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## **An Islamic Law Sociology Review on *Menre' Bola Baru* Tradition in Bugis Community**

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**Abstrak:** *Menre' Bola Baru* or moving to a new house is a local Bugis culture. The focus of this research is that among the Bugis tribe, especially South Sulawesi, there are differences of opinion regarding the *Menre' Bola Baru* tradition because some rituals are considered deviating from Islamic teachings, so it is necessary to know the sociology of Islamic law. This research aims to further review the *Menre' Bola Baru* tradition as a tradition of the Bugis community according to the Sociology of Islamic Law. The research uses a library research approach by adopting a descriptive-qualitative method. The research data sources come from interviews and secondary data, which the author gets from journals, books and observation results. While the research data analysis adopted the Miles and Huberman analysis technique, which was carried out by reducing data, presenting data and drawing conclusions. This research found that the *Menre' Bola Baru* ceremony inherited from the ancestors of the Bugis tribe has a series of stages that contain local wisdom values so that these traditional activities or ceremonies still exist today. Meanwhile, *Menre' Bola Baru* in the review of Islamic Law Sociologists experiences a combination of Islamic law and customs to become a religious practice. The role of religion is indeed very important as a source of values adopted by the community as a benchmark for action. Thus, religion determines the social structure of a society.

**Keywords:** *Tradition; Menre' Bola Baru; Sociology of Islamic Law.*

### **INTRODUCTION**

The Indonesian nation is known as a pluralistic nation. The pluralism of the Indonesian nation can be seen from the diversity of ethnic groups that exist and have their characteristics with their unique social systems. Each tribe has different living habits. These living habits become the culture and features of each tribe, forming a cultural diversity. This diversity provides color in the lives of Indonesian people, making it a unique characteristic for each tribe. The culture of each region is counted as a national cultural unit, as stated in Article 32 of the 1945 Constitution. Regional culture is an essential element in building the life of the Indonesian nation, where this

culture is the nation's identity. Culture is the totality of human behavior and behavioral outcomes regulated by the rules of conduct that must be obtained by learning and are all structured in social life.<sup>1</sup>

Humans have culture and traditions from birth and develop over time. Meanwhile, society cannot be separated from the existence of civilization. Everything in people's lives is related to culture and tradition. E.B Taylor argued that the content of culture is a complex whole, contained in science, belief, morals, law, and customs.<sup>2</sup> Therefore, culture and society are a duality that cannot be separated, just as hand movements cannot be separated from brain movements, actions cannot be separated from thoughts. Customs function to uphold balance in society.<sup>3</sup>

As a maritime country with an agricultural society, this gives rise to diversity and uniformity in culture. This phenomenon is interesting because almost every ethnic group has its own (ethnic) community, including language, beliefs, customs, arts, literature, war equipment, housing, and settlements. This is an 'heirloom' that is priceless and passed down from generation to generation by their ancestors.<sup>4</sup> South Sulawesi is known for its cultural diversity, which is, of course, rooted in the variety of values in its customary law community. The diversity of values in traditional law communities in South Sulawesi is a legacy from their ancestors, which has its characteristics compared to the culture of other regions because each area has its own culture and uniqueness and has the potential to be utilized to support life with the community.<sup>5</sup>

South Sulawesi is one of the 38 provinces in the Unitary State of the Republic of Indonesia. In this province, there are four ethnic groups, namely, Makassar, Toraja, Mandar, Bugis, and Mandar. The Bugis tribe is one of the largest tribes inhabiting the South Sulawesi area. The Bugis tribe is a young Malay tribe that has characteristics whose existence is influenced by the presence of an ethnic group spread across each region. The distribution of the Bugis people in the province of South Sulawesi inhabits Bone, Soppeng, Sidrap, Wajo, Barru, Luwu, Pinrang, and some communities in the Pangkajene Islands and Maros, as the border area

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<sup>1</sup> Andi Moein M.G., *Exploring Bugis-Makassar Cultural Values and Sirik na Pacce* (Ujung Pandang: Mapress, 1990), hlm. 12.

<sup>2</sup> Joko Tri Prasetyo, *Basic Cultural Sciences*, (Jakarta: PT Renika Cipta, 1991), hlm. 29.

<sup>3</sup> Acep Arifuddin, *Development of Da'wah Methods*, Cet. 1 (Jakarta: Rajawali, 1998), hlm. 8.

<sup>4</sup> Syarif dkk., "Rituals of the Traditional Bugis House Construction Process in South Sulawesi," *Walasuji* Volume 9, No. 1 (Juni 2018), hlm. 53-54.

<sup>5</sup> Axel Jeconiah Pattinama, Jetty E. T. Mawara, dan Welly E. Mamosey, "The Existence of Bissu Community in Bontomatene Village, Segeri Sub-district, Pangkajene Islands Regency, South Sulawesi," *Journal Holistik* Vol. 13 No. 4 (Desember 2020), hlm. 2.

between the Bugis-Makassar people's countries, is Bugis or Makassar people.<sup>6</sup>

The seven elements of culture mentioned by Koentjaraningrat are language, knowledge system and social organization, equipment and technology system, livelihood system, religious system, and art.<sup>7</sup> These seven elements can be found in every tribe. One ethnic group that still carries out ancestral traditions is the Bugis tribe.

