

Treasures of Integral Medicine between Islam and Local Bugis Bone Medicine in the Lontara Manuscript

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Abstract: This study aims to determine the Islamic medicine dimension which is integrated with the local medicine. The dimensions are important to know because they are parts of the human health sciences that are useful for the present. The data come from the lontara manuscript of *Inhoud Lontara'* No. 125 which contains 23 types of diseases and their treatment. This study uses a philological and anthropological approach. The findings illustrate that there are two medicine dimensions. Those are the medicine dimensions through *gau-gaukeng*, and the medicine dimensions related to *taneng-taneng pabbura*. However, knowledge of local medicine related to *gau-gaukeng* is more likely to be integrated with Islamic medicine. The term *gau-gaukeng* refers to the meaning of "certain treatments". Meanwhile, the term *taneng-taneng pabbura* refers to the meaning of "plants containing medical elements". The integration of Islamic culture in the local Bugis culture is strongly influenced by the Islamization process in Bone. The identity of each culture continues to transform so cultural acculturation occurs. Thus, the integration of medical science shows the efforts of the Bugis people in Bone to treat and maintain human health. The two concepts have complemented each other and have gone hand in hand for a long time before health and medical

science progressed and developed today. Various information in the Bugis lontara manuscript has carried the basics of natural care and treatment and has contributed to the realization of human health.

Keywords: Integration; Islamic Medicine; Cultural Acculturation; Lontara manuscript

A. INTRODUCTION

A local medical tradition is a form of socio-cultural practice that grows and develops traditionally in South Sulawesi, Indonesia. Almost every country has a local culture of traditional medicine that exists in society. This existence is because its value is as good as modern medicine and it also has economic value (M'jai & Sodik, 2021). As part of the local wisdom of the Bugis people, the use of traditional medicine with plant ingredients is often combined in more unique, even religious ways. This shows that foreign cultures also influence the local Bugis medicine. One concrete example is the symbols of Islamic community tradition in some medical prescriptions as stated in the lontara manuscript of *Pabbura*.

So far, studies of Bugis local medicine have been widely studied and published, but in general, they only discuss three things: first, Lontara as a basic source of ancestral knowledge (Tati, 2019); (Jumadi, 2018). Second, nutritious plants in manuscripts or lontara (Widharto, 2011). Third, the form of Bugis traditional medicine (Arafah, 2021); (Kusumah, 2017). From those three studies, the study of the integration of Bugis local medicine with Islamic medicine based on the lontara manuscript is a new study in Indonesia. This study is also intended to map Bugis local medicines and treatments that are integrated with traditional Islamic medicine in the lontara manuscript.

In addition, to complete the gap in previous literature, the purpose of this study is to show; first, how many types of internal and external medicine are described in the lontara manuscript. Second, this study aims to provide an analysis of the reasons that led to the integration of Bugis local medicine with Islamic medicine. This study discusses two things; (1) types of treasures of Bugis local medicine, and (2) integration of Islamic medicine with Bugis local medicine.

This study is based on some arguments, as follows; (a) The integration of local medicine with Islamic medicine is the result of cultural acculturation

after the process of Islamization of the Bugis which began after the King of Bone Latenripala embraced Islam and declared Islam as the kingdom official religion in the early 17th century AD (Rahmawati, 2017). (b) The spread of Islamization through da'wah in South Sulawesi cannot be separated from the presence and the involvement of three Datuks. Those are Datuk Ri Tiro, Datuk Ri Bandang, and Datuk Patimang (Wekke, 2019). Their presence and role in the cultural struggle are politically recognized as having given a new vibe to the teachings of the Bugis belief. (c) The consequences of their da'wah activities indirectly bring significant changes and shifts to the understanding and beliefs of the community. Trust in local medicine which is syncheristic began to fade due to the Islamization movement.

This study is classified as descriptive qualitative literature that the field research located in Bone. Bone was chosen because it is one of the districts in South Sulawesi which has a unique history of Islamization. It is also the last district in the Bugis kingdom that converted to Islam after Wajo and Soppeng (Rahmawati & Reni, 2018); (Rahmawati, 2017);(Abdullah, 2016).

