

INTEGRATING ISLAMIC VALUES INTO ECOLOGICAL COMMUNICATION: A PERSPECTIVE FROM THE BONE COMMUNITY

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Abstract: This study analyzes the *Mappano Bine* tradition in Bone Regency as a communicative practice that integrates local wisdom, Islamic values, and ecological ethics. Drawing on a qualitative design with interviews, non-participant observation, and document analysis, the research examines how environmental communication is enacted through ritual performances, symbolic expressions, and collective practices. The findings indicate that *Mappano Bine* extends beyond agricultural celebration; it serves as a communicative act that weaves Islamic spirituality prayer, gratitude, and communal responsibility into indigenous ritual forms. These practices generate ecological consciousness and transmit environmental ethics across generations through oral narratives, ritual symbols, and communal participation. The study advances the field of environmental communication by framing *Mappano Bine* as a hybrid communicative model where religious and indigenous values converge to promote ecological harmony and cultural continuity. While challenges such as modernization and youth disengagement persist, the contribution lies in positioning ritual as an analytical lens for understanding the intersection of faith, culture, and ecological communication.

Keywords: Mappano Bine; Environmental Communication; Islamic Values; Indigenous Knowledge.

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Introduction

Local traditions are an integral part of community identity, particularly in agrarian societies that sustain close interaction with their natural environment. Yet within the pressures of modernization and the dominance of formal religious systems, such traditions are often marginalized, despite containing values relevant to ecological knowledge, spirituality, and social sustainability.¹ One such enduring tradition is the *Mappano Bine* (literally means planting seeds) ritual in Bone Regency, South Sulawesi.

Environmental degradation is no longer a distant concern but a lived reality, especially for communities whose livelihoods remain directly connected to the land.² While scientific and policy-driven approaches dominate sustainability discourse, local knowledge systems and ritual practices continue to provide culturally embedded frameworks for ecological stewardship.³ *Mappano Bine*, performed at the onset of the rice-planting season, represents more than an agricultural custom; it functions as a communicative process that integrates Islamic values, such as prayer (*du'a*), gratitude (*shukr*), and collective responsibility, into ritual practices. These elements reinforce community cohesion while transmitting ecological ethics across generations through oral traditions, symbolic codes, and communal participation.

In the predominantly Muslim context of Bone, the values embedded in *Mappano Bine* are not seen as contradictory to Islamic teachings. Rather, the ritual illustrates processes of syncretism and internalization, aligning local traditions with principles such as intentionality (*niyyah*), *shukr*, and collective devotion. This indicates the potential for cultural practices to serve as complementary extensions of formal religious frameworks.

Despite its relevance, *Mappano Bine* remains underexplored in scholarship, particularly from the perspective of environmental

¹ Andrée Fortin, "Traditions," *Anthropen* (2023).

² Anders Hansen and Robert Cox (eds.), *The Routledge Handbook of Environment and Communication* (London: Routledge, 2022).

³ Harleen Singh Sandha, Pranjal Khare, and Paridhi Sharma, "Integrating Traditional Ecological Knowledge (TEK) With Environmental Education in India," *Fostering an Ecological Shift Through Effective Environmental Education*, ed. Tatjana Kochetkova (Hershey, PA: IGI Global Scientific Publishing, 2024), 189-205.

communication, a field concerned with how messages about nature, sustainability, and responsibility are created, transmitted, and interpreted. Prior studies have largely emphasized its cultural or anthropological dimensions,⁴ with less focus on communicative dynamics: how ecological meanings are conveyed, who the communicators are, and what symbolic codes are mobilized. Rapid social change, including agricultural modernization, urbanization, and the homogenization of values through formal education, further challenges the continuity of the ritual, especially as younger generations increasingly disengage from local traditions.⁵

Building on this context, the present study applies environmental communication to examine *Mappano Bine* as a medium linking humans, nature, and the Divine. Specifically, it asks how the ritual functions as a communicative system for transmitting ecological values, in what ways symbolic and religious codes are employed to integrate Islamic principles with local ecological knowledge, and how social change and generational shifts influence the continuity of *Mappano Bine* as a form of environmental communication. By addressing these questions, the study contributes to a more nuanced understanding of the communicative dimensions of indigenous ritual, while situating *Mappano Bine* within broader debates on Islam, ecology, and sustainability.

Mappano Bine

Mappano Bine is one of the agrarian traditions of the Bugis people, particularly in Bone Regency, South Sulawesi, Indonesia. Etymologically, *Mappano Bine* comes from the Bugis language meaning to plant seeds. However, in practice, this tradition goes far beyond agricultural activity; it is a cultural ritual rich in spiritual, ecological, and social values, marking the beginning of the rice planting season as an expression of reverence to the land and the Creator.⁶

The ritual is carried out collectively by farming communities and is usually led by local traditional or religious leaders. The procession includes communal prayers, oral narratives, the use of sacred symbols (such as offerings made from natural produce), and collab-

⁴ Yuyun Wahyuni and Abdul Rahman, "Mappano Bine Tradition in Bugis (Bone) Society," *Pinisi Journal of Art, Humanity and Social Studies* 3, no. 1 (2023): 76-82.

⁵ Sasa Poljak Istenic, "Aspects of Tradition," *Traditiones* 41, no. 2 (2012): 77-89.