Bugis is a society still upholds cultural values or traditions inherited from their ancestors. This tradition has been carried out from generation to generation. Every practice carried out by the Bugis community has a goal to be achieved. Among the cultures of the Bugis tribe, some traditions are generally carried out by Bugis people from various circles when they have just built a house. The procession of building a house on stilts is very sacred because it will be accompanied by traditional ceremonies/rituals involving the house owner, panrita bola/sanro bola (Bugis house expert), family, and neighbors. The meaning of this ritual is by traditional Bugis beliefs; the house is seen as a manifestation of nature, which is the center of the human life cycle. The place where people are born, raised, married, and died. Because of this, it is viewed as sacred and treated with great respect. So that it can provide peace, health, safety, prosperity, and honor for its residents.

Building a house on stilts is very important for the Bugis community, and it is carried out according to traditions inherited from generation to generation from ancestors. Such as choosing a good day to work, selecting and cutting down good trees for the pillars and beams of the house, determining the size of the house, and building the house, always accompanied by ritual ceremonies and prayers for safety. Everything is based on the hope and belief that the house being built will bring goodness to its residents. The implementation of traditional ceremonies and religious rituals based on the presence of supernatural powers is still carried out by some community groups in Indonesia, whether in the form of death rituals, thanksgiving or slametan rituals, rituals of rejecting evil, and so on. These rituals have become traditions and are passed down from generation to generation by their ancestors to the next generation.<sup>8</sup> One of the traditions of the Bugis tribe is the *Menre' Bola Baru* tradition, or what is known as the tradition of moving to a new house.

*Menre' Bola Baru* is one of the social traditions of the Bugis community. According to the meaning of the word *Menre'* means moving and *Bola Baru*

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<sup>6</sup> Regional Cultural Research and Recording Project, Regional Cultural Geography of South Sulawesi (Jakarta: Balai Pustaka, 1977), hlm. 34.

<sup>7</sup> Koentjaraningrat, *Introduction to Anthropology*, Cet. 10 (Jakarta: Rineka Cipta, 2009), hlm. 165.

<sup>8</sup> Koentjaraningrat, *Human and Indonesian Culture* (Jakarta: Djambatan, 1990), hlm. 12.

means new house. Culturally, *Menre' Bola Baru* is a term in the tradition of moving or occupying a new home among the Bugis tribe. *Menre' Bola Baru*, or moving into a new house, is a local Bugis culture where Bugis people, when a family is going to build a house or move to a new home, there are a series of traditional ceremonies that must be carried out, starting from the preparation of the materials to build a house, when the house will be constructed or created, then when the home is ready to be occupied, even when the house is already occupied.

This tradition uses specific equipment and processions when building a house and when the new home is about to be occupied. Some of the marches in these traditional ceremonies are local traditions, namely purely local culture by carrying out a series of rituals carried out by conventional shops, which are usually called *Sanro*, and others are Islamic elements by adding the reading of verses from the Koran with the aim of so that the ritual carried out is more blessed. These two elements, namely local elements and Islamic elements, are combined in the traditions of building and moving houses among the Bugis tribe. According to Bugis tribal beliefs, carrying out the *Menre' Bola Baru* ceremony will provide many benefits, both in the form of safety for the entire family occupying the house and more excellent sustenance for the owner. Apart from that, it can avoid danger and is also a sign of gratitude for what has been given by the Almighty Creator. Apart from that, *Menre' Bola Baru* is carried out to achieve harmony between humans and their God and humans and the Gods who rule the natural world.

From the explanation above, the author found several literature studies that discuss the *menre' bola* tradition, such as that carried out by Rosmida, Kurnia Divine, and Hasbullah with the title "The *Menre' Bola Baru* Tradition in the Bugis Community in Sencalang Village, Indragiri Hilir Regency." In writing this journal, the author used descriptive-qualitative research methods: interviews, observation, and documentation. The results of the research obtained by the author are that the *Menre' Bola Baru* tradition is a tradition that has undergone changes in its ritual implementation, namely when serving food. The values contained in the *Menre' Bola Baru* ceremony are togetherness, friendship, cooperation, and mutual help. This research aims to convey that this tradition is a cultural heritage that must be cared for and preserved by the community, especially the Bugis, by respecting, appreciating, and maintaining this culture.<sup>9</sup>

The second is a journal by Hasbi Yahya titled "The *Menre' Bola Baru* Tradition of the Bugis Community in Kampiri Village, Citta District,

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<sup>9</sup> Rosmida, Kurnial Ilahi, dan Hasbullah, "The Tradition of Menre' Bola Baru: A Study of the Bugis Community in Sencalang Village, Indragiri Hilir Regency," *Nusantara; Journal for Southeast Asian Islamic Studies* Vol. 17, No. 2 (Desember 2021), hlm. 92.

Soppeng Regency (Study of the Value of Local Wisdom). In this article, it is stated that the tradition of *Menre' Bola Baru* is a traditional ritual activity in order to enter a new house. This ritual is carried out as an expression of gratitude to the Creator for His blessings and wisdom. In this context, the *Menre' Bola Baru* ceremony can be seen from the symbolic form of human life. Through these ceremonies, the symbolic meaning of the ceremony itself and the objects and symbols used in the ceremony can be known.<sup>10</sup>

Third, a journal by Nur Azzira Alya Rasifah and Annisa Rahayu entitled "*Lecce' Bola Baru* Tradition in the Bugis Community, Boepinang (Study of the Living Qur'an)." This research aims to look at the study of the living Qur'an in terms of the reception of Al-Qur'an verses in the *Lecce' Bola Baru* tradition in the Bugis community in the Boepinang area. The *Lecce' Bola Baru* tradition was initially introduced from the ancestral traditions of the Bugis people. Islam came to eliminate activities that were contrary to Islamic teachings in this tradition without erasing the traditions but straightening out the rituals according to Islamic teachings. The research methodology used in this study is qualitative, and interviews, observations, and research on primary and secondary data regarding the implementation of reading verses of the Koran in the *Lecce' Bola Baru* tradition in the Bugis community in the Boepinang area are conducted.<sup>11</sup>

There are differences in some of the research above, which is why the author needs to carry out this research. The difference between this research and the previous literature review is that the approach used previously only focused on cultural aspects, local wisdom, and the study of the living Qur'an, so the author felt the need to develop this study by describing this social phenomenon from an Islamic Legal Sociology Perspective.

