

# SYMBOLIC MEANING AND CULTURAL VALUE IN THE MAPPANRE TEMME TRADITION IN THE BUGIS-MAKASSAR COMMUNITY

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## Abstract

Indonesia is known as a country rich in local culture and traditions that are passed down from generation to generation. One of the traditions that is still preserved by the Bugis-Makassar people is Mappanre Temme, which is a procession of Qur'an khatam which is an important part of the traditional wedding series. This research aims to examine the symbolic meaning and cultural values in the Mappanre Temme tradition and its relevance in the life of modern society. The method used is a literature study with a qualitative descriptive approach. The results of the study show that this tradition contains religious, educational, social, and moral values. Apart from being a symbol of the spiritual readiness of the bride-to-be, this tradition is also a medium for the preservation of Islamic values and local culture. However, modernization also affects the meaning of this tradition, so sustainable preservation efforts are needed.

**Keywords:** Mappanre Temme, symbolic meaning, cultural values, Bugis-Makassar.

## 1. INTRODUCTION

The cultural diversity in Indonesia reflects the invaluable wealth of national identity. Each region has distinctive traditions that are full of symbolic meaning and noble values that are inherited from generation to generation. In the Bugis-Makassar community, various traditional rituals are still preserved, especially in wedding processions which are not only seen as a social event, but also as a sacred event involving cultural and religious aspects.

One of the traditions that has high religious value is *Mappanre Temme*, which is a procession of Qur'anic khatam carried out by the bride-to-be before the marriage contract. This tradition not only shows the ability to read the Qur'an, but also reflects one's spiritual readiness in living a married life. In practice, *Mappanre Temme* is often accompanied by various cultural symbols, such as the use of traditional clothing, the presentation of traditional food, and the presence of religious leaders and extended families who give blessings.

The phenomenon that is happening today shows that the implementation of *the Mappanre Temme* tradition has undergone a shift in meaning among the younger generation. On the one hand, this tradition is still maintained as part of cultural identity and a form of respect for ancestors. However, on the other hand, not a few people carry it out only as a formality or complement in a series of wedding events. In fact, in some cases, this procession

is simplified or replaced with other forms that are considered more practical in line with the demands of modernity and an increasingly dynamic lifestyle.

In addition, the influence of globalization and technological developments also affect people's perspective on this tradition. The younger generation tends to focus more on the ceremonial aspects that are aesthetic rather than the philosophical and religious meanings contained in them. This raises concerns about the degradation of cultural values if it is not balanced with deeper understanding efforts.

Based on this phenomenon, there is a research gap that needs to be considered. Most previous research has focused more on the Bugis-Makassar marriage tradition in general, without specifically examining the symbolic meaning and religious value in the *Mappanre Temme tradition*. In addition, studies that link the change in traditional practices to the contemporary social context are still limited. In fact, understanding the dynamics of these changes is very important to maintain the continuity of tradition in the midst of changing times.

Therefore, this research has a novelty by focusing on an in-depth analysis of the symbolic meaning, religious value, and transformation of the practice of *Mappanre Temme* in the context of modern society. This research also seeks to reveal how the community reinterprets these traditions in the midst of globalization, so that it can contribute to the preservation of local culture that remains relevant

## 2. RESEARCH METHOD

This study uses a qualitative descriptive method with the aim of describing in depth the symbolic meaning and cultural value in the *Mappanre Temme tradition* in the Bugis-Makassar community. Research data was obtained through direct observation techniques on the implementation of traditions, in-depth interviews with traditional leaders, religious leaders, and the communities involved, and documentation in the form of photographs and field notes. This approach was chosen so that researchers can understand the phenomenon contextually and holistically in accordance with the social reality that occurs. Data analysis is carried out in stages through data reduction, data presentation, and conclusion drawn, by interpreting the meanings contained in the symbols and cultural practices observed. To maintain the validity of the data, sources and methods are used to triangulate sources and methods so that the results of the research can be scientifically accounted for.

## 3. RESULTS AND DISCUSSION

### 1. Symbols in the Mappanre Temme Tradition

The Mappanre Temme tradition contains various symbols that have deep meanings, including:

#### a) The Qur'an

The Qur'an in the *Mappanre Temme tradition* has the main position as a symbol of life guidelines that are the foundation in building a household. The presence of the Qur'an not only shows the ability to read, but also reflects the spiritual readiness of the bride-to-be in living a life based on Islamic values. The procession of khatam of the Qur'an is a form of moral legitimacy that individuals have been equipped with religious teachings as a compass of life. Theoretically, this can be studied through the perspective **of cultural symbolism** put forward by Clifford Geertz, who states that symbols in culture function as a system of

meaning that guides human behavior. In this context, the Qur'an is not just a sacred text, but a symbol of the normative values that direct domestic life. In addition, Koentjaraningrat explained that the religious system is one of the universal elements of culture that functions to regulate human relationships with God. Thus, the use of the Qur'an in this tradition strengthens the religious dimension as well as a means of internalizing the value of faith in social life.

