



## Across Tradition and Transformation Acculturation of Maddoja Bine among the Bugis Community in Soppeng

*Sri Ramdayani<sup>a\*</sup>, Auriza Musfirahwaty<sup>a</sup>, Wahyuni Sakka<sup>a</sup>*

<sup>a</sup>Universitas Muslim Indonesia, Jl. Urip Sumoharjo, Makassar, Sulawesi Selatan, 90231, Indonesia

### ARTICLE INFO

#### Article history:

Received 25 November 2025

Revised in 20 November 2025

Accepted 30 January 2026

#### Keywords:

Maddoja Bine tradition

Cultural transformation

Cultural heritage

Massureq

Barzanji

### ABSTRACT

The *Maddoja Bine* tradition is an agrarian ritual of the Bugis community in Soppeng that functions not only as a rice-seed safeguarding practice but also as a medium for transmitting social, religious, and cultural values. However, modernization, declining participation, and the weakening of local ritual actors have challenged its continuity and transformed its ritual structure. This study aims to analyze the forms of acculturation in the *Maddoja Bine* tradition, identify changes in its ritual elements, and examine their implications for cultural sustainability. This research employed a qualitative approach with religious anthropological and historical perspectives. Fieldwork was conducted in Bakke Village, Lirililau District, Soppeng Regency, using observation, interviews, and documentation to collect contextual data from community members who understand and practice the tradition. The findings show that *Maddoja Bine* has undergone a dynamic process of acculturation through the interaction between local elements, especially *Massureq* recitations, and Islamic practices such as *Barzanji*. The tradition has shifted from addition and syncretism toward substitution, as the declining role of *Passureq* and the scarcity of manuscripts have reduced the presence of local ritual components. While the integration of Islamic elements strengthens religious legitimacy and social acceptance, it also risks weakening the cultural balance of the tradition. This study concludes that the sustainability of *Maddoja Bine* depends on community support, gradual adaptation, and the preservation of local cultural capacities to maintain its identity as an important form of intangible cultural heritage.

© 2026 The Author(s). This work is licensed under a Creative Commons Attribution 4.0 International License (CC BY 4.0).

\* Corresponding author.

E-mail address: [sri.ramdayani@umi.ac.id](mailto:sri.ramdayani@umi.ac.id)



## 1. Introduction

The Maddoja Bine tradition is an agrarian ritual practiced by the Bugis community prior to rice cultivation, serving as a form of reverence toward rice seeds and the transcendental forces believed to influence agricultural success. This tradition functions not only as a symbolic agricultural activity but also as a medium for transmitting social, religious, and cultural values across generations within Bugis society [1]. Within the broader cultural landscape of South Sulawesi home to diverse ethnic groups such as the Bugis, Makassar, and Mandar Maddoja Bine represents a distinctive manifestation of local cultural identity that has persisted over time. This cultural continuity is closely linked to the Bugis people's rich literary heritage, encompassing both oral and written traditions, including the epic *I La Galigo*, which reflects deeply embedded cultural values and cosmological beliefs. From a conceptual perspective, agrarian culture in traditional societies encompasses a wide range of practices related to natural resource management, ritual activities, and local knowledge systems that structure everyday life [5]. In this context, Maddoja Bine symbolizes a holistic relationship between humans, nature, and spirituality, reinforcing ecological awareness and communal cohesion [1,5]. The ritual also plays a significant role in strengthening social solidarity through collective participation, while simultaneously serving as a platform for the transmission of values such as mutual cooperation, environmental responsibility, and respect for ancestral heritage [3,4].

However, the ongoing processes of modernization and social transformation have posed significant challenges to the sustainability of the *Maddoja Bine* tradition. Recent studies indicate a decline in community participation, with only a limited number of families continuing to actively perform the ritual. This phenomenon reflects a broader shift in societal orientation, where modern cultural influences increasingly overshadow local traditions. More critically, key ritual elements such as *Massureq* have begun to disappear due to the declining number of cultural practitioners (*passureq*) and the scarcity of traditional manuscripts [1]. Acculturation between local traditions and Islamic values reshapes *Maddoja Bine* through adaptive integration such as *barzanji*, enhancing religious legitimacy while altering its original structure. Understanding this process is crucial for cultural preservation amid globalization.

