



Inclusivity in Preserving the Mappogau Sihanua Tradition in the Karampuang Indigenous People from a Cultural Determinism Perspective

Andi Nurannisa¹, Andi Muhammad Irfan Taufan Asfar^{1*}, Andi Muhamad Iqbal Akbar Asfar², Muhammad Safar³, Andi Nurhidayah Abidin³, Ayu Handira¹

¹Mathematics Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Bone, Indonesia

²Chemical Engineering, Politeknik Negeri Ujung Pandang, Indonesia

³Indonesian Language Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Bone, Indonesia

*Correspondence to: tauvanlewis00@gmail.com

Abstract: The Karampuang Indigenous People are still actively carrying out rituals to worship the spirits of their ancestors as a form of thanksgiving and a wish for a better life. However, for some of the Karampuang Indigenous people, this ritual is only a form of gratitude and respect for traditional leaders. This research aims to explore and reveal how the Mappogau Sihanua ritual influences and shapes religious, social, and cultural values in Karampuang Indigenous peoples. This research was conducted using a qualitative descriptive method with the subject, namely the people in the location of the Karampuang Traditional Village, Tompobulu Village, Bulupoddo District, Sinjai Regency. Through the stages of analysis, including data reduction, data presentation, and data verification in the form of observation, interviews, and documentation, the findings reveal several efforts that can be made to preserve Karampuang Indigenous culture. This study shows that the ritual tradition of Mappogau Sihanua needs to be preserved by increasing inclusivity so that it can be accepted by the wider community, including people who do not understand myths that are considered sacred. The acknowledgment of various cultural identities in society is made possible by inclusivity. Within the Karampuang traditional community, maintaining the Mappogau Sihanua custom can symbolize acknowledging the plurality of cultures.

Keywords: inclusivity, mappogau sihanua, karampuang custom, cultural determinism

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INTRODUCTION

Karampuang Traditional Village is a traditional settlement of the Bugis tribe community located in Tompobulu Village, which is the largest area of Bulupoddo District, Sinjai Regency, South Sulawesi (Meldawati & Lottong, 2016). Karampuang Traditional Village is a settlement known for its profound cultural richness, so it has become a beacon of inspiration for inclusive steps in preserving cultural heritage in the community. The history of the Karampuang Traditional Village in an old manuscript of *lontaraq* leaves owned by custom stakeholders begins with an unknown figure on the top of a hill named Batu Lappa; later, this figure is named *To Manurung*. The figure of *To Manurung* aroused the admiration of all the people of the Karampuang Traditional Village who saw him, giving the people goosebumps and feeling *karampulue* (the hairs on the back of the neck were standing on end). The word *karampulue* was finally used as the name of the village. Along with the changing times, *karampulue* turned into Karampuang because this village was often used as a haven for the kings or nobles of Makassar and Gowa, who were called *Karaeng*, and the nobles of Bone, who were called *Puang* (Juniati et al., 2023; Saudi & Saudi, 2023; Syahabuddin et al., 2019).

In the increasingly advanced era of modernization, the challenge of maintaining uniqueness and cultural identity has encouraged this community to adopt the value of inclusivity as the leading guide for society. These steps encourage the local community and set an example to the world of the importance of respect and inclusion of diversity. Inclusivity is a term used to recognize that each individual has a role and voice in cultural inheritance (Jamatia, 2023; Saumantri, 2023; Nayasi et al., 2022). Karampuang Traditional Village has chosen to go down this path by providing opportunities and places for all elements of society, regardless of background, age, or social class. Karampuang is one of the indigenous communities known to maintain its traditions and cultural values (Syarif, 2017). Traditions and cultural values still maintained today are a form of remembrance of ancestors as part of a series of lives. Until now, the Karampuang Indigenous People are still actively performing various rituals as a form of offering to ancestral spirits, as an expression of gratitude, and as a request for a better life in the future (Mustamin et al., 2023). A ritual is an action that forms part of a sign system that conveys information. Ritual activities create a sense of community and group identity that is reinforced repeatedly

through the repetition of ritual practices (Laya, 2023; Samatan & Putra, 2023). This ritual is believed to have sacred power, which underlies the community's obligation to carry it out. In the context of cultural preservation, everyone has a shared responsibility to maintain, respect, and share the traditions passed down from their ancestors from generation to generation. One of the traditions that still exists in the Karampuang Indigenous community and is carried out every year is the Mappogau Sihanua ritual.

