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Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

In this article, the authors discuss the contribution of the target article (Hadawiah et al., 2024) and further study of ritual communication as a tradition becomes the cross-religious identity of *Bugis Tolotang Amparita Sidenreng Rappang*, South Sulawesi, Indonesia. This targeted article qualitatively explores the experience of ritual communication (Tallotte, 2018) in knitting the harmony of the *Bugis Towani Tolotang* community using ritual (Turner 1962, 1969) and phenomenology (Schutz, 1972) theories. The author found differences in the symbols and meanings of ritual processions and the impact on *Bugis Towani Tolotang* values. The author is interested in retracing ritual communication as a tradition to become a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community). The *Bugis Tolotang* community has various local traditions that become identity values through cross-religious social interactions in relation to knitting kinship harmony. The author finds that the *Bugis Tolotang* community constructs cross-religious identity through ritual communication processes and is considered to have the identity meanings of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. These meanings are generated from cross-religious identities through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. This research contributes to the acceptance of different religious contexts, and there is no difference in everyday social contexts with the application of religious values and local traditions to realize cross-religious identity in knitting kinship harmony when performing ritual communication processes. Strengthening cross-religious identity is very important because it forms a bond of identity as the *Bugis Tolotang Amparita* community. This contribution offers an opportunity for tradition accommodation to become a cross-religious self-identity in knitting kinship harmony with the *Bugis Tolotang* community, which still performs ritual processions in the midst of technological and information transformation.

Keywords Ritual communication . Bugis tolotong . Tradition . Cross-religious identity

Introduction

This article (Hadawiah et al., 2024) is a qualitative analysis of the subjective experience of involvement of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, which refers to ritual communication as a tradition and belief in knitting harmony. The article revealed that the *Bugis Towani Tolotang* community is a group of communities with the belief of worshipping God “*Dewata Seuwae*”. This community constructs ritual communication as a local tradition with its own symbols and is considered to have meaning, including the meaning of offerings, requests, and hopes (Hadawiah et al., 2024).

The target article uses ritual process theory (Turner 1969, 1962) and phenomenology (Schutz, 1972) qualitatively by exploring the experience of ritual communication in knitting the harmony of the *Bugis Towani Tolotang* community. The findings of *Bugis Towani Tolotang* traditions and beliefs have new value and unique findings regarding the subjective experience of *Bugis Towani Tolotang* community involvement through ritual communication involving mutual cooperation, wedding, *sipulung* (gathering), *inanre mappenre* (message delivery), and *tudang sipulung* (sitting together) (Hadawiah et al., 2024). The author discusses the importance of this research and subsequently develops a broader conceptual contribution regarding the tradition of having a *Bugis Tolotang* cross-religious identity in the *Amparita Sidenreng Rappang* today.

Over time, traditional communities in rural areas have always adhered to their traditions (Sulaeman et al., 2021). Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. According to Toomey, identity means constructing self-reflections that are seen, built and communicated in specific

cultural interactions (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration (Marcia, 1966) of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Apponggenna Tolotang* and worshiped the God “*Dewata Seuwae*” (Hadawiah et al., 2024).

According to Hadawiah et al. (2024), this cross-religious identity community has different aspects of the region, with interrelated meanings and beliefs. Differences in identity based on beliefs (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020) are a symbol of recognition (Arvianto & Kharisma, 2021) of differences in beliefs. However, the *Bugis Tolotang* cross-religious community has similar ritual processes (Turner 1962, 1969) and social similarities (Varisco, 2014; Hayes, 2021).

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatettong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages).

The involvement of the *Bugis Tolotang* cross-religious community when performing ritual communication processes in the daily social context with the application of religious values and local traditions to realize cross-religious kinship harmony when performing ritual communication processes.

The ritual communication process of the *Bugis Tolotang* cross-religious community is carried out with the aim of maintaining the values of the community's ancestors for generations and helping the community recognize its identity. Cross-religious community rituals are carried out by understanding the interaction process.

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As a concept in communication theory, ritual is known in three forms as an approach to understanding communication (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Toulson, 2021). The form of ritual action through symbols guides social relations (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018), the social order and the institutions in which the ritual is performed. Cross-religious ritual communication relationships (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016) affirm commitment to family, ethnic, ideological, or religious traditions. Ritual communication provides knowledge of diversity (Broad, 2013).

This research highlights the novelty of *Bugis Tolotang*, which can unite and strengthen self-identity by strengthening brotherhood through cross-religious identity in the context of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. The value of cross-religious identity is considered a symbol of tolerance as a channel for preventing internal differences in the *Bugis Tolotang* community by conducting a ritual communication process, which aims to build harmonization as a solidarity value (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al, 2020; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities.

For the *Bugis Tolotang* cross-religious community, communication plays an important role in the rituals of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Communication occurs among ritual participants based on interactions among the *Bugis Tolotang* cross-religious community, as indicated by several previous studies examining the perspectives of ritual communication, tradition, and identity conducted in Indonesia, such as the results of previous research Hadawiah et al. (2024); “Tradition and Belief: An Exploration of Ritual Communication in Knitting the Harmony of the *Bugis Towani Tolotang* Community of South Sulawesi, Indonesia”; Taruming et al. (2023); “Economic Impact of Sacred Rituals: The Cyclical Relationship in the *Towani Tolotang* Community”; Sulaeman, Kamaruzzaman, & Malawat (2019); “The *Ma'atenu* Communication Rituals of *Pelauw* Muslims Community”; Sulaeman et al., (2022); “Muslim Communities' Identity Transformation

Through the *Pela Gandong* Ritual Communication in Moluccas Immanuel Church, Indonesia"; and Afwadzi (2018); and "Artists' Tombs: The Development of Cemetery Identity in the Modern Era".

Previously published research has used similar approaches and methods to study ritual communication in *Bugis Tolotang*. However, significant differences are represented in the participants, objectives, and purpose of the questions. The previous research was referenced in the discussion section after the data were collected from sixty-six participants (thirty-five *Bugis Tolotang Benteng* and thirty-one *Bugis Towani Tolotang*), including government heads, village heads, clan heads, traditional leaders, and people directly involved in traditional processions through ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Participants were directed to share subjective experiences (Sulaeman, Malawat, & Darma, 2019) through in-depth face-to-face interviews, virtual live-streaming media and participant observation.

The *Bugis Tolotang* community accepts different religious contexts by strengthening cross-religious identity through ritual communication. Ritual communication is carried out to realize kinship harmony as a tradition of becoming a cross-religious identity. According to Sather. (2021), communities perform rituals to mark the transition of identity in their lives. For the *Bugis Tolotang* community, cross-religious identity contains new meanings about oneself and others regarding events, actions, and objects. The cross-religious *Bugis Tolotang* includes the treatment of acceptance through the process of social interaction in the surrounding environment.

The *Bugis Tolotang* community explains the reasons for and purposes of cross-religious identity as an evolving construction, in addition to life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020), which implies that identity is a product of construction rooted in knowledge of communication rituals. Its contribution is to realize the harmonious relationships of indigenous communities through the discussion of finding the meaning of the *Bugis Tolotang* ritual in the hope of living together peacefully in family ties. Strengthening identity is very important because it forms a bond of identity as an indigenous community. This contribution offers an opportunity for the accommodation of tradition into a cross-religious identity in knitting the family harmony of indigenous communities that still coexist in the midst of technological and information transformation.

This condition is the reason for the results of this study. Furthermore, the purpose of the explanation and focus is based on self-identity (Bachtar et al., 2023), with an emphasis on ritual communication (Tallotte, 2018) in combination with ritual theory (Turner 1962, 1969) and phenomenology (Schutz, 1972) in the process of identifying the life of the *Bugis Tolotang* cross-religious community. The study of the article shows that the cross-religious ritual communication process of *Bugis Tolotang* uses the values of local traditions to strengthen the bond between brotherhood and knit harmony.

Literature Review

From Turner van Gennepian's perspective (Kapferer, 2019), humans are first and foremost social beings who are intensely realized through rituals. Rituals are performed by understanding communication processes and symbolically transforming phenomena (Carey, 2009). From a communication perspective, rituals "symbolically affect human life, performed in a patterned way" (Pickstock, 2018; Sulaeman et al., 2022). Individuals who perform rituals symbolize values, relationships and social institutions in the form of local traditions, such as the rituals of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Cross-religious involvement is part of the indigenous community that has kinship ties with the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community has experiences based on the phenomenology of social action (Merleau, 2007; Nurdin et al., 2022). The interactions of cross-religious communities (Jones, 2009) influence the experience of ritual involvement. The *Bugis Tolotang* cross-religious community has experiences based on phenomenology (Schutz, 1972). Each experience imparts knowledge through previous experiences. Knowledge is based on awareness that underlies information that contains meaning (Goldthorpe, 2014). Schutz (1972) explained that experience can occur due to social action (Ghahari et al., 2020). Experience is gained through knowledge gained by action. Experience is a necessary subjective experience (Nurdin, Sulaeman & Ridwan, 2022) and has an extraordinary impact (Ghahari et al., 2020) that explains the meaning of a phenomenon (Sulastri et al., 2020). In terms of subjective experience, meaning is "knowledge [that] contains information from an individual's experience" (Sulaeman et al., 2022). Their meaning results from their construction through individual experience. Through rituals, communication is carried out from tradition to the cross-religious identity of *Bugis*

Tolotang. According to Toomey, identity means constructing a reflection of self that is seen, constructed and communicated in the interaction of a particular tradition (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2022; Dorjee & Ting-Toomey, 2022).

In the subjective experience of the *Bugis Tolotang* community's involvement in cross-religious rituals, there are impulses that direct the action (Baeh & Gordon, 2012). These subjective meanings and impulses are directly related to ritual involvement. For example, Schutz (1972) revealed that an impulse is a context of meaning that exists for the individual as a basis for action. This notion of impulse is crucial to exploring and discussing why the *Bugis Tolotang* community participates in cross-religious rituals. Nudges, as drivers of involvement, are used to determine Schutz's (1972) reasons and purposes for the engagement of the *Bugis Tolotang* cross-religious community.

Research Methods

The *Tolotang* community is a group of indigenous *Bugis* communities spread across *Amparita* Village in *Sidrap* Regency and ancient *Bugis* from *Wajo* who perform religious rituals based on the context of local traditions (Jubba et al., 2011), such as mutual cooperation, *mappabotting*, *sipulung*, *mappenre inanre*, and *tudang sipulung* (Hadawiah et al., 2024; Kusmana et al., 2024). Initially, *Bugis Tolotang* conducted ancient *Bugis* ritual communication processes, such as local traditions from *Wajo* (Kusmana et al., 2024). The *Bugis Tolotang* community acts as a cross-religious community in *Tolotang Benteng* (Muslim community), located south of the *Amparita* fort, and *Towani Tolotang* (Hindu community), located south of the *Amparita* market. Both *Bugis Tolotang* communities live in *Amparita* Village, *Sidrap* Regency, South Sulawesi, Indonesia. The *Bugis Tolotang* community is considered to be unique in communicating the rituals of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* as a cross-religious identity.

The *Bugis Tolotang* community was the focus of this study. Initially, the researcher sometimes experienced obstacles when meeting participants, including participants not wanting to be met or interviewed, avoiding researchers, and if interviewed, they only remained silent and did not convey their experiences of awareness regarding the involvement of ritual communication. The obstacles experienced by researchers did not prevent them from continuing to search for data. Then, for participants who could still be met, although they were more silent when interviewed, the researcher always repeatedly met them and conveyed their identity and the purpose of the researcher meeting the participants. Finally, one participant accepted the researcher and became a mentor to meet other participants. Furthermore, the researcher constructed relationships (Littlejohn, 2010) with the participants. Researchers and research participants who are in relationships always create a set of expectations, strengthen old expectations, or change a good pattern of interaction with the *Bugis Tolotang* cross-religious community.