Previous studies on the *Maddoja Bine* tradition have explored various aspects, including ethnographic analyses of its historical development, ritual processes, and socio-cultural functions [1], descriptive studies on its meaning and implementation within local communities [4], and investigations into the Islamic educational values embedded in the ritual [3]. Additionally, some research has highlighted the role of cultural traditions in maintaining social cohesion and collective identity. Despite these contributions, existing studies remain largely descriptive and have not sufficiently examined the process of cultural acculturation within a comprehensive theoretical framework. Furthermore, there is a lack of in-depth analysis regarding the structural transformation of the ritual, particularly the disappearance of key local elements such as *massureq* and the changing roles of cultural actors. Studies linking the *Maddoja Bine* tradition to broader issues such as modernization, shifting social values, and the role of social capital in cultural preservation are also limited. Accordingly, this study seeks to address these gaps by providing a more analytical examination of cultural acculturation and its implications for the sustainability of the *Maddoja Bine* tradition.

The novelty of this study lies in its analytical approach to cultural acculturation within the *Maddoja Bine* tradition, moving beyond descriptive accounts to employ a theoretical framework of cultural change. This research specifically examines the transition from syncretism to substitution, particularly in relation to the decline of local

\* Corresponding author.

E-mail address: [sri.ramdayani@umi.ac.id](mailto:sri.ramdayani@umi.ac.id)

ritual elements such as *massureq*. Moreover, this study integrates cultural, religious, and social perspectives to provide a more comprehensive understanding of the dynamics of *Maddoja Bine*, including the role of social capital in sustaining cultural practices amid societal change. Thus, this research contributes both theoretically and practically to the field of cultural preservation and anthropological studies.

This study aims to analyze the forms of acculturation present in the *Maddoja Bine* tradition within the Bugis community, identify changes in ritual structure resulting from social and religious influences, examine the factors driving cultural transformation, and evaluate the impact of acculturation on the sustainability of the *Maddoja Bine* tradition as an element of intangible cultural heritage.

Existing literature indicates that *Maddoja Bine* is an agrarian ritual with strong social, religious, and cultural functions within Bugis society [2]. Ethnographic studies highlight its role in reinforcing cultural identity and social cohesion [1]. Other research emphasizes the presence of Islamic educational values such as solidarity, gratitude, and cooperation embedded within the ritual practices [3]. Furthermore, the tradition serves as a medium for social learning and intergenerational transmission of cultural values [4]. More broadly, agrarian traditions are understood not merely as economic systems but as integral components of local knowledge systems that regulate the relationship between humans and their environment [5]. The transformations observed in the *Maddoja Bine* tradition, driven by modernization and external influences, illustrate its dynamic and adaptive nature, while simultaneously revealing the challenges associated with preserving its original cultural identity.

## 2. Method

This study employs a qualitative research approach, which requires the researcher to be directly involved in the field during the data collection process. In qualitative research, the presence of the researcher is essential to obtain in-depth and contextual data regarding the *Maddoja Bine* tradition practiced by the Bugis community. Therefore, the researcher conducted fieldwork in order to observe, interact, and gather information directly from the community. To gain a comprehensive understanding of the *Maddoja Bine* tradition in Bakke Village, Lilirilau District, Soppeng Regency, this study applies several approaches, namely: (1) religious anthropology, to examine the integration of cultural and religious elements within the ritual; and (2) a historical approach, to explore the origin, development, and transformation of the tradition over time. The research was conducted in Bakke Village, Lilirilau District, Soppeng Regency, South Sulawesi. This location was selected because the community still actively maintains the *Maddoja Bine* tradition, making it a relevant site for cultural research. In addition, the accessibility of the research site allowed the researcher to conduct intensive fieldwork over a period of approximately two months. The informants in this study consisted of community members who possess knowledge of the *Maddoja Bine* tradition and those who actively participate in its implementation.



