

Acculturation and Preservation of Islam-Bugis Culture of Makarti Jaya River Basin, South Sumatra

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Abstract

This paper describes the process of acculturation and the form of preservation of Islam-Bugis culture in Makarti Jaya River in South Sumatra. This research is a type of field research using qualitative methods. The data in this study were obtained through observation, interview, and documentation techniques. This research found four products of Islamic-Bugis cultural acculturation; *Maccera` Aqorang* (slaughtering animals before reading a letter that is considered auspicious), *Mappanré lebbé* (a tradition of reciting the Qur'an for prospective brides), *cememe mallodung* (bathing to remove bad traits before performing the pilgrimage), and *Mabbaca Sure` Makkelluna Nabitta* (reading the saga of shaving the hair of the Prophet Muhammad Saw). This research succeeded in contributing new treasures in the study of Islamic and Bugis culture, in the multicultural province of South Sumatra. For further researchers, it is recommended to study Islamic-Bugis culture in Makarti Jaya River by using a philological approach, because during the research process the author obtained several ancient texts that were used by the Bugis Makarti Jaya community as a reference in the process of acculturation of Islamic-Bugis culture.

Keywords: Acculturation, Islam-Bugis, Makarti Jaya.

Abstrak

Tulisan ini menggambarkan proses akulturasi dan bentuk pelestarian budaya Islam-Bugis di Aliran Sungai Makarti Jaya Sumatera Selatan. Penelitian ini termasuk jenis penelitian lapangan (*field research*) dengan menggunakan metode kualitatif. Data dalam penelitian ini diperoleh melalui teknik observasi, wawancara, dan dokumentasi. Penelitian ini menemukan empat produk akulturasi budaya Islam-Bugis; *Maccera` Aqorang* (penyembelihan binatang sebelum membaca surat yang dianggap bertuah), *Mappanré lebbé* (tradisi khatam Al-Qur'an untuk calon pengantin), *cememe mallodung* (mandi melepas sifat buruk sebelum menunaikan ibadah haji), dan *Mabbaca Sure` Makkelluna Nabitta* (membaca hikayat cukur rambut Nabi Muhammad Saw). Penelitian ini berhasil menyumbang khazanah baru dalam kajian kebudayaan Islam dan Bugis, di provinsi Sumatera Selatan yang multikultural. Untuk peneliti selanjutnya direkomendasikan untuk mengkaji budaya Islam-Bugis di Aliran Sungai Makarti Jaya dengan menggunakan pendekatan ilmu filologi, karena selama proses penelitian penulis mendapatkan beberapa teks-teks kuno yang dijadikan masyarakat Bugis Makarti Jaya sebagai rujukan dalam proses akulturasi budaya Islam-Bugis.

Kata kunci: Akulturasi, Islam-Bugis, Makarti Jaya.

INTRODUCTION

Culture is one's identity and serves as a boundary that creates differences, making an organization unique and distinct from others. Culture also facilitates the emergence of commitment to something greater than individual interests. For some people, losing their local culture is akin to losing their identity, while preserving it is equivalent to preserving their identity (Putra, 2006; Utami, Ahmad, & Wahyuni, 2023). One ethnic group that has rigorously preserved its culture to this day is the Bugis community. The Bugis people are a tribe that inhabits a significant part of Sulawesi (Departemen Pendidikan Nasional,

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2016). They refer to themselves as *To Ugi*, with "To" meaning people (Ide Said, 1997), while "Ugi" is derived from the name of their king, *La Sattumpugi*. In simple terms, *To Ugi* can be interpreted as the people of King *La Sattumpugi*. Belonging to the category of "deutero Melayu" or young Malays (Takko, 2016), this ethnic group is culturally rich, with clear manifestations of cultural elements.

