

Maccera Tasi: Between Tradition and Social Prestige in Maritime Society

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Abstract:

This study describes the relationship between the *Maccera Tasi* ritual and the economy of the Tokke Village community, using a phenomenological and ethnographic approach. Ritual values, use of historical space, community activities, beliefs, and historical values affect the socio-economics of the community. Data were collected through interviews with village heads, religious leaders, traditional leaders, and the community. The results of the study show that the *Maccera Tasi* tradition has a sacred position and has a strong influence in society, especially when the fishing and harvest seasons arrive. This ritual increases the optimism and gratitude of fishermen, which has an impact on the catch. In addition, *Maccera Tasi* boosts the local economy by attracting tourists, thereby increasing community income. In addition, the relationship between religion and culture in the *Maccera Tasi* ritual is a complex and interesting area of study, which offers the main findings and distinctions of this study that the *Maccera Tasi* Ritual has a dual function, namely as a cultural expression and religious practice. Culturally, this ritual strengthens social solidarity and the identity of the maritime community. Religiously, this ritual is a means to get closer to God and ask for protection from danger at sea

Keywords: *Ritual, Maccera Tasi, Economy, Social Prestige, Maritime Society*

INTRODUCTION

Every society has a culture with its own characteristics, including a set of values and ideas that are universally the ideal form of each culture. (Darussalam, 2021; Core Values of Bugis Culture for Farming Families in Bulutellue Village, Sinjai Regency et al., 2021). Cultural values definitively contain the meaning of ideal aspects of abstract concepts that live in the minds of the majority of

citizens of a society regarding something that is considered important and valuable in life. (Yunus, 2021b, 2015).

The *maccera* tradition for the people of Tokke Village still has a sacred position and has become a cultural tradition that is often discussed in the community and is still carried out intensively, especially every time they want to start a celebration during the season for fishermen going to sea, as well as when the harvest season arrives and the sea produce obtained by fishermen is abundant. (Yunus, 2021a). This tradition of the Bugis people has even penetrated into part of religious practice and is not considered as a form of conflict with religion.

Practices cannot be separated and greatly color the cycle of community life. It is possible that controversy will arise over the lawsuit of modern Muslims against the authenticity of Islamic teachings that are associated with the practice of local traditions. It is appropriate to quote Kamaruddin's idea about the authenticity of Islamic teachings. According to him, authenticity does not mean the sameness of culture in Islamic society, but rather Muslims practice Islamic teachings in the context of their culture. (Mahyuddin, Ilham, 2020; Nova, 2016).

The Malangke community, specifically the Tokke village, also has certain arts and cultures that are part of one of the traditions that are still carried out by the Tokke community in the *maccera tasi* tradition. However, the spiritual elements of both beliefs remain in disguise, they move together with the official religion but they are not allowed to run an organization or carry out open manifestations. In an effort not to offend the feelings of the adherents of the official indigenous religion, they disguise it with the terms *mappanre galung*, meaning to feed the rice fields/land, and *maccera tasi*, meaning to give sacrifices to the sea and others.

The *maccera tasi* ritual is carried out as an expression of gratitude to the Creator who has bestowed natural wealth for the welfare of mankind. The Tokke village community in North Luwu Regency knows the *maccera tasi* ritual as a different expression that has similarities to the *maccera tasi* tradition. (Mustamin, 2016). Although other studies have touched on the social aspects of the *Maccera Tasi* ritual, this study specifically and in-depth analyzes how this ritual affects the social status of the community. This study combines anthropological, sociological, and cultural studies approaches to provide a comprehensive understanding of the relationship between ritual, social status, and society. So this study has a unique position because it focuses on the relationship between the *Maccera Tasi* ritual and the improvement of the social status of the community. So this ritual affects social mobility, social hierarchy, and social prestige in society.

Based on the search results, the novelty of the research on "*Maccera Tasi: Between Tradition and Social Prestige in Maritime Society*" lies in the research exploring how the *Maccera Tasi* ritual affects the social standing of individuals and communities in maritime society. So this research seeks to identify how participation in or implementation of the *Maccera Tasi* tradition affects the social status and prestige of individuals or groups in society.

