

HADITH ON NEIGHBORLY CONDUCT AND BUGIS ETHICAL VALUES: AN ANTHROPOLOGICAL READING OF *SIPAKATAU, SIPAKALEBBI, AND SIPAKAINGE'*

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ABSTRACT

Hadith studies in the Indonesian archipelago have predominantly focused on normative, legal and theological dimensions, while the literary and cultural reception of hadith within local traditions remains underexplored. This study investigates how prophetic teachings on neighborly conduct are mediated, interpreted and embodied within Bugis cultural practice, with particular reference to the *Pau-Paunna Budisettihara* manuscript. Drawing on selected hadiths concerning neighborly ethics and passages from the *Pau-Paunna Budisettihara* manuscript, this study employs a qualitative, library-based approach through a Systematic Literature Review (SLR), informed by the anthropology of hadith and Jauss's Reception of Religious Texts theory. The hadiths examined include those commanding people to speak good, honor their neighbors, and respect guests, analyzed with textual passages that embody the values of *sipakatau* (humanizing others), *sipakalebba* (mutual respect), and *sipakainge'* (mutual moral reminder). The findings reveal that hadiths on neighborly conduct are not merely understood theologically but are deeply internalized within Bugis social practices that emphasize harmony, dignity, reciprocity and social solidarity. This study contributes to contemporary hadith scholarship by demonstrating the applicability of reception theory in hadith studies and by advancing an interdisciplinary framework that integrates hadith studies, anthropology, and local cultural wisdom in understanding *living hadith* within the Indonesian context.

Keywords: Religious Literature of Nusantara, Living Hadith, Bugis Ethics, Textual Reception, Digital Religious Literature.

ABSTRAK

Kajian hadis di Nusantara selama ini masih didominasi oleh pendekatan normatif, hukum, dan teologis, sementara aspek resepsi kultural dan aktualisasi sosial hadis dalam tradisi lokal masih relatif kurang mendapat perhatian. Artikel ini berupaya mengisi celah tersebut dengan mengkaji bagaimana nilai-nilai hadis tentang etika bertetangga diterima, ditafsirkan, dan diaktualisasikan dalam budaya Bugis melalui naskah Pau-Paunna Budisettihara. Penelitian ini bertujuan menganalisis resepsi hadis dalam masyarakat Bugis dengan menggunakan pendekatan antropologi hadis dan teori Reception of Religious Texts yang dikembangkan oleh Hans Robert Jauss. Korpus penelitian meliputi hadis-hadis tentang hubungan bertetangga, khususnya hadis yang memerintahkan berkata baik atau diam, memuliakan tetangga, dan memuliakan tamu, serta berbagai ungkapan dalam naskah Pau-Paunna Budisettihara yang merepresentasikan nilai sipakatau (saling memaniakan), sipakalebbi (saling memuliakan), dan sipakainge' (saling mengingatkan dalam kebaikan). Penelitian ini menggunakan metode kualitatif berbasis studi pustaka dengan pendekatan Systematic Literature Review (SLR). Hasil penelitian menunjukkan bahwa hadis-hadis tentang etika bertetangga tidak hanya dipahami secara teologis, tetapi juga diinternalisasikan dalam praktik sosial masyarakat Bugis yang menekankan keharmonisan, penghormatan, resiprositas, dan solidaritas sosial. Studi ini berkontribusi pada pengembangan kajian hadis kontemporer dengan menunjukkan relevansi teori resepsi dalam studi hadis serta menawarkan kerangka interdisipliner yang mengintegrasikan studi hadis, antropologi, dan kearifan lokal dalam memahami fenomena living hadith di Indonesia.

Kata kunci: *Literatur Keagamaan Nusantara, Hadis Hidup, Etika Bugis, Resepsi Teks.*

INTRODUCTION

The hadiths of Prophet Muhammad (peace be upon him) constitute one of the primary sources of Islamic teaching, encompassing not only theological and devotional dimensions but also universal social values. Among the most significant of these is the domain of neighborly ethics, which articulates principles of tolerance, empathy, solidarity, and respect for others. These values play a central role in cultivating harmonious and civilized social life. Harmonious coexistence, in turn, serves as one of the foundational pillars of national resilience: when communities are able to live peacefully, respect one another, and avoid conflict, social stability and national cohesion are sustained. Conversely,

the deterioration of social relationships can generate conflicts of varying scales that ultimately threaten the integrity and cohesiveness of society.¹

As a pluralistic and multicultural nation, Indonesia remains susceptible to recurring social conflicts. Numerous cases across the country illustrate the urgency of reinforcing shared social values. These include the ethnic and cultural conflict in the Adonara Bara area of East Nusa Tenggara,² the religiously and ethnically rooted violence in Poso, Central Sulawesi, and disputes arising from land and territorial disputes.³ In South Sulawesi specifically, social conflicts have emerged in recent years over apparently minor triggers, including a parking dispute in Makassar, a neighborly quarrel arising from a child being pecked by a neighbor's chicken,⁴ and noise complaints against a furniture business in the Luwu area.⁵ In light of these cases, conflicts in this region are frequently precipitated by minor disputes that escalate disproportionately. This pattern suggests that the absence or

¹Anatansyah Ayomi Anandari, "Pengaruh Pemikiran Mukti Ali Untuk Stabilitas Sosial Dan Pertahanan Nasional Dalam Konteks Pluralisme Agama Kontemporer Indonesia," *Religi: Jurnal Studi Agama-Agama* 20, no. 1 (2024): 21–35, <https://doi.org/10.14421/rejusta.v20i1.5355>.

²Mangku Alam, "Pemerintah Tegaskan Komitmen Tangani Konflik Sosial Di Adonara Barat," KEMENKO PMK, 2024, <https://www.kemenkopmk.go.id/pemerintah-tegaskan-komitmen-tangani-konflik-sosial-di-adonara-barat>.

³Adam and Malkan, "Dinamika Konflik Di Kabupaten Poso," *ISTIQRRA, Jurnal Penelitian Ilmiah* 4, no. 1 (2017): 145–74; Kholis Ridho, "Accommodation of Local Culture as a Strategy to Reduce the Potential for Religious Social Conflict: Learning from the Indonesian Experience," *Evolutionary Studies In Imaginative Culture* 9 (2025): 94–105, <https://doi.org/https://doi.org/10.70082/esiculture.vi.2924>.

⁴Sahrul Ramadhan, "Tetangga Di Makassar Cekcok Gara-Gara Anak Dipatuk Ayam," IDM TIMES SULSEL, 2022, <https://sulse.idntimes.com/news/sulse/sahrul-ramadan-1/tetangga-di-makassar-cekcok-gara-gara-anak-dipatuk-ayam?page=all>.

⁵Polres Banggai, "Perselisihan Tetangga Akibat Suara Bising Meubel Di Luwuk Selatan, Bhabinkamtibmas Mediasi," TribrataNews, 2024, <https://tribratanews.sulteng.polri.go.id/2024/06/14/perselisihan-tetangga-akibat-suara-bising-meubel-di-luwuk-selatan-bhabinkamtibmas-mediasi/>.

erosion of shared ethical values, rather than the severity of the triggering incident, is the underlying driver of social fragmentation.

The Bugis people, one of the major ethnic groups of South Sulawesi, possess a distinguished cultural heritage whose values have long served as guides for social conduct. The concepts of *sipakatau* (humanizing one another), *sipakalebbi* (mutual respect), and *sipakainge'* (mutual moral reminder) constitute the ethical framework shaping interpersonal and communal interactions in Bugis society.⁶ Although South Sulawesi is not homogeneously Bugis, these values have taken deep root across local social cultures, and neighboring ethnic groups tend to internalize them, albeit with varying forms of expression.⁷

Nevertheless, these values face contemporary challenges. The growing prevalence of digital communication has introduced new spaces for social interaction that do not always reflect such ethical commitments, as social media platforms have increasingly become sites of hate speech, identity conflict, and communal tension. This phenomenon underscores the urgency of grounding social ethics in both Islamic hadith teachings and the local wisdom of communities such as the Bugis, particularly in understanding how prophetic values are lived and transmitted beyond normative religious instruction.

⁶Alam Khaerul Hidayat and Masita, "Falsafah Hidup Bugis Dalam Kerukunan Beragama: Perspektif George Simmel," *Historical: Journal of History and Social Sciences* 3, no. 3 (2024): 181–91; Auliah Safitri and Suharno, "Budaya Siri' Na Pacce Dan Sipakatau Dalam Interaksi Sosial Masyarakat Sulawesi Selatan," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (2020): 102–11.

⁷Herlin Herlin et al., "Eksplorasi Nilai-Nilai Sipakatau Sipakainge Sipakalebbi Bugis Makassar Dalam Upaya Pencegahan Sikap Intoleransi," *Alauddin Law Development Journal* 2, no. 3 (2020): 284–92, <https://doi.org/10.24252/aldev.v2i3.16997>; Jihan Chepy Fadhilah and Abdul Rahman, "Internalisasi Budaya ' Sipakatau Sipakainge Sipakalebbi ' Bugis Makassar Dalam Upaya Pencegahan Sikap Intoleran Dalam Beragama," *Pinisi: Journal of Art, Humanity & Social Studies* 3, no. 1 (2023): 348–53.

