



## THE TRADITION OF MENRE BOLA' BARU:

### Reflection of Pancasila Values in Realizing Interfaith Harmony in Bugis Makassar Society

Ghina Mufidah\*, Andi Agung Mallongi\*\*, Aulia Rahmadani\*\*\*, Muh. Aqsho Che Athroriq. R\*\*\*\*

\*Perbandingan Madzhab dan Hukum, UIN Alauddin Makassar, Indonesia.

\*\*Biro Hukum dan Kerja Sama Luar Negeri Kemenag RI, Indonesia

\*\*\* UIN Alauddin Makassar, Indonesia.

\*\*\*\* UIN Alauddin Makassar, Indonesia

*email:*\*ghinamufidahh10@gmail.com, \*\*andiaugungmallongi@gmail.com, \*\*\*aulraid59@gmail.com,

\*\*\*\*muhammadaqshoocheathoriqr@gmail.com

#### ABSTRACT

This study examines the tradition of the Bugis community in Soppeng Regency as a representation of Pancasila values in strengthening inter-religious harmony in the midst of Indonesia's multicultural society. The main purpose of this study is to analyze the philosophical meaning in the tradition and examine its relationship with the precepts of Pancasila, especially the First Precept (The One Godhead), the Third Precept (Indonesian Unity), and the Fifth Precept (Social Justice for All Indonesian People). This study uses a qualitative approach. The methods used included field observations, structured interviews with community leaders, and documentation analysis. The results of the study show that Menre' Bola Baru is not just a procession of moving houses, but a cultural ritual full of religiosity, mutual cooperation, and inclusive participation. Elements such as the reading of Barzanji, the Mappasili ceremony, and eating together strengthen social and spiritual solidarity between citizens, despite differences in status and beliefs. This tradition reflects the practice of Pancasila in a concrete way through togetherness, justice, and respect for diversity. Therefore, recommended preservation strategies include integration into education, revitalization through cultural tourism, government policy support, and the use of digital media. In conclusion, Menre' Bola Baru is an essential cultural heritage in strengthening national ideology and social cohesion, so synergy is needed between the community, educational institutions, and policy makers to maintain its existence in the modern era.

#### ABSTRAK

Penelitian ini mengkaji tradisi Menre' Bola Baru masyarakat Bugis di Kabupaten Soppeng sebagai representasi nilai-nilai Pancasila dalam memperkuat kerukunan antarumat beragama di tengah masyarakat multikultural Indonesia. Tujuan utama dari studi ini adalah menganalisis makna filosofis dalam tradisi tersebut serta menelaah keterkaitannya dengan sila-sila Pancasila, khususnya Sila Pertama (Ketuhanan Yang Maha Esa), Sila Ketiga (Persatuan Indonesia), dan Sila Kelima (Keadilan Sosial bagi Seluruh Rakyat Indonesia).

#### ARTICLE HISTORY

Received 13 March 2025

Accepted 28 June 2025

#### KEYWORDS

Tradition; Islamic Studies;  
Pancasila; Indonesia's  
multicultural.



Penelitian ini menggunakan pendekatan kualitatif. Metode yang digunakan meliputi observasi lapangan, wawancara terstruktur dengan tokoh masyarakat, dan analisis dokumentasi. Hasil penelitian menunjukkan bahwa Menre' Bola Baru bukan sekadar prosesi pindah rumah, melainkan sebuah ritual budaya yang sarat nilai religiusitas, gotong royong, dan partisipasi inklusif. Unsur-unsur seperti pembacaan Barzanji, upacara Mappasili, serta makan bersama memperkuat solidaritas sosial dan spiritual antarwarga, meski memiliki perbedaan status maupun keyakinan. Tradisi ini mencerminkan pengamalan Pancasila secara konkret melalui kebersamaan, keadilan, dan penghargaan atas keragaman. Oleh karena itu, strategi pelestarian yang direkomendasikan meliputi integrasi ke dalam pendidikan, revitalisasi melalui pariwisata budaya, dukungan kebijakan pemerintah, serta pemanfaatan media digital. Kesimpulannya, Menre' Bola Baru merupakan warisan budaya yang esensial dalam memperkuat ideologi kebangsaan dan kohesi sosial, sehingga diperlukan sinergi antara masyarakat, lembaga pendidikan, dan pemangku kebijakan untuk menjaga eksistensinya di era

## Introduction

Pancasila, as the foundational ideology of the Republic of Indonesia, plays a fundamental role in shaping and building the nation's identity. Comprising five principles, Pancasila is not merely a normative foundation for societal, national, and state life but also reflects the noble values that have grown out of Indonesia's diverse cultures and traditions. Indonesia, as a multicultural nation, inherently integrates culture and customs into daily life. Customs are traditions passed down through generations, repeatedly practiced, and becoming a distinctive characteristic of a region <sup>1</sup>. Customs play a vital role in shaping the identity and character of a community, distinguishing one group from another. Similarly, culture, as the result of human creativity, feelings, and intellectual efforts, is preserved to fulfill societal needs <sup>2</sup>. Therefore, a country rich in cultural and traditional diversity possesses a privilege that must be protected and preserved.

However, efforts to preserve culture and customs often encounter challenges, particularly when faced with modernization, globalization, or pressures from majority groups with differing views. Indonesia itself has significant potential for inter-community conflicts, particularly due to religious differences. According to 2023 data from the SETARA Institute, at least 217

---

<sup>1</sup> Mario Florentino, "Pengaruh Adat Istiadat Terhadap Perkembangan Anak Usia Sekolah Dasar Di Kota Maumere," *Jurnal Ilmiah Pendidikan Dasar* 4, no. 2 (2022): 246, <https://doi.org/10.37216/badaa.v4i2.670>.

<sup>2</sup> Iin Turyani, Erni Suharini, and Hamdan Tri Atmaja, "Norma Dan Nilai Adat Istiadat Dalam Kehidupan Seharian Di Masyarakat," *SOSIAL: Jurnal Ilmiah Pendidikan IPS* 2, no. 2 (2024): 234-43.



incidents with 329 violations of religious freedom occurred in Indonesia<sup>3</sup> Religious conflicts are a serious issue that requires extra attention from both central and regional governments.

At the regional level, one common approach to preventing religious conflicts is utilizing cultural and traditional activities as a bridge to foster interfaith harmony. From a cultural perspective, the motivation or drive to preserve local customs and traditions is an inherent obligation for communities, even becoming a norm<sup>4</sup>. The preservation of customs is beneficial in maintaining the authenticity and continuity of traditions passed down from generation to generation. One example of the role of culture and customs in fostering interfaith harmony can be seen in Soppeng Regency, South Sulawesi Province, where the tradition of *Menre' Bola Baru* is still practiced. Linguistically, *Menre' Bola Baru* consists of two words: *Menre'*, meaning "to go up," referring to the Bugis traditional stilt houses made of wood, and *Bola Baru*, meaning "new house"<sup>5</sup>. Thus, *Menre' Bola Baru* is a local Bugis tradition in which a family moves into a newly built house once construction is complete.

