



کنزل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Mappannono Ritual among Bugis Muslims: Between Gratitude, Ancestral Tradition, and Religious Belief

Muhammad Zuhri Abu Nawas^{1✉}, Sarliana², Muhammad Ashabul Kahfi³

¹⁻³Institut Agama Islam Negeri Palopo, Indonesia

Articles

Information

History:

Received: January

Approved: March

Publish: May

Keywords: *Mappannono ritual, Bugis Muslims, gratitude, ancestral tradition, religious belief*

Abstract

This study examines the *Mappannono* ritual among the Bugis Muslim community in Bone, Indonesia, with a focus on understanding its ritual process, cultural meanings, and religious dimensions. Specifically, this study explores how *Mappannono* reflects expressions of gratitude, ancestral tradition, and religious belief within the lived experiences of the local community. This study employed a qualitative field research design using a phenomenological approach. The research was conducted in Lea Village, Tellu Siattinge District, Bone Regency, South Sulawesi. Data were collected through observation, in-depth interviews, and documentation involving traditional leaders, religious figures, community elders, and local residents. The data were analyzed through data reduction, data display, and conclusion drawing. The findings reveal that *Mappannono* consists of four main stages: preparation of ritual offerings, communal prayer and Qur'anic recitation, symbolic offering at the river, and communal gathering. The ritual carries multidimensional meanings for the community, functioning as an expression of gratitude to Allah, a means of preserving ancestral heritage, and a spiritual practice associated with protection from misfortune (*pattola bala*). The study also finds that Islamic elements are strongly embedded in the ritual through collective prayers and the recitation of selected Qur'anic chapters such as *al-Fatihah*, *al-Ikhlâs*, *al-Falaq*, and *an-Nas*. This study concludes that *Mappannono* represents a meaningful intersection of gratitude, ancestral tradition, and religious belief, reflecting the dynamic integration of Islam and local culture in Bugis Muslim society.

✉ Email Correspondent:
zuhriabunawas@iainpalopo.ac.id

Introduction

Islam and local culture have historically interacted in dynamic ways, producing diverse forms of religious expression across Muslim societies. Rather than functioning as separate entities, religion and culture often influence each other through processes of adaptation, reinterpretation, and integration. This interaction shapes distinctive patterns of religious life, particularly in Muslim communities where local traditions remain deeply rooted in social practices. In this context, religion is not merely understood as a doctrinal system but also as a lived reality manifested through rituals, symbols, traditions, and communal experiences (Geertz, 1973; Woodward, 2011).

Indonesia provides a rich context for examining the relationship between Islam and local tradition. As the world's largest Muslim-majority country, Indonesia exhibits diverse expressions of Islamic practice influenced by local customs, ethnic traditions, and regional cultural values. The encounter between Islamic teachings and local cultures has produced unique forms of religious practice in which Islamic values coexist with inherited traditions. This phenomenon is particularly visible in South Sulawesi, where Bugis communities continue to preserve various local rituals as part of their cultural identity while maintaining strong Islamic beliefs (Azra, 2006; Abdullah, 2017).

One important ritual tradition among the Bugis community in Bone, South Sulawesi, is *Mappanonno*. This ritual remains actively practiced by the people of Lea Village, Tellu Siattinge District, Bone Regency. *Mappanonno* involves the preparation of ritual offerings such as *sokko patanrupa* (four-colored sticky rice), eggs, chicken, and coconut, which are later symbolically brought to the river as part of a communal ritual process. For the local community, *Mappanonno* is not merely a ceremonial tradition but a meaningful ritual that reflects important cultural, social, and spiritual values.

The meanings attached to *Mappanonno* are multidimensional. For many community members, the ritual serves as an expression of gratitude to Allah for blessings, health, safety, and prosperity. At the same time, it functions as a form of preserving ancestral heritage passed down across generations. The ritual is also associated with spiritual beliefs related to protection from misfortune (*pattola bala*), reflecting local understandings of safety, harmony, and well-being. These meanings illustrate that *Mappanonno* is positioned at the intersection of gratitude, ancestral tradition, and religious belief, making it a significant object of study within Islamic and cultural studies.

