

The new menre ball tradition in Abbanuange village, Lilirilau sub-district, Soppeng district

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ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received Jan 9, 2024 Revised Jan 17, 2024 Accepted Jan 27, 2024</p> <p>Keywords:</p> <p>Menre Bola Baru; Mark; Work Traditions.</p>	<p>This research aims to: (1) determine the process of the new ball menre tradition in Abbanuange Village, Lilirilau District, Soppeng Regency, (2) determine the values contained in the new ball menre tradition in Abbanuange Village, and (3) describe the community's views on the new ball menre tradition. This research is descriptive research using qualitative data. Data was obtained by making observations related to this tradition, conducting interviews with eight informants and documenting in the form of photos related to the procession of the new ball menre tradition. The results of this research show that: (1) The process of implementing the new menre bola tradition has five stages, namely mattanra esso (determining a good day), naccenneri bola'e (rotating around the house), menre bola, barazanji, and maccera bola, (2) The values contained in Tardidi Menre Baru Bola include the value of friendship, the value of aqidah, the value of morals, and the value of mutual cooperation, and (3) In this case there are different views of society, society in general still believes in the benefits that can be obtained. in implementing the new football menre tradition. Some people also think that this ritual is an ancient habit of parents that needs to be preserved, regarding whatever happens after the ritual is under the power of Allah SWT. Apart from that, there are some people who think that this is not in line with religious teachings, so it needs to be corrected or abandoned.</p> <p><i>This is an open access article under the CC BY-NC license.</i></p>



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1. INTRODUCTION

The Bugis community is a society that still upholds the traditional values inherited from its ancestors (Suhra, 2019). According to Jusmia, a tradition or habit is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time or religion. In rural community life, which is still traditional, of course there is still strong culture and customs. Bugis is the largest ethnic group in South Sulawesi. The Bugis tribe is one of the largest tribes in South Sulawesi which has its own cultural values. There are three forms of culture, namely cultural systems, social systems and real cultural results which are related to each other reciprocally and are interconnected with the cultural structure of tradition (Rafid, 2022).

The existence of a tradition or culture in society is due to existing beliefs in the noble values of the past and the influence of the value orientation of that time on current values. According to (Divine, 2021) Values are a set of beliefs or feelings that are believed to constitute an identity that gives a special style to patterns of thinking, feelings, attachments and behavior. In this context, values are explicit or implicit conceptions that a person or group of people have regarding the basis of what is believed or the goal of what is desired. These values also influence the available choices of cultural forms, activities or methods and objectives of a person or group's actions. (BAHRI, 2019).

Traditions are habits that are passed down from one generation to the next from generation to generation, covering various cultural values including customs, belief systems, and so on. (Prayogi & Danial, 2016). The word tradition comes from the Latin "tradition" which means continued. In the simplest sense, tradition is defined as something that has been done for a long time and is part of the life of a community group (Antara & Yogantari, 2018). The traditions carried out are always related to the human life cycle. Every tradition carried out by the Bugis community definitely has a goal to be achieved. According to (Ramadhani et al., 2022), tradition is defined as shared habits in human society, which will automatically influence the actions and reactions in the daily lives of members of that society, usually from the same country, culture, time or religion. According to (Yadi, 2020), traditions are habits passed down from generation to generation by a group of people concerned. Especially the people in Abbanuange Village, Lilirilau District, Soppeng Regency, have their own traditions when they want to build a house and occupy the new house. (DINI, 2013). In Bugis society, this tradition is called the *menre bola baru* tradition.

