

THE IMPLEMENTATION OF THE MAPPALILI CEREMONY AS CULTURAL TOURISM IN SUPPORTING THE MAROS-PANGKEP GLOBAL GEOPARK, INDONESIA

Badrizal Al HAZAR 

State University of Malang, Faculty of Social Sciences, Department of Geography, Malang, Indonesia, e-mail: badrizalalharzar@gmail.com

SUMARMI 

State University of Malang, Faculty of Social Sciences, Department of Geography, Malang, Indonesia, e-mail: sumarmi.fis@um.ac.id

I Komang ASTINA 

State University of Malang, Faculty of Social Sciences, Department of Geography, Malang, Indonesia, e-mail: komang.astina.fis@um.ac.id

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Abstract: The Mappalili Ceremony is a traditional ritual practiced by the Bugis and Makassar Tribes, known for its unique attributes and deeply rooted among the locals of Pangkep Regency. The qualities and geographical conditions of the Pangkep Regency area have a significant impact on the way that humans or the community engage with nature, leading to the majority of the community in Pangkep Regency engaging as farmers. The Mappalili Ceremony serves as a valuable tool to enhance agricultural productivity. However, the Mappalili Ceremony experiences various levels of transformation across different time periods. The objectives of this study are to: (1) identify the existence in the past; (2) identify the existence during an epidemic; and (3) identify the existence in the present; (4) existence of sustainable environment and sustainable tourism. This study employs a qualitative research methodology utilizing an ethnographic approach. The collection of data is conducted with in-depth interviews, documentation, and Tudang Sipulung (discussion). Data analysis utilizes the Miles and Huberman model, which involves conducting data collection to support the findings of comprehensive interviews and documentation. This is followed by data reduction to draw general conclusions from the in-depth interviews, data presentation to organize the interview results, processing and verification, and ultimately producing final results aligned with the research objectives. The study showed several differences in the current execution of the Mappalili Ceremony. So that it gives uniqueness and makes it an attraction for tourists to visit Pangkep Regency. These include variations in the duration of the ceremony, a decrease in the number of activities or events each day, and the realization that certain tools and materials, previously considered sacred and unobtainable, can actually be possessed. The Mappalili Ceremony continues to be practiced in the community based on the influence of Karaeng Pinati or Puang Matoa.

Keywords: Mappalili Ceremony, existence, cultural tourism, Geopark Maros-Pangkep

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INTRODUCTION

Indonesia shows a significant range of diversity, encompassing several ethnic groups, languages, races, and customs (Bandung, 2020; Astina et al., 2021). There are approximately 1,331 tribes and 652 regional languages. Cultural differences are inherent to a culture and are closely associated with customs that pass on between generations (Sisweda et al., 2020).

Traditions are established by the enduring loyalty to community customs, which continue to be followed in the present day (Rasnah and Nurlela, 2023), particularly those based on local wisdom. South Sulawesi is a province in Indonesia where the Bugis and Makassar tribes have a major population. The Maros-Pangkep karst area, which rises like a tower (karst tower), is one of the most complete in Indonesia and is found in South Sulawesi Province, which also offers spectacular exocarp and endocarp phenomena (Nuhung, 2016). These tribes possess unique characteristics in terms of unity in society, regional history, cultural customs, religious practices, and belief systems (Syarifuddin et al., 2022). The existence of cultural diversity in different areas gives rise to significant opportunities for the development of local knowledge and traditions (Fuad et al., 2020) encompassing language and literary systems, technology, livelihoods, social organizations, knowledge, religion, and arts (Syamsuddin and Purnama, 2021; Savanchiyeva et al., 2023). Traditional ceremonies are closely connected to religious rituals or ceremonies (Al Hazar et al., 2024; Atmadja, 2022). The *Mappalili* Ceremony tradition is still performed by the Bugis and Makassar tribes. This tradition is a traditional practice that is popular among the locals of Pangkep Regency.

The existence of the *Mappalili* Ceremony in Geoparks and Geotourism has an impact on public perception, offering selling power (Kumar et al., 2021). The *Mappalili* Ceremony is a sacred activity that has been established in the Pangkep community's tradition, especially for those who are farmers (Al Hazar et al., 2024). The preservation of the *Mappalili* Ceremony culture holds significant importance in relation to economic, environmental, and social factors (Habib et al., 2023). The beliefs held by the Pangkep community are well-founded and rational. However, it relies on the positive impacts resulting from the rise in production from agriculture. Hence, it is essential to ensure the sustainability of the *Mappalili*

* Corresponding author

Ceremony by preserving its historical legacy. The *Mappalili* Ceremony is an agricultural practice rooted in traditional wisdom, designed to enhance the well-being of the community by ensuring plentiful crops and showering blessings in the community. The results of increased agricultural production in Pangkep Regency are shown in Table 1.

