



## Intersecting Faith and Tradition: Ulama's Perspectives on Bugis *Posi Bola* Practices

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### Abstract

*Posi Bola* is a sacred part of the house for the Bugis Pagatan community and is believed to be a site for rituals. This study aims to understand the implementation of the *Posi Bola* tradition in the beliefs of the Bugis Pagatan community in Tanah Bumbu Regency, as well as the perspectives of ulama and the community from an Islamic viewpoint. The research employs a qualitative method with a field approach. The subjects include Bugis traditional leaders, ulama, and residents of Baru Gelang, Kampung Baru, and Pejala villages. Data collection techniques consist of observation, interviews, and documentation, while data analysis involves data collection, reduction, editing, display, verification, and conclusion drawing. The findings indicate that (1) The *Posi Bola* tradition is divided into three stages: pre-implementation, implementation, and post-implementation. The pre-implementation stage involves determining the right time, preparing the ritual site, and gathering necessary materials. The implementation stage includes gathering family and neighbors, conducting the ritual with recitations, and sprinkling blessed water. In the post-implementation stage, the prepared food is shared among the participants. (2) The perspectives of ulama on the *Posi Bola* tradition vary depending on their religious interpretations and the intention behind the ritual. For the Bugis Pagatan community, *Posi Bola* is an essential tradition that must be preserved, while some ulama see it as a local cultural practice that does not conflict with religious principles, provided it adheres to religious guidelines. However, some scholars recommend re-evaluating ritual aspects that are considered inconsistent with certain religious teachings.

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## I. Introduction

Traditions are an integral part of a community's cultural identity and reflect the values and beliefs passed down from generation to generation (Geertz, 1973). One of the sacred traditions of the Bugis Pagatan community in Tanah Bumbu Regency is *Posi Bola*, which is believed to be the center of rituals in the house and contains values of hope for the welfare of the residents. However, in a society that continues to develop and faces the influence of modernization, traditions often experience changes and challenges (Cannadine, 2014; Hobsbawm & Ranger, 2014). Even though

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they are outside South Sulawesi, the Bugis Pagatan community can maintain a strong cultural identity. The *Posi Bola* tradition is an essential symbol of this identity. However, understanding and accepting this tradition in a religious context is a significant issue. The role of ulama in Bugis Pagatan society is significant in providing religious guidance and understanding to the community. Scholars' views on local traditions, such as *Posi Bola*, can provide insight into how these traditions align with Islamic teachings (Bourdieu, 1991). The ulama's views on the *Posi Bola* tradition vary, ranging from acceptance as part of a culture that does not conflict with Islamic principles to a critical view of certain aspects of the ritual that are inconsistent with religious teachings.

Research on the *Posi Bola* tradition among the Bugis community shows symbolic and functional richness in cultural and architectural contexts. Sutrisno et al. (2019) identified *Posi Bola* as a symbol of spatial transformation in Palopo City, which depicts the shift from the pre-Islamic era to Islam and functions as the center of the cosmos. On the other hand, Syarif (2020) and Syarif et al. (2018) highlighted the role of *Posi Bola* in traditional Bugis Soppeng architecture as a symbol of strength and energy as well as tangible and intangible local wisdom values. Research by Oktriana (2015) describes the *Mabbedda' Bola* ritual in Lamuru District, showing the symbolism of handprints on house pillars, which have spiritual meaning in maintaining the blessings of the house. Ramdhani (2016) examined the *Masoppo Bola* tradition in Libureng, emphasizing the values of cooperation, persistence, and humility contained in this tradition. Kesuma (2014) observed *Mappettong Bola* in Duampanuae, which emphasized the importance of social solidarity in building houses, reflecting how this tradition eases the burden of work through cooperation. These studies, as a whole, illustrate how *Posi Bola* and related traditions function as deep and integral cultural symbols in the lives of the Bugis people.