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The belief of the people of Soppeng, especially in Abbanuange Village, Lilirilau District, Soppeng Regency, is that holding a new ball *menre* ceremony will provide many benefits, both in the form of safety for the entire family who lives in the house and greater sustenance for the owner. Apart from that, it can avoid danger and is also a sign of gratitude for what has been given by the Almighty Creator (Sudirana, 2019). Apart from that, the new ball *menre* is carried out in order to achieve harmony in life between humans and their God and humans and the natural God who is the ruler of the surrounding nature. The *Menre Bola Baru* ceremony carried out by the Bugis community in Abbanuange Village is not only used as communication between humans and humans, humans and their natural environment, but also as a communication relationship carried out during ceremonial activities. By communicating through ceremonies, the spirits of ancestors are expected to provide blessings and safety for their children and grandchildren. Ceremonies that aim to seek connection with the supernatural are often also called religious ceremonies (Khusna, 2023).

Abbanuange Village is one of the villages in Lilirilau District, Soppeng Regency. The people there are of the Bugis tribe. The Bugis people have customs and culture that they still adhere to and maintain in their lives. One of the habits or customs that is still maintained and preserved to this day is the new *menre ball* tradition (Fitriyono et al., 2021). The tradition of *menre baru ball* has become something that is very important and is even mandatory when moving into a house. This tradition is a very important local tradition for the Bugis tribe which is still maintained and is still carried out today (Hamzah, 2021). This research was conducted in Abbanuange Village, Lilirilau District, Soppeng Regency, where the majority of people work as farmers. This location was chosen for research because it still carries out traditional and traditional activities which are inherited and ancestral (Qadaruddin, 2023). The people in Abbanuange Village are Muslim, so it is not surprising that every traditional ritual contains Islamic elements. As in the implementation of the *Menre Bola Baru* tradition which is a traditional ritual but cannot be separated from Islamic elements, because in its implementation it contains prayers to Allah SWT. (Azhar, 2021). to avoid danger. So people always pray to Allah SWT. in carrying out each ritual but also not eliminating traditional rituals from ancestors which are inherited from one generation to the next.

Even though times are modern, in every ritual the people of Abbanuange Village cannot be separated from mystical things, including the implementation of the new ball *menre* tradition. In its implementation, it contains prayers to Allah SWT. so that the occupants of the house are given safety and protected from harm. This ritual has been around for a long time, so this ritual still exists in

people's lives. Implementing this new menre ball tradition has become one part of the implementation of occupying a house whose existence is still sacred.

2. RESEARCH METHOD

This research is descriptive research that uses qualitative data. Descriptive research is research that aims to accurately describe the characteristics of an individual, circumstances, or the frequency of certain relationships between a symptom and other symptoms in society. (Zellatifanny & Mudjiyanto, 2018), whereas what is meant by qualitative data is data obtained by conducting observations, interviews and documentation (Puspita & Darmawan, 2019). Observations were made of the local community by going directly to the field where the new ball menre tradition was taking place. Interviews were conducted with 8 informants. The data obtained from informants is related to the process of the new ball menre tradition, the values contained in the new ball menre tradition, and the community's views regarding the new ball menre tradition. Other data is in the form of documentation, namely photographs showing one of the processions of the Menre Bola Baru ritual. To obtain the data needed for this research, the location of this research will be carried out in Abbanuange Village, Lilirilau District, Soppeng Regency. The reason the researchers chose this location was because they saw the phenomenon of customs or traditions which were unitary and full of meaning in occupying a house (Sujana, 2019). Where before implementing the new menre bola tradition, in all areas they will definitely build a house or set up a house first, in Abbanuange Village this is also what is called mappatettong bola, which is a tradition of building a house which is carried out according to custom. The people of Abbanuange Village still have strong ancestral culture so that every time they do something on big holidays they cannot be separated from traditional rituals. The ritual that is still carried out is the new ball menre tradition, the implementation of this new ball menre tradition as a sign of gratitude for being able to build a house and being given safety in occupying the house.

