



The Existence of Totammaq Tradition Celebration in Mandar Culture Mandar Community, West Sulawesi

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Abstract This research explores the diversity and challenges associated with the Totammaq Tradition Celebration, in the Mandar community located in West Sulawesi. Through a qualitative case study, we aim to understand how existence, social change and internal dynamics affect the existence of Totammaq. This research focuses on age groups, gender, and social roles by selecting nine informants who represent these perspectives. Our main objective was to examine how cultural values are changing due to globalization and how changes in community beliefs may affect Totammaq operations. We analyzed observations and documents to gain an understanding of Totammaq's significance in the cultural identity of the Mandar people. Findings show that internal factors such as the role of generations and community dynamics as well as external factors such as shifts in global cultural values greatly affect the sustainability of Totammaq. In addition, government policies and cultural initiatives also play a role in preserving this tradition amidst various challenges.

Keywords: *Totammaq Tradition, Mandar, Existence*

A. INTRODUCTION

Mandar district can be found in the province of West Sulawesi, Indonesia. Located along the coast of Sulawesi, Mandar is famous for its rich culture and traditions. Over time, the region has developed a lasting cultural heritage making it one of the oldest regions in Indonesia. The diverse customs and ways of life among the Mandar people can be observed in aspects of their routines. In addition, their traditional performing arts- such as dance, music, and carving-exemplify the richness that thrives in Mandar (Hm, 2019; Khairah, 2017; K. P. Mandar & Alfira, 2014; P. D. I. K. P. Mandar, N.D.; Suyanto, N.D.).

Totammaq is one of the most famous traditions in the Mandarese community that is still often practiced today (Baso & Bakry, 2021) Not only that, but the totammaq tradition has been passed down from one generation to another, not only that the totammaq tradition is not only related to religious rituals but also has art and social in its implementation (Baso & Bakry, 2021). It is an event where the Mandar people gather to celebrate and honor their heritage. All the dances, music and rituals are deeply rooted, in principles, symbols and wisdom. The customs play a role in shaping the community's identity and fostering a sense of unity.

The existence of Totammaq within the Mandar culture may face challenges due to globalization and societal changes. The influences of modernization and external factors have raised concerns about how Mandarese communities can preserve the identity and sustainability of Totammaq in this evolving era.

By deepening our understanding of Mandar culture and the tradition of Totammaq we can recognize the importance of safeguarding this legacy. The Mandar people are dedicated to preserving their identity and passing down this tradition to generations through sustainable conservation efforts.

In response to the threats faced by Totammaq the Mandarese community is actively engaged in preserving their traditions while upholding the values and symbolism associated with Totammaq. They hold meetings, seminars or workshops to discuss methods for preservation. Additionally they receive support from government agencies as cultural institutions.

To ensure that Totammaq remains relevant amidst changing times Mandarese communities embrace change and innovation while staying true, to their roots.

They might attempt to blend contemporary elements while staying true, to the essence and significance of the celebration. This approach aims to ensure the sustainability of Totammaq without compromising its cultural heritage values.

The presence of Totammaq in Mandar encounters challenges due to globalization and social changes. The modernization process and external influences can potentially impact the practice of this tradition leading to concerns about how Mandarese communities can uphold the identity and longevity of Totammaq in a transforming world.

By delving into Mandar culture and understanding the importance of preserving this heritage we gain a greater appreciation for its significance. The Mandar people are committed to safeguarding their identity and passing down these cherished traditions to generations through ongoing preservation endeavors.

While previous studies have explored facets of culture and traditions few have specifically examined whether the Totammaq Tradition Celebration still thrives in Mandar. For instance research conducted by (Saputra, Goma, & Sandy, 2023) explores how traditional rituals undergo changes impacting Sulawesi identity. Another study by Yusuf, Arief, Amiluddin, Ali & Indar (2018) sheds light on how local traditions contribute towards sustainability, in the West Sulawesi region.

Although this literature offers insights there hasn't been any research exploring the presence of Totammaq in the everyday lives of the Mandar people.

In this study our aim is to expand our knowledge, about the Totammaq Tradition Celebration and gain an understanding of how this tradition has evolved and endured over time. Our focus will be on investigating the dynamics, significance and socio cultural impact of Totammaq in Mandar society.

