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Shely Cathrin, Reno Wikandaru, Nizla Rohaya

*How to be Happy? A Comparative Study between Stoicism and
Al Kindi's Ethical Frameworks*

**Qudratullah, Ayu Rahayu, Muhammad Hafiz Hasan, Awaluddin,
Andi Geerhand**

*Preservation of the Mappere Tradition through Group and Islamic
Communication*

**Ahmad Kholil, Moh Ainin, M Faisol, Ummi Hasanah,
Aulia Fadhila Wirmansyah**

القيم الفلسفية في كتاب الأدب الصغير والكبير لابن المقفع

Ading Kusdiana

*K. H. M. Natsir, K. H. M. Isa Anshary and K. H. Rusyad Nurdin: Three
Ulamas of the Persatuan Islam (Persis), Fighting to reject Communist*

**Palendika Alandira, Rohanda, Wildan Taufiq,
Rifqi Muhammad Firdaus**

*Power Relations and Resistance in Naguib Mahfouz's Layali Alf
Laylah: Michel Foucault's Hegemony*

Mukhtar, Rahman, Khairuddin, Wasalmi, Suhaimi, Usman
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Religious Moderation in Religious Moderation Houses (RMB) STAIN
Majene and UIN Datokarama Palu*

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Renewal Amidst Turkey's Secularization (1920-1949)*



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Table of Contents

Shely Cathrin, Reno Wikandaru, Nizla Rohaya	1-24
<i>How to be Happy? A Comparative Study between Stoicism and Al Kindi's Ethical Frameworks</i>	
Quadratullah, Ayu Rahayu, Muhammad Hafiz Hasan, Awaluddin, Andi Geerhand	25-56
<i>Preservation of the Mappere Tradition through Group and Islamic Communication</i>	
Ahmad Kholil, Moh Ainin, M Faisol, Umami Hasanah, Aulia Fadhila Wirmansyah	57-81
<i>القيم الفلسفية في كتاب الأدب الصغير والكبير لابن المقفع</i>	
Ading Kusdiana	82-110
<i>K. H. M. Natsir, K. H. M. Isa Anshary and K. H. Rusyad Nurdin: Three Ulama of the Persatuan Islam (Persis), Fighting to reject Communist</i>	
Palendika Alandira, Rohanda, Wildan Taufiq, Rifqi Muhammad Firdaus	111-141
<i>Power Relations and Resistance in Naguib Mahfouz's Layali Alf Laylah: Michel Foucault's Hegemony</i>	
Mukhtar, Rahman, Khairuddin, Wasalmi, Suhaimi, Usman	142-166
<i>Suggesting the Semiotics of the Qur'an: Critical Study of Muhammad Arkoun's Revelation Reason</i>	
Muhammad Ilham Usman, Aldiawan, Rabiatal Adawiah	167-190
<i>Becoming Moderate Muslims: The Role and Dynamics of Strengthening Religious Moderation in Religious Moderation Houses (RMB) STAIN Majene and UIN Datokarama Palu</i>	
Heri Setyawan	191-210
<i>Bediuzzaman Said Nursi on Interreligious Dialogue as A Path to Social Renewal Amidst Turkey's Secularization (1920-1949)</i>	

Preservation of the *Mappere* Tradition through Group and Islamic Communication

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Abstract

This research aims to analyze the role of group communication in preserving the Mappere tradition in Lompu Village, Cina District, Bone Regency, South Sulawesi Indonesia. The research focuses on identifying the characteristics and forms of group communication that contribute to maintaining this cultural practice. A descriptive qualitative research design was employed, utilizing a scientific communication framework. Data collection methods included observation, documentation and interviews with data analysis conducted through processes of data reduction, data presentation, and conclusion. The findings indicate that the mappere tradition is a significant cultural event and an annual folk celebration for the community of Lompu Village. It demonstrates distinct characteristics of group communication, particularly in terms of norms and roles, which are integral to its implementation and preservation. These norms and roles are observed in the interaction between men and women, who collaborate and uphold the shared values that underpin the tradition. The norms are deeply ingrained in the social fabric of the village, reflecting the community's commitment to maintaining this heritage. The form of group communication within the community aligns closely with that of a primary group, emphasizing intimate, face-to-face interactions and a shared sense of responsibility in safeguarding the mappere tradition. Traditional leaders, such as the Sanro (a figure recognized for their cultural and spiritual authority), play a pivotal role in the communication process. These leaders coordinate with village authorities and other community figures to organize and sustain the tradition. The process typically involves deliberative meetings and direct interpersonal communication, ensuring the transmission of cultural knowledge and practices.



Keywords: Group Communication; Public; Tradition; Mappere; Islamic Communication.

الملخص

تهدف هذه الدراسة إلى تحليل دور التواصل الجماعي المجتمعي في الحفاظ على تقاليد مابيري في قرية لومبو، منطقة سينا، مقاطعة بون، جنوب سولاويزي، إندونيسيا. تركز هذه الدراسة على التعرف على خصائص وأشكال التواصل الجماعي التي تساهم في الحفاظ على هذه الممارسات الثقافية. تعتمد هذه الدراسة على تصميم بحثي وصفي نوعي بإطار علمي في مجال الاتصال. وتشمل طرق جمع البيانات الملاحظة والتوثيق والمقابلات، في حين يتم تحليل البيانات من خلال عملية اختزال البيانات وعرضها واستخلاص النتائج. وتظهر نتائج الدراسة أن تقليد مابيري يعد حدثًا ثقافيًا مهمًا واحتفالًا شعبيًا سنويًا لشعب قرية لومبو. يعكس هذا التقليد الخصائص الفريدة للتواصل الجماعي، وخاصة فيما يتعلق بالمعايير والأدوار التي تشكل جزءًا لا يتجزأ من تنفيذه والحفاظ عليه. وتظهر هذه المعايير والأدوار جلية في التفاعلات بين الرجال والنساء الذين يعملون معًا ويحافظون على قيم الترابط التي تشكل أساس هذا التقليد. وتعتبر هذه المعايير راسخة بعمق في البنية الاجتماعية للقرية، مما يعكس التزام المجتمع بالحفاظ على تراثه الثقافي. إن شكل التواصل الجماعي في هذا المجتمع يتماشى إلى حد كبير مع خصائص المجموعات الأساسية، التي تؤكد على التفاعل المباشر وجهًا لوجه، فضلًا عن الشعور بالمسؤولية المشتركة في الحفاظ على تقاليد مابيري. ويلعب الزعماء التقليديون، مثل سانرو (الشخصيات المعترف بامتلاكها للسلطة الثقافية والروحية)، دوراً هاماً في عملية الاتصال. ويقوم هؤلاء القادة بالتنسيق مع سلطات القرية وقادة المجتمع الآخرين لتنظيم والحفاظ على استمرارية التقاليد. وتتضمن عملية التنفيذ عمومًا اجتماعات مداولات وتواصلًا مباشرًا بين الأشخاص لضمان نقل المعرفة والممارسات الثقافية من جيل إلى جيل.

الكلمات المفتاحية: التواصل الجماعي؛ عام؛ التقليد؛ خرائطي

Abstrak

Penelitian ini bertujuan untuk menganalisis peran komunikasi kelompok masyarakat dalam melestarikan tradisi Mappere di Desa Lompu, Kecamatan Cina, Kabupaten Bone, Sulawesi Selatan Indonesia. Fokus penelitian ini adalah mengidentifikasi karakteristik dan bentuk komunikasi kelompok yang berkontribusi dalam menjaga praktik budaya tersebut. Penelitian ini menggunakan desain penelitian kualitatif deskriptif dengan kerangka ilmiah dalam bidang komunikasi. Metode pengumpulan data mencakup observasi, dokumentasi, dan wawancara, sementara analisis data dilakukan melalui proses reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi Mappere merupakan peristiwa budaya yang penting serta perayaan rakyat tahunan bagi masyarakat Desa Lompu. Tradisi ini mencerminkan karakteristik unik komunikasi kelompok, terutama dalam hal norma dan peran yang menjadi bagian integral dari pelaksanaan dan pelestariannya. Norma dan peran ini tampak dalam interaksi antara laki-laki dan perempuan yang bekerja sama serta menjunjung nilai-nilai kebersamaan yang menjadi dasar tradisi tersebut. Norma-norma ini tertanam kuat dalam struktur sosial desa, mencerminkan komitmen masyarakat dalam mempertahankan warisan budaya mereka. Bentuk komunikasi kelompok dalam komunitas ini sangat selaras dengan karakteristik kelompok primer, yang menekankan interaksi langsung, tatap muka, serta rasa tanggung jawab bersama dalam menjaga tradisi Mappere. Pemimpin adat, seperti Sanro (tokoh yang diakui memiliki otoritas budaya dan spiritual), memainkan peran penting dalam proses komunikasi. Para pemimpin ini berkoordinasi dengan pihak berwenang desa serta tokoh masyarakat lainnya untuk mengatur dan menjaga keberlangsungan tradisi. Proses pelaksanaannya umumnya melibatkan pertemuan musyawarah serta komunikasi interpersonal langsung guna memastikan transfer pengetahuan dan praktik budaya dari generasi ke generasi.

