

The Role of Educational Institutions in Maintaining the Customary Law of The Bugis Tribe in South Sulawesi

Fajri Dwiyama¹, Jamaluddin T², Singkeru Rukka³, Nursidah⁴, Rosbiah Machmuddin⁵

^{1,2,3,4,5}Institut Agama Islam Negeri Bone

E-mail: ¹fajridwiyama@gmail.com, ²azyadjamal15@gmail.com, ³singkkeru@yahoo.co.id
⁴Nursidahamin431@gmail.com, ⁵rosbiah1971@gmail.com

ABSTRACT

This study aims to comprehensively analyze and map the role of educational institutions in maintaining the customary law of the Bugis Tribe in South Sulawesi, as well as identify challenges and formulate effective strengthening models. The method used is Systematic Literature Review (SLR) with a socio-legal approach that follows the PRISMA 2020 framework, through systematic literature search on trusted academic databases such as Scopus, Google Scholar, and Emerald Insight, which are then selected and synthesized thematically. The results of the study show that the role of educational institutions is divided into three main dimensions, namely the role of curricular through the integration of local content and wisdom values in learning, the role of co-curricular through learning activities outside the classroom that involve direct interaction with traditional institutions, and extracurricular roles through traditional games and performing arts that contain character values. The customary law values integrated in education include three main pillars: siri' na pacce (self-esteem and social empathy), pangadereng (a system of values and customary norms consisting of ade', rapang, bicara, wari', and sara'), and pappaseng (ancestral messages), which have been proven to be effective in significantly increasing students' learning motivation, confidence, character understanding, and fluency in speech. This research also identifies three main challenges which are structural (lack of optimal synergy between institutions), cultural (the fading understanding of the younger generation towards cultural values), and technological (the dominance of digital media that shifts traditional moral cultivation practices), as well as finding opportunities for technological adaptation through the transformation of traditional values into digital platforms without losing their essence of meaning. This study recommends a three-pillar collaboration model that involves integrated synergy between educational institutions, customary institutions, and local governments, with strengthening strategies in the form of revitalizing the curriculum based on local wisdom in a substantive manner, strengthening the capacity of indigenous institutions through partnership programs, utilizing digital technology for documentation and dissemination of indigenous values, and strengthening cross-sector synergy in accordance with the principle of think locally act globally. This research contributes to the development of a theoretical framework on the role of education in the preservation of customary law while providing practical implications for policymakers and education practitioners in South Sulawesi in formulating adaptive, collaborative, and sustainable preservation strategies.

Keywords: *The Role of Educational Institutions, Bugis Customary Law, Local Wisdom*

INTRODUCTION

The Bugis people in South Sulawesi have a customary legal system that has developed over the centuries and is the main foundation in regulating their social, political, and spiritual lives (Haris, 2025). This customary law system is not just a collection of rules, but a reflection of a deep philosophy of life, especially reflected in the fundamental values

of siri' (self-respect/honor) and pesse (collective empathy) which are the ethical and legal foundation of the Bugis-Makassar community (Ahdar, 2026). These values not only shape social behavior and interpersonal relationships, but also become the main mechanism in traditional dispute resolution, which is still perceived by local communities as a fairer and more effective system than the formal legal mechanisms of the state.

The existence of Bugis customary law as *a living law* or a law that lives in public consciousness puts it in a unique position within the framework of an Indonesian legal state that adheres to legal pluralism. As recognized in various regulations, including Emergency Law No. 1 of 1951, judges are "obliged" to pay attention to customary criminal law in deciding cases related to customary offenses, with the aim that the verdict is in accordance with the law and the community's sense of justice (Zain, 2023). However, this normative recognition often clashes with the reality on the ground, where there is a mismatch between the legal values embraced by the community and those contained in the country's criminal law. For example, the violation of the morality of siri' (malaweng) which in the Bugis society is threatened with the punishment of whipping or death, while in the Criminal Code it is only threatened with imprisonment in a matter of months. The tension between the customary law system and the country's law is a serious challenge in an effort to maintain the existence of customary law in the midst of modernization and homogenization of national law.

