

Journal of Local Wisdom in Education
https://indosainstech.id/journal/jlwe/index
https://doi.org/10.26618/3ep9va76

INDOSAINSTECH ID

Annabba as Cultural Pedagogy: Exploring Local Wisdom Values in Bugis-Makassar Wedding Traditions

Hajerah Kadir[1*], Rosmini[2]

[1]Education Office of Maros Regency, Maros, Indonesia
[2]UPTD SDN 137 Inpres Kaemba, Maros, Indonesia

Article Info

Article history:
Received May 23, 2025
Accepted June 19, 2025
Published Online Jun 30, 2025

Keywords:
Annabba tradition
Bugis-Makassar culture
Character education
Customary wedding
Local wisdom

ABSTRACT

This study investigates the local wisdom values embedded in the *Annabba* tradition within the customary wedding ceremonies of the Bugis-Makassar community in Pajjukukang Village, Maros Regency, South Sulawesi, Indonesia. Amidst the growing influence of modernization, cultural erosion, and youth disinterest in indigenous practices, the urgency of preserving and revitalizing traditional values has intensified. The *Annabba* tradition, conducted after the formal marriage proposal (*mappasidde*), embodies not only symbolic rituals but also deeply held ethical principles that shape family relations and community life. This research aims to explore how such values are manifested, sustained, and can be optimized to strengthen cultural identity and social cohesion. Employing a qualitative ethnographic approach, the study collected data through participatory observation, in-depth interviews, and documentation involving 15 purposively selected informants, including traditional leaders, family members, and traditional practitioners. The findings reveal five central values: *gotong royong* (mutual cooperation), respect for ancestors, simplicity, *siri'* (sense of honor), and social solidarity. These values are expressed through inclusive decision-making, symbolic food rituals, ancestral prayers, and the communal organization of ceremonial events. The novelty of this study lies in its focused ethnographic documentation of a specific and underexplored cultural tradition as well as its proposal to integrate these values into educational and cultural preservation frameworks. It concludes that *Annabba* functions not merely as a customary procedure but as a culturally rooted pedagogical model that contributes to character education, cultural sustainability, and community resilience. This research contributes to the field of education by demonstrating how local wisdom can serve as a foundation for culturally responsive pedagogy.

This is an open access under the CC-BY-SA license.

Corresponding author:
Hajerah Kadir
Education Office of Maros Regency, Maros, 90516, Indonesia
Email: hajerahkadir32@admin.sd.belajar.id

I. INTRODUCTION

Indonesia, as a multicultural nation, is endowed with a rich mosaic of cultural traditions, customs, and local wisdom passed down across generations. These cultural elements serve as markers of national identity, reinforcing social, moral, and spiritual bonds within communities (Bhandari, 2019; Ahmad, 2023; Neswiswa, 2024). Among the enduring forms of intangible cultural heritage is the traditional wedding ceremony, which not only formalizes the union of two individuals but also functions as a vehicle for the transmission of deeply embedded religious, ethical, and communal values (Farisi, 2023). The *Annabba* tradition, a customary marriage ritual practiced by the Bugis-Makassar community in South Sulawesi, stands as a pertinent illustration of such embedded local wisdom. This is visually represented in Figure 1, which captures a moment from the *Annabba* ritual as practiced by the Bugis-Makassar community in Pajjukukang Village.



Figure 1. The Annabba tradition in a Bugis-Makassar wedding ceremony

The *Annabba* ceremony, typically performed during the proposal phase or the presentation of *uang panai* by the groom's family to the bride's family, represents more than a symbolic exchange. *Uang panai* is a traditional Bugis-Makassar cultural practice where the groom presents a bride price to the bride's family as a symbol of respect and readiness for marriage (Nahdhiyah et al., 2022; Masthurah et al., 2024; Sudarman et al., 2023). It encapsulates profound philosophical meanings and ethical values such as mutual respect, social cohesion, intergenerational solidarity, and shared responsibility (Takwa, 2022). In Pajjukukang Village, where the majority of inhabitants belong to the Bugis-Makassar ethnic group, this tradition serves as both a social rite and a symbol of collective identity. Nevertheless,

contemporary societal changes, driven by globalization, modernization, and digital media exposure, have introduced significant challenges to its continuity. The increasing preference among younger generations for simplified or religion-centric weddings has led to a gradual devaluation of the tradition's cultural essence.