Figure 1. Research location in Bakke Village, Lilirilau District, Soppeng Regency, South Sulawesi, Indonesia. Source: Adapted from Google Maps (2026).

Data collection in this study was carried out through several techniques, including observation, interviews, and documentation. Observation was conducted to directly examine the implementation of the *Maddoja Bine* tradition within the community. Interviews were conducted with selected informants to obtain in-depth information regarding the meaning, process, and changes in the tradition. Documentation was used to support the data in the form of written records, photographs, and other relevant materials. These methods were employed to ensure the validity and comprehensiveness of the research data.

## 3. Result and Discussion

### 3.1 *Meompalo Karellae'*

Sureq Meong Palo Karellae is a legacy of the Bugis ancestors especially for the agricultural community. It contains the leaders, the organizers and the local wisdom of the Bugis organization. It's the story of Sangiang

Seri's journey with Meong Palo Karellae to find someone who is good and noble and who respects, respects and accepts him. Meong Palo is a cat that has two or three colors like black and white (*Ma'balobalo*), orange white (Makkarellae), white and black orange. *Meong Mpalo* is a cat that accompanies Sangiang Serri on a journey of faithful care. Lontarak letters, which are still used in everyday life, are used as the language of the Bugis community and as a learning material in the field of education. Meong palo karella'e is an incarnation of the *Inannyumparena We Oddangriu*. This story tells us. Sangiang series adventures and his followers to some Bugis country in search of a man who is well-educated and behaves polite. *Meong palo karella'e*, which means a cat rolling into red when seen from the front, the dominant color is black, but when viewed from the side, the cat looks red. Until now in Bugis society, cats that have a red or black colour are considered to have maturity aspects, therefore they should be treated as sacred and gracious creatures [6,7,8].

### 3.2 Tradition of Maddoja Bine Bugis Society

*Maddoja bine* is a ritual to keep the seeds of padi to be sown in the field. *Maddoja bine* is an agricultural tradition that is often carried out by Bugis farmers in order to honor Sangiang Serri (the goddess of Padi according to the Bugis) or the ceremony of sowing of padi seeds and it is believed that when the narrator of this story feels happiness when telling it, it means that it is a good clue to the harvest, and vice versa. *Maddoja bine* is derived from the Bugis language, which means to stay awake, not to sleep; *Bine* means seed. *Maddoja bine* has been carried out for a long time which was passed down by the ancestors from generation to generation, in the process of the tradition of *Maddoja bine* carried on the reading of the letters of the fool or called *Massure'*. This tradition of reading has survived to this day and what is read is a letter in the form of a manuscript or what is called the MeomPalo Karellae's manuscript. Implementing this tradition has a profound impact on society. This is because at a time when the tradition continues, crowds come to the implementation of the tradition without being invited with the intention of hearing or witnessing in person. In the presence of this tradition, communion and solidarity can be intertwined so that the bonds of brotherhood between human beings can be connected [6,7].

A great nation is a nation that values its culture. Culture is selfishness and self-identity. The cultural diversity of Indonesia is something that cannot be denied. In the context of comprehensive society, in addition to the culture of the tribal group, the Indonesian society is composed of various regional cultures which are a gathering of the various cultures of tribal groups that exist in the region. Encounters with cultures outside also influence the process of cultural assimilation that exists in Indonesia. Indonesia has a variety of cultures that are found in almost every region. One of the cultures that became customary in Indonesia as a tradition of ancestors was in South Sulawesi Province precisely the village of Bakkae Kec. Lilirilau Kab. Soppeng's traditional name is *Maddoja Bine* which is still done to this day by the Bugis community of Bakkae Village. The history of the tradition of *Maddoja Bine* has a very different story from several regions. The history of this tradition is contained in the manuscript *Meong Mpalo Makkarellae* in the form of Latin:

*Engka seuwa wettu de'na naipakaraja Sangiang Serri ri pabbanuae ri tana Luwu. De'na naipatudang ri onrong marajae, de'na gaga pabbanua turu'i pammatoa, appemmaliangnge, naanreni balawo riwennie, napitto manu riwellang kessoe.*

*Maeng Palo iya pakarajai Sangiang Serri isessa pabaanuae. Gangkanna menssinyawa Sangiang Serri najoppa lao mabela salai onrongngero sibawa Meong Mpalo Karellae.*

*Ri somperenna, Sangiang Serri massibawa lettu ri Enrekang, nampa ri Maiwa nappa lao to ri Soppeng, Langkemme, bettu ri Kessi, Lisu, nampai lettu ri Berru.*

*Laleng naolae mappammula Enrekang lettu Lisu runtusussa na pa'halang nasaba panggaukeng rupa tau iya de' naiminasai meong nasessa teppaja, Sangiang Serri de'na naitaro ri rakkeangnge. Napada malupu manenni naiyatopa dekka, pella iya matoro'e ri esso nampa cekke temmaka-maka cekke ri wennie. Pada lao salei onrongngero.*

*Riwettu mattama ni ri daerah Berru narunktu seddie seuwa na de nengka naruntu'i. Sangiang Serri*

*massibawa iduppai madeceng, ipakaraja nappa ipasau dodong ri rakkeangnge. Pabbanaue mabessa meneng mua iya adele, mammuare 'i Sangiang Serri manyameng monro ri onrongngero.*

*Ri wettu ero, Sangiang Serri temmaka dodonna, na masussa to pappenedinna nasaba mangngerangngi alallengenna naruntu tona sifa pabbanaue iya meddupa-rupangnge. Napikirikini salai linoe, maelo maenre ri langi siruntu duae pajajianna iya engkae ri Boting Langi.*

*Sangiang Serri massibawa nasaleini linoe joppa ri langi, naikia wettunna lettu Sangiang Serri massibawa de' nailoreng monro ri duae pajajianna monro ri langi'e nasaba pura ri atoro berekkuammengngi nulle ma 'bere atuongeng ku Linoe.*

The underlying meaning of the above text is that it represents a symbolic narrative within Bugis cosmology depicting the journey of Sangiang Serri as the personification of rice, or the source of life, in search of a socially and morally appropriate environment. The rejection and mistreatment experienced in Luwu reflect a society lacking ethical values and respect for nature, while the figure of *Meong Mpalo Karellae* who alone shows reverence symbolizes that moral integrity is not always held by the majority. The subsequent journey across regions such as Enrekang, Maiwa, and Soppeng illustrates a continuous search for an ideal space, yet one marked by suffering due to human behavior that fails to uphold social and ecological harmony. This suggests that prosperity and fertility, symbolized by Sangiang Serri, cannot be sustained in communities that neglect ethical and cultural values. A turning point emerges in Barru, where the community's honesty, fairness, and respect allow Sangiang Serri to be properly received and to remain. This indicates that the sustainability of life resources is closely tied to the moral and cultural quality of society. Sangiang Serri's return to the heavens (Boting Langi) symbolizes a warning that blessings withdraw when moral values are neglected, reflecting Bugis cosmology where rituals encode social ethics [9]. The narrative highlights a reciprocal relationship between humans, nature, and spirituality, with prosperity sustained only through justice and harmony, while the *Meongpalo Karellae* tradition functions as a medium for transmitting ethical values and reinforcing social solidarity [9,10].