Keywords: Komunikasi Kelompok; Masyarakat; Tradisi; Mappere.

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A. Introduction

Indonesia is a highly pluralistic nation characterized by its diverse population, comprising various ethnic groups, religions, and races. According to the results of the 2010 Population Census conducted by the Central Bureau of Statistics (BPS), Indonesia has more than 300 ethnic groups or tribes, specifically 1,340 ethnic groups

across the archipelago.¹ The largest among these is the Javanese ethnic group, constituting 40.2% of the total population, or approximately 95.2 million individuals.² This rich tapestry of ethnic diversity has given rise to an array of traditions and cultural expressions, establishing Indonesia's reputation as a nation with unparalleled cultural wealth. While many Indonesian cultural practices are globally recognized, others remain relatively obscure and unexposed to mainstream media.

Sulawesi, one of Indonesia's largest islands, exemplifies this cultural richness, being home to numerous ethnic groups and traditional practices that are deeply rooted in the lives of its people. Among these, the Toraja ethnic group in South Sulawesi is renowned for their elaborate funeral ceremony, *Rambu Solo*, which serves as both a spiritual and social event. Similarly, the Bugis ethnic group is celebrated for traditions such as *Sijuju Sulo* and *Sigajang Laling Lipa*, which reflect their rich cultural heritage. The Mamasa ethnic group contributes to this diversity with ceremonies such as *Ma'renden Tedong*, showcasing distinct cultural identities and practices. These traditions not only play a vital role in preserving the cultural heritage of Sulawesi but also serve as significant attractions for both domestic and international tourists.

The Bugis ethnic group, particularly prominent in Bone Regency in South Sulawesi Province, is known for their maritime prowess and the construction of *phinisi* ships, symbolizing their seafaring legacy. Beyond their nautical achievements, the Bugis are celebrated for their intricate customs, vibrant arts, and deeply ingrained cultural values. Bone Regency, as one of the regions with the highest concentration of Bugis people, serves as a vital cultural hub where local traditions heavily reflect Bugis influence. The culture of Bone Regency, deeply shaped by the Bugis heritage, underscores the resilience and adaptability of traditional practices in the face of modernization.³

The Kingdom of Bone, like much of the Bugis region, adhered to indigenous belief systems prior to the 17th century. With the arrival of Islam, the teachings of Allah SWT significantly influenced societal norms and values, marking a transformative period in the community's history. Despite this religious shift, some Islamic converts have retained and continue to practice ancestral traditions, blending Islamic teachings with inherited cultural customs. One of the manifestations of the traditional beliefs of the Bugis people in the past, which reflects characteristics

¹ BPS, "Mengulik Data Suku Di Indonesia," 2015, https://www.bps.go.id/id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html?utm_source=chatgpt.com.

² Pusat Data dan Statistik Pendidikan dan Kebudayaan (PDSPK) Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Analisis Kearifan Lokal Ditinjau Dari Keragaman Budaya* (Jakarta, 2016).

³ Kementerian PUPR Direktorat Bina Program Direktorat Jenderal Cipta Karya Dinas Tata Ruang & Pemukiman Prov. Sulawesi Selatan, *Rencana Terpadu Dan Program Investasi Jangka Menengah (RPI2JM) Bidang Keciaptakarya Kab. Bone*, (Kementerian PUPR, 2015).

associated with animism or dynamism, is *gaukeng*. *Gaukeng* is believed to be a supernatural entity that serves as the guardian of a community. It can take the form of anything with an unusual shape or distinctive features, such as dried fruit seeds, tree stumps, or old plows, though it is most commonly found in the form of stones.⁴ However, there are still some people who have converted to Islam who still carry out traditions which they believe to be inherited from their ancestors.⁵

The Bugis ethnic group, known for its rich history and evolving sociocultural patterns, has a deep connection to traditional practices that encapsulate values for navigating various life circumstances. These traditional ideas, often referred to as *pemmali* or *pamali*, are taboos or customary prohibitions passed down through generations. These traditions serve as a repository of communal values, fostering societal cohesion and guiding behavior. One such enduring tradition is the *mappere* ceremony, prominently practiced in Bone Regency, particularly in Cina District, Lompu Village.

The *mappere* tradition, a hallmark of Bugis Bone culture, is an annual ceremonial event held to express gratitude for the agricultural harvest. The term *mappere* derives from the Bugis word *pere*, which translates to "swing" in English. Symbolically, *mappere* represents joy, communal effort, and connection to nature. Unlike conventional swings, the swing used in this tradition is a large, elaborate structure crafted from two robust tree trunks and reinforced with bamboo supports.⁶ The ceremonial swing is operated collectively, requiring a coordinated effort from many participants who take turns to propel the swing higher. This communal act reflects the values of unity, collaboration, and shared celebration. Beyond its physical aspects, the *mappere* tradition embodies the community's gratitude, resilience, and adherence to cultural heritage, serving as a living testament to the interplay between traditional values and contemporary religious practices in Bugis society.

The implementation of the *Mappere* tradition in Lompu Village serves as a vital opportunity to strengthen communal bonds and foster a sense of togetherness and familial spirit among its residents. In an era increasingly dominated by technology, where human activities are mediated by devices such as smartphones and the internet, traditional values of mutual cooperation, care, and social cohesion have noticeably diminished. The *Mappere* tradition, however, counters this trend by requiring active community participation, both in its preparatory stages and during its execution. From the construction of the giant swing to its operation, this tradition inherently relies on

⁴ Ridhwan Ridhwan, "Kepercayaan Masyarakat Bugis Pra Islam," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 17, no. 1 (2019): 481, <https://doi.org/10.30863/ekspose.v17i1.107>.

⁵ Sahajuddin, *Mengenal Bone Hingga Ekspedisi Militer Belanda* (Makassar: De La Macca, 2013).

⁶ Eka Sriwahyuni, "MAPPERE: IDENTIFIKASI KONSEP FISIKA," *Jurnal Pendidikan Indonesia* 3, no. 1 (2023): 113–18.

the collaborative efforts of many individuals.

The tradition embodies values of kinship and collective effort, compelling the people of Lompu Village to form community groups dedicated to its preservation. These groups emphasize the importance of maintaining the tradition as a shared cultural heritage, even as individualistic tendencies—fueled by constant connectivity through technology—threaten interpersonal engagement. While technology facilitates global interaction and breaks down barriers of distance and time, it can also isolate individuals within their own digital worlds, reducing face-to-face interactions and communal activities. The *Mappere* tradition acts as a counterbalance, providing a space for residents to reconnect with each other and their cultural roots.⁷

Effective communication within these community groups is essential to achieving the shared goal of implementing and preserving the *Mappere* tradition. Clear and constructive communication ensures coordination, minimizes misunderstandings, and fosters consensus, enabling the smooth execution of this ancestral ceremony. Conversely, poor communication can lead to disputes and misalignment, which may jeopardize the tradition's continuity and dilute its communal significance.

Beyond its role as a cultural legacy, the *Mappere* tradition serves multiple functions in the social fabric of Lompu Village. It is a source of entertainment, a venue for family gatherings, and an occasion for community members to strengthen social ties. The values of togetherness and mutual cooperation embedded in the tradition are not only pivotal for its preservation but also for reinforcing the broader communal identity and resilience of the people of Lompu Village. As a result, the *Mappere* tradition stands as a living testament to the enduring relevance of cultural practices in fostering social unity amidst the challenges of modernity.

Implementing this tradition is one of the activities to strengthen the sense of family and togetherness of the community in Lompu Village, Cina District, Bone Regency. Apart from that, there are many ancestral advices and messages implied in the implementation of this tradition, making this tradition important to maintain and preserve as lessons and life advice for the successors and younger generation of the people in Lompu Village.

The psychodynamic theory of group function is employed as a framework to interpret data obtained from the field. This theory posits that a group functions as a unified entity characterized by emotional dynamics, rather than merely as a collection of individual members. According to this perspective, group behavior operates on an unconscious level, shaped by underlying anxieties and motivations inherent in human

⁷ Vika Fransisca et al., “The Advancement of Technology and Its Impact” 4, no. 3 (2023): 860–64.

nature.⁸ Aligned with these theoretical underpinnings, the research examines a community group in Lompu Village tasked with preserving the *Mappere* tradition. This group comprises individuals with diverse backgrounds, personalities, and perspectives, who collectively function as a cohesive unit. The inherent diversity within the group underscores the complexity of group dynamics, as differing traits and motivations interact to achieve shared goals.