Based on existing problems, this research aims to reveal the implementation of the placement or construction of *Posi Bola* in the beliefs of the Bugis Pagatan community in Tanah Bumbu Regency and describe the Islamic view of this tradition. The significance of this research is divided into three aspects. First, academically, this research is expected to contribute in the form of scientific accountability and broaden insight into religious treasures, especially for students and researchers in the Study of Religions in understanding and discussing the *Posi Bola* Tradition. Second, this research is expected to provide helpful input to increase knowledge about local culture in Pagatan, Tanah Bumbu Regency. Third, socially, this research aims to disseminate knowledge about this tradition to the general public and promote the application of family principles and social values contained in *Posi Bola*.

Three main arguments support the importance of this study. First, an in-depth understanding of the implementation of *Posi Bola* in the context of the Bugis Pagatan community can reveal the dynamics between local traditions and Islamic teachings, especially regarding how cultural practices can be integrated with religious beliefs without experiencing conflict. Second, this study is essential to explore the views of ulama towards *Posi Bola*, which functions as a bridge between cultural heritage and religious values, as well as how ulama assesses the relevance of this ritual in the broader context of Islamic teachings. Third, this research contributes to an academic and practical understanding of how local traditions such as *Posi Bola* influence the social and religious life of the Bugis community and how these traditions are maintained or adapted in the modern era. This approach enriches the body of religious and cultural studies and provides valuable insights for cultural policy and preservation.

## II. Methods

This research focuses on Baru Gelang, Kampung Baru, and Pejala villages in Kusan Hilir District, Tanah Bumbu Regency, South Kalimantan. Research subjects include ulama figures, traditional leaders, and local communities involved in the *Posi Bola* tradition. Data was collected through structured interviews and communication using technology such as cell phones to obtain information about their response to this tradition. The object of research is the *Posi Bola* tradition in the beliefs of the Bugis Pagatan community, including the implementation of traditions and views

of ulama and related communities in the Islamic context. This research explores how the *Posi Bola tradition* is accepted and integrated into the religious beliefs and practices of the local community.

The ethnographic approach was chosen because it was considered very effective for researching the *Posi Bola tradition* in the beliefs of the Bugis Pagatan community, Tanah Bumbu Regency, because the researcher gained an in-depth understanding of cultural practices and rituals from the community's internal perspective (Manan, 2021). This approach provides an opportunity to understand the social and cultural context behind the *Posi Bola tradition* and how the values and meanings contained therein are integrated into the lives of the Bugis Pagatan people. Additionally, ethnography helps explore how these traditions adapt or are maintained in the face of external influences, such as social change and modernization. With this approach, researchers can collect rich and contextual data that reflects the internal dynamics of cultural beliefs and practices in that society.

This research relies on two types of data: primary and secondary. Primary data was obtained directly from the first source through interviews with traditional leaders and local ulama figures in Baru Gelang, Kampung Baru, Pejala, Kusan Hilir District, Tanah Bumbu Regency. This data includes implementing the placement or construction of *Posi Bola* in the beliefs of the Bugis Pagatan community and Islamic views on this tradition. Meanwhile, secondary data is a complement, providing a general description of the research location in Kusan Hilir District, Tanah Bumbu Regency. Additional data sources involve informants, namely local people who provide further information to complement the primary data. Data collection was carried out to comprehensively understand the practices and views regarding *Posi Bola* in local and religious contexts.

The author used several data collection techniques to obtain maximum and relevant results in this research. First, observations were made to directly observe the implementation of the *Posi Bola tradition* in Kusan Hilir District, Tanah Bumbu Regency. This technique allows researchers to record detailed activities and conditions of the place being studied, whether in the form of people, objects, or related events. Second, interviews were conducted to obtain direct information from informants. This research interviewed ulama leaders, Bugis traditional leaders, and local communities using structured questions and tools such as smartphones and notebooks. The informants interviewed included two ulama figures, two traditional figures, and one community member. Third, documentation involves collecting written and recorded documents such as photos, videos, archives, and clippings relevant to the *Posi Bola tradition*. This technique helps in completing and strengthening data obtained from observations and interviews.