The increasing tension between traditional values and modern lifestyles is not unique to Pajjukukang. The phenomenon is observed both nationally and globally, where indigenous practices are at risk of marginalization due to shifting preferences and urban migration. As noted by Auni (2022), the preservation of local wisdom embedded in marriage traditions is critical for sustaining cultural heritage. Samad (2023) highlights that local wisdom comprises collective knowledge, behaviors, and values that communities construct to address social and ecological needs. In the context of Bugis-Makassar culture, traditions such as *Annabba* exemplify these dynamics through the embodiment of values like *siri'* (sense of honor), *pacce* (solidarity), simplicity, and communal simplicity (Nahdhiyah et al., 2022). However, while previous studies have touched on Bugis-Makassar wedding customs in general, little attention has been paid to the specific cultural expressions and pedagogical significance of the *Annabba* tradition.

The existing literature highlights that modernization has a significant impact on traditional practices. Dewi (2024) emphasizes that urbanization and technological advances tend to diminish traditional community engagement. This view is supported by Zulkarnain (2024), who contends that a lack of philosophical understanding contributes to youth disengagement from indigenous practices. However, Vikram (2024) argues that social media can serve a dual role: accelerating the erosion of traditions through the promotion of popular culture while also offering a platform to promote local wisdom if managed effectively. Efforts to embed cultural education in schools have shown promise in bridging this generational gap. Simultaneously, traditions like *Annabba* offer meaningful content for cultivating character education, fostering values such as mutual respect, integrity, and responsibility (Farisi, 2023; Suwarjin, 2023; Siregar, 2023).

Although studies in other regions, such as the Manggarai community (Agustina, 2024) and Bajo communities (Yong, 2022), have contributed to the discourse on local wisdom in wedding traditions, these investigations often generalize practices or focus solely on linguistic dimensions. There remains a paucity of research that critically engages with the *Annabba* tradition, particularly in terms of its socio-educational potential, its sustainability, and its integration with formal and informal mechanisms for cultural transmission. Blaydes (2024), and Neswiswa (2024) identify community migration, media influences, and cultural disinterest

as structural constraints; yet solutions rooted in participatory ethnographic insights remain underdeveloped.

This study aims to explore the local wisdom values embodied in the *Annabba* tradition within the customary wedding practices in Pajjukukang Village, Maros Regency, South Sulawesi, Indonesia. By employing ethnographic methods, this study not only aims to uncover the socio-cultural meanings embedded therein but also proposes culturally responsive preservation strategies. The novelty of this research lies in its site-specific focus on an underexplored tradition, its methodological depth in community-based engagement, and its proposition to align traditional values with contemporary modes of sustainability, such as digital archiving, character education, and culture-based tourism. Thus, this study contributes to the interdisciplinary discourse on cultural resilience, character education, and the integration of indigenous knowledge within modern educational and social frameworks.

II. METHODS

This study employed a qualitative approach, utilizing ethnographic methodology, to explore the local wisdom values embedded in the *Annabba* tradition. Ethnography was chosen for its strength in uncovering cultural meanings, symbolic practices, and embedded social values through immersive engagement and contextual interpretation (Truman, 2023). This method is especially well-suited to the Bugis-Makassar cultural context, where *Annabba* continues to play a central role in traditional wedding ceremonies. By focusing on participant-centered and contextual inquiry, ethnography enables a nuanced understanding of how traditional values are practiced, interpreted, and transmitted within living communities (Busyro, 2024). In the specific context of Pajjukukang village, this approach provides insight into how the *Annabba* tradition is maintained, the values it embodies, and the local community's efforts to preserve it in the face of modernization.

This study was conducted over three months from January to March 2025 in Pajjukukang Village, Maros Regency, South Sulawesi, Indonesia. This community maintains a strong adherence to customary marriage rituals, providing a rich cultural context for investigating the significance of *Annabba*. A purposive sampling strategy was employed to select 15 key informants with deep knowledge and direct involvement in the practice, including five traditional leaders, five family members from both the bride's and groom's sides, and five ritual practitioners. To collect meaningful and relevant data, the study utilized three research instruments: observation guidelines, interview protocols, and documentation (Sukmawati & Sudarmin, 2023). The observation guidelines focused on cultural behaviors, symbolic gestures,

and interpersonal dynamics observed during the ceremonies. Interview protocols included open-ended questions that explored core cultural values, such as *gotong royong* (mutual cooperation), communal unity, and spiritual significance (Mihas, 2022). Additionally, digital tools such as audio recorders and cameras were used to document the rituals and ensure comprehensive data capture (Moller, 2021).