In fact, among the Bugis tribe, especially in South Sulawesi, there are differences of opinion regarding the *Menre' Bola Baru* tradition because several rituals deviate from Islamic teachings.<sup>12</sup> For the author, the *Menre' Bola Baru* tradition is interesting to study further because it is a tradition that contains messages of wisdom, and the procession from start to finish contains meaning that is full of cultural values. This tradition can also go hand in hand with Islamic beliefs as the religion of the majority of the Bugis community, so it is necessary to understand the sociology of Islamic law. This research aims to further review the *Menre' Bola Baru* tradition as a

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<sup>10</sup> Hasbi Yahya, "The Menre' Bola Baru Tradition of the Bugis Community in Kampiri Village, Citta Sub-district, Soppeng Regency (A Study of the Value of Local Wisdom)," *Journal Aqidah-Ta* Vol. IV No. 2 (2018), hlm. 214.

<sup>11</sup> Nur Azzira Alya Rasifah dan Annisa Rahayu, "*Lecce' Bola Baru* Tradition in Bugis Community, Boepinang (Living Qur'an Study)," *Al-Dhikra* Vol.5, No. 1 (2023), hlm. 78.

<sup>12</sup> La Sinrang, "Interview Regarding the Menre' Bola Baru Ritual in the Bugis Community", 23 Juni 2024.

tradition of the Bugis community according to an overview of the Sociology of Islamic Law.

## RESEARCH METHODOLOGY

Research methodology is a scientific way to obtain data with specific purposes and uses.<sup>13</sup> This paper's research type is qualitative research with library data (Library Research).<sup>14</sup> Descriptive-qualitative research aims to understand phenomena experienced by research subjects, such as perceptions, actions, behavior, motivation, and so on, comprehensively using descriptions in the form of words arranged in context and natural methods.<sup>15</sup> The data used in describing this research is primary data obtained from deliberate and scheduled interviews with informants, in this case, one of the Bugis people who carry out this tradition, then secondary data, namely those obtained by the author from journals, books, and the results of the author's observations made beforehand. This study was researched.

After the data is collected, the researcher will analyze the data based on Milles and Huberman's theory, namely (1) Data reduction or simplifying the data using a sociological approach based on the analysis knife offered by Karl Mannheim, namely looking through objective meaning, expressive meaning and documentary meaning (2) Presenting data that has been simplified based on the theory that is the reference, (3) concluding the results of the analysis according to the data and writing them in a study that is arranged logically and systematically.<sup>16</sup>

## RESULTS AND DISCUSSION

### A. Definition of *Menre' Bola Baru*

*Menre' Bola Baru* is a form of achievement and has meaning as a process that must be grateful for because a person's ability to *mabbola* (make a house) can be realized if the creator bestows it. The *Menre' Bola Baru* tradition is an initial process when moving into a new house.<sup>17</sup> *Menre' Bola Baru* is a familiar term found in the social traditions of the Bugis community. According to the meaning of the word *Menre' Bola Baru*, it means moving

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<sup>13</sup> Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* (Bandung: Alfabeta, 2015), hlm. 2.

<sup>14</sup> M. Nazir, *Research Methods* (Jakarta: Ghalia Indonesia, 2003), hlm. 27.

<sup>15</sup> Lexy J. Moleong, *Qualitative Research Methods* (Bandung: Remaja Rosda Karya, 2014), hlm. 6.

<sup>16</sup> Sugiyono, *Educational Research Methods (Quantitative, Qualitative, R&D and Educational Research)*, Cet. 2 (Bandung: Alfabeta, 2019), hlm. 446.

<sup>17</sup> Rosmida, Kurnial Ilahi, dan Hasbullah, "The Tradition of *Menre' Bola Baru*: A Study of the Bugis Community in Sencalang Village, Indragiri Hilir Regency," *Nusantara; Journal for Southeast Asian Islamic Studies* Vol. 17, No. 2 (Desember 2021), hlm. 95.

house or occupying a new house. Still, culturally, *Menre' Bola Baru* is a term in the tradition of settling a new house among the Bugis ethnic community in South Sulawesi. Apart from that, *Menre' Bola Baru* is also usually interpreted as going up to a new house. The term "going up" is used because the house floor on stilts is relatively high from the ground, namely around 2.50 -3.00 m. So when you go up, you have to use a wooden or bamboo ladder, or you can also use an emergency ladder.<sup>18</sup>

The Bugis Traditional House is a wooden stilt house. The typical Bugis wooden stilt house refers to the belief that the universe consists of 3 parts. That is why the traditional Bugis Makassar house also consists of three parts: the *Rakkeang*, or the roof of the house, which was previously usually used to store harvested rice. The second is *Ale Bola*, namely the middle part of the house *possi' bola*, and the third is *yawa bola*, the bottom of the house, the floor of the house with the ground.<sup>19</sup>

### **B. Procession for *Menre' Bola Baru***

As a work of architecture, the house reflects various human aspects, including social, economic, spiritual, and cultural life. Thus, the house is created to fulfill the need to maintain life and life, develop life to be more meaningful, and make life more comfortable.<sup>20</sup> Building a house on stilts is very important for the Bugis community, and it is carried out according to traditions inherited from generation to generation from ancestors. Such as choosing a good day to work, choosing and cutting down good trees for the pillars and beams of the house, determining the size of the house, and building the house, always accompanied by ritual ceremonies and prayers for safety. Everything is based on the hope and belief that the house being built will bring goodness to its residents.