Scholarly attention to these issues has produced several relevant contributions. Research by Abdul Pandi⁸ on neighborly ethics in hadith perspective, Gebrina Liya Anggraini's study of hadith on religious tolerance in neighborly relations,⁹ and the work of Muhammad Ikhsan and Azwar Iskandar on interfaith interaction through the lens of hadith as a source of Islamic law have collectively advanced the discussion of neighborly ethics within hadith scholarship.¹⁰ Similarly, the study by Muhammad Falikh Rifqi Maulana et al. on Sundanese culture and hadith teachings in the *Wawacan Panganten Tujuh* manuscript has demonstrated the value of reading prophetic traditions through local literary sources.¹¹ However, none of these studies has specifically examined the reception of neighborly hadith through Bugis religious literature and manuscript tradition. In particular, the *Pau-Paunna Budisettihara* manuscript has not been analyzed as a cultural medium through which hadith values are received, interpreted, and transformed into local social ethics. The present study addresses this gap by investigating how the values of *sipakatau*, *sipakalebba*, and *sipakainge'* function as culturally embedded forms of reception of Prophetic teachings on neighborly relations, offering a new perspective on the

⁸Abdul Pandi, Arifuddin Ahmad, and Erwin Hafid, "Etika Bertetangga Dalam Perspektif Hadis," *Jurnal Studi Islam Lintas Negara* 5, no. 1 (2023): 1–10, <https://doi.org/https://doi.org/10.37567/cbjis.v5i1.1921>.

⁹Gebrina Liya Anggraini, "Hadis Toleransi Beragama Dalam Bertetangga," *Gunung Djati Conference Series* 23 (2023): 77–87.

¹⁰Muhammad Ikhsan and Azwar Iskandar, "Interaksi Lintas Agama Perspektif Hadis Sebagai Sumber Hukum Islam," *Al-Bukhari : Jurnal Ilmu Hadis* 5, no. 1 (2022): 71–97, <https://doi.org/10.32505/al-bukhari.v5i1.2593>.

¹¹Agus Suyadi Raharusun, Muhammad Falikh Rifqi, and Ismail Ibrahim, "The Significance of Sundanese Culture And Hadith Teachings in Wawacan Panganten Tujuh as an Islamic Heritage of Nusantara," *Jurnal Lektur Keagamaan* 22, no. 2 (2024): 421–54, <https://doi.org/https://doi.org/10.31291/jlka.v22i2.1202>; Zailani et al., "Muslim and Non-Muslim Relations : A Comparative Analysis Between Hadith and Gospel Perspectives," *Pharos Journal of Theology* 106, no. 2 (2025): 1–14, <https://doi.org/10.46222/pharajot.106.2031>.

intersection of hadith, local manuscripts, and Bugis cultural identity.

The *Pau-Paunna Budisettihara lontarak* manuscript was selected as the primary cultural corpus for this study because it was compiled as a guide for social life and governance, drawing on the Qur'an and the hadiths of the Prophet as its foundational moral framework for regulating both inter-communal relations and the relationship between leaders and the governed. First researched and published by B.F. Matthes in *Boegineesche Chrestomathie* (Volume II, 1919),¹² and subsequently translated and published in the *Lontarak Bugis* collection now preserved in the Indonesian national education repository, this manuscript occupies a significant place in the intellectual heritage of the Bugis people. The application of prophetic hadith through cultural mediation is a well-documented phenomenon in Indonesia, where Islamization has historically proceeded through cultural accommodation rather than doctrinal imposition. This has encouraged hadith scholars in Indonesia to examine how prophetic traditions are alive in society through the frameworks of *living hadith* and *living sunnah*.

Despite the breadth of existing scholarship, no substantial study has examined the values of hadith on neighborly ethics specifically through the moral framework of the *Pau-Paunna Budisettihara* manuscript and their actualization in the practices of *sipakatau*, *sipakalebbi*, and *sipakainge*'. Accordingly, this study is guided by two research questions: first, how are the values of the hadith on neighborly ethics interpreted through the moral framework of the *Pau-Paunna Budisettihara* manuscript? Second, how are these prophetic teachings received and actualized in the Bugis cultural practices of *sipakatau*, *sipakalebbi*, and *sipakainge*'?

This study aims to analyze the understanding of hadiths on neighborly ethics through an integrated approach that combines hadith textual analysis with the Bugis cultural perspective, particularly the social values embedded in the *Pau-Paunna*

¹²A. Kadir Mulya, *Budi Istiharah Indra Bustanil Arifin I* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1996).

Budisettihara manuscript, and to examine how these prophetic teachings are received and actualized in Bugis cultural practice. In doing so, it seeks to provide a more comprehensive understanding of how Islamic ethical teachings are interpreted and practiced within a specific socio-cultural context.

The study offers three scholarly novelties. First, in terms of its object of study, it examines the reception of hadiths on neighborly ethics through the *Pau-Paunna Budisettihara* manuscript, a Bugis religious-cultural text that has rarely been explored in contemporary hadith scholarship. Second, in terms of methodology, it integrates the anthropology of hadith with Hans Robert Jauss's Reception Theory, enabling an analysis that moves beyond normative textual interpretation toward the study of hadith as a lived cultural phenomenon (*living hadith*). Third, in terms of scholarly contribution, it proposes an interdisciplinary framework linking hadith studies, cultural anthropology, and local manuscript traditions to explain how prophetic teachings are transformed into social ethics. This research thereby contributes to expanding the epistemological horizon of hadith studies by demonstrating that the meaning and relevance of hadith are continuously shaped through cultural reception, social practice, and local wisdom.

METHOD

This study employs a qualitative library-based research design, utilizing descriptive-analytical methods. This design was selected in accordance with the nature of the research problem, which centers on the analysis of religious and cultural texts and therefore does not require primary field data collection. A library-based approach enabled an in-depth examination of the hadiths of the Prophet Muhammad (peace be upon him) concerning neighborly relations, analyzed in dialogue with the Bugis cultural values recorded in the *Pau-Paunna Budisettihara lontara* manuscript. Through this method, written sources are systematically examined to identify points of convergence between normative Islamic teachings and the local wisdom that has developed within Bugis society.

The primary theoretical approach employed is the anthropology of hadith. This approach was chosen because it enables hadith to be understood not merely as a normative religious text, but also as a living socio-cultural phenomenon within society. From this perspective, hadith texts are interpreted through processes of reception, interpretation, and actualization occurring within specific social contexts, as elaborated in the frameworks of *living hadith* and *living sunnah* as used by Zuhri and Kusuma Dewi,¹³ as well as by Ahmad, Harun, and Akbar.¹⁴ This approach is therefore well suited to explaining how the values embedded in hadiths concerning neighborly relations interact with Bugis culture, which possesses a highly developed system of social ethics. It further enables examination of how the meaning of hadith is transformed when encountered within the dynamics of contemporary society, while retaining its normative foundations.

The theoretical framework also draws on Hans Robert Jauss's Reception Theory,¹⁵ which positions the reader as an active agent in the construction of textual meaning through what Jauss terms the *horizon of expectation*, that is, the background of experience, culture, knowledge, and social conditions that the reader brings to a text. As applied to religious texts, this framework holds that meaning is not fixed within the text itself but emerges through the interaction between the text and its receiving community. Lathifatul Asna and Nasihun Amin have demonstrated the applicability of Jauss's hermeneutics to Qur'anic studies, affirming its broader relevance for Islamic textual reception scholarship.¹⁶ The present study extends this application to hadith studies within a specific socio-cultural context.

¹³Zuhri, Saifuddin, and Subkhani Kusuma Dewi. *Living Hadis; Praktik, Resepsi, Teks, Dan Transmisi*. In *Yogyakarta*, Cet.1. Yogyakarta: Q-MEDIA, 2018.

¹⁴Ahmad, Arifuddin, Amrullah Harun, and Akbar. *Manajemen Ihya' Al-Sunnah*. Cet.1. Edited by Andi Muhammad Ali Amiruddin. Depok: Rajawali Press, 2023.

¹⁵Hans Robert Jauss, *Toward an Aesthetic of Reception* (Minneapolis: University of Minnesota Press, 1982), 23–35.

¹⁶Lathifatul Asna and Nasihun Amin, "Hermeneutics of Reception by Hans Robert Jauss : An Alternative Approach Toward Quranic Studies," *International Journal Ihya' 'Ulum al-Din* 24, no. 2 (2022): 160–71, <https://doi.org/https://doi.org/10.21580/ihya.24.2.13092>.