Table 1. The data of rice production in 2019–2022 (Source: Department of Agriculture, Pangkep Regency, 2023)

Year	Harvest Area(ha)	Rice		Description
		Productivity(kw/ha)	Production(Ton GKG)	
2019	28.106	58,97	165.741	Rice Field =Planting (SP) :23.724 ha =Harvest (SP) :28.106 ha
2020	27.897	64,00	187.602	Rice Field =Planting (SP) :30.919 ha =Harvest (SP) :27.879 ha
2021	29.174	67,87	198.010	Rice Field =Planting(SP) :32.404 ha =Harvest (SP) :29.174 ha
2022	27.847	68,01	189.387	Rice Field =Planting (SP) :29.153 ha =Harvest (SP) :27.847 ha

The development of the current period has gradually transformed as society's mindset has become more progressive unpredictability (Herman et al., 2024). The preservation of local wisdom is increasingly under risk. The younger generation in Indonesia is losing faith in traditional wisdom as a result of the influence of Westernness ideas. Undeniably, modern globalization has significant consequences for human existence, as individuals willingly embrace the general impact of globalization facilitated by increasingly accessible technology and knowledge (Danugroho, 2020). The Indonesian culture is currently facing significant external pressure, resulting in a gradual transformation of its values on a daily basis. The phenomenon of globalization is responsible for the expansion of world space and the elimination of social borders, resulting in a limitless global atmosphere. Meanwhile, the nation's independence is assessed based on its capacity to uphold its principles and cultural heritage. Hence, the incorporation of local wisdom values is crucial in shaping the national culture, serving as a mechanism to identify and reject external values that do not align with the fundamental character of the nation's culture.

Understanding these characteristics is crucial for assessing the sustainability of the *Mappalili* Ceremony during its historical development. The changes are highly significant and have the potential to endanger the continued existence of the *Mappalili* Ceremony. According to (Adhani, 2020), the *Mappalili* Ceremony in Labakkang and Segeri sub-districts has seen a decrease in duration as previously the ceremony lasted for 7 days and 7 nights, but now it lasts for 2 days and 2 nights in Labakkang sub-district and 3 days and 3 nights in Segeri sub-district. *Mappalili*, also referred to as participation in the rice fields, has become an annual traditional activity for the community and performed during the planting season or the onset of the rainy season, serving as a source of faith for the community, particularly the farmers (Cathrin, 2017). It is essential to completely examine and analyze the *Mappalili* Ceremony's existence and its potential for sustainability. The *Mappalili* culture has been in existence in Indonesia since before the arrival of Islam, and it has been practiced by predecessors (Syaidah, 2022). Pangkep Regency's involvement in the Maros-Pangkep Geopark area is due to its rich history and the *Mappalili* Ceremony, which demonstrates many processes. One of the attractive features of the Maros-Pangkep Geopark is shown in Figure 1.



(a). Towering karst rocks

(b). Maros-Pangkep Karst Rice Fields

Figure 1. Maros-Pangkep Geopark Areas (Source: Research, Rammang-Rammang January 4, 2024)

Geoparks are geological structures that have outstanding scientific value, rarity, and beauty while portraying geological history and events through various activities. In recent years, there has been a major increase in the interest to explore areas famous for their remarkable natural beauty (Papadopoulou et al., 2022). The primary concept of establishing Geoparks is to combine conservation with sustainable development and active participation of local communities in the region's economic development. As a form of sustainable tourism, Geoparks not only stimulate the local economy, but also preserve geological heritage and cultural values (Lanara et al., 2023). Maros-Pangkep Geopark also faces challenges from a lack of qualified guides, insufficient coordination with regional, national, and international tourism stakeholders, a lack of socialization of the concept of geotourism, a lack of promotion, and a lack of printed resources (brochures, booklets, and maps) (Invanni and Zhiddiq, 2022). UNESCO has consistently demonstrated its commitment in fostering and preserving all types of beauty visible on the Earth (UNESCO, 2023). The cultural aspect of UNESCO is given significant emphasis in the vision and objective of UNESCO Body and Mind Wellness. The objective is to conserve and preserve various types of geological heritage in order to achieve sustainability benefits by establishing Earth Parks or Geoparks.

The sustainability of the *Mappalili* Ceremony in the Maros-Pangkep Geopark refers to the practice of protecting and preserving all aspects of its cultural heritage (Farsani et al., 2012). Ensuring the sustainability of the *Mappalili* Ceremony within the Maros-Pangkep Geopark is critically important. According to interviews with the Maros-Pangkep Geopark Management Agency, the development of the Maros-Pangkep Geopark began in October 2015, initiated by young individuals who recognized the potential of their region. The achievements of all stakeholders including government authorities, local communities, and the established Maros-Pangkep Geopark team culminated in the designation of the Maros-Pangkep Geopark as a national geopark on November 20, 2017. The attraction of the *Mappalili* Ceremony which is a relic of ancient times is shown in Figure 2. In 2018, the Maros-Pangkep Geopark continued to broaden its scope in order to achieve recognition not only at the national level but also internationally. Consequently, in July 2020, the Maros-Pangkep Geopark submitted a nomination to UNESCO, and in May 2023, it was officially designated as part of UNESCO. The international recognition of the Maros-Pangkep Geopark has been in effect for 1 year and 5 months. The *Mappalili* Ceremony is now classified as part of the Maros-Pangkep Geopark under the category of Intangible Site. Therefore, the concept of sustainability is incorporated to ensure the preservation and continued of the *Mappalili* culture, while also promoting economic growth and improved environmental conditions in the local community (Cottrell et al., 2007; Jiang et al., 2023).



(a). Series of *Mappalili* Ceremony Activities



(b). Preparation for the *Mappalili* Ceremony

Figure 2. The Attraction of the *Mappalili* Ceremony (Source: Research, Balla Kalompoang and Arajang November 19-27, 2023)

Therefore, in order to perceive and comprehend this, it is important to be aware of the existence of historical development to ensure that the issues at hand can be addressed through appropriate policies (Davidescu et al., 2024). The objective of this study is to investigate the continued existence of the *Mappalili* Ceremony from its historical origins to the present day. The documentation of the interview with the Maros-Pangkep Geopark Management Agency in Figure 3.