Data collection was carried out using three interrelated techniques. First, the researcher conducted participatory observation by attending *Annabba* ceremonies to observe rituals, symbols, and interpersonal dynamics. Second, in-depth interviews were carried out using semi-structured protocols to explore participants' interpretations of the tradition's meanings, values, and functions within the context of local wisdom. Third, a documentation study involved the collection and analysis of customary records, photographs, and video recordings of *Annabba* events to triangulate and enrich primary data (Mihas, 2022). These methods enabled the researcher to construct a comprehensive understanding of the tradition's cultural significance.

Data analysis followed the four-stage framework of Spradley's ethnographic model (Spradley, 2007). The process began with domain analysis to identify categories of local wisdom reflected in *Annabba*. This was followed by taxonomic analysis, which organized the components of the tradition into coherent structures. Subsequently, componential analysis was employed to examine the relationships and distinctions among the elements. Finally, a cultural theme analysis was conducted to interpret the overarching values and cultural narratives underlying the practice. The analysis was conducted iteratively, employing both source triangulation and methodological triangulation to enhance credibility and ensure that findings accurately reflected the perspectives of participants.

Furthermore, this study upheld ethical standards by obtaining informed consent from all informants and community leaders. This ensured the confidentiality of personal information and demonstrated respect for local cultural norms and practices throughout the research process (Truman, 2023). The methodological design and ethical rigor of this study were intended to generate authentic insights into how the *Annabba* tradition contributes to cultural resilience and identity formation in the face of socio-cultural change. Figure 2 illustrates the overall research process, mapping how data were systematically collected and analyzed.