Data analysis is a systematic process of searching, compiling, and processing data obtained from interviews, observations, and field notes to make the information easy to understand and convey. The data processing technique in this research involves several essential steps (Rukin, 2019). First is data collection, where researchers collect data from various sources such as libraries, scientific journals, the internet, and the field to obtain the necessary information. The second is data reduction, which involves selecting relevant data to strengthen the research report. Third, editing, namely re-checking the data that has been collected to ensure completeness, clarity, and suitability to the research objectives. Fourth, data display, where data is arranged and grouped to make it easier to understand and analyze, thus providing a clear picture of the research results. Finally, data verification is concluding and interpreting data by testing its correctness, suitability, and robustness to ensure its meaning is valid and accounted for.

### III. Results and Discussion

#### History and Spiritual Meaning of *Posi Bola*

The Bugis community views every human being has seven main phases which are considered sacred events whose implementation is always followed by a ritual process in living his life, namely: (1) *esso rijajiangna* (day of birth), (2) *esso ripasellengna* (day of conversion/circumcision),

(3) *esso ripalebbinna* (the day of the Koran's khataman), (4) *esso ripabbotingenna* (the day of his wedding), (5) *essi ripabbolana* (the day his house was built), (6) *esso ripahhajinna* (the day of the pilgrimage), and (6) *esso rimatenna* (day of death/day of death). The *Posi Bola* tradition is a form of implementation of the seventh phase in the life of the Bugis community.

*Posi Bola* consists of two words, namely *Posi* and *Bola*. *Posi* means center, while *Bola* means house. Thus, *Ball Position* in Indonesian it is known as the center of the house ( Traditional Figure, Interview, 01/10/2024). *Posi Bola* is a ritual ceremony passed down from generation to generation by trusted ancestors in a community group. This tradition is significant in the *Posi Bola ritual ceremony*. This is proven in every process, which always has meaning (Religious Figure, Interview, 01/2024).

*Posi Bola* tradition has a long and rich history. This tradition originates from the Bugis tribe, one of the largest tribes in South Sulawesi, Indonesia. This tradition also contains deep social, cultural, and spiritual values for the Bugis. This tradition is believed to have existed since the time of the Bugis kingdom in South Sulawesi. Celebration ceremonies honor ancestors and strengthen ties between Bugis communities (Hendraswati et al., 2017; Jamaluddin et al., 2017).

Based on interviews with several sources, there are at least three fundamental factors that the Bugis Pagatan community carry out *the Posi Bola* tradition:

1. Trust factor. The belief that has been inherent and passed down from generation to generation is firm; the Bugis Pagatan people believe that if *Posi Bola* is not implemented, then the house will be uncomfortable to live in, people will often get sick, and their fortune will not be smooth.
2. Hereditary tradition factor. The Bugis Pagatan community, which carries out the *Posi Bola tradition*, is one of the factors passed down from generation to generation which has been carried out since the time of their ancestors, and this tradition cannot be eliminated because it has become a tradition of the Bugis Pagatan community which must be maintained.
3. The factor is a lack of knowledge of religion. The lack of religious knowledge is one factor that influences some of the Bugis Pagatan people who carry out traditions *Posi Bola* due to ignorance of the basics of religion and whether this tradition is permissible or not.

*Posi Bola* tradition also has spiritual meaning for the Bugis people. They believe that having *the Posi Bola* brings them blessings and good luck and strengthens social ties between family members and the community. Even though it has changed and evolved throughout its history, the Bugis community still maintains the *Posi Bola* tradition (Oktriana, 2015).

*Posi Bola* Tradition is an inseparable part of the Mappatetong and Mappalette Bola culture, passed down from generation to generation by the Bugis people in South Sulawesi, Indonesia. This ritual is not just a process of building or moving a house but is also a symbol of cooperation and intense togetherness among the Bugis community. In this tradition, every resident plays an active role in helping with building or moving a house, thereby creating a close sense of togetherness and solidarity (Akhmar et al., 2017; Tou et al., 2023).

Kyai Haji Abdul Kahar (Haji Muse) explained.