The primary data sources consist of hadiths of the Prophet Muhammad (peace be upon him) addressing neighborly ethics, drawn from the *Kutub al-Tis'ah*, particularly *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, and *Sunan Ibn Majah*. Hadith selection was guided by three criteria: first, the hadith explicitly contains the concept of a neighbor (*al-jar*) or articulates the rights of neighbors; second, it embodies the values of respect, social concern, mutual assistance, and the prevention of harm to neighbors; and third, it is directly relevant to the Bugis cultural values that form the focus of this study. Among the hadiths of particular significance are those concerning the Angel Jibril's counsel to the Prophet regarding neighbors, the prohibition against harming neighbors, the virtue of doing good to neighbors, and the connection between the perfection of faith and ensuring neighbors are safe from one's own harm. The selection of these hadiths is further grounded in the principles of *isnad* criticism as elaborated by Ilyas, Ismail, and Assagaf.¹⁷

In addition to the hadith corpus, the *Pau-Paunna Budisettihara Lontara* manuscript serves as a primary source for cultural analysis, as published and translated in the *Lontarak Bugis* collection by Sikki and in the *Budi Istiharah* volume by Mulya.¹⁸ This manuscript was selected because it contains moral precepts, social norms, and principles of governance, several sections of which incorporate Islamic teachings through direct quotation of the Qur'an and the Prophet's hadiths. The presence of these religious elements indicates that Bugis society has historically integrated cultural values with the moral foundations of Islam. The study additionally draws on various other Bugis cultural sources addressing the concepts of *sipakatau* (treating others as fully human), *sipakalebba* (mutual respect), and *sipakainge'* (mutual

¹⁷Abustani Ilyas, La Ode Ismail, and M. Yusuf Assagaf, *Epistemologi Kritik Sanad Antara Normativitas Dan Historisitas*, 1st ed. (Yogyakarta: Semesta Aksara, 2020).

¹⁸A. Kadir Mulya, *Budi Istiharah Indra Bustanil Arifin I* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1996).

moral reminder), which are widely recognized as the foundational pillars of Bugis social ethics.¹⁹

Secondary data comprise academic works relating to the anthropology of hadith, studies of *lontara* manuscripts, Bugis cultural scholarship, and previous research on the values of *sipakatau*, *sipakalebbi*, and *sipakainge*²⁰ including studies on the integration of Islamic teachings and Bugis cultural identity. Journal articles, academic monographs, research reports, and conference proceedings addressing social change and cultural transformation were also consulted. This body of secondary literature serves to strengthen the theoretical framework, provide historical and sociological context, and situate the present study within the development of existing scholarship.

Data analysis was conducted using the Systematic Literature Review (SLR) method, a procedure carried out through the systematic, planned, and comprehensive processes of identifying, selecting, evaluating, and synthesizing relevant literature, following the six-step framework proposed by Sauer and Seuring.²¹ The analysis began with the collection of literature

¹⁹Rezky Juniarsih Nur, Dadan Wildan, and Siti Komariah, "Kekuatan Budaya Lokal: Menjelajahi 3S (Sipakatau, Sipakalebbi, Dan Sipakainge') Sebagai Simbol Kearifan Lokal," *Mimesis* 4, no. 2 (2023): 166–79, <https://doi.org/10.12928/mms.v4i2.8105>.

²⁰Herlin Herlin et al., "Eksplorasi Nilai-Nilai Sipakatau Sipakainge Sipakalebbi Bugis Makassar Dalam Upaya Pencegahan Sikap Intoleransi," *Alauddin Law Development Journal* 2, no. 3 (2020): 284–92, <https://doi.org/10.24252/aldev.v2i3.16997>; Jihan Chepy Fadhilah and Abdul Rahman, "Internalisasi Budaya ' Sipakatau Sipakainge Sipakalebbi ' Bugis Makassar Dalam Upaya Pencegahan Sikap Intoleran Dalam Beragama," *Pinisi: Journal of Art, Humanity & Social Studies* 3, no. 1 (2023): 348–53; Abū 'Abdillāh Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad Al-Syaibānī, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, Cet.1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008).

²¹Agus Suyadi Raharusun, Muhammad Falikh Rifqi, and Ismail Ibrahim, "The Significance of Sundanese Culture And Hadith Teachings in Wawacan Panganten Tujuh as an Islamic Heritage of Nusantara," *Jurnal Lektur Keagamaan* 22, no. 2 (2024): 421–54, <https://doi.org/https://doi.org/10.31291/jlka.v22i2.1202>; Zailani et al., "Muslim and Non-Muslim Relations : A Comparative Analysis Between Hadith

pertinent to the research theme, followed by a screening process based on topical relevance, source credibility, and alignment with the study's focus. The data were then analyzed descriptively and interpretively to identify conceptual relationships between hadiths concerning neighborly relations and Bugis cultural values. Source triangulation was employed throughout, comparing three principal data sets: classical hadith sources, Bugis cultural literature and *lontara* manuscripts, and the findings of prior scholarship. This triangulation was undertaken to strengthen the validity of interpretation and minimize the possibility of analytical bias.

FINDING AND DISCUSSION

Findings

Reception of Religious Texts in the Culture of *Sipakatau*, *Sipakalebbi*, and *Sipakainge*

The Theory of Reception of Religious Texts developed by Hans Robert Jauss places the reader as an active element in the formation of the meaning of the text. According to Jauss, meaning is not entirely attached to the text, but is born through the interaction between the text and its reader. This process is influenced by *the horizon of expectation*, which is the background of experience, culture, knowledge, and social conditions that the reader has.²² Therefore, religious texts are dynamic and continue to undergo renewal of meaning according to the context of the society that receives them.²³

In Jauss's perspective, the understanding of religious texts is not only concerned with theological interpretation, but also with social processes that show how religious teachings are adapted

and Gospel Perspectives," *Pharos Journal of Theology* 106, no. 2 (2025): 1–14, <https://doi.org/doi.org/10.46222/pharajot.106.2031%20Various>.

²²Hans Robert Jauss, *Toward an Aesthetic of Reception* (Minneapolis: University of Minnesota Press, 1982), 23–35.

²³Mohamad Abdullah Alsaied and Mohamed Ghanem Almheiri, "Interpretation of Religious Texts and Its Impact on Coexistence with Others," *Journal of Posthumanism* 5, no. 3 (2025): 1508–28, <https://doi.org/https://doi.org/10.63332/joph.v5i3.944>.

and actualized in real life.²⁴ This theory is relevant to explain the process of accepting Islamic teachings in Bugis culture, especially through the values of *sipakatau*, *sipakalebbi*, and *sipakainge*.

First, the value of *sipakor* emphasizes respect for human dignity and humane treatment of others. This value is in line with Islamic teachings that uphold the glory of man as a creation of Allah.²⁵ *Second*, *sipakalebbi* contains the principle of mutual respect, honor, and building social solidarity that strengthens family ties in society.²⁶ *Third*, *sipakainge* is the value of reminding and advising each other constructively to maintain a harmonious social life.²⁷ In the Bugis-Makassar culture, reprimands are understood as a form of concern to maintain *siri'* (self-esteem and honor), not as an insult. As explained in *Latoa: Descriptive Analysis of Political Anthropology of the Bugis people*, *siri'* is a moral force that encourages individuals to maintain values that are respected by themselves and their community.²⁸

According to Ahmad Sultra Rustan, the three values are the communication strategies of the Bugis community in building a culture of tolerance and harmonious social life.²⁹ These findings are reinforced by Athira's research which shows that *sipakatau* has

²⁴Lathifatul Asna and Nasihun Amin, "Hermeneutics of Reception by Hans Robert Jauss : An Alternative Approach Toward Quranic Studies," *International Journal Ihya' 'Ulum al-Din* 24, no. 2 (2022): 160–71, <https://doi.org/https://doi.org/10.21580/ihya.24.2.13092>.

²⁵Rezky Juniarsih Nur, Dadan Wildan, and Siti Komariah, "Kekuatan Budaya Lokal: Menjelajahi 3S (Sipakatau, Sipakalebbi, Dan Sipakainge') Sebagai Simbol Kearifan Lokal," *Mimesis* 4, no. 2 (2023): 166–79, <https://doi.org/10.12928/mms.v4i2.8105>.

²⁶Herlin et al., "Exploration of Sipakor Sipakainge Values of Sipakalebbi Bugis Makassar in an Effort to Prevent Intolerance."

²⁷Herlin et al., "Exploration of Sipakor Sipakainge Values of Sipakalebbi Bugis Makassar in an Effort to Prevent Intolerance."

²⁸Mattulada, *LATO, An Analysis of the Political Anthropology of the Bugis People* (Yogyakarta: Gadjah Mada University Press, 1985).

²⁹Ahmad Sultra Rustan, *Bugis Communication Patterns: Compromise Between Islam & Culture*, 1st ed. (Yogyakarta: Pustaka Siswa, 2018).

become a key social capital that allows the Bugis people to adapt well in various social environments.³⁰

Thus, *sipakatau*, *sipakalebbi*, and *sipakainge* can be understood as pillars of ethics and social communication of the Bugis community which are rooted in universal human values and are in harmony with Islamic teachings. These three values represent the process of receiving the teachings of the Qur'an and hadith in the local culture, so that it becomes a tangible form of the phenomenon of *living hadith* in the life of the Bugis people.