To accomplish our research objectives we needed to address some questions. These include how the Mandar people manage to uphold Totammaq amidst globalization whether social changes affect its practice and how local cultural values are reflected during the celebration. Furthermore we sought to develop hypotheses regarding factors that influence the sustainability and development of Totammaq.

The primary goal of this research is to enhance our comprehension of the role played by the Totammaq Tradition Celebration in the lives of Mandar individuals. Through an analysis we hope to provide insights into its cultural meanings, social

dynamics and strategies, for preserving its sustainability amidst changing times. Furthermore the outcomes of this research are anticipated to aid individuals, in making choices regarding the primary objective of this study, which is to enhance our comprehension of the significance of the Totammaq Tradition Celebration in the Mandar peoples lives. Consequently this context highlights the nature of diversity and the impact of the Totammaq tradition, on the lives of Mandar people residing in West Sulawesi. Totammaq's existence is in the midst of social and global transformation, which is an important part of local cultural heritage. The purpose of this research is to investigate the values, symbolism, and preservation approaches used by the Mandar people to maintain this important heritage in the midst of modernization. Therefore, gaining a better understanding of the Totammaq Tradition Celebration is expected to offer new insights on how to maintain Mandar cultural treasures for the next generation.

B. METHODS

This study will investigate the existence of the Totammaq Tradition Celebration in the culture of the Mandar people in West Sulawesi using a qualitative design, specifically a case study. The Mandar people, who traditionally celebrate Totammaq, are the subjects of this study. Purposive sampling will be used to draw a diverse sample in terms of age, gender and social roles. A total of 9 informants have been selected to provide the necessary perspectives. In-depth interviews, participatory observation and document analysis are the methods of data collection. It was expected that informants would have an active involvement in the Totammaq tradition, encompassing various community groups, and be willing to share their experiences and understanding of Totammaq. In-depth interviews using a structured guide, active observation during celebrations, and document analysis such as traditional literature, local archives and historical records related to the Totammaq will be part of the data collection process.

To discover new patterns, themes and meanings, the data collected will be analyzed using qualitative analysis techniques, particularly thematic or narrative analysis. The purpose of this research is to expand our understanding of the Totammaq's existence and identify factors that influence the survival and change of this tradition. This research is expected to increase understanding of the preservation of local cultural heritage and the formation of local cultural policies..

C. RESULT AND DISCUSSION

Existence of Totammaq Tradition

The entry of Islam in this area had a tremendous impact on the people in the Balanipa sub-district. Islam entered the area (Mandar), around the 17th century (HM, 2019b; Zulkiram, Sewang, & Wahyuddin, 2023). According to lontara Balanipa, Islam entered Mandar when a traveler from Arabia named Abdurrahim Kamaluddin anchored at Tamangalle beach who then spread Islam in remote areas in the Balanipa kingdom which at that time was still the kingdom of Daetta Tommuane alias Kakanna Pattang king IV Balanipa. When Abdurrahim Kamaluddin spread in the Tamangaalle area, the community saw him praying 5 times on a pillow-shaped stone from which Daetta Tommuane called Abdurrahim Kamaluddin and then exiled him to the Pallis area. The spread carried out by Abdurrahim Kamaluddin was not too heavy when he was in Pallis, one of the areas in the Balanipa region, this Arab traveler then approached the Balanipa mara'dia, Kanne Cunang, then after Kanne Cunang converted to Islam, the king of Daetta Tommuane converted to Islam at that time. Islam began to spread to other kingdoms in pitu ulunna salu and also pitu baqbana binanga the spread was also supported by the

kingdom even at that time almost all cultures in Mandar smelled Islamic and it was used to spread Islam in Mandar such as totammaq, this tradition is one of the traditions that is very Islamic, the ancestors motivated the people in this area to convert to Islam by carrying out the totammaq tradition, this tradition was blended in such a way as to attract the sympathy of the people who participated in witnessing. Daetta Tommuane when he embraced Islam he became the first to carry out this tradition just to show his community and also participate in spreading Islam in Mandar with the totammaq tradition (Ayundasari & Islam, 2021; Hamid, 2022; Indrawati, Abdullah, & Aksa, 2021; Karim, 2019; Kawu, 2011a, 2011b; Ruhiyat, 2017). As stated by a cultural figure in Pambusuang Ridwan Alimuddin said that;

