

MARAKKA' BOLA TRADITION AMONG THE BUGIS COMMUNITY OF BARRU: A CULTURAL EXPRESSION OF SOLIDARITY, LOCAL WISDOM, AND ISLAMIC VALUES

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ABSTRACT

The Marakka' Bola tradition is an intangible cultural heritage of the Bugis people in Barru Regency, reflecting local wisdom through the collective relocation of traditional stilt houses. Amid the challenges of modernization that threaten to erode communal values, a comprehensive understanding of the function of this tradition is crucial. This study aims to provide a descriptive analysis of the procedural aspects, cultural values, social symbolism, and Islamic perspectives contained in the Marakka' Bola tradition. A descriptive qualitative method was used, with data collected through a review of scientific articles, visual documentation, and media reports. The data were analyzed thematically to interpret the cultural, social, and religious dimensions of the tradition. The findings of the study show that Marakka' Bola not only embodies social solidarity and the preservation of ancestral heritage but also aligns with Islamic principles, namely ta'awun (mutual assistance) and ukhuwah (brotherhood). This tradition continues to function as a unifying force and a dynamic tool for the intergenerational transmission of social values and character.

Keywords: Bugis, Marakka' bola, Local Culture

INTRODUCTION

Indonesia is renowned for its rich cultural diversity, with thousands of local traditions flourishing across various regions (Hamzah S. Fathani, et. al., 2024). One such tradition that exemplifies the cultural wealth of Indonesia is *Marakka' Bola*, a distinctive form of mutual cooperation practiced by the Bugis community, which remains a significant cultural heritage in Barru Regency reflecting kinship values (artnius, et. al., 2023). This tradition is more than just a social activity, it is a powerful symbol of communal solidarity, reverence for ancestral values, and a tangible expression of local wisdom that has been passed down through generations.

The relationship between the activity of *gotong royong* and the resulting social solidarity is direct and foundational. The collective effort in *Marakka' Bola* is not merely a means to an end (relocating a house), but is itself a primary tool for strengthening the bonds of solidarity among the residents of a community (Kurnia, et. al., 2023).

The contemporary challenges faced by the youth of Indonesia highlight the urgent need to implement effective character education. Recent studies highlight several issues that threaten the character of Generation Z, including a decline in the belief in Pancasila values, intolerance, and other societal problems. These concerns emphasize the necessity of reinforcing character through various means, including cultural practices (Adlina, 2022). Traditions like *Marakka' Bola*, which inherently promote unity and cooperation, offer a grassroots solution to these modern challenges.

In the Bugis context, a house is not merely a physical dwelling, but an integral part of the social and spiritual identity, binding individuals to their homeland, ancestors, and community. Thus, when a family relocates, the traditional stilt house is not dismantled but lifted and moved in

its entirety to a new location with the help of dozens, sometimes hundreds, of residents.

This tradition, known as *Mappalette Bola*, this tradition has been practiced for centuries and is deeply embedded in the value system and social orders of the Bugis people. It embodies a collectivist ethos that upholds unity, cooperation, and mutual assistance as the foundation of social life. More than a physical undertaking, *Marakka' Bola* serves as a symbolic space where values such as communal cooperation, social solidarity, and respect for ancestors are enacted meaningfully. In an era of globalization and modernization, which tends to erode traditional communal values, the presence of this tradition becomes increasingly vital.

The Indonesian government granted official recognition of this cultural heritage in 2021, in which *Marakka' Bola* was designated as an Intangible Cultural Heritage (Budaya Data Kemdikbud, 2025). This designation followed a comprehensive process involving various stakeholders from local communities, academics, and national cultural institutions. Such recognition not only affirms the cultural richness of the Bugis but also creates broader opportunities for the preservation, development, and transmission of the noble values embedded in the tradition to younger generations.

The effectiveness of *Marakka' Bola* as a character-building tool aligns with established research on what constitutes effective character education. A comprehensive approach that involves the school, parents, and the broader community in reinforcing core ethical values has proven to be most impactful. This tradition serves as a real-world manifestation of this principle, where the community actively participates in the educational process (Berkowitz & Bier, 2007).

