

From Ritual to Solidarity: The Role of *Pattaungeng* Tradition in Social Cohesion of the Community

Indonesian Journal of Religion and Society,
2025, Vol. 7 (1), 43-53

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DOI : 10.36256/ijrs.v7i1.564

www.journal.lasigo.org/index.php/IJRS

Lasigo Journal

Article History

Received : April 18th, 2025

Revised : June 15th, 2025

Accepted : June 20th, 2025

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ABSTRACT

Pattaungeng tradition is one of the cultural heritages of the Bugis people in Soppeng Regency, which is held annually as a form of gratitude for the harvest and respect for ancestors. This research aims to examine the role of the *Pattaungeng* tradition in strengthening social cohesion within the community. The method used is descriptive qualitative research with data collection techniques including observation, interviews, and documentation. The research informants include traditional figures, village government officials, and community members who actively participate in the tradition. The research findings indicate that the *Pattaungeng* tradition plays a significant role in strengthening social cohesion thru five main dimensions: (1) preserving cultural identity as a collective symbol of Bugis society, (2) intergenerational integration thru the transfer of values and norms, (3) the practice of collective deliberation (*tudang sipulung*) as a means of building consensus, (4) symbolic relationships with religion that provide spiritual legitimacy for cultural practices, and (5) strengthening socio-economic networks thru community cooperation and mutual contribution. This finding confirms that *Pattaungeng* is not merely a cultural ritual, but also a social mechanism that maintains solidarity, prevents individualism, and strengthens community bonds amidst the currents of modernization.

Keyword: Tradition; Pattaungeng; Social Cohesion; Cultural Identity; Community Solidarity

1. Introduction

Pattaungeng tradition is a traditional ceremony of the Bugis people in Soppeng, held annually as a form of gratitude for the harvest and respect for ancestors. This tradition has a sacred nature because it contains religious symbols and cultural values that have been passed down thru generations, ensuring its preservation amidst changing times. In practice, *Pattaungeng* serves not only as a cultural ritual but also as a vessel for togetherness that brings together various layers of society without regard for social status. Local wisdom values such as mutual cooperation, *sipakatau* (mutual respect), and *sipakainge* (mutual reminding) are interwoven in its implementation, making *Pattaungeng* a social instrument that strengthens community solidarity, maintains emotional bonds, and prevents individualism within the community.

Social cohesion is an important element in maintaining the sustainability of a community because it contains a sense of togetherness, mutual trust, and emotional bonds among community members (Agung et al., 2018; Azizah et al., 2021; Syahrudin et al., 2023).

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Traditions, as part of culture, serve not only as symbolic expressions but also as social mechanisms that bind individuals together in a shared set of values and goals. Thru the practice of traditions, communities collectively affirm their identity, strengthen intergenerational relationships, and build solidarity that transcends differences in social status and personal interests (Azhari, 2025).

In the context of the Pattaungeng tradition, empirical reality shows the involvement of all segments of society, from traditional leaders and farmers to youth, who together prepare offerings, set up tents, and manage the procession. This illustrates how tradition truly lives in the daily lives of the community. However, on the other hand, there are ideal values that serve as guidelines for Bugis society, namely *sipakatau*, *sipakainge*, and the spirit of mutual cooperation, which should always be realized in social practice. Pattaungeng not only reflects the existing cultural reality but also serves as a means to realize ideal values that guide society toward stronger social cohesion.

The urgency of this research lies in the need to re-understand the role of local traditions in strengthening social cohesion amidst the increasingly rapid currents of modernization, globalization, and cultural value transformation. The Pattaungeng tradition not only represents the religious and cultural expression of the Bugis people but also serves as a social instrument that reinforces collective identity, strengthens solidarity, and builds intergenerational integration. However, with social changes, there is a tendency for a shift in meaning and a decline in participation, particularly among the younger generation, putting the tradition at risk of being reduced to a ceremony without an appreciation of the ideal values it contains.

