

Economic Impact of Sacred Rituals: The Cyclical Relationship in the *Towani Tolotang* Community

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Abstract: This study investigates how the *Towani Tolotang* people express their religious and social values through traditional and special rituals related to their economy. This qualitative research utilises a phenomenological approach through observations, interviews, and literature studies. The findings reveal that the rituals performed by the *Towani Tolotang* community, such as *Molalaleng*, *Mappaenre Inanre*, *Sipulung*, and *Mattampung*, aim to obtain protection, happiness, and economic strength. These rituals involve offerings to *Dēwata SeuwaE* and are crucial in maintaining unity, harmony, and economic stability within the community. Through these rituals, which involve the use of new clothes and other economic activities, a significant contribution to the local economy is evident. The cultural identity displayed by the *Towani Tolotang* community encompasses positive values such as mutual respect, simplicity, and self-worth, which strengthen the nation's character and promote social harmony. This study contributes to understanding the socio-economic impact of traditional rituals and highlights the role of cultural practices in promoting economic resilience and social cohesion.

Keywords: Economy; Relationship Cycle; Ritual; Social Harmony; *Towani Tolotang*.

Abstrak: Penelitian ini menyelidiki bagaimana masyarakat *Towani Tolotang* mengekspresikan nilai-nilai agama dan sosial mereka melalui ritual tradisional dan khusus yang berkaitan dengan ekonomi. Penelitian kualitatif ini menggunakan pendekatan fenomenologi melalui observasi, wawancara, dan studi pustaka. Temuan penelitian ini mengungkapkan bahwa ritual yang dilakukan oleh komunitas *Towani Tolotang*, seperti *Molalaleng*, *Mappaenre Inanre*, *Sipulung*, dan *Mattampung*, bertujuan untuk memperoleh perlindungan, kebahagiaan, dan kekuatan ekonomi. Ritual-ritual tersebut melibatkan persembahan kepada *Dēwata SeuwaE* dan sangat penting untuk menjaga persatuan, keharmonisan, dan stabilitas ekonomi dalam komunitas. Melalui ritual-ritual ini, yang melibatkan penggunaan pakaian baru dan kegiatan ekonomi lainnya, kontribusi signifikan terhadap perekonomian lokal terlihat jelas. Identitas budaya yang ditunjukkan oleh komunitas *Towani Tolotang* mencakup nilai-nilai positif seperti saling menghormati, kesederhanaan, dan harga diri, yang memperkuat kepribadian bangsa dan mendorong keharmonisan sosial. Penelitian ini berkontribusi pada pemahaman dampak sosial-ekonomi dari ritual tradisional dan menyoroti peran praktik budaya dalam mempromosikan ketahanan ekonomi dan kohesi sosial.

Kata Kunci: Ekonomi; Siklus Hubungan; Ritual; Harmoni Sosial; *Towani Tolotang*.

1. Introduction

Religion is a social system embraced and believed in by society to protect society. Religion is a very crucial thing and can be a help and calm for people when they experience things beyond their abilities, for example, supernatural things. Religion is also heavily influenced by the culture, beliefs, and past experiences of its inhabitants, as described by experts such as Rapoport and Gustafson, as cited in Ismail (2013). In addition to beliefs, Altman and Low, as cited in Islamil (2013), also relate

culture to perceptions, values and norms, customs, and appropriate ways of behavior that constitute a group of characteristics. This opinion is supported by Gustafson, who argues that the cultural aspects of a place involve meanings related to the environment. It can be attributed to their opinion that place attachment involves culturally shared affective meanings and place-related activities derived from socio-political, historical, and cultural sources (Ismail, 2013).

When adherents of a major religion such as Islam explain the cosmos system, they will place it in parts, such as supernatural (worship of God), which is placed at the top, cultural (human) at the second layer, and natural (nature) at the bottom. Because it is natural, nature is considered irrational and has no reason to communicate itself. For example, ancestral religions such as *Towani Tolotang* are often interpreted as animist practices and do not make sense in South Sulawesi today, several local (ancestral) religions exist, including *Towani Tolotang* in Sidrap Regency. The term *Towani Tolotang* consists of the words *Towani* and *Tolotang*. *Towani* comes from the word *Tau*, which means person, and *Wani*, which is the name of a village, so *Towani* means people who come from Wani village. *Tolotang* comes from *Tau*, which means people, and *Lotang*, which means south. *Tolotang* means southern people. However, in terms of terms, *Towani Tolotang* is a term for people who come from the south of the Amparita market. This is to distinguish between *Tolotang* Benteng, who live south of the fort. *Towani Tolotang* is attached as the name of a sect given to them by others (Rusli, 2013). The implementation of the beliefs adopted also involves *Uwa'* or elders. The goal is to preserve *Tolotang* cultural values through the smallest organisation, such as the family (Bahfiarti, Chotimah, Ilmi, & Anggriani, 2022).

