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## **Maggelleng: A Study of the Ritual of Repelling Bala' from Disease in the Community of Bulutellue Village, Sinjai Regency**

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**Abstrak.** This study aims to determine the process of implementing the Maggelleng custom in Bulutellue Village, Sinjai Regency. This type of cultural research uses a qualitative descriptive method with data collection techniques in the form of observation, interviews, and documentation and is presented in the form of a description. The results of the study show that the process of carrying out the Maggelleng traditional ceremony is a traditional ceremony carried out from generation to generation which is addressed to the entire village, especially to children within a certain day in a month. In carrying out the Maggelleng traditional ceremony, it does not only highlight traditional rituals that connect human religiosity with nature, but this traditional ritual also contains spiritual values, moral values, solidarity values and aesthetic values in its implementation.

**Kata kunci:** *Maggelleng, Ritual, Value*

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### **A. INTRODUCTION**

Humans as social beings, live side by side with each other, interact with each other, and are bound by culture in life (Rahman, Syukur, and Aziz 2020). Culture is everything that originates from humans, is made by humans and is also applied by humans. The existence of culture in human life will indirectly affect the way people think and act in everyday life. However, changes in human attitudes or behavior do not just happen, but require a process that starts with habituation. This was further explained by Koentjaraningrat that culture is essentially the whole system of ideas, actions and results of human works in social life which are made the property of humans by learning (Koentjaraningrat 2002). So it is clear that humans and culture are two things that cannot be separated. However, the rapid development of science and technology has had an impact on cultural life (Ratten 2021). What we are always lamenting about in the dynamics of this sparkling modern civilization is that our traditional potentials as the Bugis tribe have been replaced by a hegemonic mass culture (Wardhono and Yunianti 2020), but it is very unfortunate that there is a lack of serious and systematic efforts to carry out cultural resistance against the negative effects of modern culture and even those that are increasing are amazement at the glitter of modernity (Kotarumalos 2022).

What has been inherited by the glorious past of our local culture in the form of value bases and norms as well as ethical, moral and religiosity rules and traditions has lost its social grit and is isolated so that cultural identity as a society becomes unclear (Suseno 2021). The identity and symbolism of our culture has been devoid of the substance of noble values in the traditions that have been inherited by past cultures. Piotr Sztompka explains

that the substance and content of everything that we inherit from the past, everything that is transmitted to us through the historical process, is a social inheritance (Sztompka 2011). At the macro level, all that society has inherited from previous historical process phases is "historical inheritance"; at the mezzo level, whatever a community or group inherits from its previous phase of life is "group inheritance"; At the micro level, whatever an individual inherits from his or her previous biography is a "personal inheritance". We are fully aware that the culture we have today is a tradition that is rich in universal values. Values that can adapt to the contextuality of the times that are constantly moving and changing .

Almost every community of human society that exists and has ever existed in the life of this world receives cultural heritage and traditions from their ancestors. This cultural heritage is usually in the form of ideas, ideas or noble values and cultural objects. This cultural heritage and tradition may be part of the universal tradition, a natural tendency of human life to continue to perpetuate existing values and facts of truth (Rahman, Nurlala, and Rifal 2020). As a pluralistic society, there are differences in ethnicity, traditional religion, regional language and their social background. With the pluralism that is happening in Indonesia, one of the problems that arises is the emergence of inter-group conflicts both at the family level and at a larger level (Al Hakim 2015). To overcome these problems, social control is needed. In order to be accepted by a group or society, individuals must obey a number of rules that live and develop in their society (Nasikun 2008). For this reason, society exercises social control over its citizens so that the behavior of most members of the community is within the framework of social order.

In society, people are controlled mainly by socializing them with social values and norms so that they carry out roles according to the expectations of most members of society, through the creation of habits and pleasure. But in reality, even though the social values and norms have been socialized, deviations still occur. This shows that socialization alone is not enough to create social order (Sunarto 2005). These social norms are not strong enough to have self-enforcing (ability to carry out functions) in guaranteeing social order. Therefore, in addition to the socialization process, the community also created a system of social control (Pababari 2019).