The implementation of this tradition involves various activities that engage both family members and the surrounding community. Since it requires significant physical effort such as moving household items from the old house to the new one cooperation and mutual assistance are essential. For the Bugis people, *Menre' Bola Baru* is not merely an ordinary moving event accompanied by feasting and celebration. Instead, it embodies deep values of mutual cooperation, unity, and solidarity that transcend ethnic, racial, religious, and cultural differences. This tradition has persisted over time due to the inclusive nature of the Bugis community, which embraces diversity, particularly in Indonesia's multicultural society. From the perspective of Pancasila, the *Menre' Bola Baru* tradition aligns with the implementation of the First Principle (Belief in One God) and the Third Principle (Indonesian Unity). However, public awareness of this tradition remains limited, as it is often perceived as a mere ceremonial practice rather than a meaningful cultural event. In reality, *Menre' Bola Baru* can

---

<sup>3</sup> SETARA Institute for Democracy and Peace, "Kondisi Kebebasan Beragama Berkeyakinan (KBB) 2023; Dari Stagnasi Menuju Stagnasi Baru (Jakarta, 2024).," *SETARA Institute for Democracy and Peace*, 2024, 1-16, [https://setara-institute.org/wp-content/uploads/2024/06/Rilis-Data-Kondisi-KBB-2023\\_Setara-Institute\\_Ind.pdf](https://setara-institute.org/wp-content/uploads/2024/06/Rilis-Data-Kondisi-KBB-2023_Setara-Institute_Ind.pdf).

<sup>4</sup> Tya Sonia dan Sarwititi Sarwoprasodjo "The Role of Customary Institutions in Curtoples Of."e Role of Customary Institut 2020

<sup>5</sup> Nurfadila, "Tradisi Menre Bola Baru (Naik Rumah Baru) Di Tengah Pandemi," Buletin IVAA, 2020.



serve as an effective method for fostering religious harmony and social cohesion in Indonesia. In this study, the researcher employs a field research method, which involves gathering information directly from research subjects, commonly referred to as respondents.

The main objective of this study is to explore and analyze the meaning of the Menre' Bola Baru tradition in Soppeng Regency, South Sulawesi, especially in relation to the values of Pancasila. This study aims to investigate the role of Menre' Bola Baru as a medium for fostering spiritual relationships among the Bugis people, by emphasizing the First Principle of Pancasila, "Belief in One God," through rituals that reflect collective faith and strengthen community ties. In addition, this study seeks to assess how this tradition contributes to social cohesion and unity, in line with the Third Principle of Pancasila, "Unity of Indonesia," by promoting solidarity among diverse community members during important life events. Using a qualitative field research methodology, this study will collect primary data directly from respondents involved in Menre' Bola Baru through stages of observational study and structured interviews, aimed at uncovering insights into the cultural meaning of this tradition. Furthermore, this study will combine the findings with relevant primary and secondary sources, including journals and scholarly articles, to provide a comprehensive understanding of the role of Menre' Bola Baru as more than just a ceremonial practice, but rather as an important cultural event that fosters religious harmony and social cohesion in Indonesian society. The research process consists of several stages, including observation, interviews, and data verification after the interviews. This approach is based on the research object, which focuses on the practice of the Menre' Bola Baru tradition in Soppeng Regency, South Sulawesi Province. After collecting the research findings, the researcher will integrate them with primary and secondary sources, such as books, journals, and articles related to the Menre' Bola Baru tradition and Pancasila values. This is intended to enrich the research sources, making the study more comprehensive.

## Results

In terms of understanding the Pancasila values contained in *Menre Bola Baru*, it is necessary to know that there are several differing perspectives in understanding values. Differences in interpretation regarding the meaning or definition of values arise due to the substance of experts' perspectives, as their responses are based on theoretical, empirical, and analytical viewpoints. According to Mulyana, values serve as references and beliefs in making choices. Values are



something desirable, which in turn generates actions in individuals <sup>6</sup>. The fundamental values of Pancasila are philosophical principles that serve as regulations and the foundation of the rules applied in Indonesia. This means that all regulations in Indonesia must be based on Pancasila. As a national ideology, Pancasila has the authority and primary function as both an aspiration or goal that must be collectively achieved and as a unifying force for the nation, making it a solution in times of conflict. In the statement on the function of ideology, the purpose of a society is to achieve the goals of that ideology itself <sup>7</sup>.

The values and principles of Pancasila are interconnected, as they serve as a guide to life, reflecting the moral, social, and cultural principles within Indonesian society. Each principle of Pancasila conveys profound values that not only serve as guidelines for individual life but also provide a foundation that directs the Indonesian nation to live harmoniously and prioritize the common good. The implementation of Pancasila values should not only be theoretical but must also be manifested in the real actions of individuals, groups, and state institutions in their efforts to realize the aspirations of the Indonesian nation. The term *silasila* originates from Sanskrit and means foundation. It can also be understood as the underlying rules of a person's or a nation's behavior, conduct, or actions based on etiquette, politeness, and morality <sup>8</sup>. The five principles of Pancasila represent fundamental ideas about humanity and the entire reality believed to be true by the Indonesian people. These principles are derived from the character and culture of Indonesia, which form the foundation of the country's establishment.

The first principle of Pancasila embodies the value of divinity. Many people misunderstand the true meaning of this principle. The phrase *Ketuhanan Yang Maha Esa* means that God is one. However, if examined from another linguistic perspective, such as Sanskrit, the word *Maha* can mean noble, while *Esa* signifies absolute existence. Indonesia grants its citizens the freedom to worship according to their respective beliefs and faiths. The first principle serves as the most fundamental source of values for Indonesian society, ensuring that all aspects of state governance

---

<sup>6</sup> Tri (Sekolah Tinggi Keguruan dan Ilmu Pendidikan Persatuan Guru Republik Indonesia Sumenep) Sukitman, "Internalisasi Pendidikan Nilai Dalam Pembelajaran," *Jurnal Pendidikan Sekolah Dasar 2* (2018): 87.

<sup>7</sup> Devi Anggraini et al., "Pengamalan Nilai-Nilai Pancasila Bagi Generasi Milenial," *Jurnal Inovasi Ilmu Sosial Dan Politik 2*, no. 1 (2020): 11, <https://doi.org/10.33474/jisop.v2i1.4945>.

<sup>8</sup> Bagas Dwi Widiyansyah and Fatma Ulfatun Najicha, "Implementasi Lima Sila Pancasila Dalam Kehidupan Sehari-Hari," 2020.



incorporate divine values<sup>9</sup>. The second principle, concerning humanity, emphasizes that the state must uphold human dignity and worth as civilized beings. This principle embodies the values of moral awareness, ethical behavior, and conduct that are based on norms and culture, whether in relation to oneself, fellow humans, or the environment (Asmaroini 2016). The third principle, Indonesian unity, contains the idea that the nation represents the inherent dual nature of human beings as both individuals and social beings.

The state is a collective living entity composed of various elements, including ethnic groups, races, communities, and social classes. Consequently, diversity is an innate characteristic of human nature and an essential aspect of nation-building. As a result, Indonesia embraces unity in diversity, as expressed in the national motto *Bhinneka Tunggal Ika* (Unity in Diversity). Differences should not be sharpened into conflicts and hostility; instead, they should be directed toward mutual harmony and cooperation to achieve common goals (Antari and Liska 2020). The principle of Democracy Led by the Wisdom of Deliberation and Representation reflects the idea that the state embodies the natural dual nature of human beings as both social and individual beings. The people are a collective of individuals who share the goal of upholding human dignity within a nation. The primary subject within a country is its people. In accordance with democracy, the state derives its authority from the people and is governed by them. This principle contains democratic values. Its practical applications include deliberation to achieve consensus, implementing democracy, making wise and responsible decisions, and prioritizing public interests over personal interests (Amalia and Najicha 2023).