⁶ Wahyuni and Rahman, "Mappano Bine Tradition in Bugis (Bone) Society."

orative work in the rice fields. Values such as *tawakkul* (trust in God), *shukr*, and *kehalifah fi al-ard* (stewardship of the earth) are embodied in this practice, illustrating a synthesis between local wisdom and Islamic teachings. As highlighted by Saleh et al., such traditions represent a form of eco-sufism, harmonizing Islamic spirituality and indigenous customs for environmental preservation.⁷

From an environmental communication perspective, *Mappano Bine* functions as a symbolic communicative act between humans, nature, and the Divine, where each ritual element conveys moral, spiritual, and ecological messages. Febriani and Dani emphasize that communication patterns based on local wisdom especially through rituals are key in cultivating collective ecological awareness and participatory environmental management systems.⁸

The incorporation of *du'a* and *niyyah* within the ritual also reflects the essence of Islamic ecological ethics. Sulaeman explain that Islamic teachings encourage humans to preserve the balance and sustainability of nature as a trust from God.⁹ In the context of Bone's predominantly Muslim population, this illustrates how local rituals are not in conflict with Islamic beliefs, but rather serve as a medium for the localized internalization of Islamic values.

Nevertheless, agricultural modernization, urbanization, and the homogenization of values through formal education pose serious threats to the continuity of the *Mappano Bine* tradition. Younger generations are increasingly disconnected from traditional practices, often perceiving them as outdated or incompatible with religion due to a lack of contextual understanding and intergenerational transmission.¹⁰

Using an environmental communication framework, *Mappano Bine* can be seen as a form of value transmission both ecological and

⁷ Mohamad Saleh, Mohamad Saifudin, Ali Mehellou, and Bahiyah Omar, "The Influence of Islamic Values on Sustainable Lifestyle: The Moderating Role of Opinion Leaders," *Sustainability* 15, no. 11 (2023): 8640.

⁸ Rika Febriani and Ade Dani, "Environmental Crisis and Local Wisdom; Learning from the Cosmology of the Minang and Javanese Communities," *Digital Press Social Sciences and Humanities*, 9, no. 00014 (2023).

⁹ Sulaeman, Kamaruzzaman, and Mahdi Malawat, "The Ma'atenu Communication Rituals of Pelauw Muslims Community," *Masyarakat, Kebudayaan dan Politik* 32, no. 4 (2020): 426-41.

¹⁰ Yuting Sun and Lazzat Mukhtar, "New Media in China and Kazakhstan: The Information Agenda in the Context of Modernization," *Modern Management Science & Engineering* 6, no. 2 (2024).

religious rooted in collective and ritualized action. Syafitri and Jamil argue for the importance of integrating spiritual values into environmental narratives to strengthen awareness and improve communal well-being.¹¹ The ritual also aligns with the concept of *eco-maqāsid*, in which the objectives of Islamic law (*maqāsid al-shari‘ah*) such as the protection of life and the environment are embodied in cultural practices.¹²

The *Mappano Bine* ritual is usually carried out at the beginning of the rice-planting season, when the Bone community begins preparing their agricultural fields. The procession unfolds in several symbolic stages, including seed selection, reciting *du‘ā*, symbolic planting, collective participation, and expression of *shukr* that are rich in ecological and religious meaning.

The rice seeds to be used are not chosen at random. Only the best seeds preserved from the previous harvest are selected, as they are considered sacred seeds that bring blessing and fertility. This process is led by senior farmers or traditional leaders who are believed to possess ancestral knowledge. Meanwhile, before the seeds are planted, traditional leaders and religious figures lead to reite *du‘ā* together. The *du‘ā* usually combine traditional chants with verses from the Qur’an, symbolizing the integration of local heritage with Islamic values. These prayers are intended to seek protection from pests, ensure soil fertility, and secure a smooth planting season.

Regarding symbolic planting, the traditional leader plants the first few seeds in the prepared field. This symbolic act, known as *mappano* (planting), represents awakening the soil to be ready to give new life. The seeds are planted with great care, often accompanied by ritual gestures emphasizing harmony with nature. After the symbolic planting, community members together plant seeds in their own rice fields. At this stage, the ritual transforms into collective labor that strengthens social solidarity. The atmosphere of togetherness is further enhanced by communal meals or *mappadandang* (traditional songs and rhythms) that accompany the farming activities.

¹¹ Pangesti Diah Dewi Syafitri and Helmun Jamil, “Environmental Preservation in the Islamic Perspective for the Quality of the Welfare of the People,” *Indonesian Journal of Islamic Education and Local Culture (IJIELC)* 3, no. 1 (2025).

¹² Mohamad Sudi Lasino, Achmad Naufal Irsyadi, Nadia Amalia, and Muwafiqus Shobri. “The Semiotic Study of Slametan Ngawandasa Ndinteni: Understanding the Significance of Symbolic Communication in the Modernization Era of East Kasiyan Village,” *Retorika: Jurnal Ilmu Babasa* 9, no. 2 (2023): 185-92.

In the end, expression of *shukr* in the form of a thanksgiving prayer (*doa selamatan*) is usually held at the home of a community leader. This event reaffirms that farming is not merely an economic activity but also an expression of gratitude to the God for sustenance and life.

Thus, *Mappano Bine* is not merely a technical farming activity, but a communal ritual that combines ecological symbolism, social identity, and Islamic values. It demonstrates how agricultural practices are experienced as spiritual acts as well as a means of strengthening the solidarity of the Bone community. Therefore, *Mappano Bine* should be understood not only as cultural heritage but also as a medium of environmental and spiritual communication that nurtures the harmonious relationship between humans, nature, and Islamic values. Studies like this are vital to preserving indigenous traditions while promoting sustainable ecological practices through culturally and religiously contextualized approaches.