If we build a house, it is just a mistake; some know the place we left before it became a home, like a creature that has been there for a long time, and we are the only ones who helped build a house there, in the sense that we live side by side with the invisible creature. So that's how it is historically, so we make *a Posi Bola* specifically for him or a creature to live there so that we, people who build a house in that place, can be side by side with creatures who have lived there for a long time. If there is no guard in the house, the house is the same as being empty, and even if the house has a guard, there is a figure guarding the house. We live side by side because we, he ones who made the house in that place, can ride along because you could say it is a creature. Who stayed there longer than us, and that is why we created *Posi Bola* (Interview, 01/2024).



One of the distinctive elements of the *Posi Bola tradition* is the term "*Posi Bola*," which refers to the smallest part of the house and has a profound meaning for the Bugis people. *Posi Bola* is the center or core of a house, where *Sao raja* or leadership resides. Therefore, in the house construction procession, special attention is given to the construction of *the Posi Bola* as a symbol of success and stability (Sudirman et al., 2023; Syarif et al., 2018).

The house owner and all community members are actively involved during the wooden house-building procession ritual. They worked hard to build the house and carried out a series of traditional ceremonies and prayers to ask for safety and blessings for their new home. This tradition is carried out with complete trust and respect for the ancestors and the spirits who guard the house.

Not only that, in the *Posi Bola* tradition, there are also symbolic elements that contain deep meaning for the Bugis people. Each stage in the house-building process, including the construction of *the Posi Bola*, is considered an embodiment of the values of life and spirituality believed in by the Bugis people. Thus, the *Posi Bola* tradition is a physical process of building a house and maintaining and passing on cultural values and spirituality to the next generation (Syarif et al., 2018).

The involvement of all community members in the *Posi Bola* tradition also creates momentum to strengthen relationships between people and increase solidarity between them. This mutual cooperation process established a strong and mutually reinforcing social network among the Bugis people. This cooperation also manifests the spirit of togetherness, which has been integral to Bugis culture for centuries (Jamaluddin et al., 2017; Oktriana, 2015; Sudirman et al., 2023).

In the social and cultural context of the Bugis community, the *Posi Bola tradition* also has an essential role in maintaining their identity and cultural continuity. By preserving and caring for this tradition, the Bugis people are actively preserving their ancestral cultural heritage and strengthening their identity and pride as part of a society rich in traditions and noble values. Therefore, the *Posi Bola* tradition is not just a traditional ritual but is also an inseparable part of the life and identity of the Bugis people, which must be preserved and upheld (Ramdhani, 2016).

### Implementation of *Posi Bola* Tradition

*Posi Bola* tradition is a tangible manifestation of the local wisdom values of the Bugis people of Sulawesi. This tradition involves all community members in building a new house for one of the families, which functions as a place to live and a symbol of togetherness and solidarity. *Posi Bola* begins with careful preparation, where choosing a good day, collecting building materials, and distributing tasks are carried out with great care and coordination. Through implementing this tradition, the Bugis community not only shows their technical abilities in the building but also strengthens social ties and a sense of togetherness that have been passed down from generation to generation (Akhmar et al., 2017; Jamaluddin et al., 2017; Kesuma, 2014; Sutrisno et al., 2019).

Technically, several things must be prepared to implement the *Posi Bola* tradition, as shown in the table 1.

Table 1. Process of *Posi Bola* Implementation

Stages	Activity	Description
Pre-Implementation	Determination of implementation	The time for carrying out the ritual will be determined by the "good" time according to the provisions or opinion of <i>the Panrita/ Sanro Bola</i> and also with the agreement of the house owner; after the day and time have been determined, all preparations for the ritual are immediately carried out.
	Preparing the Place	This ritual is held at the place (location)

