

Preserving Maccera Tasi of Bugis Migrants in Bandar Lampung: The Transformation of Cultural Identity

Imam Nururi^{1*}, Asep Yudianto², Ahmad Fauzi³

¹ Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia; e-mail: imamnururii@gmail.com

² Universitas Negeri Yogyakarta, Indonesia; e-mail: asepyudianto.2022@student.uny.ac.id

³ Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia; e-mail: ahmad.fauzi@uin-suka.ac.id

* Correspondence

Received: 2024-04-26; Accepted: 2024-06-28; Published: 2024-06-30

Abstract: This research is due to transmigration and cultural adaptation, where the movement of the Bugis community to Bandar Lampung required them to adapt their cultural traditions and practices to the new environment. This research is essential for uncovering cultural dynamics and the assimilation process and providing academic contributions and benefits to the Bugis community in Bandar Lampung. This research examines a cultural tradition, Maccera Tasi (sea alms ceremony), performed by the Bugis community in Bandar Lampung. Specifically, this study investigates whether this tradition has undergone a transformation and its role in preserving the Bugis cultural identity in diverse environments. This research employs a qualitative method with field research involving observation and interviews and an anthropological diffusion theory approach. The research results show that Maccera Tasi has experienced changes in the land of Lampung, such as implementation practices, meaning and symbolism, prayers and rituals, and socio-economic changes. Maccera Tasi is also the identity of the Bugis people who live in Bandar Lampung, so as an overseas ethnic minority, they can introduce the culture of sea parties to the broader community. The main findings show that this tradition is experiencing a process of Islamisation, integrating Islamic prayers and symbols with Islamic teachings. This study highlights the importance of understanding local context and external influences in cultural change and using diffusion theory to analyse the spread of cultural elements. This transformation allows overseas Bugis communities to maintain their cultural identity, strengthen communities and preserve cultural heritage.

Keywords: Adaptation; Bugis Community; Cultural Identity; Maccera Tasi; Transmigration.

Abstrak: Penelitian ini dilatarbelakangi oleh transmigrasi dan adaptasi budaya, di mana perpindahan masyarakat Bugis ke Bandar Lampung mengharuskan mereka untuk mengadaptasi tradisi dan praktik budaya mereka ke lingkungan yang baru. Penelitian ini penting untuk mengungkap dinamika budaya dan proses asimilasi serta memberikan kontribusi akademis dan manfaat bagi masyarakat Bugis di Bandar Lampung. Penelitian ini mengkaji apakah Maccera Tasi di Bandar Lampung telah mengalami transformasi dan perannya dalam melestarikan identitas budaya Bugis di lingkungan yang beragam. Metode penelitian ini menggunakan penelitian lapangan yang melibatkan observasi dan wawancara serta pendekatan teori difusi antropologi. Hasil penelitian menunjukkan bahwa Maccera Tasi telah mengalami perubahan di tanah Lampung, seperti praktik pelaksanaan, makna dan simbolisme, doa dan ritual, serta perubahan sosial ekonomi. Maccera Tasi juga menjadi identitas masyarakat Bugis yang tinggal di Bandar Lampung, sehingga sebagai etnis minoritas perantauan, mereka dapat mengenalkan budaya pesta laut kepada masyarakat luas. Temuan utama menunjukkan bahwa tradisi ini mengalami proses Islamisasi, mengintegrasikan doa dan simbol-simbol Islam sesuai dengan ajaran Islam. Penelitian ini menyoroti pentingnya memahami konteks lokal dan pengaruh eksternal dalam perubahan budaya dan menggunakan teori difusi untuk menganalisis penyebaran unsur-unsur budaya. Transformasi ini memungkinkan masyarakat Bugis di perantauan untuk mempertahankan identitas budaya mereka, memperkuat komunitas, dan melestarikan warisan budaya.

Kata Kunci: Adaptasi; Komunitas Bugis; Identitas Budaya; Maccera Tasi; Transmigrasi.

1. Introduction

Maccera Tasi and Islam are closely related to the culture of the Bugis tribe on the coast of Lampung. Even though Maccera Tasi is not a traditional native to the coastal areas of Lampung, the strong influence of Islamic culture in Lampung influences adaptations and changes in this tradition. Maccera Tasi is a traditional ceremony by the Bugis people to express gratitude for the abundant marine products (Yulianti et al., 2019). The transmigration program in Lampung aims to even out the population, develop less populated areas, and provide new economic opportunities for people who move. As a result of this program, many people from various regions of Indonesia moved to Lampung. Ethnic diversity in Lampung is becoming increasingly evident among migrant tribes such as Javanese, Sundanese, Batak, and Bugis, who came and settled in the area (Sinaga, Sudjarwo, & Maydiantoro, 2022). They live harmoniously with the indigenous Lampung tribes, creating a plural and diverse society. This harmony is visible in everyday life and various cultural aspects, such as holiday celebrations, traditional ceremonies and other social activities (Hafid, 2020).

Changes in demographic patterns in Lampung due to transmigration also impact economic development, education and regional infrastructure (Warganegara & Waley, 2022). Areas that were previously less developed have now experienced significant improvements, both in the quality of life of the people and in the public facilities available. Apart from that, interactions between ethnic groups also enrich local culture through the exchange of traditions, culinary delights and languages (Lomsky-Feder & Leibovitz, 2010). Even though there are differences in cultural and linguistic backgrounds, the people in Lampung can build a community that respects each other and works together for mutual progress. The values of multiculturalism encourage appreciation and understanding of cultural differences and enrich local culture with various contributions from various ethnic groups (Apriliani, Santoso, Acep, & Etik, 2023).

History records that the Bugis tribe came to Lampung in 1950. The DI/TII and PKI events in South Sulawesi caused several ethnic Bugis to migrate to Lampung areas such as Kota Agung, Kalianda, East Teluk Betung, Pesawaran, East Lampung, Central Lampung, and Menggala, Tulang Bawang City (Shobariyah, 2021). This displacement was caused by political forces and the need to find a safer and more stable place for their daily lives. The majority of Bugis communities settled around the coastline as a way of adapting to their new environment (Kotarumalos, 2019). Life on the coast allows them to continue to carry out the economic activities they have mastered, such as trading and fishing.