The *Pau-paunna Budisettihara Lontarak* Manuscript

The *Pau-Paunna Budisettihara Lontarak* Manuscript is one of the Bugis literary and cultural tradition's manuscripts that contains moral, social, and governmental values. The term "*Pau-Paunna*" in the Bugis language can be interpreted as 'teachings' or 'guidelines,' while "*Budisettihara*" refers to a figure or symbol of wisdom. Thus, this manuscript generally relates to "Budi Setihara Guidelines," a collection of advice and principles of life that govern the management of society and human behavior, based on Bugis customs. This manuscript was first researched and published by B. F. Matthes in *Boegineesche Chrestomathie*, volume II, in 1919, and part of its contents was later translated into Indonesian in the book *Lontarak Bugis*, which is now stored in the Indonesian education repository.³¹

The *Pau-Paunna Budisettihara* consists of eighteen articles, but only the first two articles have been translated. These two articles explain the customs of the government and the Bugis people's way of life. The first chapter discusses how a king or leader must maintain the country and uphold justice for the welfare of the people. In contrast, the second emphasizes noble behavior, seeking knowledge, and maintaining self-respect. The values in this manuscript serve not only as social rules but also as ethical guidelines imbued with spiritual meaning. Sentences such as "knowledge is light" and "people should maintain their

³⁰Atirah and Muhammad Hasan, "Economic Education Patterns of Lakeside Fishing Communities Integrated in Local Wisdom," *Journal of Economic Education Innovation* 10, no. 1 (2020): 18–24.

³¹Mulya, *Budi Istiharah Indra Bustanil Arifin I*.

knowledge" show that Bugis tradition has placed knowledge at the core of building a just civilization and effective leadership.³²

Culturally, the *Pau-Paunna Budisettihara* manuscript reflects the Bugis people's view of life which emphasizes the balance between customs, morality, and social responsibility. This manuscript serves as a guideline in forming a knowledgeable, civilized society, and upholding honesty and loyalty. From an anthropological perspective, this text reveals the value system of the pre-modern Bugis society that had mature social and political ethics. Therefore, *Pau-Paunna Budisettihara* is relevant to be studied in dialogue with hadiths about manners, knowledge, and leadership. Through the anthropological approach of hadith, this manuscript can be understood as a reflection of the interaction between local Bugis values and Islamic teachings that gave birth to the distinctive wisdom of the people of South Sulawesi.

The Authenticity and Content of the Hadith on Honouring One's Neighbours

One of the primary hadiths examined in this study is the hadith pertaining to the honor and respect due to neighbors, which is presented below:

حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى، أَنَّ ابْنَ ابْنِ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ» (رواه مسلم)

Meaning:

It has been narrated to us by Harmalah bin Yahya, who was informed by Ibn Wahb, who said: I was informed by Yunus, on the authority of Ibn Shihab, on the authority of Abu Salamah bin Abdurrahman, on the authority of Abu Hurairah, on the authority of the Messenger of Allah (peace be upon him), who said: "Whoever believes in Allah and the Last Day, let him speak good or remain silent. And whoever believes in Allah and the Last Day, let him honor his neighbor. And whoever believes in Allah and the Last Day, let him honor his guest.

³² Mulya, Budi Istiharah Indra Bustanil Arifin I.

This hadith has a strong chain of transmission because, in addition to being narrated in Ṣaḥīḥ Muslim,³³ it is also recorded in the Musnad of Imam Ahmad ibn Hanbal,³⁴ Sunan al-Dārimī,³⁵ and Ṣaḥīḥ Imam al-Bukhārī through several different chains of transmission.³⁶ The presence of this hadith in various works of the Kutub al-Tis‘ah, particularly the works of Imam al-Bukhārī and Imam Muslim—who are known for their extremely rigorous standards in selecting isnads and matns—indicates that the hadith is authentic and worthy of serving as a normative basis for Islamic social ethics.³⁷ According to Ibn Baṭṭāl, the phrase *من كان يؤمن بالله* *فأيقن خيرا أو ليصمت* and *اليوم الآخر* highlights the close connection between faith in Allah and the Day of Judgement and social behaviour.³⁸ Authentic faith must be manifested through the ability to guard one’s tongue, honour one’s neighbours, and respect guests as tangible expressions of a Muslim’s moral character.

Sentence فَأَيُّقِنُ خَيْرًا أَوْ لِيصْمِتُ

In general, this sentence teaches by providing two options in verbal communication, namely speaking good words (خَيْرًا) or choosing to remain silent. According to Ibn Fāris, the word “khair” originates from the word خَيْر, which has a basic meaning of

³³Muslim bin al-Ḥajjāj Abū al-Ḥasan al-Qusayrī Al-Naisābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Binaql al-‘Adl ‘an al-‘Adl Ilā Rasūlullah Ṣallallahu ‘Alaihi Wasallam*, Cet.1 (Beirūt: Dār al-Kutūb al-‘Ilmiyyah, 1991).

³⁴Abū ‘Abdillāh Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad Al-Syaibānī, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, Cet.1 (Beirūt: Dār al-Kutub al-‘Ilmiyyah, 2008)..

³⁵Abū Muḥammad ‘Abdullāh bin ‘Abdil Raḥman bin al-Faḍl bin Bahrām Al-Dārimī, *Sunan Al-Dārimī*, Cet.1, ed. Dār al-Mugnī li Nasyr wa Al-Taūzī’ (Riyāḍ, n.d.).

³⁶Muḥammad bin Ismā‘īl bin Ibrāhīm bin al-Mugīrah al-Ju‘fi Al-Bukhārī, *Al-Jāmi‘ al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Min Umūri Rasūlullah Ṣallallahu ‘Alaihi Wasallah Wa Sunanuhū Wa Ayyāmuhū*, Cet.1 (Dār al-Tāṣīl, 2012).

³⁷Abustani Ilyas, La Ode Ismail, and M. Yusuf Assagaf, *Epistemologi Kritik Sanad Antara Normativitas Dan Historisitas*, 1st ed. (Yogyakarta: Semesta Aksara, 2020).

³⁸Ibn Baṭṭāl Abū al-Ḥasan ‘Alī bin Khallaf bin ‘Abdil Malik, *Syarḥ Ṣaḥīḥ Al-Bukhārī Li Ibn Baṭṭāl*, Cet.2 (Riyāḍ: Maktabah al-Rusyd, 2003).

inclination towards something. From this root word, various derivative meanings emerge, one of which is *الخَيْر*, which conveys the meaning of nobility or goodness. Another meaning of this word is that it points to a goodness that is more superior than other options.³⁹

There is a difference in words in the matn of different chains of narration in this section, such as the word *لِيصْمُتْ أَوْ* (or let him remain silent), but in other paths, such as in *Musnad Ahmad*, the word *لِيَسْكُتْ أَوْ* (or let him be silent) is used. If we look at the linguistic aspect, both words have the same meaning but with different contexts of use. If the term *صمت* is used, it implies a total silence due to self-control or awareness, and silence in this context shows a person's wisdom.⁴⁰ On the other hand, if the word *سكت* is used, it implies silence due to external or situational factors, and silence in this context tends to be passive and involves an element of compulsion.⁴¹ This explanation is in line with Ibn Hajar's expression in *Fath al-Bari*, which emphasizes that the use of *يصمت* indicates *tark al kalam*, the virtue of leaving speech due to faith, not due to fear.⁴²

When these two terms are understood together, two patterns of social communication emerge. Firstly, the encouragement to exercise restraint in speech as a form of awareness of the importance of maintaining harmony and preventing conflict. Secondly, the act of remaining silent as a sign of respect towards those who are older or hold a certain position. In this context, verbal restraint serves as a strategy for maintaining the stability of social relationships. This value is increasingly relevant in the digital age, when interactions via social media demand the ability to exercise self-control in order to create a space for communication that is ethical, harmonious, and free from hate speech and social polarisation.

³⁹Ahmad Ibn Faris Ibn Zakariya, *Mu'jam Maqayis al-Lughah* (Beirut: Dar al-Fikr, 1979).

⁴⁰Ibrāhīm Muṣṭafā et al., *Mu'jam al-Wasīṭ* (Dār al-Da'wah, n.d.); Ibn Zakariya, *Mu'jam Maqayis al-Lughah*.

⁴¹Ahmad Ibn Faris Ibn Zakariya, *Mu'jam Maqayis Al-Lughah*, Juz 3, h. 89.

⁴²Aḥmad bin 'Alī bin Ḥajr Abū al-Fuḍāil Al-'Asqalānī, *Fath Al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī* (Beirūt: Dar al-Ma'rifah, 1379).