This study uses a qualitative approach with phenomenological and ethnographic methods. Phenomenology: This approach is used to understand the meaning and subjective experiences of the community related to the *Maccera Tasi* ritual and its impact on their social status. The focus is on how the community interprets and experiences the ritual in their daily lives. Ethnography: This approach is used to understand the *Maccera Tasi* ritual in the cultural and social context of the Tokke Village community holistically. Researchers will be directly involved in community life, observe ritual practices, and interact with ritual actors. In the Data Collection Technique, interviews were carried out: Traditional leaders: 5 people, chosen because they have in-depth knowledge of the history, meaning, and practice of the *Maccera Tasi* ritual. Religious leaders: 3 people, chosen because they have an understanding of the religious aspects of the ritual. Fishermen

who actively participate in the ritual: 10 people, chosen to get perspectives from the main actors of the ritual. Members of the general public: 10 people, chosen randomly to get a broader picture of community perceptions of the ritual and its impacts. Interviews will be conducted in a semi-structured manner with open-ended questions as a guide. The researcher will build a good relationship with the informant to create a comfortable and open atmosphere. Interviews will be recorded with the consent of the informant and transcribed for further analysis. Participatory Observation is also carried out by the researcher with the entire process of implementing the *Maccera Tasi* ritual, including preparation, implementation, and post-ritual. Social interactions between community members during the ritual. Symbolic expressions and meanings contained in the ritual. The researcher will be directly involved in the ritual activities, observing and recording every relevant detail. Field notes will be made regularly to document the results of observations. Photos and videos will be taken to support the observation data. Data obtained from interviews, observations, and documentation will be compared to ensure the validity of the data. With this more detailed methodology, the study is expected to produce more comprehensive and in-depth findings on the relationship between the *Maccera Tasi* ritual and improving the social status of the community.

DISCUSSION

Getting to Know the *Maccera Tasi* Tradition of Tokke Village

Maccera Tasi is a traditional ritual of the people of South Sulawesi, especially the Bugis tribe, which means "feeding the sea". This ritual is a form of gratitude for the abundant sea produce and the safety of fishermen. Tokke Village is one of the villages whose people still maintain and preserve the *Maccera Tasi* tradition. The majority of the people of Tokke Village work as fishermen. The lives of the people of Tokke Village are closely related to the sea. *Maccera Tasi* is not just a ritual, but also part of the cultural identity of the Bugis people, especially the people of Tokke Village. *Maccera Tasi* is a hereditary tradition that has been carried out by the Bugis people for a long time. This ritual is believed to be a form of respect for the ruler of the sea and an expression of gratitude for the blessings given. The community prepares offerings consisting of agricultural products, traditional foods, and sacrificial animals. Implementation offerings and sacrificial animals are thrown into the sea, accompanied by prayers. The community holds a thanksgiving event and eats together. Purpose expression of gratitude for the abundant sea produce. There are variations in the implementation of *Maccera Tasi* in various regions, depending on local customs.

In their daily lives, the people of Tokke Village highly uphold social values and continue to maintain them. Solidarity between residents in their daily behavior. Social values that reflect the closeness of togetherness in society can be observed from various activities of residents such as in the marriage process, *child akikah*, maintaining environmental cleanliness, maintaining public facilities and infrastructure for village residents such as mosques, roads, security posts and so on. All of this is done in a spirit of cooperation that is still maintained in the form of mutual cooperation. As in the reality of village life which is full of the existence of social classes, in Tokke Village it is also not free from the classification of social strata of society.

The layers of society in Tokke Village consist of layers of fishermen, businessmen, traders, and community leaders and religious leaders. However, there is no demarcation line that separates these layers of society, but rather it is manifested as a chain of synergistic and mutualistic needs between community members village Tokke. The livelihoods of the Tokke village community