The data were collected through semistructured interview techniques and participatory observation (Sulaeman, Malawat, & Darma, 2019; Sulastri et al., 2022) of the *Bugis Tolotang* cross-religious community. The authors of the article approached participants through the use of phenomenology, allowing the authors to focus on the experiences of the *Bugis Tolotang* community to retrace ritual communication as tradition becomes a cross-religious identity through the principle of identity in the subjective experience of ritual procession (Turner 1962, 1969) of the *Bugis Tolotang* community.

This article investigates the subjective experience of the *Bugis Tolotang* cross-religious community embedded in the transcripts of the results. The author conducted interviews with sixty-six people (thirty-five *Bugis Tolotang Benteng* and thirty-one *Bugis Towani Tolotang*), including heads of government, village heads, clan heads, traditional leaders, and communities directly involved in traditional processions through ritual communication. The interviews revealed the names of those using pseudonyms in the article. However, in the interview transcripts, to maintain the authenticity of the names, the author did not edit the language of the transcripts to create pseudonyms.

This article is based on phenomenological methods (Schutz, 1972), a subjective interpretive paradigm (Denzin & Lincoln, 2018) and a qualitative approach (Sulaeman et al., 2022) and does not provide a statistically representative indication of the ritual communication experiences of the *Bugis Tolotang* cross-religious community.

The purpose of this article is to retrace the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* as a tradition of cross-religious identity of the *Bugis Tolotang* community that is realized in building harmonious relationships.

The field data were analyzed through qualitative data processing activities carried out simultaneously (Sulaeman et al., 2022) through data reduction, data presentation, conclusion drawing, and verification

according to the research context, research questions and research objectives (Cresswell & Cheryl, 2017). Conclusions about what is experienced and how it is experienced by the *Bugis Tolotang* cross-religious community. Cresswell & Cheryl (2017) suggested that the phenomenon experienced by the *Bugis Tolotang* cross-religious community is a phenomenological phenomenon that needs to be explored and discussed. This is related to the experience of involving the *Bugis Tolotang* cross-religious community in the ritual communication process of *mappatetiong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Principles of the Bugis Tolotang Cross-Religious

The main principle of *Bugis Tolotang* cross-religiousism is the agreement on the bond of brotherly identity with human affairs through local traditions. The *Bugis Tolotang* sought to find individual and community compatibility with religious teachings and pursue the purity of local traditions as a form of devotion to ancestors to realize harmony in their lives. Because ritual as a social drama gives it a significant social function, it avoids differences and divisions and improves daily life (Turner 1969, 1962; Sulaeman, Kamaruzzaman, & Malawat, 2020; Hadiniyati et al., 2023). The *Bugis Tolotang* cross-religious beliefs and values through social care, kinship, diversity, togetherness, and equality, as shown in Table 1.

Table 1. Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	A belief system based on an identity of unity, openness, and courage and resulting in shared responsibility with the family.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity.
4.	Togetherness	Understanding human values through togetherness and strengthening community relationships.
5.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious has a bond of brotherhood, implying a worldview based on a belief system that shows a symbol of community, self-identity of brotherly relations. The worldview becomes an identity of unity, openness, courage and shared responsibility in brotherhood. Brotherhood shapes personality by communicating mutual care, sharing, responsibility and enjoyment.

Social Concern

Bugis Talotang has an awareness of social care with the aim of strengthening cross-religious brotherhood (Toth, 2016) by applying the value of harmonization as a value of togetherness. Social care with mutual respect by maintaining relationships from ancestral ties. Along with cross-religious brotherhood ties, Bugis Talotang constructed cross-religious relationships by upholding the values of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbe*, and *pappaseng*, which are social benefits.

Cross-religiousism creates harmony and strength through collective communication by creating a social situation of togetherness and building care among the harmonious Bugis Tolotang community. This social care gives birth to social meaning values (Salvatore, 2019) as a cross-religious self-identity that is upheld as unity through religious and cultural values.

Bugis Tolotang cross-religious social care is transformed into an open and supportive self-concept through awareness (Sulaeman et al., 2021). Cross-religious social care is essential for encouraging mutual self-acceptance so that daily experiences unite with family ties. However, *Bugis Tolotang* communities with different religious beliefs, including differences in religious understanding, are realized by greeting each other and indirectly finding the meaning of theological pluralism (Coward, 1989). Theological pluralism will help build social awareness across the *Bugis Tolotang* religions. Cross-religious pluralism is "*Bhinneka Tunggal Ika*" (Eck, 2007) in *Bugis Tolotang*, which accepts differences through the bond of brotherhood.

Kinship

Kinship orientates culture around the belief system, building a life with mutual understanding of family values. It is formed from the relationship between rules and emotional bonds by conveying the transformation of ethical values and social relationships through the familial bonds of the community.

The familial bond shows the community that its ancestors were built with a worldview. The familial bond becomes an identity of unity, openness, and courage and generates the responsibility of the *Bugis Talotang* community. Kinship shapes self-personality as a description of the cross-religious life of *Bugis Talotang*. Cross-religious selfhood as a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism, part of togetherness-familiality with mutual help and respect for individuals with other individuals who show symbols of identity (Wood, 2014) cross-religious kinship *Bugis Talotang*.

Diversity

The principle of diversity for the *Bugis Talotang* community refers to the treatment of cross-religious acceptance in a harmonious relationship. Cross-religiousness is part of the principle of diversity that reflects human values through strengthening the treatment of acceptance.

Acceptance is encouraged to create a harmonious relationship with cross-religious understandings of each other's differences and respecting and loving each other. Even boasting to each other about strengthening family relationships involves a transformation process. Individuals are involved in accepting and learning from each other about the values of cross-religious relationships. These attitudes embody the harmonization of relationships of acceptance of *Bugis Talotang* religious life practices.

Cross-religious with mutual self-concept acceptance of treatment to understand the existence of *Bugis Talotang* and open themselves to each other to get to know each other and learn the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Cross-religious self-concepts are defined through openness, loyalty, and willingness to listen to each other and give everything they know. These attitudes are used as methods to realize religious harmonization that can build religious life for the *Bugis Talotang* community.

Togetherness

Cross-religious acceptance, as a process of "togetherness", is a way of life based on "human values" that is self-described (Salvatore, 2019) by establishing relationships. Social identity is no different from civic pluralism (Eck, 2007), even when the *Bugis Talotang* community has different religious identities or from theological pluralism (Coward, 1989). Although cross-religious individuals often experience different self-concepts, they still look after each other with shared pride when they are members of the *Bugis Tolotang* community.

Bugis Talotang cross-religious togetherness is realized through the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014; Goitom, 2016) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Equality

The *Bugis Talotang* cross-religious has a principle of equality". Cross-religious people share a sense of self-identity (Wood, 2014) and a drive to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

The cross-religious equality of *Bugis Talotang* is used as a social identity. Cross-religious care for one another, based on social care as "a bonding relationship with human values. Cross-religious ties cause individuals to feel obliged to help each other and uphold local traditions, such as *mappatettong bola*, *tudang sipulmg*, *assitulngeng*, *mappabotting*, and *sipulung* ritual communication.

Identification of Cross-Religious Ritual Communication Procession

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interaction (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2015; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as a kinship relationship in the form of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals, as shown in Table 2.

Table 2. Identification of the cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means “to build a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

The *mappatettong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious people have the right to respect each other’s diversity in forming togetherness, which is realized through *mappatettong bola* ritual communication. This ritual communication is an act of communication (Salvatore, 2019) a cross-religious in the bond of brotherhood as an acceptance of togetherness for their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (2008) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatettong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatettong bola* ritual is part of the home ownership process. *Mappatettong bola* has various media, such as “*alliri bolae*” (house pole) and “*pattolo bolae*” (house peg). *Alliri bolae* are hollowed according to the size or dimensions of the *pattolo bolae*, which are intertwined and connected to form the construction of a house on stilts. The *mappatettong bola* ritual is coordinated by *sanro bola* (house shaman), who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatettong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* cross-religious conducts the process of building a house through the *mappatettong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatettong bola* ritual, *Sanro bola* prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of tempat” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatettong bola* ritual media, such as *alliri bolae*, *pattolo bolae*, and *lise posi bola* (the contents of the center of the house), became the foundation for the construction of the house. Then, the media *Awali* (pot) and *Bakul* (bucket) were woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The *lise posi bola* ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The *posi bola* (the center of the house) is kept in a container filled with water to perform the ritual action of “Mangeppi” (sprinkling water on the tomb of the center of the house), which means “expelling evil spirits” that disturb the *Mappatettong Bola* ritual process. The *Lise Posi Bola* media is stored in a cauldron and then planted in the *Posi Bola* before building the house. The erecting of the *Lise Posi Bola* is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by *sanro bola* to give instructions to “*pangrebola*” (carpenter), who is assisted by the cross-religious *Bugis Tolotang*, who builds the houses. The size of the apartment is stilts, with the large size owned by the “*uwatta*” (tribal chief); the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

Tudang Sipulung Ritual

The *Bugis Tolotang Amparita* cross-religious identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The cross-religious *Bugis Tolotang* identity is transformed (Faulkner, 2017; Zurlo, 2020) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The cross-religious *Bugis Tolotang* views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* is different. Despite often having different views, the cross-religious *Bugis Tolotang* still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the cross-religious *Bugis Tolotang* performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious people have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through the *Assitulungeng* ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of *Assitulungeng* rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships across the *Bugis Tolotang* cross-religious is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious *Bugis Tolotang* is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang*, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Merleau 2007). However, phenomenology is also experienced, and any experience can occur due to communication activities. An experience is something that is experienced, and it is through this experience that the cross-religious *Bugis Tolotang* acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Ridwan et al., 2020). Meaning results from construction through individual experience (Sulastri et al., 2022). Various acts of cross-

religious *Bugis Tolotang* ritual communication are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the life of the *Bugis Tolotang* cross-religious after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in a life that guides civilization. The values of the *Bugis Tolotang* cross-religious have a model of local tradition and kinship in building harmonious relationships. The cross-religious *Bugis Tolotang* is an identity solidarity. The cross-religious *Bugis Tolotang* has a local and social tradition identity.

The *mappabotting* ritual occurs in the cross-religious *Bugis Tolotang*, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* among the *Bugis Tolotang* cross-religious through “values of constancy” is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through “pattern maintenance”, as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing *Bugis Tolotang* cross-religious identity as the importance of harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of “family formation” without distinguishing status by strengthening the harmonization of *silahurami* ties with the meaning of “togetherness and equality”. *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Turner, 1962-1969; Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Turner, 1962-1969; Middleton, 1967), social orders and institutions where the ritual is performed, such as the *Sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Turner, 1962-1969; Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life (Broad, 2013).

The cross-religious *Bugis Tolotang* performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of *marellau lao ri Dewata Seiwae* (supplication to God as *Dewata Seiwae*) as a symbol of “salvation” has the value of asking for everything that has been done during the year and “*mabboro kubburu*” (ancestral cemetery pilgrimage) as a symbol of “offerings and requests”.

The *Bugis Tolotang* cross-religious interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwae*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious.