Sentence فَلْيُكْرِمْ جَارَهُ and فَلْيُكْرِمْ ضَيْفَهُ

The word فَلْيُكْرِمْ in this section of the matn has various meanings, it originates from the word كرم which generally means nobility or generosity. Ibn Faris tends to interpret this word as a form of honoring something with material gifts that are beneficial. Abdullah bin Muslim, on the other hand, defines the word *al-Karim* as an attribute of forgiveness, similar to the attribute attributed to Allah SWT.⁴³

According to *Al-Qaṣṭalānī*, faith in Allah and the day of judgement must be reflected in one's social behaviour, particularly through respect for neighbours and guests. This hadith emphasises the importance of fostering harmonious relationships through tolerance, compassion and noble character. With regard to guests, Islam distinguishes between *diyāfah* (hospitality for guests staying for three days) and *jā'izah* (a gift for guests staying for one day and one night), which demonstrates sensitivity to social needs whilst preserving the dignity of the recipient.⁴⁴

The commandment to honour neighbours and guests also takes local customs into account, so its implementation may vary according to the culture of the community. However, the essence remains the same: to foster generosity, compassion and empathy. Thus, this hadith illustrates Islamic social ethics, which emphasise self-control, the quality of communication and individual moral transformation as the foundations for creating a harmonious, civilised and socially conscious society.

The Content of Hadiths on Neighborly Conduct from the Perspective of the *Pau-Paunna Budisettihara* Lontarak Manuscript

Bugis culture is a cultural treasure trove of the Indonesian archipelago, rich in moral and spiritual values rooted in Islamic teachings. The *Pau-Paunna Budisettihara* manuscript contains

⁴³ Ibn Zakariya, *Mu'jam Maqayis al-Lughah*.

⁴⁴ Ahmad bin Muhammad bin Abi Bakr bin 'Abdil Malik Al-Qaṣṭalānī, *Irsyād Al-Sārī Lisyarḥ Ṣaḥīḥ al-Bukhārī*, Cet.7 (Mesir: al-Maṭba'ah al-Kubrā al-Amīriyyah, 1905).

various pieces of advice and sayings that reflect the values of the Qur'an and the hadith. These sayings serve as a guide to social ethics and, at the same time, as a means of internalising Islamic teachings, which shape the traditions, system of governance and social relations of the Bugis people.

In one of the passages in "*Pau-paunna Budisettihara*," there is a quoted hadith with the following narrative:

*“Kuaetosia makkedanna nabi e Sallallahu Alaihi Wasallama Addubyya jiinaton, wa taalibuhaa killaabon Bettuanna iatu lino wannuwa makebbong, nigi-nigi sappa i, iana ritu padai asu e”*⁴⁵

Meaning:

“the world is a carcass. Whoever seeks it is like a dog”

This *lontarak* passage quotes a hadith that condemns a way of life centred solely on worldly interests. Its placement at the beginning of the *Pau-Paunna Budisettihara* indicates that Islamic teachings serve as the moral foundation for character-building and social life amongst the Bugis people. Through the values of *ade'* (custom), *pangadereng* (social norms) and *sara'* (Islamic law), the Bugis people integrated Islamic principles into their cultural system. This integration demonstrates that religion and culture are not in conflict, but rather complement one another in forming a coherent ethical system. Therefore, the text of *Pau-Paunna Budisettihara* can be read as a representation of the process of internalising Islamic teachings into Bugis local wisdom, including the values of neighbourliness reflected in various expressions relevant to the messages of the Prophet's hadiths. To illustrate the values of neighbourliness in the Prophet's hadiths, the researcher identified several relevant and consistent expressions in the *Pau-Paunna Budisettihara*:

1. Regarding guarding one's speech, there is a saying that goes

⁴⁵Muhammad Sikki, *Lontarak Bugis* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1995).

“Atutui wi gaukmu enrenge ada-adammu.

Apa kumui tu ri pangkaukeng e enrenge ri ada-ada e mempo deceng e enrenge jak e.

Apa iatu timu e monro ri wawo i, nae macoa ritallopori.

Ajacto muturu i lilamu kapau-pau, apa rettek ammi ellommu.”

Meaning:

“Guard your actions and words. Only from actions and words do good and evil arise. The mouth is located at the top, but it often slips. Also, do not let your tongue speak carelessly, lest your neck be cut off.”

This saying is in line with the words of the Prophet (peace be upon him): “Whoever believes in Allah and the Last Day should speak well or remain silent.” Both emphasise the importance of controlling one’s speech as a reflection of faith and moral integrity. In Bugis culture, guarding one’s speech is closely linked to *siri*’ (self-respect), so that every word is seen as having social and spiritual consequences.

2. On the aspect of unity and togetherness, there is an expression:

“Na iya riaseng e to mappasituru, nakko engka gauk maolo mupogauk na gauk mawatang, risiturusipa nariulle pogauk”

Meaning:

“What is meant by unity is that when there is work to be done, it can only be done through unity.”

This expression reflects the spirit of *fal yukrim jārahū* in the hadith about honoring neighbors. The spirit of honoring neighbors is not only manifested in material gifts but also in collective work, cooperation, and social solidarity. In Bugis culture, the principle of mappasituru (unity) is the foundation of togetherness, in line with the concept of ukhuwah Islamiyah, in which every member of society has a social responsibility towards their neighbors. Thus, the values of the hadith on respect and care for neighbors

are embodied in the collective traditions of the Bugis people, who reject individualistic attitudes.

3. In terms of reminding each other, there is a saying when explaining the duties of traditional leaders:

“Na ia riaseng e pakkatenni adek macirinna e ri to ripareinna, natutui wi ala engkana gauk bawangi to rijennangonna.

Maduanna nacallai to rijennangenna toa e lao makkasuwiang

Matellunna, aja naserroi to rijennangenna.

Napangara i silao pappaloe.

Mangadinna napaleceni natea matinulu makkasiwiang, ianappani muakkedai sitinaja e

Apa nakko pasalai to rijennangemmu, temmu callai, ianatu matu napogau sinau-nau massempanua.

Dekna nasibali perri, bettuanna dek nasiturungi.”⁴⁶

Meaning:

"What is meant by a guardian who loves his subordinates is, first, that he must ensure that no one oppresses his people. Second, he punishes his subordinates who do not want to serve. Third, he is not cruel to his subordinates. He commands them gently. Unless they have been persuaded but still refuse to serve, only then should they be given a proper warning. If your subordinates are guilty, you do not punish them, that is what will cause them to gossip with their friends in the village."

The value of *'sipakainge'* reflects the tradition of mutually reminding and advising one another for the greater good, which is in line with Islamic teachings on social responsibility and the principle of *'amar ma'ruf nahi munkar'*. In the context of the hadith on neighbourly relations, harmonious relationships are fostered not only through kind behaviour, but also through wise counsel when deviations occur. For the Bugis people, a reprimand delivered in a polite manner is viewed as a form of affection and

⁴⁶ Sikki, *Lontarak Bugis*.

social concern, not an insult. Therefore, '*sipakainge*' serves as a local manifestation of the values of the hadith in building a caring, virtuous and responsible society.

An analysis of the *Pau-Paunna Budisettihara* manuscript shows that the values of guarding one's speech, upholding unity, and offering mutual advice have been internalised as local wisdom that reflects Islamic teachings. This demonstrates that Islam and Bugis culture are harmoniously integrated in shaping a civilised and religious social order. To better understand this structure, it can be broken down as follows in the table 1.

Table 1.

Mapping of Hadith Phrases, Bugis Cultural Values, Textual Sources, Interpretations, and Social Meanings

Hadith Phrase	Bugis Cultural Value	Textual Source (<i>Pau-Paunna Budisettihara</i>)	Interpretation	Social Meaning
فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (Let him speak good or remain silent)	Sipakatau (humanizing others through respectful communication)	" <i>Atutui wi gaukmu enreng e ada-adammu... Ajakto muturu i lilamu kapau-pau...</i> " ("Guard your actions and words... Do not let your tongue speak carelessly.")	Both texts emphasize self-restraint in speech, ethical communication, and awareness of the consequences of words.	Promotes social harmony, respect, protection of personal dignity (<i>siri</i> '), and conflict prevention in everyday interactions.
فَلْيُكْرِمْ جَارَهُ (Let him honour his neighbour)	Sipakalebbi (mutual respect and honour)	" <i>Na iya riaseng e to mappasituru...</i> " ("Unity means that work can only be accomplished through togetherness.")	Honouring neighbours is understood not only as material generosity but also as cooperation, solidarity, and collective responsibility.	Strengthens social cohesion, reciprocity, mutual assistance, and communal resilience within the neighbourhood.
فَلْيُكْرِمْ صَبِيحَهُ	Sipakalebbi and Sipakatau	Reflected in Bugis traditions of <i>manre sipulung</i>	Hospitality is interpreted as an expression of respect, generosity, and	Reinforces kinship ties, collective identity, social trust, and

Hadith Phrase	Bugis Cultural Value	Textual Source (<i>Pau-Paunna Budisettihara</i>)	Interpretation	Social Meaning
<i>(Let him honour his guest)</i>		(communal dining) and <i>mabbaca doang</i> (collective prayer) which embody respect and hospitality.	social inclusion.	communal solidarity.
Ethical obligation to maintain harmonious social relations	Sipakainge' (mutual reminder and constructive advice)	" <i>Na ia riaseng e pakkatenni adek macirinna e ri riparenna...</i> " ("A leader should guide gently and provide proper warning when necessary.")	Social harmony requires mutual guidance, moral reminders, and constructive correction rather than humiliation.	Functions as a mechanism of social control, moral education, and preservation of communal values.
Faith in Allah and the Last Day as the basis of social ethics (من كان يؤمن بالله واليوم الآخر)	Integration of Sipakatau, Sipakalebbi, and Sipakainge'	Various ethical passages throughout <i>Pau-Paunna Budisettihara</i> emphasizing morality, knowledge, justice, and social responsibility.	Religious faith is translated into concrete social ethics through local cultural values.	Demonstrates the reception of hadith as a form of <i>living hadith</i> embedded in Bugis social life.

