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The Myths and Beliefs Surrounding Mappaenre Bunge: Disease, Tradition, and Social Impact in Bugis Society

Mutmainna¹, Aisyah Nursyam², Andi Muhammad Irfan Taufan Asfar³, Andi Muhamad Iqbal Akbar Asfar⁴, Andi Nurannisa⁵, Sukmawati⁶, Syamsul Rijal⁷

¹ Universitas Muhammadiyah Bone, Bone. E-mail: mutmainna140403@gmail.com

² Universitas Muhammadiyah Bone, Bone. E-mail: ichanursyam@gmail.com

³ Universitas Muhammadiyah Bone, Bone. E-mail: aufanlewis00@gmail.com

⁴ Politeknik Negeri Ujung Pandang, Makassar. E-mail: andiifalasar@gmail.com

⁵ Universitas Muhammadiyah Bone, Bone. E-mail: andinurannisa30@gmail.com

⁶ Universitas Muhammadiyah Bone, Bone. E-mail: ummasukma378@gmail.com

⁷ Universitas Muhammadiyah Bone, Bone. E-mail: syamsulrijal347@gmail.com

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CORRESPONDENCE

Phone: 085396238173

E-mail: mutmainna140403@gmail.com

A B S T R A C K

The Mappaenre Bunge tradition as a ritual that has been going on for generations has deep meaning for the Bugis people. The community believes that by carrying out this tradition, they will establish a harmonious relationship with their ancestors and the universe. People think that if this tradition is not implemented, then people will be affected by disease. The aim of this research is to explore the Mappaenre Bunge tradition in Bugis community culture; examine people's views on counter-myths in the Mappaenre Bunge tradition in Bugis society; and reveal the influence of the Mappaenre Bunge tradition on the emergence of disease in the Bugis tribe. The research methods used are historical methods and phenomenological methods. The historical method is used to collect data about the origins and development of the Mappaenre Bunge tradition, while the phenomenological method is used to understand the experience and meaning of the Mappaenre Bunge tradition for the Bugis community. The results of this research reveal the aim of this research, namely to find out the origins of the emergence of the Mappaenre Bunge tradition; found 6 myths and 3 counter-myths; The myths present in the Tappale Village Community are stronger than the counter-myths.

INTRODUCTION

Tradition is a cultural wealth that is priceless and is passed down from generation to generation from ancestors (Syaifullah et al., 2022; Wahyuni et al., 2022). One tradition that is rich in the values of togetherness, mutual cooperation, respect for ancestors and gratitude to God Almighty is the Mappaenre Bunge tradition (Mu'arif, 2022; Rahayu et al., 2022). Mappaenre Bunge is a hereditary tradition practiced by the Bugis community in South Sulawesi, especially in Tappale

Village, Bone Regency. Mappaenre Bunge in Bugis is defined as the activity of starting the handing over of berre (rice) and tello (eggs) to ancestors or forefathers who are believed to have sacredness in certain places such as bempa (jug), falese (jar), mangko (bowl), fammuttu (pan) and fenne (plate) (Kalua, Tasik and Tumengkol, 2020).

The Bugis people have a strong belief in Mappaenre Bunge as a sacred tradition that can guarantee prosperity. The Mappaenre Bunge tradition contains noble values such as respect for ancestors and harmony with nature. On the one hand, people are grateful for the rich cultural heritage and the wisdom contained in it.

However, on the other hand, conflict arises when disease comes. When faced with the reality of disease, conflict arises between these values and modern demands to find rational and scientific solutions. Society must choose between maintaining deep-rooted traditions or opening itself to new knowledge. The Mappaenre Bunge tradition has been carried out from year to year because it is believed to be sacred, that is, when it is not carried out, the Bugis people often experience diseases for which there is no cure, including experiencing crop failure and being affected by diseases for 7 (seven) generations. Apart from that, the people of Tappale Village also experienced harvest failure because they did not carry out this tradition. Based on the results of interviews with traditional elders of Tappale Village, information was obtained that in 2023, most of the community would be affected by diseases such as itching and flu because they were believed to have not implemented the Mappaenre Bunge tradition. Apart from that, the results of an interview with the Head of Tappale Village stated that in 2021 most of the community experienced harvest failure and their enthusiasm for work was reduced because they were believed to have not brought (Mappaenre Bunge) part of their harvest to their *nene'* (sacred objects).²