Similar efforts in other Indonesia cultures reflect the use of Bugis local wisdom in character education. For

example, research on Minangkabau culture also demonstrates how its specific local wisdom is utilized as basis for character education, reinforcing the idea that the diverse cultural heritage of Indonesia is a rich source of pedagogical innovation (Alhamuddin, et. al., 2022).

The importance of preserving traditions like *Marakka' Bola* becomes increasingly relevant when considering the challenges faced by youth in this era. With modernization, many young people view mutual cooperation (*gotong royong*) activities as no longer in line with current trends. Their diminishing involvement in these communal activities can, ironically, lead to a decline in individual character values (Lukiyanto & Wijayaningtyas, 2020). This fading spirit of *gotong royong* risks eroding the sense of community and solidarity, where every job tends to be valued solely based on material or monetary reward (Bintari & Darmawan, 2016). Therefore, *Marakka' Bola* serves not only as a cultural heritage but also as an essential vehicle for character education to address these issues.

Etymologically, the term *Marakka' Bola* derives from two Bugis words: *Marakka'*, meaning “to lift,” and *bola*, meaning “house.” This tradition, recognized as intangible cultural heritage, involves collectively lifting and relocating a wooden stilt house to a new site without dismantling its structure (Adlina, 2022). The uniqueness of *Marakka' Bola* lies not only in the technical aspect of house relocation but also in the accompanying cultural rituals, communal prayers, and social feasts. The entire process functions as a channel for transmitting the cultural and religious values that permeate Bugis society.

This study aims to explore *Marakka' Bola* from multiple dimensions, including its procedural practices, embedded cultural values, and its reception and interpretation within the framework of Islamic teachings. This function as a medium for national values is a prevailing theme in the study of

Indonesian local cultures. Similar to how the Tengger ethnic group promotes Pancasila values through their festivals, the Bugis community does so through *Marakka' Bola*, confirming that local traditions are vital instruments for grounding the national ideology in community life (Rawanoko, et. al., 2023).

Such an approach is essential to comprehensively understand the interplay between local tradition and Islamic values, and how the two can harmoniously reinforce communal identity and sustainability. This research is expected to contribute to the scholarly discourse on the preservation of local cultural heritage and enrich discussions on the integration of tradition and religion in the context of Indonesian Muslim communities.

Literature Review

Research on the *Marakka' Bola* tradition has garnered the attention of scholars in the fields of anthropology, cultural studies, and character education. Handayani et al. (2025), in their article titled “*Kinship Values in the Marakka' Bola Tradition in Barru*”, examine the familial bonds and communal solidarity reflected in the practice of collectively relocating houses. Their study emphasizes the importance of involving all segments of the community from elders to children in preserving the tradition as a form of living character education.

Ambronius and Nurlela (2023), in *Pinisi: Journal of Art, Humanity & Social Studies*, highlight that this tradition is not only about maintaining the physical structure of a house but also about preserving the social community fabric. They argue that *Marakka' Bola* serves as a strategic instrument for strengthening local identity and fostering village-level social cohesion.

Ramdhani (2023), in his undergraduate thesis entitled “*The Meaning of the Masoppo Bola Tradition among the Bugis People in Libureng District, Bone Regency*”, reveals that

lifting a house is not merely a functional activity but is rich in symbolic meanings related to the transfer of fortune, communal harmony, and spirituality. He also discusses the religious dimension of the tradition, such as the collective prayer recitations, as a means of preserving contextual Islamic values.

Meanwhile, a source from the Indonesian Ministry of Education and Culture, through the official website of Indonesia's Intangible Cultural Heritage, documents *Marakka' Bola* as an officially recognized tradition. This governmental recognition plays a crucial role in validating ethnographic data and affirms the status of tradition as part of the national cultural heritage, thereby supporting its preservation and intergenerational transmission.

In a comparative context, Brilian (2023), in an article on *Detik.com*, presents a comparison between *Marakka' Bola* and the *Bayanihan* tradition in the Philippines. She concludes that although there are technical similarities in the practice of relocating houses, *Marakka' Bola* is richer in cultural and spiritual processes due to its integration with organized customary and religious structures.

