moderate'. Overall, these findings reflect the respondents' positive tendency to engage in Bugis cultural activities. *Figure 4* refers to respondents' experiences living with the Bugis community. The findings show that the majority of respondents strongly agreed or agreed that they have experience living in the Bugis community, with 43 people (strongly agree) and 19 people (agree). Meanwhile, 4 respondents were at a moderate level. Only a small number of respondents disagreed: 2 people stated 'strongly disagree' and 1 stated 'disagree'. A total of only 3 participants had not had direct exposure to the Bugis community, while all others had a positive and significant level of engagement. *Figure 5* shows the respondents' observation of the customary practice among the Bugis. It is evident from the study results that most respondents have observed the customary practice, consisting of 41 respondents who strongly agreed, 19 who agreed, and 8 who moderately observed the Bugis customary practice. Only one respondent indicated that he disagreed with having observed the Bugis customary practice. It is evident that the level of familiarity among respondents with Bugis customary practice is very high.



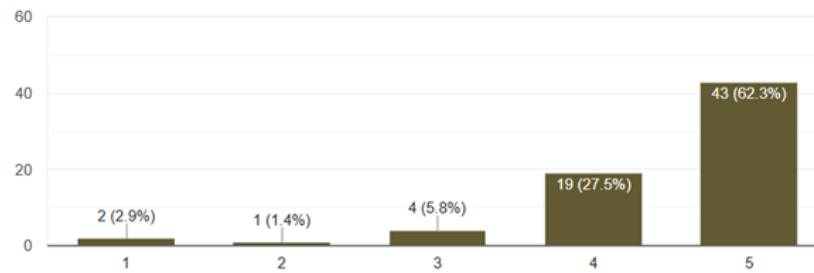
*Figure 1. Age range.*



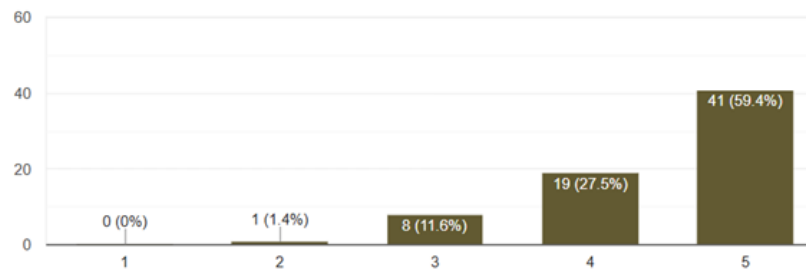
*Figure 2. Bugis lineage.*



*Figure 3. Involvement in Bugis cultural activities.*



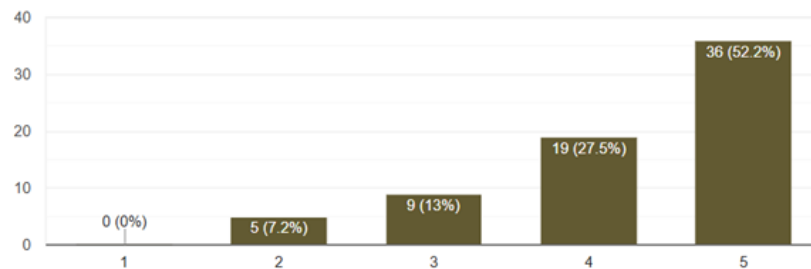
**Figure 4.** Experiencing life in the Bugis community.



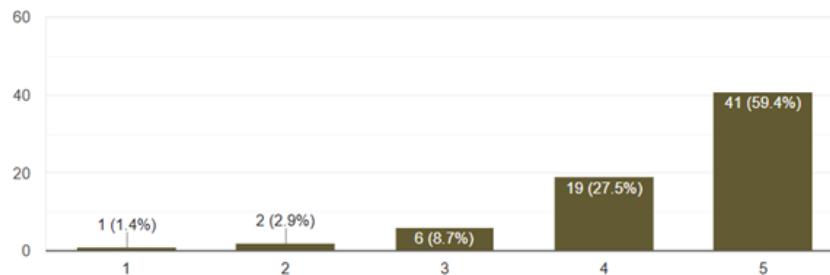
**Figure 5.** Observations of Bugis customary practices.