Social justice, in the context of the fifth principle, relates to fairness across social, economic, religious, and other aspects. Every citizen, regardless of ethnic background or group affiliation, has the right to fair treatment in securing rights such as education, healthcare, employment, and legal protection. The fundamental basis of this principle is social justice, which emphasizes equitable distribution of wealth and access to education, healthcare, and economic opportunities. These values require that all individuals in Indonesia benefit fairly from government resources, ensuring there are no disparities (Maharani and Junaidi 2024). The tradition of house-raising, known as *Menre' Bola Baru*, is an integral part of Bugis culture,

---

<sup>9</sup> Ratna Sari and Fatma Ulfatun Najicha, "Memahami Nilai-Nilai Pancasila Sebagai Dasar Negara Dalam Kehidupan Masyarakat," *Harmony: Jurnal Pembelajaran IPS Dan PKN* 7, no. 1 (2022): 53-58, <https://doi.org/10.15294/harmony.v7i1.56445>.



carrying values across social, cultural, and spiritual aspects. This tradition embodies kinship, unity, cooperation, and solidarity among individuals. For the Bugis people, *Menre' Bola Baru* symbolizes life, representing hope, prosperity, the future, enthusiasm, and harmony. Therefore, this tradition always begins with rituals that cannot be omitted, serving as an expression of gratitude to God for the blessing of a new home (Rosmida 2021). When analyzed through the lens of Pancasila values, this tradition strongly aligns with the principles of Indonesia's national ideology, particularly in relation to gratitude for divine blessings, solidarity, justice, and social harmony.

First Principle: The *Menre' Bola Baru* tradition demonstrates a profound connection to the first Pancasila principle through its inherent spiritual elements. The ritual is performed as an expression of gratitude to the creator for His blessings. As documented in Yahya's (2018) comprehensive study of the tradition in Soppeng. This spiritual dimension is not merely ceremonial but represents a core belief system where divine blessing is sought before inhabiting a new dwelling. Research conducted by Rosmida (2021) in Sencalang Village reveals that the tradition aims to obtain blessings, health, and safety for the house owner during their occupation of the new house<sup>10</sup>. This finding demonstrates that the Bugis community views the transition to a new home as requiring divine intervention and protection, reflecting the monotheistic principle embedded in Pancasila.

The *Menre' Bola Baru* tradition showcases how Islamic monotheistic beliefs have been integrated into Bugis cultural practices. According to the Ministry of Education and Culture documentation, specific ritual items are prepared and stored in the *posi bola* (house foundation), including white cloth (*kain kaci*), rice bundles, palm sugar, coconut, and traditional implements, all containing values of hope for a complete and sufficient life in the house. These symbolic elements represent prayers for divine provision and protection, aligning with Islamic concepts of seeking Allah's blessings<sup>11</sup>.

Second Principle: Through an inclusive community participation structure, *Menre' Bola Baru* proves that the ceremonial system is woven with symbols displayed in a series of ceremonies that grow from human interaction with the natural and social environment, which are used to give

---

<sup>10</sup> Rosmida Rosmida, Kurnial Ilahi, and Hasbullah Hasbullah, 'TRADISI MENRE' BOLA BARU Studi Pada Masyarakat Bugis Di Desa Sencalang Kabupaten Indragiri Hilir', *Nusantara; Journal for Southeast Asian Islamic Studies*, 17.2 (2021), 92 <<https://doi.org/10.24014/nusantara.v17i2.16346>>.

<sup>11</sup> Georgina, 'Indonesian Interfaith Concept: Reflections on Identity and Harmony', *ENAR*, 2019 <<https://www.enar-eu.org/indonesian-interfaith-concept-reflections-on-identity-and-harmony/>>.



meaning to life according to the cultural background of the community (Yahya, 2018). The ceremony involves the entire community regardless of social or economic status, with each member contributing according to their abilities and not based on predetermined obligations. This egalitarian approach reflects the Pancasila principle of just and civilized humanity.

The tradition's emphasis on human dignity is evident in its symbolic elements. The peak moment of Mappanre Aliri (members eating people) shows the importance of communal sharing and ensuring that all participants are served during the ceremony. This practice embodies the humanitarian values of Pancasila by ensuring that no one is violated from the celebration based on their social or economic circumstances. The handprint ritual documented by Permana (2017) further emphasizes human dignity, as each participant leaves their mark on the new house, symbolizing their equal contribution to the social order of society and their recognized place in society<sup>12</sup>.

Third Principle: The Menre' Bola Baru tradition serves as a powerful mechanism for maintaining social unity within Bugis communities. For the Bugis people, Menre Bola represents a symbol of life, reflecting hope, glory, future, spirit, and harmony. This symbolic significance extends beyond individual households to encompass community-wide values of unity and cooperation. Research has consistently shown that the tradition brings together community members from diverse backgrounds, creating what can be termed "horizontal solidarity" across social divisions. The ceremony requires collective participation in various stages, from preparation to execution, fostering interdependence and mutual support among community members.



Figure 1: Communal Dining After the Barazanji Recitation in the Menre' Bola Baru Tradition

---

<sup>12</sup> R. Cecep Eka Permana, Ingrid H.E. Pojoh, and Karina Arifin, 'Mabedda Bola Ritual in South Sulawesi', *Wacana*, 18.3 (2017), 692–717 <<https://doi.org/10.17510/wacana.v18i3.633>>.



The tradition's capacity to unite diverse community members is particularly evident in its inclusive participation structure. Unlike many traditional ceremonies that may exclude certain groups, the Menre' Bola Baru actively involves all community members regardless of their social status, age, or specific religious interpretation within the broader Islamic framework. The research by Yahya (2018) demonstrates that the ceremony creates symbolic ways of thinking by searching for meaning in every event experienced, while the ceremonial system uses symbols to interpret life according to the community's cultural background and intellectual capacity<sup>13</sup>. This shared symbolic interpretation creates common ground for community unity, transcending individual differences.

Fourth Principle: realation the importance of fair and wise decision-making through deliberation and consensus, the fourth principle of Pancasila, in relation to the Menre' Bola Baru tradition, underscores the importance of fair and wise decision-making through deliberation and consensus. In the context of this tradition, the values of this principle are reflected in the way the community organizes the celebration, where every decision regarding the event is often made through collective discussions involving family members or the community. This process demonstrates that decisions are not made in an authoritarian manner but rather through collective consideration that prioritizes wisdom and mutual agreement. In Menre' Bola Baru, various aspects such as the selection of time, place, and execution of the event are often discussed in family or community meetings.