After the traditional Bugis building was constructed, the *Menre' Bola Baru* ceremony continued. All relatives and neighbors will be invited to attend when the new house goes up. The time for holding *Menre' Bola Baru* is adjusted to a good time according to their beliefs. Determining a "good" time is usually mutually agreed upon between the *panrita bola/sanro bola* (Bugis house expert) and the house owner.<sup>21</sup>

Implementing the *Menre' Bola Baru* ceremony is led by a shaman called *sanro bola* or *panre (pangrita) bola*. This shaman can be a liaison between the homeowner and the spirits or gods of safety. The media shamans use to communicate with the ruler of the supernatural world is in the form of

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<sup>18</sup> "Rituals of the Traditional Bugis House Construction Process in South Sulawesi.", hlm. 64.

<sup>19</sup> Mattulada, *Man and Culture of Bugis Makassar* (Ujung Pandang: Arus Timur, 1972), hlm. 16.

<sup>20</sup> Juhana, *Architecture in Human Life* (Semarang: Bandera, 2001), hlm. 13.

<sup>21</sup> Syarif Beddu dkk., "Bugis Traditional Architecture with the Concept of Local Wisdom," Faculty of Engineering, University of North Sumatra, Medan., 2019, hlm. 61.

several ceremonial equipment and offerings, as well as traditional mantras and prayers according to the Islamic religion. The purpose of this ceremony is for the homeowner to be calm, happy, and prosperous and to avoid danger.<sup>22</sup>

The Bugis community must carry out the *Menre' Bola Baru* tradition. This is mandatory because if the existing community does not carry out this tradition, they will feel guilty and at a loss. After all, in this tradition, it is a form of effort to ask for safety in occupying the new house later. The series of traditional ceremonies in the *Menre' Bola Baru* tradition are as follows:

1. Determine a Good Day

Before the ceremony is carried out, first determine a good day to enter the new house. Before deciding the proper implementation of the *Menre' Bola Baru* ceremony, deliberation was held with relatives. Then, contact intelligent people, or what are usually called *sanro bola*, who are thought to know about calculating good days according to the beliefs of the Bugis tribe. The *Menre' Bola Baru* ceremony is best held on Monday or Friday nights.

2. *Makkarawa Bola*

The *makkarawa bola* ritual is a procession that symbolizes that work or building a house will soon begin. This ritual will be attended by *panrita bola*, *panre bola*, and the house's owner. With the house owner's agreement, the committee will determine the ritual's implementation. Once the day and time have been selected, all preparations for the ritual will be made immediately. As long as the ritual has yet to be carried out, work on the field cannot be done, so the field implementers (*panre bola*) depend on the *makkarawa bola* ritual. Field operators will feel calm and happy to work after the *makkarawa bola* ritual is held. The ritual procession in Table 1 means "safety" because it is accompanied by the intention that while the house is being worked on, the homeowner and the craftsman (*panre bola*) are healthy and fine. If, during work, something "dangerous" or "trouble" occurs, this chicken (ritual tool) is enough to replace it. Before the *makkarawa bola* ritual, a horizontal relationship occurs between the owner of the house and the *panrita bola*. Then, there is also a vertical relationship between the *panrita bola* and the god *seuwae* (the almighty). Meanwhile, the family and community were witnesses to this activity.<sup>23</sup>

3. *Mappatettong Bola*

After the process of working on the elements of the house has been completed, we will continue with the construction of the house on stilts (*mappatettong bola*). The *mappatettong bola* event will be attended by family

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<sup>22</sup> R. Cecep Eka Permana, "Preservation of Mabedda Bola Ceremony as Sustainability of Prehistoric Cave Hand Stencil Tradition in South Sulawesi Indonesia" (23th International Conference of Historian of Asia 2014, Malaysia, 2014), hlm. 3.

<sup>23</sup> "Rituals of the Traditional Bugis House Construction Process in South Sulawesi.", hlm. 58



and neighbors. This event is always busy and boisterous with the voices of people helping. This is understandable because it will encourage working in the field. Lifting and erecting a series of very heavy poles requires extra strength. Various rituals will accompany the procession of building a house on stilts. This ritual means that the house owner will increase his fortune, have good offspring, and be successful in all his endeavors. The essence of this ritual activity is so that the homeowner will live a prosperous, happy life with his family. Among the Bugis community, having a house is a matter of “prestige” and a sign that the family in question has been able to be independent without the help of family (in-laws).