Cross-religious Identity in Subjective Experience Through Ritual Communication

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken (Goitom, 2016). Mead (2008) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the Bugis Talotang cross-religious people perform ritual communication actions (Tallotte, 2018) based on subjective experience (Schutz, 1972), which gives birth to self-identity (Chou, 2015; Geiger, 2019) as solidarity that has been mutually agreed upon to knit a harmonious life.

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2020) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the <i>Bugis Talotang</i>	Meaning
1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.
2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.
4.	<i>Sipakalebbi</i>	Mutual respect to live together, tolerate, and brotherhood.
5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

Through ritual communication, the *Bugis Talotang* members, such as *Mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*., became cross-religious. Social care identity is formed based on subjective experience (Schutz, 1972) after performing ritual communication *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Mappatabe

The *mappatabe* (ask for permission) comes from the words "*mappa*" and "*tabe*". *Mappa* means "ask", and *tabe* means "excuse me". *Mappatabe* means "ask for permission". For the *Bugis Talotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally "words" while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships through *mappatabe*.

For the *Bugis Talotang* cross-religious, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious member must always claim his or her identity to be presented to God.. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious members.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanized) identity was the basis for developing traditional values in the cross-religious community of *Bugis Talotang*. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2016), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. The *sipakatau* identity reflects the ethics of communication in the form of integrity and honesty in establishing cross-religious relations among *Bugis Talotang*. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious, the “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Tolotang* cross-religious by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through ritual communication among *mappatetiong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity (Toth, 2016), helps people intrapersonally respect each other's differences (Eck, 2007). *Sipakalebbi* is not the only characteristic of each cross-religious tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity (Wood, 2016; Goitom, 2016) that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* cross-religious relationship as civil pluralism (Eck, 2007) allows cross-religious people to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and

solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (a communication message) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2016; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

Conclusion

The Bugis Talotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

Research that is natural or subjective can be studied from other perspectives by using the perspective of ritual processes and communication phenomenology (Schutz, 1972) in accordance with the phenomena studied. The qualitative approach provides its own meaning so that the construction of meaning regarding ritual communication about *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* can be studied from other aspects of the communication perspective. This qualitative research can also serve as an approach to strengthening the values and norms of the local traditions of the Bugis Talotang cross-religious.

Hopefully, the Bugis Talotang cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the Bugis Talotang people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the Bugis Talotang cross-religious.

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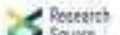
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REVIEW PERTAMA

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

In this article, the authors discuss the contribution of the target article (Hadawiah et al., 2024) and further study of ritual communication as a tradition becomes the cross-religious identity of Bugis Tolotang Amparita Sidenreng Rappang, South Sulawesi, Indonesia. This targeted article qualitatively explores the experience of ritual communication (Tallotte, 2018) in knitting the harmony of the Bugis Towani Tolotang community using ritual (Turner 1962, 1969) and phenomenology (Schutz, 1972) theories. The author found differences in the symbols and meanings of ritual processions and the impact on Bugis Towani Tolotang values. The author is interested in retracing ritual communication as a tradition to become a cross-religious identity of Bugis Tolotang Benteng (Muslim community) and Towani Tolotang (Hindu community). The Bugis Tolotang community has various local traditions that become identity values through cross-religious social interactions in relation to knitting kinship harmony. The author finds that the Bugis Tolotang community constructs cross-religious identity through ritual communication processes and is considered to have the identity meanings of mappatabe, sipakatau, sipakainge, sipakalebbi, and pappaseng. These meanings are generated from cross-religious identities through the subjective interpretive communication processes of mappatettong bola, tudang sipulung, assitulungeng, mappabotting, and sipulung rituals. This research contributes to the acceptance of different religious contexts, and there is no difference in everyday social contexts with the application of religious values and local traditions to realize cross-religious identity in knitting kinship harmony when performing ritual communication processes. Strengthening cross-religious identity is very important because it forms a bond of identity as the Bugis Tolotang Amparita community. This contribution offers an opportunity for tradition accommodation to become a cross-religious self-identity in knitting kinship harmony with the Bugis Tolotang community, which still performs ritual processions in the midst of technological and information transformation.

Keywords Ritual communication . Bugis tolotong . Tradition . Cross-religious identity

Introduction

This article (Hadawiah et al., 2024) is a qualitative analysis of the subjective experience of involvement of the Bugis Towani Tolotang community in Amparita Sidenreng Rappang, South Sulawesi, which refers to ritual communication as a tradition and belief in knitting harmony. The article revealed that the Bugis Towani Tolotang community is a group of communities with the belief of worshipping God “Dewata Seuwaé”. This community constructs ritual communication as a local tradition with its own symbols and is considered to have meaning, including the meaning of offerings, requests, and hopes (Hadawiah et al., 2024).

The target article uses ritual process theory (Turner 1969, 1962) and phenomenology (Schutz, 1972) qualitatively by exploring the experience of ritual communication in knitting the harmony of the Bugis Towani Tolotang community. The findings of Bugis Towani Tolotang traditions and beliefs have new value and unique findings regarding the subjective experience of Bugis Towani Tolotang community involvement through ritual communication involving mutual cooperation, wedding, sipulung (gathering), inanre mappenre (message delivery), and tudang sipulung (sitting together) (Hadawiah et al., 2024). The author discusses the importance of this research and subsequently develops a broader conceptual contribution regarding the tradition of having a Bugis Tolotang cross-religious identity in the Amparita Sidenreng Rappang today.

Over time, traditional communities in rural areas have always adhered to their traditions (Sulaeman et al., 2021). Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. According to Toomey, identity means constructing self-reflections that are seen, built and communicated in specific cultural interactions (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey,

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In this article, the authors discuss the contribution of the target article (Hadawiah et al., 2024) and further explore how ritual communication, as a tradition, shapes the cross-religious identity of Bugis Tolotang Amparita Sidenreng Rappang, South Sulawesi, Indonesia.

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2020). This identity formation is processed dynamically with continuous change through the exploration (Marcia, 1966) of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Appoggenna Tolotang* and worshiped the God “*Dewata Seuwa*” (Hadawiah et al., 2024).

According to Hadawiah et al. (2024), this cross-religious identity community has different aspects of the region, with interrelated meanings and beliefs. Differences in identity based on beliefs (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020) are a symbol of recognition (Arvianto & Kharisma, 2021) of differences in beliefs. However, the *Bugis Tolotang* cross-religious community has similar ritual processes (Turner 1962, 1969) and social similarities (Varisco, 2014; Hayes, 2021).

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatettong bola* (building a house), *tudang sipulung* (sitting together), *assitlungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages).

The involvement of the *Bugis Tolotang* cross-religious community when performing ritual communication processes in the daily social context with the application of religious values and local traditions to realize cross-religious kinship harmony when performing ritual communication processes.

The ritual communication process of the *Bugis Tolotang* cross-religious community is carried out with the aim of maintaining the values of the community's ancestors for generations and helping the community recognize its identity. Cross-religious community rituals are carried out by understanding the interaction process.

The ritual communication process of the *Bugis Tolotang* cross-religious community is carried out with the aim of maintaining the values of the community's ancestors for generations and helping the community recognize its identity. Cross-religious community rituals are performed by understanding the process of interaction.

As a concept in communication theory, ritual is known in three forms as an approach to understanding communication (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Toulson, 2021). The form of ritual action through symbols guides social relations (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018), the social order and the institutions in which the ritual is performed. Cross-religious ritual communication relationships (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016) affirm commitment to family, ethnic, ideological, or religious traditions. Ritual communication provides knowledge of diversity (Broad, 2013).

This research highlights the novelty of *Bugis Tolotang*, which can unite and strengthen self-identity by strengthening brotherhood through cross-religious identity in the context of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. The value of cross-religious identity is considered a symbol of tolerance as a channel for preventing internal differences in the *Bugis Tolotang* community by conducting a ritual communication process, which aims to build harmonization as a solidarity value (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al, 2020; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities.

For the *Bugis Tolotang* cross-religious community, communication plays an important role in the rituals of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. Communication occurs among ritual participants based on interactions among the *Bugis Tolotang* cross-religious community, as indicated by several previous studies examining the perspectives of ritual communication, tradition, and identity conducted in Indonesia, such as the results of previous research Hadawiah et al. (2024); “Tradition and Belief: An Exploration of Ritual Communication in Knitting the Harmony of the *Bugis Towani Tolotang* Community of South Sulawesi, Indonesia”; Taruming et al. (2023); “Economic Impact of Sacred Rituals: The Cyclical Relationship in the *Towani Tolotang* Community”; Sulaeman, Kamaruzzaman, & Malawat (2019); “The *Ma'atenu* Communication Rituals of *Pelauw* Muslims Community”; Sulaeman et al., (2022); “Muslim Communities' Identity Transformation

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Through the *Pela Gandong* Ritual Communication in Moluccas Immanuel Church, Indonesia"; and Afwadz (2018); and "Artists' Tombs: The Development of Cemetery Identity in the Modern Era".

Previously published research has used similar approaches and methods to study ritual communication in *Bugis Tolotang*. However, significant differences are represented in the participants, objectives, and purpose of the questions. The previous research was referenced in the discussion section after the data were collected from sixty-six participants (thirty-five *Bugis Tolotang Benteng* and thirty-one *Bugis Towani Tolotang*), including government heads, village heads, clan heads, traditional leaders, and people directly involved in traditional processions through ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Participants were directed to share subjective experiences (Sulaeman, Malawat, & Darma, 2019) through in-depth face-to-face interviews, virtual live-streaming media and participant observation.

The *Bugis Tolotang* community accepts different religious contexts by strengthening cross-religious identity through ritual communication. Ritual communication is carried out to realize kinship harmony as a tradition of becoming a cross-religious identity. According to Sather. (2021), communities perform rituals to mark the transition of identity in their lives. For the *Bugis Tolotang* community, cross-religious identity contains new meanings about oneself and others regarding events, actions, and objects. The cross-religious *Bugis Tolotang* includes the treatment of acceptance through the process of social interaction in the surrounding environment.

The *Bugis Tolotang* community explains the reasons for and purposes of cross-religious identity as an evolving construction, in addition to life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020), which implies that identity is a product of construction rooted in knowledge of communication rituals. Its contribution is to realize the harmonious relationships of indigenous communities through the discussion of finding the meaning of the *Bugis Tolotang* ritual in the hope of living together peacefully in family ties. Strengthening identity is very important because it forms a bond of identity as an indigenous community. This contribution offers an opportunity for the accommodation of tradition into a cross-religious identity in knitting the family harmony of indigenous communities that still coexist in the midst of technological and information transformation.

This condition is the reason for the results of this study. Furthermore, the purpose of the explanation and focus is based on self-identity (Bachtiar et al., 2023), with an emphasis on ritual communication (Tallotte, 2018) in combination with ritual theory (Turner 1962, 1969) and phenomenology (Schutz, 1972) in the process of identifying the life of the *Bugis Tolotang* cross-religious community. The study of the article shows that the cross-religious ritual communication process of *Bugis Tolotang* uses the values of local traditions to strengthen the bond between brotherhood and knit harmony.