The totammaq tradition has been carried out since the time of the Balanipa kingdom, totammaq has been carried out, but over time there have been many changes in the process of the tradition, but it does not affect that the tradition is not carried out. *tattai tia di'o dipogau rini in Pambusuang, apa iyya tomo tia samara ri pogau tuttu tahun.* This means: since a long time ago this tradition has been carried out, since the entry of Islam has been carried out, but as time goes by, there are many changes in this tradition, but that does not affect the existence of totammaq when it is time to be carried out either at the beginning of the month of maulid even until the end of the month of maulid.

Ridwan Alimuddin said that the totammaq tradition has been carried out since the time when the kingdom still stands in this area, and until now it is still being done, from the arguments of these informants prove that the totammaq tradition still survives today in the Pambusuang area in particular. And this tradition is carried out every year. Further information I got from the community who is also a culturalist As'ad Sattari, said that;

The totammaq is indeed a carefree period, *simata ripogau i tia tuttu taun mua lambi boi wattunna napogau boi seiyya, marasa sannali tia mua nalambi boi watunna, andani tu'u mauwwang melo le'ba pai nalambi na mane na paseria apa namelo na pogau, andani diang mappaseria tallung bulang riang to'o months.* This means: totammaq has long existed, it is always done every year when entering the month of maulid, when it is time for the totammaq celebration all communities prepare long days before the day, some even prepare 1 month before and some even prepare almost 3 months before.

As'ad Sattari argued that, totammaq has been done for a long time, always done every year, the enthusiasm of the people in Pambusuang welcomed the totammaq tradition every year seen from their long preparation, the informant said that if this tradition is time for the people in Pambusuang to prepare everything a month before or there are also those who prepare months in advance.

The momentum of the totammaq tradition in Pambusuang Village is undeniably special as one of the means of friendship for the people in this area and also as an encouragement for them to always share with each other in order to be more mabarrakkaq. This was stated by one of the informants named Haminton, one of the people of Pambusuang;

The totammaq is always done when it enters the month of maulid in the village of Pambusuang *maneppe uru munuq* (still at the beginning of the maulid), always done starting from Galung tulu, Pambusuang, Bala Village, even in other villages in the sub-district of Balanipa but not as lively as in the three villages that I mentioned earlier, *"iyyamo tu'u macoana apa iyapa ripogau i mua maulidmi,*

mabarakkaq i nasanga tomauweng". This means: totammaq is always done when the month of maulid has entered, if in Pambusuang itself it must be at the beginning of the maulid, unlike in other villages such as Galung Tulu and Bala Village, the people there if not in the middle of the maulid must be at the end of the maulid, in addition to honoring the Prophetullah, it is also a blessing for the lives of the people in this area.

Mr. Haminton's statement said that the totammaq tradition is always carried out when it is Maulid month, almost all villages do it but not like Kampung Tulu Village, Pambusuang and Bala Village. According to the beliefs of the people in this area, the celebration of the tradition is carried out in the month of Mulid apart from wanting to commemorate the great day of the Prophet Muhammad, they also believe that when it is done in that month, everything will get a blessing.

The existence of totammaq has always been an important concern for the people in Pambusuang village, the celebration that is carried out every year gives an impression to foreign visitors who see the tradition, the solidarity of the Pambusuang community in doing this makes totammaq survive, starting from the local community and even foreigners who are present to see the implementation process. This was stated by Mr. Sahabuddin who said that;

Before totammaq is carried out there are several things that must be done by the people of Pambusuang and this is also done by other villages before carrying out the totammaq tradition, starting from mazzikkir, bringing barakka to the mosque, and also making bukkaweng and this is what we do not find in other areas, there are no two in Indonesia if there are any it must be mandar people or descendants of mandar people.

