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***Massempe'* Traditional Bugis Game on Islamic Education and Islamic Law Perspective**

Sarifa Suhra¹, A. Mustika Abid²

¹Institut Agama Islam Negeri (IAIN) Bone, Indonesia

²Institut Agama Islam Negeri (IAIN) Bone, Indonesia

Email: syarifah_suhra@yahoo.com

Abstract

This study examines the traditional *massempe* game 'in the perspective of education and Islamic law. *Massempe* 'game was originally a special game for the royal family (kings). *Massempe* 'was a game played by the ata (slaves) owned by the nobility in South Sulawesi. Now, *massempe* 'has become a special game held for traditional ceremonies or to welcome guests of honor in South Sulawesi. Players who will compete in the arena consists of two adult men. Among those who will compete, there are two people who act as arbiters or referees called the pallape'. This *massempe* game is a physical sport that has core movements in the legs like kicking. This research uses a sociological and phenomenological approach. Performed in 2 different places, namely in the Village of Melle, District Dua Boccoe, and in the Village of Mattoanging, District of Tellusiattinge, Bone Regency. The data consists of primary and secondary. To collect the data, the author uses instruments in the form of observation guides, interview guidelines, and documentation tools. The results showed that this game is loaded with character values that support the application of Islamic educational values to the public such as; *teya lara* '(never give up), *malempu* (honest / sportsmanship) and warrants (brave) even the value of unity, brotherhood also does not appear in it. Meanwhile, in the aspect of Islamic law, this game can be included in the category of violation of the law because it contains elements of violence. Still, until now, it has been preserved because it upholds the principle of benefits and customary law, namely the law "mate naella tedong".

Keywords: *Traditional Games, Massempe ' , Islamic Education, Islamic Law*

Introduction

The implementation of education has experienced a very alarming degradation, where the values of local wisdom have been encased by the strong currents of global education, intellectual, personal intelligence becomes a more dominant measure to determine success in pursuing education, and efforts to uniform capabilities have shackled the growth and development of a diversity of capabilities as a reflection of the diversity of national cultural wealth. As a result, the depletion of manners, ethics, and creativity of the

nation's children is a phenomenon that needs serious attention in managing education in the future. (Yaumi, 2014)

That's why traditional games can be one of the alternative solutions in implementing character education in the community. Traditional games are usually made directly by the players. They use items, objects, or plants that are around the players. This encourages them to be more creative in creating game tools. In addition, traditional games do not have written rules. Usually, the rules that apply, in addition to the rules that are commonly used, are added with rules that are adjusted to the agreement of the players. It also shows that the players are required to be creative in creating rules that are appropriate to their circumstances. Traditional games are almost marginalized and replaced by modern games. This happens especially in big cities. Traditional games aim to introduce and preserve traditional games. Because, these games have a great influence on the development of the child's mental, physical, and mental as well as the child's character. Even most of the traditional games are played in groups that allow interaction and communication. This shows how strong the nuances of togetherness and unity in society due to this traditional game. (Wibisono, 2015).

This is reinforced by Haerani Nur's study, that traditional games view noble values and certain moral messages such as the values of togetherness, honesty, responsibility, grace (if losing), encouragement of achievement, and obedience to the rules. (Cahyono, 2013)

Games' *massempe* is a traditional game native of South Sulawesi, known by a variety of terms. People in the Makassar area call it *ma'ssempak* or *ma'bbatte*. *Ma'bbatte* means to collide. In Tanah Toraja people call the term *massempe* ' by the name of *massemba* while in the Polewali Mandar area known as *malanja*'. game *Massempe*'is a special game for adults because it uses physical fights in the play.game *Massempe*'was originally a special game for the noble families (kings). *Massempe* ' was a game played by the *ata* (slaves) owned by the nobility in South Sulawesi. Now, *massempe* ' has become a special game held for traditional ceremonies or to welcome guests of honor in South Sulawesi (Wibisono, 2015). Hasaruddin, et al.that *StatingMassempe tradition is done by kicking each other's legs between participant who is mediated by two referees. This activity is done without any anger and resentment even though his legs could have been swollen, sprained, and injured because it is considered as entertainment.* (Hasanuddin et al. T.th)