		where the house will be built. This ritual is a presentation to the spirits who "guard" the place, that is, that person who has previously requested permission; now, he has come to build his house.
	<p>Preparing Equipment:</p> <ul style="list-style-type: none"> <li>- General equipment</li> <li>- Special equipment</li> </ul>	<p>The food at the end of the series of traditional events is usually rice soup served to the extended family.</p> <ul style="list-style-type: none"> <li>- <i>Baku-Baku</i> (basket) in which there are four bottles, and the contents are cooking oil, water, salt water, and sugar.</li> <li>- <i>Baku-Baku</i> (basket) containing the bottles was then hung on the <i>Posi Bola pole</i>, which is the requirement.</li> <li>- <i>Sokko</i> (sticky rice). (figure 1)</li> <li>- Two chickens are available for <i>the paccera</i> (offering). The top part of the forelock is slightly cut so that the blood can be drawn, and then the blood is rubbed on all the pillars of the house.</li> <li>- <i>Pasili</i> leaves (<i>andong</i> plant leaves) (figure 2). The leaves are a tool for sprinkling water that has been prayed for. The aim is to drive evil jinn away from the house.</li> </ul>
Implementation	Invite family and neighbors.	Invitations can be made verbally by visiting homes or using invitation letters.
	Ritual and spell materials	The ritual ingredients (see figure 3) are placed in <i>a basket</i> (basket) containing many bottles of cooking oil, water, salt water, and sugar. <i>Baku-baku</i> (basket) is hung on the <i>Posi Bola pole</i> by <i>Sanro</i> by reciting the <i>Paccera mantra</i> “ <i>iyypa muita dara Narekko Dara manu</i> ” (see later blood if chicken blood).
	Prayer	<ul style="list-style-type: none"> <li>- <i>Sanro bola</i> recited prayers over a bowl of water.</li> <li>- The water that has been prayed for is sprinkled with <i>pasili leaves</i> (carriage plant) on each pillar of the house in the hope of being given safety and kept away from danger, after which it is continued with a prayer of safety.</li> </ul>

Post Implementation	Eating together	After the event, all families and neighbors who attend are invited to eat the food served, such as rice soup, <i>kanrejawa</i> (a typical Bugis food usually served at certain events), and other dishes.
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Source: Compilation by the author (2024).



Figure 1. *Sokko* (sticky rice).



Figure 2. *Pasili* leaves (*andong* plant leaves)



Figure 3. *Seserahan* (Offerings)

It can be understood that *Posi Bola* is a tradition that reflects family values and cooperation in the Bugis community of Sulawesi. The Thanksgiving ceremony is a sign of thanks to God and all community members who have helped. This ceremony was accompanied by prayers and various traditional rituals led by Sanro Bola, a person with a deep understanding of the values, meaning, methods, and rules of Bola Ugi (the traditional house of the Bugis community). Traditional food served and enjoyed together creates a festive and grateful atmosphere. The *Posi Bola* tradition is about erecting physical buildings and strengthening the values of togetherness, cooperation, and solidarity, which are the basis of Bugis community life (Ramdhani, 2016; Syarif et al., 2018; Yahya, 2018).

### ***Posi Bola* Tradition in the Views of Ulama and Traditional Leaders**

Religious leaders in the Bugis community view the *Posi Bola* tradition as a concrete manifestation of the community's spiritual values. They see this tradition as a form of gratitude to God for the sustenance and blessings given. The prayers and rituals performed during the *Posi Bola* procession reflect the Bugis people's belief that every step of life, including building a house, must be accompanied by a request for blessing and protection from the Almighty (Muhaimin AG, 2001; Muhtarom, 2005; Syarif, 2020; Yahya, 2018). Therefore, religious figures are usually directly involved in this ceremony, leading prayers and blessings for the safety and well-being of the homeowner and all participants.

Made Ali (Interview, 01/2024) said:

The origin of *Posi Bola* is the Hindu culture that entered and caused a mixture of cultures, such as Hindus, who are usually identified with the color yellow. Because the teachings from the Wali Songo mean that we use their culture but include Islam in it, so why does the *Posi Bola* culture still survive because there is an entry about Islam such as a greeting or thanksgiving after building a house, which is connected with *the jasakiri* (an oral literary tradition of the Bugis Pagatan tribe which aims as a form of gratitude for all the good fortune given by Allah and a feeling of love for the Prophet Muhammad SAW (Akbar, 2024).