Hamzah, et. al. (2023), study in Bone comprehensively examines the relevance of Buginese local wisdom values to the concept of religious moderation. Their findings reveal that the values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* align closely with the principles of moderation. However, their research primarily focuses on discursive-philosophical and socio-political dimensions, leaving a gap in understanding how these ancestral values are embodied and sustained through specific and participatory cultural practices.

This article on the *Marakka' Bola* tradition seeks to fill that gap. We argue that *Marakka' Bola* is not merely a reflection of these values but serves as a dynamic mechanism for their transmission. Through an analysis of this

house-lifting tradition, we demonstrate how *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are collectively enacted, experienced, and internalized, thereby deepening the understanding of how local wisdom-based moderation is cultivated from the grassroots through tangible cultural expressions.

Previous research by Rahman et. al. (2022), successfully mapped the core philosophical and moral values of the Bugis community, such as *Sipakainge* na *Sikapatau*. However, that study remained abstract and focused on a specific level, thus leaving a gap in understanding how these values are enlivened and transmitted through tangible, collective cultural practices.

Our article on the *Marakka' Bola* tradition aims to fill this gap by analyzing it as a concrete manifestation of those core values. We hypothesize that this tradition is a primary medium for preserving and practicing Bugis philosophical values collectively. Through a qualitative literature review method, we conclude that *Marakka' Bola* is not merely a house relocation activity, but a socio-cultural ritual that operationalizes the noble values of the Bugis and Islam.

This body of literature demonstrates that *Marakka' Bola* is not merely a cultural phenomenon but also an essential part of value system of Bugis society. Such interdisciplinary studies open up new opportunities for further research on the integration of local traditions and Islamic values within contemporary Indonesian society.

Conceptual Framework

This study on the *Marakka' Bola* tradition among the Bugis community in Barru Regency is grounded in a multidisciplinary conceptual approach. The tradition is not merely a physical cultural practice involving the collective relocation of houses. However, it is also interpreted as a representation of integrated social, spiritual, and religious

values, deeply embedded in the way of life of the community. The first concept employed is that of *local wisdom*, as defined by Sonny Keraf (2010), which refers to the knowledge and values developed through the long-standing experiences of a society in interacting with its environment, and expressed through distinctive social practices and institutions. In the context of *Marakka' Bola*, values such as mutual cooperation (*sipakatau*), reverence for ancestors, and community solidarity are concrete forms of local wisdom passed down across generations.

The concept of utilizing local wisdom as a tool for character education is a well-established approach in community-based learning. Character education can be effectively provided and strengthened within the community itself through its unique culture and local traditions. This method allows for the internalization of values in a context that is both familiar and meaningful to its members, particularly the youth, making it a powerful supplement to formal education (Purnama, 2021). *Marakka' Bola* serves as a prime example of this principle in action.

The second conceptual framework is Émile Durkheim's theory of social solidarity (1893), which distinguishes between mechanical and organic solidarity. *Marakka' Bola* reflects mechanical solidarity, where social bonds are formed through shared values and communal unity. The collective participation in house relocation illustrates that the Bugis people continue to uphold strong and egalitarian social cohesion, where all individuals regardless of social status take part in communal activities.

The third framework used in this study is based on Islamic values, specifically the concepts of *ta'āwun* (mutual assistance) and *ukhuwah Islamiyah* (Islamic brotherhood). These principles are reflected in Qur'an Surah al-Mā'idah verse 2, which encourages cooperation in righteousness and piety. Quraish Shihab (2000) emphasizes that

Islam promotes social solidarity as a foundation of communal life, and that expressions of local culture such as *Marakka' Bola* can align with Islamic principles as long as they do not contradict the fundamental tenets of the Sharia.

Furthermore, *Marakka' Bola* is also understood through the lens of *cultural transmission*, as explained by Bronislaw Malinowski and Margaret Mead. The tradition serves as a medium of cultural education, introducing social and spiritual values to the younger generation through direct participation in collective activities. Thus, *Marakka' Bola* is not merely a traditional ceremony, but an essential instrument in shaping the social and spiritual character of the Bugis community.