*Figure 6* relates to respondents' operational thinking, especially in assessing the implicit meaning of Bugis culture. The results reveal that most of the respondents think critically, as indicated by the responses of 36 people, who strongly agreed and another 19 people who agreed to the point that they made an operational assessment of the observed culture. However, nine people were in the moderate category, possibly due to limitations in their understanding or to their inability to access the implicit meaning within the culture. In addition, five people also claimed that they did not take into consideration the implicit cultural meaning of the observed Bugis culture. *Figure 7* shows the respondents' views on their desire to learn Bugis culture. The study found that the majority of respondents were willing to learn about the culture, with 41 people stating 'strongly agree' and 19 'agree'. However, a few respondents were not willing to teach it, with one stating 'strongly disagree' and two 'disagree'. In addition, six respondents responded at a moderate level, likely influenced by personal factors such as interest, experience, or exposure to the culture. Overall, these findings reflect a positive tendency among respondents to engage with and learn about Bugis culture. Although *Figure 7* shows that three respondents do not intend to study Bugis culture, *Figure 8* shows that all respondents are aware of its existence. No respondent stated that they do not understand the existence of the Bugis culture. However, six respondents had a moderate level of knowledge about the culture. The rest showed a high level of understanding, with 19 people stating that they 'agree' and 44 people 'strongly agree' that they understand Bugis culture. This finding shows that although not all respondents are interested in studying Bugis culture in depth, awareness and a basic understanding of its existence remain high among respondents. *Figure 9* shows the distribution of the level of Bugis culture practice in the daily lives of the various respondents. The study's findings show that not all respondents consistently practice Bugis culture in their daily routines. However, the majority of respondents still maintain the culture, with 26 people stating 'strongly agree' and 17 stating 'agree' that they practice Bugis culture in their lives. Meanwhile, 20 respondents were at a moderate level of practice in Bugis culture,

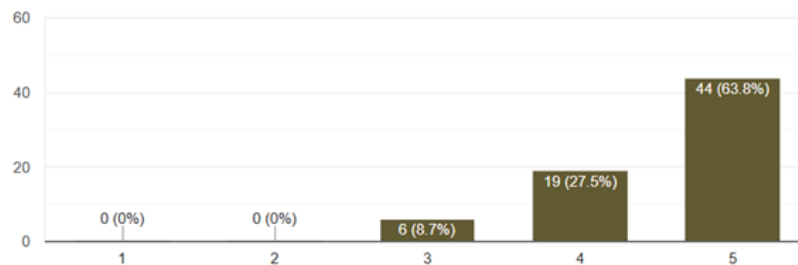
indicating moderate involvement. On the other hand, six respondents did not practice Bugis culture in their daily lives, with four stating 'disagree' and two stating 'strongly disagree'. This finding illustrates variation in respondents' appreciation of Bugis culture and in the diversity of its preservation. *Figure 10* presents the final finding of this study, which concerns the use of Bugis customs and language in daily life. This finding shows that the highest level is moderate, with 23 respondents reporting only moderate use of Bugis language and customs in daily life. However, it is undeniable that 20 respondents strongly agreed that they continue to use the Bugis language and customs in their daily lives. Similarly, on the agree scale, 11 respondents continued to use the Bugis language and customs in their daily lives. However, the total number of respondents who do not use the Bugis language and customs in daily life is 15. Among the 15 respondents, ten oppose and five strongly disagree with the employment of Bugis language and practices in their daily life.



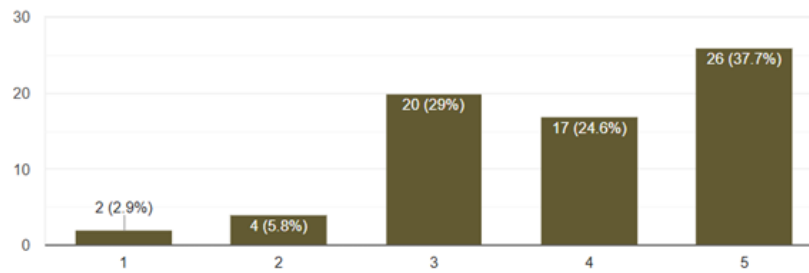
**Figure 6.** Reflections on the meaning of observing Bugis customs.