The statement above is in line with the findings of Sudirman et al. (2023) that tradition is only a symbol of hope and optimism for goodness without being excessive and does not need to be linked to faith. This traditional activity cannot be separated from the intention of Allah, who solely builds a house to be protected from danger so that the owner of the house and its contents are prosperous and happy. Apart from that, there is a religious value in the form of reading Barzanji, and the implementation of this tradition has a good value, namely uniting the community, relatives, and neighbors, which is highly recommended in the Islamic religion. The implementation also contains prayers to Almighty God for protection and safety.

Apart from the spiritual aspect, religious figures also underlined the importance of the *Posi Bola* tradition in strengthening social and religious ties within the community. Through joint participation in this tradition, people can strengthen their sense of togetherness and help each other. Religious figures often emphasize that the values of cooperation and solidarity reflected in *Posi Bola* align with religious teachings about sharing and caring for others. Thus, this tradition is part of local culture and a means of practicing religious values daily (Kesuma, 2014; Sutrisno et al., 2019).

Haji Abdul Aziz explained:

"*Manengka tradisi iyye tette ilakukan supaya keluarga bessarre nulle sikumpul supaya nisseng maneng niga-niga keluarga, supaya to nulle silaturahmi lah. Tradisi iyye he iwariskan turun temurun pole nenek moyangge harus ijaga sibawa ilestarikan tuttu supaya ende na lenyye seiring lalengna wettue selainna anana muda e niga pi nulle pateerui tradisi iyye kedepanna*" (So why does this tradition continue to be carried out so that the extended family gathers to find out who our extended family is while keeping the friendship? Then this *Posi Bola* is a tradition passed down from generation to generation from our ancestors, which



we must guard and preserve continuously so that it is preserved over time without young people who else will continue this tradition someday) (Interview, 2024/01/20).

Religious figures often act as spiritual leaders in the implementation of *Posi Bola*. They not only lead prayers and rituals but also advise and guide the community regarding the importance of maintaining harmony at every step of implementing this tradition. In some cases, religious figures also act as mediators in resolving differences of opinion or conflicts that may arise during the house-building process (Muhtarom, 2005). Their presence provides a sense of security and ensures that all stages of implementing *Posi Bola* follow applicable religious and traditional values.

For traditional leaders, the *Posi Bola* tradition is one of the most important cultural heritages and must be preserved. They view this tradition as a symbol of the strength and sustainability of the Bugis community, which can maintain ancestral values in the face of changing times. Traditional leaders emphasize that every element in the *Posi Bola* tradition, such as choosing auspicious days for thanksgiving ceremonies, has a deep meaning that reflects local wisdom and knowledge. Therefore, they play an active role in supervising and ensuring that every step in implementing this tradition is by the customs and norms passed down from generation to generation (Sudirman et al., 2023).

Besides maintaining the authenticity of traditions, traditional leaders also try to adapt *Posi Bola* to a modern context while maintaining its essence and primary values. They recognize that social and economic changes can affect the implementation of these traditions, but they strive to find a balance between tradition and innovation. Traditional leaders often provide space for the younger generation to participate and provide new ideas in implementing *Posi Bola*. Hence, this tradition remains relevant and acceptable to all levels of society.

Traditional figures act as guardians and preservers of the *Posi Bola tradition*. They have a big responsibility to ensure that every element of this tradition is implemented correctly and by customary provisions. As community leaders, traditional leaders provide direction and instructions to the community regarding the procedures for implementing *Posi Bola*, including the rules that must be followed. They also often act as supervisors, ensuring that all stages run smoothly and that nothing violates applicable customs or norms. In its implementation, traditional leaders also work with religious leaders to unite this tradition's spiritual and cultural aspects.

Collaboration between religious and traditional leaders in implementing *Posi Bola* creates a strong synergy in maintaining and preserving this tradition. Both work together to ensure this tradition is carried out physically and respected and maintains its spiritual and cultural values. Religious figures provide a deep religious dimension, while traditional figures ensure that all cultural and traditional elements are maintained. This collaboration reflects the harmony between spiritual beliefs and local wisdom, which is a strong foundation for the sustainability of the *Posi Bola tradition*.