Through this conceptual framework, the study seeks to comprehensively explore the cultural, social, and religious dimensions of the *Marakka' Bola* tradition and to reconstruct how it functions as a guardian of identity, social integration, and the transformation of Islamic values in the daily lives of the modern Bugis society.

RESEARCH METHOD

This study was a qualitative literature review to provide a comprehensive and multi-faceted analysis of the *Marakka' Bola* tradition. This approach was chosen as the most suitable method for synthesizing existing knowledge from a wide array of sources to explore the procedural aspects of tradition, socio-cultural values, and alignment with Islamic principles. Data sourcing was conducted by systematically collecting and reviewing three categories of documents: 1) academic literature, including peer-reviewed journals, scholarly books, and theses on Bugis culture and local wisdom; 2) official publications, such as government reports and archives from cultural heritage institutions; and 3) gray literature, including ethnographic reports, cultural articles from reputable online

platforms, and visual documentation that illustrates the practice of the tradition.

The collected data were analyzed using a thematic analysis approach. The process began with an initial coding of all documents to identify recurring concepts related to the implementation of tradition, symbolism, and community function. These codes were then grouped into broader, coherent themes, such as “Social Solidarity and *Gotong Royong*,” “Procedural and Ritualistic Elements,” “Character Education,” and “Alignment with Islamic Values.” These themes were subsequently analyzed through a conceptual framework drawing from theories on local wisdom, social solidarity, and the Islamic principle of *ta’awun*. The validity of the analysis was strengthened by synthesizing information from the multiple source types, allowing for a robust and multi-dimensional understanding of the *Marakka’ Bola* tradition.

DISCUSSION

The Essence and Symbolic Meaning of the *Marakka’ Bola* Tradition

For the Bugis people, a house is not merely a place to live but a symbol of ancestral land embedded with values and heritage. The house represents part of one’s identity and connection to the homeland, and thus its presence is preserved with great respect. When a member of the Bugis community intends to relocate, it does not mean abandoning the old house; instead, it means moving the entire structure to a new location. The decision to perform *Marakka’ Bola* is generally based on various practical reasons in daily life. According to local community members, some families choose to move because they feel uncomfortable in their old location, wish to be closer to relatives, or feel the place no longer brings them good fortune. Furthermore, there are external reasons, such as being asked to move by the land

owner, or because the land on which the house stands has been sold without the building itself (Handayani et. als 2025). These varied reasons show that *Marakka’ Bola* is a functional cultural solution to the real-life needs. Because the traditional Bugis house is made of wood and built on stilts, the process of relocating the house in its entirety is feasible and has become an essential part of their cultural tradition.

The Term *Marakka’ Bola*

For the Bugis people, a house is not merely a physical dwelling, but an essential part of identity and ancestral heritage, rich with spiritual and cultural meaning. A typical Bugis house is a wooden stilt house, traditionally designed and to be lifted and relocated. The house is divided into three parts: Botting Langi (The Upper World), which serves as a storage area for rice; Ale-Kawa (The Middle World), used for living and daily activities; and Awa Bola (The Lower World), which was traditionally used to keep livestock but is now often used to store vehicles or other belongings. These three sections not only serve functional purposes but also reflect the system of values and social order within Bugis life (Momotrip, 2017).

Figure 1: Traditional Bugis stilt house



Source: Traditional Bugis house architecture reflects the cosmological worldview and social hierarchy of Bugis society (Bloggue Loe, 2016).

The house is understood as a symbol of the motherland a sacred land that must be protected, respected, and not abandoned carelessly. Therefore, when someone from the Bugis community plans to relocate, the

house is not left behind; instead, it is moved in its entirety to a new location, in a tradition known as *Marakka' Bola*. The term *Marakka' Bola* itself comes from the Bugis language, consisting of two words: *marakka*, which means “to lift,” and *bola*, which means “house,” (Ambroni, et. al., 2023). In various regencies across South Sulawesi, *Marakka' Bola* is known by different names, such as *Mappalette' Bola* and *Massoppo Bola*. *Marakka' Bola* refers to the relocation of an entire house to a new site determined by the homeowner, and the lifting process requires the involvement of many people to relocate the structure (Detik.com, 2025).