So far, research on the Pattaungeng tradition has focused more on ritual aspects, symbols, and religious values (Wahyuni, 2022). Previous studies have generally been limited to describing the execution process or the sacred meaning as a cultural heritage passed down thru generations of the Bugis community (Jalil et al., 2024; Ridha, 2025). However, studies that specifically examine the role of this tradition in building social cohesion are still rare. In fact, social cohesion is an important factor determining the sustainability of communities, especially in the face of the challenges of modernization, individualism, and weakening social solidarity. The scarcity of studies linking Pattaungeng traditions with Durkheim's theory of social cohesion reveals an academic gap that needs to be addressed.

The novelty of this research lies in its approach, which not only places the Pattaungeng tradition as an object of cultural and religious ritual but also analyzes it as a social instrument that plays a role in strengthening community cohesion. By positioning local traditions within a sociological theoretical framework, this research offers a new perspective that highlights the interconnectedness between cultural practices and the strengthening of social bonds. Additionally, this research places the Pattaungeng tradition within the context of contemporary social dynamics, thus making a conceptual contribution to the development of cultural and religious sociological studies, as well as a practical contribution to the preservation of local traditions to ensure they remain relevant in the modern era. In this way, this research provides a new contribution to the study of cultural sociology, particularly regarding how local traditions function to maintain social cohesion amidst rapid social change.

2. Theoretical Review

Emile Durkheim emphasized the importance of collective consciousness, which unites members of society thru shared values and norms as the foundation of social integration (Fathoni, 2024; Sukmana et al., 2025). In homogeneous traditional societies, solidarity arises from cultural similarity and shared experiences (mechanical solidarity), whereas in modern societies, cohesion stems from functional interdependence (organic solidarity). In the context of Pattaungeng, solidarity stems from shared cultural and ritual values, which is relevant for understanding how traditions strengthen a sense of community within society.

Durkheim also introduced the idea of collective effervescence, which is the moment when a community gathers in shared rituals and experiences an intense feeling of harmony and togetherness (Dita, 2025). Pattaungeng, as an annual collective ritual, has the potential to create such an experience, making it a phenomenon that supports the strengthening of social bonds and enriches theory with the emotional dimension of cultural rituals.

The tradition of mutual cooperation remains important in strengthening social solidarity in the contemporary era, despite modernization and individualism posing challenges (Rifaldi et al., 2025). This research enriches the framework by adapting this thinking to the context of

Pattaungeng, confirming that local cultural values not only endure but also play a vital social role in maintaining cohesion. Additionally, there is a positive correlation between religious beliefs and practices and social cohesion in Indonesian society (Maksum et al., 2024). Thru quantitative measurement, these findings provide an empirical basis that religious rituals and spiritual values integrated with Pattaungeng also contribute to social solidarity and stability.

The main assumption of this research is that cultural traditions like Pattaungeng not only reflect social reality but also actively build social cohesion thru ritual interactions, moral values, and the community's social structure. There is a theoretical debate about whether traditional solidarity can survive amidst globalization, but with Durkheim's sociological approach and adaptation to the local context, this research proves that traditions like Pattaungeng remain relevant as a vehicle for social integration. Additionally, by incorporating the emotional dimension (effervescence) and the unique cultural context of the Bugis people, this framework becomes an integrated system for understanding the social function of traditions in modern societal cohesion.

3. Method

This research uses a descriptive qualitative method because it focuses on deeply understanding the meaning and role of the Pattaungeng tradition in strengthening the social cohesion of the Bugis community in Soppeng. A qualitative approach was chosen so that the researcher could capture the social dynamics, values, and cultural practices that live within this tradition thru the real experiences of the actors and community involved.

The research was conducted in Ompo Village, Lalabata District, Soppeng Regency, South Sulawesi, which is an area where the Pattaungeng tradition is still practiced regularly and is an important part of the local community's social life. The research subjects include various elements of society, ranging from traditional leaders who oversee the tradition's execution, village officials involved in providing support, religious figures who offer spiritual legitimacy, to ordinary residents and youth who participate in the activities.

The research informants were determined using a purposive sampling technique, which involves selecting individuals based on their relevance to the research objectives. In this way, researchers are gathering insights from those who directly understand the meaning, value, and social practices of Pattaungeng. Data was collected thru participant observation, in-depth interviews, and documentation. Observation was used to directly observe the ritual procession and social interactions that occurred during the tradition. Interviews were used to explore the informants' meanings, perceptions, and experiences regarding the tradition. Documentation was used to supplement information thru archives, notes, and activity photos.