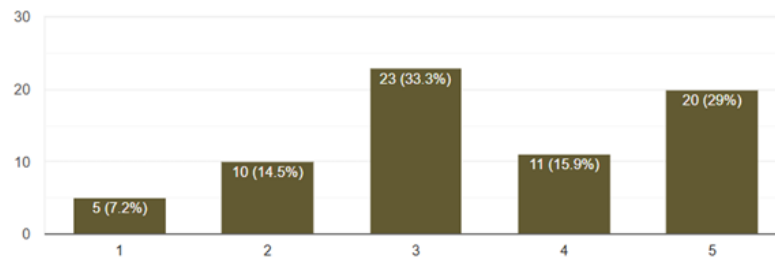
**Figure 7.** Exploring Bugis cultural values.



**Figure 8.** Appreciating the existence of the Bugis culture.



**Figure 9.** Daily Bugis cultural practices.



**Figure 10.** Bugis language and customs in daily life.

## Conclusion

This study highlights the value of experiential learning by specifically, recreational activities, in the dissemination of Bugis culture. Kolb's theory shows that learning involves reflection, experimentation, conceptual reasoning, and real-world experiences. The study shows that integrating traditional cultural values with modern society is essential for maintaining culture, despite issues like disinterest and new influences. This study makes a significant contribution to our knowledge of how traditional cultures might be communicated in a global setting that is changing quickly. It highlights how crucial experiential learning is to the preservation of Bugis traditional heritage. Future generations' Bugis culture can be strengthened by highlighting these ideals. It has had a significant impact and contributed to the promotion of cultural identity and the duplication of cultural meaning through the prism of higher education, thereby supporting and strengthening Sustainable Development Goal (SDG) 4 on Quality Education. The research supports the improvement and promotion of Quality Education and Continuous Learning concepts that emphasize a comprehensive and complete appreciation of cultural meanings and preservation. The research has provided important contributions to the promotion of SDG 11 on Sustainable Cities and Communities that emphasize and focus on the importance of cultural preservation and concepts that can ensure the development of social well-being and harmony within communities. The research provided important contributions to the development of social well-being and harmony through the preservation of cultural meanings and concepts that can ensure strategic and comprehensive development and well-being of communities. This research can contribute and provide important impact as an important strategic tool that can assist and enable the Bugis people in responding and adopting to modern society and at the same time preserve and protect cultural heritage. It can be recognized and identified as important research that can assist and enable the

development of inclusive and comprehensive sustainable development. It has emphasized the importance of uniqueness associated within local cultural meanings.

### **Acknowledgement**

The efforts of all writers, both Malaysian and Indonesian, inspire us as they elevate the quality of this work.

### **Conflict of interest**

The authors declare no conflict of interest related to this study.