Figure 2: Marakka Bola as a symbol of Bugis communal cooperation



Source: The house-lifting tradition reflects strong community values and mutual assistance among the Bugis people in Barru (InilahSulsel.com, 2024)

The tradition of mutual cooperation (*gotong royong*) remains alive and deeply rooted within the community of Barru Regency. The uniqueness of this tradition is found in how it embodies the culture of *gotong royong*, where the entire house structure is lifted and relocated collectively and intact, reflecting a deep-seated community spirit in the face of social change (Effendi, 2016).

This tradition is usually carried out when the homeowner wants to relocate and sell the house but does not desire to sell the land on which the house stands (Waetuo, 2025). Another reason for carrying out *Marakka' Bola* is to preserve the integrity of the house, which is viewed by the Bugis community as a symbol of their ancestral land and residence. According to the

beliefs of the Bugis people, relocating the entire house is essential because they believe their ancestral land is their home and residence, thus moving the house means keeping their identity and heritage with them (Ambroni, et. al., 2023). The houses typically relocated in the *Marakka' Bola* tradition are traditional Bugis stilt houses made of wood and bamboo. The stilt house construction allows them to be lifted because their structure is relatively lightweight and not integrated with a permanent foundation (Momotrip, 2017).

This process requires excellent coordination among a large number of participants from various circles and ages, from the preparation stage to the placement of the house at its new location and the scale of participation in this tradition underscores its highly communal nature. The process of *gotong royong* in the Barru tradition is carried out jointly by a large and unfixed number of community members, involving people from various circles and ages, from adolescents to adults (Zulkarnain, 2016). This shows how the tradition serves as a bridge for social interaction between generations.

The Process and Procedures of *Marakka' Bola*

The implementation of the *Marakka' Bola* tradition involves several stages carried out systematically and with great care. The initial stage is determining an auspicious day for the relocation, as the day is believed to bring blessings. Additionally, the community is already gathered at the mosque for Friday prayers, so before leaving, the homeowner will invite the residents to join in mutual cooperation to assist with the relocation (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2025). This invitation is not merely an announcement but a form of request that is rarely declined, as the spirit of cooperation is deeply embedded in Bugis society (Directorate of Belief

Affairs, Ministry of Education and Culture, Kemdikbud, 2025).

Before the house is lifted, fragile items and electronic devices are removed first to prevent damage during the process. Meanwhile, heavy items such as wardrobes and beds that are difficult to move are usually left inside the house, provided they do not present a dangerous load. These items are secured close to the wooden pillars and tied down to prevent shaking (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2025).

The next stage involves technical preparations, which include inspecting the structure of house and preparing support tools such as bamboo or hard black wood to serve as props and rolling supports (Momotrip, 2017).

Figure 3: Technical preparation using bamboo and hardwood supports



Source: Traditional Bugis house-moving reflects communal cooperation and mutual assistance rooted in local wisdom (Ishaq, 2021)

There are two methods for relocating a Bugis house: pushing or lifting. If the relocation distance is short, the house is gently pushed, assisted by wooden rollers that are continuously moved from back to front to maintain smooth movement. These rollers are usually placed between two planks: one at the bottom touching the ground, and the other on top supporting the house. However, if the destination is farther away, the house is lifted as a whole using long bamboo poles as levers, involving dozens or even hundreds of people, depending on the size of the

building (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2025).

At the beginning of the procession, a traditional or religious leader leads a communal prayer, asking for safety and a smooth execution of the activity. A team leader then gives the signal, which cues for all participants to lift the house in unison. In Bugis cultural symbolism, the signal-giver represents the leadership structure, while the people lifting the house symbolize the layers of society acting in coordinated harmony. This philosophy reflects the principle of unity in action and social cohesion (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2025).