Preserving the Traditions of *Mappano Bine*

Tradition, particularly in agrarian societies, serves as a crucial mechanism for transmitting values, sustaining ecological knowledge, and strengthening social cohesion.¹³ Rituals such as *Mappano Bine*, which mark the beginning of the rice-planting season in Bone, South Sulawesi, Indonesia, are not merely agricultural customs they are embedded cultural systems that reflect the community's worldview and relationship with nature. These traditions often embody indigenous ecological wisdom and are vital for maintaining community identity and spiritual integrity.¹⁴

Tradition represents a dynamic form of cultural continuity that transmits values, customs, and social practices across generations, providing identity, stability, and moral guidance to communities.¹⁵ While often perceived as a stabilizing force that sustains cultural cohesion, tradition is not static, it evolves through reinterpretation and creative reconstruction, allowing societies to adapt to social change

¹³ Martyn Hammersley, *Routledge Revivals: The Dilemma of Qualitative Method* (1989) (London: Routledge, 1989).

¹⁴ Sandha, Khare, and Sharma, "Integrating Traditional Ecological Knowledge (TEK) With Environmental Education in India."

¹⁵ Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (Stanford, CA: Stanford University Press, 1994), 36.

while maintaining their cultural essence. Beyond sustaining identity and solidarity, tradition also serves as a vehicle for value transmission and cultural resistance, enabling communities to negotiate the tension between continuity and modern transformation.

This understanding is crucial in examining the *Mappano Bine* ritual in Bone, where tradition operates not merely as a relic of the past but as a living system of meaning that continually adapts to contemporary contexts. The community's commitment to preserving *Mappano Bine* demonstrates how local wisdom can coexist with modern agricultural practices and Islamic values, reinforcing social harmony and ecological awareness. Through the ritual's performative and communicative aspects, such as collective prayers, symbolic offerings, and oral transmission of ancestral messages, *Mappano Bine* becomes a site where cultural memory and environmental ethics are actively renewed across generations.

Mappano Bine is a customary ritual among Bugis farmers that integrates agricultural practices with spiritual devotion. The ritual typically involves collective *du'a'*, symbolic offerings (*sesaji*), and communal work, reflecting deep gratitude and respect for the land, the seasons, and the Creator. As documented by Wahyuni and Rahman, *Mappano Bine* is performed not only to ensure a successful harvest but also to reaffirm cultural identity and social solidarity.¹⁶

This ritual represents a convergence of indigenous tradition and Islamic values. The inclusion of Islamic elements such as *shukr*, *niyah*, and collective prayers illustrates the adaptability and dynamic character of local culture when in contact with formal religion. Rather than creating conflict, such integration reflects what Geert terms syncretism the blending of religious systems in culturally meaningful ways.¹⁷

Despite its cultural and spiritual richness, *Mappano Bine* faces numerous threats. The pressures of modernization, urbanization, and formalization of religion contribute to the gradual marginalization of traditional practices. According to Moseley, one of the primary causes of cultural erosion globally is the weakening of inter-generational transmission, particularly in systems where formal ed-

¹⁶ Wahyuni and Rahman, "Mapano Bine Tradition in Bugis (Bone) Society."

¹⁷ Geert H. Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (Beverly Hills: Sage, 1984).

ucation neglects local knowledge.¹⁸ Similarly, Smith notes that youth often distance themselves from traditions perceived as “unscientific” or incompatible with religious orthodoxy.¹⁹

In Indonesia, formal education systems rarely incorporate local traditions into the curriculum, leading to a generational gap in cultural literacy. Furthermore, as Altieri and Toledo argue, modern agricultural practices and commodification of land have disrupted traditional ecological calendars and rituals, undermining the very context in which rituals like Mappano Bine were historically meaningful.²⁰

Preserving traditions such as *Mappano Bine* can be interpreted not only as a cultural act but also as a form of environmental communication. Cox and Pezzullo define environmental communication as the symbolic and practical exchange of messages about nature and the environment.²¹ In this sense, rituals become media through which communities articulate their relationship with the land, reinforce ecological ethics, and transmit values about stewardship and sustainability.

Tahir et al., in their study of the Ammatoa Kajang community, show how Islamic spirituality and traditional customs can work together to foster eco-consciousness through rituals.²² Similarly, *Mappano Bine* can be seen as a cultural text that communicates ecological wisdom and religious ethics in a form that is accessible, emotionally resonant, and socially binding.

Flexibility in tradition is key: while practices may shift and adapt, the fundamental values ethics, connection to nature, and rev-

¹⁸ Christopher Moseley, *The UNESCO Atlas of the World's Languages in Danger: Context and Process* (2012). Retrieved from <http://www.dspace.cam.ac.uk/handle/1810/243434>

¹⁹ Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (Oxford: Oxford University Press, 2005), 122–130.

²⁰ Natasya and La Ode Topo Jers, “Ritual Maddoja Bine dalam Praktik Pertanian Padi: Studi Etnografi” (Undergraduate Thesis--Universitas Halu Oleo, Kendari, 2022).

²¹ Hansen and Cox (eds.) *The Routledge Handbook of Environment and Communication*.