According to Sahabuddin, the Pambusuang community before carrying out the totammaq tradition must indeed prepare some such as barakkaq (food), Mazzikkir (reading of the holy verses of the Qur'an) and bukkaweng (food containers), this is what makes the totammaq celebration not found in other areas and indeed this tradition is second to none in Indonesia even though there are those who do it must be Mandar people or descendants of Mandar people who live in the area. The above statement is also reinforced by Ridwan Alimuddin who said that:

Indeed, there is no totammaq tradition celebration that is the same as the totammaq tradition celebration in Mandar, I have traveled around the region and even abroad such celebrations are not found anywhere, there are celebrations like this in other areas such as in Lero there but when I asked about this they turned out to be descendants of Mandar people who had long settled and wanted to do the totammaq tradition as it was done in Mandar.

In line with what the previous informant said, Ridwan Alimuddin also argued that this is not owned by other regions, none of the regions are the same as the process of implementing the totammaq tradition in Mandar, although there are according to Ridwan Alimuddin as in Lero, the implementation process is not the same as what is done in Mandar, especially Pambusuang. Mr. Haminton also expressed his opinion about totammaq during his time as a committee member of the implementation process in Pambusuang;

Actually, the totammaq that makes it lively is kalindaqdaq with rewanana, jari mua macoa dai' rewanana macoa i pa'kalinda'da na nasengami iting

tomaita. That's why what makes totammaq na to mandar different from other regions is the rewana, kalinda'da e anna pessawena, iyanasang tu u ri'o mappabedai a. nandiang muita in banuana tau other mua tania dini ri mandar. Meaning: what makes totammaq lively is not only the dancing horses but also the kalindaqdaq and tambourine music, when the kalindaqdaq is good and the tambourine then the people who watch will be happy too even to the point of shouting, this is what makes totammaq different in Mandar and totammaq in other areas.

Haminton argued that what makes totammaq memorable in the eyes of the people watching is the music played by rewana and kalindaqdaq, this is what characterizes the totammaq tradition in Mandar that we do not find in other regions, he revealed that totammaq owned by the Mandar tribe is not the same as totammaq in other regions. He further added that;

The totammaq if we look directly is very good indeed, from the parrabana to the kalindaqdaq it is kalindaqdaq andangi sangga mappasung pau-pau diang pepatudu dilalangna. Meaning: totammaq, if we look directly, is very good, from the parrabana to the kalindaqdaq, not just saying words, there are lessons that can be learned from the kalindaqdaq.

Mr. Haminton said that totammaq, if we look directly, is very good, starting from the parrabana to the kalindaqdaq, not only issuing words, there are lessons that can be learned from the kalindaqdaq.

From Mr. Haminton's explanation it is clear that this tradition is only owned by people in Mandar, especially in Polewali Mandar Regency, almost all the implementation processes in the totammaq tradition have good elements and meanings for everyday life in the Balanipa District community, especially Pambusuang Village.:

So what makes totammaq last is the cooperation at the time of the tradition and even up to the implementation process, nandiang tia dio mauwwang mauwwa siatu-atu (giving in to each other in this case). Anyway, the orderly mua melomi began. Saiyyangna only mua polemi lao in masigi terturmi itingo, there is a sequence number. Meaning: one of the things that makes totammaq survive is the cooperation after this tradition, no one precedes each other, everything is done together. And also no one blames each other when something goes wrong in the implementation process.

Mr. Tahir argues that totammaq is possible because the people involved in it have solidarity, cooperation that is very extraordinary from the preparation of the tradition to the implementation process, even structured when the process is implemented, even the saeyyang (horse) used is organized there is a sequence number that becomes a marker for the saeyyang (horse). This tradition is actually not only carried out in the month of maulid alone, it can be done when there are certain events such as weddings, matttinja' events (something that is intended).

But over time the celebration of the totammaq tradition has been different from the celebration of this tradition the previous year, the recognition of one informant named As'ad Sattari who said that;

Yes, totammaq is no longer the same as the previous year, the community no longer takes part, such as renting horses, parrabana and others, because the government has participated, especially since there are many candidates who donate horses. many candidates come to offer to participate.

As'ad Sattari said that, totammaq has changed from year to year, where the community no longer takes part in it such as renting horses, parrabana and others this is due to the large participation of the government in taking over the implementation process, especially in the political year, they flock to attract the sympathy of the community in terms of this tradition. The same thing was also said by Ridwan Alimuddin who said that:

Nowadays, a lot has changed from totammaq, such as renting horses, renting parrabana is rare because there is a government that finances it, we can see that this year there are many candidates who donate horses, candidates are looking for houses where there are tammaqs reciting the Quran, so they donate horses.