Although the final decision is typically made by the head of the family or community leaders, deliberation remains a crucial element to ensure that the decision reflects the common interest. This aligns with the fourth principle of Pancasila, which emphasizes that every decision should be based on thorough, fair consideration that takes into account the interests of all involved parties. Furthermore, the deliberation process within the Menre' Bola Baru tradition also reflects democratic practices in the daily lives of the Bugis people. During these discussions, every family or community member is given the opportunity to express their opinions and perspectives. This practice illustrates that every voice is valued, and decisions are not solely determined by an elite group but rather result from an inclusive discussion. Thus, the principle of democracy upheld in the fourth principle of Pancasila,

---

<sup>13</sup> Hasbi Yahya, 'Tradisi Menre' Bola Baru Masyarakat Bugis Di Desa Kampiri Kecamatan Citta Kabupaten Soppeng (Studi Terhadap Nilai Kearifan Lokal)', *Jurnal Aqidah-Ta*, 4.2 (2018).



which prioritizes deliberation and consensus, is evident in this tradition as a form of applying justice and wisdom in social life.

The fifth principle of Pancasila, "*Social Justice for All Indonesian People*" as it relates to the Menre' Bola Baru tradition, is reflected in how the community interacts and supports one another in carrying out this tradition. Menre' Bola Baru is not merely a personal event but also embodies the principle of gotong royong (mutual cooperation), which focuses on collective welfare regardless of social or economic differences. Research by Dasgupta and Serageldin (2000) shows that traditional practices create inclusive participation mechanisms.

7.1 Dasgupta The diverse participation in the Menre' Bola Baru celebration demonstrates that every member of society has the right to be involved. This reflects the concept of participatory parity as contextualized by Nancy Fraser (2009) a condition where all members of society can participate equally<sup>14</sup>. This is also supported by Amartya Sen in his theory of collective capability the ability of a community to function together to achieve valued outcomes. In this tradition, the Bugis community collaborates to build houses and conduct ceremonies<sup>15</sup>. The series of ceremonies in the Menre' Bola Baru tradition illustrate profound social solidarity, akin to what Iris Marion Young calls (2000) differentiated solidarities, where justice is achieved not through uniformity but through the recognition and inclusion of diverse social positions<sup>16</sup>. Participation in this event is not restricted by social status whether rich or poor, everyone has an equal opportunity to contribute. This illustrates that in Bugis culture, there is no discrimination in social contribution. The principle of social justice in the fifth Pancasila is reflected in this tradition as every individual is treated equally in a communal spirit that promotes treated equally in a communal spirit that supports shared prosperity.

## Discussion

### The *Manre' Bola Baru* Tradition in the Bugis Soppeng Community as Part of Religious Life

---

<sup>14</sup> Yulianus Junin, 'KONSEP KEADILAN SOSIAL DALAM PERSPEKTIF NANCY FRASER', *Jurnal Ilmiah Kajian Multidisipliner*, 8.5 (2024), 254–59.

<sup>15</sup> Iswahyudi Iswahyudi, 'MENUJU KEBIJAKAN SOSIAL BERORIENTASI KAPABILITAS: MENUJU KEBIJAKAN SOSIAL BERORIENTASI KAPABILITAS: TELAAH PEMIKIRAN AMARTYA SEN DAN MARTHA NUSSBAUM TELAAH PEMIKIRAN AMARTYA SEN DAN MARTHA NUSSBAUM', *Multikultura*, 3.4 (2024) <<https://doi.org/10.7454/multikultura.v3i4.1071>>.

<sup>16</sup> Iris Marion Young, 'Social Difference as a Political Resource', *PhillPapers*, 2000.



The Bugis community is one of the societies that continues to uphold traditional values passed down from generation to generation. According to the beliefs of the Bugis people of Soppeng, the *Menre' Bola Baru* tradition is seen as providing benefits from both religious and social aspects. This tradition is not only a symbolic communication between humans but also between humans and their environment <sup>17</sup>. Terminologically, *Menre' Bola Baru* refers to the activity of moving or settling into a new home <sup>18</sup>, but from a cultural perspective, this ritual becomes a complex manifestation of the belief system and religious values that have been deeply rooted in the social and cultural life of the Bugis people for centuries <sup>19</sup>.

As a ritual combining religious elements with local wisdom, *Menre' Bola Baru* reflects the Bugis community's expression of gratitude to God through the recitation of *barazanji*, which is harmoniously integrated with local traditions. It embodies the unique characteristics of the Bugis people in viewing the relationship between humans, nature, and the Creator. This reflects the manifestation of profound spiritual values <sup>20</sup>. Historically, the *Menre' Bola Baru* tradition is rooted in the cosmological concept of the Bugis people. This concept divides the universe into three levels: the upper world (*botting langi'*), the middle world (*ale kawa*), and the lower world (*uri' liyu*). <sup>21</sup>

Each level has its own spiritual meaning and is closely linked to the people's belief in supernatural powers. *Botting Langi*, the highest level, is believed to be the dwelling place of the supreme ruler, *Dewata Seuwae*, and is considered the holiest place. This concept is reflected in the vertical roof architecture known as *Rakkeang* (Al-Faaruuq 2020). In the middle of the cosmological structure lies *Ale Kawa*, which serves as a link between the upper world (*Botting Langi*) and the lower world (*Uri Liyu*). *Ale Kawa* is under the supervision of *Dewa Malino*, who governs life and the world. This level is represented by the main body of the Bugis house, called *Ale Bola*. Meanwhile, the lowest layer, *Uri Liyu*, is the domain of *Dewa Uwae*, who regulates natural elements such as earth, rivers, and seas. This level is represented in the lower part of the

---

<sup>17</sup> Firdayani, "Makna Simbolik Tradisi Ménréq Bola Baru Masyarakat Bugis Di Desa Tinco Berdasarkan Teori Semiotika Charles Sanders Pierce," *Human: South Asean Journal of Social Studies* 3, no. 1 (2023): 55-63.

<sup>18</sup> Nurfadila, "Tradisi Menre Bola Baru (Naik Rumah Baru) Di Tengah Pandemi."

<sup>19</sup> Firdayani, "Makna Simbolik Tradisi Ménréq Bola Baru Masyarakat Bugis Di Desa Tinco Berdasarkan Teori Semiotika Charles Sanders Pierce."

<sup>20</sup> Ihsan, "Barazanji Asaraka: Musik Iringan Dalam Acara 'Menre Mola Baru' Di Dusun Tinco, Kecamatan Lalabata Kabupaten Soppeng," *Jurnal Imajinasi* 6, no. 1 (2022): 26, <https://doi.org/10.26858/i.v6i1.32929>.

<sup>21</sup> Nusantara Institute, "Kosmologi Rumah Adat Bugis Sulawesi Selatan," Nusantara Institute.com, 2024.



Bugis house, known as Awq Bola. Every traditional Bugis house reflects the community's understanding of the universe <sup>22</sup>.

In the execution of the Menre' Bola Baru ritual, there are several stages that must be carried out with care. Before performing the ritual, the Bugis people determine a good day (mattanra' eso) for the ceremony, based on the traditional Bugis calendar (Panglupu Eppa) (Ilahi, 2021). This calendar refers to astronomical calculations that also align with the Islamic Hijri calendar. Sometimes, the Menre' Bola Baru ritual is performed on Monday night, marking the birth of Prophet Muhammad (SAW). This stage reflects the complexity of the Bugis belief system, which blends Islamic teachings with local wisdom <sup>23</sup>.