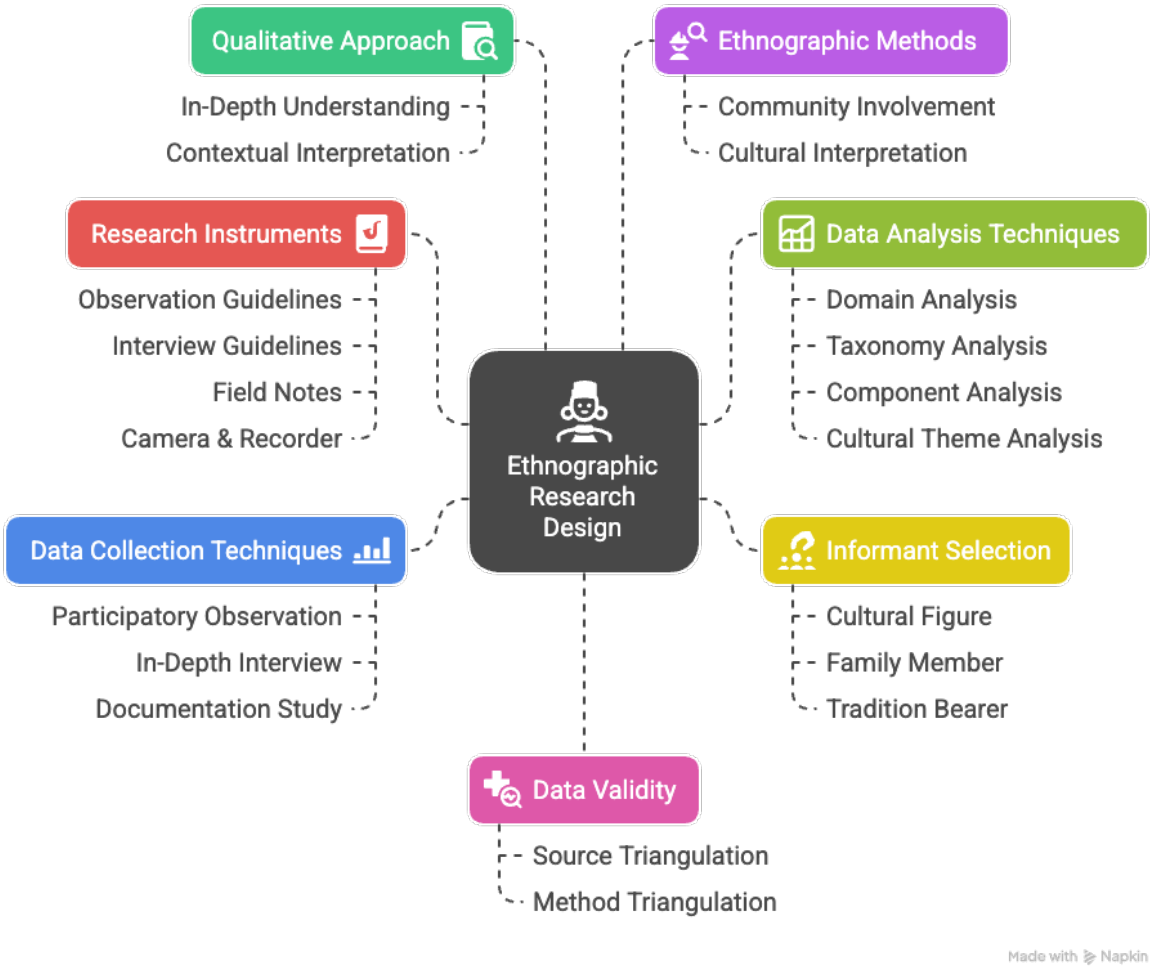


Figure 2. The process of collecting and analyzing data in this study

III. RESULTS

This study explored the cultural significance and local wisdom values embedded within the *Annabba* tradition. This tradition engages key community stakeholders, including traditional leaders, family elders, and respected local figures, who participate in both symbolic rituals and practical arrangements. The tradition not only formalizes marriage consent but also reinforces intergenerational cultural transmission and social cohesion within the Bugis-Makassar community. Through participatory observation and semi-structured interviews with 15 purposively selected informants, the study identified five core local wisdom values consistently reflected in the *Annabba* ceremony: *gotong royong*, respect for ancestors, simplicity, *siri'*, and social solidarity. Table 1 presents a summary of the five dominant local wisdom values identified in the Annabba tradition, along with their observable practices and cultural meanings.

Table 1. Local wisdom values reflected in the *Annabba* tradition

No.	Local wisdom value	Description of practice	Cultural meaning
1	*Gotong royong*	Collective involvement in food preparation, decoration, and event coordination	Encourages community participation and reinforces social unity
2	Respect for ancestors	Prayers and rituals are performed to seek ancestral blessings as a form of appreciation for cultural and spiritual heritage.	Demonstrates the continuity of ancestral and spiritual values in community life.
3	Simplicity	*Uang panai* is determined based on financial capacity	Promotes values of simple living, mutual understanding, and non-materialistic attitudes
4	*Siri'*	Commitment shown by the groom's family; dignity upheld by the bride's family	Preserves family reputation and cultural integrity
5	Social solidarity	Inclusive, dialogical decision-making among families and community representatives	Fosters cohesion, mutual respect, and intergenerational dialogue

One of the most consistently observed and reported values was *gotong royong*. The preparation for the *Annabba* ceremony is not carried out solely by the nuclear families of the bride and groom but involves extended kin and neighbors. Field observations revealed that multiple community members were responsible for cooking traditional dishes, setting up decorations, arranging seating, and coordinating the welcoming procession. Such tasks were not formally assigned; instead, they emerged from a shared sense of responsibility. As expressed by one traditional leader:

> *"The community collaborates to prepare materials and assist with the event. Gotong royong reflects unity and shared responsibility according to custom."*

This spontaneous and collective action reinforced social bonding and highlighted the non-hierarchical distribution of labor during the ceremony. Every participant, regardless of status or age, contributed within their capacity. For example, children carried equipment, women cooked, and men arranged the tents and chairs. The event thus became a communal endeavor rooted in shared ownership and mutual assistance.

A second key finding concerned the community's respect for ancestors, which emerged as a spiritual foundation of the *Annabba* tradition. Before formal discussions regarding the *uang panai* or ceremony logistics, elders conducted a prayer ritual. This included offerings

of *songkolo* (black sticky rice traditionally symbolizing strength and resilience) and recitations to invoke blessings and harmony for the prospective couple. A ritual leader explained:

> *"Prayers and rituals carry spiritual meaning to seek ancestral blessings, maintain balance between the physical and spiritual worlds, and bring prosperity."*

The presence of ancestral invocations in the ceremony not only affirmed continuity between generations but also reflected the community's ontological beliefs. Ancestors were perceived not as distant entities, but as active protectors of social harmony whose approval was sought to legitimize the marital union.

The third value emphasized in both observation and interview data was simplicity. This manifested in both the material and procedural aspects of the *Annabba* event. The ceremony's aesthetics were modest, with most materials sourced locally, including bamboo decorations, handmade cloths, and traditional Bugis attire with minimal ornamentation. Rather than lavish displays, the focus was on the meaningfulness of the interaction between families. This ethos was particularly evident in the discussion around *uang panai*, which, according to a family member of the bride, was negotiated based on sincerity rather than prestige:

> *"Uang panai is discussed carefully. We prioritize sincerity, not prestige."*

This principle of moderation contrasts with the increasing materialism often found in contemporary wedding practices elsewhere. Families in Pajjukukang deliberately avoided excessive expenditures and opted instead to highlight traditional values through symbolic acts and thoughtful preparation.