Most Bugis ethnic descendants who migrated to the East Teluk Betung area are from the Bugis Wajo and Bugis Bone tribes (Shobariyah, 2021). Both groups brought their traditions and customs, enriching the local culture with Bugis cultural values and practices. In a broader context, Bugis people move out of South Sulawesi for various factors such as marriage, trade, and employment (Anwar, Setyasih, & Ningrum, 2021). These factors reflect the need to interact and integrate within the larger society to survive and thrive.

Another factor influencing Bugis migration is the high value of shame or *siri'*, which gives them the courage to take risks (Mukrimin, 2019). *Siri'* is a cultural concept that encompasses self-respect, honour and dignity. This value strongly motivated the Bugis to leave their homeland for a better and more respectable life. Their seafaring skills and knowledge of climate and weather also made it easier for them to interact with others in new places (Alamsyah, Mualimin, & Supriyono, 2021). The Bugis people's skill in navigating the seas helped them reach new territories and establish extensive trade networks (Swastiwi, 2021). These skills become essential in adapting to their new environment, strengthening their economic and social position in the Lampung community.

Although there is controversy and debate regarding certain aspects of this tradition, such as views from more modern or religious groups who question the validity of the ritual in specific religious contexts, Maccera Tasi remains an integral part of the cultural identity and social life of the Bugis fishing community (Annisa R, 2023). For many Bugis, this tradition is a ritual and a reflection of ancestral values and heritage that must be maintained and preserved. Although this controversy exists, it does not reduce

the historical and cultural value contained in Maccera Tasi. Many communities are trying to adapt to the implementation of this tradition so that it remains relevant to the times while maintaining its essence and meaning. Discussion and dialogue between generations are essential to keep this tradition alive and meaningful for all community members (Wexler, 2011). Apart from that, Maccera Tasi is also an important event to teach the younger generation about the values of togetherness, cooperation and respect for nature. Through active participation in this tradition, the younger generation of Bugis learn to understand the importance of maintaining the marine ecosystem's balance and respecting the natural forces that provide them with a living (Chen, Zhao, & Zhang, 2023). This research focuses on transforming the Maccera Tasi tradition of the Bugis community in Bandar Lampung, which experienced cultural changes due to the influence of transmigration and Islamization. Despite adaptations and changes, the essence of this tradition as an expression of gratitude for marine products and a symbol of cultural identity is still maintained.

In a modern context, the Maccera Tasi Almsgiving Tradition has not only become a symbol of identity and pride for the Bugis tribe. Still, it has also become an essential part of their lives wherever they live (Rahwaty, 2022). Maintaining the implementation of Maccera Tasi allows the Bugis people to uphold values and traditions passed down through generations, thus ensuring the continuity of their rich and unique culture. Several studies have explored Maccera Tasi. Rahwaty elucidated its significance in the Palopo region and identified financial constraints and diminishing community confidence in traditional maritime practices as reasons for its decline (Rahwaty, 2022). Amir (2019) explained the correlation between the East Luwu people's trust in Maccera Tasi and their catch. Rafi (2021) explored confidence levels and catch correlations among East Malangke and North Luwu fishermen. However, published research has not been conducted on Maccera Tasi in Lampung and its evolution. This study addresses this gap by focusing on the Bugis tribe's identity, which is that of a minority in Lampung, particularly those residing in coastal areas. Despite living outside their homeland, the Bugis maintain their cultural beliefs, particularly in fishing livelihoods (Mukrimin, 2019). Understanding how the Bugis in Lampung preserve their traditions and beliefs is crucial in the context of migration and cultural interaction. This research investigates how these traditions contribute to maintaining cultural identity amidst diverse environments. Traditional practices facilitate the integration of Bugis culture with local norms, ensuring the continuity of cultural heritage and fostering community solidarity (Jamalie & Wibowo, 2023). Studying the Bugis' efforts to uphold their cultural identity offers valuable insights into adaptation and negotiation in migration contexts. This research aims to assess the transformation of Maccera Tasi in Lampung and its role in preserving Bugis cultural identity in a new environment.

This research employs a qualitative approach to examine changes in the Maccera Tasi culture (Yusanto, 2020), focusing on qualitative aspects such as symbolic meanings, cultural values, and community perceptions. Utilising Diffusion theory (Winthrop, 1991), the study explores cultural changes driven by migration, detailing how cultural elements spread and interact among societies. Data collection involved a literature review, observation, and interviews with three knowledgeable informants from the Bugis community residing along the Betung Bay coast, pivotal in practising Maccera Tasi. One informant, the South Sulawesi Lampung Family Harmony Regional Management Board Chair, provided historical context and facilitated community access. Informants also included the Chief Bugis Fisherman, offering insights into ritual stages, preparations, and symbolic meanings. At the same time, Bugis Fisherman Leaders shared practical and collective experiences of maintaining this tradition amidst societal changes.

From June to December 2023, the Bugis community in Bandar Lampung provided social and cultural perspectives on Maccera Tasi's influence, emphasising its role in preserving Bugis identity. This social view highlighted how traditions strengthen social bonds and group identity in new environments. By integrating interview, observational, and literature data, this research aims to comprehensively understand Maccera Tasi's transformation and its role in sustaining the Bugis identity. This multi-method approach illuminates historical, practical, and socio-cultural dimensions, revealing the dynamics and sustainability factors of this tradition among the Bugis community in Lampung. The findings contribute to cultural and migration studies, offering insights into traditional survival amidst cultural and social

shifts. Beyond academia and government, this research informs policies and programs supporting local traditional sustainability in migration contexts.