The collected data was analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Reduction was done by selecting data relevant to the research focus, presentation was in the form of communicative descriptive narratives, and conclusions were drawn by connecting empirical data with the theoretical framework used. To ensure data validity, this study uses source triangulation techniques. Source triangulation is done by comparing information from various informant categories.

4. Result and Discussion

This research was conducted in Ompo Village, Lalabata District, Soppeng Regency, South Sulawesi, an area known for its strong preservation of Bugis traditions and cultural values. The majority of the people in this area are farmers with an agrarian lifestyle that emphasizes togetherness in daily activities, from planting to harvesting. The Pattaungeng tradition has been passed down thru generations and has become an annual event that is always followed by the community. For the residents, this tradition is not just a sacred ritual to express gratitude for the harvest and honor ancestors, but also a platform for togetherness that unites various social strata.

In the context of social cohesion, the location of this research is relevant because it shows how the Bugis community in Soppeng integrates local wisdom values such as mutual cooperation, mutual respect (*sipakatau*), and mutual reminding (*sipakainge*) into their social practices thru the Pattaungeng tradition. The presence of all members of society, regardless of social status, in this procession demonstrates the strength of the solidarity and emotional bonds that have been forged. On the other hand, the challenges of modernization and social change make Pattaungeng an important cultural mechanism that maintains harmony, affirms collective identity, and strengthens social cohesion across generations.

4.1. Preservation of Cultural Identity

The research findings show that the Pattaungeng tradition remains a symbol of collective identity for the Bugis community in Ompo Village, Lalabata District, Soppeng Regency. For the community, this tradition is not just an annual inherited ritual, but a reflection of who they are as Bugis people, rooted in history and ancestors. Thru Pattaungeng, the community feels a shared emotional bond, fostering a sense of pride in local culture, which serves as a marker of collective identity.

This cultural identity is maintained thru the active participation of the community in the entire range of activities. Citizens were involved in the preparations, material gathering, and execution of the procession, regardless of social status. The older generation serves as the inheritors of knowledge about ritual procedures, while the younger generation is encouraged to participate directly to ensure that cultural values are not lost. This shows that Pattaungeng serves as a means of cultural transmission, connecting the older generation with the next.

One community leader, Mr. Padang Sejati, emphasized: "If we want to know who we are, then look at the traditions we hold. This Pattaungeng has existed since ancient times, so if we still perform it, it means we still have a Bugis identity within us. If this tradition disappears, it means we have lost our identity." (Interview, November 15, 2024). This quote shows that the community interprets Pattaungeng as a cultural identity that must be preserved.

Beside preserving identity, this tradition also serves as a social adhesive. Citizen involvement in Pattaungeng creates a space for interaction that strengthens social cohesion, where everyone feels they are part of one community. This attachment fosters the awareness that tradition is not only inherited, but also practiced together to affirm unity. Cultural identity embodied thru Pattaungeng doesn't stop at symbols, but is concretely manifested thru the collective work of the community.

Amid the growing influence of modernization, the Pattaungeng tradition is still considered important as a bastion of identity. Although some young people are more familiar with modern culture, the performance of Pattaungeng remains a space that reminds them of their Bugis cultural roots. Therefore, this tradition plays a dual role in preserving cultural heritage while also strengthening the social cohesion of the people of Soppeng so that they are not uprooted from their collective identity.

4.2. Intergenerational Integration

The Pattaungeng tradition in Ompo Village, Lalabata District, not only serves as a space for cultural expression but also functions as a platform for intergenerational integration. The involvement of various age groups, from traditional figures and parents to the younger generation, demonstrates the continuity of values and norms that are passed down. In every tradition, the older generation always takes on the role of knowledge goalkeeper, while the younger generation is involved in the preparation and execution, creating a natural mechanism for cultural transmission.

This cross-generational participation is evident in the collective activities of the community. The older generation provides guidance on ritual procedures, prayers, and the meaning of the symbols used, while the younger generation actively helps prepare the equipment, arrange the space, and participate in the procession. Thus, the Pattaungeng tradition becomes a medium for social learning where the values of sipakatau (mutual respect) and gotong royong (mutual cooperation) are practiced and taught from one generation to the next.