An important aspect of *Mappanonno* is the presence of Islamic elements embedded within its ritual practices. During the ritual, community members recite prayers and selected Qur'anic chapters, including *al-Fatihah*, *al-Ikhlās*, *al-Falaq*, and *an-Nas*. This indicates that Islamic teachings and Qur'anic practices have become integral parts of the ritual tradition. Such a phenomenon reflects the concept of Living Qur'an, where the Qur'an functions not only as a sacred text for recitation and interpretation but also as a living spiritual force embedded in everyday social and cultural practices (Junaedi, 2015; Ahimsa-Putra, 2012).

Previous studies on ritual traditions in South Sulawesi, such as *Mappanonno' Salo*, *Massorong Sesajen*, and *Massorong Tello*, have generally focused on cultural preservation, social meaning, or Islamic legal perspectives (Hajar, 2017; Evita, 2021; Saddam, 2020). While these studies provide important insights into local ritual practices, research specifically examining *Mappanonno* through the interconnected dimensions of gratitude,

ancestral tradition, and religious belief remains limited. Furthermore, studies exploring how Bugis Muslim communities construct religious meaning through ritual practices within the framework of Living Qur'an remain relatively scarce.

This study seeks to address these gaps by examining the *Mappanonna* ritual among Bugis Muslims in Bone, Indonesia. Specifically, this study investigates the ritual process, explores the meanings attached to the ritual by the local community, and analyzes the Islamic elements embedded in its practice. The novelty of this study lies in its integrative analysis of *Mappanonna* through the perspectives of Islamic studies, anthropology of religion, and Living Qur'an, providing a deeper understanding of how gratitude, ancestral tradition, and religious belief intersect in shaping the lived religious experiences of Bugis Muslim society.

Method

This study employed a qualitative field research design using a phenomenological approach to examine the interaction between Islamic beliefs and local traditions in the *Mappanonna* ritual among the Bugis Muslim community in Bone, South Sulawesi, Indonesia. A qualitative approach was considered appropriate because this study aimed to understand the meanings, interpretations, and lived experiences of the community regarding the ritual practice. The phenomenological perspective enabled the researcher to explore how participants perceive and experience *Mappanonna* as both a cultural heritage and a religious practice.

The research was conducted in Lea Village, Tellu Siattinge District, Bone Regency, South Sulawesi, where the *Mappanonna* tradition continues to be practiced and preserved by the local community. The participants of this study consisted of traditional leaders, religious figures, community elders, and local residents who actively participate in or possess knowledge about the ritual. These participants were selected purposively based on their involvement, experience, and understanding of the tradition.

Data were collected through three primary techniques: observation, in-depth interviews, and documentation. Observation was conducted to examine directly the ritual process, including the preparation of ritual offerings and ceremonial activities performed near the river. In-depth interviews were used to gather detailed information regarding community beliefs, ritual meanings, and Islamic values associated with *Mappanonna*. Documentation involved collecting supporting materials such as field notes, photographs, village records, and relevant written sources related to the ritual tradition.

The collected data were analyzed using three stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting and organizing relevant information obtained from the field. Data display focused on presenting the findings systematically according to the research themes, including ritual processes, community meanings, and Islamic elements in the ritual. Finally, conclusions were drawn by interpreting the findings through the perspectives of anthropology of religion and Living Qur'an studies to understand how Islamic beliefs and local traditions are negotiated within the *Mappanonna* ritual.

Results

The Ritual Process of Mappanonno

The findings reveal that *Mappanonno* is a ritual tradition that continues to be preserved by the Bugis Muslim community in Lea Village, Tellu Siattinge District, Bone Regency. The ritual is generally performed as an expression of gratitude, fulfillment of ancestral obligations, or as a preventive effort against misfortune (*pattola bala*). Although there is no fixed schedule for the ritual, most community members perform *Mappanonno* before or after important moments such as marriage ceremonies, Eid celebrations, recovery from illness, or other significant family events.