### **3.3 Acculturation of Maddoja Bine's tradition against the Bugis Masyarakates of Bakkae Village. Lilirilau Kab. Soppeng**

This study examines how the *Maddoja Bine* ritual an agrarian vigilance practice to safeguard rice seeds undergoes acculturation through sustained contact between local ritual elements (e.g., *Massureq* recitations of *Meong Mpalo Karellae* by a *Passureq*) and Islamic devotional practices (notably *Barzanji*). We analyze (i) the modes of cultural change (addition, syncretism, substitution, deculturalization, rejection), (ii) the agents and levels of change (group and individual), and (iii) the current trajectory of the tradition amid the declining presence of *Massureq*. Empirical insights draw from a semi-structured interview with a resident student in Bakkae Village and are interpreted through established acculturation frameworks (Koentjaraningrat; Gillin & Raimy; Devereux & Loeb; Dohrenwend & Smith). The findings are presented below in thematic tables, highlighting topic overview, forms and impacts of acculturation, interview-based evidence, theoretical perspectives, processes and drivers, and key terms.

**Table 1 - Forms and Impacts of Acculturation**

<b>Mode of Change</b>	<b>Brief Definition</b>	<b>Relevance to Maddoja Bine</b>
Addition	New elements appended to existing ones	<i>Barzanji</i> complements the local rite
Syncretism	Blending old and new without losing identity	<i>Massureq Barzanji</i> when both are active
Substitution	Older elements replaced due to functional fit	<i>Barzanji</i> tends to take over <i>Massureq</i> 's space
Deculturalization	Emergence of new elements for	Procedural adjustments following social

	new needs	change
Rejection	Pushback when changes are too rapid	Possible resistance if local elements are reduced abruptly

The findings indicate a shift in *Maddoja Bine* from addition and syncretism where *Barzanji* complements and coexists with *Massureq* toward substitution as the role of *Massureq* weakens due to the decline of local cultural carriers (e.g., *Passureq*, manuscripts). Deculturalization appears as procedural adjustments to social change (e.g., shortened sequences, new formats), reducing the visibility of local recitations, while rejection may emerge when reductions to local elements are abrupt and perceived as identity loss. In conclusion, the hybrid equilibrium is most stable when local and Islamic elements are concurrently present; to prevent unilateral drift and resistance, local capacities should be strengthened (training *Passureq*, preserving manuscripts) while continuing to accommodate *Barzanji* through incremental change supported by community buy-in.

**Table 2 - Interview-Based Evidence**

Focus	Informant Statement	Implication
Acceptance of acculturation	Accepted and sustained through practice	Community support is pivotal for continuity
Alignment with Islam	Local and Islamic elements align	Religious legitimacy strengthens social acceptance
Loss of <i>Massureq</i>	No <i>Passureq</i> , only <i>Barzanji</i> remains	Blend weakens toward assimilation

Interview data indicate that acculturation is socially accepted and actively preserved in settings where the tradition is maintained, underscoring the centrality of community support for continuity. The assertion that local and Islamic elements are mutually supportive provides religious legitimacy, which in turn normalizes the blended practice and facilitates wider acceptance. However, the absence of *Passureq/Massureq* is perceived as a deviation from the original acculturative form, leaving *Barzanji* as the dominant element and nudging the ritual ecology toward single-source assimilation.

**Table 3 - Forms and Impacts of Acculturation**

Scholar(s)	Core Proposition	Case Relevance
Koentjaraningrat	Acculturation forms new culture without eliminating prior traits	Ideal: sustained presence of both local and Islamic elements
Gillin & Raimy	Cultural modification from contact between $\geq$ two cultures	<i>Maddoja Bine</i> shifts via local-Islamic interaction
Devereux & Loeb	Groups are central agents in acculturation	Community agency governs retention of local components
Dohrenwend & Smith	Groups influence acculturation at the individual level	Variation at household/person level is expected
General synthesis	Acculturation spans groups and individuals, seen in value orientations	Explains practice heterogeneity across the community

Across frameworks, theory converges on a non-eliminative, multilevel model of acculturation. Koentjaraningrat specifies the ideal of a new cultural form that retains prior traits, aligning with the target co-presence of local (*Massureq/Passureq*) and Islamic (*Barzanji*) elements. Gillin & Raimy explain observed shifts in *Maddoja Bine* as contact-driven modification. Devereux & Loeb foreground group (community) agency as the primary governor of whether local components persist, while Dohrenwend & Smith extend this to individual-level variation, predicting household/person-specific differences in practice. The general synthesis frames acculturation as unfolding across groups and individuals via value orientations and adoptions, accounting for the heterogeneity seen within the community.