In addition to their cultural richness, this ethnic group has a strong commitment to its preservation. Various physical aspects of their culture are easily observable, as are the ongoing cultural activities that serve as evidence of their dedication to preserving Bugis cultural heritage. According to Hj. Nurwati, Bugis people like herself, who have migrated (*passompe*), continue to uphold the traditions of their ancestors (Nurwati, Personal Communication, 14 April 2010). In line with this statement, the Head of Tirta Kencana Village in Makarti Jaya District, Banyuasin Regency, Bambang Suranto (non-Bugis), appreciates the Bugis community in his village for successfully maintaining their traditions beyond the majority of Javanese and other ethnic groups. He hopes that other ethnic groups such as the Javanese, Sundanese, Malays, and Balinese can also emulate the Bugis people in preserving their ancestral traditions in South Sumatra. In the researcher's observation, the colonies they establish serve two important functions: providing a place for newcomers from Bugis as part of the community and serving as a means to maintain social bonds, mutual support among themselves. As the Bugis saying goes, "*Mali siparappe rebba sipatokkong, malilu sipakainge*" (Drift apart and you will be washed away, fall and you will support each other, and if you forget, you will remind each other).

This research specifically examines the acculturation of Bugis Islamic culture, the process of constructing Bugis Islamic cultural social constructs in the Makarti Jaya river basin area, and the dynamics of Bugis Islamic culture in that area. However, it is acknowledged that there have been numerous studies on the social construction of Bugis society. First, there are studies that investigate Bugis society and its connection to character education. In this category, Sarifa Suhra (2019) discovered several Bugis cultural aspects closely related to character education, such as *pappaseng* and *elong*. Hamsah also found the concept of *Macca na Lempu* as part of Bugis society's character education (Hamsah, 2022). In another study, Sarifa Suhra identified the *Maddoja Bine* ritual as the basis for Islamic education in Bugis society in South Sulawesi. Anwar Iskar Hidayatullah also found the concept of *Mappanre Temme'* preserved by the Bugis community in Barru Regency for character education (Hidayatullah, Ondeng, & Syamsudduha, 2019).

Second, there are studies on the beliefs of the Bugis community, such as Mustaqim Pabbajah's research on the concept of *Dewata Seuwa* as the ancestral belief of the Bugis community (Pabbajah, 2012). Nur Ahsan Syukur wrote about the *Tolotang* concept as the belief of the Bugis community in Sidrap (Syukur, 2015). Nurfadillah discussed the beliefs of *Toriolong* and *Bissu* in the Bugis community (Nurfadillah, 2019). Ni Wayan Sri Rahayu also wrote about the worship of *Bhatara Guru* in the tradition of the Bugis community in South Sulawesi (Rahayu, 2020).

Third, there are studies on the Bugis community from a psychological perspective. Ikhwan Sawaty identified the concept of *Siri'* as a psychological and anthropological heritage of the Bugis community (Ikhwan Sawaty, 2021). In another study, Syurawasti Muhiddin discovered the concepts of *Sipakatau*, *Sipakalebbi*, and *Sipakainge* as efforts to improve the mental health of the Bugis community (Muhiddin, 2013). Mila Karmila found the *Cenning Rara* mantra in Bugis society as a study of semantic psychology (Karmila, 2018).

Based on the review of previous research, the author did not find any specific studies that focus on the acculturation of Islamic and Bugis cultures in the Makarti Jaya river basin area of South Sumatra. Therefore, this research is considered worthy of continuation and publication to provide new insights into culture in Indonesia, especially Bugis culture in South Sumatra.

RESEARCH METHOD

This research falls into the category of field research, which is systematically conducted by collecting data from the field (Arikunto, 1995). The research method employed is qualitative with the aim of understanding the phenomena experienced by research subjects or informants and generating descriptive data using various scientific methods (Ratna, 2010). The research approach utilized is ethnography, which involves the study of a group of people to depict socio-cultural activities and patterns (Yusuf, 2013).