2. The Transformation of Maccera Tasi in the Land of Lampung

The Bugis tribe has a rich and varied cultural heritage. One of the typical cultural traditions is Maccera Tasi, which is defined as a traditional ceremony carried out by the Bugis people as an expression of gratitude for the abundant marine products (Yulianti, Kurniasari, Triyanti, & Nurlaili, 2019). This tradition involves a procession of decorated boats paraded towards the beach, followed by various activities such as dancing, singing and other traditional ceremonies. During the procession, the boats are decorated with striking colours, reflecting the enthusiasm and joy of the Bugis people in celebrating the abundance of marine products. Maccera Tasi, as the ancestral cultural heritage of the Bugis coastal community, has sacred value for fishermen who carry out this tradition (Rahwaty, 2022). For them, this ceremony is not just an annual ritual but a form of respect and asking for blessings from the sea, providing them a livelihood. Apart from that, this ceremony is also a place for people to gather to strengthen social ties and strengthen the sense of togetherness between them. In Lampung, Mr Idrus, as a resource person, explained that "in the past, the Maccera Tasi event was simple, only carried out by individuals" (Idrus, Personal Communication, June 7, 2023). Furthermore, Mr Alimuddin explained that fishermen still carry out the Maccera Tasi procession independently and in groups, "Independent processions are usually carried out by individuals from families who, for example, have new boats, and every year it is close to the month of Ramadan" (Alimuddin, Personal Communication, July 1, 2023).

Maccera Tasi, the Bugis tribe, is a harmonious relationship between humans, nature and God (Bayu, 2021). This tradition illustrates the importance of maintaining balance and harmony between these three elements. By involving natural elements such as the sea and boats and spiritual elements in the form of prayers and offerings, this ceremony reflects the Bugis people's belief in the need to live in harmony with nature and respect forces greater than themselves. As a tradition that combines culture and religion, Maccera Tasi reflects the Bugis people's appreciation and respect for nature, especially the sea, which is considered a source of life and prosperity (Annisa R, 2023). For the Bugis, the sea serves as a livelihood and is integral to their cultural and spiritual identity. Through the practice of Maccera Tasi, they reaffirm their connection with the sea and express gratitude, hoping for continued blessings from its resources.

Additionally, this tradition is a cultural education tool for younger generations of Bugis. Participation in Maccera Tasi instils an appreciation for their cultural heritage, emphasises the importance of environmental conservation, and fosters a sense of social responsibility. Thus, Maccera Tasi functions as an annual ritual and a mechanism for transmitting cultural and spiritual values across generations (Heriyawati, Wita, & Masunah, 2023).

Implementing the Maccera Tasi tradition is a systematic process involving various community elements. Typically, preparations commence several weeks beforehand, engaging all community members in crafting decorative boats and preparing offerings (Rahwaty, 2022). This preparatory phase showcases the Bugis people's skill and attention to detail, reflecting their creativity. On the event day, the meticulously prepared boats are ceremoniously launched into the sea amidst singing, dancing, and prayers. Traditional elders or religious leaders lead this procession, symbolically portraying humanity's connection with nature and spiritual forces through dances and songs. Offerings, often food or livestock, are floated into the sea as tokens of respect and gratitude for their bounty (Rafi, 2021). This act is believed to appease sea spirits and foster harmony between humans and nature while also showcasing the culinary diversity and natural wealth of the Bugis community.

Cultural transformations resulting from transmigration are prevalent (Tridakusumah et al., 2016). Such changes often involve adapting and modifying indigenous cultures to suit new environments and local customs, influenced by factors like ecosystem differences and community beliefs (Idang, 2015). For instance, migrants adjusting farming or fishing practices to new ecological settings illustrate these adaptations. Moreover, interactions with culturally diverse local communities can alter traditional practices significantly. This study employs diffusion theory to analyse changes in the Maccera Tasi

tradition in Bandar Lampung, illustrating how cultural elements spread and evolve between groups used (Tjahyadi, Andayani, & Wafa, 2020). Findings reveal that Maccera Tasi in Bandar Lampung has undergone Islamization, integrating Islamic values and practices prevalent among Lampung's indigenous population and the local Bugis community. This process demonstrates how cultural practices originating from the Bugis tribe in South Sulawesi spread and adapted within Lampung's coastal culture, influenced by migration and intercultural exchanges. The transformation affects Maccera Tasi itself and shapes social dynamics and cultural identities within the Bugis community in Lampung. It highlights how cultures can evolve and adjust to changing cultural environments (Tjahyadi et al., 2020).

In this research, Islamization in the implementation of Maccera Tasi includes various aspects, such as the addition of Islamic prayers and changes in the ritual symbols used (Hidayat, 2023). For example, former offerings, which may have included elements inconsistent with Islamic teachings, are now substituted with halal alternatives. Additionally, Islamic prayers and dhikr, adhering to Islamic doctrines, are often integrated into or alongside traditional mantras during ceremonial processions. These adaptations demonstrate the cultural adjustments made by the Bugis community in Bandar Lampung and underscore their efforts to preserve the significance of Maccera Tasi within their new religious framework. Despite these changes, the fundamental essence and purpose of Maccera Tasi—expressing gratitude for marine resources and reverence for nature's power—remain intact.

On the other hand, this change reflects Islam's profound influence on the daily lives of both Lampung natives and the Bugis in Bandar Lampung. Given the predominant adherence to Islam among the population, local traditions are frequently adapted to harmonise with prevailing religious values. This adaptation illustrates the resilience of local traditions in evolving while retaining their core identity and profound symbolism. By employing diffusion theory, this study explores cultural change's dynamic and intricate nature. It highlights how transmigration and religious integration have fostered an environment where traditions like Maccera Tasi can adapt and endure amidst societal and cultural shifts. It highlights the importance of comprehending local contexts and external influences in examining processes of cultural change.