Every community wants order so that the relationship between community members can run orderly and smoothly (Warsah 2019). Therefore, society creates norms in customs and traditions as guidelines for behavior whose implementation requires a form of supervision and control. Efforts made so that people behave in accordance with the norms and values that apply are called social control. One of the values of social control is contained in the *Maggelleng* traditional ritual, in Bulutellue Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province.

The *Maggelleng* Ritual is a traditional ritual that has been passed down from generation to generation. This ritual is intended for newborns to early adolescents, that is, from 1 year old to an unspecified age limit. In this *Maggelleng* ritual, it contains many values including norms and religious values. The value of the *Maggelleng* ritual norm is to regulate the decency of a child, and anyone who violates it will cause regret for himself besides being humiliated by society and even his family. The religious value is that a person will be looked down upon if he often violates religious teachings, one of which is not taking something if it is not his right. The local community still relies heavily on the traditions of their ancestors so that social interaction can run in a conducive manner as expected by society in general. The *Maggelleng* ritual is the same as the self-purification process and must go through several stages. This ritual is strong and still applies today and is considered capable of

providing provisions for the next generation to engage in interaction in society by prioritizing morality based on religious values and local wisdom.

This study will answer how the *maggelleng* ritual is used as a medium to bridge religious values and social control. In addition, this study will open space and sharpen how local people preserve ritual and customary heritage in today's digital era, with the same feelings, values and goals. In this regard, the authors seek to find a significant relationship between the *maggelleng* ritual which is based on religious values and traditional values and the social control system in the people of Bulutellue Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province.

## B. METHOD

This article was written based on a literature review and accumulated understanding from various primary studies conducted on village communities. Literature studies from various classical research results are used as the main reference in understanding the concept of religion in analyzing rituals. The primary data source comes from the results of research in the form of books or journals that have been carried out by previous researchers in studying community rituals based on religious values and local wisdom. Data is collected through observation. The results of these observations were then strengthened by interview techniques with a number of sources. The data were then analyzed using qualitative analysis, by means of a comprehensive understanding. A comprehensive understanding places the object of study as a causal relationship, and seeks to understand the reality of the research from the actor's perspective (Rahman et al. 2022).

## C. RESULTS AND DISCUSSION

### 1. The Process of Performing the *Maggelleng* Ritual

*Maggelleng* is a traditional ritual process carried out in Bulutellue village where the meaning and purpose is the process of self-purification so that humans and the whole village are protected from disasters and catastrophes. The study of *maggelleng* is a custom that is carried out precisely in Bulutellue Village, Bulupoddo District, Sinjai Regency, South Sulawesi. The *maggelleng* custom is one of the many traditional rituals in Sinjai Regency, Bulutellue Village itself is located to the west of Watampone City, this village is a village with the most disadvantaged and deepest category among other villages in Bulupoddo sub-district while Bulupoddo sub-district is also one of the villages second remote after Bontocani village in Sinjai district.

The Bulutellue community is a mountainous area considering that the access that must be passed to get to the village must pass through several climbs that are quite high and pass through several rivers. The roads are not paved, so it is a challenge for researchers. Bulutellue Village is a mountainous area and the majority of the population are farmers. This is what makes the people who live in the area very close to nature and so sacred to the nature around them and they also make traditions or customs as a basis for interaction between fellow humans and the natural surroundings and also make customary rules as an adhesive for relations between communities and among the many traditional rituals that exist in the village of Bulutellue, after sorting and weighing with consideration of several factors the researchers then took the initiative to make *maggelleng* an object of research.

The *Maggelleng* traditional ceremony is a traditional ritual that is very sacred to the people in Bulutellue Village. The *Maggelleng* traditional ceremony is a traditional ritual whose process takes quite a long time starting from the previous stage, preparation,

implementation process and release of the *Maggelleng* traditional ritual following the tracing of the results of the interview with the author from one of the informant. The *maggelleng* traditional ceremony is carried out during the day until at night for approximately 30 days. The *Maggelleng* traditional ceremony is carried out for every child in the Bulutellue Village area, specifically the purpose of carrying out this traditional ceremony is to prevent children from all kinds of diseases, such as itching and various other diseases. However, in general, this traditional ceremony is carried out as an effort to prevent the whole village from disaster or catastrophe. The implementation of this traditional ceremony has quite complicated stages to carry out. But for the Bulutellue people, carrying out this ceremony is an obligation.

