



Semiotic Analysis and Ethnography Study on the Implementation of Local Wisdom in Economic Field at Luwu Society

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Abstract

This study aims to dig deeper into how the values of local wisdom in Tana Luwu are implemented into economic activities in the Tana Luwu community. Taking place in Wotu District, East Luwu Regency, the local wisdom in the economic field studied is in the community who work as fishermen and traders there. This research uses ethnographic methods by going directly into the field and describing in real terms the economic activities that occur. The results showed that the noble values of local wisdom such as warani (brave), This is illustrated by the process of fishermen installing rompong, or coconut fronds (cicciri); Adele (fair), illustrated by the process of distribution of panjalae or fishermen, this fair nature is also held by traders without discriminating consumers; Sinunu (cooperating), seeing in the process of going to sea requires teamwork and cooperation; Malabo (generous), seen in the distribution of seafood that attaches importance to the distribution to the entire crew, this is still going on even though the distribution remains proportional; and Sisitappari (mutual trust), This is also illustrated by the process of fishermen installing rompong, or coconut fronds (cicciri). The values of local wisdom are still maintained from generation to generation and are reflected in the economic activities of the people in Tana Luwu, especially in fishermen and traders. In addition, there are also rituals such as the calculation of the moon in determining good and bad days in starting a business and carrying out economic activities. Some of the challenges found in this study are first, the high influence of changing times that enter areas that erode the values of existing local wisdom. Starting from lifestyle, technology, internet and other globalization activities. Second, the lack of

desire and enthusiasm of the younger generation to learn and want to inherit economic activities that contain noble values of local wisdom. Among them is because some informants say it is no longer suitable for the needs of the times and is very traditional. Third, there is still a lack of activities to maintain the values of local wisdom by the local government. This is illustrated by the lack of activities that are able to socialize the values of local wisdom.

Keywords: *Economic Activity Implementation, Local Wisdom, Tana Luwu Community*

Introduction

The current flow of Globalization is increasingly unstoppable, every country must prepare for major changes in all lines of people's lives. In this modern war we are fighting ideology, economic power, education, culture and civilization. Many countries have been struggling in the face of globalization where the cause is the erosion of local wisdom values. As one of the countries with the largest population in the world, Indonesia is an easy target as a market for developed countries in the world. We have seen many Indonesian people who have absorbed foreign cultures which ultimately affect the consumptive nature of foreign products by the community. Therefore, local wisdom as the nation's wealth can be a strength as well as a solution to strengthen the nation's identity in facing the challenges of globalization.

One area that has ethnic diversity and has rich local wisdom in Indonesia is Tana Luwu. To Luwu or Luwu people see themselves as a unity consisting of various tribes and tribes scattered in the western mountain landscape and east coast in the northern region of South Sulawesi Province. This makes a distinctive landscape that gives birth to 12 tribal children with a diversity of cultures, languages and traditions. The variety of cultures, languages and traditions gives birth to local wisdom that is also diverse. The wealth of local wisdom melts into various joints of life to Luwu, including the economic sector. In fact, the influence of local wisdom on economic activities in the Luwu people is inevitable.

IAIN Palopo has a leading vision in the integration of science characterized by local wisdom which must always be supported by excavation of local wisdom, especially in Tana Luwu. This vision makes IAIN Palopo lecturers must always explore the values of local wisdom, including the field of Economics. Extracting the value of Luwu's local wisdom will contribute to the development of IAIN Palopo in the future. Luwu wisdom can be integrated in various aspects of education at IAIN Palopo, including supporting teaching materials based on local wisdom by extracting the economic field. The results of this local research will later be used in

overcoming problems both internal campus and the Tana Luwu community.

By exploring and developing local wisdom, poverty can not only be reduced but also avoided (Soerjani, 2005). Many expressions and behaviors that contain noble values, full of wisdom, appear in local communities as an effort to address problems in all aspects of life including in the economic field. Therefore, researchers are interested in knowing more deeply the extent of the role of local wisdom in the economic field in the Tana Luwu community. In addition, this is an academic and moral responsibility to the institute where researchers work, namely IAIN Palopo. Where in order to realize the implementation of the campus vision, namely Leading in the integration of science characterized by local wisdom.

Local wisdom studies have been widely carried out in Indonesia such as Wikantiyoso (2009), Tready (2017), Masita (2019), etc. However, there is still very little to explore about Tana Luwu culture, especially about the field of Economics which consists of 12 indigenous tribes and 9 languages which now form more multicultural with many immigrants from various tribes in Indonesia. This research will fill the gaps in this study and contribute to the practice of enriching and strengthening the treasures of IAIN Palopo's local wisdom vision and mission.