Figure 3. Interview with Maros-Pangkep Geopark Management Agency (Source: Research, City of Makassar January 15, 2024)

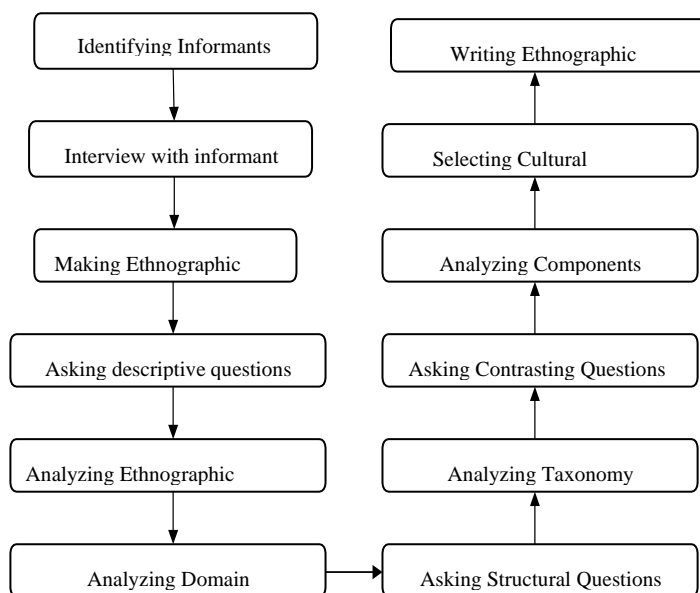


Figure 4. Stages of ethnography (Source: Spradley 2007)

METHODS

This study employs a qualitative research methodology, specifically utilizing an ethnographic technique. Qualitative research aims to comprehensively explain many phenomena, including as behavior, perception, motivation, and actions, experienced by study subjects and achieved by utilizing descriptive words and language inside a specific context, under

natural settings (Mayasari, 2021). The ethnographic approach is used to describe, examine, and interpret the culture of a group over a period of time and aims to comprehend the attitudes, beliefs, concepts, behaviors, and languages that are specific to the group by directly involving in the environment and participating in their activities (Bakry, 2017). The stages of the ethnographic approach by Spradley are shown in Figure 4. The investigation is conducted in Bontomatene Village, Segeri District, Arajang House, and Balla Kalompoang Traditional House, Labakkang District, Pangkep Regency, also known as Pangkajene and the Islands. Researchers will collect data on the title, process, objectives, and implicit local wisdom education from stakeholders involved in these locations. The *Mappalili* Ceremonies are exclusively performed in the Ma'rang district. However, there are variations in their implementation, as indicated by the location map provided as follows Figure 5.

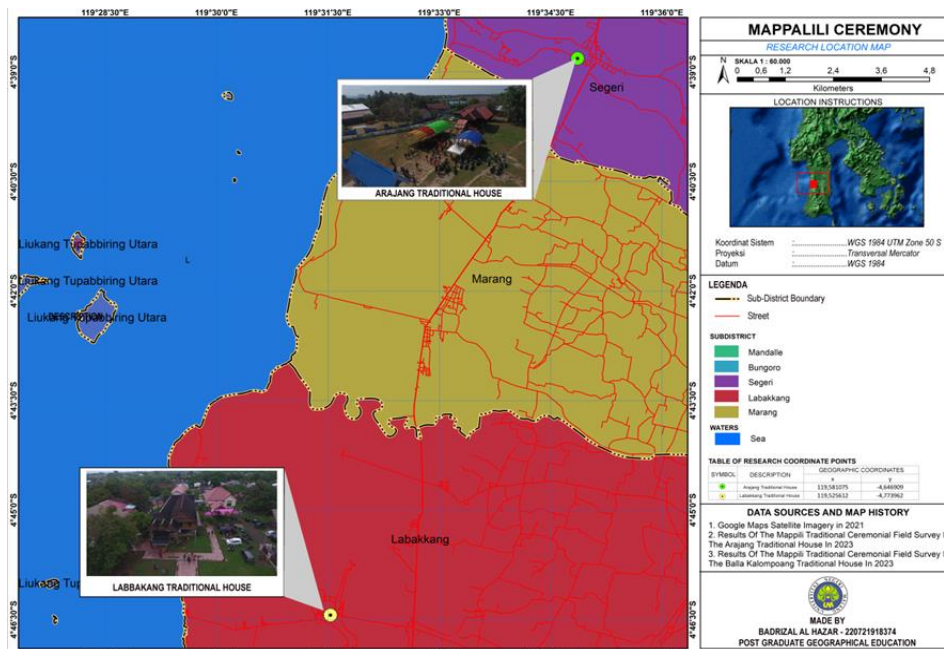


Figure 5. Research Location Map (Source: Researcher, 2024)

The data analysis used in presenting the final results follows the Miles and Huberman approach, which consists of four steps: Data collection is conducted to complete the results of in-depth interviews and documentation. Data reduction is the process of generalizing the findings from in-depth interviews. Data presentation is conducted to classify interview results, process, verify, and provide final outcomes in accordance with the objectives. The use of data analysis based on Miles and Huberman ensures that the data collected is accurate, aligns with the information provided by the sources, and is accountable, considering that the research pertains to culture and national identity. The stages of data analysis by Miles and Huberman are shown in Figure 6. The techniques used for data collection strategies include: 1). observation was carried out to identify the problems that happened in the field as well as the current conditions; 2). interviews were conducted with several individuals including the Head of Bontomatene Village, Head of Segeri District, Education and Culture Office, Traditional leaders of Segeri District, Puang Matoa Bissu Nani (Bissu Eka) who is the assistant to Bissu, Elders of Bontomatene Village, Karaeng Pinati, Head of Labakkang Village, Head of Labakkang District, Head of Labakkang Karaengan, Regent of Pangkep, Tourism and Sports Office, Maros-Pangkep Geopark Information Center, and members of the Balla Kalompoang traditional group; 3). documentation was performed to access archives or previous information in order to include references in the investigation; 4). Tudang Sipulung was organized to express their concerns in seeking solutions to the challenges encountered by the community. The community has the ability to express their aspirations and offer constructive feedback to the authorities or institutions. In addition, data validation must be conducted to guarantee the accuracy of the data. Tudang Sipulung in Bugis-Makassar tradition from South Sulawesi, refers to the practice of "sitting together" or discussion (Nuh, 2016).