### **REFERENCES**

- [1] Abas, A., Aziz, A., Awang, A. (2022): A Systematic Review on the Local Wisdom of Indigenous People in Nature Conservation. – *Sustainability* 14(6): 16p.
- [2] Abdullah, S.H., Rahim, M.S., Mohd Syahrir, S.N. (2024): The Integration of Resource Based View, Experiential Learning Theory and Entrepreneurship Education Models as Triangulated Model in Cultivating an Entrepreneurial Mindset and Work Based Learning Experiences as Strategies for Student Career Readiness. – *International Journal of Research and Innovation in Applied Science (IJRIAS)* 9(1): 46-59.
- [3] Achille, C., Fiorillo, F. (2022): Teaching and Learning of Cultural Heritage: Engaging Education, Professional Training, and Experimental Activities. – *Heritage* 5(3): 2565-2593.
- [4] Agustina, S., Iqbal, M., Ismail, I. (2024): Antropologi Suku Bugis. – *DAWUH : Islamic Communication Journal* 5(2): 71-86.
- [5] Allen, M., Armenta, B., Watters, E.R. (2025): Experiences of Acculturation Stress in First-Generation Immigrant Children: Examining the Relationship Among Acculturation Stress, Depression, and Family Dynamics. – *Int. Migration & Integration* 26: 1065-1084.
- [6] Andini, C., Yassi, A.H., Sukmawaty. (2021): The Use of Honorifics in English and Buginese with Special Reference to Bone Language: A Comparative Study. – *International Journal of Innovative Science and Research Technology* 6(7): 873-877.
- [7] Ang, S.M., Chiok, P.F., Low, C.C. (2015): Between Ethnicization and Globalisation: Mediating Contesting Cultural Identities of Malaysian Youths. – *Geografia-Malaysian Journal of Society and Space* 11(3): 73-82.
- [8] Anuardin, A.A., Syed Jaafar, S.R. (2022): Language Choice in the Bilingual Bugis Community in Peninsular Malaysia. – *Academic Journal of Modern Philology* 15: 33-48.
- [9] Arman, A., Burhan, F., Sari, D. (2023): Simbol Budaya Masyarakat Bugis dalam Novel Calabai Karya Pepy Al Bayqunie. – *Journal Idea of History* 6(1): 37-43.
- [10] Asmiaty, A. (2012): Syair Bugis dan Pengekalan Siri dalam Adat Perkahwinan Bugis. – *Jurnal Pengajian Melayu/Journal of Malay Studies (JOMAS)* 23(1): 66-83.
- [11] Baath, K.K., Takhar, O.K. (2024): Language, Politics, and Identity: Challenges to the Panjabi Language in India. – *Sikh Formations* 22p.
- [12] Bernama Web Portal (2023): Had Umur 30 Tahun Belia Malaysia Berkuat kuasa 1 Jan 2026. – *Bernama Web Portal* 11p.
- [13] Berry, J. (1999): On the Unity of the Field of Culture and Psychology. – In J. Adamopoulos, Y. Kashima (Eds.) *On the Unity of the Field of Culture and Psychology*, SAGE Publications, Inc. 10p.

- [14] Berry, J.W. (2003): Conceptual Approaches to Acculturation. – In K. Chun, P. Balls-Organista, & G. Martin (Eds.) *Acculturation: Advances in Theory, Measurement, and Applied Research*, Washington DC: American Psychological Association Press 20p.
- [15] Berry, J.W. (1997): Immigration, Acculturation, and Adaptation. – *Applied Psychology* 46(1): 5-34.
- [16] Billingham, S.A., Whitehead, A.L., Julious, S.A. (2013): An Audit of Sample Sizes for Pilot and Feasibility Trials being Undertaken in the United Kingdom Registered in the United Kingdom Clinical Research Network database. – *BMC Medical Research Methodology* 13: 6p.
- [17] Bourhis, R.Y., Moise, L.C., Perreault, S., Senecal, S. (1997): Towards an Interactive Acculturation Model: A Social Psychological Approach. – *International Journal of Psychology* 32(6): 369-386.
- [18] Chan, K., Kwong, A., Shu, N., Ting, A., Lai, B. (2021): Effects of Experiential Learning Programmes on Adolescent Prosocial Behaviour, Empathy, and Subjective Wellbeing: A Systematic Review and Meta-Analysis. – *Front. Psychol.* 12: 18p.
- [19] Cheng, J., Wu, Y., Huang, L., Wu, Y., Guan, Y. (2025): Integrating Kolb's Experiential Learning Theory into Nursing Education: A Four Stage Intervention with Case Analysis, Mind Maps, Reflective Journals, and Peer Simulations for Advanced Health Assessment. – *Frontiers in Medicine* 9p.
- [20] Collins, C.S., Nanda, S., Palmer, B.A., Mohabbat, A.B., Schleck, C.D., Mandrekar, J.N., Wittich, C.M. (2018): A Cross-Sectional Study of Learning Styles among Continuing Medical Education Participants. – *Medical Teacher* 41(3): 318-324.
- [21] Conner, J.O. (2022): Applying Experiential Learning Theory to Student Activism. – *Journal of Further and Higher Education* 46(9): 1229-1242.
- [22] Din, W.M., Idris, F., Tajuddin, M. (2020): Adapting Kolb's Experiential Learning Cycle in Enhancing Attitude and Skills Among Undergraduates through Volunteerism. – *Asean Journal of Teaching and Learning in Higher Education (AJTLHE)* 12(2): 122-139.
- [23] Ekawati, N.A., Erawati, D., Suryanti. (2022): Migration of the Bugis in Bapeang Village of East Kotawaringin, 1977-2020: A Historical Review of Social Change Perspective. – *Syams: Jurnal Kajian Keislaman* 3(2): 1-15.
- [24] Gui, X., Li, J., Zhang, L. (2025): The Influences of Acculturation Strategies on Physician Trust among Internal Migrants in Shanghai, China: A Cross-Sectional Study. – *Frontiers in Public Health* 13: 15p.
- [25] Halim, R., Mohd Din, N.H. (2025): Mappacci Ritual Objects and Symbolism in Sarawak's Bugis Wedding Tradition. – *International Journal of Art and Design* 9(2): 97-104.
- [26] Harisa, R. (2020): Bugis Migration: Various Continuities and Successes. – *Journal of Research and Multidisciplinary* 3(2): 373-384.
- [27] Heriyanti, L., Wahyuni, E.S., Saharuddin, S., Hubeis, A.V.S. (2021): Sejarah Migrasi dan Eksistensi Migran Etnis Bugis di Perantauan. – *Jurnal Masyarakat dan Budaya* 22(3): 77-95.
- [28] Idrus, A.M., Nurdin, R., Qayyum, R., Halim, P., Amir, R. (2022): The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy. – *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7(2): 2549-3167.
- [29] Inan, S., Harris, Y.R., Woodbury, G. (2024): Acculturation Strategies and Language Attitudes in Shaping Heritage Language Proficiency in Children of Turkish Descent in the United States. – *Journal of International Students* 14(4): 939-970.
- [30] Jaidin, M.K., Iskandar, A.H., Md, J.J. (2025): Melakar tradisi menempa warisan: Keris. – *Jurnal Kajian Lisan Malaysia (Edisi Khas)* 3(1): 9p.
- [31] Khairul, A.Z., Mohd, E.S. (2021): Reconstruction of the Poja dance structure to link with the Selangor Bugis identity. – *Jurnal Pengajian Melayu (JOMAS)* 32(2): 149-170.