The coastal Bugis tribe continues to uphold the tradition of sea ceremonies as a cultural heritage from their ancestors despite living in an era of modernisation (Hajimin, 2021). These coastal traditions hold sacred significance for the Bugis people and have been adapted to align with their beliefs, ensuring their continuity to this day (Saleh, Rosli, & Syamsuri, 2022). Beyond mere rituals, these ceremonies constitute an integral part of the Bugis' cultural and spiritual identity, serving as occasions to express gratitude, seek protection, and strengthen communal bonds. A critical cultural strategy employed by the Bugis community in Pagatan to preserve their identity involves distinguishing themselves from their counterparts in Sulawesi through practices like Maccera Tasi (Arafah, Wahyuddin, & Kaharuddin, 2020). This identity is formed through adapting traditions and rituals to suit the new environment and interaction with local culture. This adaptation allows them to maintain their cultural essence while accommodating social and cultural changes in their new environment.

Mr Alimuddin highlighted in his interview "the meaning of Maccera Tasi as a gathering for the Bugis community who migrated to Lampung and did not look at each other's professions. Indeed, this event is a fishermen's event, but here, this event also helps in forming solidarity with the Bugis community and other tribes in Lampung" (Alimuddin, Personal Communication, July 1, 2023). Over time, Maccera Tasi has evolved beyond its traditional roots to become a cultural expression encompassing modern values such as environmental stewardship and social cohesion. As Mr Idrus noted, while the ceremony in Makassar retains traditional practices like the ritualistic throwing of buffalo blood and heads into the sea, Lampung has adapted Maccera Tasi to incorporate Islamic elements (Idrus, Personal Communication, June 7, 2023). Implementing Maccera Tasi in Bandar Lampung has enriched the tradition with new elements relevant to its contemporary context, such as releasing marine life, thus maintaining its dynamic relevance. Mr Idrus emphasised in an interview the symbolic connection with nature inherent in Maccera Tasi despite its evolving practices (Idrus, Personal Communication, June 7, 2023).

Despite these adaptations, the essence of Maccera Tasi as a tradition honouring the sea and expressing gratitude remains unchanged. It continues to symbolise the robust cultural identity of the Bugis, preserving ancestral heritage while adapting to new environments. Through Maccera Tasi, the Bugis community in Lampung strengthens social bonds, maintains its maritime connection, and safeguards its cultural legacy for future generations.

Performed initially to honour sea deities and seek protection, Maccera Tasi in coastal Bandar Lampung now directs its supplications towards God as a source of safety and livelihood (Amir, 2019). Alvin, a member of the Bugis community in Bandar Lampung, explained in an interview that Maccera Tasi is also observed upon acquiring a new boat or during significant seasonal and religious milestones, including pre-Ramadan celebrations and triennial events attended by Bugis communities across Lampung (Alvin, Personal Communication, December 28, 2023). Alvin emphasised that Maccera Tasi represents the Bugis community's identity and gratitude for safety and prosperity, now adapted to include Islamic prayers instead of traditional offerings like blood or animal heads tossed into the sea (Alvin, Personal Communication, December 28, 2023).

Maccera Tasi involves meticulous preparation, including inspecting and repairing ships and marine equipment to ensure they are seaworthy (Cahaya, Akib, Said, Mustari, & Yahyaddin, 2019). During the maritime alms ceremony, participants conduct rituals and offer prayers (Andri & Wulan, 2020), accompanied by traditional songs and dances performed aboard the boats (Amir, 2019). The primary objective of Maccera Tasi is to ensure safe and smooth sea travel. The fishing community believes that by observing this tradition, they gain protection and avert potential disasters or hardships (Niswatin, Wasino, Suyahmo, & Arsal, 2020). Moreover, Maccera Tasi enhances social and cultural bonds among travelling Bugis communities.

Islam, as the foundational religion influencing Bugis culture, has facilitated its evolution and transformation into a new cultural context, incorporating religious elements into the practice of Maccera Tasi (Mahfud et al., 2021). The transformation of Maccera Tasi may encompass various aspects, including:

Changes in Implementation Practices

Maccera Tasi can experience changes in its implementation depending on the context and environment in which the tradition is performed. In the people of South Sulawesi, Maccera Tasi is done when the fishing season arrives, from August to October (Syaekhu & Hanis, 2020). This tradition is essential for the Bugis to express their gratitude for the abundant marine products (Hartati, Chandra, Wijayanti, Yuniar, & Afiyati, 2020). However, in Bandar Lampung, Mr Alimuddin said, "The implementation of Maccera Tasi is carried out before the month of Ramadan, and the festival is held alternately every three years on the coast of Lampung, which is inhabited by the Bugis community" (Alimuddin, Personal Communication, December 28, 2023). The Bugis tribe do it on the East Betung Bay Coast as part of a series of celebrations welcoming the holy month of Ramadan (Alimuddin, Personal Communication, December 28, 2023). This change shows Maccera Tasi's adaptation to the context of local cultural values and practices in the new environment (Pabbajah, 2020).

In addition to changes in its implementation, Maccera Tasi in Bandar Lampung may undergo modifications in its contextual implementation and community participation. In this new environment, the tradition has evolved into a more inclusive celebration involving not only the Bugis tribe but also other local communities (Nur et al., 2023). This adaptation reflects cultural interactions between the Bugis tribe and the local populace in Bandar Lampung, as articulated by Alvin in an interview: "The primary function of this tradition is to unite the Bugis community in Bandar Lampung while showcasing Bugis cultural practices, attracting interest not only from Bugis but also from residents who observe the Bugis version of the maritime alms process. It fosters friendships between the Bugis community and other Lampung tribes" (Alvin, Personal Communication, July 1, 2023). These changes illustrate how Maccera Tasi has transformed to meet the cultural dynamics and needs in the context of transmigration. This adaptation aligns with diffusion theory, which examines shifts in values and cultural practices among the Bugis community related to the Maccera Tasi tradition (Winthrop, 1991).