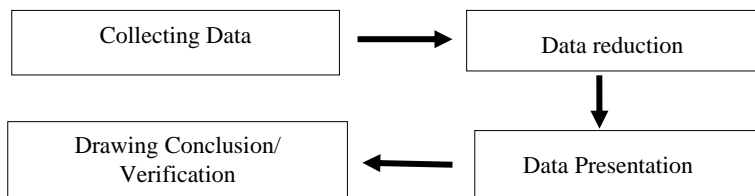


Figure 6. Data analysis stages (Source: Miles and Huberman, 1994)

RESULTS AND DISCUSSION

Local wisdom of the *Mappalili* Ceremony in the Bugis and Makassar Tribes

The *Mappalili* Ceremony has unique characteristics and is deeply rooted in the Segeri and Labakkang communities (Pembab-Pangkep, 2023). The characteristics and geographical conditions of the Pangkep Regency area have a significant

impact on human interaction with nature, including their activities and livelihoods. As a result, the majority of the Pangkep Regency residents is engaged in farming (BPS, 2021). In addition, the *Mappalili* Ceremony's uniqueness contributes to the economic sector as it serves as a cultural tourism attraction in the South Sulawesi Province (Al Hazar et al., 2024). The phenomenon of uncontrollable globalization is defined by the increasing interdependence of knowledge and goods exchange, which plays a crucial role in shaping the evolution of the *Mappalili* Ceremony (Quasinowski and Liu, 2020; Zouine et al., 2024). Observing this, the *Mappalili* Ceremony has been established to gather historical, epidemic, and current information. The role of existence in facing situations is crucial in the development of times. Based on interview results, the local wisdom of the *Mappalili* Ceremony has gained international recognition as part of the Maros-Pangkep Geopark. Therefore, ensuring the sustainability and development of its implementation is of utmost importance. In addition to this, the local community can see an increase in income by acknowledging the presence of the *Mappalili* Ceremony. This is evident in the Gunung Sewu Geopark Area, where various sectors of the Gross Regional Domestic Product (GRDP) have consistently generated revenue over the years. The Gross Regional Domestic Product (GRDP) in Gunung Kidul Regency, Wonogiri Regency, and Pacitan Regency has shown significant increases ranging from 15% to 20% (Bappenas, 2023; Hironimus et al., 2019). This highlights the importance of recognizing and preserving local traditions in the context of sustainable tourism, in line with the *Mappalili* Ceremony which plays a role in improving the welfare of local communities. The integration of cultural traditions in geopark development can strengthen local economies and promote ecological awareness globally (Xu and Wu, 2022).

The existence of the *Mappalili* Ceremony in the past times

The *Mappalili* Ceremony is a cultural tradition and heritage that is unique to the residents of Pangkep Regency, specifically in Labakkang District and Segeri District. The *Mappalili* Ceremony is a historic agricultural tradition that dates back to about 1667, making it around 357 years old. This information serves as a comprehensive framework for achieving success in the agriculture sector of Pangkep Regency. It encompasses the regulation of all necessary equipment and resources required for achieving this accomplishment. The success of the *Mappalili* Ceremony can be attributed to its dedication to environmental principles, such as the use of cows to aerate the soil and lemongrass leaves as a natural method of snail pest control. In addition, recent studies by (Wowor et al., 2022) and (Kusumaningtyas et al., 2020) have demonstrated that lemongrass leaves had the ability to effectively manage grasshopper and snail pests in rice fields.

In the past, under the rule of the Labakkang Kingdom and the Segeri Kingdom, the *Mappalili* Ceremony lasted for a duration of 40 days and 40 nights. In Arajang, the implementation involves a group of 40 Bissu, also known as Bissu Pattappuloe, and Ke Karaengan Segeri. Meanwhile, in Balla Kalompoang, Ke Karaengan Labakkang and Pinati serve as customary authorities. The implementation is estimated to have taken place between 1667 and 1960, which marked the transition from a monarchy to a republic system for Balla Kalompoang, Labakkang District. However, it is projected that the duration of Arajang in Segeri District will persist till 1996. Each year, the implementation experiences a decline or degeneration in the second stage, with the number of implementations being limited to 7 days and 7 nights. This is mostly due to a shift in financial sources, as funding no longer primarily comes from the kingdom but is now provided by the government as a whole. The reduction has significantly dropped from a duration of 40 days and 40 nights to a duration of 7 days and 7 nights, resulting in a loss of 33 days. The decline is believed to have started between 1960 and 1979, accompanied by a transitional stage. Historically, the *Mappalili* Ceremony was characterized by its lively atmosphere and served as the main gathering point. In addition, the *Mappalili* Ceremony provides an opportunity for people to get to know one another better and grow closer. Practically, the ceremony carried out as each kingdom and the royalty shared all the responsibilities. During that period, financial resources were acquired by the plentiful agricultural products from fertile areas, which were then transferred to different areas for trade through sea, river, or land routes. The strategic location of Pangkep Regency, which lies along crucial maritime trade routes, attracted the interest of colonizers who want to use this passage while paying trade taxes (Sapitri, 2022). Familiarity and connection can be closely formed through the practice of folk games, such as cockfighting. Therefore, the *Mappalili* Ceremony holds significance beyond being just a preparation to working in the rice fields at that period. Days are getting shorter, but it has no effect on the culture's value.