- [32] Khazin, M.T., Nordin, H., Nelmawarni, Omar, R. (2009): Sejarah Kedatangan Masyarakat Bugis ke Tanah Melayu: Kajian Kes di Johor. – *Jebat: Malaysian Journal of History, Politics and Strategic Studies* 36: 41-61.
- [33] Khumairah, N., Irwanto, Ridho, M.A. (2023): Strengthening Local Bugis Cultural Values in the Context of Character Education in Elementary Schools. – *Journal of Positive Psychology and Wellbeing* 7(4): 317-326.
- [34] Kolb, A.Y., Kolb, D.A. (2022): Experiential Learning Theory as a Guide for Experiential Educators in Higher Education. – *Experiential Learning and Teaching in Higher Education* 1(1): 7-44.
- [35] Kolb, D.A. (1984): *Experiential Learning: Experience as the Source of Learning and Development*. – Englewood Cliffs, NJ: Prentice Hall 390p.
- [36] Kumar, V., Fantone, A. (2023): Recent Trends of Quantitative Approaches in Different Sectors: A Concise Review. – *Asian Journal of Education and Social Studies* 41(2): 22-34.
- [37] Lee, J.S. (2020): Informal Digital Learning of English and Strategic Competence for Cross Cultural Communication: Perception of Varieties of English as a Mediator. – *ReCALL* 32(1): 47-62.
- [38] Loh, S.L., Zainun, M., Nur Ezdiani, Y. (2023): Weaving Culture and Science: A reflection on Teaching Science through Story Telling. – *Jurnal Pendidikan Sains dan Matematik Malaysia* 13(2): 47-63.
- [39] Mechouat, K. (2024): The Impact of Aligning Kolb's Experiential Learning Theory with A Comprehensive Teacher Education Model on Preservice Teachers' Attitudes and Teaching Practice. – *European Scientific Journal (ESJ)* 20(28): 30p.
- [40] Mohamad Zen, D.A., Abu Bakar, M.F. (2023): The Sustaining of Sarawak Cultural Fashion Among the Youths of Sarawak. – *INSIGHT Journal* 10(1): 32-39.
- [41] Mohd For, L.M., Salam, H., Azmin, A.K., Mohamed Rafie, M.F., Ibrahim, A., Mohd Idris, K., Mustapha Kamal, F.A. (2024): Redefining Endogenous Bugis Limas Houses in Johor-Religious Aspects. – *Built Environment Journal* 21(SI): 386-401.
- [42] Morris, T.H. (2019): Experiential Learning-A Systematic Review and Revision of Kolb's Model. – *Interactive Learning Environments* 28(8): 1064-1077.
- [43] Mundayat, A.A. (2024): Indonesia-Malaysia Cultural Network of Minangkabau Diaspora: A Preliminary Finding. – *Jurnal Melayu* 15(2): 129-144.
- [44] Musi, M.A., Bachtiar, M.Y., Herlina, Ilyas, S.N. (2022): Local Wisdom Values of the Bugis Community in early Childhood Multicultural Learning. – *Jurnal Pendidikan Anak Usia Dini Undiksha* 10(2): 255-264.
- [45] Nganga, L., Kambutu, J. (2024): Culturally Responsive Professional Development Programs for Teacher Educators Using Community Based Collaborative Learning: Lessons Learned from a Native American Community. – *Education Sciences* 14(7): 18p.
- [46] Niman, E.M. (2025): Embedding Local Culture in Social Studies: Pathways to Strengthen Social Emotional Learning in Primary Education. – *Frontiers in Education* 10p.
- [47] Norahim, N., Bandan, C.V. (2023): Kajian Awal Keekerabatan Bahasa Remun dan Iban Undop . – *Jurnal Borneo-Kalimantan* 9(1): 13-25.
- [48] Nurunnabi, A.S.M., Rahim, R., Alo, D., Al Mamun, A., Kaiser, A.M., Mohammad, T., Sultana, F. (2022): Experiential Learning in Clinical Education Guided by The Kolb's Experiential Learning Theory. – *International Journal of Human and Health Sciences* 6(2): 155-160.
- [49] Nururi, I., Yudianto, A., Fauzi, A. (2024): Preserving Maccera Tasi of Bugis Migrants in Bandar Lampung: The Transformation of Cultural Identity. – *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 9(1): 65-76.
- [50] Revastianto, P., Rodiah, I., Aminah, S. (2024): Religious and Cultural Values in the Mappacci Tradition of the Bugis Traditional Wedding. – *Ibda' Jurnal Kajian Islam dan Budaya* 22(2): 303-320.