Changes in Meaning and Symbolism

Maccera Tasi in Bandar Lampung experiences changes in its meaning and symbolism, adapting to the local context. Its fundamental purpose is expressing gratitude for abundant marine resources and symbolising community togetherness and strength (Annisa R, 2023). The results of an interview with Mr Idrus in a transmigration environment such as Bandar Lampung show that this tradition can also manifest in the existence of the Bugis community, a minority community in the area. (Idrus, Personal Communication, June 7, 2023). According to Alvin, Maccera Tasi in Bandar Lampung holds significant importance as it fosters unity and solidarity among Bugis community members while also serving as an occasion to forge friendships and introduce their culture to other local tribes and the broader public (Alvin, Personal Communication, December 28, 2023). Despite being open to the public, Maccera Tasi remains a symbol of unity and cultural identity for the Bugis community in the transmigration environment.

The changes in the meaning and symbolism of Maccera Tasi in Bandar Lampung reflect cultural adaptation and development (Nur et al., 2023). This tradition is vital for the Bugis to preserve their cultural heritage and reinforce their identity amidst a new environment. Additionally, Maccera Tasi functions not only as an occasion for expressing gratitude but also as a platform for introducing Bugis culture to other communities in Bandar Lampung (Hartati et al., 2020). By hosting Maccera Tasi events open to the public, the Bugis community can showcase their traditions and cultural richness, fostering mutual understanding and appreciation for minority cultures in the transmigration context.

Changes in Prayers and Rituals

In the Maccera Tasi tradition in Bandar Lampung, there are changes in the religious aspects related to implementing this tradition. In the preparation stage, the Bugis community, which carries out Maccera Tasi in Bandar Lampung, usually involves prayers following the Islamic religion's teachings (Andri & Wulan, 2020). In an interview conducted with Mr Idrus on June 7, 2023, he outlined the procession of Maccera Tasi in Bandar Lampung, highlighting its two distinct stages: preparation and the main event. During the preparation stage, activities include symbolically preparing water for purification, decorating boats, and gathering agricultural products. Additionally, there is a ritual known as Maddoja Roja, where participants stay up late engaging in prayers such as reciting al-Fatihah, making supplications, and Hatmul Haut, which incorporates Islamic solid elements (Idrus, Personal Communication, June 7, 2023). Observations during the study confirmed that participants typically perform two rak'ah sunnah prayers on the night preceding the main event and engage in communal prayers as spiritual preparation for the upcoming Maccera Tasi tradition. Furthermore, before launching the decorated boats into the sea, the community engages in a prayer ceremony led by an *ustadz* or local religious figure. These practices illustrate the significant influence of Islam on the implementation of Maccera Tasi in Bandar Lampung, underscoring the integral role of prayers and religious rituals within this cultural tradition.

In the Maccera Tasi ceremony, there is a change in the implementation of the ritual, which involves throwing a buffalo head into the sea. Mr Idrus, in an interview, revealed that the ritual had been abolished and replaced with banning marine biotas, such as fish, which have an essential meaning in maintaining marine ecosystems (Idrus, Personal Communication, June 7, 2023). The release of marine biota reflects awareness of the importance of maintaining ecosystem balance and the sustainability of marine resources (Supriatna, 2018). By replacing the buffalo head ritual with the banning of marine life, in an interview, Mr Alimuddin revealed that the Maccera Tasi ceremony remains a form of expression of gratitude for abundant marine products but also provides a message about the importance of preserving and maintaining marine ecosystems for the survival of us and future generations. (Alimuddin, Personal Communication, December 28, 2023).

This change reflects the adaptation and integration of Bugis culture with the dominant Islamic religion in Bandar Lampung. By incorporating Islamic religious elements in the Maccera Tasi tradition, the Bugis community in Bandar Lampung combines religious values with their cultural traditions,

creating harmony between cultural and religious identities in implementing this tradition. It is also an example of how Bugis culture can adapt to new environments and enrich their cultural heritage with the religious values held by the local community (Andri & Wulan, 2020).

Adjustment to Social and Economic Changes

In interviews conducted, it was revealed that not all Bugis people in Bandar Lampung work as fishermen, so the Maccera Tasi tradition, a sea alms ceremony, is primarily practised by those involved in fishing (Alvin, Personal Communication, July 1, 2023). Despite this, all components of Maccera Tasi, including float processions, dances, songs, and other traditional ceremonies, remain inclusive and open to the public. This inclusivity allows participation from the Bugis community residing in Bandar Lampung, fostering their engagement in preserving and reinforcing cultural identity. Thus, Mr Alimuddin emphasised in his interview that Maccera Tasi in Bandar Lampung continues to serve as a communal celebration that involves the entire community, irrespective of profession or background (Alimuddin, Personal Communication, December 28, 2023).

The transformation of Maccera Tasi varies depending on the context and environment where the tradition is practised. These changes often reflect cultural adjustments and transformations resulting from migration and cultural interactions (Hisyam, 2021). Changes in cultural values and practices significantly influence the expression of the Maccera Tasi tradition in Lampung.

3. Maccera Tasi in Overseas Land Maintains Cultural Identity

Maccera Tasi is crucial for Bugis outside their hometown to uphold and preserve their cultural identity. Despite living in different environments far from their homeland, Maccera Tasi is observed as a form of gratitude for the abundance of marine resources (Alamsyah et al., 2021). In its implementation, Maccera Tasi in overseas land tries to maintain the core elements of this tradition, including float processions, dances, songs, and other customary ceremonies (Nur et al., 2023).

This distinctive Bugis tradition, Maccera Tasi, is practised in various regions across Indonesia and abroad, especially in coastal areas inhabited by Bugis communities. In Indonesia, Maccera Tasi can be found in various coastal areas such as South Sulawesi, Kalimantan, Jambi and Lampung. Despite their geographical distance from ancestral lands, Bugis communities in these areas steadfastly uphold Maccera Tasi as integral to their cultural heritage and identity. Implementing the fishing tradition known as Maccera Tasi varies in name across regions. For instance, in Jambi, it is referred to as Maccera Parek (Haeran, 2019), while in different areas of Sulawesi like Wajo, Sidrap, and Soppeng, it is known as Maccera Tappareng (Muhajir, As' ad, & Ahmad Gani, 2018).

