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The Culture of Society's Ritual To Lotang In Watang Bacukiki, Parepare City

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Abstract

The values of local cultural education in the Tau Lotang teachings of the Wattang Bacukiki community in the City of Parepare are inspired by the custom called 'urf, which is the custom of the local people for generations. The Dimension urf which is an element of the local culture of the community has monotheistic values, human values, life values, spiritual values, moral values, social values, and intellectual values, as integration of multicultural education which is oriented to strengthening the values of Nusantara Islamic education in the context to Indonesia. Along with the times, the community Tau Lotang has grown and interacted with other communities. But now many are in other jobs. At present, the profession of descendants of To Lotang is no longer just farming but there are already police, civil servants, nurses and various other professions. Even so, they still maintain their traditions as an integral part of local culture, especially the ritual traditions of the tomb loang loma and mappalili.

Keywords: Culture of Society, To Lotang, Local People

Introduction

The Bugis Parepare community, long before they embraced Islam, held local culture in the form of customs, original characteristics, and habits such as pilgrimage in Buluroangnge in the Bacukiki mountain range. The pilgrimage becomes a tradition that is carried out every year. Some of the people living in Wattang Bacukiki still maintain belief in Dewata Sewage. A belief before the arrival of Islam in the area. Adherents of that belief, known as "Tau Lotang". In Watang Bacukiki there is a hill called "Buluroangnge". Adherents of "Tau Lotang" believe that it was on the hill that "To Manurung" first appeared. To Manurung became the beginning of the kings who ruled the kingdom of Bacukiki. Therefore, at the end of January, Tau Lotang gathers in Buluroangnge to hold a peak service (as is the pilgrimage for Muslims). In addition, many people also came with the aim closer to getting Dewata Sewuae by performing various rituals.

The term *to manurung*, which is interpreted by the first people to arrive in *wanua* (region/country), emerged suddenly without knowing where it came from, was believed by the Wattang Bacukiki community since the beginning of the XIV century. *To Manurung* was the first to govern and carry out the conception of government power called the royal system (Rasyid, 2005: 48).

Likewise, on certain occasions, such as weddings, there are art performances called Genrang Jong and Elong Ugi. At the program, traditional clothes, Tokko (Bodo Clothes) were used. This culture still has a large influence on society, even after Islam came. The culture is integrated into the implementation of religious events. Thus, there has been an integration between Islam and local culture in the Muslim community of Parepare City.

Method

This study uses a method of case study research with a descriptive operative model that focuses on a multicultural education approach which is a progressive approach to transform education in the religious and cultural fields of society holistically, also to correct deficiencies and failures and dismantle practices. Discriminatory practices in the education process. Because this research, discusses the teachings of the local culture of Tau Lotang and the process of integration and assimilation and its implementation in the Wattang Bacukiki Muslim community, a holistic qualitative approach is also used that emphasizes the phenomenological theological review within the normative framework, as it relates to the religion and culture of the local community, namely examine people's religious behavior and values and attitudes in the form of cultural life between humans and their creators.

Local Culture Wattang Bacukiki City of Parepare

The Muslim community in Wattang Bacukiki City of Parepare has a unique local culture. The culture is still held firm today, especially among the Wattang Bacukiki Muslim community, which is called by the custom of *Tau Lotang*. There are several rituals in the tradition *Tau Lotang* such as the *loang loma* and *mappalili* and *Mappadendang rituals*. In addition, there are also rituals of *aqikah* tradition for children born, weddings and pilgrimages by bringing offerings to the Gods of *Sewuae* in Buluruangnge.

Tau Lotang consists of two words, "*To*" which means people and "*Lotang*" meaning the South. Thus *Tau Lotang* means people from the South. The purpose of the South is a place called the South Amparita. In fact, the term *Tau Lotang* was first used by the Sidenreng Authority as for these newcomers who came to be known as their faith streams. Amparita is part of the Wajo Kingdom that existed at the beginning of the 17th century (Mattulada, 1995: 121).

The first King Wajo settled in Amparita was Sultan Abd. Rahman who holds the title Petta Matoa Wajo Sengkerru Petta Mulajaji, who when he first embraced Islam immediately ordered that all his people join in the conversion of Islam. By order, the people were obedient and converted to Islam, except for a small group of people who resided in Wani Village, refusing the order and still maintaining their old beliefs. Because of this refusal, they were expelled by the king to leave the territory of the Kingdom of Wajo. Because of this decision, the inhabitants of Desa Wani left their village under the leadership

of *I Lagaligo* and *me Pabbere*. *I Lagaligo* and his entourage headed to the area of Bacukiki which is now included in the government area of the City of Parepare and settled there until he died and was buried in Wattang Bacukiki.