- [51] Roslina, A.S., Sukmawati, S., Yusriadi, Y., Umi, F. (2020): Human Resource Management in Bugis Culture. – *Psychology and Education Journal* 57(8): 773-776.
- [52] Rosmiza, M.Z., Jaafar, S.R.S. (2022): The Impact of Migration on The Assimilation of The Customs and Traditions of The Bugis Community in The Fisheries Activity. – *International Journal of Academic Research in Business and Social Sciences* 12(11): 593-607.
- [53] Saepuddin, S. (2020): Pengaruh Bugis di Tanah Melayu dalam Perspektif Sejarah Sosial Politik. – *Rihlah: Jurnal Sejarah dan Kebudayaan* 8(1): 1-17.
- [54] Saleh, F., Nadir, L.D., Sam, H., Rudy, Y., Ibrahim, I. (2023): Problems of Learning Local Content in the Bugis Language Learning Process in Sidrap District. – *La Ogi : English Language Journal* 9(1): 128-39.
- [55] Saleh, N.S., Rosli, M.S., Sukri, S.A. (2022): Budaya Masyarakat Bugis dalam Aspek Perkahwinan, Komunikasi dan Makanan Warisan. – *Kajian Malaysia* 40(2): 227-253.
- [56] Sammy, M.T. (2025): Revitalizing Mother Languages: Culture, Globalization and Technology. – *Mwanga wa Lugha* 10(1): 77-87.
- [57] Searle, W., Ward, C. (1990): The Prediction of Psychological and Sociocultural Adjustment during Cross-Cultural Transitions. – *International Journal of Intercultural Relations* 14(4): 449-464.
- [58] Simpson, M.L., McAllum, K., Oetzel, J., Berryman, K., Reddy, R. (2022): Maori Elders' Perspectives of End Of Life Family Care: Whanau Carers as Knowledge Holders, Weavers, and Navigators. – *Palliative Care & Social Practice* 16p.
- [59] Spieler, K.S., Olsen, A.K.V., Engtro, R. (2025): Intercultural Dialogue on Indigenous Perspectives: A Digital Learning Experience. – *Education Sciences* 15(5): 17p.
- [60] Stuart, J., Ward, C., Karl, J.A., Musizvingoza, R. (2025): Intercultural Contact in the Digital Age: A Review of Emerging Research on Digitally Mediated Acculturation. – *Advances in Psychology* 25p.
- [61] Sun, M., Han, R., Jiang, B., Qi, H., Sun, D., Yuan, Y., Huang, J. (2025): A Survey on Large Language Model-based Agents for Statistics and Data Science. – *The American Statistician* 14p.
- [62] Syufri, S., Khairil, M., Muhammad, H., Amir, A.M. (2022): Migration and socio-cultural adaptation of Bugis ethnic migrants in Palu City. – *Devotion: Journal of Research and Community Service* 4(6): 1252-1260.
- [63] Tanra, M., Amat, A. (2021): Siri' dalam Elong Masyarakat Bugis di Daerah Tawau, Sabah. – *Jurnal Pengajian Melayu (JOMAS)* 32(1): 29-48.
- [64] Tanra, M., Amat, A., Samad, L.A. (2019): Pemmali dalam Masyarakat Bugis Pantai Timur Sabah. – *Jurnal Komunikasi Borneo (JKoB)* 7(1): 28-37.
- [65] Viechtbauer, W., Smits, L., Kotz, D., Budé, L., Spigt, M., Serroyen, J., Crutzen, R. (2015): A Simple Formula for the Calculation of Sample Size in Pilot Studies. – *Journal of Clinical Epidemiology* 68(11): 1375-1379.
- [66] Wan Hashimah, W.I. (2018): Adoption of culture in Bugis houses in Johor, Malaysia. – *Journal of ASIAN Behavioural Studies* 3(6): 1-9.
- [67] Wang, J., Zhang, X., Dolah, J. (2025a): Mobile-Enhanced Outdoor Education for Tang Heritage Tourism: An Interactive Experiential Learning Approach. – *Education Sciences* 15(6): 22p.
- [68] Wang, Y., Fu, Y., Wu, X., Deng, H., Ruan, Y., Liu, C., Chen, C., Gao, Y., You, H., Sun, C., Liu, Y., Zhang, X., Huang, J., Dong, S. (2025b): Integrating Experiential Learning Theory With Innovation And Entrepreneurship Education: A Qualitative Study On Chinese Medical Students. – *BMC Medical Education* 25(1227): 16p.
- [69] Wang, Y., Qingqin, L., Xiaoying, W., Mingming, F. (2025c): Facilitating Daily Practice in Intangible Cultural Heritage through Virtual Reality. – *In Proceedings of the 2025 CHI Conference on Human Factors in Computing Systems* 17p.