²² Gustia Tahir, M. Ilham, Andi Asrifan, and Barsihannor, “Eco-Sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba,” *Journal of Islamic Thought and Civilization* 15, no. 1 (Spring 2025): 124-45.

erence for ancestors must be safeguarded.²³ Past research has shown that preserving tradition in a changing world requires a balance between adaptation and conservation of core cultural principles.²⁴ Technology, education, and active community participation are vital to ensuring that tradition continues without losing its essence. Nevertheless, the main challenge remains ensuring that modernization does not erode the substance of cultural values.

Efforts to preserve *Mappano Bine* and similar traditions must go beyond mere documentation. Effective cultural preservation requires active engagement with local communities, inclusion in educational curricula, and recognition by both religious and governmental institutions. As emphasized by Ibrahim *et al.*, integrating religious values and cultural practices into environmental policy can promote sustainability rooted in lived experience rather than abstract frameworks.²⁵

Therefore, the preservation of *Mappano Bine* is not only about maintaining a tradition but also about upholding a holistic way of life, where nature, culture, and faith are inextricably linked. Additionally, there is concern within the community that recording and archiving oral teachings may distort the way they are delivered since much of the wisdom is deeply tied to specific contexts and rituals. Documenting them in written or digital form could strip away their spiritual and philosophical nuance, which is best conveyed through direct, face-to-face interaction within the community.

Ecological Symbolism in the *Mappano Bine* Tradition

The ecological symbolism within the *Mappano Bine* tradition illustrates how the Bone community frames agricultural practices as spiritual obligations toward nature. Farmers believe that every seed planted during the ritual carries not only the promise of harvest but

²³ Zusiphe Mbelebele, Lelethu Mdoda, Sesethu Samuel Ntlanga, Yanga Nontu, and Lungile Sivuyile Gidi, “Harmonizing Traditional Knowledge with Environmental Preservation: Sustainable Strategies for the Conservation of Indigenous Medicinal Plants (IMPs) and Their Implications for Economic Well-Being,” *Sustainability* 16, no. 14 (2024): 5841.

²⁴ Sandha, Khare, and Sharma, “Integrating Traditional Ecological Knowledge (TEK) With Environmental Education in India.”

²⁵ Anwar Ibrahim, *Renaissance Asia: Gelombang Reformasi di Ambang Alaf Baru*, trans. Ihsan Ali-Fauzi; ed. Yuliani Liputo (Bandung: Mizan, 1998).

also the responsibility of sustaining soil fertility. As one elder farmer explained, “*Benih itu bukan hanya makanan, tetapi titipan alam. Kalau kita menanam dengan doa, tanah akan tetap hidup dan subur*” (Seeds are not merely food, but a trust from nature. If we plant them with prayer, the soil will remain alive and fertile).²⁶

This perspective shows how the ritual reinforces a worldview where land is not an exploitable resource but a partner in maintaining ecological harmony. The timing of *Mappano Bine*, often determined by the lunar calendar and seasonal indicators, further signifies ecological wisdom embedded in cultural practice. Community members emphasize that sowing at the “right” time is both a religious obligation and a practical adaptation to environmental rhythms. As one adat leader noted, “*Alam punya isyarat, dan manusia harus tahu membaca tanda-tanda itu. Kalau kita serakah dan abaikan waktu, hasil panen pasti terganggu*” (Nature has its signs, and humans must know how to read them. If we are greedy and ignore the right timing, the harvest will surely suffer).²⁷

The ecological symbolism in the *Mappano Bine* ritual can also be understood through the framework of social identity theory (SIT), which explains how individuals define themselves based on their membership in social groups. For the Bone community, participation in the ritual is not only about agriculture but also a way of affirming their group identity as guardians of both tradition and the natural environment. The symbolic acts such as selecting seeds with prayer, honoring the soil, and synchronizing planting with natural cycles become shared markers that reinforce group cohesion and differentiate them from outsiders.

According to SIT, social identity is strengthened through in-group solidarity and the performance of practices that affirm collective distinctiveness.²⁸ In this sense, *Mappano Bine* functions as a ritualized performance of “being Bone,” where ecological acts are simultaneously cultural boundary markers. As one adat leader explained, “*Anak-anak muda kalau ikut menanam dengan doa, mereka akan ingat bahwa ini cara kita, bukan cara orang lain*” (When young people

²⁶ Interview with Ruddin, Bone, August 10, 2025.

²⁷ Interview with Bahar, Bone, August 8, 2025.

²⁸ Henri Tajfel and John C. Turner, “An Integrative Theory of Intergroup Conflict,” in *The Social Psychology of Intergroup Relations*, ed. William G. Austin and Stephen Worchel (Monterey, CA: Brooks/Cole, 1979), 33-48.

join planting with prayer, they will remember that this is our way, not others).²⁹

This highlights how ecological practices are inseparable from the construction of group identity. Moreover, the ecological symbolism in *Mappano Bine* sustains positive distinctiveness by framing the Bone people as a community in harmony with nature. By enacting rituals that honor the land, members experience pride and belonging, while reinforcing a collective image of themselves as protectors of fertility and balance. This aligns with SIT's premise that individuals derive self-esteem from their group's positive values and distinct practices. Thus, the ritual becomes both an ecological communication system and a mechanism of identity affirmation, ensuring continuity of cultural pride across generations.

The findings of this study reveal that the *Mappano Bine* tradition is more than an agricultural ritual; it is a communicative practice laden with ecological symbolism that sustains both environmental values and collective identity. When analyzed through the lens of SIT, it becomes clear that ecological acts within the ritual function as markers of in-group belonging and cultural distinctiveness.