In the traditional ritual process of *maggelleng* The main participants in *Maggelleng* are children and their families. But in its implementation, all people must obey and submit to the taboos and taboos that have been set, *pamali* in this context is something that is very sacred and absolute to obey. people who violate taboos and taboos will have an impact on children who are participants, such as itching, crying and struggling out of control or speaking outside of their normal habits. Further explanation regarding speaking outside of the normal reasoning of a child who is being backed up is struggling out of control and the most sacred is that a child who previously could not speak, the child can speak directly and tell about the dirty deeds that have been done with this incident then the community believes and is very sacred to traditional rituals *maggelleng* with the belief that there is a supernatural outside power that cannot be reached by normal human senses.

In practice, the Bulutellue Village community believes in a supernatural power that has all power over the traditional rituals of *Maggelleng*, the power is known as *Masagalae*. *Masagalae* is then used as a manifestation of the existence of the owner of the supernatural power. In the belief of the Bulutellue *Masagalae* community, it has a large impact effect if the *Maggelleng* traditional ritual is not carried out apart from having an impact on children in particular but in general it will result in catastrophe and disaster for the entire village as well as reducing the impact on children. punishment in the form of drought or prolonged rain. In practice, to make traditional rituals run wisely and based on the belief in fear from *masagalae*, *paseng atas pamali* is used as a rule to legitimize the appeals and recommendations of traditional stakeholders in the form of prohibitions and taboos. Prohibitions and taboos that are usually prohibited are eating food that is slaughtered or food that has blood as well as the prohibition to work hard, such as going down to the rice fields and gardens during the *maggelleng* ritual. They think that, if they don't perform this traditional ceremony, then their village will be hit by disasters and calamities.

In the belief of *Masagalae* the Bulutellue village community, it is true that *Masagalae* has supernatural powers that can destroy his village if he does not carry out the traditional *maggelleng* ritual. belief in the belief in the owner of healing for the indigenous people in Bulutellue Village is very large, namely believing in *Masagalae* and believing in the natural forces around them which will provide healing for all diseases, but to get this healing, they must carry out a series of processes called traditional ceremonies .

In essence, the people of Bulutellue Village highly uphold their belief in the power of the owner of this universe, namely *Masagalae*. They believe that what they do will have an impact on their lives. When they do not carry out *Masagalae's* orders, disasters and calamities will befall them. But the opposite belief, when they carry out all *Masagalae* orders, including the implementation of traditional ceremonies, goodness and peace will always overshadow them.

Regarding the fears and beliefs that are owned by each individual, Koentjaraningrat explained that all religious systems, beliefs and religions in the world are centered on a concept of the supernatural, which is considered the most terrible and sacred by humans. The nature of the unseen and sacred things is very eternal and terrible. So that the Bulutellue community really adheres to everything that is conveyed in Paseng and passed down by *Masagalae* which is then passed on to the first term or traditional stakeholders. Term in this context is the person who is entrusted to lead the process of the traditional *maggelleng* ceremony

Furthermore, the implementation of the *Maggelleng* traditional ceremony which is one of the manifestations of belief in supernatural powers can be carried out for newborn children when they reach the age of one year or more. Then, during the implementation of the ceremony, there is no limit to the number of children to be baked. *Maggelleng* is intended for all people who have not yet carried out the traditional *Maggelleng* ritual, but it is mandatory for children. The procession of the *Maggelleng* traditional ceremony consists of the preparation stage and the implementation process, as follows.

#### 1. Preparation Stage

When the time comes for mabkkang in carrying out the *Maggelleng* traditional ceremony process, first the term or customary stakeholders first gather traditional elders and leaders to hold deliberations to provide information to the Bulutellue village customary community that the *Maggelleng* ritual will begin.