This study uses a philological approach. It is a manuscript study approach that emphasizes the importance of reading and textual criticism. In addition, this study also uses an anthropological approach. Harvey Russet Bernard said that anthropology is the study of humans, especially origins, various physical forms, customs, and beliefs in the past (Bernard, 2017). Furthermore, James L. Peacock saw that anthropology is a science that focuses on aspects of understanding humanity in the form of diversity as a whole (Potabuga, 2020).

The research data is divided into two types, namely primary data and secondary data. The data was obtained from library data dan field data. The data were collected through document studies by reading and studying the lontara manuscript whose identity is Inhoud Lontara No. 125, and by conducting interviews. The data is presented deductively and inductively. Then it is analyzed qualitatively starting from data reducing and display to the inference process. Descriptive and interpretive analyses are the basis for understanding the content of Lontara, especially regarding efforts to understand the meanings in *pabbura* Lontara.

B. RESULT AND DISCUSSION

1. Treasure of Bugis Local Medicine

Treasure is a term that refers to the meaning of ‘wealth’ or ‘exchequer’. The treasures of local Bugis medicine are all types and methods used to treat based on experience and skills from the ancestors of the Bugis people.

Local medicine is classified as traditional medicine. Nowadays people tend to recognize it as an alternative because it uses traditional treatment methods and techniques. Traditional medicine itself is the total of all knowledge and practice both explainable or not in the diagnosis, prevention, and elimination of physical and mental imbalances, and relies solely on practical experience from generation to generation (Nurdin, n.d.).

According to WHO, local medicine as a traditional type of treatment is defined as the total of knowledge, skills, and practices based on theories, beliefs, and experiences of people who have different cultural customs, whether explained or not, used in health care and the prevention of diagnosis, improvement, and treatment of physical and mental illness (Rahayu, 2012).

It should be understood that the traditional medicine system is also known as an alternative medicine system that people tend to turn to traditional medicine because it is usually cheaper than modern medicine methods. The high cost of medical treatment encourages people to choose various places of traditional or alternative medicine. This tendency shows that the general illustration of Indonesian society is that they still adhere to the traditional values of the previous generation.

The people’s thoughts and tendencies are supported by the existence of a strong belief in metaphysical powers that have healing power for various diseases. This belief is something that is believed to exist. Therefore, public belief is difficult to discuss in the context of truth or error. It is because it is related to a person’s faith. The traditional treatment system that developed in each community is not the same, although there are some similar elements. Thus, everything depends on the belief, culture, and social life system in the community.

Based on a search of the lontara manuscript, it was found that the treasures of local Bugis medicine consist of two types; namely the treatment with dimensions of *gau-gaukeng* (containing certain treatments) and dimensions

oftaneng-taneng pabbura (plants containing drugs). Both can be seen in the following table:

Table 1. Treasures of Bugis local medicine in Lontara

No.	Treasure of Medicine			
	Types of diseases	Description and number of ways to treat	Types of diseases	Description and number of ways to treat
1.	<i>Peddi Babuwa</i> (Stomachache)	1 way using <i>taneng-taneng pabbura</i>	<i>Celliyang</i> (Sprain)	3 ways; 2 using <i>taneng-taneng pabbura</i> , 1 using <i>gau-gaukeng</i>
2.	<i>Ore</i> (Cough)	8 ways; 6 using <i>taneng-taneng pabbura</i> , 2 using <i>gau-gaukeng</i>	Sore eyes	9 ways; all using <i>taneng-taneng pabbura</i>
3.	<i>Mesek</i> (Asthma)	7 ways using <i>taneng-taneng pabbura</i>	<i>Sarussu</i> (Acne)	2 ways using <i>taneng-taneng pabbura</i>
4.	<i>Bitong</i> (Helminthiasis)	6 ways using <i>taneng-taneng pabbura</i>	<i>Akka</i> (Ringworm)	6 ways using <i>taneng-taneng pabbura</i>
5.	<i>Bau</i> (Prickly heat)	2 ways using <i>taneng-taneng pabbura</i>	<i>'Erri</i> (Scabies)	2 ways using <i>taneng-taneng pabbura</i>
6.	<i>Doko ana'</i> (Child disease)	3 ways using <i>taneng-taneng pabbura</i>	<i>Lettang</i> (Boil)	1 way using <i>taneng-taneng pabbura</i>
7.	<i>Mangilu ale</i> (Sore)	3 ways using <i>taneng-taneng pabbura</i>	<i>Cola'</i> (Leprosy)	7 ways using <i>taneng-taneng pabbura</i>
8.	<i>Sellu mata</i> (Seizure)	4 ways using <i>taneng-taneng pabbura</i>	<i>Puru-puru</i> (Scabies)	8 ways using <i>taneng-taneng pabbura</i>
9.	<i>Maddara teppettu</i> (Bleeding)	3 ways using <i>taneng-taneng pabbura</i>	<i>Bellangnge</i> (Mottle)	1 way using <i>taneng-taneng pabbura</i>