Literature Review

From Turner van Gennepian's perspective (Kapferer, 2019), humans are first and foremost social beings who are intensely realized through rituals. Rituals are performed by understanding communication processes and symbolically transforming phenomena (Carey, 2009). From a communication perspective, rituals "symbolically affect human life, performed in a patterned way" (Pickstock, 2018; Sulaeman et al., 2022). Individuals who perform rituals symbolize values, relationships and social institutions in the form of local traditions, such as the rituals of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Cross-religious involvement is part of the indigenous community that has kinship ties with the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community has experiences based on the phenomenology of social action (Merleau, 2007; Nurdin et al., 2022). The interactions of cross-religious communities (Jones, 2009) influence the experience of ritual involvement. The *Bugis Tolotang* cross-religious community has experiences based on phenomenology (Schutz, 1972). Each experience imparts knowledge through previous experiences. Knowledge is based on awareness that underlies information that contains meaning (Goldthorpe, 2014). Schutz (1972) explained that experience can occur due to social action (Ghahari et al., 2020). Experience is gained through knowledge gained by action. Experience is a necessary subjective experience (Nurdin, Sulaeman & Ridwan, 2022) and has an extraordinary impact (Ghahari et al., 2020) that explains the meaning of a phenomenon (Sulastri et al., 2020). In terms of subjective experience, meaning is "knowledge [that] contains information from an individual's experience" (Sulaeman et al., 2022). Their meaning results from their construction through individual experience. Through rituals, communication is carried out from tradition to the cross-religious identity of *Bugis*

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Tolotang. According to Toomey, identity means constructing a reflection of self that is seen, constructed and communicated in the interaction of a particular tradition (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2022; Dorjee & Ting-Toomey, 2022).

In the subjective experience of the *Bugis Tolotang* community's involvement in cross-religious rituals, there are impulses that direct the action (Baeh & Gordon, 2012). These subjective meanings and impulses are directly related to ritual involvement. For example, Schutz (1972) revealed that an impulse is a context of meaning that exists for the individual as a basis for action. This notion of impulse is crucial to exploring and discussing why the *Bugis Tolotang* community participates in cross-religious rituals. Nudges, as drivers of involvement, are used to determine Schutz's (1972) reasons and purposes for the engagement of the *Bugis Tolotang* cross-religious community.

Research Methods

The *Tolotang* community is a group of indigenous *Bugis* communities spread across Amparita Village in Sidrap Regency and ancient *Bugis* from Wajo who perform religious rituals based on the context of local traditions (Jubba et al., 2011), such as mutual cooperation, *mappabotting*, *sipulung*, *mappenre inanre*, and *tudang sipulung* (Hadawiah et al., 2024; Kusmana et al., 2024). Initially, *Bugis Tolotang* conducted ancient *Bugis* ritual communication processes, such as local traditions from Wajo (Kusmana et al., 2024). The *Bugis Tolotang* community acts as a cross-religious community in *Tolotang Benteng* (Muslim community), located south of the Amparita fort, and *Towani Tolotang* (Hindu community), located south of the Amparita market. Both *Bugis Tolotang* communities live in Amparita Village, Sidrap Regency, South Sulawesi, Indonesia. The *Bugis Tolotang* community is considered to be unique in communicating the rituals of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* as a cross-religious identity.

The *Bugis Tolotang* community was the focus of this study. Initially, the researcher sometimes experienced obstacles when meeting participants, including participants not wanting to be met or interviewed, avoiding researchers, and if interviewed, they only remained silent and did not convey their experiences of awareness regarding the involvement of ritual communication. The obstacles experienced by researchers did not prevent them from continuing to search for data. Then, for participants who could still be met, although they were more silent when interviewed, the researcher always repeatedly met them and conveyed their identity and the purpose of the researcher meeting the participants. Finally, one participant accepted the researcher and became a mentor to meet other participants. Furthermore, the researcher constructed relationships (Littlejohn, 2010) with the participants. Researchers and research participants who are in relationships always create a set of expectations, strengthen old expectations, or change a good pattern of interaction with the *Bugis Tolotang* cross-religious community.

The data were collected through semistructured interview techniques and participatory observation (Sulaeman, Malawat, & Darma, 2019; Sulastris et al., 2022) of the *Bugis Tolotang* cross-religious community. The authors of the article approached participants through the use of phenomenology, allowing the authors to focus on the experiences of the *Bugis Tolotang* community to retrace ritual communication as tradition becomes a cross-religious identity through the principle of identity in the subjective experience of ritual procession (Turner 1962, 1969) of the *Bugis Tolotang* community.

This article investigates the subjective experience of the *Bugis Tolotang* cross-religious community embedded in the transcripts of the results. The author conducted interviews with sixty-six people (thirty-five *Bugis Tolotang Benteng* and thirty-one *Bugis Towani Tolotang*), including heads of government, village heads, clan heads, traditional leaders, and communities directly involved in traditional processions through ritual communication. The interviews revealed the names of those using pseudonyms in the article. However, in the interview transcripts, to maintain the authenticity of the names, the author did not edit the language of the transcripts to create pseudonyms.

This article is based on phenomenological methods (Schutz, 1972), a subjective interpretive paradigm (Denzin & Lincoln, 2018) and a qualitative approach (Sulaeman et al., 2022) and does not provide a statistically representative indication of the ritual communication experiences of the *Bugis Tolotang* cross-religious community.

The purpose of this article is to retrace the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* as a tradition of cross-religious identity of the *Bugis Tolotang* community that is realized in building harmonious relationships.

The field data were analyzed through qualitative data processing activities carried out simultaneously (Sulaeman et al., 2022) through data reduction, data presentation, conclusion drawing, and verification

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according to the research context, research questions and research objectives (Cresswell & Cheryl, 2017). Conclusions about what is experienced and how it is experienced by the *Bugis Tolotang* cross-religious community. Cresswell & Cheryl (2017) suggested that the phenomenon experienced by the *Bugis Tolotang* cross-religious community is a phenomenological phenomenon that needs to be explored and discussed. This is related to the experience of involving the *Bugis Tolotang* cross-religious community in the ritual communication process of *mappattetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

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Principles of the Bugis Tolotang Cross-Religious

The main principle of *Bugis Tolotang* cross-religiousism is the agreement on the bond of brotherly identity with human affairs through local traditions. The *Bugis Tolotang* sought to find individual and community compatibility with religious teachings and pursue the purity of local traditions as a form of devotion to ancestors to realize harmony in their lives. Because ritual as a social drama gives it a significant social function, it avoids differences and divisions and improves daily life (Turner 1969, 1962; Sulaeman, Kamaruzzaman, & Malawat, 2020; Hadiniyati et al., 2023). The *Bugis Tolotang* cross-religious beliefs and values through social care, kinship, diversity, togetherness, and equality, as shown in Table 1.

Table 1. Principles of the Bugis Tolotang cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	A belief system based on an identity of unity, openness, and courage and resulting in shared responsibility with the family.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity.
4.	Togetherness	Understanding human values through togetherness and strengthening community relationships.
5.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious has a bond of brotherhood, implying a worldview based on a belief system that shows a symbol of community, self-identity of brotherly relations. The worldview becomes an identity of unity, openness, courage and shared responsibility in brotherhood. Brotherhood shapes personality by communicating mutual care, sharing, responsibility and enjoyment.

Social Concern

Bugis Talotang has an awareness of social care with the aim of strengthening cross-religious brotherhood (Toth, 2016) by applying the value of harmonization as a value of togetherness. Social care with mutual respect by maintaining relationships from ancestral ties. Along with cross-religious brotherhood ties, Bugis Talotang constructed cross-religious relationships by upholding the values of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are social benefits.

Cross-religiousism creates harmony and strength through collective communication by creating a social situation of togetherness and building care among the harmonious Bugis Tolotang community. This social care gives birth to social meaning values (Salvatore, 2019) as a cross-religious self-identity that is upheld as unity through religious and cultural values.

Bugis Tolotang cross-religious social care is transformed into an open and supportive self-concept through awareness (Sulaeman et al., 2021). Cross-religious social care is essential for encouraging mutual self-acceptance so that daily experiences unite with family ties. However, *Bugis Tolotang* communities with different religious beliefs, including differences in religious understanding, are realized by greeting each other and indirectly finding the meaning of theological pluralism (Coward, 1989). Theological pluralism will help build social awareness across the *Bugis Tolotang* religions. Cross-religious pluralism is "*Bhinneka Tunggal Ika*" (Eck, 2007) in *Bugis Tolotang*, which accepts differences through the bond of brotherhood.

Kinship

Kinship orientates culture around the belief system, building a life with mutual understanding of family values. It is formed from the relationship between rules and emotional bonds by conveying the transformation of ethical values and social relationships through the familial bonds of the community.

The familial bond shows the community that its ancestors were built with a worldview. The familial bond becomes an identity of unity, openness, and courage and generates the responsibility of the *Bugis Talotang* community. Kinship shapes self-personality as a description of the cross-religious life of *Bugis Talotang*. Cross-religious selfhood as a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism, part of togetherness-familiarity with mutual help and respect for individuals with other individuals who show symbols of identity (Wood, 2014) cross-religious kinship *Bugis Talotang*.

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Diversity

The principle of diversity for the *Bugis Talotang* community refers to the treatment of cross-religious acceptance in a harmonious relationship. Cross-religiousness is part of the principle of diversity that reflects human values through strengthening the treatment of acceptance.

Acceptance is encouraged to create a harmonious relationship with cross-religious understandings of each other's differences and respecting and loving each other. Even boasting to each other about strengthening family relationships involves a transformation process. Individuals are involved in accepting and learning from each other about the values of cross-religious relationships. These attitudes embody the harmonization of relationships of acceptance of *Bugis Talotang* religious life practices.

Cross-religious with mutual self-concept acceptance of treatment to understand the existence of *Bugis Talotang* and open themselves to each other to get to know each other and learn the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Cross-religious self-concepts are defined through openness, loyalty, and willingness to listen to each other and give everything they know. These attitudes are used as methods to realize religious harmonization that can build religious life for the *Bugis Talotang* community.

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Togetherness

Cross-religious acceptance, as a process of "togetherness", is a way of life based on "human values" that is self-described (Salvatore, 2019) by establishing relationships. Social identity is no different from civic pluralism (Eck, 2007), even when the *Bugis Talotang* community has different religious identities or from theological pluralism (Coward, 1989). Although cross-religious individuals often experience different self-concepts, they still look after each other with shared pride when they are members of the *Bugis Talotang* community.

Bugis Talotang cross-religious togetherness is realized through the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014; Goitom, 2016) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Equality

The *Bugis Talotang* cross-religious has a principle of equality^[1]. Cross-religious people share a sense of self-identity (Wood, 2014) and a drive to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

The cross-religious equality of *Bugis Talotang* is used as a social identity. Cross-religious care for one another, based on social care as ^[1]a bonding relationship with human values. Cross-religious ties cause individuals to feel obliged to help each other and uphold local traditions, such as *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* ritual communication.

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Identification of Cross-Religious Ritual Communication Procession

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interaction (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2015; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as a kinship relationship in the form of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals, as shown in Table 2.