Ridwan Alimuddin said that, this tradition has already had very significant changes such as renting horses, parawana, all of which were rented by the government, the candidates also participated in donating they only looked for houses of people whose children were tammaq mangaji and then donated horses and also parrabana, the people who were donated only knew that their children rode horses and then were paraded around the village.

Until now, the totammaq tradition is still being celebrated, not only because it has existed for many years since the arrival of Islam, but also because the participation of the government and political elites has helped to keep the tradition alive. Not only that, this tradition is also often held when there are figures (public officials) when they come to the land of Balanipa Mandar. This was said by Mr. Haminton who said;

Well, I've been a member of the committee since 2006 until now, if there is a celebration like this, in Pambusuang, it's how the community looks for their daily life, if we think it won't be enough to rent a horse, innapatia bajunna, parrabana and others, unlike other villages such as Galung Tulu, those who are there really save up for the totammaq. So for us in Pambusuang, we hope that the government or political elites can implement totammaq, because if not, we are half dead.

According to Mr. Haminton, from the time he became a committee member for the totammaq tradition in 2006 until now, the celebration has always been sponsored by the local government, not to mention the political elite. He and the community in Pambusuang consider that with their jobs as fishermen, they will not be able to rent horses and parrabana, unlike people in other villages such as Galung Tulu who are really saving money for this tradition. The same thing was also said by Kama' Sanur that;

Kalau kita sendiri yang sewa kuda, sewa parrabana itu tidak cukup iyyamo tu'u na diterimai sumbangan pole di pemerintah e anna iyya ro'o laopaccaleg o mua melo i massumbang massumbangmi. Artinya: The community here admits that lately totammaq is no longer done at their own expense but there is help from the local government, the community admits that if they rent horses and parrabana it will not be possible because it is already expensive, therefore many donate such as candidates (legislative candidates) and even then if someone wants.

Kama' Sanur said that the community itself would not be able to rent the horses used in the celebration and the parrabana, so the community receives donations from the government and political elites. They claimed that lately totammaq is no longer done at their own expense but there is help from the local government, the community

claimed that if they rented the saeyyang (horse) and parrabana it would not be possible because it was already expensive, therefore many donated such as legislative candidates.

From the various arguments above, this celebration is indeed different from previous celebrations. The recognition of Mr. Haminton, who said that the government's participation in terms of participation began in the 2000s in Pambusuang Village, where when they wanted to do mappatammaq/totammaq, they were always reported if they had children who had studied the Koran and wanted to be given an award, namely riding a dancing horse (saeyyang pattuqduq), the role of political elites and also the government in Pambusuang Village in terms of maintaining local wisdom had a very good impact. Nowadays, many governments do not pay attention and care for the culture that is the main attraction of their respective regions, but in Pambusuang the government's participation can be seen from the success of the totammaq tradition celebration in Balanipa Sub-district.

In this case the government also gets feedback when providing support in this implementation, the government's participation makes tourism and also the number of tourists visiting this area quite high when this celebration wants to be held. Known as an area that has many cultures and natural resources, Mandar is one of the areas that is now in demand by tourists even though it is not as exotic as other areas. Totammaq has existed until now because it is the only culture that was born decades ago which cannot be separated from the lives of the people in Mandar, especially Balanipa Subdistrict, Pambusuang Village, totammaq has always been an annual event that involves the community in the implementation process both in terms of material and non-material, but lately the existence of totammaq has also been influenced by political elites who take advantage of the moment to carry out the totammaq tradition celebration event in Mandar, especially Balanipa Subdistrict, Pambusuang Village.

Based on the research conducted, the researcher can find out that totammaq is currently still maintained by the community in Pambusuang Village, which based on sources obtained from 11 villages in Balanipa Subdistrict, Pambusuang Village is one of three villages, namely Bala and Galung Tulu Villages, which have many children's Qur'an mapatammaq every year. This can happen because the people in Pambusuang Village want to maintain their ancestral traditions because this tradition is not only about ancestral heritage or local heritage but also has its own meaning for the people in Pambusuang Village. The meaning is as an appreciation of parents for their children, as a motivation for children to continue to study the Qur'an and also as a place for friendship between communities. In addition to the community wanting to maintain their traditions, this totammaq tradition event is also fully supported by the local government because when this event takes place many tourists come to see that is why until now the community continues to maintain this totammaq tradition.