10.	<i>Tau tea massu darana</i> (Launch period)	1 way using <i>taneng-taneng pabbura</i>	<i>Lo'e</i> (Scuffled)	3 ways using <i>taneng-taneng pabbura</i>
11.	<i>Tette-meangnge</i> (Kidney Stone)	1 way using <i>taneng-taneng pabbura</i>	<i>Boro</i> (Swelling)	1 way using <i>taneng-taneng pabbura</i>
12.	<i>Orowane malemma</i> (Impotence)	4 ways using <i>taneng-taneng pabbura</i>		

Based on the table above, 23 diseases are mentioned. 12 of them are internal diseases and 11 of them are external diseases. The internal diseases are (1) *Peddi Babuwa* (Stomachache), (2) *Ore'* (Cough), (3) *Mesek* (Asthma), (4) *Bitong* (Helminthiasis), (5) *Bau* (Prickly heat), (6) *Doko ana'* (Child diseases), (7) *Mangilu ale* (Sore), (8) *Sellu mata* (Seizure), (9) *Maddara teppettu* (Bleeding), (10) *Tau tea massu darana* (Launch period), (11) *Tette-meangnge* (Kidney Stone), (12) *Orowane malemma* (Impotence). Meanwhile, the external diseases are (1) *Celliyang* (Sprein), (2) Sore eyes, (3) *Sarussu* (Acne), (4) *Akka* (Ringworm), (5) *'Erri* (Scabies), (6) *Lettang* (Boil), (7) *Cola'* (Leprosy), (8) *Puru-puru* (Scabies), (9) *Bellangnge* (Mottle), (10) *Lo'e* (Scuffled), (11) *Boro* (Swelling).

All types of diseases with the treatment mentioned show that the level of medical knowledge and concern for the Bugis people's ancestors towards treatment has existed since ancient times before the modern medicines were familiar. They used certain plants that have healing ingredients based on the experience of a long period. The knowledge of the ways of processing all types of plants into medicine for certain diseases is a very large contribution to the development of pharmaceutical science. The knowledge in manuscripts can be a reference material for drug discovery. The basics of Lontara-based medicine are being developed by the current generation now, for example, the emergence of studies about herbal plants that contain drugs for certain diseases (Nurcahaya, 2018).

The slogan back to nature is increasingly implemented in the community. The Covid-19 pandemic has given rise to various public concerns which imply their desire and interest to reuse herbal plants. People become skillful in mixing herbal medicine which is cheaper, safer, and affordable. Traces of

traditional medicine as a form of local wisdom can be picked up and promoted to a global level. The world community can get to know the culture of Bugis people who still use traditional medicine and get it from previous generations or their ancestors. The certain community that maintains and preserves this medical science can be found, and the information also can be obtained through manuscript writings such as in lontara, and notes of each Bugis people.

2. Integration of Bugis Local Medicine with Islamic Medicine

In many scientific fields, integration is defined as assimilation until it becomes a unity (Perdana, 2017). Matters related to cultural integration can occur in language, source of livelihood, social organization, science, art, and belief or religion. The integration of culture and religion has been likened to two coins that can unite and mutually shape human behavior. Even Aleksander Kobylarek, said that culture and religion both have the opportunity to shape individual attitudes (Kobylarek, 2014). Christian Zwingman said the same thing that religion and culture have a big role so they influence on the side of human life (Zwingmann et al., 2006).