Based on the information above, it can be understood that the ancestors of the Wattang Bacukiki community, are from the *Tau Lotang community*. Their distribution can be found in remote villages including Lumpue, Lacolling, Padaelo, Lemoe, Mangimpuru, Lappaanging and Wekkee. The existence of the community *Tau Lotang* in Parepare has existed for several hundred years ago. In the beginning, they lived as farmers.

The tradition of the *tributary loang loma* is a local culture that is held annually by farmers in Watang Bacukiki Village, Parepare City to determine the right planting time. *Tudang* means sitting, *loang* means spacious, and *loma* means home. So the *loma loang warehouse* is also commonly called the *loang ruma warehouse*, the word *ruma* is defined as a house or a large room to sit together or more precisely in terms of being defined as a gathering place for people or farmers to hold a meeting to reach a certain agreement. In this ritual, farmers gather in a circle in the middle of a rice field around two cows while a traditional leader chants prayers in the crowd. The goal is to wait for the two cows to release their urine (urine), as the first place to plant rice seeds.

The background of activities *loang loma tudang*, is the existence of public trust in *to Manurung* around the 1400s which is considered to be the first whitewater in Bacukiki. At that time the people saw the ray of fire in Buluroangnge and the light turned into someone and he was appointed king. Before *mallinrung* or *mallajang* him advised the children and grandchildren, *iko my child cucumber mateppe ko ga melo mupagau enrekko mai lokomai mappesabbi nakoporano enreko mainakoporano enreko mai* (O children and grandchildren if you want to hold an important activity go up here (Buluroangnge) to pray for blessing and after the activities of (O children and grandchildren if you want to hold an important activity go up here (Buluroangnge) you guys finished coming back here). With this message, the community before going down to the rice fields to grow rice first went up to Mount Buluroangnge to hold a ritual, then they went down to hold activity *lang lang tudang* in order to determine the right day to work on the fields termed with *mappalili* (interview with Uwa Jare, July 21, 2015).

The origin of *Manurung* as mentioned above, there are several versions that developed in the Wattang Bacukiki community. A version states that *Manurung* who first settled in Wattang Bacukiki was a descendant of the King of Bone, namely Anak Manurung Watang Bacukiki, who later formed his own kingdom namely the Bacukiki kingdom whose powers were in the City of Parepare, Sidenreng Rapping, and Pinrang. These kingdoms later existed but remained under the rule of the Bone Kingdom. In subsequent developments part of the Bacukiki region was also controlled by the Kingdom of Luwu (Hamid, 2002: 56).

In addition to the belief that the *to manurung* first in Watang Bacukiki, there were some people who were cultured as *to manurung* who first settled in Watang Bacukiki and delivered verbally and in writing from generation to generation, namely *manurung'e ri Wewolonrong* who settled around Buluroangnge, and *to manurung 'e ri Sungai Karajae City*

of Parepare (Hamid, 2002: 56). From various data about people who are considered to *Manurung*, the people of Watang Bacukiki believe in the existence of *To Manurung* in Phase I, starting with the existence of *Manurung Buluroangnge*, named Bara Kelling, who later married a daughter from Gantarang Keke, named Mara Mose. From the marriage gave birth to two children, a man, a woman. Both children were born twins and have been separated from birth. The male child is looked after by his grandmother Gantarang Keke, while the female child is looked after by his parents. Approaching adulthood, the two children met and immediately the man fell in love with his twin sister, because of the beauty of her face and body. His parents told him, that you are twin brothers so that marriage is forbidden.

Bara Kelling encouraged his son to wander to another country to make a living and possibly get his soul mate. He gave provisions and equipment as well as several followers who would help him. His determination will not return to his home country (Watang Bacukiki) before his twin brother has been married by his parents. *Manurunge ri Buluroangnge*, it is said that *Manurung pase I* had an ancestral relationship with Luwu, the ancestor of the kings in the settlement (village) in Watang Bacukiki. In this period, it was related to Luwu or Makale. It looks like the Dynasty *To Manurung* Bara Kelling. Once faded around 3 or 4 generations. Then came the *To Manurung Pase* local.