Although rich in communal values, the *Marakka' Bola* procession in Barru is generally not accompanied by special ceremonies or rituals. Typically, the homeowner will invite the community to ask for help and, in return, will provide a communal meal as a gesture of gratitude. It is during this meal that a leader for the procession is usually determined a revered elder, respected, and loud voice who will direct the process by giving commands without participating in the lifting. There is also a clear division of roles based on gender; the men who are strong and old enough will participate in lifting the house, while the women and girls help prepare the meal in the kitchen (Handayani et. al., 2025).

The relocation journey is carried out with great care and at a slow pace. The path to be taken is cleared in advance to ensure there are no obstacles that could endanger the house or the people involved. Along the way, community members take turns maintaining the balance of the house and addressing obstacles such as uneven terrain or obstructive tree roots (Detik.com, 2025). Once the house arrives at its new location, the *Marakka' Bola* process concludes with a communal meal, prepared by the women living near the relocated house. Sometimes, the event is

followed by a thanksgiving ceremony, known among the Bugis community as *Baca Barazanji*.

Figure 4: *Baca Barazanji*



Source: Barzanji is recited as a form of spiritual and communal expression rooted in Bugis culture (Marewai.com, 2021)

The meal serves as both an expression of gratitude and a means of strengthening social bonds among the residents. Children and teenagers also take part in the event, even if only by assisting with light tasks such as carrying equipment or arranging the food.

There are two types of meals served for the men involved in the house relocation process one before and one after the relocation. The food served beforehand typically consists of light snacks, such as traditional Bugis cakes like *bandang*, *barongko*, and *suwella*, served by tea or coffee. The second meal is a main course dish served after the relocation is complete, often consisting of various home-cooked meals, such as milkfish prepared with peanut sauce, according to the ability of host.

Marakka' Bola is not merely a physical act of relocating a house; it is also a meaningful moment to reinforce the social, spiritual, and communal values within Bugis culture. The participation of all segments of the community, from elders to children, makes this tradition a rich cultural heritage that continues to thrive from generation to generation (Ministry of Education, Culture, Research,

and Technology of the Republic of Indonesia, 2025).

The spirit of cooperation, or *gotong royong*, that is so essential to the *Marakka' Bola* tradition is not a recent development but is a foundational aspect of Indonesian culture. This practice is widely recognized as a cultural heritage that has been passed down through generations, forming a core part of the national identity long before the modern era. The persistence of traditions like *Marakka' Bola* demonstrates how this enduring value continues to be preserved and enacted within local communities (Effendi, 2016).

Similar Traditions in Other Countries

The tradition of lifting and relocating an entire house is not only found in Indonesia but also practiced in several other Asian countries. Similar traditions exist in other cultures, demonstrating how the value of cooperation in overcoming challenges is a shared human principle. In the Philippines, this practice is called *Bayanihan*. The *Bayanihan* tradition involves community mutual cooperation to move a house from one location to another, sometimes covering distances of up to 5 kilometres (Detik. Com, 2025). As in Indonesia, the *Bayanihan* tradition is now rarely practiced, as modern houses made of concrete are difficult to relocate. The difference is that in the Philippines, *Bayanihan* is usually carried out by villagers who wish to move their homes to avoid floods or landslides. In contrast, in Indonesia, the house-lifting tradition is performed when the land where the house stands has been sold or when the homeowner wishes to start a business in a different location (Detik.com, 2025).

Figure 5: Bayanihan tradition in the Philippines



Source: Bayanihan reflects the Filipino spirit of cooperation and solidarity in communal life (Steemit.com, 2018)

The historical relationship between the Bugis and the Malays is very close, primarily through Bugis migration to the Malay Peninsula since the 17th century (Syed Muhammad Naquib al-Attas, 1986). It is therefore not surprising that several cultural traditions such as house lifting exhibit striking similarities. In Malaysia, the house-lifting tradition is also quite fascinating, particularly in traditional villages such as Kuala Kangsar in Perak and rural areas of Kedah. In one instance, a house weighing around 6 tons was relocated over a distance of 150 meters using only human labor and bamboo as support tools. Up to 150 people participated voluntarily in the effort, demonstrating a strong spirit of cooperation and solidarity. The procession was led by a “tekong” (or commander), who directed the movement and gave signals to ensure everyone moved together in a coordinated and careful manner. This *Mengusung Rumah Lama* tradition typically concludes with a communal feast, reinforcing social bonds and gratitude among residents. The similarity of such traditions reflects the existence of universal values of mutual cooperation and togetherness in Southeast Asian cultures (SosCili, 2018).