#### **b) Traditional Clothing**

Traditional clothing in this tradition not only serves as ceremonial clothing, but also as a symbol of honor, politeness, and cultural identity. The use of traditional clothing reflects the readiness of individuals to enter a new phase of life by carrying noble values inherited by ancestors. In the perspective of symbol theory, Roland Barthes posited that every cultural object has a denotative and connotative meaning. Traditional clothing is denotatively clothing, but connotatively symbolizes social status, morality, and cultural identity. Meanwhile, Pierre Bourdieu through the concept of *habitus* explained that cultural practices, including the way of dressing, reflect the values and social structures embedded in the individual. In this context, traditional clothing is a representation of the habitus of the Bugis-Makassar community who uphold the values of siri' (self-respect) and honor.

#### **c) Traditional Dishes**

The traditional dishes in the Mappanre Temme procession have a symbolic meaning as a form of gratitude and togetherness. Food serving is not just consumption, but a medium to strengthen social relations between family members and the community.

According to Mary Douglas, food has a social function as a means of symbolic communication that reflects the social structure and cultural values of a society. The dishes in the ritual reflect order, solidarity, and the meaning of togetherness.

In addition, Bronislaw Malinowski stated that every cultural element has a function in meeting human social needs. In this case, traditional dishes serve to strengthen social solidarity and create integration in the community. Thus, the practice of eating together becomes a symbol of harmony and togetherness in family life.

#### **d) Scripture Readings**

The recitation of the holy scriptures in the Mappanre Temme tradition symbolizes man's closeness to God and the hope for blessings in family life. This activity also reflects a strong spiritual dimension, where prayer and scripture are a means of communication with God. In the perspective of the sociology of religion, Émile Durkheim explained that religious rituals serve to strengthen social solidarity and create collective consciousness in society. Scripture reading is not only individual, but also collective that involves family and community. In addition, Max Weber emphasized that religious acts have a subjective meaning that influences social behavior. In this context, the reading of holy verses is a form of religious action that reflects the hopes, beliefs, and life orientation of the bride-to-be in building a *sakinah* household.

## **2. Cultural Values in the Mappanre Temme Tradition**

This tradition contains various important values, namely:

- a) Religious values: Religious values in the *Mappanre Temme* tradition are seen through the reading of the Qur'an as a form of human closeness to God. This activity is not only ritual, but also reflects the internalization of the value of faith in the bride-

to-be. By reading and reciting the Qur'an, individuals are expected to have a strong spiritual foundation in living a family life. Theoretically, Émile Durkheim explained that religious practices function to strengthen social solidarity while building collective consciousness in society. In this context, the reading of the Qur'an is not only personal worship, but also strengthens social relationships in the community. In addition, Max Weber stated that religious acts have a subjective meaning that influences the social behavior of individuals. This means that religious values embedded through this tradition will shape the mindset and actions of the bride-to-be in domestic life based on religious teachings.

- b) Educational value: The Mappanre Temme tradition also contains educational value because it encourages the younger generation to learn to read the Qur'an from an early age. This process becomes a form of informal education that takes place in the family and community environment, so that religious knowledge can be inherited from generation to generation. According to Ki Hajar Dewantara, education does not only take place in schools, but also in the family and community environment as a center for character formation. This tradition is one of the effective means of cultural education in shaping religious personalities. Meanwhile, Lev Vygotsky emphasized that learning happens through social interaction. In this tradition, the process of learning to read the Qur'an is carried out through the guidance of parents or religious leaders, so that there is a transfer of knowledge socially and culturally.
- c) Social values: Social values in this tradition are reflected in the involvement of extended families and communities in its implementation. The Mappanre Temme tradition is a place to gather, strengthen kinship relations, and strengthen social solidarity between community members. From an anthropological perspective, Bronislaw Malinowski states that every cultural element has a function in maintaining social balance. This tradition serves as a medium of social integration that strengthens relationships between individuals in the community. In addition, Soerjono Soekanto explained that social interaction is the key to the formation of community life. The involvement of many parties in this tradition shows an intense interaction process, thereby creating a sense of togetherness and solidarity.
- d) Moral values: Moral values in the Mappanre Temme tradition can be seen from the cultivation of an attitude of responsibility, maturity, and readiness in building a household. This tradition is a moment of reflection for the bride-to-be to understand her role and responsibilities as husband or wife. According to Lawrence Kohlberg, the moral development of the individual occurs through stages influenced by social and cultural values. This tradition plays a role in shaping the moral awareness of the bride-to-be so that they are able to act according to the applicable norms. On the other hand, Thomas Lickona emphasizes that moral education includes knowledge, feelings, and moral actions. In this tradition, moral values are not only taught theoretically, but also practiced through rituals and advice from parents or traditional leaders.