In this context, educational institutions have a very strategic position. As an institution responsible for the transmission of knowledge and values to the younger generation, educational institutions can be at the forefront of efforts to preserve, develop, and empower customary law (Lirim et al., 2025). Experience in various regions shows that knowledge of customs, customary law, and customary rights can be standardized in writing and disseminated to the community and included in the primary and secondary school curriculum as a subject of local content (Cantika et al., 2025) This is strengthened by the view that legal education based on local wisdom to the younger generation is a crucial step to strengthen the role of customary law in the national legal system.

However, there is still a significant gap between the potential role of educational institutions and the reality of their implementation in South Sulawesi. Some of the main challenges identified include: first, differences in interpretations of customary law that are still unwritten and their various understandings among the community; second, the lack of

clarity about who is authorized to represent customary institutions in the formal education process; Third, there is not optimal synergy between educational institutions, customary institutions, and law enforcement agencies in developing a curriculum based on local wisdom. In addition, research shows that while *siri'* and *pesse* values continue to serve as strong moral guidelines, there is an urgent need to undertake adaptive transformations of these values in order to remain relevant to the evolving legal context and social dynamics.

The urgency of this research is increasingly felt considering that the young generation as agents of change has a central role in maintaining the sustainability of customary law. The understanding and appreciation of the younger generation of the relationship between law and their local wisdom greatly determines the future of the existence of Bugis customary law. Educational institutions, ranging from the elementary to tertiary levels, have a moral and academic responsibility to bridge the gap between national law and customary law through a multicultural educational approach that integrates local values into the curriculum. However, the extent to which this role has been carried out and how optimal strategies can be developed is still a research question that requires in-depth study.

Based on the background description above, this study aims to comprehensively analyze and map the role of educational institutions in maintaining the customary law of the Bugis Tribe in South Sulawesi. This research is expected to make a theoretical contribution to the development of a legal education model based on local wisdom as well as a practical contribution for policy makers in formulating strategies for the preservation of customary law through educational channels.

RESEARCH METHODS

This study uses the Systematic Literature Review (SLR) method with a socio-legal approach to comprehensively examine the role of educational institutions in maintaining the customary law of the Bugis Tribe. SLR was chosen because it allows for the systematic and transparent identification, evaluation, and synthesis of literature, resulting in a reliable map of knowledge about a topic. The socio-legal approach is used because customary law research requires a normative analysis of laws and regulations (such as the National Education System Law and regional regulations) as well as an empirical understanding of the implementation of customary values (*siri'*, *pesse*, *pangadereng* system) in educational practice in South Sulawesi. This method follows the PRISMA 2020 (Preferred Reporting

Items for Systematic Reviews and Meta-Analyses) framework to ensure transparency and reproducibility of each stage of research.

The implementation of SLR will go through structured stages. First, the formulation of research questions and the determination of inclusion-exclusion criteria, with a focus on literature that discusses Bugis customary law, education based on local wisdom, and the role of formal educational institutions. Second, systematic literature searches on trusted academic databases such as Scopus, Google Scholar, and Emerald Insight using defined keywords, as well as snowballing techniques to track relevant references. Third, the selection and critical assessment of the articles found through the screening process of titles, abstracts, and full texts, followed by quality assessment using an appropriate assessment framework for legal studies. Fourth, thematic synthesis of selected study findings to identify research patterns, gaps, and develop a conceptual framework on the role of educational institutions.

The validity of the research results is ensured through procedural transparency documented in the PRISMA flowchart, as well as triangulation of data sources that include primary legal materials (laws and regulations, court decisions), secondary legal materials (journals, textbooks, lontara manuscripts), and relevant non-legal materials. The analysis will integrate the normative dimension (the study of the positive legal framework that governs the education system and the recognition of customary law) and the empirical-conceptual dimension (synthesis of findings on conservation practices and role models of educational institutions), thus producing policy recommendations and future research agendas that are academically tested.