The research specifically investigates the communication processes within this community group that have enabled the *Mappere* tradition to persist over time. This tradition, distinguished by the construction of a giant swing and its annual celebration, serves as a unique cultural marker. The event not only signifies communal gratitude for the harvest but also reinforces the community's collective identity and commitment to preserving their ancestral heritage. The study focuses on the mechanisms of communication that facilitate collaboration among group members with varied characteristics. Effective communication is identified as a crucial factor in ensuring the tradition's continuation and preventing its decline into obsolescence. The research highlights the role of group cohesion, shared values, and collective efforts in maintaining the cultural and social significance of the *Mappere* tradition in Lompu Village, Cina District, Bone Regency. This exploration contributes to a broader understanding of how traditional practices can be preserved through effective community engagement and communication strategies.

The uniqueness of the *Mappere* tradition lies in how the swing is collectively moved by many people, reflecting the values of togetherness and mutual cooperation. In the modern era, where technological advancements have led to reduced social interaction and an increase in individualistic attitudes, the practice of this tradition serves as a means to strengthen social and familial bonds. The values of togetherness embedded in this tradition require the people of Lompu Village to form a community group that is aware of the importance of preserving the *Mappere* cultural heritage. Without a collective effort to safeguard this tradition, cultural degradation will occur, ultimately leading to the extinction of ancestral heritage.

In preserving this tradition, effective communication among community members is essential. A shared understanding within the group determines the successful implementation and continuity of this tradition. If communication within the group is ineffective, misunderstandings and differences of opinion may arise, hindering the preservation of the tradition. Therefore, this research is crucial in understanding how group communication can support the preservation of local culture amidst the challenges of modernization and globalization.

Previous research on the role of communication in cultural preservation provides a valuable foundation for examining the dynamics of organizational and

⁸ Sarwono Sarlito Wirawan, *Psikologi Sosial: Psikologi Kelompok Dan Psikologi Terapan* (Jakarta: Rajawali Pers, 2002).

group communication in maintaining traditional practices. For instance, the study conducted by Refka Deslianti Ramadhika, titled "Organizational Communication in Preserving the Art of Dance (Ethnographic Study of Sanggar Sri Budaya in Preserving Betawi Culture)," explores organizational communication within the context of Betawi cultural conservation. This research employs R. Wayne Pace and Don F. Faules' organizational communication theory, focusing on message creation, interpretation, and the coordination of organizational activities.⁹

Similarly, the study by Nabilah Uzdah et al., "The Role of Group Communication in Preserving the Siraman Tradition in Sambikerep Village, Sambikerep District, Surabaya City," emphasizes the role of group communication in preserving the Siraman tradition. This research highlights how community groups utilize direct information-sharing strategies to ensure the continuity of traditional practices. It examines both organizational and community group communication, shedding light on how shared communication processes facilitate cultural preservation.¹⁰

These two studies serve as references in understanding communication patterns in cultural preservation. However, this study has a unique approach by employing group psychodynamics as an analytical tool. Additionally, the research object, the *Mappere* tradition, has not been widely examined academically, making this study essential in filling the gap in group communication studies related to traditional cultural preservation. If this tradition is not studied and documented, there is a risk of losing the cultural values it embodies and a decline in public awareness regarding the importance of preserving ancestral heritage. Thus, this research contributes not only to academic discourse but also to concrete efforts in preserving local culture.

The research focuses on the *Mappere* tradition, a unique cultural practice in Lompu Village, Cina District, Bone Regency, which lacks a fixed schedule for its implementation. This characteristic adds complexity to the study, as it requires analyzing how community groups coordinate and maintain the tradition amidst the absence of formalized timelines. By applying the psychodynamic theory, this research aims to uncover deeper insights into the emotional and motivational factors that drive community engagement and communication in preserving the *Mappere* tradition. This approach complements and extends the findings of prior studies, offering a nuanced understanding of the interplay between group communication and cultural sustainability.

⁹ Refka Deslianti Ramadhika, "Komunikasi Organisasi Dalam Melestarikan Seni Tari (Studi Etnografi Terhadap Sanggar Tari Sri Budaya Dalam Melestarikan Tari Tradisional Betawi)" (Universitas Tarumanegara, 2016).

¹⁰ N Uzdah, "Peran Komunikasi Kelompok Dalam Melestarikan TRADISI SIRAMAN Di Desa Sambikerep Kecamatan Sambikerep Kota Surabaya," 2022.

B. Literature Review

1. Tradition and Culture as Means and Messages of Communication

Tradition functions as a structured system encompassing diverse aspects that provide meaning to the behaviors, speech, and interactions of individuals or groups within a community. At its core, tradition operates through symbols, which serve as the fundamental units within this system. These symbols manifest in various forms, including beliefs, cognitive knowledge, formal judgments, and expressive elements tied to emotions.¹¹ Together, they create a shared framework through which communities interpret and organize their social reality.

Tradition is often described as a cultural construct, embodying a complex and sometimes enigmatic process of formation. It integrates knowledge, customs, doctrines, practices, and other shared understandings that communities consider authoritative and guiding. In this context, tradition represents a repository of communal wisdom, passed down through generations as a form of collective memory. It not only dictates practices but also defines the methods and mediums through which these practices and beliefs are transmitted—be it through oral storytelling, rituals, ceremonies, or written records.

Moreover, tradition plays a dual role as both a medium and a message. As a medium, it provides the cultural tools and symbols that facilitate communication and foster mutual understanding within a community. As a message, it conveys values, norms, and worldviews, ensuring continuity and coherence in a society's cultural narrative. For instance, traditional practices often embody implicit messages about social hierarchies, moral values, and communal responsibilities.¹² Time management is another critical dimension of tradition, as many traditional practices are intricately tied to specific temporal patterns. Festivals, rituals, and other communal activities often align with agricultural cycles, celestial events, or historical anniversaries. This temporal regularity underscores the role of tradition in structuring not only social activities but also the collective perception of time itself. The adherence to traditional schedules reflects the community's commitment to maintaining cultural identity and ensuring the transmission of its heritage.¹³

Tradition is a cultural phenomenon passed down from one generation to the next, serving as a means of preserving the values, customs, and beliefs that shape the identity of a community. The term "tradition" is derived from the Latin word *traditio*, meaning "to pass on." Therefore, tradition refers to practices or customs that have

¹¹ Mursal Esten, *Kajian Transformasi Budaya* (Bandung: Angkasa, 1999).

¹² Muhaimin AG, *Islam Dalam Bingkai Budaya Lokal: Potret Dari Cirebon, Terj Suganda* (Ciputat: Logos Wacana Ilmu, 2001).

¹³ Muhammad Rafi et al., "باطل يذللنا ليلحتنا عوض ي وا" 22, no. 1 (2022).

been established over time and become integral to the life of a social group.¹⁴ It encompasses various cultural elements such as beliefs, rituals, customs, and norms that are transmitted through generations, either orally or in written form, ensuring their continuity and preventing their extinction.

The transmission of tradition is critical in maintaining its relevance and significance within a community. As these practices are repeated across generations, they become deeply embedded in the fabric of societal life, making it increasingly difficult to separate them from the everyday experiences of community members. Over time, traditions often acquire a sense of obligation and permanence, becoming essential components of cultural identity that are resistant to change or elimination.

Traditions are inseparable from culture, as culture provides the broader context in which traditions are formed and practiced. Culture encompasses the collective beliefs, values, knowledge, arts, customs, laws, and other aspects of human life that are shared within a social group. It represents the ways of thinking, behaving, and interacting that individuals acquire through socialization and learning. In this sense, culture shapes the normative patterns of behavior within a society and defines what is considered appropriate, meaningful, and acceptable.

Thus, culture is not just a static collection of practices, but a dynamic process through which individuals and groups learn, adapt, and internalize the collective wisdom and norms of their society. It is this relationship between culture and tradition that ensures the continuity of cultural practices and the reinforcement of social cohesion, as traditions are integral to the cultural identity of any given community.¹⁵

Each ethnic group possesses its own unique culture, which serves as a defining characteristic of its identity. It is important to recognize that cultural diversity should not be hierarchically ranked, as such evaluations—often rooted in positivist thinking—suggest that certain ethnic cultures are superior to others. This perspective fails to acknowledge that cultural systems are inherently subjective and context-dependent, with each ethnic culture reflecting the values, practices, and worldviews of its respective community.¹⁶ Culture, in its broadest sense, is the product of human activity, shaped by historical, social, and environmental factors. It is intrinsically linked to language, which serves as both a medium of communication and a tool for transmitting cultural knowledge. Culture encompasses a wide range of elements, including language, laws, scientific knowledge, religion, music, food preferences, beliefs, customs, taboos, and social norms. These aspects form the complex system

¹⁴ Nur Syam, *Islam Pesisir*, ed. Abdur Rozaki, I (Yogyakarta: Lkis Pelangi Aksara, 2005), <https://books.google.co.id/books?id=I091DwAAQBAJ&printsec=copyright&hl=id#v=onepage&q&f=false>.