#### 2. *Mappalessa Asalang* (surrender to *Masagalae's* house)

In this stage the parents of the children and the whole community together come to the ball ade' after the whole community has gathered and will then be guided by a compass to pray to the puang *masagalae* so that all sins and mistakes are forgiven and ask that all the traditional *maggelleng* rituals be carried out. Term is a person appointed by the customary council to be in charge of leading all customary processions. As long as *Maggelleng* lasts. As for the chanting of the prayers, it is usually sung in a rhythm guided by a compass and occasionally followed by the participants.

#### 3. *Maccani* (Honey Giving)

At the *maccani* stage, the children or community members who are participants are accompanied by their parents to carry out the *maccani* process. *Maccani* is the process of giving honey to certain parts of the children who will be baked. Usually applied to the forehead, ears, neck and navel. And parents are asked to prepare all the needs that will be used during *maggelleng*. Like a kitchen and a room for praying together, if this stage is complete, then all taboos and taboos begin to apply.

#### 4. *Mappamessi* (test or *pamali*)

In this section. All *pamali* and taboos that are customary in *Maggelleng* such as speaking harshly, eating slaughtered or bloody food and other taboos such as stealing, adultery or committing disgraceful acts are strictly prohibited. This section is full of moral messages which illustrate that all people in the awareness of their degrees are equal in front of the *masagalae*, they do not know the rich or from respected families, the position of all is the same, they must sit the same low, stand the same height, eat the same food and use the same equipment, regardless of wealth and position. The food that is usually served is agricultural products and side dishes that come from plants and fish that are small in size. As well as foods that are mandatory are coconut and palm sugar. In this section, all chanting prayers are said together as a form of praise to *Puang Masagalae* in the *mappamessi* section. Also, usually children who have illnesses are recited by a prayer chant so that their illness

will be cured soon.

5. *Cemme Maggelleng* (self purification)

*Cemme Maggelleng* is a process of self-purification by bathing in water which has previously been read and read by the compass and some are directed to then bathe together in river water. The goal is that all sins and bad luck are washed away with the water and people can return to a new life to improve and not repeat past mistakes.

6. *Mappalaja' Mappaluttu Raukkaju* (removing taboos)

*Mappaluttu raukkaju* is the process of releasing all restrictions that bind during *Maggelleng*. The things to do at this stage are to buy a certain number of chickens to eat together as a form of gratitude to Puang *Masagalae* because the *Maggelleng* process has been launched.

7. *Mappaleppe term* (customary release)

*Mappaleppe Term* is a process in which the term which has been appointed by the customary council has completed all the tasks it has carried out during *Maggelleng*. The period is then given a heart of gratitude by all parents of children who are participants according to their abilities. And the term and the community can return to activities as normal days.

After a period of praying for the food, then smear the cani on the right and left parts of the child's arms and head. The laying of cani is intended so that children can be fortified from all diseases. The cani are balanced on the right and left arms, intended to create mental balance for children, so that when they reach adulthood, they will be more able to think normally.

After being cani is placed on each child, then the child is then given the food that has been provided, by taking all of the food in small quantities. Food is used as a symbol of the human body's immune system. When after one food is not given to the child, then the child's body resistance will decrease. This is what the Bulutellue indigenous people believe can make children abnormal and suffer from various diseases, therefore the people in Bulutellue Village are still carrying out the *Maggelleng* traditional ceremony.

In the process of carrying out a traditional ceremony, it is inseparable from the provision of offerings as a medium in carrying out the traditional ceremony which seeks to provide symbols in the series of implementation of the traditional ceremony, the existence of a place and function of carrying out the traditional ceremony. According to Robert Smith, in his theory called the theory of the offering ceremony, it explains several main points that in carrying out traditional ceremonies, offerings are always used, eating together does not always feel lonely, and it is also emphasized that even though the circumstances of the community have changed, even their beliefs, the ceremony remains the same. conducted.

In carrying out the *Maggelleng* traditional ceremony, basically this theory is also used. for the people in Bulutellue Village where most of the people have accepted the existence of modernization. The community religiously labels the religion of Islam as the religion they profess. Furthermore, it is stated that religious or religious ceremonies have a social function to intensify community solidarity. In carrying out the *Maggelleng* traditional ceremony, which starts from the preparation stage to the implementation process, it really needs a lot of help from the local community. Logically, these two activities cannot be carried out by just one or two people, but several people are needed, of course there is interaction in which, of course, not only admonishing each other but communication is established which will make their emotional bond even better.