The ritual process begins with preparation of ceremonial offerings and food items considered essential for the ritual. Based on field observations, the main ritual components include *sokko patanrupa* (four-colored sticky rice), *tello* (eggs), *manu* (chicken), *kaluku* (coconut), and several additional food items depending on the family's capacity and intention. Each component carries symbolic meaning rooted in local belief systems. The four-colored sticky rice symbolizes harmony and balance in life, while eggs represent hope for safety and continuity of life. Chicken and coconut symbolize sustenance, blessings, and prosperity.

After preparation, the family gathers with invited relatives, neighbors, and community members. Before proceeding to the river, a communal gathering is held where food is arranged and prayers are recited. This stage is commonly known by local people as *ma'bacabaca*, referring to the collective recitation of prayers and selected Qur'anic verses. This gathering serves not only as a religious ritual but also as a social space that strengthens communal solidarity.

The central stage of *Mappanonno* takes place at the river, particularly around the Adinge River and areas connected to the Walanae River, locations believed by local residents to possess spiritual significance. During this stage, the prepared offerings are symbolically lowered into or floated on the river. This act represents the core ritual process and serves as the symbolic communication between humans, nature, ancestral memory, and spiritual belief. The community believes that the river is not merely a physical space but also a sacred space connected to ancestral history and unseen realities.

Field observations indicate that the ritual process consists of four main stages: (1) preparation of ritual materials, (2) communal prayer and Qur'anic recitation, (3) symbolic offering at the river, and (4) communal meal and social gathering. The final stage, where participants share food and gather together, reflects the social dimension of the ritual, emphasizing togetherness, solidarity, and gratitude.

Community Meanings of Mappanonno

The study found that the people of Lea Village attach multiple meanings to the *Mappanonno* ritual. These meanings can be grouped into three main categories: gratitude to Allah, preservation of ancestral tradition, and protection from misfortune.

First, the dominant meaning of *Mappanonno* is gratitude to Allah for health, safety, sustenance, and life blessings. Most participants emphasized that the ritual is fundamentally intended as an expression of thankfulness to Allah rather than worship directed toward supernatural entities. The ritual is therefore viewed as a medium through which gratitude is expressed collectively.

As stated by Nenek Salma:

“Tradisi mappanonno adalah tradisi turun-temurun yang dilakukan oleh masyarakat setempat... tradisi ini dilakukan sebagai bentuk ungkapan rasa syukur kepada Allah swt. karena masih diberi kesehatan dan umur panjang.”

This statement demonstrates that local people strongly associate the ritual with spiritual gratitude and dependence upon divine blessing.

Second, *Mappanonno* is understood as an important ancestral heritage that must be preserved. The community considers the ritual as a legacy inherited from previous generations, making it an essential marker of cultural identity. Preserving the ritual means preserving the memory, values, and identity of Bugis ancestors.

As explained by Syamsu Alam:

“Kami melakukan tradisi tersebut hanya untuk mengenang para leluhur kami yang terdahulu... agar tradisi ini tetap dapat dilaksanakan dan dilestarikan oleh generasi berikutnya.”

This finding suggests that the ritual functions as a mechanism of cultural continuity and identity preservation.

Third, many community members also understand *Mappanonno* as *pattola bala*, a ritual intended to prevent misfortune, danger, or disaster. This belief remains deeply rooted in local cosmology and inherited knowledge. Some participants believe that neglecting the ritual may lead to illness, accidents, or other forms of hardship. Although such beliefs vary among individuals, they remain part of the collective cultural consciousness of the community.

Overall, the findings indicate that *Mappanonno* is not understood through a single meaning. Rather, it embodies a multidimensional meaning that integrates religious devotion, cultural identity, ancestral respect, and spiritual security.

Islamic Elements in the Mappanonno Ritual

An important finding of this study is the presence of significant Islamic elements embedded within the *Mappanonno* ritual. Despite its strong roots in local tradition, the ritual incorporates Islamic practices that reflect the community's effort to align ancestral customs with Islamic beliefs.