Discussions

Values of the Hadith on Honoring Neighbors in Social Practice *Sipakatau, Sipakalebbi, Sipakainge'*

The practice of *sipakatau, sipakalebbi, and sipakainge'* is a strategy derived from the basic values of the Bugis people in behavior, which are referred to as *pangadereng* and *siri'*. These two basic values provide guidance in behavior and morality, especially for the Bugis community, both as individuals and as

members of society.⁴⁷ *Pangadereng* functions as a system of norms that govern moral responsibility in social life,⁴⁸ while *siri'* is a moral consciousness to maintain honor, dignity, and self-esteem at the individual, family, and community levels.⁴⁹ From the perspective of Bugis culture, these two values are the foundation for the creation of a harmonious, civilized, and mutually respectful social life. The concept of *pangadereng* includes elements of *ade'* (custom), *bicara* (law), *rapang* (precedent), *wari'* (social stratification), and *sara'* (Islamic law) which are integrated into each other in regulating the life of the Bugis people.⁵⁰

Bugis culture has a close relationship with Islam. Ahmad Sulawesi Rustan explained that the existence of Islamic teachings is manifested in the form of rules after customary rules, namely *sara'* (religion). The term *sara'* comes from Islamic teachings, especially sharia, which has become the lifepin of the Bugis community from a spiritual and religious perspective. As a result, some of the words spoken by the Bugis people represent Islamic teachings that are ingrained in the Bugi culture, such as when someone is surprised and spontaneously pronounces the word "muhamma" which means Muhammad.⁵¹

⁴⁷Rustan, *The Communication Pattern of the Bugis People: A Compromise Between Islam and Culture*.

⁴⁸Yunus Salik and Kamaruddin Mustamin, "Mappacci Interconnection in Bugis Tradition and Strengthening of Pangadereng (Ethics)," *HIKMATUNA: Journal for Integrative Islamic Studies* 8, no. 1 (June 2022): 28–39, <https://doi.org/10.28918/hikmatuna.v8i1.5177>.

⁴⁹Elka Anakotta, Flavius Floris Andries, and Hoang Thi Hue, "Proud to Bugis: Understanding Faith and the Moral Emotions of The Bugis Community in The Culture of Siri' Na Pesse," *Al-Albab* 14, no. 2 (December 2025): 223–40, <https://doi.org/10.24260/alalbab.v14i2.3836>.

⁵⁰Christian Pelras, *Manusia Bugis* (Jakarta: Nalar [bekerjasama dengan] Forum Jakarta-Paris, Ecole française d'Extreme-Orient, 2006), 35; Muh Bachtiar Aziz et al., "Cultural Heritage as a Driver of Educational Choices: Evaluating the Role of Bugis Values in the Selection of Islamic Private Schools in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 3 (2024): 726–41, <https://doi.org/10.31538/nzh.v7i3.110>.

⁵¹Rustan, *The Communication Pattern of the Bugis People: A Compromise Between Islam and Culture*.

Recent research shows that the integration of Islam and Bugis culture contributes to strengthening tolerance, solidarity, and social cohesion of the community. The study of Ismail et al, shows that the process of Islamization in South Sulawesi took place through the mechanism of cultural accommodation, thus giving birth to a synthesis between sharia and customs that still survives today.⁵² Similar findings were also put forward by Jamalie and Wibowo who emphasized that the integration of Islamic values and local culture is an important factor in the formation of the social identity of the Bugis people.⁵³

In the social practice of the Bugis people, neighbor relationships are not only physical interactions in close proximity, but a network of social relationships filled with values, ethics, and moral responsibility. The cultural values of *sipakatau* (mutual respect and humanization), *sipakalebbi* (mutual respect and respect), and *sipakainge'* function as social guidelines that are concretely applied in the lives of neighbors. Riswandi's research explains that *sipakatau*, *sipakalebbi*, and *sipakainge'* are effective cultural communication strategies in building harmonious social relationships.⁵⁴ In addition, the study of Hasse Jubba et al, shows that the internalization of Bugis cultural values integrated with Islamic teachings contributes to strengthening solidarity, tolerance, and social resilience of the community.⁵⁵

⁵² Muhammad Ismail et al., "The Integration of Hadith Values and Local Culture in the Islamization of The Bugis, Makassar, and Mandar Peoples of South Sulawesi: The Integration of Hadith Values and Local Culture in the Islamization of the Bugis, Makassar, and Mandar Peoples of South Sulawesi," *PAPPASANG* 7, no. 2 (December 2025): 268–94, <https://doi.org/10.46870/jiat.v7i2.2108>.

⁵³Zulfa Jamalie and Fasih Wibowo, "Islam and Traditions of The Bugis Pagatan Coastal Community," *El Harakah: Journal of Islamic Culture* 25, no. 1 (July 2023): 180–98, <https://doi.org/10.18860/eh.v25i1.20731>.

⁵⁴Riswandi Riswandi, "Sipakalebbi as an Intercultural Communication Model between the Bugis and Konjo Ethnic Groups in South Sulawesi, Indonesia," *Al-Adabiya: Journal of Culture and Religion* 19, no. 2 (December 2024): 175–96, <https://doi.org/10.37680/adabiya.v19i2.5650>.

⁵⁵Hasse Jubba et al., "The Future Relations between the Majority and Minority Religious Groups, Viewed from Indonesian Contemporary Perspective: A Case Study of the Coexistence of Muslims and the Towani Tolotang in Amparita,

Therefore, *sipakatau*, *sipakalebbe*, and *sipakaing'* can be understood as a local manifestation of living Islamic values in the social practices of the Bugis community as well as an important instrument in maintaining social harmony and resilience at the community level. The elements that make these Bugis cultural values an implementation of the hadith about respecting neighbors are as follows:

Ethics of Verbal and Non-Verbal Communication

Ethics in communication in Bugis culture is one of the fundamental elements in daily social interaction. The Prophet's saying, "Speak kind words or remain silent," has relevance to the communication etiquette of the Bugis people. The word "*khair*" in the hadith text means speech or communication that is better than other communication patterns, which indicates a tendency to good communication according to each culture.

This social communication etiquette is reflected in the Bugis tradition, where there is a combination of verbal and non-verbal communication etiquette towards others. For example, when a person wants to pass in front of others, whether they are the same age or older, the Bugis people say "*tabe*" while bowing their head and straightening one hand down as a form of respectful permission to pass.⁵⁶

In the perspective of *politeness theory* developed by Brown and Levinson, the act of communication aims to maintain the *face* or self-esteem of the interlocutor. This principle is in accordance with the values *of attitude*, which places respect for humanity as the foundation of social interaction.⁵⁷

Research by Gede Agung et al, shows that communication practices based on local cultural values contribute to building

South Sulawesi," *International Journal of Islamic Thought* 16, no. 1 (December 2019): 13–23, <https://doi.org/10.24035/ijit.16.2019.002>.

⁵⁶S. Rahma, "Tabe Culture as Local Wisdom of the Bugis People and Its Influence on Students' Character Education," *Mgmp_Pai_Smp_Pinrang* 2, no. 1 (2023): 149–61.

⁵⁷Penelope Brown and Stephen C. Levinson, *Politeness: Some Universals in Language Usage* (New York: Cambridge University Press, 1987), 46.

social harmony, reducing interpersonal conflicts, and strengthening community cohesion.⁵⁸ Similar findings were also put forward by Kaddi and Akifah which showed that the internalization of Bugis cultural values in social communication plays an important role in building harmonious relationships, strengthening mutual trust, and maintaining the stability of interactions between diverse community members.⁵⁹

In addition, Hamzah found that the values of *sipakatau*, *sipakalebbi*, and *sipakainge'* not only serve as guidelines for social ethics, but also become an effective cultural communication instrument in fostering tolerance, strengthening social solidarity, and encouraging peaceful conflict resolution.⁶⁰



Sumber: <https://www.alamy.com/113-permisi-indonesianbook-image230774418.html>

Figure 1.

“Tabé” Culture of Bugis Community

In addition to physical movements in figure 1, the culture of communication etiquette of the Bugis people is also reflected in their efforts to build emotional closeness through verbal and non-

⁵⁸Dewa Agung Gede Agung et al., “Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia,” *Social Sciences & Humanities Open* 9 (January 2024): 100827, <https://doi.org/10.1016/j.ssaho.2024.100827>.