In the last section it is explained that the function of the ceremony is that humans

serve part of an animal, especially its blood to *Masagalae*, and part of it is for eating itself as an activity to encourage a sense of solidarity so that when carrying out a religious ceremony it is not only solemn, but also lively. In carrying out the *Maggelleng* traditional ceremony, offerings are no longer in the form of an animal, but are served in various kinds of food that have been previously processed using media in the form of incense that has been burned. The smoke from the incense is believed to carry the prayers to *Masagalae*. After reading them, the people at the place where the ceremony is held may eat the food served. This part is a very lively part of the *Maggelleng* traditional ceremony.

## **2. Value in the *Maggelleng* Ritual**

Value is something that is very valuable in human life. Value can determine the quality of a person and even a community group. In a traditional ceremony, the existence of values is what makes it very valuable, because values always refer to ideals. As is the case in the *Maggelleng* traditional ceremony which in its implementation always implies many meanings that can give value to something. Both in the form of objects and forms of interaction that occur between individuals and groups in society.

In this concept, we can then understand that in the process of carrying out the traditional *maggelleng* ritual, it is not only a matter of carrying out traditional rituals and *pamali* for *masagalae* which are full of sacred things, but in the process of carrying out the traditional *maggelleng* ritual, we can see and understand that in the ritual process there are *maggelleng* has a value system, a moral message that must be cultivated. According to Toriolo, what determines humans is the function and usefulness of human traits, so that people become human and so do the values of Bugis culture. Values such as honesty, intelligence, decency, determination and effort are the main values in Bugis culture. From this explanation, we can understand that value is very important for people's lives. Almost every community of human society that exists and has ever existed in the life of this world receives cultural heritage and traditions from their ancestors. This cultural heritage is usually in the form of ideas, ideas or noble values and cultural objects. This cultural heritage and tradition may be part of the universal tradition, a natural tendency of human life to continue to perpetuate existing values and facts of truth.

As a pluralistic society, there are differences in ethnicity, traditional religion, regional language and their social background. With the pluralism that is happening in Indonesia, one of the problems that arises is the emergence of inter-group conflicts both at the family level and at a larger level. To overcome these problems, social control is needed. In order to be accepted by a group or society, individuals must obey a number of rules that live and develop in their society. For this reason, society exercises social control over its citizens so that the behavior of most members of the community is within the framework of social order.

In society, people are controlled mainly by socializing them with social values and norms so that they carry out roles according to the expectations of most members of society, through the creation of habits and pleasure. But in reality, even though the social values and norms have been socialized, deviations still occur. This shows that socialization alone is not enough to create social order. These social norms are not strong enough to have self-enforcing (ability to carry out functions) in guaranteeing social order. Therefore, in addition to the socialization process, the community also created a system of social control.

Every community wants order so that the relationship between citizens can run orderly and smoothly. Therefore, society creates norms in customs and traditions as guidelines for behavior whose implementation requires a form of supervision and control.

Efforts made so that people behave in accordance with the norms and values that apply are called social control. One of the values of social control is contained in the *Maggelleng* traditional ritual, in Bulutellue Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province. The following will describe the values contained in the *Maggelleng* traditional ceremony carried out by the people of Bulutellue Village.

#### 1. Spiritual Value

The Bulutellue indigenous people emphasize the religious value of papaseng truth. They are very obedient to the rules contained in paseng. Likewise with the implementation of *Maggelleng*. In paseng, the *Maggelleng* traditional ceremony is intended as a form of ceremony that lasts a lifetime and is oriented to asking for protection from *Masagalae* in rejecting anything that is not desirable to children living nearby. They believe that when the *Maggelleng* traditional ceremony is performed for every child, it will prevent the child from various diseases, even diseases that cannot be cured medically, although in general it also prevents the village from disasters and calamities.

Throughout the existence of the Bulutellue indigenous people, no one has ever violated or failed to carry out the *Maggelleng* traditional ceremony for their children. They worry that if their children grow up in unfavorable circumstances, they will be susceptible to various physical and mental illnesses. In addition, the thing that makes them reluctant to refuse is because they are very obedient to the paseng of their ancestors regarding the havoc and disaster that will befall their village.