3. RESULTS AND DISCUSSIONS

New Menre Bola Tradition Process

The Menre Bola Baru tradition is a traditional ceremony that is still carried out and maintained by the Bugis community. Menre bola baru is a form of gratitude and has the meaning of a process that must be grateful for because a person's ability to mabbola (make a house) can be realized if it is gifted by the creator. In Bugis society, when a family wants to build a house or move to a new house, there are a series of traditional ceremonies that must be prepared and carried out (Yahya, 2018). Starting from preparing the materials to build the house, when the house will be built, and when the house is ready to be lived in. This new menre bola ceremony is a notification to relatives and neighbors that the house being built has been completed and is ready to be lived in.

Mattanra esso (determining a good day), the Bugis community in Abbanuange Village, Lilirilau District, Soppeng Regency is a community that is inseparable from local cultural traditions. We can see elements of local culture that are still adhered to by the Abbanuange people in every traditional ceremony they carry out. Ceremonies or rituals usually carried out by the Abbanuange community, one of which is menre bola baru. Menre bola baru or going up to a new house is the name of a traditional ceremony carried out by the Bugis Soppeng community in Abbanuange village in order to enter a new house. The menre bola ceremony is only carried out so that the house and its residents are safe. Before the ceremony is carried out, first determine a good day or mattanra esso for the menre bola ceremony, then a deliberation is held with relatives. Then contact a smart person or what is usually called a ball sanro who is considered to know about calculating good days according to the beliefs of the Bugis Soppeng people. (Dewi, 2023). The new ball menre ceremony in Abbanuange Village, Lilirilau District is usually best held on Monday or Friday evenings. Because on Monday the Prophet Muhammad saw. was born and Prophet Adam (AS) was born on Friday.

Naccenneri bola'e or rotating around the house. Before the owner enters the house, the home owner and his family surround the house with the guidance of panrita bola or sanro bola. This process starts from the front of the house stairs and circles in the direction when the person performs tawaf. Every corner of the Sanro Bola house recites the Prophet's blessings seven times. In this case, there are two series of ritual ceremonies carried out, namely: Mappasili, the owner of the house prepares passili leaves, special leaves which are usually deliberately planted or kept and cultivated by the community. Mappasili comes from the Bugis language which means ritual to ward off evil spirits.

Mappasili begins with reading prayers by Sanro Bola and ends with Surah Al-Fatihah. This mappasili is carried out by family members of the house owner accompanied by a sanro bola by sprinkling water in every corner of the house using siri leaves. The meaning of this ceremony is to ward off evil or avoid calamities or disasters, keep away evil spirits so that all bad luck disappears and disappears. Mabbedda bola is giving powder or applying powder to the ball position and the house posts. This white powder is usually made from rice flour, a mixture of turmeric and other ingredients. Mabbedda ball on the house is carried out by the owner of the house or other family members. The mabbedda bola ritual is a series of ceremonies before moving into a new house, the mabbedda bola ritual is a form of gratitude for the house that has just been built and will be occupied by the home owner.

Menre bola or going up the house is the core ceremony of the new menre bola ceremony. In the new ball menre tradition, there are various things that need to be prepared beforehand, such as materials or tools. In preparing this tradition, there are also several members of the community who must be present and involved in implementing the tradition, namely the home owner, sanro bola, home builders, family and neighbors. (Azhar, 2021).



Picture 1. The owner of the house is climbing the house led by Sanro Bola

The completeness requirements for the new menre ball tradition are two chickens, one male chicken and one female chicken. Then the chicken's blood is taken, smeared and stored on the central pillar of the house (possi bola) in the hope that the owner of the house can continue to grow both in terms of wealth and his descendants. The materials to be planted in the position of the ball possi (central center of the house) and the alliri that will be erected consist of earthen pots, corners of mats made of palm leaves (sung appe), coconut (kaluku), brown sugar (golla cella), cinnamon (aju cening), and nutmeg. All these ingredients are gathered together and placed in a cauldron and then planted in the place where it is planned to build the alliri possi ball, namely with the hope that the owner of the house can live a happy, peaceful, comfortable, peaceful, homely and well-watered life.