- [70] Wang, Z. (2022): Research on How the Youth Culture Affect Student's Academic Achievement in the Rural Area of Malaysia. – *Contemporary Education Frontiers* 3(5): 98-112.
- [71] Ward, C., Kennedy, A. (1993): Psychological and Sociocultural Adjustment during Cross-Cultural Transitions: A Comparison of Secondary Students Overseas and at Home. – *International Journal of Psychology* 28(2): 129-147.
- [72] Wibowo, A.H., Mohamad, B., Djatmika, Santosa, R. (2024): Designing and Assessing Experiential Learning Pedagogy for an Intercultural Communicative Competence Training Module: A Quasi Experimental Study. – *Frontiers in Education* 9: 13p.
- [73] Xing, H., Huang, M. (2023): Social Maintenance and Cultural Continuity-Folk Religion among the Tu Ethnic Group in Northwest China. – *Religions* 14(6): 18p.
- [74] Zhang, J., Rong, G., Du, W., Bao, Y. (2025): Indirect Multicultural Experiences: A Multidimensional Journey to Inspire Self Change. – *Behavioral Sciences* 15(1): 17p.
- [75] Zhao, Z., Bava Harji, M. (2024): Systematic Review of Global Research on Acculturation of International Students (2003-2023). – *Journal of International Students* 14(3): 427-447.