The most visible Islamic element is the recitation of selected Qur'anic chapters during the ritual. The findings show that the community regularly recites *Surah al-Fatihah*, *al-Ikhlâs*, *al-Falaq*, and *an-Nas*. In several ritual practices, longer chapters such as *al-Baqarah* and verses from *at-Taubah* are also recited depending on the intention and ritual context.

These recitations are believed to bring blessings, spiritual protection, and divine mercy. Community members perceive Qur'anic recitation as a source of spiritual strength that enhances the sacredness of the ritual. The use of Qur'anic verses also demonstrates how Islamic devotional practices have become integrated into local ritual traditions.

In addition to Qur'anic recitation, Islamic prayers and supplications are also central to the ritual process. The community collectively offers prayers for safety, protection,

prosperity, and blessings. These prayers are directed explicitly to Allah, reinforcing the Islamic theological dimension of the ritual.

The findings suggest that Islamic elements in *Mappanonno* function in two important ways. First, they serve as spiritual legitimization of the ritual by grounding the practice within Islamic devotional frameworks. Second, they reflect the community's ongoing effort to negotiate ancestral traditions with Islamic teachings.

Therefore, *Mappanonno* represents more than a traditional cultural ceremony. It reflects a dynamic religious-cultural practice in which local tradition and Islamic spirituality coexist, interact, and continuously shape each other within the lived experiences of the Bugis Muslim community.

Discussion

Mappanonno as an Expression of Gratitude

One of the central findings of this study is that *Mappanonno* is primarily understood by the Bugis Muslim community in Lea Village as an expression of gratitude to Allah. The ritual is performed as a form of thankfulness for blessings, health, safety, sustenance, and prosperity received in daily life. This finding indicates that gratitude (*syukur*) constitutes the primary spiritual foundation underlying the ritual practice.

In Islamic teachings, gratitude occupies a central position in shaping spiritual awareness and ethical conduct. Gratitude is not merely expressed through verbal acknowledgment but is manifested in actions that reflect remembrance of Allah and appreciation for divine blessings. The implementation of *Mappanonno* as a ritual of gratitude demonstrates how Islamic values are translated into communal cultural practices. The ritual serves as a medium through which individuals and families collectively express thankfulness to Allah while strengthening social relationships within the community.

The communal dimension of gratitude is particularly visible during the collective prayer sessions and shared meals following the ritual. These activities reflect that gratitude in the context of *Mappanonno* is not purely individual but social and collective in nature. This finding supports Geertz's (1973) view that ritual functions as a symbolic expression of collective meaning within society. In Lea Village, gratitude is ritualized through *Mappanonno*, transforming spiritual values into lived communal practice.

Thus, *Mappanonno* demonstrates that gratitude in Bugis Muslim society extends beyond personal spirituality and becomes embedded in ritual traditions that strengthen social solidarity and communal harmony.

Mappanonno as Ancestral Tradition and Cultural Identity

The findings also reveal that *Mappanonno* functions as an important ancestral tradition preserved across generations. For the Bugis Muslim community in Lea Village, the ritual represents a valuable cultural heritage inherited from their ancestors. Preserving *Mappanonno* therefore means preserving historical continuity, cultural memory, and collective identity.

Ritual traditions often serve as important mechanisms for maintaining cultural continuity in society. Through rituals, communities transmit values, beliefs, and social norms from one generation to another. In the case of *Mappanonno*, the ritual acts as a

bridge connecting present-day Bugis Muslims with ancestral traditions that continue to shape communal identity.

This finding aligns with anthropological perspectives that regard ritual as a cultural institution preserving social order and collective identity. The continued practice of *Mappannonno* indicates that Bugis cultural identity remains deeply rooted despite ongoing modernization and social transformation. Ritual practices such as communal preparation, symbolic offerings, and collective gatherings reinforce a shared sense of belonging among community members.

Importantly, the preservation of *Mappannonno* does not merely represent adherence to tradition but also reflects cultural resilience. The Bugis community actively maintains this tradition because it embodies values of togetherness, mutual respect, solidarity, and collective memory. Thus, *Mappannonno* remains a meaningful cultural practice that reinforces Bugis identity in contemporary society.