Once the pillars of the house are up, the middle pole of the house is tied with kaci cloth or white cloth, after which the coconut is tied, jackfruit is tied, banana is tied, and areca nuts are tied. The visiting coconut is hung, which is symbolized as long life and the height of honor and dignity in accordance with the very distinctive nature of the coconut. The visiting jackfruit is hung, which means that the wishes and aspirations of the occupants of the house will always be carried out well. When visiting bananas are hung, the Bugis people interpret this to ensure that the occupants of the house are always happy. Hanging betel nuts mean that the whole house is always provided with easy sustenance. There are also things that are not hung and are stored near the center pillar of the house, namely rice containers, panini powder and buckets. The rice container is filled with rice until it is full, meaning that the occupants of the house never feel short of food, panini powder is smeared on every pillar of the house, meaning that the occupants of the house always feel cool. The bucket is used as a water reservoir, the water in the bucket is required to always be full, as the Bugis people understand that rice cannot be cooked without water, and if you want to drink you definitely need water.



Picture 2. The homeowner has arrived home with Sanro Bola

After the owner of the house has gone up to the house, the last family member to go up will kick the tampi, grated coconut, a piece of coconut and brown sugar. The meaning of throwing away the equipment means that everything that is not good has been thrown away through the equipment, and there are several other equipment that will be brought to the ball possi in carrying out the new menre ball ceremony in the form of a frying pan, free-range chicken eggs, water and betel leaves. . The rice brought by the house owner is usually called nanre makkuring with one chicken egg, which people interpret as food for petta nabi'e.

Mabaranzaji is a ceremony which Bugis people carry out during certain events, one of which is during the new ball season. Barazanji in Bugis society is a common thing, in fact the community cannot hold the event when no pa'barazanji is taken. Barazanji is the main thing when a traditional ceremony is being carried out, that is, it is read in turns and the community hopes that from carrying out the barazanji, the house occupied by the owner of the house will stand strong and be blessed, as well as a form of gratitude to Allah SWT. because the construction of the house has been launched. In barazanji there are seven types of cakes prepared in celebration of the new ball menre tradition, namely bolu, cucur cake, onde-onde, rolled omelette, layer cake, nagasari, and Taripang.

After the house has been built, another ceremony called maccera bola is held. Maccera bola comes from the Bugis language, where maccera (cera) means blood, and bola means house. So the prefix ma is the word maccera, which means giving, presenting, presenting blood. So maccera bola is offering blood to the house as a form of protection and safety for the residents of the house, namely by providing two chickens, namely one male chicken and one female chicken which will be slaughtered later. The blood of these two chickens is taken and smeared and then used as an offering to the house guard (pangonroang bola), it is believed to prevent casualties in the house. The implementation of the new ball menre tradition aims to protect the safety of the occupants of the house and avoid disasters and disturbances from evil spirits in the house.



Figure 3. Implementation of Maccera Bola led by Sanro Bola

Values Contained in the Menre Bola Baru Tradition

The tradition of building a new house is a tradition that has a positive impact on society, both from the relationship to Allah SWT. as well as relationships between people, because the implementation means that the community works together to help build a house and also establish family relationships within it. Fellow Muslims are bound by ties of brotherhood, brotherhood is a relationship that can ward off division and create unity.

In this case, to build a house, there needs to be mutual love for one another, namely working together and helping each other. All existing communities are treated as brothers, where this fraternal relationship colors each individual and is used as a principle and character for the Bugis community itself. The activities of the Bugis community in the *menre bola baru* tradition which was explained previously is a form of obedience and gratitude to Allah SWT. when entering a new house. In the process of the new *menre ball* ceremony there are Islamic values that the community can preserve. The values adhered to in a community tradition are *sirri* and *passe* (self-respect and shame) which are still believed by the Bugis community, especially in Abbanuange Village, Lilirilau District, Soppeng Regency. Value comes from the Latin word *vale're*, which means useful, able, empowered, valid, so that it is seen as good, useful and best for the life of a person or group. It can be interpreted that the activities of the Bugis community in carrying out the *menre bola baru* tradition are also a ritual of worship which is complemented by the *barazanji* event, of course there are elements of Islam in it. There are several values contained in the new ball *menre* tradition.