The existence of *To Manurung* in the Watang Bacukiki area begins with an agreement between *To Manurung* and the heads of Gella (the people / Anang) who represent their people to ensure the existence of boundaries of the rights and obligations of the authorities in mutual terms. The principles of the agreement to hand over governmental powers have formed kingdoms. Government regulations that are made between the leaders of Gella who represent their people and *To Manurung* can be expressed in the form of dialogue as follows:

- | | | |
|-----------------------------|---|--|
| <i>To Manurung</i> | : | Who are you and what is the purpose of coming here? |
| The gella | : | Duli my parents, have settled in this country and have the Lord to lead us as our king and will lead us. |
| <i>To manurungoffending</i> | : | Are you sincere and sincere and not? |
| The gella | : | We mean it and will obey the Lord's orders. |
| <i>To Manurung</i> | : | I accept and uphold your oath (Pelras, 2005: 121). |

Then after the dialogue finished the gella and *To Manurung*, then with the words *To Manurung* by standing on the Lappa stone saying "Promise and oath we have spoken". We have pierced it with lappa stone (stone in the shape of a square) as an eternal sign, *Toddopuli Mabbulo Sipeppa Riwawotonro* which means to unite under the promise of the oath of allegiance (Hamid, 2002: 59).

Apart from those mentioned above, there are still other versions of the story to *Manurung* in Watang Bacukiki, but what has been stated above is the most developed in the Watang Bacukiki community. The *Tau Lotang community* believes that *Bulu Ruangnge* is the first place appear *toto Manurung*. *To Manurung* this is the beginning of the kings who ruled the Kingdom of Bacukiki. *To Manurung* was the one who the activities of the *inherited the Loma Langga warehouse* to be carried out before going down to the fields.

From *loang loma* warehouse, then proceed with the event *mappalili*, which is the ritual of working on the fields. In another limitation, *mappalili* in Bugis language means asking for permission. *Mappalili* is an advanced process that is still in a series with the *Loang Luma* facility. The Event *mappalili* has been carried out for generations and is a tradition of the local community. In this ritual, farmers gather in a circle in the middle of a rice field around two cows while a traditional leader chants prayers in a crowd of people. The goal is to wait for the two cows to urinate. When the cow has urinated, the soil where the urine of the two cows falls will be circled according to size and determined as a sign for planting or first stocking, which is a sign of a good time to start planting rice fields.

Based on the description above, it can be understood that one of the community traditions in Watang Bacukiki, Parepare which continues to this event *day is the loang loma*, and *mappalili*. This tradition has become entrenched among them and is carried out every year. As a continuation of *mappalili* is *mappadendang* which means harvest party after the rice has yellowed and is ready to be pruned (*massangki*).

Before the *mappalili*, people went back to Buluroangnge to hold a ritual like before with various provisions, especially *sokko* (sticky rice) consisting of four kinds, namely black, red, yellow and white. According to the local people's belief that the color is black as a symbol of earth, red as a symbol of fire, yellow as a symbol of wind and white as a symbol of water and the source of human events. This symbol once believed to be *sulapa eppa* (four terms), which contains a variety of interpretations, such as **jujur**, **berpengetahuan**, **had the moral courage**, and **pemurah**. *Sulapa eppa* is also associated with the direction of the compass and the leadership philosophy of the *khulafaturrasyidin* (four khilafahs after the death of the Prophet Muhammad). **North** is interpreted to have properties like Usman Bin Affan (fair). **South** is interpreted to have a character like Umar Bin khattab (firm / brave), **East** is likened to having properties like Ali Bin Abi Talib (intelligent), and **West** is said to have character traits such as Abu Bakr (wise), as mentioned in the book *Latoa*, namely:

Four in terms of (*Sulapa Eppa*) *inyanaritu eppa rupanna alusu mancaji seddi yes cup wettutta tettong manniya sempajang. Sipa sulapa manorang / nafsunna, alusu'na Api'e, Usman napunyawa (naddibolai) = tettong'ta. Sipa Sulapa ALAU / awatagenna, alusu'na Anging nge, Ali napunyawa = roko'ta. Sipa Sulapa maniyang / Paccinna, alusuna Wae, Ummareng napunyawa = suju'e. Sipa Sulapa Orai / Sabbara'na, Alusuna Abu bakkareng napunyawa = tudang'nge* (Mattulada, 1995: 411).