¹⁵ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Raja Wali Pers, 2013).

¹⁶ Nur Syam, *Islam Pesisir*. (Cet. I; Yogyakarta: LKis Yogyakarta, 2005).

through which individuals and communities interpret and engage with the world around them.

At its core, culture represents the collective knowledge and practices of humans as social beings. It includes tools, symbols, and frameworks that individuals use to understand and navigate their environment. Culture provides the cognitive models that guide everyday behavior, shaping how people perceive, act, and interact within their social contexts.¹⁷ Furthermore, it establishes the values and norms that direct individual and collective behavior, offering principles that help determine what is considered right or wrong within a society.¹⁸ In this way, culture not only influences the behaviors of individuals but also serves as the foundation for social cohesion, as it provides shared guidelines for ethical decision-making and interpersonal interactions. Through the preservation and transmission of cultural knowledge, ethnic groups maintain their distinct identities and contribute to the broader human experience.

The concept of value is inherently subjective, as it relies on the individual or group performing the evaluation. Without an evaluator, value does not exist.¹⁹ This relationship between value and the evaluator is evident when considering an artwork, such as a painting. It is not the painting itself that is objectively beautiful, but rather the perception and appreciation of beauty by the evaluator. The value is conferred upon the painting through the observer's interest and emotional response.²⁰ To prevent the erosion of cultural identity, it is crucial to continue the practice and transmission of cultural traditions across generations. Globalization, however, presents a challenge to the preservation of these traditions. The pervasive influence of technology has increasingly diverted the attention of younger generations away from cultural practices. With technology capturing much of their focus, traditional practices face the risk of being neglected or forgotten.

The process of globalization facilitates the emergence of a global culture, where individual identities often merge, leading to cultural homogenization. This phenomenon diminishes the distinctiveness of local cultural values and threatens to erase the diversity that separates one cultural group from another. As a result, the uniqueness of various cultural expressions—art, language, clothing, food, and religious practices—is undermined, with technological advancements playing a central role in blurring these cultural boundaries.²¹ However, technology is not

¹⁷ T. O. Ihromi, *Pokok-Pokok Antropologi Budaya* (Jakarta: Yayasan Obor Indonesia, 2006).

¹⁸ Ihromi.Ihromi.

¹⁹ Alo Leliweri, *Pengantar Studi Kebudayaan* (Bandung: Nusa Media, 2014).

²⁰ Suratman dkk, *Ilmu Sosial dan Budaya Dasar* (Malang: Intimedia, 2013).

²¹ A. K.M.Ahsan Ullah and Hannah Ming Yit Ho, "Globalisation and Cultures in Southeast Asia: Demise, Fragmentation, Transformation," *Global Society* 35, no. 2 (2021): 191–206, <https://doi.org/10.1080/13600826.2020.1747992>.

inherently detrimental to cultural preservation. When harnessed effectively, technology can serve as a powerful tool for promoting and disseminating cultural traditions to a broader audience through digital platforms, helping ensure that these traditions do not fade into obscurity.

In recent decades, globalization has largely been perceived as a mechanism for enhancing national power, rather than as a potential threat to local development and cultural preservation.²² This perspective highlights how globalization facilitates the spread of cultural values beyond their regions of origin, making them accessible to a global audience. As a result, cultures that were once confined to specific geographical areas can now be recognized and appreciated by people worldwide. The concept of value is inherently tied to human activities, particularly in the process of evaluation. Assessment, in this context, is the act of considering and making judgments about various human actions or phenomena. Through this evaluative process, decisions are made that categorize behaviors or objects as either useful or useless, right or wrong, good or bad, and so forth. Such assessments are influenced by various elements intrinsic to individuals, including their beliefs, physical experiences, creativity, tastes, and intentions.²³ These factors shape how values are interpreted and assigned to different aspects of life and culture.²⁴

2. Group Communication

Group communication refers to the exchange of information between communicators and communicants who share similarities in aspects such as language, geography, or culture. This form of communication facilitates the sharing of ideas, the conveyance and reception of information, and the enhancement of knowledge. It also plays a crucial role in strengthening or altering thought patterns and behaviors, promoting mental awareness, and contributing to overall mental well-being.²⁵ Group communication typically occurs in settings where a small group of individuals come together, such as meetings, discussions, or gatherings.

Norms and roles are integral components in defining group communication. Norms represent collective agreements within a group regarding acceptable behaviors and actions of individuals within that group. These norms function as guidelines, dictating what is considered appropriate or inappropriate conduct. Norms can be categorized into three primary types: social norms, procedural norms, and task norms. Social norms govern the interpersonal relationships between individuals within the group, establishing expectations for behavior in social interactions. Procedural norms

²² Ullah and Ming Yit Ho.

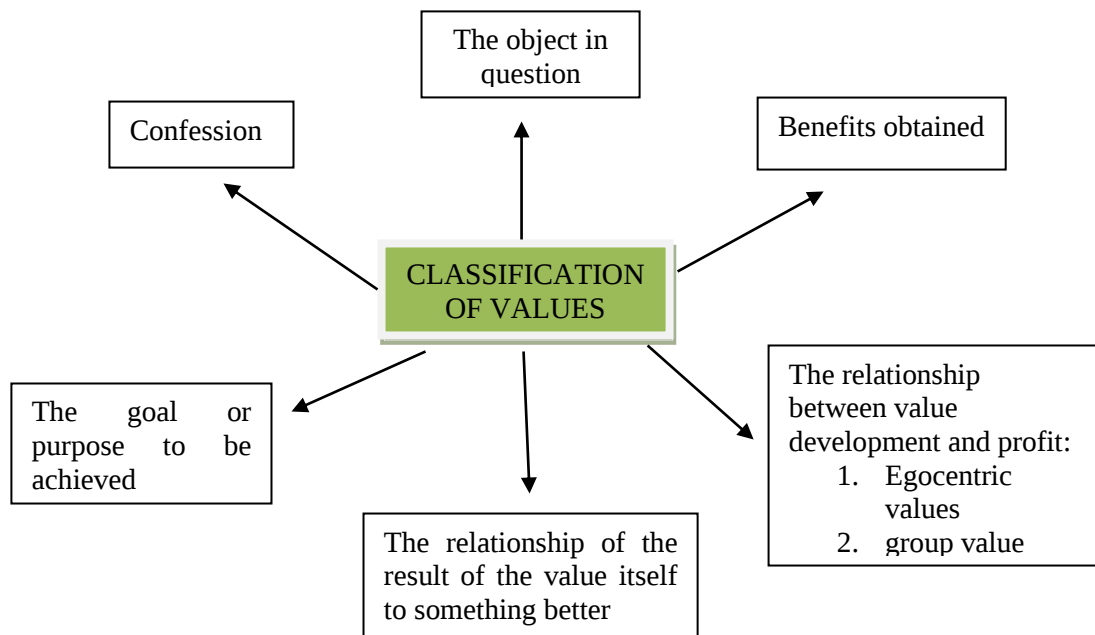
²³ Sri Rahaju Djatimurti Rita Hanafie, *Ilmu Sosial Budaya Dasar* (Yogyakarta: Andi Offset, 2016).

²⁴ Suratman dkk, *Ilmu Sosial Dan Budaya Dasar*.

²⁵ Jalaluddin Rahmat, *Psikologi Komunikasi* (Bandung: PT. Remaja Rosdakarya, 2013).

focus on the methods and processes by which group members carry out their actions, such as decision-making procedures, whether by majority vote or consensus-building discussions. Task norms are concerned with the responsibilities and obligations that group members must fulfill to achieve the group's objectives.²⁶ The following is a classification of values as part of what is inseparable from the norms in a social group:

Figure 1. Value Classification



Sources: Suratman, 2013.

An individual's role is defined by the execution of their rights and obligations in accordance with their residence status. Roles are typically classified into three categories: active, participative, and passive. An active role refers to responsibilities entrusted to an individual, such as officials or administrators, who are accountable for carrying out specific duties. A participative role involves an individual's contribution to assisting a group, typically through collaborative efforts that support group objectives. A passive role, in contrast, refers to an individual's indirect involvement, where they contribute by providing opportunities for others to take the lead, often to avoid conflicts or disruptions within the group.²⁷ Individuals typically assume roles based on their personal motives and preferences. This process is influenced by self-efficacy, which is the combination of a person's self-perception, their belief in their abilities, and their confidence in being productive in future activities. Self-efficacy also encompasses the belief that an individual can successfully communicate and

²⁶ Sasa Djuarsa Sendjaja, *Teori Komunikasi* (Jakarta: UT, 1993).