The existence of the *Mappalili* Ceremony during the epidemic

The global situation and conditions do not always go smoothly and effortlessly, as is the case with daily operations or previous situations. At times, a country or entire world has encountered catastrophic conditions and even complete isolation as a result of a deadly contagion like as the Covid-19 or coronavirus epidemic (Ivancsóné Horváth et al., 2023). COVID-19, also known as the corona virus disease, emerged as a worldwide pandemic in 2019, originating from China. It has significantly affected various sectors of the global economy, particularly agriculture. Estimates from several countries indicate that agriculture has experienced less negative impact compared to sectors like construction, industry, and tourism, so promoting agricultural development can serve as an effective way for minimizing the economic losses incurred by these other sectors (Pirasteh-Anosheh et al., 2021). Indonesia, like many other countries, has been seriously impacted by the epidemic. One of the sectors that has suffered a negative influence is tourism, which has had repercussions on the country's economy and society (Pesulima and Hetharie, 2020; Pham and Nugroho, 2022). Furthermore, a lot of people are reconstructing parts of their lives that were once seen as typical for the general population, but there are limitations, one of which is cultural (Hamdi, 2022). This act is performed to fulfill cultural commitments in a way that benefits not only certain groups but all individuals involved, while also mitigating the spreading of the virus.

The *Mappalili* Ceremony is a cultural practice that has been influenced by the Covid-19 epidemic or pandemic. However, the *Mappalili* Ceremony endures as a key component of the local community's sacred culture and is deemed obligatory. The

Mappalili Ceremony is only accessible to the community in the Balla Kalompoang and Arajang traditional residents to a very restricted level. The *Mappalili* Ceremony management is unable to give an annual budget of IDR 10,000,000 because to lack of funds. The manager claims that the funding is being allocated towards Covid-19 prevention efforts.

The implementation of the *Mappalili* Ceremony is limited due to various government regulations, including Government Regulation in Lieu of Law (Perpu) number: 1 of 2020, Law Number: 6 of 2018, and Government Regulation Number 21 of 2020. These regulations are aimed at handling the Covid-19 pandemic and ensuring financial stability and regional quarantine procedures. Additionally, they include restrictions on large-scale social activities to accelerate the handling of the virus. The issuing of Presidential Decree (Kepres) number 12 of 2020 has determined the non-natural disaster of the spread of Covid-19 as a national disaster. According to this, there are limitations for any individual who wants to attend the *Mappalili* Ceremony and a requirement for all individuals to adhere to the health routine as specified by these regulations. Individuals with significant responsibilities are granted direct access to see the *Mappalili* Ceremony from the Balla Kalompoang and Arajang. The community's interest and enthusiasm for experiencing the *Mappalili* Ceremony directly is substantial. They firmly believe in entrusting their prayers and beliefs to ensure that all the crops they cultivate remain protected from pests and illnesses, thus enhancing rice productivity. Over a period of about 2 years, the Covid-19 outbreak that occurred from 2019 to 2020 has instilled anxiety and fear in individuals due to a lot of contradictory information surrounding the pandemic (Kunarso and Sumaryanto, 2020). As a result, many people have been forced to isolate themselves indoors to mitigate the risk of contracting the virus. Certain individuals continue to adhere to certain aspects of the *Mappalili* Ceremony series while strictly adhering to health regulations. The schedule of the *Mappalili* Ceremony in the past 5 years, both before and after the epidemic, is presented in Table 2 and Table 3.

Table 2. Implementation of the *Mappalili* Ceremony in Labakkang District during the last 5 years (Source: Researcher, 2024)

Year	Timeline
2023	26-27 November
2022	16-17 November
2021	16-17 November
2020	24-25 November
2019	22-23 November

Table 3. Implementation of the *Mappalili* Ceremony in Segeri District during the last 5 years (Source: Researcher, 2024)

Year	Timeline
2023	19-22 November
2022	14-16 November
2021	10-13 November
2020	14-16 November
2019	4-6 November

The existence of the *Mappalili* Ceremony in the current times

The evolution of the era experiences constant and often major shifts, requiring individuals to adjust and adapt resulting in the ability to compete without borders (Potjanjaruwit, 2023). This phenomenon is referred to as the era of globalization. Globalization serves as an entrance for engaging with the international community, however, its introduction brings about not just beneficial consequences but also challenges. Globalization alters the existing values of nationalism and culture in Indonesia. Globalization gives rise to many cultural issues, such as the decrease of regional or national cultures, the erosion of cultural principles, a declining sense of nationalism and patriotism, the breakdown of family and social cooperation, the loss of self-confidence, and the adoption of lifestyles that diverge from our customs. Hence, it is imperative for us to limit the level of globalization that should be embraced and that should be ignored.