The implementation of *sulapa eppa* by carrying out four kinds of *sokko* as a complete ritual is believed by the people of Watang Bacukiki to bring blessings and is believed to bring good fortune such as getting business success and getting safety. That is why people always celebrate the success of the rice harvest, known as *Mappadendang* which is still well preserved until now.

Based on the observation of the writer in the field, before the *mappadendang* is held at night, in the morning the sacrificial animals are slaughtered in the form of cows or goats. The slaughtered meat is then served and eaten with other residents in the middle of rice

fields. The Watang Bacukiki community also provides sticky rice or *sokko* four colors as mentioned to be presented (*pangolo*) to the Almighty.

When *mappadendang*, appeared four women dressed in 'bodo'. It is they who pound the pestle into mortar in rotation. While the men wear head wraps and dressed in black along the knees, then wrap a black sarong with a red pattern. It was they who cheered at the end of the dimples. There is also a dancing pencak silat, towering each other while hammering a drum, sometimes sitting dancing and walking around. Further information about this activity *mappadendang* was explained by Uwa Jare, namely:

Narekko Purani held the tauwe mabiasani ripapole Mappadendang event. Riollini knows maccae mappadendang nainappa ripaddepengeng siajing-mareppeta, sumpulolota makkutaparo paimeng sininna pabbanuae geae ri lalenna kampongngae lao makkita-ita.

Ripassadia manenni sininna pakkakkasak maeloE ripake mappadendang. On padanna palungeng, alu nennia appe maeloE naonroi sere. Naia alunna ribello-beloini barakkuangmmenggi namakessing irita. Onrong maeloE napake mappadendang ripakkennai collik kanau. Naia palungengnna rigattungngi sarekkuummengngi makessing riengkalinga.

You know mappadendangngero, what is an eppa makkunrai mabbajubodo maneng. Ianaro mannampuk ri palungeng madeceng siselle-selle alunna, ritellani mappadendang. Iatosi buranewe mappasapu sibawa using mabolong, sulara gangka utain nainappa mabekking lip mabolong siellek macellak. Ianaro mabbenra ricappakna palungengnge. Engkato sere mappencak sisoppo-soppo nainappa maggenrang. Biasato tudang majjogek mattulili.

Tembaka kessinna riengkalinga uni palungengnna nennia kessingna irita kedo-kedona pasere. In makkapulunni tauwe makkita-ita fateawa maneng pakkitanna laorita engkae mappadendang. Sukku innawani knows papolenngi appadendangengnge event.

Risesena pallaonrumae mappunaiwi akkatta mattentu naripapole appadendangengnge, ianaritu melo finish asrurukengna lao ripuang seuwae, porennui asselek ase maega pole rigalung (interview, 21 July 215).

Meaning:

If the rice harvest is finished, event is usually held *Pappadendang*. Picked up people who are *smart* (experts) *mappadendang*, then gathered the closest relatives, families gather again and the whole community in the village came to see it.

All equipment that is to be used '*mappadendang*' is provided. Such as mortar, pestle and mat that will be used for dancing. Then the pestle is decorated so it is good to look at. A place to be used '*mappadendang*', placed at the top of *aau*, when the mortar is hung so the sound is pleasant to hear.

"*Mappadendang*" experts, usually consisting of four women dressed in 'bodo'. It was they who pounded the pestle and mortars in turn, then held a '*mappadendang*'. While the men wear head wraps and dressed in black, pants so that the knees then wrap a black sarong with a red pattern. It was they who cheered at the end of the

dimples. There is also a dancing pencak silat, towering each other while hammering the drum. Sometimes sitting dancing around.

It was very beautiful to hear the sound of the dimples as well as the dancers' movements. Gathering the audience piled their sights towards people who 'mappadendang'. Very glad to those who advocated the 'mappadendang' event.

The party who advocates for something advocating the mappadendang majlis, is to show gratitude to the One God, giving thanks for the abundant rice yields from his paddy fields.

Based on the information above, it is understood that *mappadendang* is a thanksgiving ceremony for rice harvest and is a custom of the Watang Bacukiki people from ancient times. Conducted after the harvest is usually entering the dry season at night. The main components in this event are 6 women, 3 men, Baruga booths, mortar, pestle, and traditional clothing, namely *bodo clothes*.