Table 2. Identification of the cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means “to build a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

The *mappatettong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious people have the right to respect each other’s diversity in forming togetherness, which is realized through *mappatettong bola* ritual communication. This ritual communication is an act of communication (Salvatore, 2019) a cross-religious in the bond of brotherhood as an acceptance of togetherness for their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (2008) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatettong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatettong bola* ritual is part of the home ownership process. *Mappatettong bola* has various media, such as “*alliri bolae*” (house pole) and “*pattolo bolae*” (house peg). *Alliri bolae* are hollowed according to the size or dimensions of the *pattolo bolae*, which are intertwined and connected to form the construction of a house on stilts. The *mappatettong bola* ritual is coordinated by *sanro bola* (house shaman), who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatettong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* cross-religious conducts the process of building a house through the *mappatettong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatettong bola* ritual, *Sanro bola* prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of tempat” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatettong bola* ritual media, such as *alliri bolae*, *pattolo bolae*, and *lise posi bola* (the contents of the center of the house), became the foundation for the construction of the house. Then, the media *Awali* (pot) and *Bakul* (bucket) were woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The *lise posi bola* ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The *posi bola* (the center of the house) is kept in a container filled with water to perform the ritual action of “Mangeppi” (sprinkling water on the tomb of the center of the house), which means “expelling evil spirits” that disturb the *Mappatettong Bola* ritual process. The *Lise Posi Bola* media is stored in a cauldron and then

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planted in the Posi Bola before building the house. The erecting of the Lise Posi Bola is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by *sanro bola* to give instructions to “*pangrebola*” (carpenter), who is assisted by the cross-religious *Bugis Tolotang*, who builds the houses. The size of the apartment is stilts, with the large size owned by the “*uwatta*” (tribal chief); the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

Tudang Sipulung Ritual

The *Bugis Tolotang Amparita* cross-religious identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The cross-religious *Bugis Tolotang* identity is transformed (Faulkner, 2017; Zurlo, 2020) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The cross-religious *Bugis Tolotang* views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* is different. Despite often having different views, the cross-religious *Bugis Tolotang* still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the cross-religious *Bugis Tolotang* performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious people have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through the *Assitulungeng* ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of *Assitulungeng* rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships across the *Bugis Tolotang* cross-religious is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious *Bugis Tolotang* is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang*, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Merleau 2007). However, phenomenology is also experienced, and any experience can occur due to communication activities. An experience is something that is experienced, and it is through this experience that the cross-religious *Bugis Tolotang* acquires knowledge. Knowledge itself is based on consciousness underlying meaning.

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Knowledge is based on awareness underlying meaningful information (Ridwan et al., 2020). Meaning results from construction through individual experience (Sulastri et al., 2022). Various acts of **cross-religious Bugis Tolotang** ritual communication are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the life of the *Bugis Tolotang* cross-religious after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in a life that guides civilization. The values of the *Bugis Tolotang* cross-religious have a model of local tradition and kinship in building harmonious relationships. The **cross-religious Bugis Tolotang** is an identity solidarity. The cross-religious *Bugis Tolotang* has a local and social tradition identity.

The *mappabotting* ritual occurs in the **cross-religious Bugis Tolotang**, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* among the *Bugis Tolotang* cross-religious through “values of constancy” is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through “pattern maintenance”, as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing *Bugis Tolotang* cross-religious identity as the importance of harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of “family formation” without distinguishing status by strengthening the harmonization of *silaturahmi* ties with the meaning of “togetherness and equality”. *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Turner, 1962-1969; Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Turner, 1962-1969; Middleton, 1967), social orders and institutions where the ritual is performed, such as the *Sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Turner, 1962-1969; Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life (Broad, 2013).

The cross-religious *Bugis Tolotang* performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of *marellau lao ri Dewata Seiwae* (supplication to God as *Dewata Seiwae*) as a symbol of “salvation” has the value of asking for everything that has been done during the year and “*mabboro kubburu*” (ancestral cemetery pilgrimage) as a symbol of “offerings and requests”.

The *Bugis Tolotang* cross-religious interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seiwae*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious.

Cross-religious Identity in Subjective Experience Through Ritual Communication

The *Bugis Tolotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken (Goitom, 2016). Mead (2008) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in

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question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the Bugis Talotang cross-religious people perform ritual communication actions (Tallotte, 2018) based on subjective experience (Schutz, 1972), which gives birth to self-identity (Chou, 2015; Geiger, 2019) as solidarity that has been mutually agreed upon to knit a harmonious life.

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2020) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebhi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	Mappatabe	Verbal and nonverbal communication actions of permission.
2.	Sipakatau	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	Sipakainge	Remind each other each other of goodness based on the values of humanity.
4.	Sipakalebhi	Mutual respect to live together, tolerate, and brotherhood.
5.	Pappaseng	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

Through ritual communication, the *Bugis Talotang* members, such as *Mappatabe*, *sipakatau*, *sipakainge*, *sipakalebhi*, and *pappaseng*., became cross-religious. Social care identity is formed based on subjective experience (Schutz, 1972) after performing ritual communication *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Mappatabe

The *mappatabe* (ask for permission) comes from the words "mappa" and "tabe". *Mappa* means "ask", and *tabe* means "excuse me". *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally "words" while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships through *mappatabe*.

For the *Bugis Talotang* cross-religious, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious member must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious members.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

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Sipakatau

Sipakatau (humanized) identity was the basis for developing traditional values in the cross-religious community of *Bugis Talotang*. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2016), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Talotang* self-identity "*sipakatau*" gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. The *sipakatau* identity reflects the ethics of communication in the form of integrity and honesty in establishing cross-religious relations among *Bugis Talotang*. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Talotang* cross-religious, the "*sipakatau*" identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The "*sipakatau*" identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was "remind each other" or "reminding each other of goodness". *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Talotang* cross-religious by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of "self-described humanity" (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through ritual communication among *mappattetong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity (Toth, 2016), helps people intrapersonally respect each other's differences (Eck, 2007). *Sipakalebbi* is not the only characteristic of each cross-religious tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a "multiple self" (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity (Wood, 2016; Goitom, 2016) that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* cross-religious relationship as civil pluralism (Eck, 2007) allows cross-religious people to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless

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of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (a communication message) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2016; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

Conclusion

The Bugis Talotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakange*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

Research that is natural or subjective can be studied from other perspectives by using the perspective of ritual processes and communication phenomenology (Schutz, 1972) in accordance with the phenomena studied. The qualitative approach provides its own meaning so that the construction of meaning regarding ritual communication about *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* can be studied from other aspects of the communication perspective. This qualitative research can also serve as an approach to strengthening the values and norms of the local traditions of the *Bugis Talotang* cross-religious.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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Commented [GG43]: The conclusions need to be reworked as it does not capture the implications of the research. This section must briefly explain what you sought to do, how it was done, the findings and implications of the study.

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REVIEW KEDUA

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

In this article, the authors discuss the contribution of the target article (Hadawiah et al., 2024) and further study of ritual communication as a tradition becomes the cross-religious identity of *Bugis Tolotang Amparita Sidenreng Rappang*, South Sulawesi, Indonesia. This targeted article qualitatively explores the experience of ritual communication (Tallotte, 2018) in knitting the harmony of the *Bugis Towani Tolotang* community using ritual (Turner 1962, 1969) and phenomenology (Schutz, 1972) theories. The author found differences in the symbols and meanings of ritual processions and the impact on *Bugis Towani Tolotang* values. The author is interested in retracing ritual communication as a tradition to become a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community). The *Bugis Tolotang* community has various local traditions that become identity values through cross-religious social interactions in relation to knitting kinship harmony. The author finds that the *Bugis Tolotang* community constructs cross-religious identity through ritual communication processes and is considered to have the identity meanings of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebhi*, and *pappaseng*. These meanings are generated from cross-religious identities through the subjective interpretive communication processes of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. This research contributes to the acceptance of different religious contexts, and there is no difference in everyday social contexts with the application of religious values and local traditions to realize cross-religious identity in knitting kinship harmony when performing ritual communication processes. Strengthening cross-religious identity is very important because it forms a bond of identity as the *Bugis Tolotang Amparita* community. This contribution offers an opportunity for tradition accommodation to become a cross-religious self-identity in knitting kinship harmony with the *Bugis Tolotang* community, which still performs ritual processions in the midst of technological and information transformation.

Keywords Ritual communication . Bugis tolentang . Tradition . Cross-religious identity

Introduction

This article (Hadawiah et al., 2024) is a qualitative analysis of the subjective experience of involvement of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, which refers to ritual communication as a tradition and belief in knitting harmony. The article revealed that the *Bugis Towani Tolotang* community is a group of communities with the belief of worshipping God “*Dewata Seuwa*”. This community constructs ritual communication as a local tradition with its own symbols and is considered to have meaning, including the meaning of offerings, requests, and hopes (Hadawiah et al., 2024).

The target article uses ritual process theory (Turner 1969, 1962) and phenomenology (Schutz, 1972) qualitatively by exploring the experience of ritual communication in knitting the harmony of the *Bugis Towani Tolotang* community. The findings of *Bugis Towani Tolotang* traditions and beliefs have new value and unique findings regarding the subjective experience of *Bugis Towani Tolotang* community involvement through ritual communication involving mutual cooperation, wedding, *sipulung* (gathering), *inanre mappenre* (message delivery), and *tudang sipulung* (sitting together) (Hadawiah et al., 2024). The author discusses the importance of this research and subsequently develops a broader conceptual contribution regarding the tradition of having a *Bugis Tolotang* cross-religious identity in the *Amparita Sidenreng Rappang* today.

Over time, traditional communities in rural areas have always adhered to their traditions (Sulaeman et al., 2021). Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. According to Toomey, identity means constructing self-reflections that are seen, built and communicated in specific

Commented [Hd45]: Rewrite your abstract:

The abstract contains (in the order)

1. The research background and objectives,
2. Research methods,
3. Results
4. Main contributions.

Also, please delete all citation notes in the abstract.

Commented [Hd46]: Rewrite the entire introduction by paying attention to the following review notes:

1. There are many unnecessary repetitions in the explanations, particularly when discussing the communication rituals and values of the Bugis Tolotang community. For instance, terms like *mappatetong bola* and *tudang sipulung* are mentioned repeatedly without offering any new information in the paragraph.
2. The contribution of research related to communication theory in explaining rituals is less elaborated. The author mentions the existence of “novelty,” but there is no in-depth explanation of this aspect of novelty and how it expands, improves, or deals with existing theories.
3. The urgency of research needs to be seen in a broader context. The author must explain how this ritual among the Bugis people can become a universal model worldwide.
4. The background does not reveal any problems that need to be researched regarding the Bugis Towani Tolotang community in maintaining their traditions amid modernization and globalization. What the problem is and why this is urgent in your research should be explained. The explanation is only descriptive without an argument as to why this is “a problem”
5. The research gap needs to be corrected. The author only quotes and does not explicitly compare his research with previous research to show significant differences. The author also mentions that using a qualitative method with a phenomenological approach, there is no accurate explanation of how this approach provides a significant difference from previous studies and supports the purpose of this research.
6. The formulation of the problem statement needs to be improved. It is not clear and still looks too general. It should be specific so that it can be understood by the reader.
7. The author seems to use a lot of references but does not elaborate on the main concepts of the references to support the thesis and explanation in the paper. Some references are only mentioned at a glance without being integrated into the author’s argument.

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cultural interactions (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration (Marcia, 1966) of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Apponggenna Tolotang* and worshiped the God “*Dewata Seuwa*” (Hadawiah et al., 2024).

According to Hadawiah et al. (2024), this cross-religious identity community has different aspects of the region, with interrelated meanings and beliefs. Differences in identity based on beliefs (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020) are a symbol of recognition (Arvianto & Kharisma, 2021) of differences in beliefs. However, the *Bugis Tolotang* cross-religious community has similar ritual processes (Turner 1962, 1969) and social similarities (Varisco, 2014; Hayes, 2021).

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatetong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages).

The involvement of the *Bugis Tolotang* cross-religious community when performing ritual communication processes in the daily social context with the application of religious values and local traditions to realize cross-religious kinship harmony when performing ritual communication processes.