Objectives

Looking at the research problems, the purpose of this study focuses on two things, the first is the extent to which researchers are able to describe, explore and explore the local wisdom of the Tana Luwu community in the economic field and as a form of implementation of the realization of IAIN Palopo's Vision and Mission. Furthermore, the second extent to which researchers are able to describe the role of local wisdom in shaping the economy in the Tana Luwu community in Wotu District, East Luwu District.

Benefits

For the next researcher who will conduct research on the same topic, it is recommended to further expand their studies on local wisdom. In other words, the study is not only the implementation of the value of local wisdom in economic activities but also in other aspects such as social and other aspects. To all people, especially those who read this research, to always maintain, care, package and publish the cultures of local wisdom owned to the world to strengthen our identity.

For IAIN Palopo Campus for the IAIN Palopo campus, to provide encouragement to lecturers to further conduct research with the theme of local wisdom. Given the fading values of local wisdom amid the development of globalization, it is important to conduct research on local wisdom and then convey it back to the community about the importance of maintaining and maintaining local wisdom. In

addition, local wisdom has become the basic foundation in the vision and mission of the campus to always maintain the treasures of local wisdom owned by Tana Luwu.

For the Government to understand that the values of local wisdom really need to be maintained, it is necessary to hold activities that can provide understanding to the community of the importance of maintaining, caring for and maintaining the values of local wisdom. One of the things that can be done is to conduct seminars that discuss the importance of maintaining it all and holding socialization.

Method

Local Wisdom

In the dictionary sense, *local wisdom* consists of two words, namely *wisdom* and *local*. In the Indonesian English Dictionary I. Markus Willy P.S.Pd, M.Dikkie Darsyah S.Pd and Mieke Ch, *local* means local, while *wisdom* is the same as *wisdom*. In general, local wisdom can be understood as, local ideas that are wise, full of wisdom, good value, which are embedded and followed by members of the community. Local wisdom seen from the English-Indonesian dictionary, consists of 2 words, namely *wisdom* and *local*. *Local* means local and *wisdom* means *wisdom*. In other words, local wisdom is the result of local thoughts, values, views that are wise, full of wisdom, good value, which are used as guidelines by community members in the region.

Respati Wikantiyoso and Pindo Tutuko said that: Wisdom etymologically means a person's ability to use his mind to respond to an event, object or situation. While *local* indicates the interaction space where the event or situation occurs. Local wisdom is a positive human behavior in dealing with nature and the surrounding environment, which can be sourced from religious values, customs, ancestral advice or local culture. Local wisdom is one of the means of cultivating culture and defending oneself from bad foreign cultures. Local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. In foreign languages, it is often also conceptualized as local wisdom or local knowledge "local knowledge" or local intelligence genius Fajarini (2014: 123). The form of local wisdom can be categorized into two aspects, namely local wisdom that has other tangible manifestations:

1) Tangible local wisdom (*tangible*)

The tangible form of local wisdom includes several aspects including:

- a) Textual, several types of local wisdom such as value systems, special provisions procedures that are poured into written records as found in traditional primbon books, calendars and prasi written on sheets and lontar
- b) Buildings, many traditional buildings are a reflection of the form of local wisdom, such as the building of people's houses in Bengkulu. This vernacular building is unique because of the development process that followed the ancestors, both in terms of knowledge and methods.
- c) Heritage objects

2) Intangible local wisdom

In addition to tangible forms of local wisdom, there are also intangible forms of local wisdom such as admonitions delivered verbally and for generations which can be in the form of songs and songs containing traditional teaching values. Through admonition or other intangible forms of local wisdom, social values are conveyed verbally from generation to generation.

Economics

Economics or economics in many economic literatures is said to come from the Greek word Oikos or Oiku and Nomos which means household rules. In other words, the definition of economics is all that concerns matters related to life in the household, of course, what is meant and in its development the word household not only refers to a family consisting of husband, wife and children, but also a wider household, namely the household of the nation, state and the world (Iskandar, /12010).

In general, it can be said that economics is a field of study about the management of material resources of individuals, communities, and the state to improve the welfare of human life. Because economics is the science of human behavior and actions to meet the needs of life that vary and develop with existing resources through choices of production, consumption and / or distribution activities.

Economic activity consists of several sectors. Sectors in economic activity, some of which are as follows:

a. Agriculture Sector

Agriculture is cultivating the land by planting; everything related to planting (land cultivation and so on). Agriculture in a broad sense (Agriculture), from a linguistic point of view (etymology) consists of two words, namely *agri* or *ager* which means soil and *culture* or *colere* which means management. So, agriculture in a broad sense (Agriculture) is defined as land management activities. This management is intended for the benefit of plant and animal life, while the land is used as a container or place for these management activities, all of which are for human survival.