Maccera Tasi symbolises Bugis culture's enduring strength and resilience, evolving and thriving in diverse new environments and contexts (Pabbajah, 2012). In Luwu, for instance, the 2019 Maccera Tasi evolved into a grand celebration, drawing participation from various stakeholders, including local dignitaries and international guests from countries such as Malaysia, Singapore, Brunei Darussalam, England, Lebanon, and America, invited by the local government (Administrator, 2019). Their presence underscores the global recognition and appreciation of Maccera Tasi as a cherished element of Bugis cultural heritage, enhancing the breadth and depth of Indonesian cultural dialogue.

The core philosophy of Bugis society encompasses values like *siri* (shame and self-respect), *ade'* (customs), *pangadereng* (custom system), *sabbara' na mamekko* (patience and silence), *reso teng mangingi* (endless hard work), *pemmali* (taboos), *malempu* (honesty), and *appasitinajang* (propriety and appropriateness), plays a pivotal role in preserving and maintaining the Maccera Tasi tradition among Bugis migrants (Femas, 2024). These values are the basis for their steadfast commitment to preserving Maccera Tasi as a symbol of reverence and strength, even amidst geographical distance from their homeland (Amir, 2019). Beyond its role as a religious and cultural ritual, Maccera Tasi embodies the philosophy and values cherished by the Bugis community, steadfastly upheld by migrants in various regions.

Through Maccera Tasi overseas land, Bugis people residing outside their hometown can experience a sense of unity and community strength associated with this tradition (Hajimin, 2021). This

tradition fosters social cohesion among Bugis migrants and serves as a forum to introduce and promote Bugis culture within the transmigration environment (Arianto, 2024). Reflecting on the significance of maintaining cultural identity through Maccera Tasi, Alvin emphasises how this tradition enables Bugis communities abroad to uphold their cultural heritage with pride and resilience (Alvin, Personal Communication, July 1, 2023).

4. Discussion

The research findings indicate that the Maccera Tasi tradition in Bandar Lampung is experiencing Islamization. It includes incorporating Islamic prayers and replacing ritual symbols to align with Islamic values, reflecting the Bugis community's adaptation to the Muslim-majority environment in Lampung. Despite these changes, Maccera Tasi continues to serve as an essential cultural practice and a social bond among overseas Bugis communities beyond its role as a fishing event.

Previous research conducted by Rahwaty (2022) explained that Maccera Tasi in Palopo was no longer carried out due to waning trust and lack of funding. However, Amir (2019) stated that Maccera Tasi is still a sacred event carried out by fishermen in East Luwu, which is correlated with fish catches. Similarly, the research by Rafi (2021) highlights that fishermen from East Malangke, North Luwu, carrying out Maccera Tasi correlate with fishermen's catches and safety when going to sea. The existence of this research then provides a different picture of the research that researchers are currently conducting. The difference between this research and previous research lies in the cultural transformation of the Bugis tribe in overseas land, in the context of this research, Bandar Lampung. It illustrates the profound influence of the Islamic context on Maccera Tasi there. Thus, Maccera Tasi in Bandar Lampung serves not only as a livelihood activity for fishermen but also as a cultural expression and communal gathering for the Bugis community.

The findings of this research demonstrate the pervasive influence of Islamic traditions within Lampung culture, shaping coastal Bugis customs in the region. Maccera Tasi exemplifies this transformation by modifying or eliminating elements deemed incompatible with Islamic teachings, such as the ritual disposal of blood and animal heads into the sea. The adaptation of Maccera Tasi in Lampung reflects a dynamic process where cultural traditions evolve to harmonise with prevailing religious norms, highlighting the resilience and adaptive capacity of the Bugis community in maintaining their cultural identity amidst cultural and religious transformations.

This research has several implications. Firstly, it enriches our understanding of cultural adaptation and resilience, illustrating how traditions evolve in new environments amidst transmigration and varying religious demographics. It underscores the Bugis people's capacity to uphold their cultural identity while integrating local values. Secondly, it highlights the process of Islamization and intercultural dynamics, revealing how majority cultures influence and reshape minority traditions. It offers insights into the complexities of intercultural interactions and the role of religion in cultural evolution. Thirdly, regarding cultural policy and preservation, these findings inform policymakers and local authorities in formulating strategies for cultural conservation that accommodate evolving cultural dynamics. They emphasise the importance of supporting efforts to safeguard minority cultures amidst dominant cultural influences. Fourthly, in terms of scientific development, this research contributes significantly to anthropological knowledge, particularly in studying cultural diffusion and adaptation within transmigration contexts. It paves the way for further exploration into cultural interactions and societal transformations. Lastly, this research holds practical implications for overseas Bugis communities, validating their endeavours to preserve and promote their heritage in new settings. It fosters solidarity and camaraderie among community members while acknowledging their contributions to cultural diversity.

5. Conclusions

Based on the research findings and discussion, several significant conclusions emerge. First, the transformation of the Maccera Tasi tradition in Bandar Lampung illustrates an Islamization process in its practice, marked by the incorporation of Islamic prayers and the substitution of ritual symbols to

align with Islamic principles. This adaptation reflects the Bugis community's adjustment to a predominantly Muslim environment. Second, this study contributes to advancing knowledge by providing a deeper insight into the dynamics of cultural change amidst transmigration and intercultural interactions. By applying diffusion theory, the research shows how local traditions such as Maccera Tasi undergo adaptation and transformation, shedding light on broader processes of cultural change.

However, this research has certain limitations. It primarily focuses on cultural influences, thus neglecting to explore the impacts of political and economic factors on cultural dynamics. Furthermore, there needs to be a more comprehensive analysis regarding the responses of non-Bugis communities to the adaptation of Maccera Tasi into the local cultural landscape. Future research should, therefore, broaden its scope to encompass a more extensive analysis of political, economic, and social dimensions influencing cultural transformations in transmigration environments. This expanded approach will provide a more comprehensive understanding of the complexities involved in cultural adaptation and integration in diverse societal contexts.