Table 1. Population Map Based on Livelihood

No	Livelihood	Percentage
1	Fisherman	50%
2	Farmer	30
3	Trader	15
4	Staff	5

The *Maccera tasi* culture is a legacy from the ancestors of the Tokke Village and is passed down to their descendants from generation to generation and is used as one form of tradition that is inherent in the Bugis Luwu Utara community in Tokke Village. The *maccera tasi* culture is a tradition carried out by the Tokke Village community where the tradition is held every time there is a mutual agreement by the fishermen or community leaders. The process of implementing *maccera tasi* before it is carried out, the community first gathers the community to discuss what preparations are needed for the implementation of this *maccera tasi*, and the community prepares a ship to be used for the sea where the *maccera tasi* will be held. (Noorthaibah & Rozak, 2020; Pabbajah, 2012). Usually the ship that departs in front is the ship used by important figures and is occupied for the implementation of *maccera tasi*, after arriving at the location of the implementation of *maccera tasi* the buffalo is lowered in front and followed by community leaders and a place is sought for the slaughtering process and what is done next is eating together and cutting off the buffalo's head and throwing it into the middle of the sea to be fed to fish, the meat of the buffalo is what is eaten by the community who participate in carrying out the *maccera tasi* tradition. (Hidayatulloh, 2013; Nugroho et al., 2018). Tokke Village, whose population is 100% Muslim, and Tokke Village is one of the fish-producing villages in Malangke District.

The Impact of the *Maccera Tasi* Tradition on the Community Economy

The catch of fishermen after the implementation of the *maccera tasi* tradition has increased, this was also explained by one of the residents of Tokke village that after *maccera tasi* fishermen are not allowed to go to sea for several days in order to maintain the stability of marine biota and not damage the environment around the sea, this is also to provide an opportunity for fish to breed. In addition, the community also uses their free time to maintain nets, boats, and make fish nests called "*Rompong*". Damaged nets are repaired, as well as if there is a leak in the boat, it is also repaired and it is clear that when they return to fishing they have a sense of optimism and enthusiasm to return to fishing. (Afriansyah et al., 2022; Holilah, 2014; Idrus, 2013)

This will have an impact on the catch because the fish will not be disturbed for several days and will increase in number and the fish nests that are installed will be filled with nesting fish, after a few days the fishermen will go back to sea they will clearly get a lot of catch. During the fishing season, fishermen, if they are lucky, will usually catch a lot of fish, getting 50-58 snakehead fish in a day. If it is the fishing season, the price per snakehead fish is usually valued by fish traders at IDR 1,000,000. Fishermen from Tokke Village can usually produce 50 snakehead fish during the fishing season, so the fishermen's income can reach IDR 50 million per day.

Fishermen usually do profit sharing or in Bugis language known as *mabbage* from the sales results every month, usually in a month it reaches Rp. 200,000,000. In the structure of fishermen in Tokke village, there are 4 levels of fishermen, the first is the owner of the ship, and the second is the puawang or diver, then the third is the operator who is in charge of controlling the boat engine, and the fourth is the member. In the distribution of the catch, it usually also differs according to the level of the structure, usually the ship owner gets 50% and the rest is shared by the workers in 1 ship or boat (Rajab & Sumantri, 2018). The number of workers on one ship is usually 15 workers, consisting of 2 divers and 1 operator, the rest are members. (Ivan Razali, 2004).

***Maccera Tasi* as a Belief System Based on Religion and Culture**

In the catch, usually the ship owner when getting abundant results shares alms for what he got and asks for prayers from the community so that he gets more abundant catches. In addition, the ship owner also when getting abundant results does not forget to be grateful to Allah SWT for what is bestowed from the sea. And do not forget the ship owner to obey every tradition that the sea results he gets are also gifts from the ruler of the sea who was sent as a representative of Allah SWT to guard the sea. Therefore, every year fishermen hold the *maccera tasi* tradition as an expression of their gratitude for what has been given.

Based on the results of direct interviews conducted by the author with the people of Tokke Village, it was revealed that the implementation of *maccera tasi* was carried out as a form of expression of gratitude for the catch they had obtained from their fishing. The community believed that after they carried out the *maccera tasi* ritual, the catch they had obtained from their fishing would be abundant. (Rudyanto, 2004).

The community fully believes that the *maccera tasi* ritual is a tradition that must continue to be carried out as an expression of gratitude for the results of their catch. The experience they have felt so far is that the more results or the more income from their catch increases, the more intense the *maccera tasi* ritual will be. (Princess, 1392; Sari, 2016). They believe that the tradition inherited from their ancestors is a tradition that contains truth. Therefore, the people of Tokke Village always routinely carry out the tradition and are very careful in carrying it out by really paying attention to the rules that apply in the mechanism of carrying out the ritual.