The Menre' Bola Baru ritual is led by Sandro Bola, who acts as the imam or spiritual mediator connecting the sacred and profane dimensions. The ritual begins at the front stairs of the house, and then the house is circled seven times in a direction similar to the Tawaf during Hajj, led by Sandro Bola. At each corner of the house, Sandro Bola will recite salawat nabi (prayers for the Prophet):

اللهم صل صلاة كاملة و سلم سلاماً تاماً على سيدنا محمد الذي تتحل به العقد وتنفرج به الكرب وتقضى به الحوائج و  
تتال به الرغائب وحسن الخواتيم ويستسقى الغمام بوجهه الكريم وصلى الله على سيدنا محمد

Followed by prayers for safety.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

<sup>22</sup> Jayadi, "Simbolisme Dan Semiotika Rumah Tradisional Bugis : Unsur Makna Dan Nilai Seni," 2024, 1258-62.

<sup>23</sup> Yahya, "Tradisi Menre'Bola Baru Masyarakat Bugis Di Desa Kampiri Kecamatan Citta Kabupaten Soppeng (Studi Terhadap Nilai Kearifan Lokal)," *Jurnal Aqidah-Ta* 4, no. 2 (2018): 214-34.



Before the main ceremony of Menre' Bola Baru, the family conducts the Mappasili ceremony (house cleaning). Mappasili not only aims to physically clean the house but also to purify the living space from negative energies. It is performed by placing passsili leaves in a container of water that has been prayed over by Sandro Bola, which is then sprinkled on the corners of the house, concluding with the recitation of al-Fatihah, emphasizing the role of religion as a protector from disaster and unwanted calamities <sup>24</sup>. After the Mappasili ceremony, Sandro Bola asks the family to enter the house and gather in the possi bola to recite prayers for safety in Bugis. The combination of prayers in Arabic and Bugis reflects the harmonious syncretism between Islam and local traditions. An important element in the Menre' Bola Baru ritual is the ma'barazanji ceremony, where the al-Barazanji book, containing hymns praising Prophet Muhammad (SAW), is recited by the pa'barazanji.

Ma'barazanji serves not only as a religious ritual but also as a medium to ask for blessings and protection for the inhabitants of the new home <sup>25</sup>. During the ritual, the recitation of barazanji is followed by all participants, creating a spiritual and meaningful atmosphere. The ceremony usually begins with prayers in Arabic, followed by recitations of hymns from al-Barazanji that recount the history and praises of Prophet Muhammad.

At certain moments during the ceremony, participants stand to honor the Prophet, particularly when the recitation mentions his birth. This ceremony represents the tangible manifestation of the acculturation between Islamic values and the local traditions of the Bugis people. The existence of ma'barazanji shows how the Bugis people understand the importance of beginning a new life in a new home with Islamic values, creating a strong religious foundation for the family's life, and affirming that the new home has received blessings through the recitation of the holy book and praises of the Prophet <sup>26</sup>.

Every ceremony in the Menre' Bola Baru ritual contains significant religious values. The desire to perform the ritual is an expression of gratitude for the blessings granted by God, thanking Allah SWT for the blessings of being able to build a new home, a place of refuge from the sun and rain <sup>27</sup>. According to an interview with a resident of Soppeng Regency, Tinco Village, Andi Muhammad Nasri said,

*"The Menre' Bola Baru tradition contains several life values, including religious values that strengthen social bonds, togetherness, and the value of gratitude for the sustenance received."*



Based on this interview, it can be concluded that this tradition is closely linked to activities where the community actively helps ensure the success of the ritual. This process creates meaningful interactions between various elements of society. This moment also becomes an opportunity for mutual forgiveness, sharing happiness, and strengthening fraternity in a broader context. This value of social cohesion is further strengthened through the barazanji ceremony, creating a strong spiritual bond among the people <sup>28</sup>.



Figure 2: Barazanji Process in the Menre' Bola Baru Tradition

The value of gotong-royong (mutual cooperation) is also present in the Menre' Bola Baru ritual, where relatives and neighbors assist in preparing food and the necessary equipment for the ceremony. The value of helping each other is evident from the preparation stage all the way to the completion of the house. Gotong-royong in Menre' Bola is reflected in the community's mutual sharing of tasks, working together to finish the work. This is also in line with the statement by Andi Marwan, the head of RW 1, Tinco Village, Soppeng Regency, who said,

*"If you look at it, this tradition is full of togetherness, where families and close neighbors help one another to make the Menre' Bola Baru tradition successful. The assistance can be in the form of cooking help for women and lifting furniture for men."*

Based on this, the values reflected in this tradition not only show the spirit of togetherness but also strengthen social cohesion and demonstrate the understanding that in Islam, helping others is a part of worship. This mutual cooperation serves as a means of lightening the burden of the host and offers an opportunity for community members who wish to participate in an activity with spiritual value <sup>29</sup>.

---

<sup>28</sup> Hidayati, "Ménréq Bola: Analyzing Artifacts in the Bugis Permission Request Tradition," 2024, 142–54, [https://doi.org/10.2991/978-2-38476-261-3\\_13](https://doi.org/10.2991/978-2-38476-261-3_13).

<sup>29</sup> Yahya, "Tradisi Menre'Bola Baru Masyarakat Bugis Di Desa Kampiri Kecamatan Citta Kabupaten Soppeng (Studi Terhadap Nilai Kearifan Lokal)."



Over time, the Menre' Bola Baru tradition has undergone various adaptations in response to changing times, but its religious essence remains preserved. The modernization in the Bugis community has not erased the spiritual values contained within this tradition. On the contrary, many modern Bugis families now view the execution of the Menre' Bola Baru ritual as a reaffirmation of cultural identity as well as an expression of religiosity in a contemporary context<sup>30</sup>.

### Challenges in Preserving the *Menre' Bola Baru* Tradition as an Implementation of Pancasila Values

The Menre' Bola Baru tradition is a customary ceremony of the Bugis community performed when first entering a new house. This ceremony, led by a sandro bola (prayer leader), serves as an expression of gratitude to the Creator for His blessings and grace. Moreover, this tradition embodies local wisdom in fostering and maintaining social bonds among community members<sup>31</sup>. As a tangible manifestation of Pancasila values, particularly the third principle (Indonesian Unity) and the fifth principle (Social Justice for All Indonesians), this tradition faces various challenges in its preservation amid modernization and globalization. These challenges include:

#### 1. Social and Cultural Changes

The passage of time has significantly influenced people's mindset and lifestyle. The younger generation is increasingly exposed to foreign cultures that emphasize individualism, causing the values of togetherness and mutual cooperation central to the Menre' Bola Baru tradition to gradually erode. Additionally, shifts in social structures and family roles impact participation in this tradition. For instance, the transition from extended families to nuclear families has reduced the involvement of extended family members in traditional ceremonies<sup>32</sup>.

---

<sup>30</sup> Irmawati, "Dosen IAIN Parepare Bahas Transformasi Islamisasi Tradisi Lokal Syukuran 'Menre Bola Baru' Dalam Etnis Bugis Di Seminar Internasional Malaysia," IAIN Pare, 2024.

<sup>31</sup> Kurniya Ilahi, "TRADISI MENRE' BOLA BARU Studi Pada Masyarakat Bugis Di Desa Sencalang Kabupaten Indragiri Hilir," *Nusantara; Journal for Southeast Asian Islamic Studies* 17, no. 2 (2021): 92, <https://doi.org/10.24014/nusantara.v17i2.16346>.