#### 4. *Mapputara Matuliling Bola*

The next stage is to go around the house. Before the homeowner moves into the house, the homeowner and his family surround the house with guidance from *Sanro Bola*. This process starts from the front of the house stairs and circles in the direction when the person performs tawaf. *Sanro Bola* recited the Prophet’s Salawat in every corner of the house. After reading the Prophet’s Salawat, we pray for safety in this world and the hereafter. These two prayers are read whenever you stop at every corner when circling the house. In this case, there are two series of ritual ceremonies carried out, namely:

##### 1) *Mappasili*

The *mappasili* ritual is a series of events that must be carried out before moving into a new house. The purpose of this ritual is to cleanse/keep away from bad things. The house owner prepares *passili* leaves, special leaves which are usually deliberately planted or kept and cultivated by the community. The *mappasili* leaves are then placed in a pan filled with water or a container filled with previously prepared water.<sup>24</sup>

##### 2) *Mabbedda’ Bola*

This *mabedda bola* ceremony is usually carried out in the afternoon after sunset or before sunrise. The ceremony begins with the *sanro* going under the house three times while sprinkling holy water, which has been given a spell as a magical fence (*mappasilli*). After that, *Sanro* makes a concoction in a cup in the form of rice juice (*benni luttu*) mixed with holy spice water and turmeric. This concoction is added in some areas with jackfruit leaves and lime leaves. This concoction will be yellowish white, called holy powder or *dinging* powder (*bedda rica*). The purpose of this ceremony is for

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<sup>24</sup> Firdayani, Syamsudduha, dan Hajrah, “Makna Simbolik Tradisi Ménréq Bola Baru Masyarakat Bugis di Desa Tinco Berdasarkan Teori Semiotika Charles Sanders Pierce,” *HUMAN: South Asean Journal of Social Studies* Vol.3, No.1 (2023), hlm. 58-59.

the homeowner to be calm, happy, and prosperous and to avoid danger.<sup>25</sup>

5. *Menre' Bola Baru*

After *Sandro Bola* and the family surrounded the house, the family went to the house on orders from *Sandro Bola*. Next, *Sandro Bola* read a prayer as a Bugis language expression. *Sanro Bola*, in this case, is an intermediary with God, so all matters relating to the house, whether from the good or evil side, are always delegated to *Sanro Bola*. After the house owner goes up to the house, the last family member to go up will kick down or throw down the equipment available at the top of the stairs through the house stairs. According to local beliefs, everything that is not good is thrown away by kicking the *tampi*, grated coconut, and coconut.<sup>26</sup>

6. *Mappenre Tau*

The *mappenre tau* ritual invites relatives, neighbors, and other people in the community to come to the house and be served cake and drink tea. From there, the hope is to form closeness, mutual appreciation, and respect, especially for the house's owner as a resident in the new place.<sup>27</sup>

7. *Mappaluttu Manu*

*Mappaluttu manu* is the next ritual. After climbing or entering the house, the next ritual is flying the chicken. The chicken that has been prepared previously will be washed, and whoever is on top of the house or in the house which manages to catch it becomes the owner or the one who gets it. It is a form of voluntary contribution from the homeowner in the hope of receiving God's blessing.

8. *Mabbaca-baca*

*Mabbaca-baca* in the Bugis language means reading prayers in front of food, which is a tradition of the Bugis tribe. People generally do *mabaca-baca* during Eid and traditional ritual events, both weddings, *aqiqah*, circumcisions, and when entering a new house. The *Mabaca-baca* ritual is usually carried out by traditional figures or people considered elders or the oldest in a family. In front of traditional figures, food will be served on a tray that the Bugis call *Kaparak*, equipped with a small stove called *dupa*, which contains burning coals.<sup>28</sup>

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<sup>25</sup> Cecep Eka Permana, "Preservation of Mabedda Bola Ceremony as Sustainability of Prehistoric Cave Hand Stencil Tradition in South Sulawesi Indonesia.", hlm. 3.

<sup>26</sup> Hasbi Yahya, "The Menre' Bola Baru Tradition of the Bugis Community in Kampiri Village, Citta Subdistrict, Soppeng Regency (A Study of the Value of Local Wisdom)," *Journal Aqidah-Ta* Vol. IV No. 2 (2018), hlm. 221.

<sup>27</sup> "The Symbolic Meaning of Ménréq Bola Baru Tradition of Bugis Community in Tingo Village Based on Charles Sanders Peirce's Semiotic Theory.", hlm. 59.

<sup>28</sup> Rika Oktaria Putri dan dkk, *Tradition, Philosophy and Some Religious Problems* (Tutungagung: CV Ausy Media, 2021), hlm. 111.

#### 9. Azan

Meanwhile, in implementing the *Menre' Bola Baru* tradition, the Azan must be held as a form of gratitude to Allah SWT so that the new house's occupants will never forget and worship Allah SWT. Keeping the Azan is always to remember and obey Allah SWT and carry out His commands, namely by the provisions of Islamic law.

#### 10. Barazanji

In Bugis society, *barazanji* is mandatory for every event. According to the Bugis community, *albarazanji* is a book that discusses the history of the life of the Prophet Muhammad SAW as a replacement for the previous book, a substitute for the book *la galigo*, the way the Bugis community accepts Islam. The philosophy or meaning is that the Bugis people performed *barazanji* at this time as a form of their love for the Prophet Muhammad. That is a very traditional event, which always includes the reading of *barazanji* so that they will never forget and always teach their descendants to follow the behavior and actions of the Prophet Muhammad.

#### 11. Maccera' bola

The next ritual is called "maccera bola" (house birthday). This event is carried out after the house is one year old. The meaning maccera gives blood to the house, and cera means blood. The blood used by maccera is chicken blood, which is deliberately cut. The maccera bola event is usually carried out by *sanro bola/panrita bola*. When the chicken's blood is smeared on the house pillars, a "mantra" is read by the *sanro bola*. This is intended to protect the house from all dangers so that homeowners can continue to grow, both in terms of assets and their descendants.<sup>29</sup>