The implementation of the Mappaenre Bunge tradition for some Bugis tribal communities is only a form of gratitude for the abundance of harvest received and respect for the *nene'* (ancestors) without considering the animist beliefs therein and in fact there is no danger posed by this tradition (Rahman, Syukur and Aziz, 2020). However, the previous community's views from their ancestors resulted in the beliefs of the people around them also believing in the impact of the Mappaenre Bunge traditional traditions. The Mappaenre Bunge' tradition is believed to have mystical value that is feared by the people. In its implementation, offerings are made to *nene'* (ancestors) by bringing several typical Bugis foods such as *sokko lotong* (black sticky rice), *sokko pute* (white sticky rice), *nasu likku* (village chicken with typical Bugis spices), *utti lampe* (Ambon banana) and *utti tello* (egg banana). Some people even complain about this tradition, because carrying out the Mappaenre Bunge tradition requires very large costs because you have to bring *berre* (rice) and *tello* (eggs) as well as several typical Bugis foods.³

The majority of research so far has only studied the Mappaenre ritual as a traditional and cultural tradition (Sattia, 2023; Sugiarti, 2021) and its implementation process (Hamiruddin, 2023). Apart from that, there are also research studies regarding processes or ways to eliminate disease (Yusuf and Wahyunis, 2022; Nawir and Rahmatiah, 2020) as well as studying the existence of the Bugis community regarding the Mappaenre Bunge tradition (Arif, 2022; Sudirma, Mustaring and Muliati, 2021). Until now, there has been no research that examines the counter-myth of the Mappaenre Bunge tradition regarding its relationship to the causes of disease in the Bugis tribe.

Therefore, this research helps complement previous research and contributes to social humanities studies, especially in the study of cultural revitalization of certain cultural myths and counter-myths, as well as providing practical benefits in the development of more inclusive and sustainable cultural policies (patents). Apart from that, it is also hoped that the research results can provide

theoretical contributions to socio-cultural studies and introduce complex analytical approaches. This research will contribute to achieving the Sustainable Development Goals (SDGs), especially in the aspects of dynamic village institutions and adaptive village culture, so that this research has the potential to become a reference (publication in the Scopus Q2 indexed Cultural Research Journal) in identifying scientific values Local wisdom in Indonesia is starting to be eroded by modernization, especially the culture of the Bugis tribe. Where modernization has brought better health literacy to the Bugis community. Easier access to health information has allowed people to question traditional beliefs that were previously considered absolute. Counter myths emerge as a form of critical awareness of practices that are not supported by scientific evidence. This encourages people to seek more effective and efficient medical care.

METHOD

The data collection method in this research uses historical methods and phenomenological methods. The historical method uses stages in historiography through primary data sources and secondary data related to the counter-myth of the Mappaenre Bunge tradition as the cause of disease in the Bugis tribe. Researchers collect and examine historical sources or historical sources in accordance with the formulation of the problem being studied regarding the exploration of the Mappaenre Bunge tradition in Bugis society and examine the community's views on counter-myths in the Mappaenre Bunge tradition in Bugis society then record primary sources regarding the exploration of the Mappaenre Bunge tradition in society. Buginese. Next, the phenomenological method begins with the stages of determining the location, approach process, strategy for selecting informants, data collection techniques and data recording procedures (Herzani, 2021; Indah, Ayuning and Perdana, 2022).

The stages of the phenomenological method are to formulate research questions in an exploratory manner, collect data using in-depth interviews to determine the impact of myths and analyze personal documents, read and analyze data transcripts, formulate a theme structure which is arranged into a coherent and meaningful structure, explain phenomenological descriptions and check the validity of the findings. The phenomenological method was used in this research to reveal the influence of the Mappaenre Bunge tradition on the emergence of disease in the Bugis tribe using primary and secondary data. Primary data and secondary data were obtained from reference studies and library materials such as journals, articles and books that were relevant to the research studied (Kadang and Yartin, 2022; Wita and Mursal, 2022; Alnashr, 2024).