KH Abdul Kahar (Haji Muse) said:

*“Sebenarna tradisi Posi Bola ende iwajibkan harus engka ki laleng bola, tapi na tergantung naseng tawwe melo makkibbu bola serta keyakinanne yang idi rissenggi bahwa tradisi Posi Bola iyye tradisi turun yang temurun berasal pole sulawesi selatan yang harus ijaga dan ilestarikan”* (Actually, the *Posi Bola* tradition is not required to be in the house, but it depends on the person who wants to make a house and also on their beliefs. As we know, the *Posi Bola* tradition is a hereditary tradition originating from South Sulawesi, which must be guarded and preserved) (Interview, 01/2024).

A similar thing was stated by Haji Abdul Rasyid (Pua Cango):

*"Mega anana today is mega ende na interest or ende nissenggi tradition passed down from generation to generation, saba'na lebbi focus on today's increasingly advanced developments, maybe alena nissenggi ceddemi on aseng tradition but'na ende nissenggi explain."* (Most children today are less interested or want to know traditions passed down from generation to

generation because they are more focused on increasingly advanced developments; maybe they only know a little, such as the name of the tradition, but they cannot explain it) (Interview, 2024/01/20).

*Posi Bola* tradition is still practiced today; religious and traditional leaders face challenges in preserving it. Modernization, social change, and urbanization often threaten the continuity of this tradition. Religious leaders and traditional leaders are trying to overcome this challenge in various ways, including educating the younger generation about the importance of the *Posi Bola tradition* and integrating relevant modern elements while maintaining the essence of tradition. They hope that with joint efforts, the *Posi Bola tradition* can continue to be preserved and passed on to future generations as an integral part of Bugis' cultural identity.

#### IV. Conclusion

The *Posi Bola* tradition in the Bugis Pagatan community, Tanah Bumbu Regency, is a legacy passed down from generation to generation with deep meaning. This tradition involves building or moving a house and reflects the values of mutual cooperation and togetherness. *Posi Bola* functions as the center of the house, which symbolizes stability and leadership, as well as the embodiment of the life values and spirituality of the Bugis people. The implementation process is divided into three phases: pre-implementation, implementation, and post-implementation. In pre-performance, the time and location of the ritual are determined, equipment is prepared, and prayers to the guardian spirits of the place are performed. Families and neighbors gather during the implementation, bottles are hung on *Posi Bola* poles, and mantras are recited for protection. The post-execution ended with a typical meal. The views of scholars regarding *Posi Bola* vary; some see it as a part of a culture that does not conflict with religion, while others may see the need for adjustments to conform to religious teachings. This view relies heavily on religious interpretation and social context.

The theoretical implications of research on the *Posi Bola* tradition in the Bugis Pagatan community show that understanding of the integration between local traditions and religious teachings needs to be expanded. This research provides new insights into how cultural values and spirituality can interact in the practical context of Bugis society. It underscores the importance of studying local practices within the framework of anthropological theory and religious studies. Practically, the results of this research guide policymakers and religious practitioners in respecting and maintaining local traditions without ignoring religious teachings. This research also offers recommendations for ritual adjustments that may be necessary to ensure alignment with religious principles while maintaining cultural values. Thus, this research enriches academic understanding and contributes to cultural preservation and adapting religious practices to local contexts.

Further research must be conducted to further explore the interaction between local traditions and religious teachings in a broader context. Future research could focus on comparative analysis between similar traditions in other regions to explore similarities and differences in cultural and religious integration. In addition, longitudinal studies can be carried out to see changes in implementing the *Posi Bola tradition* in line with social dynamics and religious developments in the Bugis Pagatan community. Research should also include a broader perspective from various religious and traditional figures to obtain a more comprehensive view of the adaptation of rituals to religious teachings. This study will enrich the literature regarding the relationship between cultural and religious practices and help formulate policies that support cultural preservation while adhering to religious teachings.

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## VI. Author Contributions Statement

MF is responsible for developing the theory, data collection, and data display. A and RS are responsible for formulating data collection instruments, data analysis, and reference management.

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