RESEARCH RESULTS

Identification and Mapping of the Role of Educational Institutions in the Preservation of Bugis Customary Law

Based on the results of systematic literature searches from various academic databases such as Scopus, Google Scholar, and Emerald Insight, it was found that the role of educational institutions in maintaining the customary laws of the Bugis Tribe can be mapped into three main categories: curricular roles, co-curricular roles, and extracurricular roles. These findings show that formal education institutions have a strategic position as institutions that are able to transmit customary law values in a structured and sustainable manner to the younger generation. Research by Akhir proves that the integration of Bugis-Makassar local wisdom such as pappaseng (ancestral advice), elong (poetry), and siri' na

pacce values in learning speaking skills can increase student motivation by 78%, confidence in speaking by 72%, and fluency in speaking by 65% compared to conventional learning (Akhir, 2025).

The role of curricular is the most dominant dimension identified in the literature. The Parepare City Government's policy through the 2021 Education Implementation Regulation stipulates the Bugis language as a mandatory local content at all levels of education, even requiring a regional language day every Thursday based on the Mayor's circular letter (Reska, 2024). This policy shows a formal recognition that education is the most effective path in building habits and cultural awareness from an early age. Parepare has even digitized Bugis language teaching materials, including 1st grade elementary school textbooks equipped with barcodes, as a form of adaptation to technological developments. In addition, research by Adela, Suastra, & Lasmawan revealed that traditional Bugis games such as Massempu, Maraga, Maggalenceng, and Mallogo contain character values such as malempu (honest), warani (courage), unyielding, creative, and cooperation which can be used as a sociological-anthropological foundation for curriculum development in schools (Adela et al., 2023).

Table 1. Mapping the Role of Educational Institutions in the Preservation of Bugis Customary Law

Role Dimensions	Form of Activity	Embedded Customary Law Values
Curriculum	Local content of the Bugis language, learning based on local wisdom	<i>Siri' na pacce, pappaseng, pangadereng</i>
Ko-kurikuler	Cultural Lecture at the Traditional Palace, Tudang Sipulung	<i>Siri', pangadereng</i> , filosofi Traditional House
Extracurricular	Traditional games, along performing arts	<i>Malempu, warani</i> , cooperation, creativity

The role of co-curricular is reflected in learning activities outside the classroom that involve direct interaction with indigenous institutions. The PGSD Study Program of Cokroaminoto Palopo University held a cultural lecture at the Luwu Kedatuan Palace with the theme "Building Pangadereng in the Frame of Toddo' Puli' Temmalara" (not to retreat a step from the struggle to maintain dignity and dignity/siri'). This activity uses the method of

tudang sipulung sipakalebbe (sitting together with mutual respect) by wearing sarongs, which invites students to directly study the philosophy of Bugis traditional houses and the Lagigo cycle. This kind of activity proves that educational institutions have the capacity to be a bridge between academic knowledge and customary practices that live in the community.

Nevertheless, the literature also identifies serious challenges in the implementation of the role of educational institutions. Research on character education in the Bugis-Makassar culture shows that students' understanding of character values in the Bugis-Makassar culture has faded and is no longer their philosophy and principles of life. This indicates that there is a gap between curricular policies and the reality of the understanding of the younger generation. This research emphasizes the urgency of immediately rebuilding the concept of character education based on local culture before these values are further eroded. In the doctoral promotion session at the Faculty of Law Unhas, Dr. Leonard Eben Ezer Simanjuntak also highlighted challenges such as differences in interpretations of customary law, the unwritten rules of customs, and the lack of clarity regarding who is authorized to represent customary institutions in the formal education process. These challenges require cross-sectoral synergy between educational institutions, customary institutions, and local governments.

Analysis of Bugis Customary Law Values Integrated in Education

Based on the results of the thematic analysis of the literature studied, it was found that the values of Bugis customary law integrated in education can be grouped into three main pillars: (1) Siri' na Pacce (Self-Esteem and Social Empathy), (2) Pangadereng (Value System and Customary Norms), and (3) Pappaseng (Ancestral Messages). These three pillars are interrelated and become the philosophical foundation that shapes the character and behavior of the Bugis people. Research by various academics confirms that the value system and customary norms of pangadereng and pappaseng are imbued with the concept of siri' na pesse/pacce values, which makes them not just a rule of law, but a comprehensive guide to life (Rahman et al., 2021).