Participation in *Mappano Bine* strengthens the Bone community's in-group cohesion by reaffirming shared values such as respect for the land, spiritual accountability, and ecological reciprocity. Symbolic practices like seed selection and ritual planting are not only aimed at maintaining soil fertility but also at expressing the community's distinct cultural identity. As SIT suggests, individuals derive part of their self-concept from group membership, and in this context, agricultural rituals become a medium through which members internalize their identity as Bone people.

The ritual also plays a role in constructing positive distinctiveness, where the community distinguishes itself from outsiders by portraying its agricultural practices as sacred, ecologically wise, and spiritually grounded. Such symbolic differentiation elevates the collective self-image, reinforcing pride in their heritage. As one informant emphasized, "*Kalau kita masih jalankan Mappano Bine, itu tanda kita tidak hilang dari akar kita*" (If we still practice *Mappano Bine*, it is a sign that we have not lost our roots).³⁰

²⁹ Interview with Mahmuddin, Bone, August 7, 2025.

³⁰ Interview with Amir, Bone, 6 August, 2025.

This statement illustrates how ecological symbolism becomes intertwined with the preservation of cultural identity. Furthermore, the intergenerational transmission of the ritual ensures that ecological knowledge is embedded within the younger generation's understanding of identity. By engaging in ritual planting, younger members learn not only practical skills but also internalize the symbolic meanings that link environmental stewardship to social belonging. In this way, *Mappano Bine* operates as both an ecological communication system and a mechanism for identity negotiation, ensuring cultural continuity while adapting to contemporary debates on religion and modern agriculture.

Thus, situating the ecological symbolism of *Mappano Bine* within SIT highlights those environmental practices cannot be separated from processes of social identification. The ritual underscores how communities articulate their identity through ecological communication, affirming that cultural resilience and environmental stewardship are mutually reinforcing dimensions of social life.

Integration of Islamic Values

The integration of Islamic values within the *Mappano Bine* ritual illustrates how local traditions adapt and harmonize with religious frameworks, reinforcing both spiritual legitimacy and communal relevance. The recitation of *du'ā'* before and during the ritual is seen as an expression of *shukr* to the God, framing agricultural activities as acts of worship rather than mere subsistence. This reinterpretation enables the ritual to be understood not only as cultural heritage but also as part of the community's Islamic identity. As one local imam explained, "*Kami tidak hanya menanam untuk hasil panen, tetapi juga bersyukur kepada Allah yang memberi rezeki*" (We do not plant only for the harvest, but also to express gratitude to the God who provides sustenance).³¹

This Islamic reinterpretation strengthens the ritual's acceptance in a community where religion plays a central role in everyday life. It also resolves potential tensions between tradition and orthodoxy by positioning *Mappano Bine* within the framework of Islamic teachings about caring for the earth or *khalifah fi al-ard*. In this sense, the

³¹ Interview with *Ustadh* Rappe, Bone, August, 10, 2025.

ritual becomes a site of religious-environmental communication, where ecological acts are imbued with theological meaning.

Moreover, the practice of collective prayer during the ritual enhances social cohesion, as it unites participants under a shared spiritual framework. By linking ecological practices with Islamic principles, the Bone community demonstrates how cultural continuity can be maintained while embracing religious values, ensuring that the ritual remains meaningful and legitimate in the present context.

The integration of Islamic values into the *Mappano Bine* ritual can also be examined through SIT, as it provides insight into how religious affiliation reinforces group belonging and cultural legitimacy. By embedding Islamic prayers and the concept of *shukr* into the ritual, the Bone community not only sustains cultural continuity but also aligns its practices with the dominant religious identity of the group. This alignment ensures that participation in the ritual strengthens both ethnic-cultural identity as Bone people and religious identity as members of the Muslim community.

According to SIT, social identity is shaped through in-group markers that affirm shared values. In this case, the recitation of Islamic prayers during *Mappano Bine* serves as a powerful identity marker that situates the community within the broader in-group of Muslim believers. As one religious leader noted, “*Kalau kita berdoa bersama saat menanam, itu tanda bahwa adat kita tidak bertentangan dengan Islam, justru menguatkan iman*” (When we pray together while planting, it shows that our tradition does not contradict Islam, but instead strengthens our faith).³²

Such expression demonstrates how ritual practice becomes a vehicle for negotiating harmony between cultural heritage and religious orthodoxy. This integration also contributes to the community’s sense of positive distinctiveness, whereby their agricultural ritual is not seen as mere tradition but as an act of worship consistent with Islamic teachings on stewardship or *khalifah fi al-ard*. By framing *Mappano Bine* as both cultural heritage and religious practice, participants derive a dual source of pride maintaining continuity with their ancestors while affirming their identity as devout Muslims.

Furthermore, the religious reinterpretation of the ritual aids in intergenerational transmission. Younger generations, who may be more influenced by discourses of religious orthodoxy, are more

³² Ibid.

likely to embrace *Mappano Bine* when it is presented as a legitimate Islamic practice. This ensures the ritual's survival while reinforcing both cultural and religious identities simultaneously.

Thus, the integration of Islamic values into *Mappano Bine* demonstrates how ecological symbolism and religious identity converge to reinforce group belonging, aligning with SIT's emphasis on the role of shared practices in sustaining collective identity.

The findings of this study highlight that the *Mappano Bine* tradition is not only an agricultural practice but also a communicative act rich in symbolic meaning that integrates ecological values, social identity, and Islamic teachings. Examining the ritual through the lens of SIT allows us to see how ecological and religious dimensions converge to reinforce group belonging and cultural continuity within the Bone community.