In Indonesia itself, aside from South Sulawesi, a similar tradition is also found in West Nusa Tenggara, known as *Hanta Uma Adat* or *Uma Panggung* in the

Dompu region. *Hanta*, in the local Dompu language, means to lift or move, while *Uma* means house. This tradition reveals that the practice of mutual cooperation in relocating houses is a form of local wisdom that is widespread across various regions in Indonesia.

Cultural Values in the *Marakka' Bola* Tradition

The *Marakka' Bola* tradition embodies a rich array of cultural values that reflect the distinctive character of the Bugis community.

1. Cooperation, or in the Bugis language known as *sipakatau*, which means “to humanize one another (Ambronius et. al., 2023). This value is reflected in the involvement of all members of the community, regardless of social status, economic standing, or other backgrounds. The process is a collective effort that involves people from various circles and ages, implying that each person contributes according to their own abilities and skills within the communal structure (Zulkarnain, 2016). The value of cooperation in *Marakka' Bola* is not limited to the execution phase but also encompasses the preparation and post-relocation stages (Attorionlong, 2025). The community willingly offers its time, energy, and resources to assist neighbors or relatives in need.
2. Social solidarity is a deeply rooted value in Bugis society. The *Marakka' Bola* tradition strengthens social bonds among community members and fosters a profound sense of togetherness. No one feels forced or reluctant to help, as the tradition is built upon a shared value of strengthening social solidarity, with the understanding that mutual assistance is core to the life of community (Rolitia, et. al., 2016).
3. This solidarity is also reflected in the division of tasks, which takes place spontaneously without the need for commands or specific instructions.

4. Preservation of Culture and Tradition. Through *Marakka' Bola*, the younger generation learns traditional ways of addressing practical problems by utilizing the strength of the community. They acquire knowledge of house-lifting and relocation techniques that have been passed down from generation to generation (Attoriolong, 2025). This tradition also serves as a medium for transmitting cultural values from the older generation to the younger.
5. Environmental Wisdom and Traditional Technology. *Marakka' Bola* demonstrates how traditional communities develop creative and environmentally friendly solutions to meet practical needs. The use of bamboo as a supporting tool and the lifting techniques employed reflect a deep understanding of basic principles of physics and simple engineering (Momotrip, 2017). This tradition also avoids material waste, as the house is relocated in its entirety without the need for deconstructing and reconstruction (Detik.com, 2025).

Marakka' Bola Tradition from the Islamic Perspective

From an Islamic perspective, the *Marakka' Bola* tradition embodies values that align with the teachings of Islam, particularly in cooperation and helping one another. The concept of cooperation in this tradition is in harmony with the Islamic principle of *ta'āwun* (mutual assistance), as stated in the Qur'an, Surah al-Mā'idah verse 2: "*And help one another in righteousness and piety, but do not help one another in sin and transgression,*" (QS. al-Mā'idah [5]: 2).

The value of *ukhuwah* (brotherhood) embodied in *Marakka' Bola* also reflects Islamic teachings on the importance of maintaining good relationships among fellow Muslims and with the broader community. The Prophet Muhammad (peace be upon him) said, "*None of you truly believes until he loves his brother as*

he loves himself," (HR. Bukhari and Muslim). This tradition represents a tangible implementation of that hadith in communal life.

The concept of social solidarity in Islam is also reflected in the *Marakka' Bola* tradition. Islam teaches that Muslims are like one body when one part feels pain, the rest of the body shares in that suffering (HR. Muslim). The participation of community in helping neighbours relocate their house reveals a high level of concern and empathy, which are noble characteristics in Islamic teachings.