Religious Belief and Spiritual Symbolism in Mappannonno

Another important finding concerns the strong presence of religious belief and spiritual symbolism in *Mappannonno*. The ritual carries meanings related not only to gratitude and tradition but also to spiritual protection and psychological reassurance. Many participants associate the ritual with *pattola bala*, a belief that the ritual can help protect individuals and families from misfortune, danger, or disaster.

This belief reflects the coexistence of Islamic faith and local spiritual understandings within the Bugis community. While the community strongly identifies as Muslim and affirms Allah as the ultimate source of protection, local beliefs concerning sacred spaces, ancestral presence, and unseen realities remain embedded in communal consciousness. The river, where the ritual takes place, is not viewed merely as a natural environment but also as a symbolic spiritual space associated with sacred meaning.

From the perspective of anthropology of religion, such rituals function as mechanisms through which communities manage uncertainty, fear, and existential concerns. Ritual practices often provide psychological comfort and spiritual reassurance, especially in relation to safety, protection, and well-being. In this context, *Mappannonno* serves as a symbolic response to uncertainties in life, allowing the community to seek spiritual balance and emotional security.

This finding suggests that religious belief in *Mappannonno* should be understood within a broader framework of lived religion, where formal Islamic teachings interact with local spiritual interpretations. Rather than existing in contradiction, these beliefs coexist within a dynamic religious experience shaped by cultural and historical context.

Living Qur'an in Mappannonno Ritual Practice

The recitation of selected Qur'anic chapters during *Mappannonno* highlights the presence of Living Qur'an within the ritual. The use of *Surah al-Fatihah*, *al-Ikhlās*, *al-Falaq*, *an-Nas*, and other selected verses indicates that the Qur'an plays an active role in shaping the ritual's spiritual meaning and religious legitimacy.

The concept of Living Qur'an emphasizes that the Qur'an is not limited to textual interpretation but is experienced through everyday social practices, rituals, and communal life. In this framework, the Qur'an becomes a living spiritual force that influences how

Muslim communities construct meaning, spirituality, and religious practice (Ahimsa-Putra, 2012; Junaedi, 2015).

In the context of *Mappannono*, Qur'anic recitation serves several important functions. First, it strengthens the spiritual dimension of the ritual by directing prayers and supplications toward Allah. Second, it provides religious legitimacy for the ritual, reinforcing Islamic values within a tradition rooted in local culture. Third, it reflects how the Bugis Muslim community integrates scriptural Islam into inherited cultural practices.

This finding demonstrates that the relationship between Islam and local tradition in Bugis society is not characterized by separation or conflict, but by adaptation and integration. The Qur'an becomes an essential spiritual element that allows local traditions such as *Mappannono* to remain relevant within contemporary Muslim life. Ultimately, the ritual illustrates how gratitude, ancestral tradition, and religious belief intersect harmoniously in shaping the lived religious experiences of Bugis Muslims in Bone, Indonesia.

Conclusion

This study reveals that the *Mappannono* ritual among the Bugis Muslim community in Lea Village, Bone, represents a dynamic interaction between Islamic beliefs and local tradition. The ritual consists of several main stages, including the preparation of ritual offerings, communal prayer and Qur'anic recitation, symbolic offering at the river, and communal gathering. These ritual practices reflect the continued preservation of ancestral traditions within the social and cultural life of the community.

The findings further show that *Mappannono* carries multidimensional meanings for the local community. The ritual is primarily understood as an expression of gratitude to Allah for blessings, health, and protection, while simultaneously functioning as a means of preserving ancestral heritage and as a ritual associated with *pattola bala* (protection from misfortune). This demonstrates that the ritual embodies both religious and cultural significance in the lived experiences of the community.

This study also finds that Islamic elements are strongly embedded in the ritual, particularly through the recitation of selected Qur'anic chapters and collective prayers. These Islamic practices indicate the presence of Living Qur'an within *Mappannono*, where the Qur'an functions not only as a sacred text but also as a lived spiritual force within communal ritual practices. The Qur'an serves as an important mediating element that strengthens the Islamic legitimacy of the ritual while allowing cultural continuity to persist.