<sup>32</sup> Ratnah Rahman and Wahyuni Nasruddin, "Perubahan Nilai Assamaturu Pada Masyarakat Bugis Makassar (Studi Kasus Di Dusun Japing Desa Sunggumanai Kab. Gowa)," *Sosioireligius: Jurnal Ilmiah Sosiologi Agama* 7, no. 2 (2022): 23-36, <https://doi.org/10.24252/sosioireligius.v7i2.33753>.



## 2. Urbanization and Modernization

Urbanization has led many Bugis people, especially the younger generation, to migrate to big cities for better economic and educational opportunities. This migration results in decreased participation in the *Menre' Bola Baru* tradition in their hometowns. Additionally, modernization in construction technology has introduced more practical and efficient building methods, making traditional practices like *Menre' Bola Baru* seem less relevant.

## 3. Lack of Policy and Regulatory Support

The absence of specific policies governing the preservation of local traditions has marginalized *Menre' Bola Baru*. Although national policies support cultural preservation, their implementation at the regional level remains limited. The lack of attention from local governments in integrating this tradition into sustainable development programs and cultural tourism initiatives further hinders its continuity.

## 4. Commercialization of Culture

In some cases, the *Menre' Bola Baru* tradition has undergone commercialization, where its essence of mutual cooperation and social solidarity is replaced by economic interests. Some communities that previously performed this tradition voluntarily now expect financial compensation, altering its core values of togetherness.

## 5. Lack of Awareness Among the Younger Generation

The younger generation plays a crucial role in preserving cultural heritage. However, a lack of education regarding the meaning and philosophy of *Menre' Bola Baru* has resulted in diminishing enthusiasm for maintaining the tradition. Formal education, which prioritizes academic aspects, has yet to fully integrate local cultural values into character-building programs.

## 6. Impact of Globalization and Technology

Globalization significantly affects social interactions within communities. People now interact more virtually than in person, reducing the spirit of mutual cooperation in real life. Furthermore, modern construction technology makes manual house-moving inefficient, leading to the gradual abandonment of the *Menre' Bola Baru* practice.



## A Multi-Stakeholder Approach Strategy for Preservation of Traditions

To overcome these challenges, strategic measures involving various stakeholders including communities, government, and academics are necessary. Some potential efforts include:

### 1. Integration into Education

Incorporating local cultural values into both formal and non-formal education curricula can enhance young generations' awareness of the importance of preserving the *Menre' Bola Baru* tradition. Through education, the younger generation can understand its meaning and philosophy, fostering a sense of ownership and responsibility to safeguard it. This strategy aligns with Cultural Transmission Theory, proposed by Cavalli-Sforza and Feldman (1981), which emphasizes the role of education in the intergenerational transmission of culture. According to this theory, formal and informal education serve as key mechanisms in maintaining cultural continuity<sup>33</sup>. Tilaar's research on local culture-based education in Indonesia shows that the integration of cultural values in the curriculum can increase students' appreciation of cultural heritage<sup>34</sup>.

### 2. Revitalizing the Tradition in a Modern Context

Adapting *Menre' Bola Baru* into the context of modern developments, such as including it as a cultural attraction or regional festival, can increase its appeal while retaining its essence. For example, packaging the *Menre' Bola Baru* ceremony as part of a cultural tourism package can attract local and international tourists. This approach is supported by the Cultural Adaptation Theory of Redfield, Linton, and Herskovits (1936), which explains how culture can survive through a selective acculturation process. The Building ASEAN Community 2017 report on political-security and socio-cultural reflections shows that contextual adaptation can increase community participation in traditions by up to 65% without compromising their authenticity<sup>35</sup>.

---

<sup>33</sup> M Feldman Princeton, 'Cultural Transmission and Evolution : A Quantitative Approach , L . L . Cavalli-', August 1983, 2017 <[https://doi.org/10.1016/s0003-3472\(83\)80262-0](https://doi.org/10.1016/s0003-3472(83)80262-0)>.

<sup>34</sup> Toha Pratama, 'Hakikat Pendidikan H . A . R Tilaar', 7.November (2024), 1-11.

<sup>35</sup> Aileen Baviera and Larry Maramis, *Building ASEAN Community : Edited By*, 2017, IV.



### 3. Government Policy Support

Local governments should initiate policies that support the preservation of local culture through incentives, regulations and community-based cultural empowerment programs. For example, providing awards or incentives for communities that actively preserve *Menre' Bola Baru* and include it as an official part of the regional tourism agenda. This strategy refers to the Cultural Policy Theory developed by Mulcahy (2006), which emphasizes the role of the government in creating an ecosystem conducive to cultural preservation<sup>36</sup>. UNESCO (2020) research confirms that policy support has a significant impact on the effectiveness of cultural preservation programs<sup>37</sup>.

### 4. Utilizing Technology and Social Media

The widespread dissemination of information about *Menre' Bola Baru* through social media and digital platforms can enhance public awareness, particularly among younger generations, to participate in preserving this cultural heritage. Creative content such as documentary videos, articles, and infographics about this tradition can spark youth interest in their ancestral culture. This approach is grounded in Rogers' (2003) Diffusion of Innovation Theory, which explains how technology can accelerate the spread of cultural information<sup>38</sup>. Hasanah and Nurha's (2025) research demonstrates that digital media is significantly more effective than traditional media in engaging youth with local cultural heritage<sup>39</sup>. Social media has proven to be an effective medium for cultivating cultural awareness among millennials and Gen Z in Indonesia<sup>40</sup>.

### 5. Lack of Awareness Among the Younger Generation

The role of indigenous people and local leaders is vital in maintaining the *Menre' Bola Baru* tradition. A community-based approach can preserve cultural heritage effectively and sustainably. The government and cultural organizations can provide

---

<sup>36</sup> Kevin V. Mulcahy, 'Cultural Policy: Definitions and Theoretical Approaches', *Journal of Arts Management Law and Society*, 35.4 (2006), 319–30 <<https://doi.org/10.3200/JAML.35.4.319-330>>.

<sup>37</sup> 'ACTING FOR THE RECOGNITION OF CULTURE AS A GLOBAL PUBLIC GOOD AND A STANDALONE GOAL A Strategic Pathway Towards', 2024.

<sup>38</sup> Everett M Rogers and M Everett, *DIFFUSION OF Third Edition*.

<sup>39</sup> Amalia Hasanah and others, 'Comparative Analysis of the Use of Traditional and Digital Media in Introducing Local Cultural Heritage to the Younger Generation', 4.2 (2025), 45–54.

<sup>40</sup> Riris Loisa and others, 'Cultural Content in the Youth 's Social Media on Likupang Super Priority Tourism Destination', 1.1 (2023), 1210–20.



training and assistance to local communities so that they are able to manage this tradition independently, including in cultural documentation and promotion. This strategy refers to the theory of community empowerment developed by Rappaport (1987), where empowerment is the process of people regaining control over their future through comprehensive participation<sup>41</sup>. According to Chambers (1994) theory, asserts that participatory methods such as PRA increase the sustainability of cultural programs<sup>42</sup>. Chambers In addition, local communities can collaborate with academics and historians to document the values and history of *Menre' Bola Baru* in the form of books, journals or digital archives. This will not only help preserve the tradition, but also strengthen the cultural identity of the Bugis community in the midst of globalization.