Towani Tolotang is a local religion that took root before the arrival of Islam. *Towani Tolotang* adheres to the social concept of religion they believe in as the basis of life and a benchmark for good and bad in society (Juhannis, et al., 2021). They settled in Wani village, Wajo district. In 1666 *Addatuang* Wajo ordered them to leave their hometown due to their refusal to convert to Islam. After being expelled from Wajo, they joined their families living in Sidenreng Rappang (Sidrap). *Addatuang Sidenreng* then agreed by saying, "*Ade' Puronrona Sidenreng*". Their participation in Islamic death and marriage ceremonies was evidence of their participation in the *Addatuang*, but this did not mean that they converted to Islam. Later developments, such as some clashes, required them to have an official religion that overshadowed their religion (Rusli, 2013). The teachings above have existed for a long time. Still, they are often discriminated against by other (majority) religious communities in Indonesia, especially in the cultural aspect, namely the existence of traditional rituals carried out by this teaching community. For example, there are special rituals related to religion and economy (Lestari, 2016).

The current behavior of the *Towani Tolotang* community is a legacy of the behavior of the previous community, which was carried out through rituals, magic, and religious interests to achieve life goals. In fulfilling their daily needs, the *Towani Tolotang* community is certainly inseparable from the cycle that strengthens their relationships within one community with other relationships outside the community (Satrianegara et al., 2021). The concept of the relationship cycle model is that three actors have a relationship, for example, in the order of life. The three actors are society, government, and religion (Wijayanti & Krismiyanti, 2018). Cycle in this model means that the relationship between the three supports each other and shows a cycle of activities. Running the social order of the community, of course, requires support from aspects of society, government, and religion.

Based on this phenomenon, this article aims to study traditional and unique rituals related to the economy in the *Towani Tolotang* community. The *Towani Tolotang* community is interesting to research because it adheres to religious beliefs by carrying out "ritual" activities that support the local community's economy. This research is a qualitative study using a phenomenological approach. The phenomenological approach is a methodology used to examine the relationship between *Towani Tolotang* and the surrounding community, focusing on rituals performed and special rituals related to the economy. This approach seeks to comprehensively understand various situations or social realities of groups of individuals. When viewed through the lens of intercultural communication, this approach seeks to explain the phenomena experienced by research participants, such as perception, behavior, interaction, and self-identity. These phenomena are then described as descriptive narratives based on the naturally observed context. This research used qualitative field methods in Sidenreng Rappang

District, South Sulawesi Province in Indonesia. Researchers collected information through primary and secondary data sources such as observation, interviews, and literature studies to obtain strong data. The analysis technique used is the Miles and Huberman model, which consists of data reduction, presentation, and verification.

2. *Towani Tolotang* Traditional Rituals

Tolotang teachings are based on five beliefs, namely: belief in the existence of *Dēwata SeuwaE* (belief in the existence of God Almighty), belief in the existence of doomsday which marks the end of life in the world, belief in the existence of the next day, namely the second world after the occurrence of doomsday, belief in the existence of recipients of revelation from God, and belief in *lontara* as a holy book. *Tolotang* worship to *Dēwata SeuwaE* is in the form of worship to rocks, wells, and graves of ancestors. Traditional rituals are usually called "Molalaleng" at *Perrynyameng* Gunung Lowa, usually performed in January, to get self-protection and health from *Dēwata SeuwaE*. The meaning of *Perrynyameng* is the willingness to learn and work hard, high respect for *Dēwata*, and high social sensitivity to the fate of fellow humans (Elihami, 2022). They also have a habit of not wearing sandals when performing traditional rituals, and have a habit of bathing at dawn. This makes their bodies fresher and healthier (Satrianegara et al., 2021). Sunu confirms this as a member of the *Towani Tolotang* community:

True. The traditional ritual is termed *Molalaleng* to Mount Lowa. The goal is to obtain goodness and happiness, including self-protection from danger, threats, and damage. This self-protection is in a broad sense, one of which is protecting oneself from damage. The teachings passed down from generation to generation must be preserved for the next generation. The most basic thing is to have a habit of not wearing sandals or shoes to carry out some kind of ritual and getting used to bathing at dawn. That is the basis for starting ritual activities here. Now, there are also other rituals such as *Sipulung*, *Mappaenre Inanre*, and *Mattampung* (Personal Communication, August 5, 2022).

The teaching of worshipping rocks, wells, and graves of ancestors is a form of direction as a means of concentration. So this should not make outsiders judge them that *Tolotang* is animism or dynamism. Within the *Tolotang* community, there are two groups: the Benteng community (*Tolotang* people who have converted to Islam) and the *Towani Tolotang* community (a community that still adheres to *Tolotang* teachings). These two groups have different traditions in some religious processes, for example, in death processes and weddings. For the Benteng community, the procedures for marriage and death processions are the same as those practiced in Islam. For the *Towani Tolotang* community, the death procession involves bathing the body and wrapping and covering it with betel leaves. As for the marriage procession of the *Towani Tolotang* group, they perform it in front of the *Uwatta*, or Ritual leader, who is a direct descendant of the founder of *Towani Tolotang*.

Towani Tolotang also performs the *Sipulung* ritual once a year, taking the location of I Pabbere's grave (the ancestors' graveyard). The *Towani Tolotang* community comes in droves to *Perrynyameng* on foot and barefoot, except for the invitees who bring food supplies to be handed over to the *Uwa*, such as government officials and other visitors not from the *Towani Tolotang* community. To complete the *Towani Tolotang* ritual, they must bring offerings of rice and side dishes, which are believed to be provisions for the next day. Thus, the more offerings they bring, the more provisions they will enjoy in the future. As for the Benteng group, the *Sipulung* ritual is carried out at *PakkawaruE* well, where during the day, the community gathers at the *Uwatta* residence, and then in the evening, they carry out the *Sipulung* procession. The *Sipulung* procession involves the *Uwatta* reading the *lontara*, the holy book of the *Tolotang* community, and the people giving betel leaves and areca nuts to the *Uwatta*.

Based on the explanation above, it can be understood that the relationship with *Dēwata SeUwaE* in the *Molalaleng* ritual concept is a ritual that follows the rules set by *Dēwata SeUwaE* which include the obligation to carry out the rituals of *Mappēnrē Inanrē*, *Sipulung*, and report everything to *Uwa* and stop the prohibitions that have been outlined. This is a measure of their faith in *Dēwata SeUwaE*. So, *Molalaleng* in this case is the main ritual that must be done first before carrying out other rituals.

For the *Towani Tolotang* community, the belief in *Dēwata SeuwaE* is because of his power and God's extraordinary nature. *Uwa' (Uwatta)*, a figure who teaches the term "God" as *Mappancaji Tenripancaji* (Creator but not created), *Makkelo Tenri Akkelori* (Power but not controlled), *Naita nan Tannaita Mata* (Seeing but not seen)" is a God who should be worshipped through rituals that give him the highest respect, but still pay attention to the teachings that have existed for generations. Based on the findings above, the *Towani Tolotang* people still carry out their local cultural traditions well. Although they have embraced one official religion, Hinduism, they still maintain their cultural heritage and local customs. In 1966, the government did not recognise the religion the *Towani Tolotang* community group adhered to. At that time, the government only recognised five religions: Islam, Catholicism, Protestantism, Hinduism, and Buddhism. The government then gave Tolotang residents three choices: Islam, Christianity, or Hinduism. Based on the agreement of the *Towani Tolotang* community, Hindus were chosen and received recognition from the government. It is also their trademark that anyone born and raised in a *Towani Tolotang* family must submit and obey their teachings without much questioning because, as ordinary people, they are not allowed to question their beliefs. All they have to do is follow the Uwa's commands as a link to the *Dēwata SeuwaE*. The *Towani Tolotang* community is not about religion but about culture.