A traditional figure, Mr. Abdul Rahman, stated: "Young people must participate, because if only the elders do it, it will eventually disappear. By their involvement, they will learn the way, understand the meaning, and be able to continue it." (Interview, November 16, 2024). This statement shows that the participation of the younger generation is considered very important as an effort to maintain the continuity of traditions while strengthening social cohesion between generations.

Intergenerational integration is also evident in the spirit of togetherness that emerges during the preparation and execution of the tradition. Young people not only learn the technical aspects of implementation but also absorb the values of togetherness thru direct experience. They realized that tradition is not just a cultural heritage, but also a collective identity that must be preserved together. This made social cohesion not only limited to the older generation, but continued as a shared awareness within the community.

The Pattaungeng tradition serves as a social instrument that bridges age differences, bringing together the old and young generations in a harmonious space of interaction. The

continuation of this tradition also serves as proof that social cohesion can be maintained through mechanisms of cultural value transmission. Traditions don't just remain relics of the past; they live on and are passed down to the next generation, ensuring the cohesion of Bugis Soppeng society is maintained amidst changing times.

Intergenerational integration in the Pattaungeng tradition is also heavily influenced by the social conditions of the Lalabata community, which still highly values family. Local residents have a close social interaction pattern, so the relationships between parents and children, and even among relatives, are still very close. In this kind of atmosphere, the Pattaungeng ceremony becomes an important event to bring together the entire extended family, both those who live in the village and those who have migrated. Their presence in this tradition strengthens the emotional bond between generations, thus solidifying social cohesion.

Additionally, the character of the Lalabata community, which is predominantly composed of farmers, makes it easier to maintain a sense of togetherness. During the Pattaungeng tradition, young people who are usually busy with school or modern activities also return to their hometown to help. They not only learned the rituals from their parents and traditional figures, but also experienced a sense of togetherness in preparing the dishes, setting up the tents, and managing the procession. This situation shows that although the influence of modernization is increasingly felt, the Pattaungeng tradition in Lalabata is still able to be a bridge that brings together the older and younger generations in a harmonious social bond.

4.3. Deliberation and Consensus Room (*Tudang Sipulung*)

Tudang sipulung, or joint deliberation, is an important part of the Pattaungeng tradition in Ompo Village, Lalabata District. This forum is held before the procession begins to determine the timing of the event, the division of tasks, and the needs for ritual equipment. Through *tudang sipulung*, the community not only prepares the technical aspects but also revives the value of togetherness that has been passed down through generations.

This deliberation is usually attended by traditional leaders, religious figures, village officials, and community representatives. The presence of various parties in the deliberation forum shows that the Pattaungeng tradition is not just the concern of a specific group, but a collective interest of all residents. In this process, every voice is heard, from both the older generation and the youth, so that the decisions made truly reflect a collective agreement.

A community leader, H. Baso, explained: "If we want to make Pattaungeng, first we have to sit together. It can't be decided by just one person, everyone has to agree before it can proceed. This is what makes us always feel like one big family." (Interview, November 18, 2024). This quote shows that the *tudang sipulung* serves as an important means of building consensus, while also strengthening social bonds within the community.

Beside producing practical decisions, the *tudang sipulung* also serves as a space for social communication that brings together various interests. In this forum, interactions occur that allow the community to teach and practice the values of *sipakatau* (mutual respect) and *sipakainge* (mutual reminding). Thus, social solidarity is not only realized through physical cooperation in carrying out traditions, but also through a communication process based on understanding and tolerance.

Tudang sipulung proves that the Bugis people of Soppeng still firmly adhere to local democracy, which places deliberation as the main instrument in maintaining social cohesion. This practice reflects the collective awareness that togetherness and unity can only be maintained through open communication and shared decision-making. *Tudang sipulung* not only strengthens the Pattaungeng tradition as a cultural ritual but also revives the social values that support community integration amidst the currents of changing times.

Tudang sipulung not only serves as a customary forum but also as a means of bringing together the interests of the local community with local government officials. In practice, the village government is involved in supporting the tradition's progress, both in terms of facilities and coordination with the community. This demonstrates the synergy between traditional structures and formal government in preserving the continuity of traditions. Thus, the *tudang sipulung* in Lalabata is not merely a space for customary deliberation, but also an arena for collaboration between traditional values and modern systems.