The government plays a crucial role in developing policies that prioritize cultural issues above just economic ones, as this is essential for cultural growth (Sumarmi et al., 2024; Kifworo and Dube, 2024). Cultural preservation policies that focus not only on economic but also cultural aspects play an important role in maintaining the sustainability of local traditions (Lopes and Hiray, 2024). The *Mappalili* Ceremony has a deep meaning in maintaining local cultural identity in the midst of rapid global change (Kiarie, 2024). Hence, it is essential for the government to regain its role as a preserver and custodian of ancient arts without intruding upon the aesthetic process (Suneki, 2012).

The principles and customs of the *Mappalili* Ceremony continue to be practiced in the present day. The community's fundamental principles have become deeply rooted, resulting in careful execution of every process. Furthermore, the *Mappalili* Ceremony's original forms and items from ancient times persist and must be consistently preserved.

The *Mappalili* Ceremony, rooted in local wisdom and practiced by the Pangkep people, serves as a tool to enhance agricultural production. However, the *Mappalili* Ceremony receives various levels of transformation over various times. The differences are clearly evident through the findings of interview study and other studies examining the *Mappalili* Ceremony.

A significant difference in the current implementation of the *Mappalili* Ceremony is the significant decrease in the number of days. Over time, the duration of the ceremony has been shortened by nearly 37 years. The decline occurred in a gradual manner on three separate occasions, depending upon the position of the Republic of Indonesia. The duration of the trip is 4 days and 3 nights in Arajang, Segeri District, and 2 days and 1 night in Balla Kalompoang, Labakkang District (Fajriany, 2017). In addition, there are other factors that contribute to the change in status, including the financial implications of conducting the *Mappalili* Ceremony, which requires a budget of around Rp. 20,000,000.00. Another requirement is that in Segeri District in Arajang, Bissu, who serve as the participants in the *Mappalili* Ceremony, only resided in the area for a few generations due to the historical Islamic cleansing movement known as "Operation Toba" (repentance operation). The second difference lies in the decreasing frequency of daily activities or events. Currently, these activities are merely a gathering where participants engage in conversation and enjoy the served food till the event concludes. There are multiple procedures involving equipment and materials that were originally regarded as sacred, implying that they could not be had, yet in reality, they can still be acquired. An instance of this is when 4 bundles of rice are allocated, with 2 bundles being transported to the traditional rice fields for distribution, while the remaining 2 bundles are stored at home and cannot be accessed until next year. However,

there are still a few individuals who ignore this restriction and steal the stored rice. The annual event continues to endure among the Pangkep community and tourists. The level of enthusiasm grows annually, particularly among the tourists themselves. The processions during the *Mappalili* Ceremony are unique and attractive, making them an attraction on their own. In order to ensure that people are well-informed about the activities, the local government plays a crucial role by creating brochures that are distributed to the public. This brochure was created and distributed during the *Mappalili* Ceremony, as seen in Figure 7. Meanwhile, Figure 8 shows the progress of implementing the *Mappalili* Ceremony in Segeri District as cultural tourism.



Figure 8. Implementation of the Mappalili Ceremony as Cultural Tourism (Source of Research, Segeri November 19, 2023)

Figure 7. Brochure of *Mappalili* Arajang Segeri Ceremony (Source: Pangkep District Education and Culture Office, 2023)

The route of *Mappalili* Ceremony implementation

The *Mappalili* Ceremony has continued throughout history, from long ago when it was practiced during times of disease, to the present day, where it continues to be performed with firm consistency in all its ceremonial forms. The residents of Pangkep Regency hold great respect for their customary land, considering it sacred and eternal, not to be disregarded or transferred to others. The implementation process at each location or point during the stopover consists of sequential stages or routes, each of which carries implicit meanings and is followed according to the relevant protocol. Figure 9 and Figure 10 illustrate the process for conducting the *Mappalili* Ceremony.