⁵⁹Sitti Murni Kaddi and Andi Akifah, “Inter-Cultural Communication: Sipakatau-Sipakalebbi Among Bugis-Kaili Couples in Palu,” *Communicator* 15, no. 1 (May 2023): 118–28, <https://doi.org/10.18196/jkm.17838>.

⁶⁰Hamzah Hamzah, Asni Zubair, and Satriadi Satriadi, “THE RELEVANCE OF THE BUGINESE LOCAL WISDOM VALUES TO RELIGIOUS MODERATION,” *Al-Qalam* 29, no. 1 (June 2023): 185–97, <https://doi.org/10.31969/alq.v29i1.1173>.

verbal communication. For example, they use the term "*sappo*" (which means cousin) to greet relatives even if they are not related by blood, which serves as a way to build emotional closeness between individuals. In addition, the selection of affixes is also carefully considered to maintain the feelings of others. For example, when talking to close peers, the affix "*ko*" is used, as in "*tegako*" (where are you?), but when talking to older individuals or those who are not that close, the affix "*ki*" is used, resulting in "*tegaki*" (where are you?).⁶¹

This phenomenon can be explained through *Communication Accommodation Theory* (CAT) developed by Howard Giles, which emphasizes that individuals tend to adjust their language style and form of communication to create closeness, gain social acceptance, and maintain harmonious interpersonal relationships.⁶² In the context of Bugis culture, the use of greetings such as *sappo* and the choice of the affixes *ko* and *ki* reflect a form of communication accommodation that takes into account social position, age, and level of familiarity so that the interaction takes place in a polite and respectful manner. These findings are in line with the research of Gusnawaty et al, which showed that the greeting system in Bugis society functions as an instrument for maintaining social cohesion and cultural identity.⁶³ Research by Halim et al, also found that the use of polite language in the Bugis community contributes to the formation of social *capital* that

⁶¹Maryatin and Alimuddin A. Djawad, "The Greeting System in the Bugis Tribe Community in Pagarruyung Village, Tanah Bumbu Regency," *STYLISTICS: Journal of Language, Literature, and Its Teaching* 8, no. 1 (2023): 70–82, <https://doi.org/10.33654/sti.v8i1.2185>.

⁶²Howard Giles, *Communication Accommodation Theory: Negotiating Personal Relationships and Social Identities Across Contexts* (New York: Cambridge University Press, 2016), 25.

⁶³Gusnawaty Gusnawaty et al., "Strategy of Kinship Terms as a Politeness Model in Maintaining Social Interaction: Local Values towards Global Harmony," *Heliyon* 8, no. 9 (September 2022): e10650, <https://doi.org/10.1016/j.heliyon.2022.e10650>.

strengthens trust and solidarity between community groups.⁶⁴ Thus, verbal communication of the Bugis people not only serves as a means of conveying messages, but also as an instrument for the formation of harmonious and sustainable social relations.

The Bugis people also practice reminding each other in kindness and crime prevention as a form of communication etiquette, which is an individual's obligation to their social environment. One of the guiding principles of *pappaseng* (will) in remembering each other is "*mali siparappe', rebba sipatokkong, malilu sipakainge*."⁶⁵ If translated literally, this local principle may seem ambiguous, but the substance of its meaning is about helping each other when one of us is in trouble and remembering each other when someone makes a mistake.

This value can be explained through the perspective of *Social Responsibility Theory* which emphasizes that every member of society has a moral responsibility for the welfare of his community.⁶⁶ In Islam, this principle is in accordance with the concept of *amar ma'ruf nahi munkar* which places social advice and supervision as part of collective responsibility. Soefarto and Sarawati's research shows that *pappaseng values* in the Bugis society still function as ethical guidelines that direct the social behavior of the community, especially in maintaining relationships between others and resolving social problems peacefully.⁶⁷ Meanwhile, research has found that the

⁶⁴Haerany Halim et al., "Politeness in Buginese Language as a Social Status Symbol in Wajo Regency," *Journal of Language Teaching and Research* 6, no. 1 (January 2015): 230, <https://doi.org/10.17507/jltr.0601.29>.

⁶⁵Tri Handayani Amaliah et al., "Mental Accounting of Mali-Based Ethnic Minorities Siparappe Rebba Sipatokkong Malilu Sipakainge in Tomini Bay," *Al-Buhuts* 20, no. 2 (2024): 137–56, <https://doi.org/https://doi.org/10.30603/ab.v20i2.5670>.

⁶⁶Fred Siebert, Theodore Peterson, and Wilbur Schramm, *Four Theories of the Press: The Authoritarian, Libertarian, Social Responsibility, and Soviet Communist Concepts of What the Press Should Be and Do* (Urbana: University of Illinois Press, 1956), 73.

⁶⁷Soefarto B and Ni Gusti Ayu Agung Nerawati, "Ethics And Social Procedures In Lontara Pappaseng As A Guideline And Philosophy Of Life Of Buginese Society In South Sulawesi: (An Exploration of Buginese Philosophy in

internalization of *sipakainge'* and *sipakatau* values contributes to the formation of social characters that emphasize care, responsibility, and respect for community norms.⁶⁸ The findings suggest that the tradition of mutual remembrance in the Bugis culture not only serves as a mechanism of social control, but also as a means of transmitting cultural and moral values between generations.

From this explanation, it can be concluded that the communication etiquette of the Bugis people strongly upholds the values of politeness, respect, and emotional closeness, both verbally and non-verbally. Traditions such as saying "*tabe*" while bowing when passing others, as well as the use of greetings such as "*sappo*" and affixes "*ko*" or "*ki*", reflect the sensitivity of Bugis culture in maintaining social harmony and interpersonal relationships. This is in line with the teachings of the Prophet Muhammad PBUH about the importance of saying good or silent words, which in the context of the Bugis society is manifested through forms of communication that consider the social context, age, and closeness of relationships, as a form of ethics based on the local values of *sipakatau*, *sipakalebbi*, *sipakainge*, and universal Islamic teachings.

Honoring Neighbors and Guests Based on Mutual Cooperation

The value of the hadith commanding the honoring of neighbors and guests, as expressed in the phrase "*fal yukrim jārahū/ fal yukrim daifahū*", implies an effort to honor neighbors through tangible actions in any aspect. This is in line with the local cultural values of the Bugis people, namely *sipakatau* and *sipakalebbi*, which aim to realize a sense of humanity based on respect and dignity.

Expressions)," *International Journal of Multidisciplinary Sciences* 1, no. 3 (October 2023): 315–32, <https://doi.org/10.37329/ijms.v1i3.2405>.

⁶⁸Vikriatuz Zahro, Reni Putri Anggraeni, and Vicko Taniady, "Internalization of Bugis Local Cultural Values (Sipakatau, Sipakalebbi, and Sipakainge)," *EXPERT Education* 18, no. 1 (2020): 35–45, <https://doi.org/10.24036/pakar.v18i1.217>.

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One implementation of honoring neighbors based on consumption is that when the Bugis people cook, once the food is ready, it is traditional to share some of it with their neighbors. This practice not only serves as a form of individual generosity, but also as a social mechanism that strengthens solidarity, trust, and social cohesion within the community. From the perspective of food anthropology, the activity of sharing food is a symbol of recognition of the existence of others as part of the same moral community.⁶⁹ Through the distribution of food to neighbors, the Bugis people build *reciprocity* that strengthens social networks and reduces social distance between individuals.⁷⁰ The tradition can also be understood as a manifestation of the values of *sipakatau* and *sipakalebbi*, since the act of sharing is not only oriented towards the fulfillment of material needs, but also on respect for human dignity and the maintenance of harmonious social relationships.

Contemporary studies of social capital show that the practice of sharing resources in local communities contributes to increased *social trust*, collective solidarity, and social resilience of communities.⁷¹ In the Bugis context, the tradition of sharing food with neighbors reflects the process of internalizing Islamic teachings about honoring neighbors into daily cultural practices so that the value of hadith does not stop at the normative level, but lives as a social tradition that is inherited between generations. This phenomenon shows that neighborly relations in the Bugis culture are built through tangible actions that strengthen emotional bonds and strengthen the social integration of the community.

⁶⁹Claude Fischler, "Commensality, Society and Culture," *Social Science Information* 50, nos. 3–4 (September 2011): 528–48, <https://doi.org/10.1177/0539018411413963>.

⁷⁰Ansaar Arabe, "MANRE SIPULUNG TRADITION BY THE WATANGNEPO COMMUNITY IN NEPO VILLAGE, BARRU REGENCY," *Walusuji: Journal of History and Culture* 7, no. 1 (June 2020): 77–92, <https://doi.org/10.36869/wjsb.v7i1.88>.

⁷¹Pavel Bednář, Lukáš Danko, and Lenka Smékalová, "Coworking Spaces and Creative Communities: Making Resilient Coworking Spaces through Knowledge Sharing and Collective Learning," *European Planning Studies* 31, no. 3 (March 2023): 490–507, <https://doi.org/10.1080/09654313.2021.1944065>.