Primary data in this research are fundamental data derived from in-depth interviews, observations, and documentation conducted at the research site, such as written works produced by first-generation and second-generation individuals in the Makarti Jaya River basin area of South Sumatra. In the data analysis, the author employs the descriptive-analytic method outlined by Miles and Huberman, which consists of three main stages: data reduction, data presentation, and drawing conclusions (Matthew Miles, 2009).

RESULTS AND DISCUSSION

History of the Bugis Tribe in Makarti Jaya

Originally, the Bugis people inhabited the northern coast of Teluk Bone, known as *Were Luwu*. From Teluk Bone, they dispersed to various regions, including the north and west, which later became the *To Raja* ethnic group residing in the mountains. Those living along the coast referred to themselves as *To Luwu*, meaning "people of the sea." Meanwhile, those who scattered to the east and south of the west coast of Teluk Bone formed alliances that later identified themselves as *To Ogi*, which means "Bugis people" (Takko, 2016).

The Bugis community has historically engaged in migration to various regions due to conflicts, both before and after Indonesia's independence. These conflicts made life in Sulawesi challenging, prompting the desire to migrate. One of the destinations for Bugis migrants was the province of South Sumatra. In this province, they settled in several regencies and districts, including Makarti Jaya sub-district, which oversees several villages such as Upang Ceria, Muara Telang Purwodadi, Tirta Mulia, Tanjung Mas, Tirta Kencana, and Sungai Semut.

Unlike people from Java who came to South Sumatra through the government-programmed transmigration under President Soeharto (Mahmud, Personal Communication, May 14, 2022), Bugis people came on their own initiative, facing more challenges and often encountering difficulties along the way. According to Manda, they would pretend to visit relatives who had married outside their village to be allowed to leave their village. During their journey, they were frequently interrogated, and their belongings were inspected (Manda, Personal Communication, June 3, 2021).

Their arrival in South Sumatra with groups was done in waves, with dozens of people in each group. They were led by an influential leader from their hometown. The departure expenses of the members were

covered by the group leader if the departure was initiated by that leader, and the members themselves bore the expenses if the departure was a collective decision.

Fassabe', a resident of Sungai Semut, mentioned that he arrived in South Sumatra in 1945. Initially, he and his group stopped in Pangkalan Dori and then moved to an area called Lagang Baru, after which Fassabe's group settled in the Sungai Semut area. According to him, the first person to dig a ditch (parit or paré') was Puangngaji Beddu (Fassabe', Personal Communication, September 18, 2021). The next wave of migrants arrived in 1969. Hj. Sitti Nuriah stated that this 1969 group, known as "sompe'," came from Salo Bulo (Wajo) to Ujung Pandang, traveling in a rice transport truck with more than twenty people.

Initially, their arrival was due to security instability, while subsequent waves came after hearing news of the success of the early arrivals, sparking a desire to try their luck in South Sumatra, as their predecessors had done. The Bugis community in the Makarti Jaya river basin commonly refers to their migration as "massappa dalle ri tanah Bare'" or seeking fortunes in the West Land.

Acculturation of Islam-Bugis Culture in Makarti Jaya River in Banyuasin Regency, South Sumatra

Cultural acculturation is the process by which one culture is influenced by elements of another culture, resulting in the accommodation and integration of foreign cultural elements into the culture itself (Koentjaraningrat, 1990). The cultures referred to in this study are Islamic and Bugis cultures. Here are various examples of Islamic-Bugis cultural acculturation that are preserved by the community of Sungai Makarti Jaya, Banyuasin Regency, South Sumatra.

Slaughtering Animals (*Maccera'*) in the Process of Learning to Read the Qur'an

Learning to read the Qur'an in Bugis culture is termed Mangngaji Aqorang. Typically *mangngaji Aqorang* is done by someone in childhood to adolescence. Learning begins with a submission made by the parents to the teacher by saying; "Tabek engkai anakku Puwang lokak pangngajiwi tafaggurui agi-agi tagokengngi, tasesakka nyawana" (Ust. Junaid, Personal Communication, October 18, 2021) (please forgive Mr. Teacher, this is my child, please teach him to read the Qur'an whatever the teacher wants (may be beaten) but leave his life).