The community carries out the Mappogau Sihanua ritual to prevent natural disasters from occurring in the Karampuang Traditional Village area. The implementation of this ritual begins when the harvest season has arrived or before the planting season, so its activities are interpreted as a form of gratitude to God for the gifts he has given (Mustamin, 2023). The Mappogau Sihanua Ritual was attended by various groups, from the Karampuang Indigenous people who lived in the hamlet and those who came from overseas. However, the Mappogau Sihanua ritual is not only a thanksgiving activity but also a form of respect for the ancestral spirits who are believed to have provided prosperity for the Karampuang Traditional Village (Umar, 2017; Syarif et al., 2023). Apart from expressing gratitude, the Mappogau Sihanua ritual also serves as a social control within the Karampuang indigenous people. This ritual regulates orderly behaviour patterns, social interaction, and religious behaviour in society and has strong emotional strength. This statement follows the theory of determinism by Hallström (2022), which states that all events occur as a result of several imperatives so that they become inevitable.

The Mappogau Sihanua ritual has a significant cultural determinism role in the Karampuang Indigenous people, where belief in sacred values is still very high. In this context, cultural determinism refers to the view that aspects of culture, traditions, and rituals can play a dominant role in shaping people's identities and mindsets. However, it should be emphasized that for some of the Karampuang Indigenous people, implementing the Mappogau Sihanua ritual is only seen as a form of expression of gratitude and respect for traditional leaders without considering the animistic beliefs contained therein. Research conducted by Lismawati and Mustafa (2021) presents that the head of Tompobulu Village only accompanies the district head during traditional events without fully understanding the meaning of the Karampuang tradition. This shows the importance of research in understanding and hacking the sacred values contained in the Mappogau Sihanua ritual of the Karampuang Indigenous people as a form of inclusivity in cultural preservation.

Inclusivity in preserving the culture of the Karampuang Traditional Village community is more than just inviting everyone to participate. More than that, the form of implementation is a recognition of each individual's diverse and unique contributions. By implementing the Mappogau Sihanua ritual for the people of Karampuang Traditional Village, the community can see the harmonious cooperation between the traditional guardians, local artists, youth, and the younger generation. This collaboration creates a cultural narrative that is alive and constantly changing while remaining rooted in strong cultural roots. However, the journey towards cultural preservation inclusiveness in the era of modernization can be challenging. Therefore, every Karampuang Traditional Village community needs to continue to listen to and understand the needs of the various parties involved. It takes hard work to create a safe, open space where all perspectives are valued and heard. This process helps to strengthen the intergenerational linkages and ensure that cultural heritage can be passed on from one generation to the next with the necessary adjustments. Referring to the description of the background above, the main objective of conducting this research is to explore and reveal how the Mappogau Sihanua ritual influences and shapes religious, social, and cultural values in the Karampuang Indigenous people. Through the perspective of inclusivity, this research can identify challenges in preserving traditions and investigate the Mappogau Sihanua ritual as an essential factor influencing behaviour, beliefs, and social interaction in the Karampuang Indigenous people. Therefore, research on inclusivity in preserving the Mappogau Sihanua tradition in the Karampuang Indigenous people is necessary from a cultural determinism perspective.

METHODS

The type of research used was qualitative research, according to Creswell (2016). This study aims to describe phenomena/events, social activities, attitudes, beliefs, and individual and group perceptions or thoughts. This qualitative research examined the values of the Mappogau Sihanua ritual in the Karampuang Traditional Village community from a cultural determinism perspective using a case study, ecological, and sociocultural approach. This research was conducted for four years in Tompobulu Village, Bulupoddo District, Sinjai Regency, with informants, namely Bugis community groups who live in the Karampuang Traditional Village (including traditional stakeholders, village officials, and local communities). The sources of data used in this study were primary and secondary data. Primary data was obtained through observation and in-depth interviews with traditional leaders and the Bugis community living in the Karampuang traditional village. Meanwhile, secondary data was collected through tracking textual documents, such as local texts, historical records, news articles, and scientific journals. Data collection techniques used include observation, interviews, and documentation. The data analysis techniques in qualitative research focus on deep understanding and

interpretation of the data collected. In general, to describe existing phenomena, the data in the study first went through several stages of analysis; visually, it can be seen in [Figure 1](#).