Additionally, the participation of youth in the *tudang sipulung* is increasingly emphasized by traditional figures in Lalabata. They were given space to express their opinions while also learning to appreciate the process of deliberation as part of Bugis local wisdom. This situation makes *tudang sipulung* a medium for social education that teaches young generations the importance of togetherness, compromise, and consensus in maintaining societal harmony.

With youth involvement, the continuity of social cohesion values thru the Pattaungeng tradition can be maintained.

4.4. Symbolic Relationship with Religion

The Pattaungeng tradition, although rooted in the local wisdom of the Bugis people, has a close connection with Islamic values. Its implementation is often adjusted to important religious moments, such as Maulid Nabi and Isra Mi'raj. In this way, society not only interprets tradition as a cultural expression but also as a means of strengthening religiosity. The presence of this spiritual dimension makes Pattaungeng not just a traditional ritual, but also a social act of worship that teaches gratitude, togetherness, and adherence to religious values.

This symbolic relationship is evident in the series of events where Islamic prayers are recited, and religious figures are involved in the procession. The presence of religious elements provides moral legitimacy that strengthens the meaning of tradition in the eyes of the community. By combining traditional rituals and Islamic values, the community feels that the Pattaungeng tradition is not contradictory to religious teachings, but rather a manifestation of gratitude to Allah for the harvest and life He has provided.

A religious figure, Ustadz H. Abdullah, stated: "From the beginning, Pattaungeng has never been separated from prayer. We always start with the recitation of verses from the Holy Quran. "So that the community knows, what we are doing is not just a custom, but also our way of giving thanks to God." (Interview, November 20, 2024). Hal shows that the presence of religious values strengthens the position of tradition, while also providing spiritual meaning that makes society feel increasingly bound together collectively.

The presence of a religious dimension in the tradition also strengthens social cohesion. Thru a joint prayer ceremony, people from all walks of life gathered in one space that united them spiritually. The harmonious relationship between local traditions and Islamic teachings strengthens the sense of brotherhood, reduces potential differences in viewpoints, and reinforces the collective awareness that traditions can coexist with religious values.

Pattaungeng is understood not merely as a traditional cultural preservation ceremony, but as a space for the meeting of traditional values and religiosity. This symbolic relationship keeps the tradition relevant, widely accepted, and ensures its continued existence. Religion serves as the "glue" that ensures cultural practices do not lose moral legitimacy, while tradition remains a social instrument that strengthens the cohesion of the Bugis community in Soppeng. In Lalabata, the Pattaungeng tradition always begins with a recitation and communal prayer led by the local religious figure. This shows that although the tradition is rooted in local customs, society still places religion as the main foundation. With the recitation of the Holy Quran and prayers of gratitude, residents feel more confident that this tradition is not just an ancestral heritage, but also part of a legitimate religious practice according to Islamic values. This condition makes the people of Lalabata even more enthusiastic about preserving their traditions, as they see them not as conflicting with religious teachings, but rather as enriching their spiritual lives.

Additionally, the involvement of young people in participating in prayer and remembrance activities together before the Pattaungeng ceremony demonstrates the transfer of religious values inherent in this tradition. Children and adolescents not only learn about traditional symbols and customs but also understand that every cultural activity must be placed within a religious framework. The harmony between traditional and religious figures in leading the community is proof that in Lalabata, the Pattaungeng tradition is not only a social instrument but also a means of cultural proselytization that maintains social cohesion thru spiritual values.

4.5. Strengthening Social and Economic Networks

Not only does the Pattaungeng tradition in Ompo Village, Lalabata District, serve as a cultural ritual, but it also serves as a means of building social and economic networks within the community. In its implementation, the residents helped each other provide the necessary equipment, from offerings and buffalo to the dishes that would be served together. This pattern of mutual assistance demonstrates the existence of a system of mutual cooperation that not only strengthens social solidarity but also eases the economic burden on each family.

Collective participation in providing for traditional needs demonstrates a pattern of reciprocity that is characteristic of Bugis society. Residents with greater means, such as providing sacrificial animals or ritual supplies, will receive manpower and other assistance

from economically less fortunate residents. In this way, the burden of carrying out the tradition is not borne individually, but becomes the shared responsibility of the entire community.