Figure 1. Historical Method Flow

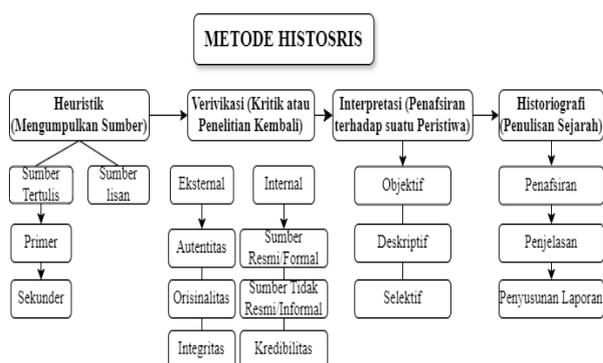
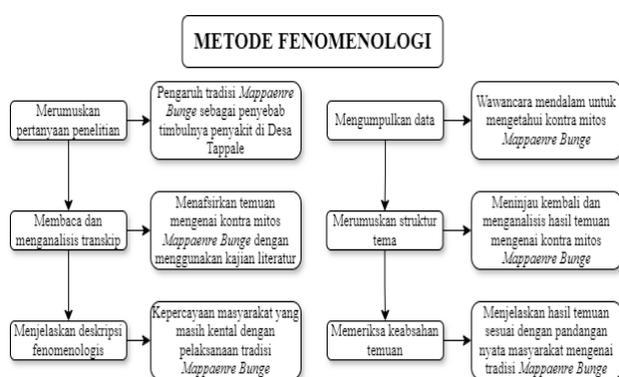


Figure 2. Flow of the Phenomenological Method



The historical method uses stages in historiography through primary data sources and secondary data related to the counter-myth of the Mappaenre Bunge tradition as the cause of disease in the Bugis tribe. Researchers collect and examine historical sources or historical sources in accordance with the formulation of the problem being studied regarding the exploration of the Mappaenre Bunge tradition and examine the community's views on counter-myths in the Mappaenre Bunge tradition then record primary sources regarding the exploration of the Mappaenre Bunge tradition in Bugis society (Novariyanto, 2020; Syarif and Adwiah, 2020; Fahlevi and Fatiyah, 2023). Next, the phenomenological method begins with the stages of determining the location, approach process, strategy for selecting informants, data collection techniques and data recording procedures. The phenomenological method was used in this research to reveal the influence of the Mappaenre Bunge tradition on the emergence of disease in the Bugis tribe using primary and secondary data. Primary data and secondary data were obtained from reference studies and library materials such as journals, articles and books that were relevant to the research studied. In general, to describe the phenomena in this research we will first go through several stages of analysis including data reduction, data compression, historical data grouping, data categorization and data synthesis.

The tools applied in collecting data in this research are field observation, in-depth interviews, literature review and documentation for the community. In determining research informants using purposive sampling techniques. According to Sugiyono, purposive

sampling is a technique for sampling data sources with certain considerations. In this method, the primary data source is obtained from oral data sources, namely the counter-myth of the Mappaenre Bunge tradition that developed in the Tappale Village community. This research was carried out completely offline for 4 months in Tappale Village. The criteria used as research samples are:

1. The resource person must be of original Bugis descent who was born in Tappale Village, Libureng District, Bone Regency.
2. Resource persons must reside in Tappale Village, Libureng District, Bone Regency.
3. Resource persons must be those who are still active in managing the Mappaenre Bunge traditional tradition.
4. Sources must have sufficient information and opportunities to be asked for interviews.

One example of presenting myths is done using heuristics where the search for historical sources is in the form of oral speech as the main data and sacred objects as supporting data. Then, source testing is carried out in the criticism stage, namely external criticism to assess the authenticity of the source obtained, then internal criticism to criticize the substance of the source. At the criticism stage, an irrelevant myth was found, namely the myth that the Mappaenre Bunge tradition only causes disease, so this myth was not included in the verification stage. Next, the interpretation stage is carried out on authentic or valid data that has been collected and at the historiography stage the data obtained is then presented.

RESULTS AND DISCUSSION

1. Exploration of the Mappaenre Bunge Tradition in Bugis Society

Mappaenre Bunge is considered a sacred tradition in the Bugis Community. However, there are several myths and beliefs that have developed about the Mappaenre Bunge tradition which actually do not have a strong basis. Therefore, exploration of the Mappaenre Bunge tradition in Bugis Society can be carried out using a historical approach. Based on the results of the analysis using a historical approach, information was obtained that the Mappaenre Bunge tradition had been carried out by previous ancestors or in the Bugisi language it was called puang nene'.