Based on other interviews conducted by the author with the Tokke Village community, it was revealed that marine products are the main source for fulfilling their daily needs. Their lives are more dependent on the sustainability of the marine ecosystem. If the marine ecosystem is well maintained, the sea can support the availability of abundant fish for fishermen, and that means their welfare will increase along with the increasing income from their efforts in fishing at sea. The maintenance of the marine ecosystem is believed to be inseparable from the existence of the ruler of the sea who is assigned by God to maintain the sustainability of marine life. (Syam, 2016). Therefore, a way is needed to express the fishermen's gratitude to the ruler of the sea who has maintained the sustainability of the marine ecosystem, so the *maccera tasi* ritual was created as a medium for fishermen to express their gratitude and thankfulness.

The *maccera tasi* tradition where after carrying out the tradition, fishermen are prohibited from going to sea for a maximum of 3 months so that fish can grow and are not disturbed when installing fish aggregating devices in the sea. Maintaining the marine ecosystem means maintaining the livelihoods of fishermen, which will then support the economic foundations of fishermen so that their lives are more prosperous with the fulfillment of their needs for food, clothing and shelter.

The *maccera tasi* ritual is carried out on the beach right on the farthest tidal line, which represents the symbol of the boundary between two different realms on earth, namely land representing the land habitat and water representing the ocean habitat. The *maccera tasi* ritual

procession contains the philosophy of reorganizing the interdependent relationship between every living creature that exists, consisting of humans, plants and animals, which are then placed in their proper place so as to present a harmonious atmosphere among all creatures, and obey the provisions that are made into something sacred by custom, which is believed to be the provisions of the Almighty Creator which forms a form of law that must be obeyed.

Without changing the essence of the *maccera tasi'* traditional ritual, after the entry of Islam into the Luwu region, it did not prohibit the ritual from taking place, only that in terms of Islamic faith and sharia, it was inserted into the ritual procession, this was then recognized in the rules of Tana Luwu customs which say *Pattuppui ri ade'e, Mupasanrei ri Syara'E*, which literally means that every human action or behavior must be based on local customs, namely Tana Luwu customs and must also be based on religious law or sharia in Islam.

The *maccera tasi'* ceremony procession is always held at the beginning of the day when the sun begins to appear on the eastern horizon, this time is the time to start the procession because it is hoped that the fishermen's fortune will move up like the movement of the morning sun rising. This procession begins by bringing a procession of boats to a place called *ance* which is in the form of a tower built above the sea surface as a place for the ceremony. In the procession, there is a boat called *pua' Puawang* which contains offerings called *sebbu kati*, the boat is in the front position then followed by the *sandro* ship which contains buffalo, behind the *sandro* ship there is *Puang Ade* or Pemangku Adat. Next followed by the food carrier as a meal at the ceremony called *rakki*, the *rakki* carriers are in the form of small boats, the *rakki* is placed in a decorated stretcher, each community group each brings *rakki* which will later be eaten together. In the next position in the procession is filled by fishing boats as a form of their participation in the excitement of the *maccera' tasi* ceremony. Upon arrival of this procession at the place of the ceremony, the boat carrying *sebbu kati* or *pua' puawang* will maneuver by circling the *ance'* or ceremonial tower three times. Meanwhile, the boats carrying *sandro* and *Puang Ade* will head to the shore to take position and be followed by the boat carrying *rakki* and the fishing boats lined up neatly in their respective positions.

The *maccera tasi'* ritual also functions to integrate the community whose profession is fishermen who live on the coast of Tokke Village, with the community whose profession is farmers who live in areas far from the coast in one unifying container, namely the *maccera' tasi'* ritual by praying together and giving thanks to Allah SWT which is carried out collectively.

The next procession is continued by performing *massorong sebbu kati* or handing over offerings as an expression of gratitude and at the same time praying collectively by all the people. The *maccera tasi'* ritual procession ends with *manre-manre (makang-makang)* the fortune that has been obtained by the fishing community back to the sea. After that, it is continued with prayers that are chanted accompanied by expressions of gratitude on top of the *ance'* or ceremonial tower. The prayers that are chanted are chanted by *pua' puawang* accompanied by a young girl who has not reached the age of puberty or known as *tennawettepa dara* who wears complete traditional clothing or *mabbulaweng*. This is interpreted as a symbol of sincerity and purity of intention from the implementation of the *maccera tasi'* event.