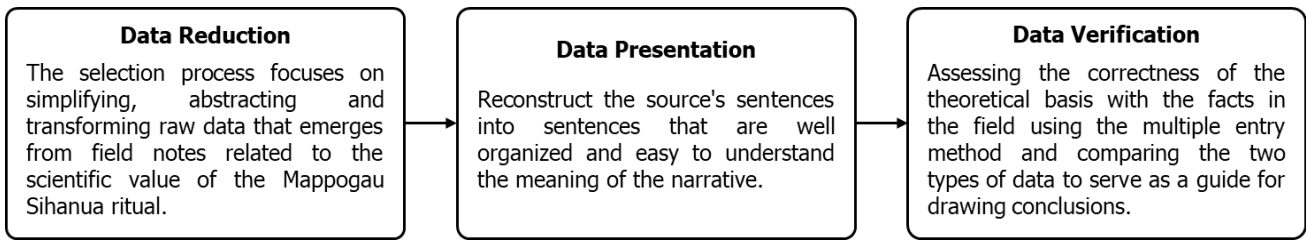


Figure 1. Data Analysis Stage

[Figure 1](#) visualizes the stages that researchers use in data analysis, consisting of three main stages: data reduction, data presentation, and data verification. Data reduction was done through the selection process, focusing on simplifying, abstracting, and transforming raw data from field notes related to the scientific value of the Mappogau Sihanua ritual. Data presentation is the reconstruction of the source's sentences into sentences that are well organized and make it easy to understand the meaning of the narrative. After presenting the data, the data obtained was then verified to draw conclusions. In data verification, assessing the correctness of the theoretical basis with the facts in the fields used multiple entry methods and compared the two data types to serve as a guide for concluding.

RESULT AND DISCUSSION

The Mappogau Sihanua Ritual is one of the essential traditional rituals in the culture of the Karampuang Indigenous people. This ritual is usually carried out every year as a form of celebration and an expression of gratitude for the success of an agricultural or plantation harvest. In the Mappogau Sihanua ritual, the Karampuang Indigenous people hold a lively village party. This event is a moment to gather all members of indigenous peoples from various generations, both young and old. Community members jointly participate in various activities, including religious processions, traditional dances, traditional music, and the presentation of various regional specialties ([Eril & Wahid, 2020](#); [Sulaeman et al., 2023](#)). One of the main focuses of this ritual is offerings to the spirits of the ancestors. The Karampuang Indigenous People believe that the spirits of their ancestors play an essential role in providing prosperity and good luck to the Karampuang Traditional Village. Therefore, the community provides offerings as a sign of respect and thanks to the ancestral spirits. The Mappogau Sihanua ritual is a ceremonial event with profound social and cultural meanings. This ritual is considered a tool of social control to regulate behaviour and social interaction in the indigenous Karampuang community. The presence of this ritual helps strengthen a sense of cultural identity and preserve ancestral traditions within the community ([Lismawati & Mustafa, 2021](#); [Subawa et al., 2019](#)).

The spread of the Mappogau Sihanua ritual tradition has become broader recently. Based on the observations and interviews conducted with informants in Tompobulu Village, Bulupoddo District, Sinjai Regency, some information is obtained about the factors that encouraged the spread of the Mappogau Sihanua tradition. The first factor includes increasing public awareness regarding the importance of cultural preservation. People who live in the Karampuang Traditional Village area are increasingly aware that culture is a nation's wealth that must be preserved. This aligns with the facts in the field, where the Mappogau Sihanua ritual is a tradition carried out every year when the harvest season has arrived or before the planting season. This tradition has been carried on from generation to generation, becoming a cultural determinism for society.



Figure 2. Implementation of the Mappogau Sihanua Ritual

Cultural determinism is a theory that focuses on the influence of culture and the social environment on the behaviour, beliefs, and mindsets of individuals or groups of people. This theory states that a society's cultural aspects, norms, values, and traditions dominate individual behaviour and outlook on life. In other words, culture and social environment determine most of the choices and actions taken by individuals or groups (Opurum & Dibia, 2022; García-Sánchez & García-Sánchez, 2020). This theory asserts that the surrounding cultural environment strongly influences human thought patterns and behaviour, and sometimes, individuals or groups of people are seen as products of their culture. However, cultural determinism also realizes that interactions between individuals and culture are complex, and there is room for cultural variations and adaptations (Hidayana & Swaradesy, 2021; Xu & Liu, 2022). The Mappogau Sihanua Ritual, from the perspective of cultural determinism, is a must because of the community's fear of the disaster that befalls, and this belief has been believed from generation to generation. One informant from the local community who has lived in the Karampuang Traditional Village for eight years said that:

"This ritual has become an obligation for all Karampuang Indigenous people who have their own rules. If one of the people in the area does not follow the ritual procession, they will be subject to sanctions, namely expulsion or revocation of customary rights for several generations. In addition, people who do not carry out rituals are considered to have insulted the spirits of their ancestors who have provided prosperity, where this will have an impact on environmental conditions (will be affected by drought or disease for which there is no cure) throughout the Karampuang Traditional Village area".

Seeing that people for generations believed in the impact of the non-implementation of this ritual, the Mappogau Sihanua ritual has become a necessity that continues to be preserved from year to year. The second factor driving the spread of the Mappogau Sihanua ritual tradition is advances in information and communication technology. Advances in information and communication technology have encouraged the spread of the Mappogau Sihanua ritual tradition by making it easier for people to learn about it. Information and communication technology advances have opened public access to information from various sources. The public can easily access information about the Mappogau Sihanua tradition through the mass media, social media, and the internet. Information about the scattered Mappogau Sihanua tradition can attract people's interest in learning more about this tradition. The public can view photos and videos about the implementation of the Mappogau Sihanua tradition and read articles or blogs about this tradition. Widely available information can help the community understand the meaning and values of the Mappogau Sihanua tradition. One of the informants said:

"The implementation of the Mappogau Sihanua ritual has unique stages. The people who take part in the activity always perpetuate each stage and are often published on social media. This has resulted in many people from outside the area or overseas who are curious and interested in seeing the implementation firsthand."

The spread of the Mappogau Sihanua ritual tradition through advances in information and communication technology is a positive thing. This can help increase public awareness of the importance of cultural preservation. Community participation from various backgrounds in implementing the Mappogau Sihanua ritual is one of the factors that encourages inclusivity in preserving this tradition. This participation shows that people from all walks of life have accepted the Mappogau Sihanua tradition. Several factors encourage community participation from various backgrounds in implementing the Mappogau Sihanua ritual, including the broader spread of traditions and government policies that support cultural preservation. The Sinjai Regency Government has issued various policies to support cultural preservation, including the Mappogau Sihanua tradition. The existence of this ritual gives it momentum that continues to be remembered through the Karampuang Park at the district centre. Community participation from various backgrounds in conducting the Mappogau Sihanua ritual provides many benefits, namely increasing public awareness of the importance of the Mappogau Sihanua tradition, enriching Indonesian cultural treasures, and increasing tourist attractiveness in South Sulawesi.

The Head of Tompobulu Village, Bulupoddo District, Sinjai Regency, said that the Mappogau Sihanua tradition has become an icon for the Karampuang Indigenous people throughout the Sinjai Regency. Its implementation continues year after year and is growing in terms of participation. *"Hundreds of people from various backgrounds attended the implementation of the Mappogau Sihanua ritual in 2022. This ritual does not have specific rules for anyone who wants to participate so that all groups can participate, both men and women, the Karampuang Indigenous community and from various regions, and can be followed by children to the elderly, provided that this participation does not interfere with the implementation of the tradition and does not damage any implementation attributes that exist in the Karampuang Traditional Village"*, said a local community in the

Karampuang Traditional Area. The traditional party or the Mappogau Sihanua ritual is an annual traditional party carried out by the Karampuang indigenous people. It takes place for one week in late November or early October. Mappogau Sihanua is a form of expression of the community's gratitude for the abundance of harvests they have obtained. *Mappogau* means party, and *Sihanua* means one village. If the words *Mappogau* and *Sihanua* are combined, it means a one-village party involving the entire Karampuang Indigenous community (Juniati et al., 2023; Mustamin et al., 2023).