The *Towani Tolotang* community has five social values, which are the principles of living their daily lives: *Tettong* means standing. Despite various pressures and suffering, it symbolises consistency and determination to continue obeying *Dēwata SeuwaE*. In this context, the *Tolotang* have been able to apply the *tettong* attitude in maintaining their *Tolotang* identity amid pressure and social construction that cornered them. The great trust in *Dēwata SeuwaE* has given birth to a very strong militancy attitude within the *Tolotang* community (Najmuddin, 2019). *Temmapasilaingeng* means not discriminating. This value is the basic value in building different social relationships. For the *Tolotang* community, other people are not enemies to be fought but friends. The *Tolotang* community is tolerant and willing to help anyone, regardless of gender and religion. One example is when Muslims built the Amparita mosque, *Tolotang* people also helped. *Tongeng* means righteous. Truth is something that is upheld in the *Tolotang* community. According to *Uwa' Tobotiu*, *Tolotang's* existence is built on truth. Speaking the truth and acting the right way are highly emphasised, *narekko tongengngi ampē-ampēmu tuo rilino, mammuarē dēcēng matti' muruntu* (if your behavior is right in life you will surely get happiness). *Temmangingngi*, meaning never bored. The value of *temmangingngi* is an expression of a common Bugis expression: *rēsopa temmangingngi na malomo nalētēi pammasē Dēwata* (only tireless effort easily earns the blessing of *Dēwata*). In the community, the value of *temmangingngi* is the basis for the continuous struggle to maintain its existence. This *temmangingngi* value is the inspiration for this community. If we look for a moment at the early history of the community's entry into the Amparita area, where at that time, they were placed on barren land (*loka pappang*), but thanks to persistence (*temmangingngi*), they managed to manage the land into a land that was beneficial to their lives so that they could grow crops and survive. *Lempu, Lempu ri Puang Mappancajie* (honesty to the creator), in the *Sipulung* event in *perrynyameng* as an annual ritual, the belief in what will be carried out in the ritual must be based on honesty to *Dēwata SeuwaE* (Tenrile, Najamuddin, & Ahmadin, 2023). According to *Uwa' Tonang*, honesty is an indicator of the individual quality of the *Tolotang* community and its relationship with the surrounding community. *Uwa' Tonang* asserts that *Narēkko seddi tau de' na malēmpu laleng tuona, naceccawi tauē*, if a person is not honest in his life, he will be ostracised by his social circle (interviews with *Uwa' Tonang*, and *Uwa' Tobotiu*).

The five social values above are the main principles of the *Towani Tolotang* community in living their daily lives. The values of "*Tettong, Tongeng, Temmangingngi, Temmapasilaingeng, and Lempu*" are positive values that can strengthen the nation's personality and identity because they have mutual respect, honesty, truth, simplicity, consistency and build a sense of self-worth and still uphold the teachings of the ancestors. Therefore, the highest achievement expected by the *Towani Tolotang* community is purification. There are three types of purification: purification of speech, deeds, and thoughts. If the community can implement it comprehensively, they will become human beings who can obtain peace, happiness, and prosperity and become a stepping stone to eternal happiness.

3. Special Rituals Related to Towani Tolotang Economy

Various cultural systems assign different roles and values to food. For example, certain food ingredients may be considered taboo or abstinent for consumption for sacred reasons in certain teachings or cultural systems related to them. In addition, certain types of food are viewed from an economic and social perspective to be very high in existence. Still, because they have an important role in food dishes at a celebration related to certain community beliefs, they are not allowed to be consumed by that group of people (Magfirah, 2008).

Another ritual that emerges from the *Towani Tolotang* community's cultural system is that before or after carrying out work activities (profession), they have customs such as consuming food dishes in the family. Usually, the father, as the head of the family, will prioritise consuming more parts of the food with high taste value. At the same time, other family members, such as the mother and children, consume the parts of the food dish that are low in taste and physical value. For example, in this cultural system, when chicken is served, the father gets the thigh or chest, while the mother and children get the wings or other parts. This can lead to an unfavorable distribution of food consumption among families, especially when the community does not understand nutrition knowledge. However, a father must also have adequate nutrition to perform his work activities every day to be able to provide for his family because a father's energy is needed more than other family members.