Meanwhile, to honor guests, the Bugis people have traditions such as *mabbaca doang* (reciting prayers) and *manre sipulung* (communal eating).⁷² This tradition does not simply function as a cultural ceremony, but becomes a collective space to build togetherness, strengthen community identity, and affirm spiritual values in social life. In Bugis culture, eating together is seen as a means of building brotherhood and strengthening social relationships between participants. The Bugis communal tradition in various rituals of eating together and collective prayer serves as a medium of integration between customs and religion, so that social relations are not only built on the basis of kinship closeness, but also on the basis of religious awareness and shared social responsibility. The *tradition of manre sipulung* specifically reflects the spirit of collectivity that is the character of the Bugis community, while *mabbaca doang* shows how the spiritual dimension is presented in every social interaction. The presence of guests is seen as an honor that should be greeted with the best service because guests bring blessings to the host and his community.



Source: <https://www.tagar.id/mabacabaca-kolaborasi-adat-dan-agama-suku-bugis>

Figure 2

⁷²Irwana, Ahmad Mubarak, and Purwati, "Tradisi Mabbaca-Baca Adat Suku Bugis Di Kecamatan Kaliorang Kabupaten Kutai Timur: Kajian Antropolinguistik," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni Dan Budaya* 8, no. 2 (2024): 179–90; Besse Eka Damayanti et al., "Kearifan Lokal Manre Sipulung Masyarakat Bugis Petani Padi Sawah," *JPPG* 10, no. 1 (2025): 41–51.

Tradition of *Mabbaca doang*

The culture of sharing food with neighbors in figure 2 has become an activity of the Bugis community as a basis for social concern, and this culture is even in line with the following Hadith of the Prophet Muhammad SAW:

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ» (رواه مسلم)⁷³

Meaning;

Abu Dhar reported: The Messenger of Allah (peace be upon him) said, 'O Abu Dhar, when you make a stew, add more water to it and give some of it to your neighbor'.

In terms of mutual cooperation, one form of social concern implementation among the Bugis people is through various mutual cooperation activities, one of which is the tradition of *mappatettong bola* (erecting a house) and *mappalette bola* (moving a house). This becomes a form of concern for neighbors, and even people from far away come to help their brother who wants to build his stilt house.

In the tradition of *mappatettong bola* (building a house) and *mappalette bola* (moving a house) (see, figure 3), community involvement is not only driven by the needs of the collective workforce, but also by the moral awareness that one's success is part of the common interest of the community.⁷⁴ The presence of relatives, neighbors, and even people from other villages shows the strong principle of *reciprocity* and social solidarity that has long been a characteristic of Bugis culture. The Bugis stilt house is not seen solely as a physical building, but as a symbol of family sustainability, honor, and social identity. Therefore, the process of its establishment became a social event that involved collective

⁷³Al-Naisābūrī, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Binaql al-‘Adl ‘an al-‘Adl Ilā Rasūlullah Ṣallallahu ‘Alāihi Wasallam*.

⁷⁴ Asta Juliarman Hatta and Agus S. Ekomadyo, "NETWORK RELATIONS OF ACTORS OF THE BUGIS SOPPENG TRIBE IN THE TRADITION OF BUILDING HOUSES (MAPPATETTONG BOLA)," *Journal of Architecture ARCADE* 4, no. 3 (November 2020): 292–300, <https://doi.org/10.31848/arcade.v4i3.426>.

participation as a form of respect and support for the homeowner.⁷⁵ This kind of mutual cooperation practice produces a network of *trust*, *reciprocal obligation*, and a sense of belonging to the community that strengthens the social cohesion of the community.



Sumber: https://id.wikipedia.org/wiki/Mappatettong_bola

Figure 3

Tradition of *mappatettong bola* and *mappalette bola*

The implementation of hadith values about honoring neighbors and guests is reflected in the social life of the Bugis community. These values have a strong relevance to local cultural principles such as *sipakatau* (mutual humanization), *sipakalebbi'* (mutual respect), and *sipakainge* (mutual reminders). This connection shows a harmonious integration between Islamic teachings and local culture, which in the context of the Bugis community is institutionalized through the concept of *sara'* as a spiritual-oriented moral norm. The integration of Islamic values and local culture contributes to the formation of tolerant social interaction patterns and strengthens emotional relationships among the community.

CONCLUSION

This study contributes to the advancement of contemporary hadith scholarship by integrating the anthropology of hadith, Hans Robert Jauss's Reception Theory, and local cultural studies into a coherent analytical framework. The findings demonstrate that hadith should not be understood solely as a normative religious

⁷⁵ Nadji Pallemmui Shima, *Architecture of Bugis Traditional Houses*, Cet. 1 (Makassar: UNM Publishing Agency, 2006), 87–88.

text but also as a living social phenomenon that is continuously interpreted, negotiated, and embodied within specific cultural contexts. By employing Jauss's concept of the *horizon of expectation*, this study illustrates how prophetic teachings on neighborly ethics have been received, reinterpreted, and institutionalized within Bugis cultural values, particularly *sipakatau* (humanizing others), *sipakalebbi* (mutual respect), and *sipakainge'* (mutual moral reminder). In this regard, the study extends the scope of hadith studies beyond textual authenticity and legal interpretation toward a broader examination of the social reception and cultural transformation of hadith. It further reinforces an emerging paradigm in Indonesian hadith studies that emphasizes the inseparability of religious texts from the social, cultural, and historical realities of their receiving communities.

At the practical level, this study demonstrates that the ethical principles embedded in hadith concerning neighborly relations are reflected in various social practices of the Bugis community, including food-sharing traditions, communal cooperation (*mappatettong bola* and *mappalette bola*), *manre sipulung* (communal dining), *mabbaca doang* (collective prayer recitation), and other forms of social solidarity. These practices reveal how Islamic ethical teachings are translated into culturally meaningful actions that promote social cohesion, mutual care, and communal resilience. The findings suggest that local cultural values can function as effective mediating instruments for the internalization of Islamic teachings in contemporary society. Consequently, this study offers a culturally grounded model of hadith-based social ethics that may contribute to strengthening community resilience, fostering intergenerational moral transmission, and reducing social fragmentation in pluralistic societies. The integration of Islamic teachings and Bugis cultural traditions highlighted in this study also provides evidence that religion and local culture are not inherently contradictory; rather, they may interact synergistically to produce inclusive, ethical, and socially sustainable forms of communal life.

Despite these contributions, several limitations should be acknowledged. First, this research is based exclusively on library-based inquiry and textual analysis, without incorporating

ethnographic fieldwork, participant observation, or in-depth interviews with members of the Bugis community. As a result, the study addresses textual representations of cultural practices rather than their contemporary lived dimensions. Second, the textual corpus is limited to selected hadiths on neighborly ethics, the *Pau-Paunna Budisettihara* manuscript, and a body of relevant scholarly works, leaving many other Bugis manuscripts, oral traditions, and local narratives unexplored. Future research should therefore combine anthropological, ethnographic, and digital humanities approaches to investigate how *living hadith* continues to evolve within contemporary Bugis society, including through the circulation of Islamic and cultural values across digital platforms. Comparative studies involving other Indonesian ethnic communities would also be valuable for identifying broader patterns of hadith reception and cultural adaptation, thereby enriching the interdisciplinary development of hadith studies, anthropology, and reception theory in Muslim societies.

The findings of this study carry several implications for scholarship, education, and religious policy. At the scholarly level, the study affirms the productive intersection of hadith studies, cultural anthropology, and reception theory, and calls for continued development of interdisciplinary frameworks that situate hadith within living cultural traditions rather than exclusively within normative legal discourse.

In terms of educational practice, the results indicate the value of transforming hadith education from a purely textual orientation toward a contextual approach grounded in local wisdom. Hadith education curricula should be designed to integrate regional cultural values into the learning process, so that prophetic teachings are understood not only as normative prescriptions but also as guides to social ethics with living cultural expressions. In the context of Bugis society, the values of *sipakatau*, *sipakalebbi*, and *sipakainge'* offer ready pedagogical instruments for the internalization of hadith teachings on neighborly relations and communal responsibility. This approach could be concretized through the development of contextually situated learning modules that connect hadith texts to local social and cultural realities, contributing to the formation of students

who are both religiously grounded and attuned to their cultural heritage.

With respect to religious and cultural policy, the study underscores the importance of strengthening religious literacy through frameworks that are attentive to local values. Relevant bodies, including ministries of religious affairs and education, may consider integrating the ethical content of Bugis *lontara* manuscripts such as the *Pau-Paunna Budisettihara* into local content curricula through digitization, transliteration, and pedagogical adaptation. Such initiatives would serve not only as vehicles for character education but also as means of preserving the intellectual and spiritual heritage of Islam in the Indonesian archipelago. Training programs for educators, religious counselors, and preachers that foreground the convergence between Islamic teachings and local cultural values would similarly contribute to the cultivation of an inclusive, tolerant, and ethically informed religious community.

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