This ritual ceremony ends with a prayer reading by a religious leader or Parewa Sara'. With the end of the prayer from the *parewa sara'*, the entire *maccera tasi'* event procession has ended. The *maccera tasi'* ritual has a philosophical meaning as a symbol of unity and also as a symbol of environmental preservation. The value of unity in the *maccera tasi'* event can be observed in the *mappasileliserakki* procession, which is a procession carried out by fishermen by exchanging the food they bring and then enjoying it together by first asking the question *mamsemoraka* which means are you united? If all fishermen answer yes, then the event can then continue. Apart from the

unifying value, the value of environmental preservation in this ritual can be seen in the commitment of the fishing community with traditional leaders not to carry out fishing activities for three months, this commitment serves to provide an opportunity for marine biota to reproduce which aims to maintain the sustainability of the marine ecosystem so that it remains balanced so that it allows for an abundance of fishermen's results when they return to fishing activities.

The belief of the fishing community in the *maccera tasi'* ritual can have an impact on increasing the results of fishing and improving the standard of living of the fishing community of Tokke Village not only contains mystical values, but in the empirical realm of culture, *maccera tasi'* provides evidence that the ritual carried out can provide positive values for the success of fishermen in getting abundant results. This phenomenon can be realized because of the rules in the form of prohibitions for fishermen which function to avoid activities that exploit marine products by carrying out unlimited fishing activities and carried out haphazardly which can result in the extinction of marine biota and damage to the balance of nature and disruption of fish when installing fish aggregating devices at sea points. By carrying out the *maccera tasi'* ritual, it will provide an opportunity for marine biota so that their ecosystems are maintained and preserved with a maximum rest period of 3 months for fishermen in fishing. Thus, the availability of fish remains abundant which has a positive impact on fishermen in every activity in fishing.

Not all adherents of Islam consider that the tradition of sea alms is contrary to Islam, because the people who believe in the meaning of the goodness of the tradition of sea alms are mostly also adherents of Islam. Therefore, what is called the Islamic religion or Islamic civilization, in reality is Islam that is understood and believed by each community that exists in different schools of thought and schools of thought. The emergence of various schools of thought and schools of thought from among Muslims themselves, explains the existence of various interpretations and interests among Muslims themselves. When talking about Islam, it turns out that it must be asked further, Islam according to what school of thought, school of thought or community. (Susanto, 2019)

Finding out the motives of this case of cultural and religious clashes is not easy, it requires a basis to explain the meaning of community traditions to religious adherents who bring their own truth according to the religion they adhere to. The language of truth should be realized not only in "us", but also in "them". Truth should be recognized as being everywhere, in our understanding, us and them even though the conclusions are different. Cultural traditions should be understood from the socio-culture of the society concerned, not with certain religious teachings that are forced to cause conflict. Social conflict is indeed unavoidable in the Indonesian society which is so diverse. According to conflict theory, society is always in a process of change which is marked by continuous conflict between its elements.

A group of people who forbid the tradition of Sea Alms. Previously, the implementation of this tradition was not causing problems in the community. Its presence is actually a means of friendship, a means of entertainment, education and a tourist attraction. However, in November 2023, the implementation of the Sedekah Laut tradition has drawn pros and cons. Some say that this tradition is contrary to Islamic values (shirk), but there are also those who say that this tradition is only a tradition that does not reach forms of shirk. But their outpouring of gratitude to God Almighty.