First, the ecological symbolism of *Mappano Bine* illustrates the community's worldview that the environment is sacred and must be treated with respect. Acts such as seed selection, ritual planting, and synchronization with natural cycles symbolize reciprocity with nature, affirming humans as custodians rather than exploiters of the land. These symbolic actions constitute a form of ecological communication, transmitting intergenerational values of sustainability and stewardship. As one farmer stated, "*Benih itu bukan hanya makanan, tetapi titipan alam. Kalau kita menanam dengan doa, tanah akan tetap hidup dan subur*" (Seeds are not merely food, but a trust from nature. If we plant them with prayer, the soil will remain alive and fertile).³³

This perspective highlights how ecological practices embody cultural meanings that sustain collective identity. Second, when analyzed through SIT, the ritual clearly functions as a marker of group distinctiveness. Participation in *Mappano Bine* allows members to affirm their identity as Bone people, differentiating themselves from outsiders while reinforcing in-group solidarity. The symbolic acts embedded in the ritual become communicative markers of belonging, where ecological stewardship is inseparable from cultural self-definition. As one adat leader emphasized, "*Anak-anak muda kalau ikut menanam dengan doa, mereka akan ingat bahwa ini cara kita, bukan*

³³ Interview with Bahar, Bone, August 8, 2025.

cara orang lain” (When young people join planting with prayer, they will remember that this is our way, not others’).³⁴

Such statements demonstrate how the ritual sustains social identity through shared ecological practices. Third, the integration of Islamic values further strengthens the ritual’s legitimacy in the present context. The inclusion of prayers and the emphasis on *shukr* reframe *Mappano Bine* as not merely a cultural tradition but also as an act of worship aligned with Islamic teachings on *kehalifah fi al-ard*. This adaptation addresses potential tensions between local tradition and religious orthodoxy, ensuring broader acceptance of the ritual. As one religious leader explained, “*Kalau kita berdoa bersama saat menanam, itu tanda bahwa adat kita tidak bertentangan dengan Islam, justru menguatkan iman*” (When we pray together while planting, it shows that our tradition does not contradict Islam, but instead strengthens our faith).³⁵

In this way, Islamic integration serves as an additional layer of identity affirmation, situating the community within both cultural and religious in-groups. Taken together, these findings suggest that *Mappano Bine* operates as a multidimensional communication system: it encodes ecological wisdom, reinforces cultural belonging, and harmonizes with Islamic spirituality. By integrating these layers, the ritual sustains the Bone community’s sense of collective identity while ensuring its continuity across generations. Within the framework of SIT, the ritual’s ecological symbolism and religious adaptation function as shared markers that not only differentiate the group positively but also elevate its self-esteem as a community in harmony with both nature and divine guidance.

Community Perceptions and Social Cohesion

The dual function of the *Mappano Bine* ritual as both an identity marker and a mechanism of solidarity reflects its central role in shaping the Bone community’s social fabric. On one hand, the ritual serves as a cultural identity marker, signaling a distinct way of life that differentiates the Bone people from neighboring communities. Through practices such as the selection of sacred seeds, symbolic planting, and collective labor, participants reaffirm their member-

³⁴ Interview with Malik, Bone, August 11, 2025).

³⁵ Interview with *Ustadh* Rappe, Bone, August 10, 2025).

ship in the in-group, echoing the tenets of SIT.³⁶ These practices communicate, both internally and externally, that to be Bone is to respect tradition, honor ecological cycles, and maintain spiritual ties with the divine.

On the other hand, the ritual functions as a mechanism of solidarity by fostering interpersonal bonds and collective participation. Shared experiences such as praying together, working side by side in the fields, and celebrating with communal meals create a sense of unity that transcends individual roles. Such collective engagement reinforces trust, cooperation, and emotional attachment within the community, ensuring resilience in the face of social and ecological challenges.

Notably, the participation of younger generations highlights the continuity of these values. Many youths articulate a sense of pride in sustaining ancestral practices, while also reinterpreting them through an Islamic framework. As one young participant reflected, “*Ikut Mappano Bine membuat saya bangga sebagai orang Bone, karena adat ini bisa jalan bersama dengan ajaran Islam*” (Taking part in *Mappano Bine* makes me proud as a Bone person, because this tradition can coexist with Islamic teachings).³⁷

This statement underscores how the ritual accommodates both cultural heritage and religious orthodoxy, thereby bridging generational perspectives. Ultimately, the *Mappano Bine* tradition operates as a dynamic cultural institution that intertwines identity affirmation and social cohesion. By serving as both a symbol of belonging and a platform for solidarity, the ritual ensures that ancestral values are preserved while remaining adaptable to contemporary religious and cultural contexts.

Examining the ritual through the lens of SIT allows us to see how ecological and religious dimensions converge to reinforce group belonging and cultural continuity within the Bone community. First, the ecological symbolism of *Mappano Bine* illustrates the community’s worldview that the environment is sacred and must be treated with respect. Acts such as seed selection, ritual planting, and synchronization with natural cycles symbolize reciprocity with nature, affirming humans as custodians rather than exploiters of the

³⁶ A. M. Gaffney and M. A. Hogg, “Social Identity Theory,” *Oxford Research Encyclopedia of Psychology* (2023).