The Mappaenre Bunge tradition has been carried out after harvesting rice (new ash) as a form of gratitude. This traditional ritual usually brings several offerings such as utti lampe, sokko lotong, sokko pute and manu makkaju which are brought to the house which contains sacred objects which are also called attariolong or bocoboco. However, this tradition is not only carried out when they have finished harvesting rice, sometimes people carry it out when they have certain intentions. This happens because there are more and more myths developing in Bugis society. The community believes that if they do not carry out the Mappaenre Bunge tradition, they will experience disaster and disease. Apart from that, if this tradition is not implemented then the harvest will decrease, because people's enthusiasm for farming is low and they always feel sluggish.

The Mappaenre Bunge tradition initially emerged because of the belief of the Bugis kings and the people in their ancient ancestors who were believed to reside in sacred objects such as bempa, fenne, mangkko and fammuttu which were placed on the roof of the house (rakkeang) which was covered with a mosquito net (boco-boco).) and is considered to have cultural values. The Mappaenre Bunge tradition is also a form of commemoration of historical events that occurred in ancient times, where in ancient times it is believed that many wars occurred between the ancestors (puang nene') in the Bugis tribe. It was thought that if these ancestors died, then these ancestors would die. reside in a sacred object. The Mappaenre Bunge tradition is also one of the local Bugis wisdoms which is still preserved and guarded today. Apart from that, the Mappaenre Bunge tradition is also called puang nene' which is carried out as a form of gratitude to God Almighty.

People's belief in the spiritual power contained in the Mappaenre Bunge tradition creates a circle of cause and effect. If illness occurs, it is often associated with a violation of tradition which then triggers anxiety and efforts to strengthen the implementation of the Mappaenre Bunge tradition. On the other hand, unhealthy environmental conditions can also be a factor causing disease, but in society's view this is often related to spiritual imbalance which must be overcome through the Mappaenre Bunge ritual. Relationship between When someone falls ill, this belief can provide mental strength to face the illness. However, if the disease does not go away, this belief can turn into anxiety and even self-blame. This shows that psychological factors play an important role in the healing process. The Mappaenre Bunge tradition, which is often linked to the agricultural cycle, is seen as an effort to maintain natural balance and ensure the continuity of life. When there is a crop failure or disease outbreak, people tend to blame mystical factors and look for ritualistic solutions. This shows that belief in Mappaenre Bunge cannot be separated from the social and economic context of society. Modernization has brought about significant changes in the way society understands disease. The discovery of drugs and advances in medical science have provided more rational treatment alternatives. However, on the other hand, belief in the Mappaenre Bunge tradition is still strong among the community. This creates a situation where people often seek medical treatment simultaneously with performing rituals.

2. The Interaction of Myths and Counter-Myths in Generational and Social Change

The myth that has developed in the Tappale Village community is able to have a positive impact, namely maintaining the preservation of local culture and its ecology. Myths in the Mappaenre Bunge tradition form a belief that influences the social aspects of society. This tradition has been passed down from generation to generation by the ancestors (puang nene'), so that the current generation also carries out this tradition. Parents and the community tell of the disaster or disease that will occur if they do not carry out this tradition. Disasters such as people being affected by disease and death and decreasing crop yields. This disaster makes people afraid, so they continue to carry out this tradition. The disaster is believed by the people to be the influence of ancestral

spirits (puang nene'). It is believed that people who do not carry out this tradition will suffer disaster or disease. Some of the myths of the Mappaenre Bunge tradition that have developed in society can be seen in the following table.

Table 1.1 Myths of the Mappaenre Bunge Tradition that Develop in Society

No.	Myth
1	Mappaenre Bunge can cause disease.
2	Mappaenre Bunge can cause a decline in agricultural yields.
3	People still believe in heirloom objects which are considered sacred.
4	These traditional sacred objects are believed to have come from the dreams of a sanro (shaman).
5	The Mappaenre Bunge tradition is also considered as boco-boco ridi (yellow netting) which is believed to be the spirits of ancestors (puang nene').
6	This tradition is also believed to be an addojoneng (swing) which contains the spirits or spirits of their deceased children (ana' pedda).