The agricultural sector as one of the economic sectors is a sector that has great potential in contributing to national economic growth. This is because this sector provides food for most of its population, provides employment for almost the entire labor force, produces raw materials, raw materials or helpers for industry and is the largest source of foreign exchange receipts. (Arifin 2015)

b. Marine and Fisheries Sector

One of the economic sectors with enormous potential is the marine and fisheries sector where its role is very large for development in the territory of Indonesia, considering the larger water area than the land area with very many and diverse fisheries potential. Indonesia has a very abundant marine economic potential. This is based on data from the Ministry of Marine Affairs and Fisheries (MMAF) in 2020 estimating this potential could reach US \$ 1338 billion or Rp19.6 trillion per year.

c. Selling

Linguistically, buying and selling means absolute exchange. In terminology, buying and selling is the exchange of property for property in the form of transfer of property and ownership. The above definition can be understood that the essence of buying and selling is an agreement to exchange goods or objects that have value, voluntarily between the two parties, one party receives objects and the other party receives money as compensation for goods, in accordance with agreements and provisions that are justified and agreed (Munir Salim, 2007).

According to Saputra (2016), in carrying out economic activities, there are parties who act as economic actors. Economic actors are as follows:

1. Household

The household is the owner of various factors of production available in the economy, this sector provides labor and entrepreneurial labor, model goods, natural wealth and other fixed property.

2. Company

A company is an organization developed by a person or group of people with the aim of producing various types of goods and services needed by society. Their activity in the economy is to organize the factors of production in such a way that household needs in the form of goods and services can be produced as well as possible.

3. Government

Government is government agencies tasked with regulating economic activities, including government departments, bodies that regulate investment, central banks, local governments, armed forces and so on.

Scope

Methods and Techniques

This study used an ethnographic research strategy approach. Ethnography is the art and science used to describe cultural groups (Fetterman, 1998). This study used an ethnographic research strategy approach. Ethnography is the art and science used to describe cultural groups (Fetterman, 1998). According to Angrosino (2007), ethnographers look for predictable patterns in the lived human experience by carefully observing and participating in the lives of the people studied. Ethnography also fully involves the researcher in the daily life or culture of the people studied. This research uses Ethnography because the Tana Luwu community has distinctive cultural characteristics, where Ethnography itself is a scientific discipline that studies the culture of a group of people. The goal of ethnography is to produce systematic narratives of the behaviors and mindsets of actors within a particular culture, organization, profession, or community (Jonsson and Macintosh, 1997). In this study, researchers intend to explore and explore the values of local wisdom of the Tana Luwu community related to the economic field. Economics that studies the fulfillment of community needs is very closely related to the sustainability of the lives of each community, for that it is very important to know what factors play an important role in the interaction of economic activities in a society

Data Collection Process

1. Design research questions

Before going directly to the field in order to collect data, researchers need to change the problem to be studied into one or more research questions. These research questions will help with data search and analysis. To get the focus of research, appropriate and correct research questions are needed so that problems in the field can be unraveled and visible common threads with research objectives. Reformulating what is being researched is also a concern in the early stages of data analysis. Something has changed from a general problem to a specific problem. This can be attributed to the approach when searching for data in the field.

Judging from the types of questions, research methodologists such as Marshall & Rossman (2006), and Creswell (2007: 107) at least divide them into three kinds of questions, namely:

- 1) Descriptive (i.e. describing the phenomenon or phenomenon under study as it is), using the question word 'what'. It is usually asked for qualitative research questions.
- 2) Exploratory (i.e. to understand a symptom or phenomenon in depth), using the question word "how". It is usually asked for qualitative research questions.
- 3) Explanatory (i.e. to explain the patterns that occur related to the phenomenon under study, by asking the question 'is there a relationship or correlation, influence between factors X and Y). Usually for quantitative research questions.