Implementing the Mappogau Sihanua ritual has transformed the year-to-year view of cultural determinism. The people who live in the area have made a tradition as part of their lives, where the implementation is a form of gratitude for the yields they got. Apart from the views of other people who regard this tradition as a form of animistic belief, implementing the Mappogau Sihanua ritual unconsciously owns its meaning and symbolic meaning from an Islamic perspective. Implementing the Mappogau Sihanua ritual begins with the preparatory stage, in the sense that everything that is done needs to start with intention. This preparation was carried out at the Karampuang Traditional House at the top of the Karampuang forest. Architecturally, the Karampuang Traditional House has the same shape as the traditional house. However, this building has a profound meaning for the Islamic community. The Karampuang Traditional House was built with 30 pillars to guide life based on the Bible, namely the Koran, which consists of 30 verses. The pillars are installed longitudinally from east to west, with one row consisting of six rods backward, meaning the six pillars of faith. Furthermore, five squares of *banjar* are formed, interpreted as Islam's five pillars.



Figure 3. Components of the Karampuang Traditional House

Meanwhile, the stages of carrying out the Mappogau Sihanua ritual also have their human values. This stage consists of the *mabbahang*, *mappaota*, *mabbaja-steel*, and *menre' ri fur* stages. The following are the stages of carrying out the Mappogau Sihanua ritual, which are still being maintained along with the development of the modernization era (Darnayanti et al., 2022). *Mabbahang* or customary deliberations involving all components of society. The essence of this *mabbahang* activity is *mattanra esso* or determining good days. *Mabbahang* is carried out when all community harvesting activities have been completed. After the agreement on the day of the party is determined, the mothers prepare the glutinous rice, pounded manually (with good treatment according to the teachings of their ancestors, which are understood; this activity is called *mallampu*).

Mappaota or asking for a blessing to hold a traditional party. In carrying out the process, all traditional stakeholders are assisted by the community visiting places considered sacred by them by bringing plates and a small basket containing betel nuts. Apart from asking for blessings, *mappaota* has another value: remembering the ancestors who are believed to be the landgivers of fertile agricultural land and a decent life. The plates have six betel leaves, symbolizing that the Karampuang Indigenous people know six kinds of human burials, namely, *mallajang* or floating, *digattung* or hanging, then *diwae* or washed away, tunued or burned, *dibalaburu'* or piled up, and *masseddi-seddi* or one -One. These six kinds of parts are the basis for implementing the Mappogau Sihanua ritual.

Mabbaja-baja, or cleaning, has become an obligation for members of the Karampuang Indigenous community to clean up a village, be it the yard, public places, or around the traditional house. This is done so that the Mappogau Sihanua party is not just a ritual but also shows that all Karampuang Indigenous areas are clean and neatly arranged. *Menre' ri bulu*, or the procession up the mountain, is the highlight of Mappogau Sihanua. *Menre' ri fur* is carried out intermittently after three days of *mabbaja-steel* implementation. The *menre' ri fur* event begins with the preparation of all the tools and equipment needed, including the food that will be eaten by the guests attending. While the others were preparing, Sanro,, the customary leader, and his assistants held the *mattuli* ritual. The *mattuli* procession is carried out with the accompaniment of the *Sanro* drums, *gamuru*, *jong-jong*, and several other accompaniment tools.

In addition to the accompaniments mentioned above, a *mappaddekko* event or pounding the mortar with an elegant-sounding rhythm is also performed. This *Mappaddekko* conveys information that the peak event of Mappogau Sihanua will begin, namely *menre' ri' bulu*. When the food ingredients that have been processed and prepared since the night are ready, the food is paraded up the mountain to a place on the top of the

mountain known as *Embae*, where there is a circular stone bracelet. At that place, the central ritual procession of the Mappogau Sihanua party was carried out. Before Mappogau Sihanua was closed with a *mabbahang*, in this case, an evaluation of a traditional party, a malling procession was first carried out. This procession lasted for five days at the *Tomatoa* traditional house, three days at the *Gella* traditional house, and one day at the house of a member of the Karampuang community. *Malling* is a day that has taboos, while the taboos include *temma paccera'* or not being able to slaughter livestock, *temma rau kaju'* or not being able to cook vegetables from leaves, *temma lumpurpu'* or not being able to perform rituals at home, and *massaman raseng alu'* or Husband and wife may not have intercourse. *Mabbahang* as opening and closing, if at the beginning of the preparation for Mappogau Sihanua a *mabbahang* was carried out, then in the closing procession, it was also carried out as part of the evaluation of the entire series that had been carried out. The transformation that occurs in a series of stages of the Mappogau Sihanua ritual also shows progress in its implementation. This continues because of the values contained in each stage of the Mappogau Sihanua ritual. The philosophical values contained in each stage of the Mappogau Sihanua ritual implementation in the Karampuang Traditional Village community can be seen as follows.