A social-cultural integration is one way to avoid or control conflict over a change that occurs (Ernas, 2014). Regarding the integration of medicine, long before Islam entered the Bone region in the 17th century AD, knowledge about medicine existed and was known to the public. At the same time, the types of diseases and how to treat them were also known before the modern world of medicine was more advanced as it is today. Healing in the local traditional way is often assumed to be a profession that is only promoted by shamans and bissu. Both activities in the local traditional medicine system of Bone are called *mappapsandro*.

The term *sandro* means a person who gets recognition by the local community as a smart healer and can be a transcendental medium to connect with the supernatural world. On supernatural point of view, disease is considered to have something to do with supernatural beings. For this reason, sick people are sometimes assumed to be victims caused by invisible creatures. Shamans and bissu are considered able to communicate with the supernatural and can convey the causes of disease that afflict the victims (Pelras, 1993).

The entry of Islam as a new religion in the Bone kingdom influenced the dimensions of the life of the Bone people indirectly (Rahmawati, 2015). Moreover, since King Bone La Tenriruwa titled Sultan Adam (1611-1616) was known to be active in broadcasting Islamic teachings including the medical dimension to his people (Elmahady, 2020). The treasures of local Bugis Bone medicine at that time were influenced by the entry of Islamic traditions. Finally, indirect aspects of Bugis local medicine also experience cultural acculturation. Treatment is no longer solely by shamans and *bissu*, but also by *ulama* or *ustaz* as religious leaders who know the medical science in Islam. They have taken part and become the perpetrators of treatment in the Bone community.

Islamic medicine is an attempt to save oneself from diseases that interfere with life-based on the teachings of Islam or the Qur'an and Hadith (Husin, 2014). The medical tradition is not only influenced by the environment, but also by beliefs. It is because humans have felt that there is something stronger than them, both those that can be perceived by the five senses and those that cannot or supernatural. This treatment cannot be separated from the influence of belief or religion adhered by humans. Islamic medicine is often referred to as combining natural medicine and *al-ilâju al-rabbâni wa al-nabawiy* (divine and prophetic medicine) in the form of gentleness and realism, and far from prejudice, superstition, and mantras (Aulia' Ahsan, 2019).

Islamic teachings encourage humans to try to do treatment in dealing with their illness. There are several principles of treatment according to Islamic standards. Those are not seeking treatment with forbidden substances, seeking treatment from experts, and not using spells or magic. Al-Qur'an also suggests methods of treatment for various diseases, for example, reading Al-Qur'an, fasting, imitating Prophet's treatments, and so on.

The spread of *baca-baca* knowledge in the Bugis community cannot be separated from the role of certain community groups that have a major influence in all social interactions such as shamans, *bissu*, and religious leaders. It is interesting to observe when religious leaders take part in the spread of a *baca-baca* in the community according to the informant. According to Mursalim, before the entry of Islam in Bone, the ancestral heritage of *baca-baca* had a form and meaning that was more closely related to nature, for example:

E... Tanah

Ukkung asemmu

Taroka labe'

Risese napurio'e dewwata.

Meaning: O land, please *ukkung* your name, let me pass, on the side of God pleased.

According to Mursalim, after Islam entered Bone, in general, the *baca-baca* had adaptations such as the word "*dewwata*" above that was immediately replaced with the word "*puang sewwae*" which indicated the identity of Islam which taught monotheism (Mursalim, 2021).

H. Jawade, son of K.H. Abdul Hamid (formerly Qadi) said that he was often charmed by certain readings by his parents in a unique way. Sometimes they faced north, south, west, or east (Jawade, 2021). Religious figures and preachers in Bone have a strategic position in the community. Their knowledge about medicine strengthens the community and is believed by them.

The community believes that the traditional treatment process of religious figures such as K.H. Abdul Hamid contains the value of *barakka* (blessing). He is a religious figure or cleric who has charisma and has been an example for society since Islam entered Bone. He has practiced several traditional treatment methods which are considered to have a healing and powerful effect.