Game *Massempe* ' can be done on a yard or field. The time of this game is quite flexible because it can be held in the morning until the afternoon. The shape of the arena *massempe* is a circle made of fine chalk. The size of the arena of the game does not have a standard size, but the game adjusts to the broad arena of the game. Players who will compete in the arena consists of two men. Of the two people who will compete, there are 2 people who act as arbiters or referees called by the term *pallape* '.

Game *Massempe* ' is a physical sport that has a core motion in the legs that is kicking each other / players must kick the opponent. Because this game contains violence and uses direct physical contact, then there are some rules that must be obeyed by each player, namely;

1. The players are only allowed to wear clothes, shorts, and gloves wrapped tightly around the waist.

2. The carrying part of the sarong is slung at the groin, and the upper roll of the sarong is rolled at the waist of the player.
3. During the game, you cannot step on and touch the opposing player
4. Leg movements should only hit the center to the top, other parts should not
5. The highest score will be obtained if a player is able to direct his kick towards the opponent's neck. (Wibisono, 2015)

Before the game *massempe* ' begins, the referee (*pallape*) enters the arena and then the two players will play. There are two referees in this game; one person is in charge of leading the game while another person evaluates the game. Before competing, the two players shook hands with each other in front of the referee. After that, the referee signaled that the game *massempe* would start soon. game is *Massempe* ' divided into two rounds. The first round is a round that shows the players *massempe* ' movements consisting of small jogging and then the players jumping up and down while tapping their thighs. Besides, in this first round, the player tries to find a gap to attack the opponent, then one of the players makes an attack movement and another player fends off the attack. The movement was repeated until the *pallape* shouted "ki" as a sign that the game of *massempe* the first round was over.

The second half of the game *massempe* ' started with the same moves in the first round. This round is the deciding round to determine the winner of the game *massempe* ' if before the *pallape* shouted "ki" one of the players had surrendered, then the player had to make a move *mappale*, a movement to raise both palms up. (Wibisono, 2015) The phenomenon of child abuse is indeed like the phenomenon of the iceberg and is very worrying for children's mental development. Therefore, children must be protected and kept away from these acts of violence. Every child has the right to receive protection from parents, family, community, and the state. The protection of children has been regulated in Law No. 35 of 2014. (Yustisia, 2016) Islam strongly condemns all forms of violence. (Jamiliah Susanti, 2019) Islam requires the protection of children. Protection, in this case, means showing what is bestowed by God in the hearts of both parents in the form of love for children by fulfilling all the basic rights of children so that children can live, grow and develop optimally and protect them from violent criminal acts that reflect injustice behavior to children as a mandate from God. (Anshori, 2007) Tedy Sudrajat stated: Humans have the opportunity to obtain the right to reasonable health, let alone adequate and not in accordance with the Principle of the Implementation of the Rights of the Child namely non-discrimination, which is best for children, children's survival and development, respect for children's opinions, and attention to religion, customs, social and cultural community. Child protection can be implemented if it is in accordance with the provisions of its provisions in the Constitution, Islamic law, and Customary law (Sudrajat, 2011).