A resident, Ibu Nurhayati, said: "If there's a Pattaungeng, we all contribute. Some people gave rice, some gave chickens, and some helped with their labor. So no one feels burdened alone, everyone participates according to their abilities." (Interview, November 22, 2024). This statement shows that Pattaungeng becomes a fair socio-economic mechanism because every citizen contributes according to their capacity without coercion.

Beside strengthening social networks, this tradition also serves as a platform for equitable economic distribution. Food prepared collectively will be enjoyed by the entire community without regard to social status. This reflects the value of equality in sharing sustenance, while also strengthening the sense of brotherhood among the residents. This sharing process not only fosters social cohesion but also promotes economic solidarity that binds society together as a single unit.

The Pattaungeng tradition plays an important role in strengthening social networks while also maintaining the economic balance of the Lalabata community. The practices of mutual cooperation, contributions, and equal distribution serve as evidence that traditions function not only as cultural symbols but also as socio-economic mechanisms that strengthen community spirit. Thru this mechanism, society not only successfully preserves ancestral heritage but also builds solidarity relevant for facing socio-economic challenges in the modern era.

The practice of mutual cooperation in the Pattaungeng tradition is evident in how the community organizes its shared needs. For example, when one family donates a buffalo for an event, another family donates rice, chickens, or labor to help prepare for the procession. This pattern has become a hereditary custom believed to be a form of social responsibility. Thus, no single family feels overly burdened because each party takes on roles according to their individual abilities.

Furthermore, the mutual aid mechanism in Pattaungeng also expands the local economic network. Residents who own small businesses, such as food vendors, tent service providers, or traditional musical instrument makers, also benefit economically from the continuation of this tradition. This means that beside maintaining social solidarity, Pattaungeng also contributes to the economic circulation of the Lalabata community.

5. Discussion

The research findings show that the Pattaungeng tradition plays a central role in maintaining the social cohesion of the Bugis community in Lalabata, Soppeng. The research objective, which emphasizes the function of tradition as a social instrument, was proven thru field findings. This tradition doesn't stop at ceremonial rituals; it becomes a collective means that affirms cultural identity while strengthening solidarity and preserving the continuity of values across generations. The presence of all segments of society in the Pattaungeng procession demonstrates how this tradition is able to bind citizens in a shared awareness to preserve their ancestral heritage, while also strengthening harmonious social relations.

The social cohesion found in the implementation of Pattaungeng in Lalabata is consistent with the social reality of the local community. Local values such as sipakatau (mutual respect), sipakainge (mutual reminding), and gotong royong (mutual cooperation) are evident not only during the tradition but also in the daily interactions of the community. The fact that traditional leaders, religious figures, village officials, and young people actively participated shows that Pattaungeng serves as an integrating platform uniting various social groups. This confirms that the Pattaungeng tradition serves as a social glue, consistently maintaining community unity amidst the challenges of modernization and social change.

The five main roles of the Pattaungeng tradition significantly contribute to the social cohesion of the Lalabata community. First, this tradition serves as a preservation of cultural identity, where citizens affirm their identity as part of the Bugis community with a shared history and ancestry. A strong cultural identity fosters a sense of belonging, thereby strengthening emotional bonds among residents. Second, Pattaungeng plays a role in intergenerational integration, as the older generation passes down traditional values, norms, and knowledge to the younger generation, while the younger generation actively participates in the procession, thus maintaining social continuity.

Third, Pattaungeng provides a space for collective deliberation (*tudang sipulung*) that teaches local democracy, togetherness, and decision-making thru consensus. This process

fosters social solidarity born from shared communication and compromise. Fourth, there is a symbolic relationship with religion, as this tradition is carried out alongside religious momentum and is filled with prayers and the recitation of holy verses, thus strengthening spiritual and moral legitimacy. Fifth, Pattaungeng strengthens the socio-economic network thru mechanisms of mutual assistance and cost-sharing, which lighten the burden on each family and create economic solidarity.