### C. The Meaning of the *Menre' Bola Baru* Ritual

The tradition that is at the core of the personality as well as strengthening the identity of the Bugis community is the *Menre' Bola Baru* traditional tradition, which is carried out after building a house or moving house because this tradition has not undergone any changes in any form in terms of its rituals from generation to generation and has not. The procession ritual is related to the traditions of other communities. For the Bugis people, *Menre' Bola Baru* is a symbol of life. The symbol reflects hope, glory, future, enthusiasm, and harmony. Therefore, *Menre' Bola Baru* always begins with a ritual that should be addressed as well as a sign of gratitude for the gift of the house that has been bestowed. Having this house means that one of the basic needs has been met. The meanings and symbols found in the *Menre' Bola Baru* tradition and the various forms of offerings in the ritual have their meaning. When one of the offerings is not made, the *Menre' Bola Baru*

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<sup>29</sup> Ganing Paraja, "Interview Regarding the *Menre' Bola Baru* Ritual in the Bugis Community", 23 Juni 2024.

tradition is said to be invalid.<sup>30</sup> The meaning of the rituals carried out during the *Menre' Bola Baru* procession include:

1. First, reciting dhikr and praying before leaving the house means that all actions taken must begin with good things and always remember and involve Allah SWT. In this case, the homeowner hopes for blessings from the event that will be held.
2. Interpretation of the symbolic meaning in the *Menre' Bola Baru* tradition (1) *mappasili* means cleansing from bad things, (2) *mapputara mattulili bola bekka pitu* means that the occupants of the new house are expected to be independent, and able to support their lives by seeking sustenance to meet their living needs (3) *mabbeqda bola* means providing comfort for the occupants of the house (4) *mappenre tau* which ends with a procession of throwing away equipment which means so that children, family and anyone who goes up to the house does not easily fall on the stairs, (5) when burning incense containing burning embers which symbolizes daring to take risks and golden incense which is a place to store incense which contains fire which is signified as having smoke that the ancestors can inhale directly, (6) when sprinkling incense on incense which has smoke and fire. The meaning of incense smoke conveys or communicates directly with the ancestors who directly inhale the smoke as a sign of respect. The meaning of fire is a sign of inner spirit.<sup>31</sup>
3. Then bring 'supplies' (Al-Quran, knife, a pair of chickens, rice, eggs, coconut and brown sugar). The meaning of the 'provisions' is that the first is the holy book Al-Quran, which means that the Al-Quran is a guide to life for Muslims and will be a guide to life for families who will move house in navigating domestic life. Second, a knife with meaning, namely sharpness of the heart and as a weapon. Third, a pair of chickens because chickens are believed to have senses that are not the same as humans. They will be more sensitive to things that humans may not be able to feel. For example, if the angel Michael came down to earth, the chicken would be able to see, and then he would crow. Fourth, rice in a pot and boiled eggs means that when navigating life, there must be provisions to move in a state that is not empty. There are side dishes. Fifth, coconut and brown sugar have the meaning of a good life because coconut has many benefits, and sugar is a sweetener for life.
4. Apart from the 'provisions' mentioned above, the items that must be brought during this procession are drinking water containers

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<sup>30</sup> Syafaruddin Sanre', " Interview Regarding the Menre' Bola Baru Ritual in the Bugis Community ", 23 Juni 2024.

<sup>31</sup> " The Symbolic Meaning of Ménréq Bola Baru Tradition of Bugis Community in Tinco Village Based on Charles Sanders Pierce's Semiotic Theory.", hlm. 61.

(gumbang), rice containers (Pabbaresseng), jackfruit (Panasa/ Mamminasa), Manurung bananas (Utti Manurung). The water container (Gumbang) and Pabbaresseng are rice containers that must be filled completely or not empty. Rice and water are basic needs. Therefore, from the first time you occupy a new house, there must be pabbaresseng so that the owner will never experience hunger, thirst, and hardship throughout his life. Panasa/ Mamminasa (jackfruit) means that all the wishes and aspirations of the occupants of the house will always be granted or carried out well. Mattinrung tuning implies that the family occupying the new house will have good offspring and be obedient to Allah SWT.

5. This event also has special foods, including onde-onde cake, sokko pelopo, lapis cake, and apang cake. Onde-onde is a traditional round cake made from flour and sticky rice flour filled with brown sugar and covered with grated young coconut. This cake means something good, expecting good things repeatedly and never sinking. Sokko and palopo: sokko is sticky rice cooked by steaming it halfway through and steaming again until cooked. Palopo is made from thick coconut milk and brown sugar. Symbolizes a symbol of strength and happiness. Layer cake, a layered cake made from ordinary rice flour, can also be made from wheat flour mixed with granulated or brown sugar. This layered cake means the house owner will receive abundant, multi-layered, or endless sustenance. Apang is made from ordinary rice flour or wheat flour mixed with sugar, then given enough water and a leavening agent. After cooking, this cake will expand. The meaning contained in this apang cake is the hope for a peaceful and safe life.
6. The tradition of reading barazanji is a medium for transferring and disseminating religious values between the current and previous generations. Traditions like this naturally provide opportunities for family members and community members to repeatedly contemplate the meaning of an apostle's presence for humanity's benefit. By paying attention to the tradition of reading barazanji as part of the social cycle of society and by considering that traditions like this are part of the way family members and community members transfer religious values through long memories of the social history of Muhammad's life as an apostle.<sup>32</sup>
7. The final ritual carried out during the implementation of *Menre' Bola Baru* is the reading of Surah Yasin. Reading the holy verses of the Koran with the intention that the event held will be blessed, especially the reading of Surah Yasin, namely because Surah Yasin is the heart of the

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<sup>32</sup> Sitti Wahidah Masnani, "Barazanji Tradition in Bone Regency, South Sulawesi," *Nady al-Adab* Vol. 3 No. 2 (2005), hlm. 45.