The value of *siri'*, the Bugis concept of honor, was also prominent in both the narratives and behavior of participants. Among the groom's family, fulfilling the *uang panai* obligation was considered a matter of personal and familial integrity. This is a reflection of the groom's family's commitment and readiness to assume marital responsibility. On the bride's side, receiving the dowry respectfully and ceremoniously signaled the upholding of dignity and cultural decorum. One parent described this activity as follows:

> *"Siri' is understood as a family honor. The groom's side shows commitment, while the bride's side maintains dignity through proper preparations and acceptance."*

Observations of the ceremonial dialogue confirmed that both sides approached this stage with deliberate care. They engage in respectful negotiations and verbal affirmations. The emotional intensity and ritual formality reinforced the notion that marriage is not just a union of two

individuals but a symbolic interaction between two families, each representing a lineage with cultural expectations to uphold.

Lastly, the practice of social solidarity was integral to the *Annabba* ceremony. Planning meetings and decision-making processes were conducted through open deliberation. This involves not only immediate family members but also respected elders and community figures. The decisions regarding the wedding date, division of responsibilities, and ceremonial flow were made collaboratively. According to a groom's family member:

> *"Deliberations are held between families to determine auspicious dates, uang panai amounts, and preparations. This process strengthens bonds and builds mutual trust."*

Furthermore, the event itself served as a moment of reunion for extended family networks, providing opportunities to reconnect, share stories, and strengthen social ties. As noted by one tradition practitioner:

> *"The community participates as escorts, food providers, and event organizers. This involvement strengthens solidarity and a sense of ownership over the tradition."*

This atmosphere of inclusivity transformed the ceremony into a collective reaffirmation of cultural identity. Even youths, who often expressed unfamiliarity with ritual content, were drawn into participation through logistical and ceremonial tasks, thereby becoming active inheritors of cultural tradition.

IV. DISCUSSION

The findings of this study affirm the *Annabba* tradition as a dynamic socio-cultural system that embeds and transmits local wisdom values within the Bugis-Makassar community of Pajjukukang Village. As illustrated in Table 1, the five core values identified are *gotong royong*, respect for ancestors, simplicity, *siri'*, and social solidarity. These values contribute to community cohesion, intergenerational continuity, and cultural resilience in the face of modernization. For example, the value of *gotong royong* observed in the *Annabba* tradition aligns with the foundational role of communal labor in Indonesian indigenous societies. As noted by Andriyani et al. (2022), *gotong royong* functions as a cultural mechanism to maintain collective responsibility and ensure equitable participation in ceremonial and social processes. In the context of *Annabba*, this cooperation transcends technical functions, such as food preparation and event logistics, and becomes a performative enactment of unity. This

observation is consistent with Wilcox et al. (2015), who identify localized cultural practices as essential in building social capital that sustains community-based systems. The shared sense of ownership, as conveyed by traditional practitioners, reinforces the tradition's relevance not only as a ritual but as a collective moral endeavor.

Equally important is the community's respect for ancestral values, which underpins the spiritual dimension of *Annabba*. The use of rituals and prayers to seek ancestral blessings suggests an ontological connection between present and past generations. Suhairi (2021) emphasizes that such rituals are not symbolic remnants but active cultural tools for regulating social balance. Ritual acts, such as offering a *songkolo,* function as spiritual anchors that validate the marriage within a cosmological framework. This is further reinforced by Raharusun (2024), who underscores the integrative role of prayer and offerings in sustaining moral order within traditional communities.

The value of simplicity uncovered in the field complements previous research that critiques the commercialization of traditional marriage practices. Rather than adhering to consumerist patterns, families in Pajjukukang emphasize sincerity and adaptability in setting the *uang panai*. This orientation reflects that traditional communities often resist market-driven norms by reinforcing ethical priorities rooted in cultural meaning (Lan & Shiguo, 2024). Simplicity is not merely aesthetic; it is an ethical choice that sustains cultural identity while aligning with sustainable practices. The reliance on local materials and modest attire, as observed in the ceremonies, highlights an ecological consciousness and intentional rejection of excessive display, reinforcing what Hasyim (2020) terms the "spiritual ecology" of adat.

The deeply internalized concept of s*iri,* or personal and familial honor, emerged as a moral compass for both parties involved in *Annabba*. This finding echo Sudarman et al. (2023), who notes that despite urbanization, *siri'* continues to shape decision-making and inter-family relations in Bugis society. The field data, particularly from the bride's and groom's families, revealed how *siri'* structured behaviors are manifested through respect, negotiation, and proper conduct. In this way, *siri'* becomes both a regulating force and a symbol of cultural pride. Its continued relevance, even among younger generations, suggests a resilient ethical framework that adapts without losing core values.