Siri' (self-esteem/honor) is the central value that is most often integrated in the context of education. In Bugis expressions it is known as "siri'e mmi to riaseng tau" (only because of siri', we are called humans). The integration of these values in education is not only normative, but also practical. In learning speaking skills, the value of siri' na pacce is

used as an ethical foundation in expressing opinions and communicating with others, which has been shown to increase student confidence by 72% (Ibrahim & Jamal, 2026) The value of siri' teaches the importance of maintaining the dignity of self and family, which in the context of customary law is the basis for dispute resolution mechanisms and the protection of individual and collective rights.

Pangadereng as a system of Bugis values and customary norms consists of five elements: ade' (customary law), rapang (jurisprudence/example), bicara (judicial institutions), wari' (social stratification), and sara' (Islamic law). Literature findings show that the integration of pangadereng in education is carried out through a holistic approach that includes cognitive, affective, and psychomotor aspects. The cultural lecture held at the Luwu Kedatuan Palace, for example, not only teaches the history and philosophy of pangadereng theoretically, but also invites students to directly study cultural symbols such as the philosophy of the Bugis traditional house (sulapa eppa', singkeru mulajaji, tanra sula) as a representation of traditional concepts (Rizaldy, 2024). This approach allows for a more in-depth and contextual understanding of how Bugis customary law is implemented in everyday life.

The integration of pappaseng values in education shows an interesting pattern. Pappaseng is an ancestral message that is conveyed from generation to generation, both in oral and written form. In the context of education, pappaseng is often integrated through regional songs (elong) that contain moral messages. Research shows that in Bone Regency, elongs containing messages about the importance of learning from childhood have become a mandatory song at the early childhood and elementary school education levels. One of the verses that is often sung reads: "Alamasse sea mua, tau naompori sesse kale, nasaba rivettu baiccu'na, dememeng naengka namagguru" (It is in vain that a person who regrets later in life, because in his childhood, he never learned at all). This song teaches about the importance of education and hard work, which are fundamental values in Bugis customary law.

Challenges, Strategies, and Models for Strengthening the Role of Educational Institutions in Maintaining Bugis Customary Law

The results of the literature synthesis revealed that efforts to preserve Bugis customary law through educational institutions face various structural, cultural, and

technological challenges. Structural challenges include the lack of optimal synergy between educational institutions, customary institutions, and law enforcement agencies. As revealed by Dr. Leonard Simanjuntak in the doctoral promotion session at FH Unhas, traditional leaders have a strategic position in the diversionary process (settlement of cases outside the court), but still face challenges such as differences in interpretations of customary law, the lack of written customary norms, and unclarity about who is authorized to represent customary institutions. This condition has implications for the educational process, because the lack of clarity of customary authorities makes it difficult for educational institutions to identify authoritative and valid sources of customary knowledge to be integrated into the curriculum.

Cultural challenges are mainly related to shifting values among the younger generation. Research shows that students' understanding of character values in the Bugis-Makassar culture has faded and is no longer their philosophy and principles of life. This is exacerbated by the dominance of acculturation of foreign cultures that is beginning to dominate today, which threatens the existence of local values. In the context of traditional gaming, for example, modern games that are increasingly sophisticated, automated, and digital almost completely replace traditional games, especially in urban areas. Children and adolescents in this country are no longer familiar with traditional games that are full of character values such as malempu (honest), warani (courage), never giving up, and cooperation. These cultural challenges require adaptive and creative educational strategies to bridge the gap between traditional values and the realities of digital young generations.

Technological challenges emerged as a consequence of the era of the industrial revolution 4.0, where educational practices underwent a fundamental transformation. The practice of cultivating moral education that used to be carried out by sitting around a table talking, conveying messages from parents to children, playing meaningful traditional games, and storytelling, is now replaced by the practice of using smartphones, laptops, games, social media, and dependence on the internet. However, this challenge also opens up new opportunities. The transformation of *elong* (Bugis poetry) into a performance art published through digital platforms such as YouTube, carried out by the Makassar Alps music group, shows that tradition can adapt to technology without losing its essence of meaning. Even though there is a change in form, the meaning in *elong* is maintained because the transformation process only occurs in the space of form, not in the substance of the value.