²⁷ Bungin, *Sosiologi Komunikasi*.

realize their potential, thereby achieving both objective and subjective goals.²⁸

Group communication is communication that is carried out face to face, because individuals who are part of a group who act as communicators and communicants are in conditions and situations facing each other and seeing each other. Group communication has the opportunity to give rise to other communications. Therefore, group communication can give rise to impacts and consequences that can be classified into small group communication and large group communication.²⁹ Small group communication is when group communication is converted into communication between individuals in the group (interpersonal). Meanwhile, large group communication is when there are minimal opportunities for communication between individuals in the group.

Group communication refers to direct, face-to-face communication among individuals who act as both communicators and communicants, interacting in shared physical conditions where they can see and engage with one another. This type of communication facilitates the emergence of additional interactions, thereby creating potential impacts that can lead to distinct forms of communication within the group. These impacts can be categorized into small group communication and large group communication. Small group communication occurs when communication within the group transitions into interpersonal exchanges, where individuals engage directly with each other on a more personal level. On the other hand, large group communication involves a broader group dynamic, where opportunities for direct interaction between individuals are limited. In such settings, individuals with dominant roles often become more vocal and engage in frequent communication, typically interacting with the central figures or hubs of influence within the group.³⁰

Groups are characterized by agreed-upon goals and rules that facilitate the flow of information, thereby fostering the development of group symbols that serve as unique identifiers and contribute to the group's identity.³¹ Within a group, interactions are governed by shared values and norms, which regulate the behavior and actions of individual members, ensuring alignment with the group's expectations. These shared norms promote mutual understanding and awareness among members as they interact.

Additionally, groups perform several key functions that are essential to their operation and purpose. These functions include: (1) social relations, which help

²⁸ Oksana Nikolenko and Lyudmila Zheldochenko, "The Role of Individual and Personal Characteristics in Professionalization in the Modern Information Society," *E3S Web of Conferences* 381 (2023): 1–9, <https://doi.org/10.1051/e3sconf/202338101047>.

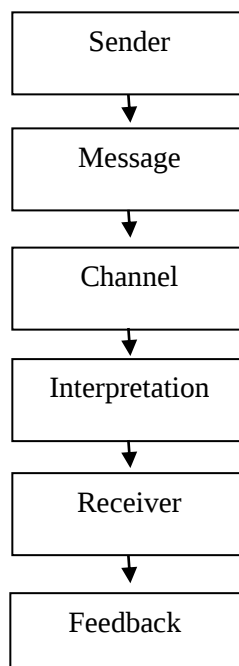
²⁹ Onong Uchjana Effendy, *Dinamika Komunikasi* (Bandung: PT. Remaja Rosdakarya, 1986).

³⁰ Arni Muhammad, *Komunikasi Organisasi* (Jakarta: Bumi Aksara, 2011).

³¹ Bungin, *Sosiologi Komunikasi*.

maintain relationships among members; (2) education, which focuses on achieving goals and exchanging knowledge; (3) persuasion, aimed at influencing members and shaping opinions; (4) problem-solving, which addresses challenges and fosters collaborative decision-making; and (5) therapy, through which members engage in interactions that contribute to emotional support and well-being.³² These functions collectively support the group's cohesion and effectiveness in achieving its objectives.³³

Figure 2. Group Communication Process



Sources: Goldberg and Larson, 1985

3. Psychodynamic Theory of Group Functioning

The psychodynamic theory of group function, introduced by Wilfred Bion between 1948 and 1951, emerged from his observations and participation in therapy groups. This theory is rooted in neo-analytic thought, which itself evolved from Freudian theory. Key figures in the development of neo-analytic theory, such as Harry Stack Sullivan, Alfred Adler, Erich Fromm, and Karen Horney, contributed to

³² Bungin, *Sosiologi Komunikasi*.

³³ Carl E Goldberg, Alvin A dan Larson, *Goldberg, Alvin A. Dan Carl E. Larson, Komunikasi Kelompok* (Jakarta: UI Perss, 1985), h.9. (Jakarta: UI Press, 1985).

shaping this perspective.³⁴ The central tenet of the psychodynamic theory of group function is that a group is not merely a collection of individuals, but rather a cohesive unit with its own dynamic and emotional characteristics. According to this theory, groups operate not only on a conscious level but also at an unconscious level, driven by underlying anxieties and motivations inherent in human nature. Bion's theory is influenced by Freud's structural model of the psyche, which consists of three primary components that also manifest within the dynamics of a group:

- a. Needs and motives (id function) – representing the group's unconscious desires and impulses.³⁵
- b. Goals and mechanisms (ego function) – referring to the group's conscious efforts to set objectives and manage interactions.³⁶
- c. Limitations (superego function) – encompassing the group's moral framework and social norms.³⁷

Group mentality, as conceptualized by Bion, functions similarly to the superego within an individual, guiding the collective will and agreements of group members. When individuals contribute their opinions to form a group consensus, they are often unaware of the deeper processes at work. Members tend to reject any behaviors that deviate from this collective agreement, and if someone's actions diverge from the group's norms, unconscious mechanisms will typically emerge to realign the individual's behavior with the group's shared expectations. This process ensures the maintenance of group cohesion and adherence to established norms.³⁸

C. Research Method

This qualitative research aims to examine the general principles underlying social phenomena within community groups, with a focus on understanding the broader context of specific classifications.³⁹ The study is centered on the traditions and cultural practices observed in Lompu Village, located in Cina District, Bone Regency. By investigating these traditions, the research seeks to provide a comprehensive overview of the social dynamics and cultural meanings that define this community.

³⁴ Zaenal Mukarom, *Teori-Teori Komunikasi*, I (Bandung: Jurusan Manajemen Dakwah Fakultas Dakwah dan Komunikasi UIN Sunan Gunung Djati, 2020).

³⁵ Calvin Springer Hall, *Psikologi Freud Sebuah Bacaan Awal*, I (Yogyakarta: IRCSoD, 2019).

³⁶ Hall.

³⁷ Nur Fatwikiningsih, *Teori Psikologi Kepribadian Manusia*, I (Yogyakarta: Andi, 2020).

³⁸ Wirawan, *Psikologi Sosial: Psikologi Kelompok Dan Psikologi Terapan*.

³⁹ Burhan Bungin, *Burhan Bungin, Sosiologi Komunikasi: Teori, Paradigma, Dan Diskursus Teknologi Komunikasi Di Masyarakat*, 6th ed. (Jakarta: Kencana Prenada Group, 2013).

The data for this study is categorized into two main types: primary data and secondary data. Primary data refers to information obtained directly from original sources, which can be either quantitative or qualitative in nature. This data is often considered raw because it represents the direct observations, interviews, and experiences of the researcher.⁴⁰ Secondary data, on the other hand, is collected from external sources, including previously conducted research or existing literature.⁴¹ In this study, secondary data includes documentation, statistical profiles, and background information on Lompu Village, Cina District, and the Mappere tradition.

To gather data, this research employs snowball sampling, a non-probability sampling technique in which initial informants are used to identify additional participants. The process begins with a small group of informants, and through their recommendations, the sample expands progressively, like a snowball gathering size as it rolls. This method allows for the identification of key individuals who can provide valuable insights into the community's traditions and practices.⁴²

Data collection was carried out using a combination of observation, interviews, and documentation techniques. Observation enabled the researcher to immerse in the community environment, gaining firsthand understanding of cultural practices. Interviews with local participants provided in-depth qualitative data, while documentary evidence helped supplement and contextualize the findings. After the data is collected, the next step is data analysis which is carried out by data reduction, data presentation, as well as drawing conclusions and verification.⁴³

D. Results and Discussion

The *Mappere* tradition is an annual community celebration held in Lompu Village, Cina District, Bone Regency, South Sulawesi Province. This tradition serves as a ritual expression of gratitude to the Creator for the community's harvest. The term *Pere* refers to a giant swing constructed collectively by the villagers, while *Ma* refers to the individual performing an action. Thus, *Mappere* can be interpreted as the act of swinging. Although a swing might generally be considered a simple object, in this context, it is a significant and symbolic giant swing that holds deep cultural importance for the community.

⁴⁰ Jalaluddin Rahmat, *Metode Penelitian Kualitatif*, I (Jakarta: Raja Grafindo Persada, 2000).

⁴¹ Rahmat.

⁴² Nina Nurdiani, "Teknik Sampling Snowball Dalam Penelitian Lapangan," *ComTech: Computer, Mathematics and Engineering Applications* 5, no. 2 (2014): 1110, <https://doi.org/10.21512/comtech.v5i2.2427>.

⁴³ Matthew Miles, Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, *Zeitschrift Fur Personalforschung*, vol. 28, 2013.