The ritual communication process of the *Bugis Tolotang* cross-religious community is carried out with the aim of maintaining the values of the community's ancestors for generations and helping the community recognize its identity. Cross-religious community rituals are carried out by understanding the interaction process.

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As a concept in communication theory, ritual is known in three forms as an approach to understanding communication (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Toulson, 2021). The form of ritual action through symbols guides social relations (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018), the social order and the institutions in which the ritual is performed. Cross-religious ritual communication relationships (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016) affirm commitment to family, ethnic, ideological, or religious traditions. Ritual communication provides knowledge of diversity (Broad, 2013).

This research highlights the novelty of *Bugis Tolotang*, which can unite and strengthen self-identity by strengthening brotherhood through cross-religious identity in the context of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. The value of cross-religious identity is considered a symbol of tolerance as a channel for preventing internal differences in the *Bugis Tolotang* community by conducting a ritual communication process, which aims to build harmonization as a solidarity value (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al, 2020; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities.

For the *Bugis Tolotang* cross-religious community, communication plays an important role in the rituals of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Communication occurs among ritual participants based on interactions among the *Bugis Tolotang* cross-religious community, as indicated by several previous studies examining the perspectives of ritual communication, tradition, and identity conducted in Indonesia, such as the results of previous research Hadawiah et al. (2024); “Tradition and Belief: An Exploration of Ritual Communication in Knitting the Harmony of the *Bugis Towani Tolotang* Community of South Sulawesi, Indonesia”; Taruming et al. (2023); “Economic Impact of Sacred Rituals: The Cyclical Relationship in the *Towani Tolotang* Community”; Sulaeman, Kamaruzzaman, & Malawat (2019); “The *Ma'atenu* Communication Rituals of *Pelauw* Muslims Community”; Sulaeman et al., (2022); “Muslim Communities' Identity Transformation

Through the *Pela Gandong* Ritual Communication in Moluccas Immanuel Church, Indonesia"; and Afwadz (2018); and "Artists' Tombs: The Development of Cemetery Identity in the Modern Era".

Previously published research has used similar approaches and methods to study ritual communication in *Bugis Tolotang*. However, significant differences are represented in the participants, objectives, and purpose of the questions. The previous research was referenced in the discussion section after the data were collected from sixty-six participants (thirty-five *Bugis Tolotang Benteng* and thirty-one *Bugis Towani Tolotang*), including government heads, village heads, clan heads, traditional leaders, and people directly involved in traditional processions through ritual communication of *mappatetong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. Participants were directed to share subjective experiences (Sulaeman, Malawat, & Darna, 2019) through in-depth face-to-face interviews, virtual live-streaming media and participant observation.

The *Bugis Tolotang* community accepts different religious contexts by strengthening cross-religious identity through ritual communication. Ritual communication is carried out to realize kinship harmony as a tradition of becoming a cross-religious identity. According to Sather. (2021), communities perform rituals to mark the transition of identity in their lives. For the *Bugis Tolotang* community, cross-religious identity contains new meanings about oneself and others regarding events, actions, and objects. The cross-religious *Bugis Tolotang* includes the treatment of acceptance through the process of social interaction in the surrounding environment.

The *Bugis Tolotang* community explains the reasons for and purposes of cross-religious identity as an evolving construction, in addition to life experiences (Sulaeman, Mahdi, & Darna, 2019; Tasleem, Mohd, & Nor, 2020), which implies that identity is a product of construction rooted in knowledge of communication rituals. Its contribution is to realize the harmonious relationships of indigenous communities through the discussion of finding the meaning of the *Bugis Tolotang* ritual in the hope of living together peacefully in family ties. Strengthening identity is very important because it forms a bond of identity as an indigenous community. This contribution offers an opportunity for the accommodation of tradition into a cross-religious identity in knitting the family harmony of indigenous communities that still coexist in the midst of technological and information transformation.

This condition is the reason for the results of this study. Furthermore, the purpose of the explanation and focus is based on self-identity (Bachtiar et al., 2023), with an emphasis on ritual communication (Tallotte, 2018) in combination with ritual theory (Turner 1962, 1969) and phenomenology (Schutz, 1972) in the process of identifying the life of the *Bugis Tolotang* cross-religious community. The study of the article shows that the cross-religious ritual communication process of *Bugis Tolotang* uses the values of local traditions to strengthen the bond between brotherhood and knit harmony.

Literature Review

From Turner van Gennepian's perspective (Kapferer, 2019), humans are first and foremost social beings who are intensely realized through rituals. Rituals are performed by understanding communication processes and symbolically transforming phenomena (Carey, 2009). From a communication perspective, rituals "symbolically affect human life, performed in a patterned way" (Pickstock, 2018; Sulaeman et al., 2022). Individuals who perform rituals symbolize values, relationships and social institutions in the form of local traditions, such as the rituals of *mappatetong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. Cross-religious involvement is part of the indigenous community that has kinship ties with the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community has experiences based on the phenomenology of social action (Merleau, 2007; Nurdin et al., 2022). The interactions of cross-religious communities (Jones, 2009) influence the experience of ritual involvement. The *Bugis Tolotang* cross-religious community has experiences based on phenomenology (Schutz, 1972). Each experience imparts knowledge through previous experiences. Knowledge is based on awareness that underlies information that contains meaning (Goldthorpe, 2014). Schutz (1972) explained that experience can occur due to social action (Ghahari et al., 2020). Experience is gained through knowledge gained by action. Experience is a necessary subjective experience (Nurdin, Sulaeman & Ridwan, 2022) and has an extraordinary impact (Ghahari et al., 2020) that explains the meaning of a phenomenon (Sulastri et al., 2020). In terms of subjective experience, meaning is "knowledge [that] contains information from an individual's experience" (Sulaeman et al., 2022). Their meaning results from their construction through individual experience. Through rituals, communication is carried out from tradition to the cross-religious identity of *Bugis*

Commented [Hd48]: The author needs to explain each quote in more depth by demonstrating its relevance to the main argument and research objectives. The author also needs to include concrete examples of the phenomenon being discussed and the elaboration results to strengthen the theoretical argumentation.

Some quotations are merely cited and not integrated into the author's argumentation.

Consider some quotes such as:

"Rituals are performed by understanding communication processes and symbolically transforming phenomena (Carey, 2009)." The author should have elaborated on how Carey's (2009) views on communication processes and symbolic transformation are applied in the context of Bugis Tolotang society. The author only mentions the quote without explaining how the theory supports the main argument.

Another example:

"From Turner van Gennepian's perspective (Kapferer, 2019), humans are first and foremost social beings who are intensely realized through rituals." This quote should be followed by an explanation that relates this view to the specific phenomenon being discussed, namely interfaith rituals in the Bugis Tolotang community. The author should explain how Turner van Gennepian's views provide a conceptual basis for understanding rituals in local contexts.

There are also repeated citations without explanation and theoretical development. The author cites Schutz (1972) and Nurdin et al. (2022) to support arguments about phenomenological experience, but no significant explanatory development follows. For example, "The Bugis Tolotang cross-religious community has experiences based on phenomenology" (Schutz, 1972) is repeated without providing new meaning or in-depth analysis of how such phenomenological experiences manifest in the context of cross-religious rituals.

Tolotang. According to Toomey, identity means constructing a reflection of self that is seen, constructed and communicated in the interaction of a particular tradition (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2022; Dorjee & Ting-Toomey, 2022).

In the subjective experience of the *Bugis Tolotang* community's involvement in cross-religious rituals, there are impulses that direct the action (Baeh & Gordon, 2012). These subjective meanings and impulses are directly related to ritual involvement. For example, Schutz (1972) revealed that an impulse is a context of meaning that exists for the individual as a basis for action. This notion of impulse is crucial to exploring and discussing why the *Bugis Tolotang* community participates in cross-religious rituals. Nudges, as drivers of involvement, are used to determine Schutz's (1972) reasons and purposes for the engagement of the *Bugis Tolotang* cross-religious community.

Research Methods

The *Tolotang* community is a group of indigenous *Bugis* communities spread across *Amparita Village* in *Sidrap Regency* and ancient *Bugis* from *Wajo* who perform religious rituals based on the context of local traditions (Jubba et al., 2011), such as mutual cooperation, *mappabotting*, *sipulung*, *mappenre inanre*, and *tudang sipulung* (Hadawiah et al., 2024; Kusmana et al., 2024). Initially, *Bugis Tolotang* conducted ancient *Bugis* ritual communication processes, such as local traditions from *Wajo* (Kusmana et al., 2024). The *Bugis Tolotang* community acts as a cross-religious community in *Tolotang Benteng* (Muslim community), located south of the *Amparita* fort, and *Towani Tolotang* (Hindu community), located south of the *Amparita* market. Both *Bugis Tolotang* communities live in *Amparita Village*, *Sidrap Regency*, South Sulawesi, Indonesia. The *Bugis Tolotang* community is considered to be unique in communicating the rituals of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* as a cross-religious identity.

The *Bugis Tolotang* community was the focus of this study. Initially, the researcher sometimes experienced obstacles when meeting participants, including participants not wanting to be met or interviewed, avoiding researchers, and if interviewed, they only remained silent and did not convey their experiences of awareness regarding the involvement of ritual communication. The obstacles experienced by researchers did not prevent them from continuing to search for data. Then, for participants who could still be met, although they were more silent when interviewed, the researcher always repeatedly met them and conveyed their identity and the purpose of the researcher meeting the participants. Finally, one participant accepted the researcher and became a mentor to meet other participants. Furthermore, the researcher constructed relationships (Littlejohn, 2010) with the participants. Researchers and research participants who are in relationships always create a set of expectations, strengthen old expectations, or change a good pattern of interaction with the *Bugis Tolotang* cross-religious community.

The data were collected through semistructured interview techniques and participatory observation (Sulaeman, Malawat, & Darma, 2019; Sulastri et al., 2022) of the *Bugis Tolotang* cross-religious community. The authors of the article approached participants through the use of phenomenology, allowing the authors to focus on the experiences of the *Bugis Tolotang* community to retrace ritual communication as tradition becomes a cross-religious identity through the principle of identity in the subjective experience of ritual procession (Turner 1962, 1969) of the *Bugis Tolotang* community.

This article investigates the subjective experience of the *Bugis Tolotang* cross-religious community embedded in the transcripts of the results. The author conducted interviews with sixty-six people (thirty-five *Bugis Tolotang Benteng* and thirty-one *Bugis Towani Tolotang*), including heads of government, village heads, clan heads, traditional leaders, and communities directly involved in traditional processions through ritual communication. The interviews revealed the names of those using pseudonyms in the article. However, in the interview transcripts, to maintain the authenticity of the names, the author did not edit the language of the transcripts to create pseudonyms.

This article is based on phenomenological methods (Schutz, 1972), a subjective interpretive paradigm (Denzin & Lincoln, 2018) and a qualitative approach (Sulaeman et al., 2022) and does not provide a statistically representative indication of the ritual communication experiences of the *Bugis Tolotang* cross-religious community.

The purpose of this article is to retrace the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* as a tradition of cross-religious identity of the *Bugis Tolotang* community that is realized in building harmonious relationships.