The *Towani Tolotang* community generally lives a simple life and has a different perspective on preventive efforts to maintain a healthy body. They believe that having an open heart, not interfering in other people's affairs, loving and caring for others, keeping feelings, and not demanding much are the keys to staying healthy. To be healthy, they maintain food patterns and do not overdo anything (Juhannis et al., 2021). As expressed by Ramella as a member of the *Towani Tolotang* community:

Simplicity of behavior is the main thing in our teachings, not overdoing things—mutual respect between families, groups, and society in general. Within the family, a culture must be obeyed by prioritising the head of the family as the leader to get more balanced food first. The community has a culture of loving each other, not interfering with other people's affairs, and not hurting anyone encountered. Taking care of each other's feelings is the main point that should be instilled in everyone. For this reason, if there are special ritual events, maintain politeness with each other by wearing good clothes (Personal Communication, August 6, 2022).

Besides having religious value, the *Sipulung* event also has rituals in terms of economy. In implementing *Sipulung*, many things will be needed, such as tools and materials, including clothing. The results of observations show that the *Towani Tolotang* community carries out religious rituals to strengthen the community's economy and relations outside the community. When *Towani Tolotang* people go to the *Sipulung* event, they will wear the best clothes they have. Even the whole community will wear new clothes. The clothes they use are kebaya-style clothes and sarongs for women. Shirts and sarongs and *songkok/kopiah* for men. Therefore, the income of clothing sellers and kebaya tailors increases because of the *Sipulung* event. However, after the pandemic, their income is less than during the previous year's *Sipulung* because most people only wear last year's clothes. The observations show that during the *Sipulung* event, there were also many sellers, such as snack sellers, drink sellers, toy sellers, and others, around the *Sipulung* location. During the pandemic, there are restrictions so that sellers are prohibited from selling around there during the *Sipulung* event. *Towani Tolotang* people live peacefully, side by side with others outside the *Towani Tolotang* community. They still mingle with other communities, helping each other and working together. Most of them work as farmers and traders. In their social life, they never have problems because of differences in beliefs and understanding and live in harmony. As also expressed by Basri as the community member:

The people here (*Towani Tolotang*) are mostly farmers, and some are traders. People here have the principle of helping each other, cooperating in terms of maintaining community harmony, and helping each other carry out *rituals* related to the people's economy. Our income increases from 30% to 60% if the *Sipulung* event is held. This is due to the large demand for new clothes from consumers (Personal Communication, September 23, 2021).

The *Sipulung* ritual is defined as "sitting together". This ritual is performed to ask for the safety and economic prosperity of the *Towani Tolotang* community to avoid any misfortune, hardship, and danger. There are several types of rituals related to the community's farming profession, namely: First, *Tudang Sipulung*, the ritual is performed when it is time to sow seeds in the fields. The aim is to ask for a successful harvest. The main offerings that need to be provided are one bunch of betel leaves and three areca nuts. Second, *Tudang Sipulung pattaungeng* is a ritual performed after the harvest. The aim is to express gratitude to *Dēwata SeuwaE* for all His grace and ask for safety. *Uuwata* leads this ritual. For this reason, *Towani Tolotang* people always start with a special ritual before and after doing something. The goal is to ask *Dēwata SeuwaE* for protection and a bigger harvest.

The *Towani Tolotang* community also has special rituals in the distribution of inheritance. The distribution of inheritance will be carried out if a death commemoration ceremony called *Mattampung* has been completed. *Mattampung* itself is usually held on the seventh day of the death of a *Towani Tolotang* community member. After holding the event, family members who are heirs are invited, and traditional leaders are also invited as mediators. As for the distribution of inheritance, the inheritance is an asset that must be spent when someone dies, and the provisions for distribution are according to family agreement. Still, based on existing *Towani Tolotang* traditions, the child who cares for his dead master will get more than the other children. The children caring for their parents sacrificed more than the other children. In addition, some of the inheritance must become productive business capital for the benefit and survival of the family.

The relationship built by the *Towani Tolotang* community in terms of community kinship is very strong; most still hold and are consistent with customs, including respect for each other in one family, especially respect for parents. It is evident in the *Sipulung* ritual, which determines the clothes that must be used, thus strengthening the economy of people who work as clothing sellers and tailors. The division of inheritance is also resolved by family deliberation after the *Mattampung* ceremony. The *community's* ritual *identity* has values and norms whenever they want to do something, such as upholding the principle of mutual respect, maintaining harmony, and avoiding things that make self-esteem fall.