The integration of knowledge about Islamic medicine with local Bugis traditional medicine occurred indirectly. Knowledge of Islamic medicine such as prayers from the materials in the Al-Qur'an and Hadith as Islamic teachings was taught by preachers, religious figures, or scholars. They have conveyed and spread Islamic teachings among the Bone people who previously had received the knowledge of *baca-baca* from their ancestors.

Because of the strong influence of medical teachings from the Bugis ancestors and the difficulty of letting them go, two traditional medical teachings were practiced by the community, but they did not represent the whole community of Bone. Da'wah delivered by the scholars and religious figures regarding knowledge of Islamic medicine adhered to the principle of *rahmatan lil alamin*, humanist, and not radical. It is not delivered by forcing people to give up the previous teachings which made them hate and got emotional towards the teachings of Islam. Islamic scholars and religious leaders only

introduced and showed the medical methods and techniques through reading or praying which occasionally penetrated culture peacefully on the *baca-baca* of Bugis.

Peaceful cultural penetration here means that knowledge about the *baca-baca* of Bugis that has been believed and practiced so far is inserted with the sentence *barakka la ilaha illallah*. This sentence philosophically adheres to the teachings of monotheism or oneness and introduces the substance name that heals in Islam, namely Allah SWT. Spreading monotheism in the Bone community was easier because they had previously adhered to the teachings of *addewtang* or *dewata sewwae*. It is a belief in the existence of a single ruler in this world.

Therefore, it can be understood that after the religious leaders participated in spreading it, the treasures of knowledge about traditional Bugis local medicine in Bone in the form of *baca-baca* strengthened their existence, even though they were known to have adopted the methods. Things related to *baca-baca* often become content of the clerics' *da'wah* and it is interesting for the public although what is conveyed and carried out in medicine with readings recommended in Islamic teachings such as adding shalawat to the Prophet and sentence of *barrakka la ilaha illalla*.

In the treasures of knowledge about traditional local Bugis medicine not only through the knowledge about *baca-baca* but they also believed that the power of *gau-gaukeng* (treatments) can bring strength and healing. Examples of knowledge of *gau-gaukeng* are as follows:

1. *Simak-simak* is a prayer written in Arabic script wrapped in plastic, then wrapped again with black cloth, and made into a necklace (Jawade, 2021).
2. Incense and *dapo-dapo* (incense burner) are media often used in meditating while sprinkling frankincense and reciting the mantra "... *ku leteng kupatilang... kupegang dan aku mohon, dengarkanlah wahai yang punya tempat tinggi di atas langit para malaikat dan yang jaga para wali...*". In this way, one used it for various requests and specific purposes for example to ward off plagues, and calamities, and to know and measure one's own safety. Someone usually tried to take a deep breath and felt which breath was dominant. The signal obtained is if the dominance of the breath in the right nostril is good, it is believed to be fine. On the other hand, if it is on the left, it is believed to be a bad sign. Practices like

- this were usually done when someone was about to travel (Bahri, 2021).
3. *Mappangiso* is a treatment that is often found in the Bone community to recover sick people. *Mappangiso* literally means sucking. This treatment is analogous to a person's illness being sucked in like water that is being sucked into a container. In the practice of *Mappangiso*, a therapist prepares several materials such as a basin for storing water, a pot made of soil, straw, fire, water, and a spoon of rice. The steps are; first, fill 2-3 glasses of water into the basin, and add a spoon of rice. Second, fill straw or paper into the pot, and burn it. Turn the pot upside down in the basin with the intention of healing the sick by asking God for help. The water in the basin will be sucked up due to the evaporation and it will water to the pot. The water will be rubbed on the sick person's body after it comes out itself (Aisyah, 2021).
 4. *Sarawelala*, a *gau-gaukeng* to recover caused by the influence of evil spirits. It is generally carried out by the community at sunset or night. Prepare *dapo*, coals, and a little salt. Put the embers in the *dapo*, add a little salt, and say *soroni aja muganggu eppomu* (go home, go back to where you came from, don't disturb your grandchildren). People believed that the louder the sound of burning salt, the more severe the diseases. This treatment is believed to be able to heal (Darmiati, 2021).
 5. *Pappagero* is a treatment to restore a person's traumatic soul after a fall. People usually only prepare cloth or sarongs. It is held at each corner, then put the sick person in the middle of it. Next, lift and stretch him repeatedly through the cloth or sarung (Muljan, 2021).