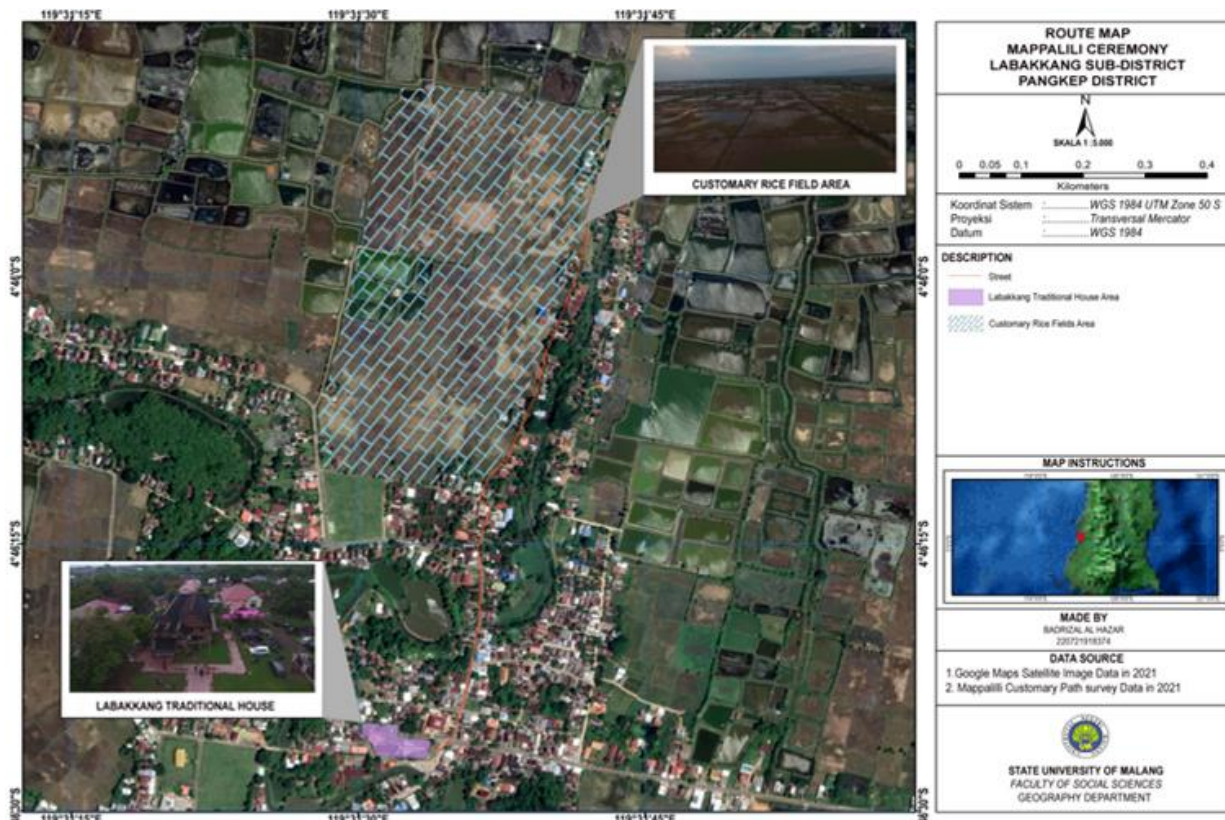


Figure 9. Map of the *Mappalili* Ceremony Route in Labakkang District (Source: Researcher, 2024)

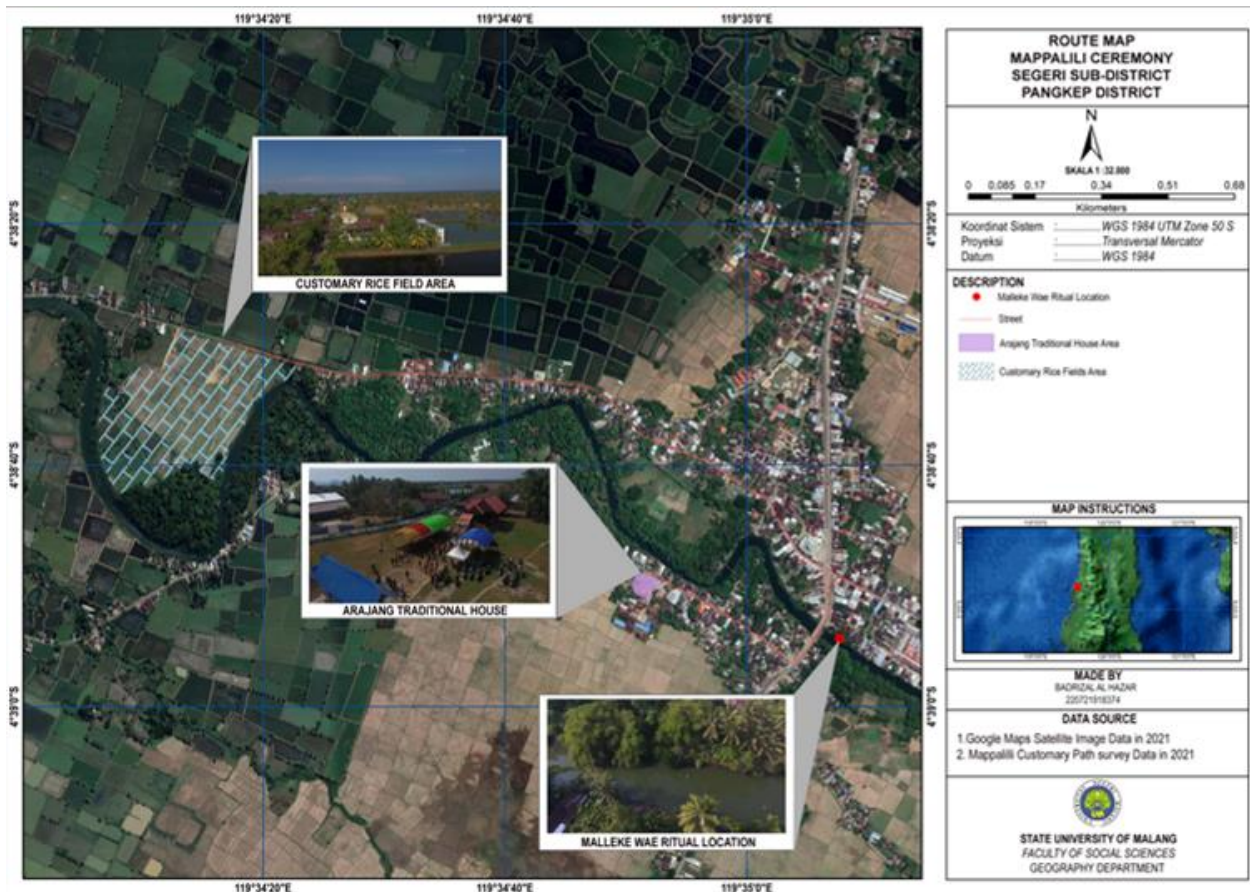


Figure 10. Map of the *Mappalili* Ceremony Route in Segeri District (Source: Researcher, 2024)

According to the interview findings, the Pangkep people, particularly in Labakkang and Segeri Districts, strongly believe that there is a spirit or a certain location associated with a particular figure at every location. At each location, an offering is purposefully placed or carried to ensure the protection of everything, particularly the rice plants, from disasters and improve the harvest. The offering also differs, for instance, in Labakkang District, a chicken is brought, whereas in Segeri District brought vegetables. The offering shown in the following Figure 11.