³⁷ Interview with Ramdan, Bone, August 9, 2025.

land. These symbolic actions constitute a form of ecological communication, transmitting intergenerational values of sustainability and stewardship. As one farmer stated that “Seeds are not merely food, but a trust from nature. If we plant them with prayer, the soil will remain alive and fertile.”³⁸

This perspective highlights how ecological practices embody cultural meanings that sustain collective identity. Second, when analyzed through SIT, the ritual clearly functions as a marker of group distinctiveness. Participation in *Mappano Bine* allows members to affirm their identity as Bone people, differentiating themselves from outsiders while reinforcing in-group solidarity. The symbolic acts embedded in the ritual become communicative markers of belonging, where ecological stewardship is inseparable from cultural self-definition. As one adat leader emphasized, “When young people join planting with prayer, they will remember that this is our way, not others’.”³⁹ Such statement demonstrates how the ritual sustains social identity through shared ecological practices.

Third, the ritual serves as both an identity marker and a mechanism of solidarity. As an identity marker, *Mappano Bine* communicates the uniqueness of Bone culture and affirms continuity with ancestral traditions. As a mechanism of solidarity, it brings the community together through shared prayers, cooperative labor, and communal celebrations that strengthen trust and unity. Younger participants, in particular, highlight this dual function by expressing pride in sustaining ancestral practices while aligning them with Islamic beliefs. As one youth remarked, “Taking part in *Mappano Bine* makes me proud as a Bone person, because this tradition can coexist with Islamic teachings.”⁴⁰ This intergenerational negotiation demonstrates the ritual’s adaptability, enabling it to remain both culturally authentic and religiously relevant.

Fourth, the integration of Islamic values further strengthens the ritual’s legitimacy in the present context. The inclusion of prayers and the emphasis on *shukr* reframe *Mappano Bine* as not merely a cultural tradition but also as an act of worship aligned with Islamic teachings on stewardship. This adaptation addresses potential tensions between local tradition and religious orthodoxy, ensuring

³⁸ Interview with Bahar, Bone, August 8, 2025.

³⁹ Interview with Mahmuddin, Bone, August 7, 2025.

⁴⁰ Interview with Ramdan, Bone, August 9, 2025.

broader acceptance of the ritual. As one religious leader explained, “When we pray together while planting, it shows that our tradition does not contradict Islam, but instead strengthens our faith.”⁴¹ In this way, Islamic integration serves as an additional layer of identity affirmation, situating the community within both cultural and religious in-groups.

Taken together, these findings suggest that *Mappano Bine* operates as a multidimensional communication system: it encodes ecological wisdom, reinforces cultural belonging, sustains solidarity, and harmonizes with Islamic spirituality. By integrating these layers, the ritual ensures the Bone community’s sense of collective identity while enabling its continuity across generations. Within the framework of SIT, *Mappano Bine* demonstrates how rituals function as shared markers of belonging and pride, while also serving as adaptive mechanisms that maintain cultural resilience in dynamic social and religious contexts.

Environmental Communication Functions

When examined through the framework of environmental communication, the *Mappano Bine* ritual emerges as a cultural channel through which ecological knowledge and values are communicated, preserved, and reinforced across generations. The ritual functions not only as a technical preparation for agriculture but also as a communicative event, where meanings about human–nature relationships are symbolically expressed and socially shared.

The symbolic practices within *Mappano Bine*, such as the careful selection of seeds, the ceremonial planting of the first grains, and the observance of agricultural timing based on natural and lunar cycles, operate as communicative signs. These practices transmit the message that the land is not an inert resource to be exploited, but a living entity deserving of respect and care. As farmers often state, planting is understood as “awakening” the soil, signaling an ecological ethic of reciprocity.

The collective rituals further amplify this message by embedding ecological values within social solidarity. Working together in the fields, sharing meals, and singing traditional chants (*mappadendang*) transform ecological acts into shared cultural experiences.

⁴¹ Interview with *Ustadh* Rappe, Bone, August 10, 2025.

These moments of collective participation serve as communicative reinforcement that caring for the land is not merely an individual responsibility but a communal obligation, sustaining both ecological balance and social cohesion.

The prayers integrated into the ritual provide a theological framing for environmental ethics. By reciting Qur'anic verses and offering *shukr* to the God for fertility and harvest, the community redefines ecological stewardship as part of spiritual accountability. This religious dimension strengthens the moral force of ecological communication, ensuring that the care of the land is linked not only to cultural heritage but also to divine mandate.

Thus, *Mappano Bine* can be understood as an environmental communication system in which symbols, rituals, and prayers function as carriers of meaning. They convey ecological principles, stewardship, respect, and sustainability, in ways that are both culturally resonant and spiritually grounded. Through this communicative process, ecological wisdom is transmitted across generations, ensuring that environmental values remain embedded in the community's identity and daily practices.

This study demonstrates that the *Mappano Bine* tradition constitutes more than a set of agricultural practices; it functions as a communicative system through which ecological wisdom, social identity, and Islamic values are symbolically articulated and collectively enacted. When analyzed through the frameworks of environmental communication and SIT, the ritual reveals its multidimensional role in sustaining both ecological consciousness and cultural solidarity within the Bone community.