Friendship is a practice that can connect things that are disconnected, such as human relationships, for example. By making friends, you will feel comfortable and get other benefits. In Islam, friendship is also used as a means to get closer to Allah SWT. with friendship, we can treat people well, which is in accordance with the commands of Allah SWT. Friendship is also a form of social relationship. Social relationships can provide benefits, namely maintaining group life, creating a sense of security and harmony in social life, which is a form of basic human value. Establishing family or kinship relationships or friendship is something that is both natural and cultural (culture or social construction of a society).

Friendship is a very important culture in Bugis society. This tradition plays a role in strengthening social relations and fostering a sense of brotherhood among the community. Even though this tradition is a legacy of their ancestors, it still continues today. This gathering is very important in the traditional *Menre Baru* ball ceremony, apart from strengthening ties of brotherhood and friendship, gathering activities can also be an opportunity to help and support each other in everyday life.

Values are the main or basic principles of human life in the world. *Iman* means belief in Allah SWT. who has power over all things. Every human being has a belief. This belief is based on each respective religion. One of the religions found in South Sulawesi is Islam, which is defined as a total of praiseworthy human behavior carried out to obtain or hope for Allah's approval. In the tradition of the new ball *menre*, *barazanji* is carried out, which teaches the public how to instill love for His Majesty the Prophet Muhammad SAW.

Aqidah as the basic provisions regarding a Muslim's faith is the foundation of all his behavior, in fact *aqidah* is a guideline for a person's behavior. The value of *aqidah* is the main basis on which Islamic teachings are upheld, therefore *aqidah* is the main basis on which Islamic teachings are based and is the main pillar in Islamic teachings. The value of *aqidah* can also be seen in the new football *menre* tradition, namely nothing other than a form of gratitude to Allah SWT. namely in the form of reading *doang salama* (safety prayer) and so on.

According to the Bugis language, mutual cooperation is also called *assing hereditary* or *assamaturu*. In terms of alienation, it is a value that suggests that the source of strength is mutual agreement. Everything that will be implemented, especially regarding the livelihoods of many people, must be decided and agreed upon collectively because this will encourage everyone to move together. *Assing* has been passed down from generation to generation in the life of the Bugis community as an attitude in humans who love each other or help each other with something, such as work that is done together with a sense of sincerity to help.

The value of mutual cooperation in the *menre new ball* tradition can be seen from its manifestation in the *mbarazanji* event. When relatives and neighbors around the house help prepare food and equipment needed for the ceremony. In fact, the value of mutual cooperation began to appear when the house was being built until the ceremony took place. The implementation of the new ball *menre* tradition is an implementation in which there are values of mutual cooperation and mutual assistance, mutual cooperation and mutual assistance which are meant in the process of implementing the new ball *menre* tradition, namely mutual help and mutual cooperation which can be seen in the division of work and working together in carrying out things. - things that are deemed necessary to be done together by everyone working and assisted by others voluntarily. *Gotong*

royong is one of the traditions found in the new ball menre ceremony which is full of tolerance between fellow humans. In fact, the culture of mutual cooperation is a great strength of society that needs to be maintained continuously because it becomes a filter for the entry of individualist influences.

Community Views on the Menre Bola Baru Tradition

This new ball menre tradition has been around for a long time and is still well implemented to this day. It is not known for certain when and how the new ball menre tradition began in Abbanuange Village, but the community believes this culture came from their ancestors which was passed down from generation to generation.(Hadrawi, 2016). In line with the development of increasingly modern times, people's minds are increasingly developing, there are still many people who carry out rituals but do not understand the meaning of the ritual itself, as if its implementation is only to carry out the culture in their area so as not to be ostracized by the people around them. As is the case with the new ball menre ceremony, there are still many who do not understand its meaning. However, there are still more people who continue to carry out and keep this ritual sacred, but some people, especially religious figures, do not really believe in the impact of this ritual from a religious perspective.