## 6. Impact of Globalization and Technology

To remain relevant in the modern era, *Menre' Bola Baru* can undergo innovation without losing its cultural essence. For example, if physically moving the house is impractical, the ceremony can be adapted symbolically while maintaining its spiritual and communal values. Kroeber (1948) saw cultural innovation as a base for the transformation of traditional values without losing their essence. Through cultural symbolism, it shows how rituals can be symbolically adapted to remain relevant in modern society - even if the physical form is changed<sup>43</sup>.

By implementing these strategic measures, the *Menre' Bola Baru* tradition can continue to thrive while remaining relevant in contemporary society. Its preservation is crucial not only as a cultural heritage of the Bugis people but also as a reflection of Pancasila values that emphasize unity, social justice, and mutual cooperation in Indonesian society.

---

<sup>41</sup> 'Upaya-Pemberdayaan-Masyarakat-Dalam-Rangka-Meningkatkan-Kesejahteraan.Pdf'.

<sup>42</sup> A Sulaeman, Dhi Bramasta, and Muhammadiyah Purwokerto, 'Pemberdayaan Masyarakat Dengan Pendekatan Participatory Rural Appraisal ( PRA )', 2.2 (2023), 87-96.

<sup>43</sup> Antonio M Nunziante, 'Placing Culture in Nature Placing Culture in Nature', January, 2025, 0-15 <<https://doi.org/10.4000/12yvj>>.



## Conclusion

In conclusion, this study has explicitly contributed to the scientific development of Islamic studies by highlighting the dynamic relationship between local traditions and Islamic values in the context of multicultural society. The *Menre' Bola Baru* tradition, deeply rooted in the Bugis community of Soppeng, is more than a cultural ritual—it embodies religious, social, and philosophical values that align with the principles of Pancasila, particularly in fostering interfaith harmony and social justice. Through an integrative analysis of spiritual symbolism, social participation, and local wisdom, this research reveals how Islamic teachings are harmoniously embedded in communal life and serve as a medium to reinforce national ideology. The documentation and interpretation of this tradition not only preserve a valuable cultural heritage but also enrich the discourse on how Islam interacts with indigenous practices to shape inclusive and cohesive societies. Furthermore, this study provides a framework for future research that seeks to explore Islamic values through ethnographic approaches, cultural expressions, and civic traditions across Indonesia. Therefore, the findings are not only relevant to anthropology and sociology but also contribute significantly to the fields of Islamic theology, interfaith dialogue, and Islamic civilization studies. To ensure the sustainability of traditions like *Menre' Bola Baru*, a collaborative effort is required among community leaders, educators, religious scholars, and policymakers. By doing so, such traditions can continue to thrive as living examples of Islamic values in action, supporting social harmony in a pluralistic nation.

## References

- Al-Faaruuq. 2020. "Kearifan Lokal Rumah Tradisional Bugis Baranti Di Kabupaten Sidrap." *TIMPALAJA : Architecture student Journals* 2(1): 68–71. doi:10.24252/timpalaja.v2i1a8.
- Amalia, Fitra, and Fatma Ulfatun Najicha. 2023. "Penerapan Nilai-Nilai Pancasila Dalam Membangun Karakter Bangsa." *Jurnal Global Citizen* 12(1): 1–6.
- Anggraini, Devi, Fauzal Fathari, Jordi Wahyu Anggara, and Muhammad Devon Ardi Al Amin. 2020. "Pengamalan Nilai-Nilai Pancasila Bagi Generasi Milenial." *Jurnal Inovasi Ilmu Sosial dan Politik* 2(1): 11. doi:10.33474/jisop.v2i1.4945.



- Antari, Luh Putu Swandewi Antari, and Luh de Liska. 2020. "Implementas Nilai-Nilai Pancasila Dalam Penguatan Karakter Bangsa." *Jurnal Widyadari* 21(2): halaman 676-687. doi:10.5281/zenodo.4049444.
- Asmaroini, Ambiro Puji. 2016. "Implementasi Nilai-Nilai Pancasila Bagi Siswa Di Era Globalisasi." *Citizenship Jurnal Pancasila dan Kewarganegaraan* 4(2): 440. doi:10.25273/citizenship.v4i2.1077.
- Dewi, Rasmi. 2023. "Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Tradisi Mendre' Bola Baru Suku Bugis Di Desa Dolago Padang Kec. Parigi Selatan Kab. Parigi Moutong (Tinjauan Pendidikan Islam)." *Andrew's Disease of the Skin Clinical Dermatology.*: 30-31.
- Firdayani. 2023. "Makna Simbolik Tradisi Ménréq Bola Baru Masyarakat Bugis Di Desa Tinco Berdasarkan Teori Semiotika Charles Sanders Pierce." *Human: South Asean Journal of Social Studies* 3(1): 55-63.
- Hidayati. 2024. "Ménréq Bola: Analyzing Artifacts in the Bugis Permission Request Tradition." : 142-54. doi:10.2991/978-2-38476-261-3\_13.
- Ihsan. 2022. "Barazanji Asaraka: Musik Iringan Dalam Acara 'Menre Mola Baru' Di Dusun Tinco, Kecamatan Lalabata Kabupaten Soppeng." *Jurnal Imajinasi* 6(1): 26. doi:10.26858/i.v6i1.32929.
- Ilahi, Kurniya. 2021. "TRADISI MENRE' BOLA BARU Studi Pada Masyarakat Bugis Di Desa Sencalang Kabupaten Indragiri Hilir." *Nusantara; Journal for Southeast Asian Islamic Studies* 17(2): 92. doi:10.24014/nusantara.v17i2.16346.
- Institute, Nusantara. 2024. "Kosmologi Rumah Adat Bugis Sulawesi Selatan." *Nusantara Institute.com*.
- Irmawati. 2024. "Dosen IAIN Parepare Bahas Transformasi Islamisasi Tradisi Lokal Syukuran 'Menre Bola Baru' Dalam Etnis Bugis Di Seminar Internasional Malaysia." *IAIN Pare*.
- Jayadi. 2024. "Simbolisme Dan Semiotika Rumah Tradisional Bugis : Unsur Makna Dan Nilai Seni." : 1258-62.
- Maharani Cantika, Junaidi Kholid. 2024. "Tipisnya Pengamalan Sila Ke 5 Dalam Konteks Ideologi Pancasila." 2(5): 40-44.
- Mario Florentino. 2022. "Pengaruh Adat Istiadat Terhadap Perkembangan Anak Usia Sekolah Dasar Di Kota Maumere." *Jurnal Ilmiah Pendidikan Dasar* 4(2): 246. doi:10.37216/badaa.v4i2.670.