From an ecological perspective, the ritual embodies a worldview in which nature is regarded as sacred and inherently relational. Symbolic acts such as seed selection, ritual planting, and the synchronization of agricultural activities with natural cycles operate as communicative performances that transmit intergenerational values of sustainability, reciprocity, and stewardship. Farmers' accounts reinforce this interpretation, as reflected in one statement: "Seeds are not merely food, but a trust from nature. If we plant them with prayer, the soil will remain alive and fertile."⁴²

Such expressions highlight the transmission of ecological ethics as an integral dimension of ritual communication. Viewed through

⁴² Interview with Ramdan, Bone, August 9, 2025.

the lens of environmental communication, *Mappano Bine* serves as a cultural medium for encoding and disseminating ecological knowledge. Symbolic practices communicate respect for the land, collective rituals reinforce the notion of ecological care as a communal responsibility, and prayers frame environmental stewardship within a theological discourse. This communicative layering ensures that ecological principles respect, reciprocity, and sustainability, are not only preserved but also legitimized across generations. In this sense, the ritual operates as an environmental text through which the community continually rearticulates its ethical relationship with the natural world.

When examined in relation to SIT, the ritual emerges as both an identity marker and a mechanism of solidarity. Participation in *Mappano Bine* enables community members to reaffirm their collective identity as Bone people, distinguishing them from external groups while strengthening in-group cohesion. Younger participants in particular articulate pride in sustaining ancestral practices while integrating them with Islamic teachings, thereby negotiating cultural authenticity and religious orthodoxy. Such intergenerational expressions of belonging confirm that the ritual functions as a communicative site where identity is actively performed and reaffirmed.

The integration of Islamic values further consolidates the ritual's legitimacy in contemporary practice. The recitation of Qur'anic verses and collective expressions of *shukr* reframe agricultural activities as acts of devotion consistent with the Islamic principle of humans as *khalifah fi al-ard*. Religious leaders emphasize that this alignment not only resolves potential tensions between indigenous customs and religious orthodoxy but also strengthens the moral and spiritual significance of agricultural practices. As one leader observed, "When we pray together while planting, it shows that our tradition does not contradict Islam, but instead strengthens our faith."⁴³

Taken together, the findings suggest that *Mappano Bine* operates as a multilayered communication system that simultaneously transmits ecological wisdom, reinforces cultural belonging, fosters social solidarity, and harmonizes with Islamic spirituality. The ritual's resilience lies in its adaptability: by embedding environmental ethics within cultural identity and religious values, *Mappano Bine* continues

⁴³ Interview with *Ustadh* Rappe, Bone, August 10, 2025.

to serve as a vital medium for sustaining ecological consciousness and cultural continuity in the Bone community.

Conclusion

This study concludes that the *Mappano Bine* tradition of the Bone community operates as a complex communicative system that integrates ecological symbolism, cultural identity, social solidarity, and Islamic values. The ritual's symbolic practices, such as seed selection, ritual planting, and collective participation, function not only as agricultural activities but also as communicative acts that transmit intergenerational knowledge of stewardship, reciprocity, and sustainability. Viewed through the framework of environmental communication, *Mappano Bine* constitutes a cultural medium through which ecological wisdom is preserved, legitimized, and continually renewed.

At the same time, when examined through social identity theory, the ritual emerges as both an identity marker and a mechanism of solidarity. Participation reinforces group belonging, affirms cultural distinctiveness, and fosters pride among younger generations who negotiate ancestral traditions with Islamic values. The integration of Islamic prayers and expressions of *shukr* further strengthens the ritual's relevance by situating ecological practices within a religious framework of *khalifah fi al-ard*, thereby resolving potential tensions between local heritage and religious orthodoxy.

Taken together, these findings highlight *Mappano Bine* as a multidimensional site of communication in which ecological ethics, cultural belonging, and spiritual devotion are inseparably intertwined. The tradition demonstrates how local communities sustain environmental consciousness and social cohesion by embedding ecological practices within symbolic rituals and religious values. More broadly, the case of *Mappano Bine* underscores the potential of indigenous rituals to contribute to contemporary discourses on environmental communication, cultural resilience, and sustainable development.

From a theoretical perspective, this study contributes to the growing body of literature on environmental communication by showing how indigenous rituals can function as cultural texts that communicate ecological ethics and sustain environmental values across generations. It also extends Social Identity Theory by demonstrating that identity markers are not only enacted through social

categories but also through ecological and religious practices that reinforce solidarity and intergenerational continuity.

From a practical perspective, the findings suggest that traditional ecological rituals such as *Mappano Bine* hold significant potential for contemporary sustainability initiatives. Recognizing and integrating local rituals into environmental education and policy frameworks could strengthen community participation in ecological stewardship. Furthermore, the integration of Islamic values in *Mappano Bine* provides a model for harmonizing religious teachings with ecological practices, offering a culturally resonant pathway for promoting sustainability in Muslim-majority societies.

This study is limited by its focus on a single community and reliance on qualitative data. As such, the findings may not fully capture variations across different regions or Muslim-majority contexts. Future research could employ comparative or mixed-method approaches to explore how similar rituals function in diverse settings, thereby expanding the theoretical and practical relevance of indigenous traditions in environmental communication.

Based on these findings, several recommendations can be made. First, policymakers and educators should consider incorporating local ecological rituals such as *Mappano Bine* into environmental education curricula to strengthen cultural identity while fostering ecological awareness. Second, collaboration between religious leaders, cultural custodians, and government agencies could support the formal recognition and revitalization of such rituals as community-based sustainability practices. Third, youth engagement programs should be designed to bridge generational gaps by integrating modern communication tools, such as digital media and storytelling platforms, with traditional ecological knowledge. Finally, further dialogue between local communities and Islamic scholars may enhance the legitimacy of ecological rituals within religious discourse, reinforcing their relevance for contemporary sustainability challenges.

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