DISCUSSION

The results of the study confirm that educational institutions have a strategic role in maintaining the existence of the Bugis Tribe's customary law through three interrelated dimensions: curricular, co-curricular, and extracurricular. These findings reinforce the theory that formal education is not just an institution of transmission of academic knowledge, but also an agent of structured and sustainable cultural preservation. The Parepare City Government's policy through the 2021 Education Implementation Regulation which stipulates the Bugis language as a mandatory local content and requires a regional language day every Thursday is tangible evidence of regulatory recognition of the strategic role of education in preserving customs. In fact, the digitization of Bugis language teaching materials with textbooks equipped with barcodes shows that educational institutions are able to adapt to technological developments without abandoning the essence of culture. The successful integration of local wisdom values in learning, which was shown to increase student motivation by 78%, confidence by 72%, and fluency in speaking 65%, confirms that the culture-based approach has measurable and significant effectiveness compared to conventional learning.

The Bugis customary law values identified in this study are divided into three main pillars that are the foundation of integration in education: *Siri' na Pacce*, *Pangadereng*, and *Pappaseng*. *Siri'* (self-esteem/honor) is the most dominant central value, as reflected in the Bugis expression "*siri'e mmi to riaseng tau*" (just because *siri'e* is what we are called humans). The integration of these values in the learning of speaking skills, for example, is used as an ethical basis for communication and has been proven to increase students' confidence in a meaningful way. *Pangadereng* as a system of values and customary norms consisting of *ade'* (customary law), *rapang* (jurisprudence), *bicara* (judicial institutions), *wari'* (social stratification), and *sara'* (Islamic law) is integrated through a holistic approach that includes cognitive, affective, and psychomotor aspects. The cultural lecture program at the Luwu Kedatuan Palace which invites students to study cultural symbols such as the philosophy of Bugis traditional houses (*sulapa eppa'*, *singkeru mulajaji*, *tanra sula*) is a real representation of efforts to connect the younger generation with their cultural roots. Meanwhile, *Pappaseng* (ancestral messages) integrated through regional songs (*elong*) in Bone Regency has proven to be effective in instilling moral values such as the importance of education and hard work from an early age, and has even transformed into a digital platform without losing its essence of meaning.

The effectiveness of integrating traditional values in education is inseparable from the

synergy between the three dimensions of the role of educational institutions. The co-curricular dimension through the activity of tudang sipulung sipakalebbi (sitting together with mutual respect) in the traditional palace allows students to experience authentic traditional practices firsthand, while the extracurricular dimension through traditional games such as Massempu, Maraga, Maggalenceng, and Mallogo succeeds in instilling the values of malempu (honest), warani (courage), never giving up, creativity, and cooperation. These findings are in line with the theory that education based on local wisdom plays an important role in shaping the legal awareness and cultural identity of the younger generation, as well as strengthening the position of customary law within the framework of national legal pluralism. However, the research also revealed that the effectiveness of these roles is largely determined by five main factors: regulatory recognition, institutional capacity, quality of intergenerational value transmission, technological adaptation, and synergy with indigenous institutions. Without these five factors, existing curricular policies risk becoming purely symbolic without a substantive impact on the internalization of traditional values in the younger generation.

On the other hand, this study identifies three main challenges that hinder the optimization of the role of educational institutions. Structural challenges are reflected in the lack of optimal synergy between educational institutions, customary institutions, and law enforcement agencies. Customary leaders have a strategic position in resolving customary cases, but still face obstacles such as differences in interpretations of customary law, unwritten customary norms, and unclear institutional authority in the formal education process. This has implications for the uncertainty of authoritative indigenous knowledge sources to be integrated into the curriculum. Cultural challenges can be seen from the fading understanding of the younger generation of the values of the Bugis-Makassar cultural character, which is no longer their philosophy and principle of life. The dominance of modern games and the acculturation of foreign cultures, especially in urban areas, have almost completely replaced traditional games that are loaded with character values, so that the strategy of revitalization through education has become increasingly urgent and crucial.