Therefore, despite the traditional games *massempe* ' highlighting scenes of violence that appear to be the arena of lawlessness in society. Nevertheless, this game is still preserved. That is because the community believes that there is an unwritten customary law but its binding nature in this game is the law of "*mate naella 'tedong*" meaning "to be crushed by a buffalo" which means physical violence that can cause injury, fractures and even death even in traditional games *massempe* ' may not sue in court. The risk must be borne by the players themselves. However, the committee strives to minimize injuries due to game

massempe ' by preparing massage oil therapy, professional massage workers and reliable referees and the rhythm of the game is limited to a maximum of 2 rounds provided that each round will end if it violates 3 conditions namely; touch your opponent with your hands, fall, and excess emotions. The game will also end if one of the players surrenders by giving the code *mappale*' (raising hands and then looking up as if praying). (Observation, 2019)

Empirically the study of the Bugis tradition has been reviewed by several researchers in the background; Hamid Abdullah in his book "*The Bugis Makassar*" states that; in the life of the Bugis Makassar community, customs and traditions are crucial factors. Customary tradition in this case is a manifestation of the "view of life" of Bugis Makassar people in their social institutions and occupies the highest position in social norms that govern the behavior patterns of community life. Every different human being in the circle of customary life and tradition is an inseparable part of a social unit, or in other words, the mechanism of social life is imbued and driven by tradition. (Abdullah, 1985). Meanwhile, M. Zubaydi (2011), in his research, has sought to identify and describe the values of Islamic education contained in the organization of the *massempe* ' community of Mattoanging Village, Tellu Siattinge Subdistrict, Bone District. Identification of the values of Islamic education is done through an analysis of the forms, processes, and procedures for its implementation. M. Zubaedy's writings have an element in common with this article because they both discuss the educational values contained in the traditional Bugis *massempe* 'game and also the same location, namely in Mattoanging Village, Tellu Siattinge District, Bone Regency. However, the difference lies in the timing of the study. M. Zubaedy researched in 2011, while this research took place in 2019 so that the reconstruction of the game *massempe* was more evident in this study, as well as the study was not only viewed from the educational aspect but also from the aspect of Islamic law.

In Bone Regency, traditional games are *massempe* ' carried out in a series of harvest party events. This event is usually held after the midday prayer until late afternoon. In the harvest party the game begins with *mappadendang* (pounding mortar) and then continues by displaying the game *massempe* ' and closing with a game *mattojang*. Harvest feast is the most awaited tradition by hundreds of residents who are willing to jostle in the field in the hot sun. Although impressed Traditional, but this tradition is actually a place to strengthen character education in society. But behind the ladder of the values of character education is not infrequently tucked in the values of violence in it because the traditional game is *massempe* ' laden with scenes of physical violence. *Massempe* 'kicking means each other. Religion and tradition are almost certainly possible to face the clash between the two. According to R. Redfield as quoted by Zakiyuddin Baidhawiy explaining the term formal religions with the *great tradition* is often confronted vis a vis with local culture (*little tradition*). (Zakiyuddin Baidhawiy, 2002) Departing from this phenomenon, this paper will further study the traditional game of Bugis *massempe* ' perspective of education and Islamic law. The focus of the study is on aspects of Islamic Education values in traditional *massempe* games and the reconstruction of games *massempe* ' perspective of Islamic law.

Methodology

This research is included in the type of qualitative field research, namely the research data procedure that produces descriptive data in the form of words written or spoken from people and observed behavior. (Margono, 1997) Theoretically, descriptive research is research that is limited to business reveals a problem and circumstances as they are so that it is the disclosure of facts by analyzing data. (Muhajir, 1996)

The location of this study was conducted at the place of the harvest party which featured a variety of traditional games in Bone Regency, which is located in a certain village that used to hold a harvest party. In this study chose 2 locations namely Mattoanging Village, Tellu Siatinge Subdistrict, Melle Village, Dua Boccoe District, Bone Regency.

There are 2 types of approaches used in this study, namely the Pedagogical approach and the sociological approach. The data used in this study consisted of two types, namely primary data and secondary data. Primary data of this study were obtained directly from informants in the field consisting of players, community leaders, spectators, officials and referees. Secondary data is an indirect source of informants, but through the search of important documents relating to research such as strategic plans, institutional profiles, and other research support elements through reference books. The data collection techniques include: Observation, observation and documentation.