These five findings simultaneously contribute to strengthening the social cohesion of the Lalabata community. Preserving cultural identity ensures that communities maintain a collective consciousness that reinforces a sense of unity. Intergenerational integration ensures that values, norms, and traditions are preserved and continued, preventing social disruption due to age differences. The collective deliberation space (*tudang sipulung*) serves as a mechanism for resolving differences thru consensus, ultimately strengthening the sense of justice and community. The symbolic relationship with religion provides spiritual legitimacy that binds society together in a shared moral belief, while strengthening socio-economic networks allows society to share burdens and benefits fairly, ensuring that solidarity is realized not only in the social aspect but also in the material aspect. The five roles of the Pattaungeng tradition are complementary and form a strong foundation for social cohesion amidst the dynamics of societal change.

The findings of this research are highly relevant to Emile Durkheim's ideas about mechanical solidarity. Mechanical solidarity arises from the shared experiences, values, and beliefs of traditional societies (Haudan et al., 2025; Kurniawan, 2025; Mastory et al., 2025; Supriatna, 2021). In the context of Lalabata, the implementation of Pattaungeng demonstrates that social cohesion is built thru the homogeneity of Bugis cultural identity, which is passed down thru generations. The involvement of all citizens, regardless of social status, confirms the existence of a collective consciousness that unites society into a single moral entity. This solemn and shared process also reflects collective effervescence, which is a collective emotional experience that reinforces a sense of togetherness. Pattaungeng is a real example of how mechanical solidarity persists amidst social change.

Beside Durkheim, the findings of this study are also relevant to the concept of *Gemeinschaft* put forward by Ferdinand Tönnies. *Gemeinschaft* describes a form of social life still based on personal bonds, emotional closeness, and traditional ties (Safitri, 2025; Awaru, 2021). The Lalabata community, collectively involved in Pattaungeng, exhibits characteristics of *Gemeinschaft*, where interpersonal relationships are more characterized by togetherness and kinship than by individual rational interests as in *Gesellschaft*. This is evident in the practice of *tudang sipulung* (collective deliberation) and cooperation in providing for traditional needs, which shows that their social relationships are still bound by cultural and emotional solidarity.

Regarding the continuity of tradition amidst the currents of modernization and globalization, some modernization theories argue that tradition will become increasingly marginalized because younger generations are more oriented toward practical lifestyles, technology, and individualistic values (Basri et al., 2025; Nasikh, 2016). This phenomenon is also starting to appear in Lalabata, where some young people are showing a tendency to distance themselves from traditional activities. However, the findings of this study actually show that the involvement of young people in Pattaungeng is still quite significant, although it often needs to be driven by traditional leaders and parents. This shows that traditions don't simply disappear, but rather adapt to social changes.

Several studies emphasize that tradition can serve as a social bulwark against the onslaught of global values (Ariyani et al., 2025; Irawansah & Pugu, 2025; Krisdiyanto, 2025). In this case, Pattaungeng is not just a cultural heritage, but also an instrument of cohesion capable of uniting the Lalabata community thru values of identity, spirituality, and economic solidarity. Will the tradition survive or disappear? Receiving different answers in this context, tradition persists as long as it can accommodate modern values while maintaining its social meaning. Pattaungeng proves that social cohesion can be maintained precisely because of the synergy between local wisdom and the religiosity inherent in the community's cultural practices.

The results of this study found that the five roles of the Pattaungeng tradition in strengthening social cohesion are relevant to research that found Pattaungeng is a sacred ritual rich in religious symbols and meaning, and is seen as a cultural heritage passed down thru generations (Bungatang et al., 2025; Octavia & Ilham, 2017). This research is relevant because it shows the cultural identity that is indeed preserved thru tradition. However, unlike

that research which only focused on the dimension of sacredness, this study expands the analysis by showing that Pattaungeng is not merely a religious symbol, but also functions as a social instrument that reinforces togetherness, solidarity, and social cohesion among the Lalabata community amidst modernization.

In line with this, research on Pattaungeng at the Tinco Site shows that the sustainability of the tradition is highly dependent on community participation and local government support (Yanti et al., 2019). This finding supports the results of this research in terms of preserving cultural identity and intergenerational value transmission. However, their research is more descriptive-historical in nature. While this research provides a new contribution by linking the sustainability of traditions to social cohesion, for example, thru collective deliberation (*tudang sipulung*), relationships with religion, and economic solidarity that strengthens the social integration of the Bugis community in Lalabata.