*“Ko loki mappere, mappatettong pere’ ki dolo, yena dipake mappatettong pere yanaritu, aju kawu-kawu pa maluru, maringeng na mabessi. Parellu tokki awo untuk tahang ii ajue bere de nalewu. Parellu tokki palepping untuk pasisioi awo na ajue, na dipake maggetteng pole paddere e tulu si dipake tarik tambang. Selanjutna papeng, dipakei langgai aju kawu-kawu di lalenna kalebbong ee bere na lewu metu ko maddere ni tae”*⁴⁴

"If you want to play *Mappere*, the swing must first be erected. To do this, we use *kawu-kawu* wood that is straight, strong, and sturdy. A main pole is needed as a support to ensure that the structure does not collapse. Additionally, a crossbeam is required to connect the main pole and the support wood to make it stronger. This swing will then be used by gripping the rope tightly and swinging together, similar to a tug-of-war game. Furthermore, for safety, the *kawu-kawu* wood must be placed inside the hole to ensure stability and prevent it from toppling over during use."

This interview sheds light on the essential components involved in the execution of the *Mappere* tradition:

1. Tree trunks: These are sourced from kapok trees, chosen for their manageable weight. The trunks serve as the main poles for the swing, typically about 30 meters in length, with the distance between the two poles being approximately five meters.
2. Bamboo supports: Bamboo sticks are used to reinforce the swing poles and serve as the horizontal bars from which the swing ropes are tied.
3. Swing ropes: These are made from dried lontar palm fronds, which are processed and woven into strong ropes. Known as *palepping* in the Bugis language, these ropes are commonly used for transporting goods.
4. Swing seats: These are wooden boards crafted by the community, providing the seat for individuals partaking in the swing ritual.

Together, these materials and collective efforts come together to create the *Mappere* swing, which plays a central role in this cultural expression of gratitude and community solidarity.

The *Mappere* tradition, as a custom deeply rooted in the cultural heritage of the people in Lompu Village, Cina District, Bone Regency, is an enduring legacy passed down from generation to generation. This tradition continues to be practiced to this day, despite the rapid advancement of technology, which has led to the development of modern and sophisticated tools that influence nearly all aspects of human life. As new, more innovative objects and activities emerge, some traditional practices are gradually fading or being abandoned, as they are often seen as outdated or less engaging compared to contemporary alternatives.

⁴⁴ Mahmudin, Interview with Lompu Village Community Leaders, (November 17, 2021).

However, the *Mappere* tradition stands as a significant cultural and traditional heritage in Bone Regency, particularly in Lompu Village, Cina District. It is rich in communal values that shape social life. The author is motivated to explore the *Mappere* tradition because it remains actively preserved in the community, and this preservation is a testament to the resilience of traditional practices in the face of modernity.

The preservation of the *Mappere* tradition within the Lompu Village community necessitates effective communication between community members, the village government, and *Sanro* (shamans). These groups must collaborate in order to achieve the goals of the tradition, ensuring its continuity. The author aims to examine how group communication facilitates the preservation of *Mappere*, focusing on the forms, characteristics, and dynamics of group communication, and applying psychodynamic theory of group function to understand its role in the community.

The application of group communication in maintaining the *Mappere* tradition is complex and multifaceted. Effective communication within the group involves a range of forms and characteristics, particularly as the tradition has been deeply ingrained in the community's cultural practices since childhood. While the introduction of technology has influenced many aspects of modern village life, the core values of unity and mutual cooperation.⁴⁵

1. Characteristics of Group Communication in Preserving the *Mappere* Tradition in Lompu Village, Cina District, Bone Regency

The characteristics of communication within a group are primarily determined by two factors: roles and norms. Both are essential components in the process of group communication, as they facilitate the achievement of common goals. Norms are agreements or guidelines that govern individual behavior in relation to others within the group.⁴⁶ These norms function as "laws" or "rules," serving as standards for determining appropriate and inappropriate behavior in group settings.

Norms can be categorized into three types: social norms, task norms, and procedural norms. Social norms regulate the interpersonal relationships between individuals in a group, ensuring appropriate conduct within the group context. Task norms focus on the specific duties and responsibilities that must be fulfilled by members to achieve the group's objectives. Procedural norms outline the processes and methods by which the group operates, such as decision-making procedures, which may involve deliberation, majority voting, or negotiation and discussion to reach a

⁴⁵ Presti Swastini, "Strategi Komunikasi Masyarakat Sade Dalam Melestarikan Budaya Rumah Adat Di Era Globalisasi Dan MOdernisasi," 2021, 63–64.

⁴⁶ Bungin, *Burhan Bungin, Sosiologi Komunikasi: Teori, Paradigma, Dan Diskursus Teknologi Komunikasi Di Masyarakat*.

consensus.⁴⁷

a. Social Norms

Social norms pertain to the relationships that exist between group members, which can take the form of camaraderie, kinship, or solidarity among individuals within the group. In the context of the implementation and preservation of the *Mappere* tradition by the community groups in Lompu Village, social norms play a significant role. This was articulated by Mahmudin, one of the community leaders in Lompu Village, during a conversation at his residence in Lompu Village, Cina District. He stated:

*“Mappere dijamai saba’ asseddi-seddingenna masyarakat e, masagenai yarega macipi i panen e, ko narapi wettunna dijama si yero diaseng mappere”.*⁴⁸

“Mappere is carried out collectively by the community as an expression of gratitude for the harvest. When the time comes, this tradition will be performed and is known as Mappere.”

From this statement, it can be inferred that in both difficult and joyous situations, uniting and working together (masseddi) enables the community to overcome challenges and successfully carry out the tradition. Similarly, Ika Safitri, another member of the community, shared her perspective on the *Mappere* tradition, specifically the ritual of the "pere" (the women who participate in the swinging aspect of the *Mappere* tradition). She explained:

*“Iyye, kalo mappere taue makumpulu-kumpulu ki dui cening-cening ati biasana nala riawa ta lima pulo sebbu (Rp. 50.000) ceddi keluarga, tiwi tokki were yarega were pulu lo dipakei mebbu sokko ta dua litere lima litere cening-cening ati. Pak Desa yarega masyarakat e makumpulu-kumpulu toh melli sapi, biasa pak desa tujui ceddi sapi.”*⁴⁹

“Yes, during mappere, people usually gather and contribute voluntarily, typically around fifty thousand rupiahs (Rp. 50,000) per family. Additionally, some donate rice, ranging from two to five liters, depending on their generosity. The village head and the community also gather to buy a cow, and usually, the village head decides on one cow”.

From the interview, it is evident that the social norms within the Lompu Village community reflect values of unity, cooperation, and mutual aid, which are central to the implementation and preservation of the *Mappere* tradition. These values bind the community together and ensure that the tradition continues to thrive.

⁴⁷ Sendjaja, *Teori Komunikasi.*, (Jakarta: UT, 1993).

⁴⁸ Mahmudin, Wawancara dengan Tokoh Masyarakat Desa Lompu, Desa Lompu Kecamatan Cina, pada 17 November 2021.

⁴⁹ Ika Safitri, interview with *Pappere*, (November 17, 2022).

b. Procedural Norms

Procedural norms are concerned with how groups function and make decisions. In the case of the Lompu Village community, these norms relate to how communication is managed in the implementation and preservation of the *Mappere* tradition, specifically concerning the timing of the event and the division of tasks among community members. Aris, a resident of Lompu Village, explained the process as follows:

*"Sebelum mappere ki diolli maneng ni dolo tokoh-tokoh masyarakat, engka manengni kero pak desa, sanro na, pak Dusun, diolli to perwakilan ceddi keluarga untuk bicarakangi tanra esso na yarega agi matu dijama na persiapanna, dibicirakang manengni di pertemuange ro, na ko purani pertemuang engkana tanra esso na, biasana maccurita maneng ni tue di pasae yarega ko makkumpulu-kumpulu i pada sidekke bolana, lettuna lele cerita na naissengi ceddi kampong."*⁵⁰

"Before the *Mappere* tradition takes place, community leaders usually hold discussions first. The village head, the traditional healer (*sanro*), and the hamlet leader, along with representatives from each family, gather to talk about the planned date for the event. Once a tentative date has been set, further preparations begin. Another meeting is usually held to finalize the details. After the meeting, the elders often share stories with the younger generation in their homes, passing down knowledge about the tradition and village history."

From this interview, it is evident that the implementation and preservation of the *Mappere* tradition are communicated through informal channels, particularly word of mouth. The role of the community leaders, such as the *sanro*, is crucial in reminding the people of Lompu Village that the time for *Mappere* has arrived. Following this, communication with the village government ensures that the tradition is prepared and planned. After the formal meetings, the tradition is passed through the community via informal conversations, with the people joyfully preparing for and participating in the *Mappere* tradition.

c. Task Norms

Task norms pertain to the focus and attention on the work that must be carried out. In the case of the Lompu Village community, once the individuals are aware of their specific duties, they concentrate on fulfilling their tasks while continuing to support each other to ensure that their collective goal is achieved. The overarching goal for the community is to implement and preserve the *Mappere* tradition, which aligns with the characteristics of communication as a purposeful and intentional activity.⁵¹ Communication, in this context, is conducted consciously and deliberately

⁵⁰ Aris, interview with member of Lompu Village, (October 21, 2022).