Researchers will focus on answering problem formulation questions in the research that has been conveyed at the beginning, that researchers will describe forms of local wisdom related to economic activities in the Tana Luwu community and also explore how the important role of local wisdom in shaping economic activities in the Tana Luwu community. From these two problem formulations, researchers will derive research questions that can dig deeper into what is related to local wisdom and the economic field in the Tana Luwu community. Researchers must also anticipate that what will be encountered in the field often does not match the researcher's initial concept of social reality. Therefore, it is very likely that after returning from searching for data, researchers will change the data

2. Selection of objects of observation and interview

The selection of sampling in ethnographic research opens up opportunities to observe everything. Sampling determines what is observed, to whom the researcher should talk and meet, as well as what should be recorded and how. In this research to select objects in the field can be done in *convenience, purposive,*

snowballing, or *theory-driven*. The following are the methods of determining the object of observation and interview:

No	Research	Method	Explanation
1	Morales & Lambert, 2013	<i>convenience</i>	Observations and interviews are conducted at the same time as the work
2	Ahrens & Mollona, 2007	<i>convenience</i>	Intensive informal observation and interviews for 7 months
3	Bryer, 2014	<i>convenience</i>	Samples were taken as much as 10% at each location depending on respondents' approval and time availability
4	Boll, 2014	<i>Purposive</i>	Observations and interviews were conducted on relevant activities and respondents
5	Pollock, D'Adderio, Williams, & Leforestier, 2018	<i>Purposive</i>	Samples are taken based on expertise and work location
6	Jayasinge & Wickramasinge, 2011	<i>Theory-driven</i>	Observation and interview objects follow the theory used
7	Komberger et al, 2011	<i>Purposive & Snowballing</i>	Observe certain activities and certain people. For respondents, it is based on respondents' previous suggestions.

3. Research location

The research site covers the Tana Luwu area with 1 Municipality and 3 Districts (Palopo City, Luwu County, North Luwu County, and East Luwu County). However, research sampling, both respondents and the location of collection will follow the concept of theory that has been set. For the location in order to meet the representation of 12 tribal children with 9 local languages of Luwu, namely rampi, seko, rongkong, limolang, wotu, padoe, pamona, tae, bastem as a representation of indigenous culture originating from Tana Luwu.

4. Research Time

There are two ethnographic models in the field, the first is *Thick Description* and the second is *Quick Description*. *Thick description* is a term coined by Clifford Geertz (1973), and thick decryption involves long-term field involvement, execution of very rich, detailed textured observations, and the establishment of close relationships with communities. While *Quick Description* can be understood as a brief involvement in the field, it is often directed to achieve a specific goal. Bate (1997) suggests that short descriptions often involve field trips to multiple locations.

From these two theories, this research will use *Quick Description*, which considers the time limits given in the process of carrying out this research. In addition, in practice, there are many business researches that do not conduct ethnography for a long time. The length of study time is very dependent on the research objectives carried out (Jonsson, 1982). This research will be carried out in July-September 2021.

5. Use of personal networks and the role of authority holders

In seeking access, please note that there are parties who act as authority holders in each community group. Therefore, it is important to conduct preliminary negotiations to gain official access to the indigenous people in Tana Luwu. The Tana Luwu community that still applies the values of local wisdom, especially in its economic activities, needs to be entered in a wise way, often obtained from community leaders or religious leaders in the community, although before, of course, they must officially obtain research permits from local authorities in this case the local government.

Data Analysis and Interpretation

Wotu is a small town in East Luwu, in this region live tribes including the Pamona Tribe, Tolaki Tribe, Towuti Tribe, Mengkoka Tribe, Padoe Tribe, Bajoo Tribe, while the Bugis tribe later around 1450 AD they lived in this place. The Wotu tribe which is one of the tribes in Luwu, they lived initially at the foot of Mount Lampenai and Ussu, this tribe was first encountered by Batara Guru until when Batara Guru gave birth to the Luwu Kingdom.

Around the foot of Mount Lampenai (old Wotu) precisely in Bilassa Lamo (Garden of the Gods) the people of Wotu and Batara Guru cultivate, Wotu comes from the word Fotu or Family Group. In this region the beginning of the establishment of the Luwu kingdom they called it ontona Luwu or Ale Luwu. Here is also the place of the iron pande who made the very famous kawali, by Majapahit called Brojong Luwu the place was called Kampo Kawali (Lakawali Village) While

the Kawali handle was made in the next village namely Kampo Tampinna (Tampinna Village) Tampinna in Wotu language means Gagang or Kawali house. (Muslih Anwar, 2020).

In this location there is also Kampo Ussu which has actually been an uninhabited area for a long time, USSU is actually located on the banks of the Kalaena river long ago their Wotu people for bathing, bathing means MINUSSU so it is named USSU, many chroniclers call Batara Guru in Ussu when in fact it is not. The Wotu tribe (Luwu tribe), is an indigenous community led by a Macoa called Macoa BAWALIPU located in the eastern Luwu regency of South Sulawesi province.