As for its relationship with the theory used in examining the existence of totammaq, it uses the theory of cultural functionalism according to Malinowski. Which in this theory functionalist theory explains the elements are related in a certain way, and why certain cultural patterns occur or at least why the pattern survives. Based on functionalism theory, a cultural system is analogous to a living organism, where the parts are interconnected. A cultural system has certain functional requirements to enable its existence (Devi, 2018; Lestari, Frastika, & Darmawan, 2023; Subadi, 2008).

In line with this research, totammaq tradition has important functions in the social life of Pambusuang Village community. These functions keep the tradition alive in the

social life of the people of Pambusuang Village. This research takes a functionalist perspective to be able to describe how totammaq functions in the social life of the community so that it can find the reason why the tradition is still always carried out by Pambusuang villagers even though it has received social shocks and is considered a waste of money.

Factors Affecting the Existence of Totammaq Tradition

Factors influencing the continuity and change of the Totammaq tradition in Mandar communities in West Sulawesi can vary, but here are some of them:

- a. Influence of Globalization: Changes in culture, technology and information flows from outside the region can affect the implementation of Totammaq. Changes in the values, lifestyles and preferences of the Mandar people can be influenced by globalization.
- b. Social and Economic Change: Changes in people's living and working patterns can affect their involvement in Totammaq celebrations. Factors such as urbanization, changes in family structure and economic growth can influence this. Local traditions often undergo changes because of this.
- c. Modernization and Technology: Technological advances and modernization of infrastructure can make organizing Totammaq logistically easier, but can also compromise the authenticity and sustainability of traditions. The use of technology has the potential to expedite changes, in how events are planned and celebrated.
- d. The education, exposure to culture and evolving values among the generation can influence their level of participation in Totammaq. The preservation and transmission of traditions can be measured by gaining an understanding and appreciation for them.
- e. Government support or cultural preservation policies play a role in promoting and safeguarding traditions. The sustainability of Totammaq is influenced by factors such as festivals, funding for preservation initiatives or official recognition of the tradition.
- f. Internal dynamics within the community including conflicts, changes in structure and shifts in values among people impact how Totammaq is practiced. To ensure the traditions longevity it is crucial for the community to have an understanding and agreement on its principles and significance.
- g. Additionally incorporating adaptation and innovation into the organization of Totammaq helps maintain its relevance and attractiveness by combining elements with ones. Understanding these components is essential for creating an enduring presence, for Totammaq. This will ensure that Totammaq remains a part of Mandar culture preserving its identity, for future generations

D. CONCLUSION

In conclusion the celebration of Totammaq Tradition, within the Mandar culture in West Sulawesi is influenced by an interplay of external factors. The existence of Totammaq as a heritage faces both challenges and opportunities in the context of globalization social changes and modernization.

To begin with globalization and evolving cultural values have the potential to impact the survival of Totammaq. The exchange of information and global trends can alter how Mandarese people perceive and commemorate their traditions.

Furthermore internal elements such as community dynamics younger generations and social change play a role in shaping how Totammaq is passed down and celebrated. The sustainability of this cherished custom is influenced by education the values embraced by generations and community engagement.

Governmental support and cultural policies also have a role to play in preserving Totammaq. Through policies funding initiatives and official recognition governments can contribute to promoting and safeguarding this tradition.

To ensure the long term sustainability of Totammaq, adaptation and innovation are seen as strategies. The ability of Mandarese communities to preserve the essence of their tradition while adapting to change could serve as a factor, in maintaining Totammaqs relevance and appeal amidst evolving times. In light of these considerations this research endeavor seeks to comprehend aspects that influence the lives intertwined with Totammaq.

The outcomes are anticipated to offer a comprehension of the methods through which local cultural heritage conservation can be carried out guaranteeing that the Totammaq community continues to flourish and remain an essential component of Mandars cultural identity.

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