Additionally, research on the Larung Sesaji tradition in Blitar also found that cultural rituals play a role in strengthening social solidarity thru mutual cooperation, deliberation, and community togetherness (Setyaningati, 2019). The results of that research have strong relevance to this study, particularly in terms of collective cooperation and economic distribution within the tradition. However, the context of both is different. Larung Sesaji is more closely associated with Javanese cultural syncretism, while Pattaungeng is strongly linked to Bugis identity and legitimized by Islamic values, thus demonstrating the variations in how local traditions in different regions are able to adapt to the surrounding religious and cultural context.

Another study on the Mappadendang tradition in the Bugis Kaili community shows that this agrarian tradition is not merely a celebration, but a means of social integration that strengthens cultural identity (Khairul et al., 2024). This finding is highly relevant to this research, which similarly confirms that agricultural-based traditions have a social function as a societal adhesive. However, Pattaungeng has its own uniqueness because it is associated with Islamic religious moments, which gives it a stronger spiritual dimension, so the social cohesion of the Lalabata community is not only born from cultural factors, but also religious ones.

Overall, this research is similar to previous studies in affirming that local traditions continue to function in maintaining community cohesion, solidarity, and collective identity. This is evident in Octavia's study, which emphasizes the sacred meaning of Pattaungeng, Seventry et al., which highlights the preservation of tradition thru community and government support, Setyaningati's study of solidarity in the Larung Sesaji tradition, and Khairul's work, which demonstrates the social function of the Mappadendang agrarian tradition. However, the difference lies in the perspective: previous studies tended to focus on the symbolic, historical, and cultural preservation aspects, while this study emphasizes the function of the Pattaungeng tradition as a social instrument that strengthens community cohesion, theoretically linking it to Durkheim's concept of solidarity and Tönnies' *Gemeinschaft*.

The social context of the Lalabata community in Soppeng is an important factor that keeps the Pattaungeng tradition alive to this day. The community in this region still highly values family, mutual cooperation, and emotional connection to ancestors, so tradition is not only seen as an annual ceremony, but as part of a shared identity. Nevertheless, the currents of modernization and globalization bring new challenges, including a shift in the value of solidarity toward individualism, and a decline in the involvement of young generations who are more influenced by practical culture and technology. However, the results of this study show that Pattaungeng remains relevant because it is able to adapt to contemporary social and religious life. This tradition is combined with Islamic values, carried out thru collective deliberation, and supported by traditional leaders and village officials. In this way, Pattaungeng not only survives as a cultural heritage but also serves as a means of strengthening social cohesion among the Bugis Lalabata community amidst changing times. The Pattaungeng tradition plays an important role in strengthening social cohesion among the Bugis community in Lalabata, Soppeng. The research findings confirm five main dimensions: preservation of cultural identity, intergenerational integration, collective deliberation, symbolic relationship with religion, and strengthening of socio-economic networks. These five dimensions complement each other in building solidarity, maintaining the continuity of values, and strengthening citizens' emotional bonds. Pattaungeng, therefore, was not only inherited as a cultural ritual, but also evolved into an effective social instrument for maintaining the unity and harmony of the community.

6. Conclusions

This research shows that the Pattaungeng tradition plays a strategic role in strengthening the social cohesion of the Bugis community in Lalabata, Soppeng. More than just a ceremonial ritual, Pattaungeng became a social instrument that united citizens thru togetherness, ancestor veneration, and expressions of gratitude for the harvest. The research findings identify five main roles of this tradition: preservation of cultural identity, intergenerational integration, collective deliberation (tudang sipulung), symbolic relationship with religion, and strengthening of socio-economic networks. These five aspects form the foundation of social cohesion, connecting the cultural, spiritual, and material dimensions of society. Theoretically, this research enriches the study of cultural sociology thru the application of Durkheim's concepts of mechanical solidarity and collective effervescence, as well as Tönnies' Gemeinschaft. Practically, it affirms the importance of preserving local traditions with the support of the government and traditional leaders. Therefore, the younger generation needs to be actively involved to ensure that the Pattaungeng tradition remains sustainable and relevant in contemporary society.

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