Technological challenges emerged as a consequence of the industrial revolution 4.0 which changed the fundamentals of educational practices. Moral instilling that used to be done in person and interactively through sitting around a table, storytelling, and playing traditional games, is now replaced by a reliance on smartphones, social media, and the internet. Nevertheless, this challenge also opens up significant new opportunities. The transformation of

elong (Bugis poetry) into digital performance art by the Makassar Alps music group proves that tradition can adapt to technology without losing its essence of meaning, changes only occur in the space of form, not in the substance of value. This opportunity needs to be optimally utilized by educational institutions through the development of digital content based on local wisdom, such as interactive learning videos, cultural podcasts, and mobile applications that are attractive to the younger generation, so that customary law values remain relevant and contextual in the midst of globalization.

The findings of this study expressly affirm that the success of the preservation of Bugis customary law through education cannot be achieved by educational institutions independently. A supportive ecosystem is needed where government policies, customary institutional authorities, and educational institutions' pedagogical capacity run in an integrated manner. When these three pillars synergize, the younger generation not only gains knowledge of customary law cognitively, but also lives and internalizes the values of *siri' na pacce*, *pangadereng*, and *pappaseng* as a life guide that is applicable in their daily lives. This is important considering that the understanding and appreciation of the younger generation of the relationship between law and local wisdom greatly determines the future of the existence of Bugis customary law in the midst of social dynamics and the challenges of globalization that continue to develop.

CONCLUSION

This study concludes that educational institutions have a strategic role in maintaining the customary law of the Bugis Tribe through three interrelated dimensions, namely the role of curricular through the integration of local content and wisdom values in learning, the role of co-curricular through learning activities outside the classroom that involve direct interaction with traditional institutions, and extracurricular roles through traditional games and performing arts that contain character values. The integration of customary law values such as *siri' na pacce* (self-esteem and social empathy), *pangadereng* (a value system and customary norms that include *ade'*, *rapang*, *bicara*, *wari'*, and *sara'*), and *pappaseng* (ancestral messages) in education has been proven to be effective in significantly increasing students' learning motivation, confidence, character understanding, and fluency in speaking compared to conventional learning. This success shows that education based on local wisdom is not just a complement to the curriculum, but an important foundation in shaping legal awareness and cultural identity of the younger generation in the midst of

globalization.

This research also reveals that optimizing the role of educational institutions faces three main challenges which are structural, cultural, and technological. Structural challenges are reflected in the lack of optimal synergy between educational institutions, customary institutions, and law enforcement agencies caused by differences in interpretations of customary law, the unwritten norms of customary norms, and the unclear authority of customary institutions in the formal education process. Cultural challenges can be seen from the fading understanding of the younger generation towards Bugis-Makassar cultural values which are no longer their philosophy of life, while technological challenges arise from the dominance of digital media that shifts the practice of instilling morals directly and interactively. However, technological challenges also open up new opportunities for adaptation and innovation, such as the transformation of *elong* (Bugis poetry) into a digital platform that proves that traditional values can be maintained in substance despite changes in the form of their delivery.

Based on these findings, this study recommends a three-pillar collaboration model that involves integrated synergy between educational institutions as implementers of curriculum based on local wisdom, customary institutions as authentic sources of customary law knowledge and cultural values, and local governments as providers of regulatory and facilitation policies. Strengthening strategies that need to be implemented include revitalizing the curriculum based on local wisdom in a substantive and integrated manner in various subjects, strengthening the capacity of indigenous institutions through partnership programs with educational institutions, utilizing digital technology to document and disseminate customary law values in a format that is attractive to the younger generation, and strengthening cross-sector synergy to ensure consistency in implementation in accordance with the principles *think act globally*. With a progressive legal approach that recognizes legal pluralism in a fair manner, customary institutions can be positioned as strategic partners of the state in creating a legal system that is rooted in societal values while responding to the challenges of modernity. Further research is suggested to empirically test the effectiveness of the three-pillar collaboration model through implementation studies in various regions with different cultural contexts, as well as to explore more deeply the psychological and sociological dimensions of the process of internalizing customary law values in the younger generation in the digital era, so that efforts to preserve Bugis customary

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law are not only an academic discourse but also a collective movement that is sustainable and has a real impact.

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