The women who act in the baruga room are called *Pakkindona*, while the men who dance and sow the end of the mortar are called *Pakkambona*. The baruga room is made of bamboo, and has a fence made of woven bamboo called *Walasoji*. The ceremony usually lasts until midnight, but for certain events conducted during the day, for example for the opening of the event and performances.

When Activities *mappadendang*, also interspersed with *mattojang* or *mappere*, which is a swing or swinging game. *Mattojang* was held in order to enliven the activity *mappadendang*. The presence of this game cannot be separated from the beliefs of the Bugis Watang Bacukiki community who according to the myth that the implementation is intended to remind the procession of the first humans namely Batara Guru from descent, *Voting Langiq* or heaven to earth. He was sent down to earth with *tojang pulang* or golden swing. The Guru Batara is considered the ancestor of humans and is the grandmother of Sawerigading, a legendary figure who is well-known in the myths of the Bugis people. Then developed in the form of a game as a sign of gratitude for the success of the harvest.

Pilgrimage Ceremony to the Blue Orange

Watang Bacukiki Community before working on the rice fields, when they want to harvest and when they will or after carrying out customs activities as their traditions such as aqiqah and marriage is a pilgrimage in Buluroangne, which is in the mountainous area of Bacukiki. In addition, every pilgrimage to Buluroangne which is considered sacred, always brings offerings offered to the sacred stone on the top of the mountain to ask for safety and sustenance.

The existence of the ceremony *sokko eppa appearance* to the ancestors as offerings during *mappalili* aimed at the ruler of the land, as well as bringing offerings to Mount Bulu Rangne and the sacred places around the cannons on the mountain, mountains that are considered sacred and to local spirits show that what which is believed by the people of Watang Bacukiki indeed still adheres to the beliefs of their predecessors. However, after

the acceptance of Islam there were many changes, especially at the level of *adek* (adat) and spirituality.

The presentation ceremony, belief in spirits and sacred place in Buluro Angne is mostly no longer carried out because it is against the practice of Islamic law. In reality now, it's no longer the same as in the past, everyone had to go up to Blue Orange and now only one person was represented and the others waited below. Likewise, buffaloes or cattle were once offered, but now they turn into chickens and read prayers or mantras based on Islamic teachings. The influence of Islam is very strong in the culture of the Muslim community of Watang Bacukiki, even hereditary until now all embraced Islam by seeking to combine local traditions with Islamic teachings.

Conclusion

Based on the description above, it can be concluded as follows:

The local culture of the Watang Bacukiki Muslim community in the City of Parepare, which is still inherited to this day, is the *tomb of loang loma, mappalili, and mappadendang*. Local culture with nuances of this ritual is held every year among farmers to determine planting time. From the activities of the *warehouse house*, then proceed with the *mappalili* (waiting for cow urine). Another tradition is *mappadendang*. This activity also contains spiritual, because in the mountains there are stones such as mats termed as *lappa stones*, as a place to diverge the food carried like, *sokko perforated, red, yellow and white plus a banana comb*. The stone was believed by the Bacukiki Muslim community as the first place to emerge to Manurunge called Labangenge.

The process of integration between Islamic teachings and local cultural values in the Muslim community of Watang Bacukiki, Parepare City, causes the loss of some of the characteristics of the indigenous cultural communities that are absorbed, because there is a contact that needs each other so that cultural assimilation can also mean enriching the native culture of the community, both culturally and spiritual. In terms of culture, it involves cultural adaptation so that there are similarities that shape new culture without removing the elements of the original culture. While on the spiritual side, it involves cultural adaptation with regard to religious values so that it appears to form a new culture when in fact there is still a combination between the two. Culturally the Watang Bacukiki Muslim community is strongly committed to the system *Pangangaderreng*, which forms *adek* as the norm and rule of life in the Muslim community of Watang Bacukiki.

The relevance of the local culture of the Muslim community of Watang Bacukiki in the City of Parepare to the values of Religion, foundsystem *pangngaderreng* that is independent of religious values with local culture includes spiritual values, ritual values, moral values, and intellectual values. These values for the Muslim community in Watang Bacukiki City of Parepare contain religious motivations contained in the cultural heritage of the past, loaded with Islamic content, both in the form of trusts or wills of previous people, which were passed down orally orally with nuanced nuances, source sourced sourced from the teachings of Islam then entered the system *pangngaderreng* which

actualized religious values underwent a process based on their cultural acceleration and customs.

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