In the Description of Research Results section, research findings data are described, which are presented in narrative descriptive descriptions, which are assisted by excerpts from interview transcripts, observation notes, and research memos. The results of this study suggest that the values of local wisdom, especially in the field of economics in the Wotu community of East Luwu Regency include Warani (Brave), Adele (Fair), Sinunu (cooperation), Malabo (generous), and Sisitapparri (mutual trust). The values of local wisdom are implemented in the economic activities of the Wotu community, besides that there are also rituals such as good and bad days in starting a business, said one of the traditional leaders, Mr. Rustan. One example in the calculation of the month compared to the Hijri month is that in the early Jumadil month on the first Tuesday should not do much worldly activities, on the final Friday on Saturday, the month of Rajab on Friday, the month of Sha'ban on Thursday, etc. Thus, the values of local wisdom above must be maintained because they contain positive values and provide kahasanah in local wisdom, especially in the economic field of the people in Tana Luwu.

- 1) Brave = Warani, this is illustrated by the process of fishermen installing rompong, or coconut fronds (cicciri). In addition, traders in the Wotu central market also hold warani as an attitude in making sales decisions.
- 2) Adil = Adele, illustrated from the process of dividing the panjalae or fishermen, this fair nature is also held by traders by not discriminating consumers.
- 3) Working together = Sinunu, seeing that in the process of going to sea really requires teamwork and cooperation, the number of fishermen in one boat is 12-15 people / ship requires the division of tasks and mutual trust in each other. Traders also in the Wotu central market always continue to be good at each other in maintaining the market and together looking for solutions if there are problems in the market.
- 4) Generous = malabo, seen in the distribution of seafood that attaches importance to the distribution to the entire crew, this is still going on even though the distribution remains proportional.

5) Mutual trust = *sisitapparri*, this is also illustrated by the process of fishermen installing *rompong*, or coconut fronds (*cicciri*).

In addition to the values of local wisdom reflected in the economic activities of the Wotu community, there is also a traditional managerial model applied from generation to generation. Such as the existence of leaders or managers called *Sawi* and members called *Sawang* in *Mabagang* activities. There is an owner or owner of a *bagang* boat called *Punna bagang*. With the position in the process of sea, a function or job description is also formed in each of these positions. This shows the effectiveness of the organization in marine activities.

Conclusion

The implementation of local wisdom values that are fading day by day is a trigger so that in the future it is hoped that research on local wisdom can continue to grow and develop. Based on the results of research and discussions that have been described, it can be concluded that there are several values of local wisdom in the economic activities of the Wotu community that are still well maintained and are still carried out continuously until now including *Warani* (Brave), *Adele* (Fair), *Sinunu* (cooperation), *Malabo* (generosity), and *Sisitapparri* (mutual trust). These values are implemented in several sectors in economic activities, namely the agricultural sector, plantations and buying and selling through local wisdom.

Based on the observations of this study, maintaining pure local wisdom values is indeed very challenging, so that the inheritance or learning process of local wisdom values from generation to generation is increasingly eroded. Some of the challenges found in this study are first, the high influence of changing times that enter areas that erode the values of existing local wisdom. Starting from lifestyle, technology, internet and other globalization activities. Second, the lack of desire and enthusiasm of the younger generation to learn and want to inherit economic activities that contain noble values of local wisdom. Among them is because some informants say it is no longer suitable for the needs of the times and is very traditional. Third, there is still a lack of activities to maintain the values of local wisdom by the local government. This is illustrated by the lack of activities that are able to socialize the values of local wisdom. But behind this strong challenge, researchers also found that there are still young culturalists who are our informants who are active in maintaining traditions and cultures that contain the values of local wisdom in Wotu. This is illustrated from the works of these culturalists, in the form of cultural literacy, the existence of history books, fairy tale books of old people to performances about cultural arts.

The suggestions that researchers want to convey are:

1. For the next researcher who will conduct research on the same topic, it is recommended to further expand their studies on local wisdom. In other words, the study is not only the implementation of the value of local wisdom in economic activities but also in other aspects such as social and other aspects.
2. To all people, especially those who read this research, to always maintain, care, package and publish the cultures of local wisdom owned to the world to strengthen our identity.
3. For IAIN Palopo Campus for the IAIN Palopo campus, to provide encouragement to lecturers to further conduct research with the theme of local wisdom. Given the fading values of local wisdom amid the development of globalization, it is important to conduct research on local wisdom and then convey it back to the community about the importance of maintaining and maintaining local wisdom. In addition, local wisdom has become the basic foundation in the vision and mission of the campus to always maintain the treasures of local wisdom owned by Tana Luwu.
4. For the Government to understand that the values of local wisdom really need to be maintained, it is necessary to hold activities that can provide understanding to the community of the importance of maintaining, caring for and maintaining the values of local wisdom. One of the things that can be done is to conduct seminars that discuss the importance of maintaining it all and holding socialization.

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