The final value, social solidarity, is evidenced by the deliberative nature of the decision-making process throughout the *Annabba* tradition. The engagement of multiple family members and respected community figures in determining event details reflects an inclusive governance model. Brenner (2022) contends that ritual-based dialogues serve as platforms for negotiating social meanings and reaffirming shared values. In this case, family deliberations not only

finalize wedding arrangements but function as pedagogical sites where cultural logic is taught and transmitted. Informants' statements about trust-building and relationship-strengthening confirm that solidarity is both an outcome and a strategy within the *Annabba* framework.

This interconnectedness of symbolic, ethical, and procedural elements supports Ibrahim's (2023) conclusion that traditional ceremonies serve as intergenerational cultural bridges. Through the collective acts of cooking, decorating, negotiating, and praying, knowledge is transferred across generations as noted by Andrestian (2023), who highlights the role of ritual in shaping collective identity. Annabba exemplifies how localized ceremonies remain relevant and constructive amid modern societal shifts. When compared with other Indonesian traditions, such as the Manggarai community (Agustina, 2024) and the Bajo communities (Yong, 2022), *Annabba* retains universal features, such as mutual cooperation and ancestral reverence, but is distinguished by its emphasis on *uang panai* and *siri'*. These elements are not peripheral but central to Bugis-Makassar cultural logic. They position the *Annabba* tradition as both representative of broader Indonesian adat values and uniquely localized in its ethical orientation.

The contemporary relevance of *Annabba* becomes more evident when considered against the backdrop of globalization and modernization. As Ahmad (2023) demonstrates in the context of Mandailing customs, traditional practices are often displaced or diluted by urban values unless deliberate efforts are made to preserve them. In the case of *Annabba*, preservation efforts can be carried out by emphasizing the balance between traditional identity and contemporary relevance. This study's findings suggest that cultural sustainability can be achieved by integrating *Annabba*-based values into formal education, cultural festivals, and digital documentation strategies, as indicated by Sadiani (2020) and Vikram (2024). Moreover, education systems that incorporate local wisdom can foster character development rooted in contextually meaningful principles. Bhandari (2019) argues that cultural literacy and moral education are most effective when grounded in indigenous frameworks. Values such as *gotong royong*, *siri'*, and respect for ancestors, as found in *Annabba*. This is offering practical and culturally authentic foundations for moral formation. By engaging youth through active participation and cultural storytelling, traditions like *Annabba* can secure their future not as museum artifacts, but as evolving and living legacies.

V. CONCLUSION

This study has revealed that the *Annabba* tradition is a rich repository of local wisdom that continues to play a vital role in shaping cultural identity, social cohesion, and intergenerational value transmission within the Bugis-Makassar community. Through ethnographic methods involving observation, interviews, and documentation, five core values were identified as embedded in this tradition: *gotong royong*, respect for ancestors, simplicity, *siri'*, and social solidarity. These values are enacted through community involvement, symbolic rituals, and deliberative practices that underscore the ethical foundations of Bugis-Makassar society. The findings demonstrate that *Annabba* is not merely a ceremonial formality but a culturally significant practice that preserves ancestral legacy and reinforces moral character, especially in the context of marriage and family formation.

Despite the study's strength in offering rich qualitative insights, it is limited by its reliance primarily on descriptive ethnography, without incorporating quantitative measures to assess the broader impact of *Annabba* on educational outcomes or youth attitudes toward tradition. Future research could adopt comparative, longitudinal, or mixed method approaches across different regions to evaluate the scalability and adaptive variations of this cultural practice. Nevertheless, this study makes a significant contribution to the discourse on cultural sustainability and character education by positioning *Annabba* as a living pedagogical model. It affirms that local wisdom, when meaningfully integrated into social and educational practices, can foster ethical resilience, strengthen community solidarity, and cultivate pride in cultural identity amidst the pressures of modernization.

Acknowledgements: The authors declare that there are no acknowledgments for this manuscript.
Data availability: This manuscript contains data which will be made available on reasonable request.
Conflict of Interest: On behalf of all authors, the corresponding author states that there is no conflict of interest

REFERENCES

Agustina, A. M. (2024). Challenging traditional Islamic authority: Indonesian female ulama and the fatwa against forced marriages. *Journal of Islamic Law, 5*(1), 125–146. https://doi.org/10.24260/jil.v5i1.2319

Ahmad, A. K. (2023). Bunting Lolo: The dialectics of state, Islamic law, and culture in marriage practice among island communities in South Sulawesi. *Al Ihkam: Jurnal Hukum dan Pranata Sosial, 18*(2), 443–466. https://doi.org/10.19105/al-lhkam.v18i2.10399

Andrestian, M. D. (2023). Qualitative study on adolescent marriage and the risk of stunting in South Kalimantan. *Pharmacognosy Journal, 15*(6), 1016–1023. https://doi.org/10.5530/pj.2023.15.187

Andriyani, A. A. A. D., Ardiantari, I. A. P. G., Santika, I. D. A. D. M., & Nurita, W. (2022). Language politeness strategy in Japan-Bali intermarriage among Balinese family.