4. Cycle Relation Model of *Towani Tolotang*

Cooperation in this community is not limited to individual interactions, such as greeting each other on the street or warm and friendly neighborly relations, but also warm and friendly neighborly relations, and extends to inter-group relations. For example, they cooperate, such as building a house on stilts or moving house together. These relationships show good interpersonal and intergroup communication patterns, which do not create social segregation based on religion. The efforts they make are the result of the ability of individuals and groups to manage various interests. They can do this thanks to their knowledge of communicating, both through verbal communication and non-verbal communication. Empirically, with this knowledge and ability to communicate, they managed to maintain harmonious relationships and build strong cooperation (Thahir, 2023). As also revealed by Dollah as a village official:

As village officials here, we always try to give the community their rights. We never make it difficult with identity cards, family cards, birth certificates, and other letters. If someone asks for help, we will help. If there is an invitation to attend an event, we will come to support the implementation process. The community here always does things with cooperation. For example, if some people or neighbors need help, we help them together (Personal Communication, September 26, 2021).

The relationship between the local community, namely *Towani Tolotang*, is very good, where the fulfillment of community rights by the government is given, and the community's obligations to the state are carried out properly. The government pays special attention to people who have different beliefs. The harmonious relationship between the government and the local community is realised and implemented in their social relations over the religion or culture they embrace or believe in. Mutual

respect is the main point in the relationship between the government and indigenous peoples. We can see that in various traditional events, the government always participates in each event so that the government is close and knows the community. The *Towani Tolotang* relationship cycle model can be described in Figure 1.