Learning to read the Qur'an carried out by the Bugis community uses the Baghdadi method. Fuangngaji Sitti Nuriah is one of the pangngaji teachers who teaches the Qur'an in Bugis.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Yase'na Alifu-e mpuno Lameng nakkeda al, yase'na Haa-e mpuno Mim nakkeda ham, dafanna Dalengnge nakkeda du, alhamdu (اَلْحَمْدُ) awana Lamengnge nakkeda li, yase'na Lamengngé massaddung mallefa nakkeda laa yawana Haa-é nakkeda hii lillahi (لِلّٰهِ) yase'na Roe nakkeda ro awana Baa-e massaddung mpuno Lameng nakkeda bil Robbil (رَبِّ اَلْ) yase'na 'Ain-é mallefa nakkeda a yase'na lamengnge nakkeda laa, awana Mingngé mpuno yaa nakkeda mii yasekna-Nu-é nakkeda na 'aalamiina (عَالَمِيْنَ) n (Hj. Sitti Nuriah, Personal Communication, September 27, 2021).

In the process of learning the Qur'an, the Bugis Makarti Jaya community carries out the *Maccéra'* *Aqorang* tradition (Hj. Sitti Nuriah, Personal Communication, September 27, 2021). *Maccéra'* is taken from the word *cera'* which means blood. *Maccéra'* is defined as the activity of slaughtering livestock. In the old Bugis tradition if they admired something they would make offerings to it by slaughtering animals, while the word *Aqorang* is the Bugis people's reference to the holy Qur'an. Thus the meaning of *maccéra' Aqorang* can be understood as the slaughter of livestock with the intention of honoring the Qur'an.

The final step in the process of learning to read the Qur'an in the Bugis community in the Makarti Jaya river basin is *Makkeppa Aqorang*. *Makeppa Aqorang* means closing the Qur'an which symbolizes that a student (pangngaji's child) has finished reading the entire Qur'an. In the *Makkeppa Aqorang* ritual, traditional foods such as; sticky rice *leppe`-leppe`* (lepat) banana fruit, pumpkin fruit a pair of male and female chickens, bajabu, (food made from coconut) shredded, shrimp, salonde (food made from sprouts) and the slaughter of a pair of chickens (Sultan, Personal Communication, January 9, 2021). The traditional food is placed in front of the pangngaji child and the ritual begins by reading Surah Ad-Dhuha to Surah An-Nas. This tradition aims to express the parents' gratitude to Allah SWT for successfully carrying out one of their obligations as parents, namely teaching directly or facilitating their children to learn the Qur'an, apart from expressing gratitude, it is also an expression of pride in their children and a form of gratitude for the teaching and guidance that has been given by the pangngajinya teacher (Fassabe', Personal Communication, September 18, 2021).

Tradisi *Mappanré Lebbé* (Entertaining the Bride and Groom Who Has Read the Koran)

Mappanré lebbé is a tradition of the Bugis Makarti Jaya community to honor a person who is getting married and has finished reading the Qur'an. In accordance with the meaning of the word *mappanré* is to feed while *lebbé* means having finished reciting the Qur'an. Several pieces of four-colored sticky rice (*sokko kemmu*) shaped like a pyramid are provided, which they call *nanre bongkang*. Underneath is placed gold, brown sugar, half a coconut, if a man is taken from the middle to the bottom and if a woman is taken from the top to the middle and a pumpkin, then two banana stems (*burak*) and forty-eight eggs are stuck in certain parts with a certain number also using bamboo. The banana stems (*burak*) and the eggs that decorate them have symbolic meanings that are closely related to Islam. Two banana stems symbolize the bride and groom, two eggs are stuck at the top of the banana stem (*burak*) symbolizing the marriage is in accordance with the teachings of the Qur'an and the sunnah of the Prophet, its high position symbolizes that the bride and groom will uphold the teachings and values contained therein, five eggs underneath symbolize the pillars of Islam, The next six eggs symbolize the pillars of faith, the next ten eggs symbolize the names and attributes of angels mentioned in the Qur'an and hadith that must be followed, the twenty-five eggs at the bottom of the *burak* symbolize the 25 Messengers of God mentioned in the Qur'an (Sitti Maryam, Personal Communication, January 10, 2020).