⁵¹ Marhaeni Fajar, *Ilmu Komunikasi: Teori Dan Praktik*, I (Yogyakarta: Graha Ilmu, 2009).

in pursuit of a shared objective.

The community members of Lompu Village have clearly defined roles. During the preparation stage, the men are responsible for constructing the giant swing, or *mappatetiong pere'*, while the women are tasked with preparing and serving food for communal consumption. Normawati, a community member involved in the preparation and execution of the *Mappere* tradition, described the process:

*"Ko engkana di pattentu esso mappere, sebelumna mappatetiong pere' ki dolo, maddeppungenni urane sappa aju tappa di tiwi lokka di onrong mappere, makkunraina lokkai di bolana sanroe mannasu sibawa mebbu beppa untuk diappanrengang metu."*⁵²

"Before the day of *Mappere* is determined, the swing is first set up. The young men gather to find sturdy tree trunks and bring them to the *Mappere* site. Meanwhile, the women return home to prepare various dishes, such as sweet cakes and traditional foods, to be served to the participants."

The community and the government of Lompu Village collaborate to preserve the *Mappere* tradition as an ancestral heritage, while also using it as an opportunity to reunite and stay connected with family members who do not reside in Lompu Village, Cina District. The division of labor in the implementation and preservation of the *Mappere* tradition is based on individual capabilities, with men assigned the task of preparing the necessary utensils, and women responsible for cooking the communal meal to be shared later.

The communication between the community and the Lompu Village government can be considered successful, as their goal of implementing and preserving the *Mappere* tradition was achieved through their collective effort. This success reflects a key characteristic of communication: participation and cooperation among the involved parties. Effective communication occurs when all parties involved—whether two or more individuals—are engaged and share a common focus on the subject matter being communicated.⁵³

The second characteristic of group communication in the community of Lompu Village is role. The role of the *Mappere* tradition is to strengthen the relationships among the people of Lompu Village, fostering a sense of togetherness and familial bond. The preparation and execution of the *Mappere* tradition takes approximately one month. This extended period, during which community members meet frequently and engage in various activities together, inevitably cultivates a deeper sense of familial unity.

⁵² Normawati, interview with member of Lompu Village, (October 21, 2022).

⁵³ Marhaeni Fajar, *Ilmu Komunikasi: Teori Dan Praktik*, (Yogyakarta: Graha Ilmu, 2009).

Roles can be categorized into three types: active, participatory, and passive.⁵⁴

- 1) An active role involves tasks assigned to group members holding leadership positions, such as administrators, officials, and so on. In the case of the *Mappere* tradition, individuals like the *sanro* (shaman), the Head of Lompu Village, and community leaders play an active role in the implementation and preservation of this tradition, acting as pioneers in its continuation.
- 2) The participatory role of the Lompu Village community is to contribute and assist with all preparations necessary for the implementation and preservation of the *Mappere* tradition.
- 3) The passive role in the community reflects a level of indifference toward the implementation and preservation of the *Mappere* tradition.
- 4) The active and participatory roles of the Lompu Village community significantly impact the success of the *Mappere* tradition. This was emphasized in an interview with Aris, a resident of Lompu Village who assisted with the preparation and implementation of the tradition. He stated:

The active role and participatory role of the Lompu Village community is very influential in the successful implementation and preservation of *Mappere* tradition. This is based on an interview with Aris, one of the residents of Lompu Village who helped in the preparation and implementation of the *Mappere* tradition, he said:

*"Persiapanna loki mappere tammita biasa ta siuleng pi nappaiki mappettu pere, saba mappatetong pere ki biasana ta siminggu pa nappai wedding denreki, raddeppi ajue di kalebbong bere denalewu."*⁵⁵

"The preparation for *Mappere* usually begins with finding and setting up the swing. Typically, the swing is installed about a week before the event starts. The trees used as swing poles must be strong and sturdy to ensure safety."

The implementation of the *Mappere* tradition is divided into various roles: some men serve as *paddere*' (people who swing), while others engage with guests. Women play the role of *pappere*' (the person on the swing), while others prepare food, with the rest observing the *Mappere* event.

Mappere is an activity that cannot be carried out by an individual or a small group; it requires the active participation of many people in both its preparation and execution. The process demands considerable energy, as well as significant financial resources and time. For these reasons, preserving and implementing the *Mappere* tradition is not a simple task. However, due to the positive values embedded in its

⁵⁴ Bungin, *Sosiologi Komunikasi*.

⁵⁵ Aris, interview with member of Lompu Village, (October 21, 2022).

preparation and execution, it remains a tradition that must be preserved. These values foster close, harmonious relationships among the people of Lompu Village, Cina District, Bone Regency.

The preservation and implementation of the *Mappere* tradition are deeply intertwined with the norms and roles that characterize group communication. In terms of social norms, the tradition relies on cooperation and mutual assistance, a principle referred to in the Bugis language as *masseddi*. Without these characteristics, the tradition could not be carried out and might be lost due to the influence of time and technological advancement. Through the *Mappere* tradition, cooperation among community groups in Lompu Village is strengthened, and the sense of familial unity is enhanced.

Roles, as another key characteristic of group communication, are also evident in the preservation of the *Mappere* tradition. Men and women have distinct roles and responsibilities that complement one another in the execution of this tradition. For instance, men take on the role of *paddere* (the individuals who swing), while women fulfill the role of *pappere* (the individuals being swung). These roles form an integral part of the *Mappere* tradition's structure and are essential to its continued practice.

The characteristics of communication can be understood through the communication process, which is a purposeful effort aimed at achieving specific goals. Communication, in this context, fosters participation and cooperation among communicators and recipients. It involves the use of symbols to convey meaning and operates on a transactional basis, where information is exchanged between participants.⁵⁶ This aligns with the preservation of tradition, as effective communication is crucial in the preparation and implementation stages, ensuring the people of Lompu Village are in agreement.

The primary goal of communication within the Lompu Village community is to facilitate the implementation and preservation of the *Mappere* tradition. Achieving this goal requires collaboration, with active participation from all members of the community. Communication within the village, both verbal and non-verbal, is symbolic in nature and is designed to be understood by all, with the shared aim of ensuring the continuation of the *Mappere* tradition.

According to psychodynamic theory of group function, a work group is defined as a collective organized to perform tasks based on a set of rules, procedures, and administrative mechanisms designed to foster cooperation.⁵⁷ This concept is evident in the preservation of the *Mappere* tradition, as it is an activity that cannot be carried out by an individual or a small group alone but requires the involvement of many people in both preparation and execution. Thus, the community groups in Lompu

⁵⁶ Marhaeni Fajar, *Ilmu Komunikasi: Teori Dan Praktik*.

⁵⁷ Wirawan, *Psikologi Sosial: Psikologi Kelompok Dan Psikologi Terapan*.

Village can be viewed as a type of work group, with the specific task of implementing and preserving the *Mappere* tradition in Lompu Village, Cina District, Bone Regency.

Figure 3. *Mappere* Tradition



Sources: Private document

2. Forms of Group and Islamic Communication Values in Preserving the *Mappere* Tradition in Lompu Village, Cina District, Bone Regency

Village community groups, particularly in Lompu Village, Cina District, can be classified as primary groups. Primary groups are characterized by close, familiar, and intimate relationships, often formed within family, neighborhood, or among playmates. Communication within the Lompu Village community can be considered effective, as evidenced by the ongoing preservation and practice of the *Mappere* tradition.

*“Tradisi mappere dena diullei jamai rekko degaga assedding-seddingenna masyarakat, nasaba yapa najaji ko turungi tae, mappammulaki mappatettong pere’, mappere, lettu mattubbang pere denullei jaji ko ceddi yarega cedde tau, tegani parellu tokki makkumpulu-kumpulu dui untuk diellirang sapi na perlengkapanna lainge.”*⁵⁸

"The *Mappere* tradition is carried out together with the community, as it has always been, because it involves everyone from the start, including making the giant swing, swinging, and then swinging together, which involves the

⁵⁸ Aris, interview with member of Lompu Village, (October 21, 2022).

community in cooperation, gathering together to prepare the cattle and other necessary equipment."

From the interview above, it is clear that the communication process within the Lompu Village community, in relation to the *Mappere* tradition, is evident in both the preparation and implementation stages. This is reflected in the strong cohesiveness and cooperation among the people of Lompu Village, who work together to ensure the successful execution and preservation of the *Mappere* tradition.