Conflicts of Interest: The authors declare no conflict of interest

References

- Administrator. (2019, April). Perwakilan FKIKN Apresiasi Kesuksesan Luwu Gelar Acara Maccera Tasi. Retrieved 23 June 2023, from Media Center Diskominfo Luwu website: <https://mediacenter.luwukab.go.id/perwakilan-fkikn-apresiasi-kesuksesan-luwu-gelar-acara-maccera-tasi/>
- Alamsyah, Mualimin, M., & Supriyono, A. (2021). The Sea as Life Support for Bugis People in Colonial Period. *E3S Web of Conferences*, 317. <https://doi.org/10.1051/e3sconf/202131704003>
- Amir, J. (2019). *Hubungan Tingkat Kepercayaan Adat Maccera Tasi Terhadap Pendapatan Masyarakat Nelayan Di Desa Lampenai Kecamatan Wotu Kabupaten Luwu Timur*. Institut Agama Islam Negeri Palopo.
- Andri, R. M. S. S. M. A. L., & Wulan, R. (2020). Meaning and Function of Sea Alms Ceremony for Coastal Communities Banyutowo Dukuhseti Pati. *E3S Web of Conferences*, 202(E3S Web Conf), 1–5. <https://doi.org/10.1051/e3sconf/202020207025>
- Annisa R, N. (2023). *Tinjauan Hukum Islam Terhadap Upacara Adat Maccera Tasi di Kota Palopo*. Institut Agama Islam Negeri Palopo.
- Anwar, Y., Setyasih, I., & Ningrum, M. V. R. (2021). Multi-ethnic communities adaptation to flooding in the north samarinda sub-district, samarinda city, east kalimantan province, indonesia. *IOP Conference Series: Earth and Environmental Science*, 683(1), 012079. <https://doi.org/10.1088/1755-1315/683/1/012079>
- Apriliani, V. D., Santoso, G., Acep, & Etik, M. (2023). Menghargai Perbedaan: Membangun Masyarakat Multikultural. *Jurnal Pendidikan Transformatif (Jupetra)*, 02(02), 425–432.
- Arafah, B., Wahyuddin, & Kaharuddin, A. (2020). Preserving local wisdom: cultural strategies of buginese-pagatan ethnic group living in a multicultural society. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(6), 10038–10053.
- Arianto, T. (2024). *Realitas Budaya Masyarakat Urban*. Agam: Yayasan Tri Edukasi Ilmiah.
- Bayu, Y. (2021). Nilai-Nilai Pendidikan Islam Dalam Model Pembelajaran Budaya Islamic. *Al-Hasanah : Islamic Religious Education Journal*, 6(2), 170–190. <https://doi.org/https://doi.org/10.51729/6238>
- Cahaya, A., Akib, H., Said, F., Mustari, M., & Yahyaddin, M. (2019). Snapshot of the socio-economic life of fishermen community based on social entrepreneurship in Bone Regency, Indonesia. *Academy of Entrepreneurship Journal*, 25(1), 1–11.
- Chen, J., Zhao, Y., & Zhang, T. (2023). Policies for potentially inundated island nations for the retention of marine resources and rights of associated under-water features and exclusive economic zones. *Ocean and Coastal Management*, 244(May), 106786. <https://doi.org/10.1016/j.ocecoaman.2023.106786>
- Femas, A. (2024). Ciri khas Bugis dan segala keunikannya. *Maliki Interdisciplinary Journal*, 2(1), 233–240.
- Haeran, H. (2019). Tradisi Maccèrak Pàrek Sebagai Bentuk Kearifan Lokal Masyarakat Suku Bugis Di Tanjung Jabung Timur Jambi. *Sabda: Jurnal Kajian Kebudayaan*, 14(2), 133–147.
- Hafid, A. (2020). *Pendidikan multikultural dalam masyarakat transisi: studi interaksi nilai agama dan budaya di Batam*. Pascasarjana Universitas Islam Negri Syarif Hidayatullah.
- Hajimin, M. N. H. H. (2021). Ethnic Migration: The Multi-Ethnic Muslim Diaspora in Sabah. *Global Journal Al-Thaqafah*, 11(1), 76–83.
- Hartati, C. D., Chandra, Y. N., Wijayanti, G., Yuniar, E., & Afiyati, A. (2020). Digital repository of Chinese temple