Eurasian Journal of Applied Linguistics, 8(3), 134–141. https://doi.org/10.32601/ejal.803011

Auni, L. (2022). Factors changing the Gayo ethnic's traditional marriage procession in Lut Tawar Sub-District of Takengon, Central Aceh, Indonesia. *Samarah, 6*(2), 703–733. https://doi.org/10.22373/sjhk.v6i2.14888

Bhandari, N., R. (2019). To what extent does religious orientation and educational attainment deform gendered attitudes between wives and husbands? *Research in Pedagogy, 9*(2), 245–253. https://doi.org/10.17810/2015.105

Blaydes, L. (2024). Constraints on female labor force participation in Qatar: Understanding the effects of marriage, family, and traditional values. *Middle East Law and Governance, 16*(3), 293–315. https://doi.org/10.1163/18763375-20241468

Brenner, S. (2022). The ethics of marriage in American evangelicalism. *Journal of the Royal Anthropological Institute, 28*(2), 414–431. https://doi.org/10.1111/1467-9655.13701

Busyro. (2024). Maisi Sasuduik: Restrengthening the implementation of the concept of al-Ba'ah in some Minangkabaunese traditional marriages. *Al Istinbath: Jurnal Hukum Islam, 9*(1), 63–80. https://doi.org/10.29240/jhi.v9i1.9619

Dewi, A. P. (2024). Illocutionary speech acts in Sawér poetry of the Sundanese ethnic traditional marriage ceremony. *Theory and Practice in Language Studies, 14*(10), 3237–3246. https://doi.org/10.17507/tpls.1410.27

Farisi, U. A. (2023). Negotiation between customary law and Islamic law: The practice of *palang pintu* in the traditional marriage in the Betawi Muslim community. *De Jure: Jurnal Hukum dan Syar'iah, 15*(2), 268–285. https://doi.org/10.18860/j-fsh.v15i2.21241

Hasyim, M. F. (2020). The *Walagara* marriage ritual: The negotiation between Islamic law and custom in Tengger. *Journal of Indonesian Islam, 14*(1), 139–162. https://doi.org/10.15642/JIIS.2020.14.1.139-162

Ibrahim, A. (2023). The resilience of *Ungku Kali* practices as marriage guardian in Kurai Taji, Padang Pariaman Regency: Maslahah perspective. *Jurnal Ilmiah Al Syir Ah, 21*(1), 55–71. https://doi.org/10.30984/jis.v21i1.2285

Lan, A., & Shiguo, S. (2024). Ethnocultural analysis of the concepts "marriage" and "family" in paremiology of Chinese language. *Eurasian Journal of Applied Linguistics, 10*(1), 39–49. https://doi.org/10.32601/ejal.10104

Masthurah, N., Amin, F., Sunusi, S., Hanafie, N., & Mohamad, A. (2024). Evolving traditions: the contemporary dynamics of uang panai' in Bugis-Makassar wedding ceremonies. *Tamaddun, 23*(1), 51-60. https://doi.org/10.33096/tamaddun.v23i1.713

Mihas, P. (2022). Qualitative research methods: Approaches to qualitative data analysis. In *International Encyclopedia of Education* (4th ed., pp. 302–313). https://doi.org/10.1016/B978-0-12-818630-5.11029-2

Moller, N. P. (2021). Qualitative story completion for counseling psychology research: A creative method to interrogate dominant discourses. *Journal of Counseling Psychology, 68*(3), 286–298. https://doi.org/10.1037/cou0000538

Nahdhiyah, N., Damayanti, R., & Nirwana, N. (2022). The study of accounting practices in the uang panai tradition (ethnographic studies on traditional marriages in west sulawesi). *Devotion Journal of Research and Community Service, 3*(8), 757-763. https://doi.org/10.36418/dev.v3i08.178

Neswiswa, K. G. (2024). Towards the development of culturally responsive marriage interventions: Traditional and modern perceptions. *Journal of Ethnic and Cultural Diversity in Social Work 33*(5), 288–300. https://doi.org/10.1080/15313204.2023.2213907