**Table 4 - Theoretical Perspectives**

Mode of Change	Brief Definition	Relevance to Maddoja Bine
Addition	New elements appended to existing ones	<i>Barzanji</i> complements the local rite
Syncretism	Blending old and new without losing identity	<i>Massureq Barzanji</i> when both are active
Substitution	Older elements replaced due to functional fit	<i>Barzanji</i> tends to take over <i>Massureq</i> 's space
Deculturalization	Emergence of new elements for new needs	Procedural adjustments following social change
Rejection	Pushback when changes are too rapid	Possible resistance if local elements are reduced abruptly

The findings indicate a shift in *Maddoja Bine* from addition and syncretism where *Barzanji* complements and coexists with *Massureq* toward substitution as the role of *Massureq* weakens due to the decline of local cultural carriers (e.g., *Passureq*, manuscripts). Deculturalization appears as procedural adjustments to social change (e.g., shortened sequences, new formats), reducing the visibility of local recitations, while rejection may emerge when reductions to local elements are abrupt and perceived as identity loss. In conclusion, the hybrid equilibrium is most stable when local and Islamic elements are concurrently present; to prevent unilateral drift and resistance, local capacities should be strengthened (training *Passureq*, preserving manuscripts) while continuing to accommodate *Barzanji* through incremental change supported by community buy-in.

**Table 5 - Processes, Domains, and Drivers of Acculturation**

Dimension	Details
Modality	Non-coercive processes endure; coercive ones are short-lived
Drivers	Cultural contact; differences (ethnicity, religion, race, group); functional needs
Affected domains	Language, knowledge, technology, arts, religious ritual
Temporal profile	Typically, gradual, but can be rapid if seen as beneficial
Levels	Occurs at group and individual levels

Acculturation in *Maddoja Bine* proceeds predominantly through non-coercive modalities that support durability, while coercive shifts lack persistence. Change is propelled by cultural contact and salient intergroup differences (ethnicity, religion, race, group), mediated by functional needs that justify procedural adaptation. Impacts span language, knowledge, technology, arts, and religious ritual, with a typically gradual temporal profile that can accelerate when perceived as beneficial. Operating at group and individual levels, the process currently exhibits attenuation of local content due to the declining availability of *Passureq* and manuscripts.

This study demonstrates that the *Maddoja Bine* tradition reflects a dynamic process of cultural acculturation shaped by the interaction between local Bugis elements, particularly *Massureq* recitations, and Islamic practices such as *Barzanji* [11,12,13]. The findings indicate a shift from addition and syncretism toward substitution, driven by the declining presence of cultural agents like *Passureq* and the limited availability of traditional manuscripts, a pattern that aligns with documented acculturation trajectories in other Bugis and Makasar contexts where local elements are gradually replaced by Islamic forms while still being experienced within a religious framework [14,8,15]. While the integration of Islamic elements strengthens religious legitimacy and community acceptance [11,8,16]. The weakening of local components risks moving the tradition toward single-source assimilation, a risk highlighted in comparative studies of coastal Bugis–Makassar practices where extensive external influence can erode indigenous symbolic repertoires if not counterbalanced by local agency [17]. The study also highlights that the sustainability of the tradition depends on community support, gradual adaptation, and the preservation of local cultural capacities, a conclusion echoed by analyses of *Tudang Sipulung* is driven knowledge transmission and community governance as key to maintaining local wisdom in the face of modernization [18,19]. Therefore, maintaining a balanced coexistence between local and Islamic elements is essential to ensure the continuity, identity, and cultural integrity of the *Maddoja Bine* tradition, a position reinforced by broader discussions of integrative acculturation where integration rather than assimilation supports durable intercultural belonging. The novelty of this study lies in its integrative and analytical approach to examining the acculturation of the *Maddoja Bine* tradition through a multi-theoretical framework, combining perspectives. Unlike previous descriptive studies, this research systematically categorizes modes of cultural change such as addition, syncretism, substitution, deculturalization, and rejection and maps their empirical manifestations within the ritual context. Furthermore, it introduces a novel focus on the declining role of *Massureq* and its implications for cultural imbalance, offering a nuanced understanding of how acculturation can shift toward assimilation. By linking ritual transformation with community agency, social legitimacy, and cultural sustainability, this study contributes a new eco-cultural perspective on the preservation of intangible heritage in the context of ongoing social change.