Figure 11. The offering for the ceremony (Source of Research, Arajang November 19, 2023)

Once every requirement has been successfully implemented, the next step is to return to the customary land. The final stage of the *Mappalili* Ceremony series is the utilization of customary land, which involves the use of Pajeko and buffalo in the traditional rice fields of both Labakkang District and Segeri District. The decrease in the population of Pajeko and buffalo by Karaeng Pinati and Puang Matoa indicates the start of rice cultivation in Labakkang District and Segeri District. In Labakkang District, the local community expresses thanks and makes an offer to the creator for the prosperity of their crops by throwing peo/soil at each other. Similarly, in Segeri District, they throw water on each other for the same purpose.

Existence of Sustainable Environment and Sustainable Tourism

Humans have a close relationship with the environment around them. When human activity decreases or stops, nature has the opportunity to restore itself. This phenomenon is often referred to as the recovery process, which means that the environment is slowly trying to regain its balance (Pimm et al., 2014). Likewise, Pangkep Regency has its own ethics and local wisdom rules in protecting its environment (Al Hazar et al., 2024).

The local wisdom is the *Mappalili* ceremony performed by the community in Labakkang and Segeri Sub-districts of Pangkep Regency, South Sulawesi Province. This ceremony is a traditional ceremony led by traditional leaders or Karaeng Pinati and Puang Matoa from Bissu, who act as guardians of natural balance, especially in terms of maintaining soil fertility for agricultural purposes. The *Mappalili* ceremony aims to regulate the planting and harvesting cycle, ensuring that the land and surrounding nature remain in good condition before the community starts the planting season. This ritual also functions as a means of sustainable natural resource management, because it adheres to ecological boundaries that are considered sacred and important to be preserved by indigenous peoples (Syarif et al., 2016; Berkes, 2017). The list of interview results on informants in maintaining the environment is shown in Table 4.

Table 4 Results of Interviews with Informants in Maintaining the Environment

Initials	Position	Statement	Meaning
AZ	Labakkang Traditional Council	The <i>Mappalili</i> Ceremony is organized by the Pinati based on the considerations of several individuals.	The <i>Mappalili</i> Ceremony is entirely organized by the Pinati in the Labakkang District, based on the considerations of the Karaeng of Labakkang, the customary council, and the community. This is in line with the role of the Pinati as traditional authorities responsible for ensuring the continuity of the <i>Mappalili</i> Ceremony.
RS	Chairman of the Segeri <i>Mappalili</i> Committee	The <i>Mappalili</i> Ceremony takes place under the guidance of the Puang Matoa.	The <i>Mappalili</i> Ceremony can be conducted based on the guidance of the Puang Matoa, who has received instructions from the deities. The Puang Matoa plays a crucial role as an intermediary between the deities and the Bissu.

The existence of the *Mappalili* Ceremony is not only an important part of cultural heritage, but also an effort by local communities to maintain natural balance and environmental sustainability. This ritual illustrates the strong connection between humans and nature, where humans are not only users of natural resources, but also have moral and spiritual responsibilities to preserve them (Syarif et al., 2016). An important role in maintaining the balance of nature is held by the traditional leaders or Karaeng Pinati and Puang Matoa of Bissu, as guardians of tradition as well as ecological balancers. Their presence in the *Mappalili* Ceremony reinforces the community's belief that the balance of nature must be maintained not only by physical action, but also through a deeply spiritual approach.

Local wisdom such as the *Mappalili* Ceremony has great potential to support the development of sustainable tourism, especially eco-tourism and edu-tourism. Tourists can learn about the traditional ways of the community in protecting nature and understand the importance of traditional ceremonies in maintaining ecological balance. Thus, these traditional rituals not only serve as guardians of environmental sustainability, but can also become economic assets through the development of tourism that respects and preserves nature and local culture. Environmental sustainability and tourism integrated with local wisdom values can be an example for other regions in facing global ecological challenges.

CONCLUSION

The pace of global development is accelerating, leading to ever more sophisticated and unavoidable transformations. These changes significantly affect the local wisdom of agricultural systems. The *Mappalili* Ceremony has experienced transformations over time, evident in the reduced number of days it is celebrated, the degradation of its execution processes, and the decreasing number of Bissu practitioners. Additionally, certain tools and materials traditionally used in the ceremony have become increasingly rare. Despite these changes, the essence and fundamental nature of the *Mappalili* Ceremony remain intact. It continues to be a key component of the beliefs of the Bugis and Makassar communities in Pangkep Regency, taking place annually before the planting season begins. The *Mappalili* Ceremony is not only an important event for the Pangkep community but also serves as an attraction for tourists. Community enthusiasm for the ceremony has consistently increased each year, particularly among visitors. This ongoing commitment to preserving and ensuring the continuity of the *Mappalili* Ceremony has contributed to a rise in rice productivity, influenced by factors such as Karaeng Pinati and Puang Matoa. This study focuses exclusively on the changes in the *Mappalili* Ceremony from the past to the present and the factors contributing to the sustainability of the environment and tourism associated with the *Mappalili* Ceremony. Based on direct experience, the researcher encountered several limitations: 1) limited ability to communicate in Bugis during interviews with the Bissu, as some Bissu do not have a strong command of the Indonesian language; 2) the need to identify older respondents as supportive informants, specifically targeting individuals aged 70 and above; and 3) the loss of many archives related to the *Mappalili* Ceremony, particularly those from the local government. Nevertheless, the limitations faced by the researcher did not adversely affect the overall quality of the information gathered.

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