The Mappaenre Bunge ritual carried out by the Tappale Village Community influences the community's mindset towards fear of disease and disaster. The myth of the Mappaenre Bunge tradition has been passed down from generation to generation and continues to develop to this day. Parents and the community provide doctrine and tell them about things that will happen if they don't carry out the Mappaenre Bunge tradition, so that to this day this tradition is still implemented and has become something that must be implemented. The Mappaenre Bunge tradition shows how important it is to maintain and preserve local culture as a form of cultural sustainability. An incident that deviated from this tradition occurred in 2023, when the Mappaenre Bunge tradition was not carried out by one of the parents in Tappale Village. When he did not carry out this tradition, his child experienced itching which was characterized by red spots all over his body. The parents had taken their child for treatment to the doctor, but the doctor said it was just normal itching or allergies, but after months of taking the doctor's medicine the child still had itching, so the parents turned to a shaman (sanro) for treatment. This is in accordance with the words of Puang Ambo as a shaman (sanro):

"Iya eddi lafong ana'-ana' nakennai attariolong, nasaba idi detafole tih bunge ribolana akkaneneretta. Narekko eloki macingkang anatta laoi millau tulung kero attariolone aga faja katenna, alai waena, niarang kalua eddi memeng pakkui fale ta fafajani makate ta fafacingkanini, na kalua macingkangi tihirang utti, sokko na manu makkaju, nasaba aro asenna asukkurusetta nasaba kalua macingkangi eddi lafong anak-anak. Narekko furani nainung tu waena pammasena puange macingkang tu anata".

People also believe that the illnesses that occur are the influence of the spirit or spirit of the nene' (heirloom objects) which are believed to have magical powers. Therefore, the Tappale Village Community's view of the Mappaenre Bunge tradition is still very strong as a cause of disease in the Bugis Tribe, especially in Tappale Village.

3. The Influence of the Mappaenre Bunge Tradition on the Occurrence of Disease in the Bugis Tribe

There are 6 myths and 3 counter-myths that have developed in the Tappale Village community regarding the Mappaenre Bunge tradition which was passed down from the ancestors (puang nene') and the surrounding environment. The internalization of values carried out by parents influences the actions of the next generation. Based on the results of interviews with several informants, 6 myths and 3 counter-myths were obtained which can be seen in the following table:

Table 1.2 Counter Myths that Develop in the Tappale Village Community

Myth	Counter Myths
Mappaenre Bunge can cause disease.	In fact, disease can occur because of not maintaining health or living a healthy lifestyle.
Mappaenre Bunge can cause a decline in agricultural yields.	The decrease in crop yields could be caused by weather factors or reduced nutrients on agricultural land.
People still believe in heirloom objects which are considered sacred.	Mappaenre Bunge is only a form of gratitude to God Almighty.
These traditional sacred objects are believed to have come from the dreams of a sanro (shaman).	
The Mappaenre Bunge tradition is also considered as boco-boco ridi (yellow netting) which is believed to be the spirits of ancestors (puang nene').	
This tradition is also believed to be an addojoneng (swing) which contains the spirits or spirits of their deceased children (ana' pedda).	

There are quite a lot of myths that have developed in the Tappale Village community, in fact almost every community has a different myth. The Mappaenre Bunge tradition is one of the traditions that is still strongly practiced among the Bugis community as a form of gratitude for the harvest received.

Based on the method used, namely the phenomenological method, data was obtained that using this method could reveal the influence of the Mappaenre Bunge tradition on the emergence of disease in the Bugis tribe. Even though the Mappaenre Bunge tradition is believed to have the power of myth, it is indirectly able to give encouragement to the people in Tappale Village to

continue carrying out this tradition even though the people believe that not carrying out this tradition can cause disease, even though based on logic, disease can occur because of not maintaining health, and other things. However, this tradition is indirectly able to provide reinforcement that this tradition can work and can become a movement for people's fear of the emergence of disease. So indirectly the influence of the Mappaenre Bunge tradition on the Tappale Village Community is very large.

CONCLUSIONS

Based on the research discussion above, it can be concluded that 1) the Mappaenre Bunge tradition initially emerged because of the belief of the Bugis kings and the people in their previous ancestors who were believed to reside in sacred objects such as bempa, fenne, mangkko and fammuttu which were placed on the roof of the house (rakkeang) which is covered with a mosquito net (boco-boco) and is considered to have cultural values; 2) the Mappaenre Bunge ritual carried out by the Tappale Village Community influences the community's mindset towards fear of disease and disaster. The myth of the Mappaenre Bunge tradition has been passed down from generation to generation and continues to develop to this day; 3) based on the results of interviews with key informants and supporting informants using historical methods and phenomenological methods, information was obtained that there are 6 myths and 3 counter-myths that are still developing in Tappale Village. This proves that the myth of the Mappaenre Bunge tradition is still strongly believed by the people of Tappale Village. Apart from that, the Mappaenre Bunge tradition not only has a religious dimension, but also a psychological and cultural dimension that provides a sense of security, identity and social closeness for the community.

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