- Nurfadila. 2020. "Tradisi Menre Bola Baru (Naik Rumah Baru) Di Tengah Pandemi." *Buletin IVAA*.
- Rahmadi, S.Ag., M.Pd.I. 2011. 44 *Journal of Physics A: Mathematical and Theoretical Pengantar Metodologi Penelitian*. [https://idr.uin-antasari.ac.id/10670/1/PENGANTAR METODOLOGI PENELITIAN.pdf](https://idr.uin-antasari.ac.id/10670/1/PENGANTAR%20METODOLOGI%20PENELITIAN.pdf).
- Rahman, Ratnah, and Wahyuni Nasruddin. 2022. "Perubahan Nilai Assamaturu Pada Masyarakat Bugis Makassar (Studi Kasus Di Dusun Japing Desa Sunggumanai Kab. Gowa)." *Sosioireligius: Jurnal Ilmiah Sosiologi Agama* 7(2): 23–36.  
doi:10.24252/sosioireligius.v7i2.33753.
- Rosmida, Rosmida. 2021. "Makna Tradisi Menre'bola Baru Dalam Masyarakat Bugis (Studi Di Desa Sencalang Kabupaten Indragiri Hilir)." (182).
- Sari, Ratna, and Fatma Ulfatun Najicha. 2022. "Memahami Nilai-Nilai Pancasila Sebagai Dasar Negara Dalam Kehidupan Masyarakat." *Harmony: Jurnal Pembelajaran IPS dan PKN* 7(1): 53–58. doi:10.15294/harmony.v7i1.56445.
- SETARA Institute for Democracy and Peace. 2024. "Kondisi Kebebasan Beragama Berkeyakinan (KBB) 2023; Dari Stagnasi Menuju Stagnasi Baru (Jakarta, 2024)." *SETARA Institute for Democracy and Peace*: 1–16. [https://setara-institute.org/wp-content/uploads/2024/06/Rilis-Data-Kondisi-KBB-2023\\_Setara-Institute\\_Ind.pdf](https://setara-institute.org/wp-content/uploads/2024/06/Rilis-Data-Kondisi-KBB-2023_Setara-Institute_Ind.pdf).
- Sukitman, Tri (Sekolah Tinggi Keguruan dan Ilmu Pendidikan Persatuan Guru Republik Indonesia Sumenep). 2018. "Internalisasi Pendidikan Nilai Dalam Pembelajaran." *Jurnal Pendidikan Sekolah Dasar* 2: 87.
- Turyani, Iin, Erni Suharini, and Hamdan Tri Atmaja. 2024. "Norma Dan Nilai Adat Istiadat Dalam Kehidupan Sehari-Hari Di Masyarakat." *SOSIAL: Jurnal Ilmiah Pendidikan IPS* 2(2): 234–43.
- Tya Sonia, and Sarwititi Sarwoprasodjo. "The Role of Customary Institutions in Cultural Preservation of Indigenous Peoples Of." *Jurnal Sains Komunikasi Dan Pengembangan Masyarakat (JSKPM)* 4 (1). doi: 10.29244/jskpm.4.1.113-124. "
- Wajo, Kemenag. 2022. "Menre Bola Baru, Kemenag Wajo Mabbarzanji, Menebar Berkah Dan Beppa." *Sulsel Kemenag Wajo.org*.
- Widiansyah, Bagas Dwi, and Fatma Ulfatun Najicha. 2020. "Implementasi Lima Sila Pancasila Dalam Kehidupan Sehari-Hari."



- Yahya. 2018. "Tradisi Menre'Bola Baru Masyarakat Bugis Di Desa Kampiri Kecamatan Citta Kabupaten Soppeng (Studi Terhadap Nilai Kearifan Lokal)." *Jurnal Aqidah-Ta* 4(2): 214-34.
- 'ACTING FOR THE RECOGNITION OF CULTURE AS A GLOBAL PUBLIC GOOD AND A STANDALONE GOAL A Strategic Pathway Towards', 2024
- Baviera, Aileen, and Larry Maramis, *Building ASEAN Community : Edited By*, 2017, IV
- Georgina, 'Indonesian Interfaith Concept: Reflections on Identity and Harmony', *ENAR*, 2019  
<<https://www.enar-eu.org/indonesian-interfaith-concept-reflections-on-identity-and-harmony/>>
- Hasanah, Amalia, Nurhayati Nurha, Padagogi Psikologi, and Universitas Pgri Wiranegara, 'Comparative Analysis of the Use of Traditional and Digital Media in Introducing Local Cultural Heritage to the Younger Generation', 4.2 (2025), 45-54
- Hasbi Yahya, 'Tradisi Menre'Bola Baru Masyarakat Bugis Di Desa Kampiri Kecamatan Citta Kabupaten Soppeng (Studi Terhadap Nilai Kearifan Lokal)', *Jurnal Aqidah-Ta*, 4.2 (2018)
- Iswahyudi, Iswahyudi, 'MENUJU KEBIJAKAN SOSIAL BERORIENTASI KAPABILITAS: MENUJU KEBIJAKAN SOSIAL BERORIENTASI KAPABILITAS: TELAHAH PEMIKIRAN AMARTYA SEN DAN MARTHA NUSSBAUM TELAHAH PEMIKIRAN AMARTYA SEN DAN MARTHA NUSSBAUM', *Multikultura*, 3.4 (2024)  
<<https://doi.org/10.7454/multikultura.v3i4.1071>>
- Junin, Yulianus, 'KONSEP KEADILAN SOSIAL DALAM PERSPEKTIF NANCY FRASER', *Jurnal Ilmiah Kajian Multidisipliner*, 8.5 (2024), 254-59
- Loisa, Riris, Lusya Savitri, Setyo Utami, Nigar Pandrianto, and Lydia Irena, 'Cultural Content in the Youth ' s Social Media on Likupang Super Priority Tourism Destination', 1.1 (2023), 1210-20
- Mulcahy, Kevin V., 'Cultural Policy: Definitions and Theoretical Approaches', *Journal of Arts Management Law and Society*, 35.4 (2006), 319-30  
<<https://doi.org/10.3200/JAML.35.4.319-330>>
- Nunziante, Antonio M, 'Placing Culture in Nature Placing Culture in Nature', January, 2025, 0-15 <<https://doi.org/10.4000/12yvj>>
- Permana, R. Cecep Eka, Ingrid H.E. Pojoh, and Karina Arifin, 'Mabedda Bola Ritual in South Sulawesi', *Wacana*, 18.3 (2017), 692-717 <<https://doi.org/10.17510/wacana.v18i3.633>>
- Pratama, Toha, 'Hakikat Pendidikan H . A . R Tilaar', 7.November (2024), 1-11



- Princeton, M Feldman, 'Cultural Transmission and Evolution : A Quantitative Approach , L . L . Cavalli-', August 1983, 2017 <[https://doi.org/10.1016/s0003-3472\(83\)80262-0](https://doi.org/10.1016/s0003-3472(83)80262-0)>
- Rogers, Everett M, and M Everett, *DIFFUSION OF Third Edition*
- Rosmida, Rosmida, Kurnial Ilahi, and Hasbullah Hasbullah, 'TRADISI MENRE' BOLA BARU Studi Pada Masyarakat Bugis Di Desa Sencalang Kabupaten Indragiri Hilir', *Nusantara; Journal for Southeast Asian Islamic Studies*, 17.2 (2021), 92 <<https://doi.org/10.24014/nusantara.v17i2.16346>>
- Sulaeman, A, Dhi Bramasta, and Muhammadiyah Purwokerto, 'Pemberdayaan Masyarakat Dengan Pendekatan Participatory Rural Appraisal ( PRA )', 2.2 (2023), 87-96  
'Upaya-Pemberdayaan-Masyarakat-Dalam-Rangka-Meningkatkan-Kesejahteraan.Pdf'
- Young, Iris Marion, 'Social Difference as a Political Resource', *PhillPapers*, 2000