---

#### 4. Conclusion

This study concludes that the *Maddoja Bine* tradition among the Bugis community in Bakke Village reflects a dynamic process of cultural acculturation resulting from the interaction between local ritual elements, particularly *Massureq*, and Islamic practices such as *Barzanji*. The findings reveal a gradual shift from addition and syncretism toward substitution, driven by the declining presence of cultural agents like *Passureq* and the limited availability of traditional manuscripts. While the integration of Islamic elements enhances religious legitimacy and strengthens community acceptance, the weakening of local components poses a risk of cultural imbalance and potential assimilation. Moreover, the study highlights that the sustainability of the tradition is strongly influenced by community support, non-coercive adaptation processes, and the preservation of local cultural capacities. Therefore, maintaining a balanced coexistence between local and Islamic elements is essential to ensure the continuity, identity, and cultural integrity of the *Maddoja Bine* tradition as an important form of intangible cultural heritage in the context of ongoing social change.

#### Acknowledgements

The author would like to express sincere gratitude to the community of Bakke Village, Lilirilau District, Soppeng Regency, for their valuable participation and willingness to share knowledge regarding the *Maddoja Bine* tradition. Special thanks are extended to all informants who provided essential insights during the fieldwork. The author also appreciates the support and guidance from colleagues and academic mentors who contributed to the completion of this research. Finally, the author acknowledges all parties who have directly or indirectly supported this study.

#### REFERENCES

- 
- [1] Hajrawati D, Syafiq M, Ahmad S, Haniah. Cultural history of *Maddoja Bine* in Soppeng society: an ethnographic study. *WISSEN J Soc Hum Sci*. 2026;4(1):120–133. doi:10.62383/wissen.v4i1.1545
  - [2] Hidayati F, Rahman A. *Maddoja Bine* ritual in Bugis society. *Pinisi J Art Humanit Soc Stud*. 2023;3(2):323–324. <https://ojs.unm.ac.id/pjahss>
  - [3] Nurasia, Muzakkir, Syamsuddin. Islamic educational values in the *Maddoja Bine* tradition: local wisdom of the Bugis community. *Risalah J Islam Educ Stud*. 2025;11(3):965–974.