The field data were analyzed through qualitative data processing activities carried out simultaneously (Sulaeman et al., 2022) through data reduction, data presentation, conclusion drawing, and verification according to the research context, research questions and research objectives (Cresswell & Cheryl, 2017). Conclusions about what is experienced and how it is experienced by the *Bugis Tolotang* cross-religious community. Cresswell & Cheryl (2017) suggested that the phenomenon experienced by the *Bugis Tolotang* cross-religious community is a phenomenological phenomenon that needs to be explored and discussed. This is related to the experience of involving the *Bugis Tolotang* cross-religious community in the ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Discussion

Principles of the Bugis Tolotang Cross-Religious

The main principle of *Bugis Tolotang* cross-religiousism is the agreement on the bond of brotherly identity with human affairs through local traditions. The *Bugis Tolotang* sought to find individual and community compatibility with religious teachings and pursue the purity of local traditions as a form of devotion to ancestors to realize harmony in their lives. Because ritual as a social drama gives it a significant social function, it avoids differences and divisions and improves daily life (Turner 1969, 1962; Sulaeman, Kamaruzzaman, & Malawat, 2020; Hadiniyati et al., 2023). The *Bugis Tolotang* cross-religious beliefs and values through social care, kinship, diversity, togetherness, and equality, as shown in Table 1.

Table 1. Principles of the Bugis Tolotang cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	A belief system based on an identity of unity, openness, and courage and resulting in shared responsibility with the family.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity.
4.	Togetherness	Understanding human values through togetherness and strengthening community relationships.
5.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious has a bond of brotherhood, implying a worldview based on a belief system that shows a symbol of community, self-identity of brotherly relations. The worldview becomes an identity of unity, openness, courage and shared responsibility in brotherhood. Brotherhood shapes personality by communicating mutual care, sharing, responsibility and enjoyment.

Social Concern

Bugis Talotang has an awareness of social care with the aim of strengthening cross-religious brotherhood (Toth, 2016) by applying the value of harmonization as a value of togetherness. Social care with mutual respect by maintaining relationships from ancestral ties. Along with cross-religious brotherhood ties, Bugis Talotang constructed cross-religious relationships by upholding the values of *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are social benefits.

Cross-religiousism creates harmony and strength through collective communication by creating a social situation of togetherness and building care among the harmonious Bugis Tolotang community. This social care gives birth to social meaning values (Salvatore, 2019) as a cross-religious self-identity that is upheld as unity through religious and cultural values.

Bugis Tolotang cross-religious social care is transformed into an open and supportive self-concept through awareness (Sulaeman et al., 2021). Cross-religious social care is essential for encouraging mutual self-acceptance so that daily experiences unite with family ties. However, *Bugis Tolotang* communities with different religious beliefs, including differences in religious understanding, are realized by greeting each other and indirectly finding the meaning of theological pluralism (Coward, 1989). Theological

Commented [Hd49]: 1 Many citations are simply mentioned without explaining their relevance to the research. For example: "The data were collected through semistructured interview techniques and participatory observation (Sulaeman, Malawat, & Darma, 2019; Sulastri et al., 2022)." I do not see a clear explanation of how this method is applied specifically in the context of the paper.
2. The author needs to explain the phenomenological approach as the main method. The author mentions Schutz (1972) and Denzin & Lincoln (2018) to support the use of the phenomenological approach but does not explain how these theories were applied in data collection and analysis.
3. What does this sentence mean: "This article is based on phenomenological methods (Schutz, 1972), a subjective interpretive paradigm (Denzin & Lincoln, 2018)..." in the context of research methods?
4. The relationship between paragraphs does not transition well from the previous paragraph. Disconnected. For example: "Initially, the researcher sometimes experienced obstacles when meeting participants..." What does that mean? And how do these constraints affect the research methods or results?
5. Please use consistent terminology. The terms "phenomenology," "subjective experience," and "ritual communication" are used repeatedly without clear or consistent definitions, confusing the meaning.
6. Consider the description of the Bugis Tolotang community again (for example, rituals such as mappabotting and tudung sprung) in the research methods section. It should be removed and more appropriately positioned in the Introduction section.
7. Please explain the research procedure for conducting interviews and data processing. What are your main guidelines?
8. Data analysis should be explained in detail. The steps of data analysis need to be explained and how they apply to the main method of phenomenology. Concrete examples of how the data is analyzed to produce findings that answer the research objectives in the background need to be provided.
9. What is fatal is that, although the research objectives are mentioned, it is not explained how the methods used ... [1]

Commented [Hd50]: A complete overhaul of the discussion section is needed. Here are some notes to guide the authors.
1. Although the author seems to relate the research results to relevant theoretical frameworks, such as phenomenology and ritual communication theory, the discussion is dense with local terms. Still, these terms are poorly explained and not integrated with the main body of the paper.
2. Ideas are repeated several times with almost the exact narrative in the introduction, methods, and discussion. For example, the explanation of the mappable ritual appears more than once with almost the same narrative. Some parts of the section discussion are repetitive.
3. Need to improve the transition between paragraphs. They appear disconnected and not integrated as a series of discussions that refer to the objectives. For example, no transition sentence is strong enough to connect the next element after discussing one identity element. Some parts of the Discussion seem to jump from one topic to another without a clear and structured flow of thought. For example, when the author discusses the concept of sipakainge, the discussion suddenly moves to sipakalebbi without connecting paragraphs and discussions. The debate is not well organized. The author needs to make a strong introduction at the beginning to explain the outline of the debate.
4. I did not find any constructs or conclusions of ideas or summaries of the results of the discussion that link back to the research objectives.
5. Theoretical discussions tend to be descriptive and less analytical. There is no elaboration of thoughts between research findings and theoretical concepts. For example, the explanation of sipakatau only focuses on describing its meaning without analyzing how it affects interfaith harmony in more depth. Critical discussions that elaborate on concepts are not found in the debate.
6. The author uses and mentions many theories, such as phenomenology and ritual communication theory, but their elaboration into the discussion is not optimal and inconsistent. Ther [2]

pluralism will help build social awareness across the *Bugis Talotang* religions. Cross-religious pluralism is "*Bhinneka Tunggal Ika*" (Eck, 2007) in *Bugis Talotang*, which accepts differences through the bond of brotherhood.

Kinship

Kinship orientates culture around the belief system, building a life with mutual understanding of family values. It is formed from the relationship between rules and emotional bonds by conveying the transformation of ethical values and social relationships through the familial bonds of the community.

The familial bond shows the community that its ancestors were built with a worldview. The familial bond becomes an identity of unity, openness, and courage and generates the responsibility of the *Bugis Talotang* community. Kinship shapes self-personality as a description of the cross-religious life of *Bugis Talotang*. Cross-religious selfhood as a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism, part of togetherness-familiality with mutual help and respect for individuals with other individuals who show symbols of identity (Wood, 2014) cross-religious kinship *Bugis Talotang*.

Diversity

The principle of diversity for the *Bugis Talotang* community refers to the treatment of cross-religious acceptance in a harmonious relationship. Cross-religiousness is part of the principle of diversity that reflects human values through strengthening the treatment of acceptance.

Acceptance is encouraged to create a harmonious relationship with cross-religious understandings of each other's differences and respecting and loving each other. Even boasting to each other about strengthening family relationships involves a transformation process. Individuals are involved in accepting and learning from each other about the values of cross-religious relationships. These attitudes embody the harmonization of relationships of acceptance of *Bugis Talotang* religious life practices.

Cross-religious with mutual self-concept acceptance of treatment to understand the existence of *Bugis Talotang* and open themselves to each other to get to know each other and learn the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Cross-religious self-concepts are defined through openness, loyalty, and willingness to listen to each other and give everything they know. These attitudes are used as methods to realize religious harmonization that can build religious life for the *Bugis Talotang* community.

Togetherness

Cross-religious acceptance, as a process of "togetherness", is a way of life based on "human values" that is self-described (Salvatore, 2019) by establishing relationships. Social identity is no different from civic pluralism (Eck, 2007), even when the *Bugis Talotang* community has different religious identities or from theological pluralism (Coward, 1989). Although cross-religious individuals often experience different self-concepts, they still look after each other with shared pride when they are members of the *Bugis Talotang* community.

Bugis Talotang cross-religious togetherness is realized through the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014; Goitom, 2016) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Equality

The *Bugis Talotang* cross-religious has a principle of equality". Cross-religious people share a sense of self-identity (Wood, 2014) and a drive to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

The cross-religious equality of *Bugis Talotang* is used as a social identity. Cross-religious care for one another, based on social care as "a bonding relationship with human values. Cross-religious ties cause individuals to feel obliged to help each other and uphold local traditions, such as *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* ritual communication.

Identification of Cross-Religious Ritual Communication Procession

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interaction (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2015; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as a kinship relationship in the form of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung* rituals, as shown in Table 2.

Table 2. Identification of the cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	Mappatettong bola	Erecting the frame of the house on stilts.
2.	Tudang sipulung	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	Assitlungeng	The process of helping each other through working together.
4.	Mappabotting	Identity of kinship ties forming a family.
5.	Sipulung	Communication action of togetherness by gathering.

Source: Field Data, August 2024

Commented [Hd51]: What is the implementation of this table in your discussion and research objectives?

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means “to build a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

The *mappatettong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious people have the right to respect each other’s diversity in forming togetherness, which is realized through *mappatettong bola* ritual communication. This ritual communication is an act of communication (Salvatore, 2019) a cross-religious in the bond of brotherhood as an acceptance of togetherness for their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (2008) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatettong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatettong bola* ritual is part of the home ownership process. *Mappatettong bola* has various media, such as “*alliri bolae*” (house pole) and “*pattolo bolae*” (house peg). *Alliri bolae* are hollowed according to the size or dimensions of the *pattolo bolae*, which are intertwined and connected to form the construction of a house on stilts. The *mappatettong bola* ritual is coordinated by *sanro bola* (house shaman), who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatettong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* cross-religious conducts the process of building a house through the *mappatettong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatettong bola* ritual, *Sanro bola* prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of *tempat*” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatettong bola* ritual media, such as *alliri bolae*, *pattolo bolae*, and *lise posi bola* (the contents of the center of the house), became the foundation for the construction of the house. Then, the media *Awali* (pot) and *Bakul* (bucket) were woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The *lise posi bola* ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The *posi bola* (the center of the house) is kept in a

container filled with water to perform the ritual action of “Mangeppi” (sprinkling water on the tomb of the center of the house), which means “expelling evil spirits” that disturb the Mappatetong Bola ritual process. The Lise Posi Bola media is stored in a cauldron and then planted in the Posi Bola before building the house. The erecting of the Lise Posi Bola is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by *sanro bola* to give instructions to “*pangrebola*” (carpenter), who is assisted by the cross-religious *Bugis Tolotang*, who builds the houses. The size of the apartment is stilts, with the large size owned by the “*uwatta*” (tribal chief); the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

Tudang Sipulung Ritual

The *Bugis Tolotang Amparita* cross-religious identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The cross-religious *Bugis Tolotang* identity is transformed (Faulkner, 2017; Zurlo, 2020) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The cross-religious *Bugis Tolotang* views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* is different. Despite often having different views, the cross-religious *Bugis Tolotang* still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the cross-religious *Bugis Tolotang* performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious people have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through the *Assitulungeng* ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of *Assitulungeng* rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships across the *Bugis Tolotang* cross-religious is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious *Bugis Tolotang* is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang*, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Merleau 2007). However, phenomenology is also experienced, and any experience can occur due to communication activities. An experience is something that is experienced, and it is through this experience that the cross-religious *Bugis Tolotang* acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Ridwan et al., 2020). Meaning results from construction through individual experience (Sulastris et al., 2022). Various acts of cross-religious *Bugis Tolotang* ritual communication are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the life of the *Bugis Tolotang* cross-religious after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in a life that guides civilization. The values of the *Bugis Tolotang* cross-religious have a model of local tradition and kinship in building harmonious relationships. The cross-religious *Bugis Tolotang* is an identity solidarity. The cross-religious *Bugis Tolotang* has a local and social tradition identity.