Raharusun, A. S. (2024). The significance of Sundanese culture and hadith teachings in *Wawacan Panganten Tujuh* as an Islamic heritage of Nusantara. *Jurnal Lektur*

Keagamaan, 22(2), 421–454. https://doi.org/10.31291/jlka.v22i2.1202
Sadiani, S. (2020). *Duit turus*: A solution to conflicts in Dayak traditional marriages. *Utopía y Praxis Latinoamericana, 25*, 249–256. https://doi.org/10.5281/zenodo.3987616
Samad, N. E. R. (2023). Traditional Malay marriage ceremonies in Brunei Darussalam: Between *adat* and *syariah*. In *Asia in Transition* (Vol. 20, pp. 15–33). https://doi.org/10.1007/978-981-19-6059-8_2
Siregar, R. S. (2023). The role of marriage guardian of the same clan in the traditional marriage of Batak Toba Muslims in Samosir Regency in the perspective of Islamic law. *Al Manahij: Jurnal Kajian Hukum Islam, 17*(1), 41–52. https://doi.org/10.24090/mnh.v17i1.6750
Spradley, J. P. (2007). *Metode etnografi*. Tiara Wacana.
Sudarman, S., Burhan, U., & Manzilati, A. (2023). Economic and social dimensions of uang panai in the bugis tribe. *Journal of International Conference Proceedings, 6*(1), 305-312. https://doi.org/10.32535/jicp.v6i1.2304
Suhairi. (2021). The impact of the *sesan* customary practice on the traditional marriage of the Lampung Pepadun society in instilling sharia social values. *Journal of Social Studies Education Research, 12*(3), 225–247. https://jsser.org/index.php/jsser/article/view/3344
Sukmawati & Sudarmin, S. (2023). Development of quality instrument and data collection. *Jurnal Pendidikan dan Pengajaran Guru Sekolah Dasar, 6*(1), 119–124. https://doi.org/10.55215/jppguseda.v6i1.7527
Suwarjin. (2023). Virginity and *cincin penyembah*: Sociological, philosophical, and maqāṣid al-sharī'ah study on Serawai tribe traditional marriage. *Ahkam: Jurnal Ilmu Syariah, 23*(1), 49–70. https://doi.org/10.15408/ajis.v23i1.31077
Takwa. (2022). Humanistic values in metaphoric expressions of traditional marriage in Tolaki Mekongga Kolaka. *Theory and Practice in Language Studies, 12*(8), 1602–1608. https://doi.org/10.17507/tpls.1208.16
Truman, S. E. (2023). Undisciplined: Research-creation and what it may offer (traditional) qualitative research methods. *Qualitative Inquiry, 29*(1), 95–104. https://doi.org/10.1177/10778004221098380
Vikram, K. (2024). Modern marriage in a traditional society: The influence of college education on marriage in India. *Journal of Family Issues, 45*(5), 1116–1141. https://doi.org/10.1177/0192513X231155591
Wilcox, W. B., Wolfinger, N. H., & Stokes, C. E. (2015). One nation, divided: Culture, civic institutions, and the marriage divide. *Future of Children, 25*(2), 111–127. https://doi.org/10.1353/foc.2015.0015
Yong, J. C. (2022). Elucidating evolutionary principles with the traditional Mosuo: Adaptive benefits and origins of matriliny and "walking marriages." *Culture and Evolution, 19*(1), 22–40. https://doi.org/10.1556/2055.2022.00017
Zulkarnain. (2024). Local wisdom in *Sebambangan* traditional marriage practices: A *maqāṣid sharī'ah* perspective. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan, 24*(1), 119–137. https://doi.org/10.18326/ijtihad.v24i1.119-137

About the Authors

	**Hajerah Kadir, S.Pd, M.Pd.** is a school supervisor for primary education under the Education Office of Maros Regency, Indonesia. She obtained her Master's degree in Education from Universitas Negeri Makassar in 2012. Her research focuses on the integration of local wisdom into educational practices, especially the cultural values embedded in the Annabba tradition. Her academic interest lies in exploring how indigenous cultural practices can be transformed into meaningful learning resources that promote moral development and cultural identity among elementary school students. Email: hajerahkadir32@admin.sd.belajar.id.
	**Rosmini, M. Pd.** is a primary school teacher at UPTD SDN 137 Inpres Kaemba, Maros Regency, Indonesia. She holds a Master's degree in Primary Education from Universitas Bosowa. Her expertise lies in teaching strategies, curriculum development, and student-centered learning approaches in the context of primary education. Her academic background enhances her ability to provide effective instruction and promote the holistic development of her students. Email: rosmini93@guru.sd.belajar.id