According to the group that forbids the Sea Alms, this act is very deviant from Islamic values. Meanwhile, for the local community, the Sea Alms tradition is not considered deviant. For them, this celebration does not make them leave Islam. In addition, they are obliged to maintain this tradition that has been passed down from generation to generation so that it is not eroded by the development of the times. The differences between the two views have caused disputes and

various responses among the local community. Cultural preservation is important for the following reasons: 1) Culture is an integral part of the identity of a community or country. Preserving culture helps people understand and appreciate their identity. 2) A culture that is preserved becomes a legacy for future generations. It gives them the opportunity to learn and understand the history and values that their predecessors have built. 3) Cultural Diversity: Cultural preservation contributes to global cultural diversity. Every culture has unique qualities that can enrich the overall human experience. 4) Many cultural traditions and practices can be developed into economic sectors, such as tourism, crafts, and arts, which can benefit local communities. 5) Education and Social Awareness: Cultural preservation can increase social awareness and education in the community. By understanding their own and others' cultures, people can better appreciate differences. 6) Engaging in cultural practices can improve an individual's mental health and well-being, as give sense of belonging and social support. 7) Preserved cultures often include traditional knowledge about the environment and natural resources, which can contribute to sustainable practices. By maintaining and preserving culture, we not only maintain historical heritage, but also value and celebrate human diversity.

The *maccera tasi'* tradition has become a tradition that is routinely carried out in their environment. The fishermen use capital from the fish catch to finance the implementation of the *maccera tasi'* tradition by preparing all the needs for the implementation of the ritual such as providing food and other equipment. The implementation of the ritual is carried out on the seashore or beach. The community will gather together to prepare everything needed with high enthusiasm and enthusiasm in preparing the traditional procession.

The *maccera tasi'* tradition culture has an impact on increasing fishermen's catches. With the *maccera tasi'* tradition which is always carried out by the fishermen of Tokke Village as an expression of gratitude for the catch obtained and the prohibition for several days after performing the *maccera tasi* ritual, it can support the increasing level of community economic income and then can improve the welfare of the community.

Analysis of the attitudes of residents, especially Muslims, towards the implementation of the *Maccera Tasi* tradition in Tokke Village presents an interesting dynamic and becomes the distinction of this study. Muslim residents in Tokke Village generally have dual beliefs, namely upholding Islamic teachings while respecting ancestral traditions. They believe that Islam is the true religion, but also believe that *Maccera Tasi* is part of a cultural identity that must be maintained. However, Muslim residents in Tokke Village tend to interpret *Maccera Tasi* symbolically, not literally. They see this ritual as a form of gratitude to God for the blessings of the sea, not as worship to the ruler of the sea. Adaptation occurs in the implementation of this tradition. Several elements that are considered contrary to Islamic teachings are removed. This study will highlight how Muslim residents in Tokke Village managed to navigate between religious beliefs and cultural traditions. This study will also explore how dialogue and negotiation between residents play a role in creating harmony between tradition and religion. The distinction of this study lies in the emphasis on the internal dynamics of the Muslim community in dealing with local traditions, as well as their efforts to maintain a balance between religious and cultural identities.

In addition, the relationship between religion and culture in the *Maccera Tasi* ritual is a complex and interesting area of study, which offers the main findings and distinctions of this study that the *Maccera Tasi* Ritual has a dual function, namely as a cultural expression and religious practice. Culturally, this ritual strengthens social solidarity and the identity of the maritime community. Religiously, this ritual is a means to get closer to God and ask for protection from danger at sea.

CONCLUSION

The study found a strong phenomenon of cultural syncretism in Tokke Village, where the *Maccera Tasi* tradition blends with Islamic religious practices. The theory of cultural syncretism helps explain how people integrate elements of various traditions into their life practices. Muslim residents in Tokke Village show high adaptability and negotiation skills in carrying out the *Maccera Tasi* tradition. They make adjustments to ensure that the tradition does not conflict with the principles of Islamic teachings. The theory of cultural adaptation and cultural negotiation theory fits well with these findings. In addition, the people of Tokke Village have a dual identity, namely as Muslims and as heirs of ancestral cultural traditions. The *Maccera Tasi* ritual functions as a means to strengthen social cohesion and community solidarity.

However, the study has limitations in that it focuses on one village, namely Tokke Village, so its findings may not be generalizable to other areas that have similar traditions. Also, this study uses a qualitative approach, so the lack of quantitative data can limit the ability to measure the social and economic impacts of the *Maccera Tasi* tradition. Therefore, it is necessary to conduct comparative studies in various regions that have similar traditions to identify variations and similarities in ritual practices and meanings. By conducting further studies, it is hoped that a deeper and more comprehensive understanding of the *Maccera Tasi* tradition can be obtained, as well as its contribution to the development of science.

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