The implementation of the Mappogau Sihanua ritual tradition (village party) involves all the people of Tompobulu Village who are ready to help in making the activity successful so that it becomes very lively and not only in Tompobulu Village and Karampuang Hamlet. The Sinjai Regent helped carry out this tradition to preserve Karampuang culture. As a Karampuang custom, the legacy of To Manurung must be preserved. Likewise, its customary activities cannot be separated from its religious value in whatever form is used, or the offering material is inseparable from philosophical or meaningful symbols. The community remains friendly with the natural surroundings to carry out the Mappogau Sihanua ritual tradition. The events can only be carried out if the entire customary area has been cleaned of dirt. The material used comes from the forest, and before using it, the ruler requested it in advance. It was called Dewata ri toli. Implementing the Mappogau Sihanua ritual tradition needs entertainment, such as singing, which becomes reflection and study so that this tradition is preserved, not extinct and enjoyed by everyone as a nation's glory. The Mappogau Sihanua ritual tradition is the worship of their ancestors because they have been given fertile land so that rice plants become fertile. Preserving the Mappogau Sihanua ritual tradition can be done in various ways, including increasing inclusivity. Inclusivity is a term that recognizes that each individual has a role and voice in cultural inheritance (Byrne, 2022; Kuknor & Bhattacharva, 2022). Inclusivity in preserving the Mappogau Sihanua tradition can be interpreted as an effort to involve all parties in preserving this tradition. This is important so that the wider community can accept the Mappogau Sihanua ritual tradition and is not threatened with extinction. The following are several efforts that can be made to increase inclusivity in preserving the Mappogau Sihanua ritual tradition.

It is essential to understand the culture of the Karampuang Indigenous people to understand the values embodied in the Mappogau Sihanua ritual tradition. Culture includes the cherished values and norms that govern the behaviour of members of society. These values reflect views about goodness, justice, ethics, and other things that are considered important (Sull et al., 2022; Zakirova, 2023). By understanding the culture of the Karampuang people, it will be easier to involve all parties in preserving this tradition. Education and outreach can be carried out to increase public awareness of the importance of preserving the Mappogau Sihanua ritual tradition. Education and socialization can be done through various media, such as schools, mass media, and community activities. This began to be implemented with the Karampuang Park in the centre of the Regency as a form of cultural preservation momentum. Collaboration between parties can be carried out to increase inclusivity and preserve the Mappogau Sihanua ritual tradition. Collaboration can be carried out between the government, indigenous peoples, and other parties interested in preserving these traditions. Inclusivity in preserving the Mappogau Sihanua ritual tradition is an important thing to do. By increasing inclusivity, the Mappogau Sihanua tradition can become common property and be accepted by the broader community amidst the counter-myths of its implementation, which are considered sacred. This is important so that the Mappogau Sihanua tradition is not endangered and can be preserved for future generations.

CONCLUSION

Karampuang Traditional Village is one of the traditional community communities known to maintain its traditions and cultural values. The majority of the people in Tompobulu Village have long embraced Islam. However, until now, the community still has a belief system that is relatively the same as animism, especially for people who live in customary areas. The Karampuang Indigenous People are still actively carrying out rituals to make offerings to the spirits of their ancestors as a form of gratitude and a wish for a better life in the future. This ritual is believed to have a sacred power that causes the community to carry it out. The Mappogau Sihanua Ritual has become a cultural determinism for the Karampuang Indigenous people with a high belief in sacred values. Implementing the Mappogau Sihanua ritual for some of the Karampuang Indigenous people is only a form of gratitude and respect for traditional leaders regardless of their animistic beliefs. This was stated by the

head of Tompobulu Village, who was the village head and could only accompany the regent during the traditional event because he needed to understand the meaning of the Karampuang custom itself. Hence, this research was essential to study hacking the sacred values in the Mappogau Sihanua Adat Karampuang ritual. The Mappogau Sihanua tradition needs to be preserved by increasing inclusivity so that it can be accepted by the wider community, including people who do not understand myths that are considered sacred. This is important so that the Mappogau Sihanua tradition is not lost and can be preserved for future generations.

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