Al-Quran, which has many virtues and Surah Yasin is universal and commonly used in various activities.<sup>33</sup>

#### **D. Sociological Analysis of Islamic Law on the Practices of *Menre Bola Baru***

According to the principles of structural theory, a society that facilitates utility can be considered an organism that requires supervision from a biological point of view regarding its structure and function. From a sociological perspective, communal existence will be realized through structured interactions. These interactions are inherently constrained, directed, and influenced by dominant frames. Khaldun underscores the importance of religion as a powerful social mechanism that profoundly influences collective behavior within a group. This is because religion is considered an integral component of the social framework of a society, which is closely interrelated with its constituent elements.

Religion is a social and legal phenomenon because the role of religion is very important in organizing human life, society, or community. Some of the roles of religion as a legal basis for social life are as follows: 1. Source of teachings adopted by society as a social reference. 2. The formation of social rules and norms believed to apply to social life. 3. The sources of religious teachings are interpreted and form the legal destiny for social life, which measures the truth about a society's behavior. 4. Social norms that touch on religious lessons are a social phenomenon that can give rise to discussions about the details of laws that are strictly enforced as state law. 5. Law is seen as a social phenomenon, as a frame for social demonstration of the principles of truth, justice, and humanity.<sup>34</sup>

Based on the role of religion as the basis for social norms in society, namely as a benchmark for social behavior, the realization of social norms and rules, legal destiny for social life, discourse on the realization of laws that apply as state law and as a social demonstration of humanitarian principles. So, the Bugis people's mindset regarding the activities or actions they choose is also included in *Menre' Bola Baru* matters.

The *Menre' Bola Baru* ceremony is unique because of the local wisdom, values, and philosophy of life for the community. Local wisdom is a term that rises to the surface by dealing with the principles, advice, order, norms, and behavior of past ancestors, which are still urgent to be applied in managing various emerging phenomena. The *Menre' Bola Baru* ceremony has a series of stages that contain local wisdom values, so these traditional activities or ceremonies still exist today. Apart from that, the *Menre' Bola*

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<sup>33</sup> Nur Azzira Alya Rasifah dan Annisa Rahayu, "Lecce' Bola Baru Tradition in Bugis Community, Boepinang (Living Qur'an Study)," *Al-Dhikra* Vol.5, No. 1 (2023), hlm. 84-85.

<sup>34</sup> Beni Ahmad Saebeni, *Sociology of Law* (Bandung: CV Pustaka Setia, 2013), hlm. 67.

*Baru* ceremony has its own rules; it may even be that the local wisdom held in the ceremony is relevant to Islamic values.

After tracing the *Menre' Bola Baru* ritual tradition carried out by the Bugis community, the author presents various aspects in terms of implications that influence the religious life of the Bugis community. The intended implications are as follows:

#### 1. Faith and Worship Values

For example, a community's socio-religious behavior, which refers to a certain value system, is effectively institutionalized through symbolic and reciprocal interaction. George Simmel and Johnson emphasize that society is not independent of the individuals who form it.<sup>35</sup> Dadang Kahmad further understood Thomas F. Odea's explanation by stating that religion is seen as a belief system manifested in certain social behaviors from a sociological perspective. So, every behavior he plays will be related to the belief system and religious teachings he adheres to.<sup>36</sup>

Value comes from the Latin word *vale're*, which means useful, able, empowered, and valid so that it is seen as good, valuable, and most important for the life of a person or group.<sup>37</sup> Values are interesting to us, something that we look for, something that is enjoyable, and something that is liked and desired, which always leads to a positive connotation.<sup>38</sup> Values are more than just beliefs. Values always involve patterns of thought and action, so there is a very close relationship between values and ethics.<sup>39</sup>

The Bugis people also believe that the *Menre' Bola Baru* tradition is a form of gratitude for the newly built house and the belief that the main source of sustenance and safety is Allah SWT; of course, this is a form of trust in Allah SWT. As in the *Menre' Bola Baru* tradition, *barazanji* is carried out, which teaches people how to instill a sense of love for the Prophet Muhammad SAW as a form of belief in the Prophet and Messenger as messengers of Allah SWT.

The value of worship in the *Menre' Bola Baru* tradition can be seen when you want to occupy a house, and it is ready to be occupied; the call to prayer is sung first. Apart from that, the value of worship can also be found in the *barazanji* procession, namely the reading of prayers, which are also

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<sup>35</sup> Doyle Paul Johnson, *Classical and Modern Sociological Theory*, Transl. Robert M.Z. Lawang, Ke-2 (Jakarta: Gramedia, 1988), hlm. 252.

<sup>36</sup> M. Taufan B, *Sociology of Islamic Law; An Empirical Study of the Cult Community* (Sleman: Deepublish, 2016), hlm. 83.

<sup>37</sup> W.J.S. Purwadarminta, *General Indonesian Dictionary* (Jakarta: Balai Pustaka, 1999), hlm. 677.

<sup>38</sup> Muhammad Erwin, *Philosophy of Law: Reflections on Indonesian Law and Law (in the Dimension of Ideas and Applications)*, Cet. 8 (Depok: Rajawali Pers, 2021).

<sup>39</sup> Eka Darmaputera, *Pancasila: Identity and Modernity Ethical and Cultural Review* (Jakarta: BPK Gunung Mulia, 1987), hlm. 65.

read at the end of the *Menre' Bola Baru* ceremony because *barazanji* is prayer, praise, and telling the history of the event. Prophet Muhammad. They were spoken with rhythm. In the process of the *Menre' Bola Baru* ceremony, there are Islamic values that the community can preserve.