- and sea guardian deity tradition. *Journal of Physics: Conference Series*, 1469. <https://doi.org/10.1088/1742-6596/1469/1/012090>
- Heriyawati, Y., Wita, A., & Masunah, J. (2023). "Segara Garam" and "Tasbih Pesisir": Representing Indonesian maritime through Artworks. *Cogent Arts & Humanities*, 10(2), 1–12. <https://doi.org/10.1080/23311983.2023.2283943>
- Hidayat, M. M. (2023). MUI Sulsel dan Budaya Lokal : Studi Kasus Budaya Maccera ' Tasi ' di Sulawesi Selatan. *Religious Authority and Digital Culture in Southeast Asia*, 89–100. Yogyakarta: Religious Authority and Digital Culture in Southeast Asia.
- Hisyam, C. J. (2021). *Sistem Sosial Budaya Indonesia*. Jakarta Timur: Bumi Aksara.
- Idang, G. E. (2015). African culture and values. *Phronimon*, 16(2), 97–111. <https://doi.org/10.10520/EJC189182>
- Jamalie, Z., & Wibowo, F. (2023). Islam and Traditions of The Bugis Pagatan Coastal Community. *El Harakah: Jurnal Budaya Islam*, 25(1), 180–198. <https://doi.org/10.18860/eh.v25i1.20731>
- Kotarumalos, N. A. (2019). Ethnic Belonging among Bugis Malays in Johor, Malaysia: Grounding the Present in the Past. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 92(317), 79–97. <https://doi.org/10.1353/ras.2019.0029>
- Lomsky-Feder, E., & Leibovitz, T. (2010). Inter-Ethnic Encounters Within the Family: Competing Cultural Models and Social Exchange. *Journal of Ethnic and Migration Studies*, 36(1), 107–124. <https://doi.org/10.1080/13691830903123278>
- Mahfud, C., Astari, R., Kasdi, A., Arfan Mu' ammar, M., Muyasaroh, & Wajdi, F. (2021). Islamic cultural and Arabic linguistic influence on the languages of Nusantara from lexical borrowing to localized Islamic lifestyles. *Wacana*, 22(1), 224–248. <https://doi.org/10.17510/wacana.v22i1.914>
- Muhajir, M., As' ad, A., & Ahmad Gani, A. (2018). The Values of Maccera Tappareng Ceremony In Buginese Society at Wajo Regency (Local Culture Analysis). *Jurnal Bahasa, Sastra Dan Budaya: Tamaddun*, 17(2), 1–7.
- Mukrimin. (2019). "Moving the Kitchen out": Contemporary Bugis Migration. *Southeast Asian Studies*, 8(3), 349–368. https://doi.org/10.20495/seas.8.3_349
- Niswatin, Wasino, Suyahmo, & Aرسال, T. (2020). Education of value based on larung sesaji ritual (Case study in coastal communities in bluru village, sidoarjo regency). *International Journal of Scientific and Technology Research*, 9(2), 2312–2315.
- Nur, M., Siti Nurbayani, K., Jumadi, J., Supriadi, A., Hasni, H., & Sultan, H. (2023). Maritime Cultural Heritage of Fishermen Communities in Kepulauan Sangkarrang Subdistrict, Makassar City, Indonesia. *BIO Web of Conferences*, 70, 1–10. <https://doi.org/10.1051/bioconf/20237005007>
- Pabbajah, M. (2012). Religiusitas dan Kepercayaan Masyarakat Bugis-Makassar. *Jurnal Al-Ulum*, 12(2), 412–415.
- Pabbajah, M. (2020). Dialektika Islam dan Budaya Lokal: Strategi Bertahan Komunitas Bawakaraeng di Sulawesi Selatan. *Dialektika: Jurnal Pemikiran Islam Dan Ilmu Sosial*, 13(01), 38–52.
- Rafi, M. A. (2021). *Dampak Budaya Tradisi Maccera Tasi Dalam Peningkatan Hasil Tangkap Nelayan di Desa Rampoang Kecamatan Malangke*. Institut Agama Islam Negeri Palopo.
- Rahwaty, R. R. (2022). *Tradisi Maccera Tasi' nelayan Kota Palopo (Sebuah Studi Antropologi Komunikasi)*. Institut Agama Islam Negeri (IAIN) Palopo.
- Saleh, N. S., Rosli, M. S., & Syamsuri, A. S. (2022). The Culture Of Buginese In The Aspect Of Marriage, Communication And Heritage Food. *Kajian Malaysia*, 40(2), 227–253. <https://doi.org/10.21315/km2022.40.2.10>
- Shobariyah, A. (2021). *Sejarah Keberadaan Etnis Bugis Perantauan Di Teluk Betung Timur*. Universitas Lampung Bandar Lampung.
- Sinaga, R. M., Sudjarwo, S., & Maydiantoro, A. (2022). The Meaning of Name a Place in Perspective Java Migrant Custom in Lampung, Indonesia. *WSEAS TRANSACTIONS ON ENVIRONMENT AND DEVELOPMENT*, 18, 218–225. <https://doi.org/10.37394/232015.2022.18.23>
- Supriatna, J. (2018). *Konservasi Biodiversitas: Teori dan Praktik di Indonesia*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Swastiwi, A. W. (2021). Jejak Jalur Rempah di Kepulauan Riau. *Jurnal Sosial Dan Teknologi*, 1(11), 395–405.
- Syaekhu, A., & Hanis, H. (2020). *Strategi Pengembangan Kearifan Lokal Masyarakat Nelayan Patorani Desa Tamalate Kecamatan Galesong Utara Kecamatan Takalar*. Yogyakarta: Zahir Publishing.
- Tjahyadi, I., Andayani, S., & Wafa, H. (2020). *Pengantar Teori dan Metode Penelitian Budaya*. Lamongan: Pagan Press.
- Tridakusumah, A. C., Supyandi, D., & Sukayat, Y. (2016). Social Identity, Ethnicity and Internal Mobility in Indonesia. *1st UPI International Conference on Sociology Education*, 247–250. Atlantis Press. <https://doi.org/10.2991/icse-15.2016.54>
- Warganegara, A., & Waley, P. (2022). The political legacies of transmigration and the dynamics of ethnic politics: a case study from Lampung, Indonesia. *Asian Ethnicity*, 23(4), 676–696. <https://doi.org/10.1080/14631369.2021.1889356>
- Wexler, L. (2011). Intergenerational Dialogue Exchange and Action: Introducing a Community-Based Participatory

- Approach to Connect Youth, Adults and Elders in an Alaskan Native Community.
[Http://Dx.Doi.Org/10.1177/160940691101000305](http://dx.doi.org/10.1177/160940691101000305), 10(3), 248–264. <https://doi.org/10.1177/160940691101000305>
- Winthrop, R. H. (1991). *Dictionary Of Concepts In Cultural Anthropology*. New York: Greenwood Press.
- Yulianti, C., Kurniasari, N., Triyanti, R., & Nurlaili. (2019). *Sosial Budaya Masyarakat Maritim*. Jakarta Pusat: Amafrad Press.
- Yusanto, Y. (2020). Ragam Pendekatan Penelitian Kualitatif. *Journal of Scientific Communication (Jsc)*, 1(1), 1–13.



© 2024 by the authors. This publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).