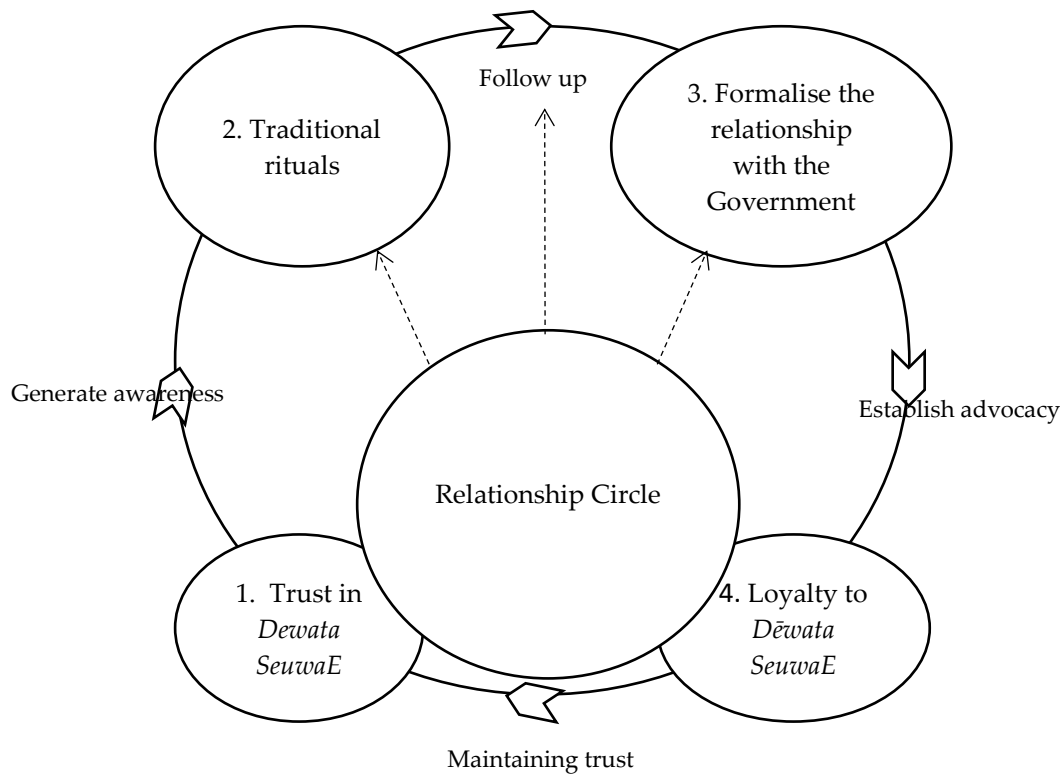


Figure 1 Towani Tolotang Relationship Cycle

Based on Figure 1, *Towani Tolotang*'s belief in *Dēwata SeuwaE* is an obligation and characteristic for every baby born and raised in a *Towani Tolotang* family, so he must submit and obey his teachings. Anyone who becomes a *Towani Tolotang* family must recognise and believe in the five beliefs taught by the Chief of *Adat*, commonly called *Uwa'*, who acts as a leader or traditional leader and as a liaison with *Dēwata SeuwaE*, teaching about the belief in the existence of God almighty, the day of judgment, the day after and the recipient of revelation. The beliefs recognised by *Towani Tolotang* have some similarities to the majority religion in Indonesia. The difference is that the *Towani Tolotang* community believes in naming *Dēwata SeuwaE* as God and *lontara* as the holy book revealed by *Dēwata SeuwaE* and the ways of worship. In terms of this belief, it makes them realise to perform some special and distinctive ceremony as an offering to *Dēwata SeuwaE*. The *Towani Tolotang* community has special ways and methods of performing rituals to honor *Dēwata SeuwaE* and is very different from other religious communities. The most existent rituals performed by the *Towani Tolotang* community are known as "*Molalaleng*", "*Mappaenre Inanre*", "*Sipulung*", and "*Mattampung*" which are carried out in certain places. The aim is to obtain safety and happiness. The *Towani Tolotang* community often invites the local government (village head) to participate in the Rituals as a follow-up to see the activities. The role of the government is to maintain harmony and harmonious relations among its citizens, as well as to acknowledge the culture of *Towani Tolotang* that its adherents must preserve. Although the *Towani Tolotang* community generally adheres to one official religion, Hinduism, they still maintain their cultural heritage and local customs taught by their ancestors. The *Towani Tolotang* community also acts as good citizens in their daily lives. The attitude shown by this community is mutual respect between adherents of other religions and cooperation that is ingrained in the community because they always help others. Based on the attitudes and cultural heritage of the *Towani Tolotang* community, they received defense and recognition from the government for carrying out the rituals of the *Towani*

Tolotang community, thus solidifying their loyalty to *Dēwata SeuwaE* and maintaining this belief until the end of their lives.

The government's treatment of its citizens in the economic field is an agricultural program that is quite prominent in improving the community's economy, namely the provision of bailout funds by the local government of Rp. 2 billion in each planting season. The bailout funds are used to procure fertilizer for wet rice farmers in cooperation with a national fertilizer company. These funds are expected to minimise the problem of fertilizer availability during the planting season because fertilizer is already available for the next planting season before the planting season runs (Lawelai, 2020). This provision is a program that has been provided by the government specifically for farmers in the community. By building political will, the government seriously recognises their local religion (Syamsurijal & Nasurung, 2019). Fair and equal treatment for every citizen regardless of ethnicity, tribe, and religion in the form of public services or forms of treatment to the community carried out without any differences or special treatment between community groups, as well as the *Towani Tolotang* community group despite differences in cultural practices with the Muslim community as the majority group in Sidenreng Rappang (Sidrap) Regency. The equal rights guaranteed by the constitution can be achieved in Sidrap through the government's vision to improve the people's economy, most of whom are farmers.

5. Conclusion

Towani Tolotang community's belief in *Dēwata SeuwaE* is knowledge and awareness applied to form a traditional culture. The manifestation of this belief is seen in the implementation of rituals as one of the activities helpful in expressing the beliefs the *Towani Tolotang* community has embraced. These rituals are called *Molalaleng*, *Mappaenre Inanre*, *Sipulung*, and *Mattampung* which are carried out to get protection and happiness. These rituals show respect to God, and respect between fellow communities, especially traditional leaders, through mutual respect and assistance to maintain harmony between residents. The cultural identity shown by the *Towani Tolotang* community has social norms and positive values to strengthen the nation's personality, namely mutual respect, simplicity, and building a sense of self-worth. For this reason, the government, in its policies, must recognise and foster cultural heritage in Indonesian tribes, including the Bugis tribe of the *Towani Tolotang* community.

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