Data analysis was qualitatively carried out during data collection in the field and after the data was collected using interactive model analysis techniques. Data analysis takes place simultaneously which is carried out simultaneously with data processing with the flow stages: data collection (*data collection*), data reduction (*data reduction*), data presentation (*data display*), and finally conclusions or verification (*conclusion drawing & verification*). (Sudarsono, 1992). Testing the validity of the data in this study using triangulation techniques, namely; data validity checking techniques by utilizing something else outside the existing data. Triangulation is carried out and used to check the validity of the data consisting of sources, methods and time. (Faisal, 2001)

Research Results and Discussion

Traditional Bugis games still exist despite the emergence of various types of modern games. The traditional Bugis game is even favored by all walks of life not only groups of citizens who are already old but including teenagers, and children actively participate in this game, not infrequently, teens and children come into play. When researchers asked why this traditional Bugis game was held every year, Muh. Haris explained that:

The traditional Bugis game is held every year so that young people know and are able to preserve their ancestral traditions well when they grow up. In addition this game provides many benefits in addition to containing the values of characters that can also function as an alternative to natural entertainment and be able to become a venue for friendship that is quite effective in bonding brotherly relations of each circle not only for local residents but able to bring people from various backgrounds from government circles such as regents, deputy regents and other officials. Sometimes guests even come from all regions of Indonesia to Malaysia. (Muh. Haris, interview, 2019)

From this information it can be understood that the traditional Bugis game is held every year so that in addition to preserving ancestral traditions it is also an opportunity for local residents to establish friendship with all parties, especially the district government, heads of offices, members of the DPRD, sub-district and village governments and all groups because there are so many viewers coming from various regions. Not infrequently attended by guests and spectators from all over Indonesia to neighboring Malaysia. However, although these spectators came from afar to neighboring countries, in fact they were the villagers themselves who were wandering for a living in a neighboring country and then took the time to go home in touch with family while watching the legendary traditional staging. This is reinforced by Pessana as follows:

On the day of the implementation of the traditional Bugis game in Melle Village, Dua Boccoe District, Bone Regency, spectators came from various regions, especially from neighboring villages. Often also attended by viewers from Malaysia if they happen to go home to witness the implementation of this traditional Bugis game. Melle Village residents migrate to Malaysia a lot while the implementation of traditional games here is not every year but every 4 years waiting for abundant and abundant harvests. This is due to the fact that this event was funded purely by residents, who were usually willing to contribute fees ranging from Rp. 200,000 to Rp. 500,000 depending on the class. None of the houses refuse to pay dues because they believe that this event is part of thanking God for the farmers in the hope that in the following years God will be pleased to add his harvest. (Mrs. Watang Melle hamlet Melle Village Dua Dua Boccoe District Bone interview, 2019)

From this information it can be understood that the traditional Bugis game is watched by all members of the community including residents who are migrating in Malaysia looking for work, sometimes they go home to watch the traditional Bugis game, which is only held once every 4 years in Dusun Watang Melle, Melle Village, Dua Boccoe District. From this information it is also understood that it turns out that contributions are stratified depending on the socioeconomic class of the community. For high-economic groups such as village heads, hamlet heads and other village officials and rich people pay Rp. 500,000 while for those with moderate economics such as successful farmers pay between Rp. 300,000 to Rp. 400,000. As for the economically weak only pay Rp. 200,000. This payment is based on the number of homes without exception. All household heads eagerly pay dues without coercion because they believe that the harvest feast event is a form of gratitude to God for the favors given to farmers in the presence of abundant harvests in the last few years. Grateful for Allah's blessings even though a little will make God's blessings increase and full of blessings.

a. Game *Massempe* ' perspective of Islamic Education

Education seeks to foster understanding and awareness that humans have responsibilities both to the creator and to their fellow creatures. Human quality does not depend on rank, position or other respectable position, however, what distinguishes one from another is the level or degree of piety. Education as an effort to develop and shape human traits, people need to be given knowledge, be trained in their skills, develop their perceptions of moral values / character education, and form their personalities both directly and indirectly and be given an understanding of their origin and purpose in life

based on faith in the Oneness of Allah. traditional games *Massempé* ' can be a means of growing the value of character education although on the other hand it contains violence which of course must be reconstructed in order to minimize aspects of physical violence in its implementation. The Game *massempé* ' Islamic Education perspective contains character values that can be passed on to the younger generation as explained by Pessana as follows:

Traditional Games *massempé* ' contain many values of kindness or character values that are in line with Islamic Education values that are moral values that can be emulated by children and adolescents to be practiced later in their lives. Among these character values are; *teya lara* '(never give up), *malempu* (honest / sportsmanship) and *warrants* (brave). (Mrs. Watang Melle hamlet Melle Village Dua Dua Boccoe District Bone Regency interview, 2019)

The results of the interview explained that there are several character values that can be emulated in the game. *massempé* Among these character values are; 1) *sumange teya lara* '(unyielding spirit), 2) *malempu* (honest / sportsmanship) and 3) *warrants* (brave). character is *Teya Lara* '(never give up) seen when a player *massempé* has to use a good strategy to win the match. This means that the player must also calculate precisely the strategies used both in attacking, avoiding and defending. In addition, the persistence of players to win the match must continue to be ignited despite being battered and injured because of kicks from the opposing players. In such conditions even then must be able to show unyielding attitude of the opponent. Although there is also an opportunity to surrender if it is deemed unable to do that by *mappale* by raising both hands with palms upward. This is done to prevent acute injury.

But based on observations on the field that before the players competed on the field for *massempé* ' first they were covered with special oil that has been *injappi-jappi* (oil that has been recited prayers from clever people treating broken bones and the like). In fact, it is not uncommon to find this player *massempé* having *parimbolo* (a type of ability to withstand pain / invulnerability). But if there are those who suffer sprains, wounds or even broken bones after competing, they seek treatment from experts so that they recover.

The next character found in the traditional Bugis *massempé* ' is *game malempu* (honest / sportsmanship). This character is reflected in the ability of the player to recognize the greatness of his opponent if he loses otherwise the winning player must not be arrogant, let alone look down on the losing opponent. In this game, there can be no revenge solely just entertainment even though the nature of the match but more importantly is *massempé* ' is a free martial arts training event that puts forward elements of entertainment, introductions, friendship and brotherhood between players and spectators. This game is an opportunity for the champion to show his greatness so that not infrequently the girls are fascinated by the toughness of the players, especially to players who win the match.

Other characters are *warrants* (brave), this attitude is reflected in the winners' confidence in their ability to win the match. The players usually come from various regions to show their abilities in *massempé* '. *Massempé* ' is a kind of self-defense game which is needed by men in practicing preparing themselves to defend all family members in the event of undesirable things such as robbery, kidnapping, fire accident etc.

The brave who has martial skills is very respectable in the structure of the Bugis society. Bugis society recognizes stratification in society with 3 levels of social strata namely; 1) *whitewater* (class Starata highest with the nobility of the royal family), 2) *know samara 'or tau same* (class strata were composed of merchants, government officials, farmers and the general public), 3) *ata* (class low of the messengers). But in the philosophy of life of the Bugis known *paseng* who said that tellu "*rupanna tau weddinge ritudangeng nenniya sianrengeng arungge iyanaritu know tisengeng, know tugi sugi nenniya tau warani*" themselves, *know tugi sugi nenniya tau warani* means three types of people who can sit and eat with the King or *Arung* means that these three people have respect for being able to respect Seated with the king in various events, especially traditional ceremonies namely Alim Ulama ', rich merchants and brave men. From this Bugis ancestral message, it was understood that the brave people were respectable.

Based on observations on the game field *massempe* ' contains quite a lot of character values including the following:

1. Unyielding

Persistence of players to win the game even in a state of battered body and injured because the kick from the opposing player must still be able to show unyielding attitude of the opponent. Although there is also an opportunity to surrender if it is deemed unable to do that by *mappale* by raising both hands with your palms upward.