Based on the explanation above, religion and culture are two things that influence each other from an anthropological perspective. The interaction between them during a certain period usually impacts the birth of a new culture in society. This is called cultural integration. It is an effort of the community in following the incoming culture, but still trying to maintain their own culture. The tendency to integrate is classified as a necessity to make the culture not lost or extinct.

Socio-cultural integration is usually to avoid the social conflict over a change that develops in society. Two cultures that complement each other are pursued without the extinction of one of them. Even though in reality, one of them will become rare and rarely found again. What stands out from the

Then chew and patch it on the skin.

*Pannessaengngi/uranna/tomaddarattepettu'e/kasumba/siwarekkeng/
lippujang/pitullapa/naripasikore/naritettu/naritaroi/tua'nari inung/tellung
ele/ insya Allah sauniritu/.*

The meaning of the writing above is that the bleeding woman can be treated by taking a little kasumba and seven slices of lippujang. Mix until it is smooth and add a little nira water. Drink it for three days every morning.

*Sewwatopi/ ura/maddara teppetui/ makkunrai'e/ nalariangengngi dara/
cempa tasa/ ri jemmu/ nariala/ accuring-curing/ naritunu/ nariala awunna/
naripasiala/ cempa'e/ naritapi/ na riinung/ tellung ele/.*

It means that another way can be done to treat the bleeding women. It is by taking tamarind and squeezing it. Mix a little of the ash from the burning excess of the cloth, then filter it and drink it.

*Passaleng pannessaengngi/ ura lo'e/ pejje ri tunu/ nariperraki/ lemo ape/
narisapuang lo'e/.*

It means the treatment of wounds can be done by taking a little salt and burning it. Mix it with lime juice and patch it on the wound.

*Pannessaengngi ura urane namalemma katawanna/ itterung maddori'e/ riala
lise'na/ lasuna cella/ duappigi/ narigiling/ namagilippa/ nariputtama paimeng/
ri itterungnge/ ri alai lise'na/ naripaddeppengi/ assitutu'na paimeng/ narekko
maeloni/ ri abburang/ ridokoni/ accuring-curing/ nari perrakiang ri tujunna/
tellung ele/ katawangnge/.*

It means that there is a treatment for impotent men. Mix an eggplant that has thorns and two cloves of red onion, wrap it with the cloth and squeeze it on the male genitals for three days.

From the explanation of the local medicine examples of above, it shows that the Islamic medical tradition has entered and influenced the local Bugis culture and then created a new cultural formation in the Bugis medical system. The integration of Islamic culture or traditions into the Bugis culture has occurred by adapting and combining two medical practices which then go hand in hand in the community until now.

C. CONCLUSION

Integration of Islamic medicine with Bugis local medicine based on the lontara manuscript can be concluded that knowledge of Bugis local medicine

has been influenced by knowledge of Islamic medicine. This is due to the influence of the knowledge Islamization process since the entry of Islam into the Bone region. Islamization led to the interaction of Islamic teachings and local culture in South Sulawesi, especially in Bone with some evidence such as the discovery of a Bugis culture that combines Islamic teachings with local wisdom, and the presence of manuscripts in the form of lontara containing prayers and Islamic religious symbols that are integrated with local Bugis medicine recipes.

The integration pattern of manuscripts or lontara that teach the knowledge of medicine is in the form of acculturation. It means that the Bugis local medicine has been influenced by the elements of Islamic medicine that came later, so it was indirectly accommodated and integrated into Bugis medicine without losing the character of its local culture.

This acculturation integration took place slowly, synchronously, or mutually adapting one culture to another, and run naturally. This medical tradition is then formed through the results of acculturation which emphasized harmony in its creation and development. This might be due to the acculturation process which was a middle way from the arrival of Islamic culture into an area that already has its culture.

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