However, in the implementation of the *Marakka' Bola* tradition, it is important to ensure that no elements contradict Islamic the creed (*'aqidah*). Prayers should be directed solely to Allah Swt., and not to ancestral spirits or any supernatural forces. Rituals carried out must remain within the boundaries permitted by Islamic law (Ramdhani, 2025).

Beyond its alignment with Islamic values, the *Marakka' Bola* tradition also embodies Pancasila, the national ideology of Indonesia. The value of *gotong royong* is considered a core principle and a tangible practice of Pancasila in society. Therefore, participating in this tradition is not just a cultural act but also a way to practice national values, reinforcing a sense of shared identity and civic responsibility among the community members (Sariyatun, 2021).

Furthermore, the values of unity and mutual respect inherent in the *Marakka' Bola* tradition can be seen as a form of multicultural education. By participating in a local tradition that emphasizes collective well-being over individual differences, participants learn the foundational principles of living harmoniously in a diverse society, a key aspect of civic education (Rahmawati, et. al., 2024).

Ultimately, preserving the *Marakka' Bola* tradition is a strategic effort in equipping students with strong cultural values to navigate the global era.

Understanding and participating in one's own cultural heritage provides an anchor of identity and a set of communal values that are essential for building both national character and a globally-minded citizenship (Simatupang et. al., 2024).

Challenges and Preservation of the Marakka' Bola Tradition

In the modern era, the *Marakka' Bola* tradition faces various challenges that threaten its preservation. Changes in lifestyle, urbanization, and the modernization of housing construction are among the factors affecting the continuity of this tradition. Additionally, the ease of access to transportation and professional moving services has led people to prefer more practical alternatives.

The challenge of modernization is not an abstract threat; its influence has been specifically observed in other Bugis regions like Bone Regency. Studies show that globalization has a tangible, adverse effect on the practice of *gotong royong*, indicating that without active preservation efforts, traditions like *Marakka' Bola* are genuinely at risk of fading due to external cultural pressures (Ridha, 2022).

Nevertheless, public and governmental awareness of the importance of preserving cultural heritage has continued to grow. The designation of *Marakka' Bola* as a cultural heritage marked a significant step in preservation efforts. Documentation and research on this tradition are also being actively pursued to ensure that the knowledge and skills associated with it are not lost (Ambrionius, et. al., 2023).

CLOSING

The *Marakka' Bola* tradition among the Bugis people, particularly in Barru Regency, is an intangible cultural heritage that embodies not only symbolic meaning in the relocation of houses but also serves as a valuable platform for shaping social, spiritual, and cultural character essential to

human resource development (HRD). This study affirms that tradition is a concrete manifestation of the internalization of core values such as mutual cooperation (*sipakatau*), social solidarity, and reverence for ancestors, all of which directly shape the collective identity of the community.

Each stage of the *Marakka' Bola* procession reflects a process of social learning that develop communication skills, teamwork, local leadership, and conflict and logistics management, all crucial for HRD grounded in local wisdom. The involvement of all generations, from children to the elderly, serves as holistic, and context-based character education. Thus, the tradition not only preserves cultural heritage but also functions as an informal educational strategy that fosters integrity, responsibility, and a strong communal work ethic.

From an Islamic perspective, the values of *ta'āwun* (mutual assistance), *ukhuwah* (brotherhood), and social solidarity embedded in this tradition reinforce the foundation of Islamic work ethics, which can be integrated into HRD policies rooted in spiritual values. This tradition serves as evidence that preserving of local culture can harmoniously align with Islamic principles in shaping noble character.

Despite challenges from modernization and shifts in social structures, the official recognition of *Marakka' Bola* as an Intangible Cultural Heritage in 2021 opens strategic opportunities for cultural revitalization as an instrument for strengthening human resources. Therefore, preserving this tradition should be connected to character education policies, local leadership training, and community empowerment initiatives so that *Marakka' Bola* continues to be a source of inspiration in building high-quality, culturally grounded, and future-oriented human resources.

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