2. Sports

Movements in the game *massempe* require stamina, technique and physical players that are sturdy, healthy and well maintained. A good player *massempe* ' must have formidable physical strength.

3. Focus and concentration

Attack the players *massempe* ' must have a high focus and concentration to anticipate the opponent's attack movements.

4. Sportsmanship

Every Player *massempe* must uphold sportsmanship values by obeying each game's rules.

5. Strategy

Players *massempe* should have a good strategy to win the game. Players must calculate accurately the strategies used both in attacking, avoiding and defending.

b. game *Massempe* " perspective of Islamic law

Traditional game of *massempe* ' in the view of Islamic law is a violation of the law because it is full of violent values and even very dangerous. However, this game is still preserved to this day because there are many enthusiasts and are loved by the audience. Although in Islamic law it is contradictory because of the scene of violence, the community upholds the values of local wisdom and customary law which is not written "*mate naella tedong*" as the basis of its implementation for generations. This was explained by Pessana explaining as follows:

Game *Massempe'* although dangerous but demanded by many people who want to show their self-defense skills, even *massempe'* in the Watang Melle hamlet, Melle Village, Dua Boccoe District, Kab. Bone is competed based on the size of the clothes from the class of children, adolescents to adults.[1]

Special game *massempe'* at a glance if witnessed there is fear and fear for the audience because this game contains violence. But for the players precisely it is very exciting and entertaining because that is until now still preserved. As stated by Ilyas, SE as follows:

game is *Massempe'* preserved because people like it in addition to the various values of local wisdom contained such as; courage, unyielding spirit, also provides motivation for the younger generation to learn self-defense defending family members from various dangers and disasters that threaten. *Massempe'* also includes types of games that are challenging, interesting and entertaining.

From the interview information it can be understood that the game *massempe'* continues to be preserved to this day for several reasons including; this game contains various local wisdom values such as; courage, unyielding spirit, also provides motivation for the younger generation to teach self-defense defending family members from various dangers and disasters that threaten. Besides *massempe'* including the type of game that is challenging, interesting and entertaining citizens.

Related to the problem of the need to reconstruct the game system *massempe'* Bahtiar ... explain as follows:

If the reconstruction is intended to eliminate the violent scenes in this game it will actually eliminate its appeal. This game is liked because the unique scene of the calf meets the calf. Even so there have been many changes made to adjust people's lives now for example; no longer allowed to kick other than the calf when this game was originally allowed to kick the opponent's neck even high value if able to do that.

From this information it can be understood that the scene of violence is impossible to be completely eliminated in this game *massempe'* because that is its trademark and appeal. However, the reconstruction of the game is done by minimizing all forms of danger that might arise by anticipating injury by preparing massage oil which is first spelled out by experts so that the oil is applied to the calf before and after playing, otherwise it is no longer allowed to kick besides the calf when this game was originally allowed to kick the opponent's neck even high value if able to do it.

If you pay close attention, *massempe'* game is a risky game. Collisions caused by an opponent's attack can cause injury, therefore only people who have been trained and used up and know the risks and understand this game can play it.

Conclusions

Based on the results of the research and discussion, the following conclusions are drawn:

1. The traditional game of Bugis *massempe'* perspective of Islamic Education contains many character values including; *teya lara'* (never give up), *malempu* (honest / sportsmanship)

and *warrants* (brave).character is *Teya Lara* '(never give up) seen when aplayer *massempe* has to use a good strategy to win the match.

2. The traditional game of Bugis *massempe* ' perspective of Islamic law is a violation of the law because it is loaded with values-violence because it can cause injury, broken bones and even very dangerous because it can cause death. However, this game is still preserved to this day because there are many enthusiasts and are loved by the audience. Although in Islamic law it is contradictory because of the scene of violence, the community upholds the values of local wisdom and customary law which is not written "*mate naella tedong*" as the basis of its implementation for generations.

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