In carrying out the *Maggelleng* traditional ceremony, when viewed from the point of view of the theory of religious evolution, the people in Bulutellue Village have occupied the most recent evolutionary level, namely believing in pappaseng in their ancestral customs, in this case they believe in *Masagalae* to prevent them from various kinds of diseases. the misfortune of the disaster has been prolonged even though in general, the people in Bulutellue Village are also still in the animism and dynamism belief system, but in carrying out this traditional ceremony, they have entered the last phase of the system of religious evolution.

#### 2. Moral value

Moral values are values that teach how to live well among people. Existing social interactions are based on respect, one sense of equality in the implementation of the *Maggelleng* traditional ceremony. This can be illustrated when in the process of the event they gather in one ball ade and then eat the same food together in the same house.

#### 3. The Value of Solidarity

The value of Solidarity is a value whose existence is able to provide benefits for social life in society. Like the Bulutellue indigenous people who highly value solidarity or togetherness. The actualization of these social values can be seen in the implementation of the *Maggelleng* traditional ceremony. A few days before the *Maggelleng* traditional ceremony is held, the local community begins to arrive at the people's house who will carry out the traditional ceremony. They come with the materials needed for the ceremony, such as rice. Considering that the implementation of this ceremony requires many people, solidarity is needed in its implementation.

Basically, when the people in Bulutellue Village carry out a traditional ceremony or celebration, the people help each other to carry out the traditional ceremony. The form of participation that they do is quite diverse, according to their abilities. For example, giving rice, money, or other agricultural products, and so on.

#### 4. Aesthetic Value



The aesthetic value or aesthetic value can be seen when the reading is recited which the Bulutellue people believe is a mantra meant for Puang *Masagalae* which shows that it can give its own aesthetic feel to those who listen and see it. The existence of values in a traditional ceremony is very important. According to Clyde Kluckhohn in Jacobus Ranjabar that values are rather eternal, therefore values can be said to be systems that regulate human behavior in everyday life. In carrying out the *Maggelleng* traditional ceremony, we recognize many of the values contained therein. The existence of these values can have a positive impact on the life of the supporting community. Especially the value of solidarity which is a dominant part in the process of implementing the *Maggelleng* traditional ceremony. with the positive values given by the *Maggelleng* traditional ceremony to its supporting community, the existence of this traditional ceremony will continue to exist.

#### D. CONCLUSION

The Bulutellue Village people are a group of people who live in rich culture, including traditional ceremonial celebrations. Based on the time of implementation, the *Maggelleng* traditional ceremony is included in the class of traditional ceremonies which are carried out all the time, because this traditional ceremony is a must for children and is a requirement for all children who live in the village area. The people of Bulutellue Village believe that there are oral stories which are part of the material in *paseng* that actually happened and are the basis of a traditional ceremony. As is the case in the implementation of the *Maggelleng* traditional ceremony, the emergence of which is motivated by the existence of a myth or oral stories that are believed by the people in Bulutellue Village as the forerunner to the emergence of the *Maggelleng* traditional ceremony. Their belief in other powers beyond human strength is the implementation of religious emotions.

Furthermore, in the process of implementing the *Maggelleng* traditional ceremony, it can be divided into several stages starting from the planning, preparation and implementation stages. The time for carrying out this traditional ceremony is not bound. as long as there is a sign and agreement from the traditional stakeholders. However, the ceremony must be carried out according to the call for a period and at a certain time. This is done to get the sacredness in the implementation of the traditional ceremony. Basically, the motive for carrying out the *Maggelleng* traditional ceremony is a form of traditional ceremony that functions as self-purification to repel reinforcements or an attempt to prevent various disease disorders in children. However, when viewed from the process of carrying out the ceremony and the symbols used, then *Maggelleng* can also be interpreted as an effort to provide a moral burden to children to become better human beings. The values contained in the implementation of these traditional ceremonies consist of: Spiritual Values, Moral Values, Solidarity Values, and Aesthetic Values.

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