Ultimately, *Mappannono* illustrates that the relationship between Islam and local tradition in Indonesian Muslim society is not oppositional but negotiated, adaptive, and dynamic. This study contributes to Islamic studies by offering a deeper understanding of how Islamic theology, local culture, and Qur'anic spirituality intersect in shaping contemporary Muslim religious life in Indonesia.

References

- Abdullah, M. Amin. (2006). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah: Journal of Islamic Studies*.
- Ahimsa-Putra, H. S. (2012). The living al-Qur'an: Beberapa perspektif antropologi. *Walisongo*, 20(1), 235–260.

- Aji, M. H., Hilmi, M. Z., & Rahman, M. T. (2021). The living Qur'an as a research object and methodology in the Qur'anic studies. *Jurnal Iman dan Spiritualitas*, 1(1), 78–84. <https://doi.org/10.15575/jis.v1i1.11489>
- Ali, M. (2015). Kajian naskah dan kajian living Qur'an dan living hadith. *Journal of Qur'an and Hadith Studies*, 4(2), 147–167. <https://doi.org/10.15408/quhas.v4i2.2391>
- Azra, A. (2006). *Islam in the Indonesian world: An account of institutional formation*. Mizan.
- Bowen, J. R. (2003). *Islam, law, and equality in Indonesia: An anthropology of public reasoning*. Cambridge University Press.
- Bruinessen, M. van. (2013). Contemporary developments in Indonesian Islam. *Journal of Southeast Asian Studies*, 44(1).
- Durkheim, E. (1995). *The elementary forms of religious life*. Free Press.
- Faizin, H. (2011). Mencium dan nyunggi al-Qur'an: Upaya pengembangan kajian al-Qur'an melalui living Qur'an. *SUHUF*, 4(1), 1–20.
- Geertz, C. (1973). *The interpretation of cultures*. Basic Books.
- Junaedi, D. (2015). Living Qur'an: Sebuah pendekatan baru dalam kajian al-Qur'an. *Journal of Qur'an and Hadith Studies*, 4(2), 169–190. <https://doi.org/10.15408/quhas.v4i2.2392>
- Koentjaraningrat. (2009). *Pengantar ilmu antropologi*. Rineka Cipta.
- Khodijah, S., & Monang, S. (2025). Phenomenological study of living Qur'an in the tradition of death and reinterpretation of the younger generation on the practice of khataman al-Qur'an at Bireuen Cemetery, Aceh. *QIST*, 4(1). <https://doi.org/10.23917/qist.v4i1.10614>
- Madjid, N. (2008). *Islam, doctrine and civilization*. Paramadina.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage.
- Mulyana, D. (2018). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.
- Nasr, S. H. (2002). *The heart of Islam: Enduring values for humanity*. HarperCollins.
- Rafiq, A. (2021). The living Qur'an: Its text and practice in the function of the scripture. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 22(2), 469–484. <https://doi.org/10.14421/gh.2021.2202-10>
- Rahman, F. (1982). *Islam and modernity: Transformation of an intellectual tradition*. University of Chicago Press.
- Spradley, J. P. (1980). *Participant observation*. Holt, Rinehart and Winston.
- Syam, N. (2005). *Islam pesisir*. LKiS.
- Turner, V. (1969). *The ritual process: Structure and anti-structure*. Aldine.
- Wahid, A. (2007). *Islamku, Islam Anda, Islam kita*. Wahid Institute.
- Woodward, M. (2011). Java, Indonesia and Islam. *The Muslim World*, 101(1), 83–90.
- Yusuf, M. (2007). Pendekatan sosiologi dalam penelitian living Qur'an. In M. Mansur (Ed.), *Metodologi penelitian living Qur'an dan hadis* (pp. 35–56). TH Press.
- Yusuf, M. (2024). The existence of the living Qur'an and its contribution to the development of religious moderation in Indonesia. *Wahana Akademika*, 11(1), 1–19. <https://doi.org/10.21580/wa.v11i1.16319>