The tradition is also led by the bride's Koranic teacher or his/her delegate. If the *guru pangngaji* who teaches him is absent and does not send someone else, then he can be replaced by another pangngaji teacher. The bride and groom sit in their Hajj clothes, the men wearing a robe and head covering, and the women wearing a dress known as baju munawwarah. In front of him the holy Qur'an is placed and then read by the pangngaji teacher followed by the bride and groom (Hj. Sitti Nuriah, Personal Communication, September 26, 2021).

***Cemme` Mallodung* (Bathing removes bad traits For Hajj Pilgrims)**

Performing the Hajj is the desire of the majority of Muslims. The Bugis tribe is one of the tribes in Indonesia that is known to be very enthusiastic about performing the pilgrimage, for them the pilgrimage is the highest ideal in worship.

Before leaving for the holy land, the Muslim-Bugis community of the Makarti Jaya river stream performs a bathing ritual to remove bad traits (*cemme mallodung*). *Cemme mallodung* is a bathing ritual with the aim of cleansing oneself of sins and vices. In this tradition, all clothes worn during bathing are not taken back with the aim of leaving all forms of ugliness with the abandonment of these clothes.

Furthermore, while in the two holy cities of Mecca and Medina the pilgrims follow the rituals of Hajj like other pilgrims, the difference is that before returning home they will be prayed for by a Bugis figure living in Mecca with a special prayer so that their heads which are usually used to uphold goods (*majjung*) as is the custom of Bugis women, can be used again after the Hajj, after being prayed for they are put on a *jekala* (turban) which is tightened with a *serubeng* on it. This ritual symbolizes that someone has performed the pilgrimage. The attributes of the hajj will be used by the pilgrims when attending important events in their neighborhood (Hj. Nurwati, Personal Communication, April 14, 2021).

The wearing of these Hajj symbols for men is called *mappatoppo* while for women it is called *mattalilling*, both of which are carried out by a Bugis figure living in Mecca named *Petta Sayyang*. The Bugis pilgrims from South Sumatra were picked up and treated well by the Bugis mukimin in Mecca before the *mappatoppo* and *mattalilling* rituals were performed (Hj. Nurwati, Personal Communication, April 14, 2021).

According to Hj. Sofiah, the *mappatoppo* and *mattalilling* traditions are not only performed for Bugis pilgrims but also pilgrims from other tribes who have a family relationship with the Bugis people such as himself who comes from the Sundanese tribe. After the process of wearing the Hajj symbol and prayers are offered, the pilgrims return to their homeland (Hj. Sofiah, Personal Communication, April 15, 2021).

After leaving the Hajj dormitory, the Bugis pilgrims are greeted by their families and taken out by sitting on their shoulders and then lifted (*isoppo*) so that their feet do not directly touch the ground. This applies for the next forty days. In the field, this makes it difficult for Hajj administrators, including security guards, to discipline the Bugis pilgrims. For the Bugis community in the Makarti Jaya watershed, the pilgrimage is a sign that a person is ready to change his bad behavior such as gambling (*mabboto*) drinking alcohol and other actions prohibited by religion and start his life as a religious person (*pagama*) marked by frequent visits to the mosque to pray five times in congregation and improve his attitude (Hj. Sitti Nuriah, Personal Communication, April 20, 2021).