- doi:10.31943/jurnal\_risalah.v11i3.1488.
- [4] Azhari E, Junaeda. Revitalizing the Maddoja Bine tradition in Goarie Village, Soppeng. *Pinisi J Art Humanit Soc Stud*. 2023;3(1):138–140. <https://ojs.unm.ac.id/pjahss>
- [5] Rahmadhani A, et al. Local knowledge of farming communities in the green revolution era. *J Soc Agric Econ*. 2020;16.
- [6] Saleh F., Hasyim M., Yusuf R., Hermansyah S., & Vierawan A.. Convention and the Function of Reading Sure' Meongpalo Karellae for Bugis Farming Communities in South Sulawesi. 2023:157-164. [https://doi.org/10.2991/978-2-38476-070-1\\_13](https://doi.org/10.2991/978-2-38476-070-1_13)
- [7] Mansyur S., Ririmasse M., Handoko W., Hasrianti H., Fadillah M., Djindar N. et al.. Mappatettong Ale', Manno Salo, and Mattu'bang Ale': Agriculture, Rituals, and Ecological Symbols in Baringeng, Soppeng Regency, South Sulawesi Indonesia. *Iop Conference Series Earth and Environmental Science* 2024;1430(1):012026. <https://doi.org/10.1088/1755-1315/1430/1/012026>.
- [8] Mundzir C., Arif M., & Syatar A. The Integration of Islam with the Local Culture of Tanete Kingdom (a Cultural Approach to the Historical Study). *Kuriositas Media Komunikasi Sosial Dan Keagamaan* 2021;14(2):137-160. <https://doi.org/10.35905/kur.v14i2.2120>
- [9] Triadi F. and Ismoyo P.. Sulapa Eppa: Bissu, Kosmologi Bugis, dan Politik Ekologi Queer. *Jurnal Perempuan* 2022;27(3):215-225. <https://doi.org/10.34309/jp.v27i3.718>.
- [10] Rahman A., Nurlela N., & Suhaeb F.. Mappanre temme: Meaning Construction of Khatam Al-Qur'an Tradition in Buginese Community of South Sulawesi. *Religious Jurnal Studi Agama-Agama Dan Lintas Budaya* 2022;6(2):181-194. <https://doi.org/10.15575/rjsalb.v6i2.14267>
- [11] Zulfa J. and Wibowo F.. Islam and Traditions of The Bugis Pagatan Coastal Community. *El Harakah Jurnal Budaya Islam* 2023;25(1):180-198. <https://doi.org/10.18860/eh.v25i1.20731>.
- [12] Mahfud C., Astari R., Kasdi A., Mu'ammam M., Muyasaroh M., & Wajdi F.. Islamic cultural and Arabic linguistic influence on the languages of Nusantara; From lexical borrowing to localized Islamic lifestyles. *Wacana Journal of the Humanities of Indonesia* 2021;22(1):224. <https://doi.org/10.17510/wacana.v22i1.914>
- [13] Khairuddin K. and Man Y.. Tabot Tradition And Acculturative Religious Tradition Of The Bengkulu Community. *Journal of Contemporary Islam and Muslim Societies* 2023;7(1). <https://doi.org/10.30821/jcims.v7i1.14602>
- [14] Limpo S., Fahmid I., Fattah A., Rauf A., Surmaini E., Muslimin M. et al.. Integrating Indigenous and Scientific Knowledge for Decision Making of Rice Farming in South Sulawesi, Indonesia. *Sustainability* 2022;14(5):2952. <https://doi.org/10.3390/su14052952>.
- [15] Quddus A., Ariadi L., Wahyudi S., Nurmaidah N., & Juhriati I.. Environmental Theology and Worship Teaching of Lombok Wetu Telu Old Manuscripts. *Al-Ihkam Jurnal Hukum & Pranata Sosial* 2024;19(1):249-270. <https://doi.org/10.19105/al-lhkam.v19i1.10909>
- [16] Tohari A.. Islamic Music and Local Identity of Sundanese Ethnicity. *El Harakah Jurnal Budaya Islam* 2024;26(1):47-73. <https://doi.org/10.18860/eh.v26i1.26327>
- [17] Hidayat M., Prayitno B., & Rahmi D.. Mix Methods for Ethnic Acculturation Study on History of Architectural Elements: Vernacular Houses during Pontianak Sultanate. *Arsitektura* 2020;18(1):94. <https://doi.org/10.20961/arst.v18i1.40488>.
- [18] Nur I., Macap M., Abdillah F., Nengsih D., & Batre N.. Syara' Judge Leadership For The Development of Islamic Education through Mosque Institutions In Misool Raja Ampat. *Al-Qalam* 2024;30(2):383. <https://doi.org/10.31969/alq.v30i2.1472>
- [19] Ross D.. Retelling Mecca: Shifting Narratives of Sacred Spaces in Volga-Ural Muslim Hajj Accounts, 1699–1945. *Religions* 2021;12(8):588. <https://doi.org/10.3390/rel12080588>.