People generally think that this tradition can indeed reject bad things and contain good things because the benefits have been felt directly. This tradition contains a belief in the existence of natural forces that must be supported and maintained as a way to achieve peace and smooth running of the ceremony(Ihsan, 2016). Apart from that, the community also tries to continue the habits or culture of their ancestors that have existed for a long time. The customs that exist in society are still maintained and implemented well. The avoidance of disasters and the arrival of good things comes from none other than the power of Allah SWT. People are aware that the culture in their area must always be maintained and carried out so that it is not lost over time. Apart from being a culture worth preserving, it is also a forum for friendship between communities.

The government essentially functions to create and implement policies that are intended to prosper, educate, empower and protect the entire community. Every region of course wants prosperity and progress for its people, therefore every culture which is local wisdom needs to be optimized and preserved. Local culture seems to be competing with modernization, it cannot be denied that people's thought patterns and behavior always follow the developments of the times and then the curse is that local culture is increasingly changing and even gradually disappearing. In this case, the government has an important role apart from being a coordinator who coordinates community activities, but also as a facilitator who provides space and place to carry out activities.(Mita, 2020).

Efforts to maintain tradition as a culture require cooperation between the government and society, but in this case thoughts and desires cannot be forced because every society has the right to choose, nowadays we often encounter doubts about the norms and values contained in a culture. traditional, this can cause conflict in society, giving rise to cultural gaps. Like the new menre ball tradition, a tradition that has been around for a long time, but as time goes by, there are several groups of people who no longer carry it out, usually because the values of this tradition do not match their way of thinking.

Religion cannot be separated from the existence of rituals and the religious community itself, this can be seen from the various ways a religion carries out security rituals. Islam itself places great emphasis on the ritual activities it carries out and has a very deep meaning in manifesting them in everyday life. As a tradition that grows and develops in society, of course the implementation of the new ball menre tradition must also be in line with state regulations, religion and norms that exist in society. The implementation of the new menre ball tradition is a living tradition in society, so this tradition must be maintained. Because society is a unit of human life that interacts with each other according to certain customary systems that are continuous and bound by the same sense of identity, the actual existence of customs may shift as the process of social change occurs.(Hanik & Khamidah, 2022).

The people of Abbanuange Village adhere to the same religion, namely Islam, so it is not surprising that every celebration or ceremony contains Islamic elements. There are also quite a few people who do not respond to the traditions in their environment if they are deemed not in accordance

with religious teachings, so they do not carry out these traditions. However, in this society there is still a strong value of tolerance so that it does not prohibit other people from carrying out traditions that are considered deviant from religion, and on several occasions they even participate in enlivening a tradition without judging any party. Religion is not culture or tradition, because religion was created by God, not the result of human thought or work, but groups of religious people form their own culture and traditions because they have habits that are carried out continuously over a long period of time from generation to generation. generation (Zamroni, 2022). In essence, there is no Islamic culture, but what exists is the culture and traditions of the Islamic people, habits that were passed down from generation to generation as part of a community group, then continued and preserved until today and then became institutionalized in society until they became known as Islamic culture or traditions. which means the culture and traditions of the Islamic people.

4. CONCLUSION

The menre bola baru tradition is a traditional ceremony that is still carried out and maintained by the Bugis community in Abbanuange Village, Lilirilau District, Soppeng Regency, namely in order to enter a new house, where the aim of the procession is none other than to keep the house away from danger and get safety and its occupants. . The values contained in this tradition include: the value of friendship, the value of aqidah, the value of morals, and the value of mutual cooperation. The community's views on the new ball menre tradition are the views of the local community, the views of community leaders (government), and the views of religious leaders.

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