***Mabbaca Sure` Makkelluna Nabitta* (the story of the shaving of the Prophet Muhammad SAW)**

Sure` makkelluna Nabitta is the saga of the shaving of the Prophet Muhammad. *Sure`* contains the story of the cutting of the Prophet's hair by the angel Gabriel As and the descent of heavenly angels taking every strand of the Prophet's hair at the command of Allah SWT until not a single strand fell. For the Bugis people this *sure`* is believed to have extraordinary privileges, the reader will be given ease in all affairs and safety.

Sure` makkelluna Nabitta is considered *mekerre`* (sacred) so that the reading must go through special rituals such as lighting incense (incense) and then reading solemnly. The lighting of incense aims to be a medium for conveying prayers, the smoke that rises to the sky is believed to carry with it the prayers that have been prayed and the fragrant odor that spreads in all directions as a prayer for all creatures to get blessings. In the observation, the researcher found *Sure` Makkelluna Nabitta* stored in the house of a resident named *puangaji Baru*, the wife of the head of ditch 12 of Tirta kencana Village (Hj. Baru, Personal Communication, September 23, 2021).

For the Bugis Makarti Jaya community, reading *Sure` Makkelluna Nabitta* will be a talisman or protector from all dangers. People who glorify the saga of the shaving of the Prophet according to him will always get protection. Since the Gorilla (*grilya*) period the *grilyawan* have practiced or carried this *sure`* when fighting they were always given safety (Hj. Megawati, Personal Communication, May 23, 2021).

The Dynamics of Islamic-Bugis Cultural Acculturation in the Makarti Jaya River Basin from the Perspective of Social Construction Theory

This research found at least four products of Islamic-Bugis cultural acculturation which were then preserved by the Makarti Jaya community in South Sumatra. First, *mangngaji Aqorang* in which there is a *maccera`* tradition. The *maccera`* tradition is an acculturation product of the Bugis Makarti Jaya community to teach and ground the Qur'an among children and adolescents. Second, the *mappanré lebbé* tradition is preserved by the Bugis Makarti Jaya community to honor brides-to-be who have successfully memorized the Qur'an before marriage. Third, the tradition of *ménré` tanah marajaé* is a series of activities carried out by the Bugis community before and after performing the pilgrimage with the hope that everyone who has performed the pilgrimage can change their behavior to be better than before. Fourth, the tradition of reading *Sure` Makkelluna Nabitta* or the saga of the shaving of the hair of the Prophet Muhammad Saw by the angel Gabriel, for the Bugis community the reading of the *Sure` Makkelluna Nabitta* tradition can protect themselves from danger.

In analyzing these findings, the author uses the social construction theory of Peter Ludwig Berger and Thomas Luckman, with this theory it will be clearly seen the social reality or social construction carried out by the Muslim-Bugis Makarti Jaya community (Berger, 1990). In Peter Ludwig Berger's social construction theory, the cultural dialectic goes through three stages.

First, externalization or individual response to environmental and cultural conditions that have existed before his birth (Berger & Luckmann, 1979). In this context, the actors involved in the externalization of Bugis Islamic culture are migrants from Sulawesi to the Makarti Jaya River basin who later settled in Sungai Semut Village and Tirta Kencana Village.

Second, objectivation is the moment of self-interaction in the socio-cultural world. The objectivation process of Bugis Islamic culture in the Makarti Jaya river basin includes two processes, namely habituation and institutionalization. Habituation of Bugis Islamic culture in the Makarti Jaya watershed can be seen as in patterned actions in the implementation of culture related to the Qur'an where Koran recitation teachers and students consistently follow stages that are already known together starting from submission, affirmation when opening and closing the Qur'an, the process of *mangejah*, reading directly, observing the Qur'an, and the ceremony of entertaining brides who have memorized the Qur'an before. This consistency is also seen in the tradition of *reading sure` makkelluna Nabitta, mappanré lebbé, and ménré` tanah marajaé*. Meanwhile, the institutionalization of Islam-Bugis culture in Makarti Jaya can be seen in several dominant Bugis cultures that have become part of the lives of non-Bugis people. This Bugis Islamic culture has been considered natural and natural and no longer questioned the reason for doing it because there has been an awareness that it is natural and appropriate. As an illustration of this institutionalization, the researcher presents remarks from Sundanese community leaders in the form of support and hope as stated by KH. Acep Amiruddin in his foreword saying:

We hereby represent the Sundanese community to congratulate our brothers from the Bugis tribe, especially the team of writers who have transliterated the Bugis Barzanji as a means of maintaining their local traditions, we welcome the effort to preserve this Barzanji culture which has also become part of Sundanese life in a joint effort to maintain Islamic culture. We support and hope that other Bugis cultures that are full of Islamic values will also be maintained and developed as part of a joint effort to maintain the morals and religion that have been championed by the early settlers from both Sulawesi and West Java (Amiruddin, 2016).

Third, internalization. The findings on the internalization of Bugis Islamic culture in this study are that the second and third generations have experienced the process of accepting the definition of the institutional situation conveyed by their predecessors, even they are together able to establish definitions that lead to the formation of a common definition of Bugis Islamic culture as something that must be done. This is indicated by their strong desire to maintain all forms of cultural heritage inherited by the Bugis migrants that are in line with the teachings of Islam. This strong desire is reflected in their expressions of both hope and pride.

In an interview the author conducted with Nur Persada, she expressed a strong desire to be able to maintain and preserve Bugis culture and hoped for an explanation of the meaning of the activities carried out according to her:

Bugis culture must be introduced and explained to the next generation. Sometimes they are already familiar with Bugis traditions and culture, but more than that it is necessary to explain the purpose of its implementation so that there is a love for Bugis culture and understanding of the meaning and noble messages contained therein. The benefits that can be obtained if Bugis culture exists in the community are that it will be easier to teach it to the next generation because there will be pride as the owner of the culture, and no less important, every Bugis culture has a basis and deep meaning and Bugis culture does not conflict with Islamic teachings (Nur Persada, Personal Communication, 16 September, 2021).

For Nur Persada, Bugis culture is not just a tradition but also an identity. Because when performing Bugis traditions, according to her, it is the same as introducing herself to other ethnicities about her existence as a Bugis person. From the explanation above, it can also be seen that Nur Persada feels the similarity or alignment between the teachings of Bugis culture and the teachings of Islam.

CONCLUSION

This research succeeded in revealing the process of Islamic-Bugis cultural acculturation in the Makarti Jaya community of South Sumatra, so that it can contribute new treasures in the study of Islamic and Bugis culture, especially in the multicultural province of South Sumatra. This study found four products of Islamic-Bugis cultural acculturation; *Maccera` Aqorang* (slaughtering animals before reading a letter that is considered auspicious), *Mappanré lebbé* (a tradition of reciting the Qur'an for brides-to-be), *cememe malloodung* (bathing to remove bad traits before performing the pilgrimage), and *Mabbaca Sure` Makkelluna Nabitta* (reading the saga of shaving the hair of the Prophet Muhammad Saw). In order to expand the study of Islamic-Bugis cultural acculturation in South Sumatra, the author recommends that future researchers study the Muslim-Bugis community in the Makarti Jaya area using a philological approach, because during the research process the author found several ancient texts that are still used as references by the Muslim-Bugis community in Makarti Jaya.

The limitations of the study on the cultural acculturation of Islamic-Bugis in the Makarti Jaya community, South Sumatra, include a narrow focus on four specific products of acculturation without a deep understanding of the social, cultural, and religious implications of these practices. Furthermore, the research may not have covered the entire spectrum of cultural practices and traditions within the Makarti Jaya Muslim-Bugis community, and it has not delved deeply into the content of ancient texts used as references, nor how these texts impact daily life. The lack of attention to changes over time in cultural acculturation is also a limitation, as culture and traditions constantly evolve. Finally, it is essential to remember that generalizing these findings to other Muslim-Bugis communities in different areas should

be done cautiously, necessitating further research with different methods involving various communities for a more comprehensive understanding.

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