The value of faith and worship in *Menre' Bola* shows how Islamic teachings can influence and enrich traditional practices. Worship values such as prayer, almsgiving, sincere intentions, and togetherness are integrated into the *meter bola* ceremony, creating a cultural form that maintains local identity and deepens spiritual and religious meaning. Thus, the *Menre' Bola Baru* ceremony is a social and cultural event and a means of worship and getting closer to Allah SWT.

## 2. Moral Values

Durkheim constructed the theory that religion is integration. Religion has the function of integrating society into a moral order. Members of society each have a role in constructing a moral order through sacred ritual activities as a collective action that reflects group solidarity. That is, society is built on moral entities and realities. Religious rituals increase group awareness and loyalty. Thus, religion determines the social structure of a society. Apart from that, religion also controls deviant behavior and increases social harmony and solidarity. Religion also increases obedience and loyalty in society.<sup>40</sup>

In Islamic terminology, the meaning of morals can be equated with the meaning of "morals." In Indonesian, morals and morals are the same as good character or decency. Morals come from Arabic, meaning temperament, character, and customs. Al-Ghazali defines *morals* as temperament (character/character) that remains in a person's soul and is the source of certain actions that arise from him easily and lightly without thinking or planning beforehand. The morals in Islam also have an important position because the morals possessed by a person have a close relationship with how Islamic a person is. In this case, when someone has good morals, the person's quality of life will be good, so that person's morality will be better.<sup>41</sup>

Moral values can be seen in carrying out the *Menre' Bola Baru* tradition, namely respecting and loving each other, as well as in preparing food and respecting the guests who attended the event. In this case, the existing community carries out positive activities and continues to increase pious deeds by entertaining and glorifying the guests who attend the *Menre' Bola Baru* event. Integrating Islamic moral values in the *mere bola* ceremony

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<sup>40</sup> Abd Aziz Faiz, *Paradigms and Theories of the Sociology of Religion from Secular to Post-Secular* (Yogyakarta: Suka Press, 2021), hlm. 86.

<sup>41</sup> Imran Muhammad, "Morality in the Course of Islamic History," *Mudarrisuna Journal: Media for Islamic Education Studies* Vol. 10 No. 4 (2020), <http://dx.doi.org/10.22373/jm.v10i4.5559>. hlm. 722.



enriches this traditional practice and strengthens social and spiritual ties. Thus, *Menre' Bola Baru* is not only a social and cultural event but also a means to apply the moral values taught by Islam in everyday life.

### 3. Human and Social Values

In the Shari'ati school of thought, sociology operates harmoniously with that school's tendencies, ideals, and views. The sociological school founded by Ali Shari'ati is thought to be under the umbrella of "divine" values to liberate humanity. Based on this, sociological studies must be able to assess, criticize, and evaluate existing views that can no longer contribute positively to humanity.<sup>42</sup> Ibnu Khaldun emphasized that the integrity of community groups is created because of shared ideologies and goals to be achieved together so that each other needs and strengthens each other.<sup>43</sup>

In this case, human values can be seen in the procession of implementing the *Menre' Bola Baru* tradition, namely making cakes and other traditional tools that have the value of hope so that the occupants of the new house will always feel cheerful, happy, harmonious and safe when occupying the house from all things that come to them. Dangerous. The social value in the *Menre' Bola Baru* tradition can be seen from the form of *Makkarawa bola* activities, namely relatives or neighbors helping to prepare everything so that the value of cooperation and friendship is created in implementing this tradition. *Makkarawa bola* is defined as holding, making, or working on house equipment that has been planned and then erected as it should be.

*Menre' Bola Baru* for the local community also has the value of wisdom to build and maintain the value of friendship because when the *Menre' Bola Baru* ceremony is held, people flock to attend a series of events during the *Menre' Bola Baru* ceremony. They even helped by bringing rice during the event. Therefore, the *Menre' Bola Baru* ritual tradition can strengthen ties between family members, relatives, and brothers, who can meet in a series of rituals to gather and build closeness. The *Menre' Bola Baru* tradition is an implementation that values cooperation and mutual help. The cooperation and cooperation referred to in the *Menre' Bola Baru* tradition is cooperation and mutual assistance or completing all the preparations and equipment needed to carry out the *Menre' Bola Baru* tradition.

## CONCLUSION

Based on the research description in the discussion above, the *Menre' Bola Baru* tradition of the Bugis community continues to be implemented. The *Menre' Bola Baru* ceremony, inherited from the ancestors of the Bugis

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<sup>42</sup> Abdul Haq Syawqi, *Sociology of Islamic Law* (Pamekasan: Duta Media Publishing, 2019), hlm. 17.

<sup>43</sup> Badri Yatim, *Islamic Historiography* (Jakarta: Logos Wacana Ilmu, 1997), hlm. 139.

tribe, has a series of stages that contain local wisdom values , so this traditional activity or ceremony still exists today. Meanwhile, the Bugis people do not carry out *Menre' Bola Baru*; they believe they will be affected by disease or disaster and will not be blessed.

Meanwhile, *Menre' Bola Baru*, in the review of Islamic Law Sociologists, experienced a combination of Islamic law, customs, and even religious practices. The role of religion is very important as a source of values that society adheres to as a benchmark for action. *Religion* is a belief system that is manifested in certain social behaviors. So, every behavior he plays will be related to his beliefs and religious teachings. In addition, religious rituals increase group awareness and loyalty. As Ibnu Khaldun emphasized, the integrity of community groups is created because of the same ideology and goals to be achieved together so that each other needs and strengthens each other. Thus, religion determines the social structure of a society.

The results of this research can become a comparison and a basis for further research related to the *Menre' Bola Baru* tradition.

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