### 3. The Symbolic Meaning of the Mappanre Temme Tradition

Symbolically, this tradition has several main meanings:

#### 1. Spiritual Meaning

The spiritual meaning in the *Mappanre Temme* tradition is reflected as a process of purification before entering the marriage stage. The recitation of the Qur'an and the prayers offered are a symbol of the inner readiness of the bride-to-be to live a married life that is pleasing to God. This tradition emphasizes that marriage is not only social, but also a worship that has a transcendental dimension. In the perspective of symbolic anthropology, Clifford Geertz states that religious symbols function to shape human mood and motivation by formulating conceptions of the order of life. This tradition is a medium that connects humans with sacred values. In addition, Mircea Eliade explained that religious rituals are a means for humans to enter a *sacred space* that is different from profane life. In this case, Mappanre Temme becomes a form of spiritual transition to a new, more sacred life.

#### 2. Social Meaning

The social meaning in this tradition can be seen from the involvement of the extended family and the community in its implementation. This tradition is a gathering place that strengthens kinship relationships and strengthens social solidarity in the Bugis-Makassar community. According to Émile Durkheim, rituals have a social function to strengthen solidarity and create collective consciousness in society. The implementation of traditions together creates a sense of belonging and togetherness. Meanwhile, Bronislaw Malinowski emphasized that every cultural practice has a function in maintaining social order. In this context, Mappanre Temme serves as a means of social integration that strengthens relationships between individuals.

#### 3. The Meaning of Transition

The Mappanre Temme tradition also has a meaning as a *rite of passage*, which marks the change in individual status from adolescence to adulthood, especially in the context of marriage. This procession is a symbol of mental, spiritual, and social readiness in undergoing a new role as a husband or wife. This concept is in line with Arnold van Gennep's theory which states that each rite of transition consists of three stages: separation, transition, and integration. Mappanre Temme is at a transitional stage that connects the old life with the new life. Furthermore, Victor Turner developed the concept of *liminality*, which is a threshold condition in which an individual is between two social statuses. In this tradition, the bride-to-be is in the liminal phase before officially entering domestic life.

#### 4. Cultural Meaning

The cultural significance in the Mappanre Temme tradition is reflected in the local identity of the Bugis-Makassar community. This tradition is part of cultural heritage that shows the values of local wisdom, such as religiosity, togetherness, and respect for customs. According to Koentjaraningrat, culture is a system of ideas, actions, and human works that become the identity of a society. This tradition is a concrete form of the value system. In addition, Stuart Hall states that cultural identity is formed through social practices and symbolic representations that are passed down from generation to generation. Mappanre Temme as a local tradition functions to maintain the identity of the Bugis-Makassar community in the midst of modernization.

#### 4. CONCLUSION

The *Mappanre Temme* tradition is one of the cultural heritage of the Bugis-Makassar people which has an important position in the series of traditional wedding processions. This tradition is not just a ceremonial activity, but contains a deep symbolic meaning, especially in showing the spiritual readiness of the bride-to-be before entering domestic life. Through the procession of khatam Al-Qur'an, religious values are internalized as the main foundation in building a harmonious family based on Islamic teachings.

In addition, this tradition also reflects strong social values, as seen from the involvement of extended families and communities in its implementation. The presence of various parties in this procession strengthens kinship relations, fosters a sense of togetherness, and strengthens social solidarity in the community. This tradition is a space for social interaction that is not only symbolic, but also real in strengthening the social structure of the Bugis-Makassar community.

From the educational side, *Mappanre Temme* acts as a medium for cultural and religious learning for the younger generation. This tradition encourages children and adolescents to learn to read the Qur'an and understand the moral values contained in it. Thus, the process of cultural inheritance occurs not only symbolically, but also through real practices that shape the character and personality of individuals from an early age.

Furthermore, this tradition also has meaning as a rite of passage that marks the change in individual status from adolescence to adulthood. This procession is a moment of reflection for the bride-to-be to prepare themselves mentally, morally, and spiritually in facing responsibilities as a husband or wife. Thus, *Mappanre Temme* serves not only as a cultural symbol, but also as a means of shaping individual maturity.

In the midst of modernization and globalization, the existence of *the Mappanre Temme tradition* faces various challenges, especially from changes in lifestyle and the mindset of the younger generation. Therefore, sustainable preservation efforts are needed through education, socialization, and adaptation without eliminating their essential values. By maintaining a balance between tradition and the development of the times, *Mappanre Temme* is expected to remain sustainable as the cultural identity of the Bugis-Makassar community and become a source of value that is relevant for the present and future life.

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