The *Mappere* tradition captivates the audience, leaving them in awe and causing their hearts to race. It also evokes expressions of concern, especially when women are alternately swayed. Several strong men are tasked with pulling the swing rope tightly. *Mappere*, which is a communal celebration, is a challenging event requiring courage to swing as high as possible, reaching an angle of 180 degrees. This was stated by Ika Safitri, one of the women often involved in the tradition, who explained:

*"Maseleng ki kalo dipere' ki tapi magello to disedding. Jadi kalo engkasi acara mappere menresiki dipere'."*⁵⁹

"We enjoy being swung, but it is scary when pushed too high. So, if there is a *mappere* event, we must be brave to be swung."

During the *Mappere* tradition, the village girls wear 'baju bodo' (a traditional Bugis Makassar dress), and it is these young women who will be swung. Meanwhile, the housewives prepare food to be served to the guests who come to witness the tradition. The *Mappere* tradition follows rules established by ancestors, with women as the participants who are to be swung. On the other hand, men are required to pull or swing the ropes. Before the event begins, a prayer is recited by the designated spiritual leader, known as 'sanro.' Once the prayer is complete, the *sanro* initiates the swing with one pull, which is then continued by the youth and other community members who are entrusted with the task."

*"Sebelum dipammulai mappere ki, sanroe dolo getteng tulu na untuk penrei pappere e, purani ro nappani burane yarega masyaraka mittei tulu nappa penrei pere na maddillo. Sembarang wedding menre mappere yang penting materu mui."*⁶⁰

"Before starting *mappere*, one must have strong determination to get on the swing. Usually, those who already have the courage will go first, while those who are still hesitant will wait for their turn. It doesn't matter who goes on the *mappere* first, as long as everyone gets to participate."

The community, typically in groups of two to six people, take turns pulling the swing (pere') alternately. As the swing begins, the audience becomes tense, eagerly

⁵⁹ Ika Safitri, interview with *pappere'*, (September 7, 2022).

⁶⁰ Sanuddin, interview with *Sanro* of *Mappere* tradition, (September 23, 2022).

watching as the person on the swing rises higher and higher. Participants in the *Mappere* tradition are mostly from Lompu Village, although newcomers are also given the opportunity to experience the thrill of the giant swing. However, this activity requires significant courage and the absence of any traumatic fear of heights. Before *Mappere* begins, the *Sanro* inspects the swing and invites the participants to climb onto the giant swing. Afterward, the traditional leader pulls the swing once as a signal for the rope bearers to begin the *Mappere* process. The swing will then continue to be pulled as quickly as possible, increasing the height of the swing.

Forms of communication that exist between the people of Lompu Village, Cina District, Bone Regency in implementing and preserving *Mappere* tradition are verbal and non-verbal. Verbal communication is the exchange of information packaged in the form of words and sentence structure. Non-verbal communication is carried out by displaying certain symbols, gestures, facial expressions, colors, and so on.⁶¹ This is because every procession carries out *Mappere* tradition there are many positive messages/meanings in living a social life. The attitude of mutual cooperation and cooperation that is so prominent in the implementation of this tradition makes it necessary to preserve it so that the moral value is not lost.

Figure 4. Community Cooperation in the *Mappere*⁶²



Sources: Private document

Bion's psychodynamic theory of group function addresses group mentality, particularly the role of the group's superego, which reflects the collective agreement

⁶¹ Effendy, *Dinamika Komunikasi*.

⁶² Sanuddin, interview with *Sanro* of *Mappere* tradition, (September 23, 2022).

and will of its members.⁶³ This is relevant to the people of Lompu Village, who collectively agree and strongly desire to collaborate in preserving the *Mappere* tradition. This agreement stems from *Mappere* tradition being a heritage passed down through generations.

The *Mappere* tradition exemplifies descriptive (describing) group communication, which Fisher identifies as progressing through four stages: orientation, conflict, emergence, and confirmation.⁶⁴ This pattern is evident in Lompu Village, where the community first recognizes the importance of preserving the *Mappere* tradition. Initially, this recognition was not universal among the villagers, prompting discussions and decisions to continue implementing and preserving the *Mappere* tradition.

Furthermore, as discussed in a previous sub-chapter, Islamic communication values play a significant role in the planning and execution of the *Mappere* tradition. This includes deliberation to achieve consensus by discussing traditions handed down through generations. Deliberation is essential for planning *Mappere* tradition and for maintaining its preservation through cooperative efforts across different social strata. However, deliberations that involve various societal levels within the group can be challenging, as they may lead to misunderstandings and disagreements among members. Therefore, the successful execution of the *Mappere* tradition, which occurs annually, is inseparable from deliberations that emphasize the customs, ethics, and life values (pangngaderreng/pangngadakkang) of Bugis society. This is done by respecting and respecting anyone's opinion in voicing their aspirations in line with QS. al-Nahl: 125 as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

"Invite [people] to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided."⁶⁵

The term *حكمة* (Hikmah) refers to the most essential form of both knowledge and action. It denotes knowledge or action that is free from error or flaw. Wisdom is further defined as something that, when applied or observed, yields significant benefits and convenience, while preventing greater harm or difficulties. This

⁶³ Wirawan, *Psikologi Sosial: Psikologi Kelompok Dan Psikologi Terapan*.

⁶⁴ Rahmat, *Psikologi Komunikasi*.

⁶⁵ Kementerian Agama RI, *Kementerian Agama RI*, 2017.

interpretation is rooted in the word *hakamah*, which signifies control, as control serves to direct an animal or vehicle away from undesirable paths or chaotic behavior. The ability to choose the most appropriate action reflects wisdom. In cases where one must choose between two unfavorable options, selecting the least harmful course of action is also considered wisdom. The individual who exercises this judgment is regarded as wise or a judge. Thahir Ibn 'Assyria emphasizes that wisdom encompasses a collection of knowledge or sayings that contribute to the continuous improvement of human conditions and beliefs. In a similar vein, ar-Raghib al-Asfahani, as quoted by Tabatha'i, succinctly defines wisdom as the pursuit of truth grounded in knowledge and reason. According to Tabatha'i, wisdom is an argument that produces undeniable truth, free from weakness or ambiguity.⁶⁶

The successful execution of the *Mappere* tradition in Lompu Village, Cina District, Bone Regency, aligns with the community's behavior in preparing and carrying out this cultural practice. The success of this tradition is closely tied to cooperation and mutual support, which are characterized by the use of kind words, politeness, a gentle demeanor, and respect for others.

Rituals, traditions, and beliefs inherently contain values that serve to bind communities together, ensuring the continuity of cultural practices across generations. In traditional rituals, sacred customs often hold significant meaning for the community, fulfilling a social function by reinforcing solidarity among members⁶⁷ These rituals are conducted with seriousness, reflecting the culture the community upholds. Despite the transformative influence of the digital era on people's thinking and behaviors, the advancements in technology have not diminished the importance of cultural traditions passed down from previous generations.⁶⁸ While digital tools have impacted daily life, they have not replaced the cultural practices and beliefs that remain integral to the community's identity.

E. Conclusion

The communication characteristics of Lompu Village community groups consist of two, namely norms and roles. Norms are divided into three, namely social norms, procedural norms and task norms. Social norms discuss relationships between group members, procedural norms discuss how work works, while task norms discuss the distribution of tasks within the group. Roles in the Lompu Village community are divided into three, namely active roles, participatory roles and passive roles. The form of community group communication in Lompu Village, Cina District, is a form of

⁶⁶ M. Quraish Shihab, *Tafsīr Al-Mishbah (Pesan, Kesan Dan Keserasian Al-Qur'ān)* (Jakarta: Lentera Hati, 2011).

⁶⁷ Erwin Hafid et al., "Vol. 22 No. 2 (2022)" 22, no. 2 (n.d.).

⁶⁸ Quadratullah, "Strategi Dakwah Sebagai Solusi Terhadap Problematika Masyarakat Hedonisme," *At Tabsyir Jurnal Komunikasi Penyiaran Islam* 7, no. 2 (2020): 210–22.

descriptive (describing) group communication, namely in the form of task groups that have to go through four stages, namely orientation, conflict, emergence and confirmation. This happens in the Lompu Village community, namely first finding out and realizing how important *Mappere* tradition to be preserved, but it was not immediately accepted by the people of Lompu Village, but instead there was deliberation and a determination to continue implementing and preserving the tradition/foldersin Lompu Village.

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Example in footnotes:

¹Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

⁴Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

¹Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

¹Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

¹Muḥammad al-Ṭāhir b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

¹Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1999), h. 77.

6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, et al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam [http://www.shahrour.org/25 Februari 2010/diakses 5 Juni 2010](http://www.shahrour.org/25%20Februari%202010/diakses%205%20Juni%202010).

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar*”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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