The *mappabotting* ritual occurs in the cross-religious *Bugis Tolotang*, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* among the *Bugis Tolotang* cross-religious through “values of constancy” is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through “pattern maintenance”, as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing *Bugis Tolotang* cross-religious identity as the importance of harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of “family formation” without distinguishing status by strengthening the harmonization of *silaturahmi* ties with the meaning of “togetherness and equality”. *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Turner, 1962-1969; Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Turner, 1962-1969; Middleton, 1967), social orders and institutions where the ritual is performed, such as the *Sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Turner, 1962-1969; Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life (Broad, 2013).

The cross-religious *Bugis Tolotang* performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of *marellau lao ri Dewata Seiwa* (supplication to God as *Dewata Seiwa*) as a symbol of “salvation” has the value of asking for everything that has been done during the year and “*mabboro kubburu*” (ancestral cemetery pilgrimage) as a symbol of “offerings and requests”.

The *Bugis Tolotang* cross-religious interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwa*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious.

Cross-religious Identity in Subjective Experience Through Ritual Communication

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken (Goitom, 2016). Mead (2008) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious people perform ritual communication actions (Tallotte, 2018) based on subjective experience (Schutz, 1972), which gives birth to self-identity (Chou, 2015; Geiger, 2019) as solidarity that has been mutually agreed upon to knit a harmonious life.

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2020) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	Mappatabe	Verbal and nonverbal communication actions of permission.
2.	Sipakatau	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	Sipakainge	Remind each other each other of goodness based on the values of humanity.
4.	Sipakalebbi	Mutual respect to live together, tolerate, and brotherhood.
5.	Pappaseng	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

Commented [Hd52]: Idem with table-2 comment

Through ritual communication, the *Bugis Talotang* members, such as *Mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*., became cross-religious. Social care identity is formed based on subjective experience (Schutz, 1972) after performing ritual communication *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Mappatabe

The *mappatabe* (ask for permission) comes from the words "*mappa*" and "*tabe*". *Mappa* means "ask", and *tabe* means "excuse me". *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally "words" while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships through *mappatabe*.

For the *Bugis Talotang* cross-religious, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious member must always claim his or her identity to be presented to God.. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious members.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanized) identity was the basis for developing traditional values in the cross-religious community of *Bugis Talotang*. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2016), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Talotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. The *sipakatau* identity reflects the ethics of communication in the form of integrity and honesty in establishing cross-religious relations among *Bugis Talotang*. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Talotang* cross-religious, the “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Talotang* cross-religious by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through ritual communication among *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity (Toth, 2016), helps people intrapersonally respect each other's differences (Eck, 2007). *Sipakalebbi* is not the only characteristic of each cross-religious tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebby*. The *Bugis Talotang* bond is a self-identity (Wood, 2016; Goitom, 2016) that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* cross-religious relationship as civil pluralism (Eck, 2007) allows cross-religious people to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebby*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (a communication message) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2016; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

Conclusion

The *Bugis Talotang* cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebby*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

Research that is natural or subjective can be studied from other perspectives by using the perspective of ritual processes and communication phenomenology (Schutz, 1972) in accordance with the phenomena studied. The qualitative approach provides its own meaning so that the construction of meaning regarding ritual communication about *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* can be studied from other aspects of the communication perspective. This qualitative research can also serve as an approach to strengthening the values and norms of the local traditions of the *Bugis Talotang* cross-religious.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

Commented [Hd53]: Present a conclusion that answers your research objectives, novelty and recommendations for further research

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3. Bukti Konfirmasi Submit revisi pertama, respon kepada reviewer, dan artikel yang diresubmit (20 Juli 2025)

A point-by-point author's response to reviewers (8eeafe49-f86a-4729-ad0a-eb4c39004bfa)

TITLE: "Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia"

REVIEWER 1			
	Reviewer's Comment	Author's response	page
	For purposes of clarity of expression, consider this option: In this article, the authors discuss the contribution of the target article (Hadawiah et al., 2024) and further explore how ritual communication, as a tradition, shapes the cross-religious identity of Bugis Tolotang Amparita Sidenreng Rappang, South Sulawesi, Indonesia.	I appreciate your recommendation; it was very helpful	
		The authors have considered and changed it.	1
		Abstract The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the <i>Bugis Tolotang Benteng</i> (Muslim community) and <i>Towani Tolotang</i> (Hindu community) in <i>Amparita in Sidenreng Rappang</i> .	1
	Which of the in-text citations refers to this? Let that precede the others. If the first citation is the "Toomey," you're referring to, cite it properly since the citation indicates that it's the work of multiple authors. Secondly, is the surname Ting-Toomey or Toomey?	Introduction Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018).	1
	Worships? Unless they no longer worship this God, the tense must change to "worships"	The <i>Bugis Towani Tolotang</i> adheres to the "Lontara" <i>Apponggenna Tolotang</i> and worships the God "Dewata Seuwae" (Hadawiah et al., 2024).	2
	This is ambiguous.	The <i>Bugis Tolotang</i> cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The <i>Bugis Tolotang</i> community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.	2
	This is a repetition of the previous paragraph	The authors have eliminated the paragraph	1-3
	What are these significance differences in these areas. Present a summary...	The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices (Turner, 1962-1969) and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the <i>Bugis Tolotang</i> , illustrating identity and community. The findings of Hadawiah et al. (2024) can	2

	serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the <i>Bugis Tolotang</i> rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness <i>Bugis Tolotang</i> cross-religions community.	
Consider rephrasing this to make it clearer.	Drawing from concepts in ritual process theory (Turner 1969-1962) and phenomenology (Schutz, 1972),...	3
This section lacks focus. Moreover, since the authors indicate in the last paragraph of this paper that there is a significant difference between existing literature on the subject and this paper, I was hoping to see it demonstrated here.	Literature Review I appreciate your recommendation; it was very helpful The authors have considered and changed it.	3-4
This section must describe the systematic, theoretical, and analytical framework that guides the design, implementation, and interpretation of a research study. It must encompass the philosophical underpinnings, research design, data collection and analysis methods, and procedures used to investigate a research question or hypothesis, with the aim of producing valid, reliable, and generalizable findings that contribute to knowledge. Consequently, my suggestion is to organise this part in a more systematic and coherent manner and remove sections that do not bear the mark of a research method.	Research Methods I appreciate your recommendation; it was very helpful The authors have considered and changed it.	4-5
This should not be here because it doesn't describe the research method employed for the Study.	The authors have eliminated the paragraph.	4-5
This looks like limitations of the study, not research method.	<p>The data was obtained from the <i>Bugis Tolotang</i> cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.</p> <p>These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.</p> <p>The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed</p>	4

	positive interaction patterns within the <i>Bugis Tolotang</i> cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the <i>Bugis Talotang</i> cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.		
Repetition	The authors have eliminated the paragraph.	4-5	
You should state the instruments: questionnaires or what?	... using interview guidelines to collect data.	4	
Since this is an academic paper, use scholarly terminologies like sampling population.	The <i>Bugis Tolotang</i> community was chosen as the research subjects ...	5	
What informed the sampling size (66)?	The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the <i>Bugis Tolotang Benteng</i> community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the <i>Bugis Towani Tolotang</i> community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.	4-5	
Why were these categories of people selected?	... as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article.	5	
The purpose of the study has already been stated. If anything about the purpose is going to be mentioned, it should be how the research method helps to achieve the purpose.	The authors have eliminated the paragraph.	4-5	
Incomplete sentence.	The authors have eliminated the paragraph.	4-5	
Language – language editing would increase the readers' understanding of the text.	Thanks for the recommendation. The author will have the article editing by a native English speaker if it remains unchanged by reviewer's and editors comment, unless the language editing would increase the readers' understanding of the text. This article editing by a native English speaker. The used language editing through “American Journal Experts”.		
REVIEWER 2			
	Reviewer's Comment	Author's response	
		Page	
This paper needs to be restructured in writing (primary) and reviewed. Many errors in translation.		I appreciate your recommendation; it was very helpful The authors have considered and changed it.	
Rewrite your abstract:		Abstract	1
1	The research background and objectives	The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the <i>Bugis Tolotang Benteng</i> (Muslim community) and <i>Towani Tolotang</i> (Hindu community) in <i>Amparita in Sidenreng Rappang</i> .	1
2	Research methods	The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology.	1
3	Results	The authors find that the <i>Bugis Tolotang</i> community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as <i>mappatabe</i> , <i>sipakatau</i> , <i>sipakainge</i> , <i>sipakalebbi</i> , and <i>pappaseng</i> , which are derived from the subjective interpretive communication processes of <i>mappatettong bola</i> , <i>tudang sipuluna</i> , <i>assitulunaena</i> , <i>mappabotting</i> , and <i>sipuluna</i> .	1

4	Main contributions	These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the <i>Bugis Tolotang Amparita</i> community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.	1
Also, please delete all citation notes in the abstract.		The authors have deleted all citation notes in the abstract.	1
Rewrite the entire introduction by paying attention to the following review notes:		Introduction The authors have revised the entire introduction in accordance with the review notes	1-3
1	There are many unnecessary repetitions in the explanations, particularly when discussing the communication rituals and values of the Bugis Tolotang community. For instance, terms like <i>mappatetong bola</i> and <i>tudang sipulung</i> are mentioned repeatedly without offering any new information in the paragraph.	The authors have revised the introduction and only once explained the terms ' <i>mappatetong bola</i> ' and ' <i>tudang sipulung</i> .'	1-3
		The rituals and social similarities of <i>Bugis Tolotang</i> became the value of cross-religious identity through social interaction in knitting kinship harmony. The <i>Bugis Tolotang</i> cross-religious community conducts ritual communication processes involving <i>mappatetong bola</i> (building a house), <i>tudang sipulung</i> (sitting together), <i>assitulungeng</i> (mutual assistance), <i>mappabotting</i> (wedding), and <i>sipulung</i> (gathering) rituals.	2
2	The contribution of research related to communication theory in explaining rituals is less elaborated.	Communication theory is used for analyzing and understanding cross-religious ritual communication. For the <i>Bugis Tolotang</i> , this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences.	2
	The author mentions the existence of "novelty," but there is no in-depth explanation of this aspect of novelty and how it expands, improves, or deals with existing theories.	Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins. This research explores the novelty of <i>Bugis Tolotang</i> , which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the <i>Bugis Tolotang</i> community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the <i>Bugis Tolotang</i> cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.	2-3
3	The urgency of research needs to be seen in a broader context. The author must	This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as	3

	explain how this ritual among the Bugis people can become a universal model worldwide.	fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.	
4	The background does not reveal any problems that need to be researched regarding the Bugis Towani Tolotang community in maintaining their traditions amid modernization and globalization. What the problem is and why this is urgent in your research should be explained. The explanation is only descriptive without an argument as to why this is "a problem"	The <i>Bugis Tolotang</i> represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the <i>Bugis Tolotang</i> cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the <i>Bugis Tolotang</i> .	2
5	The research gap needs to be corrected. The author only quotes and does not explicitly compare his research with previous research to show significant differences. The author also mentions that using a qualitative method with a phenomenological approach, there is no accurate explanation of how this approach provides a significant difference from previous studies and supports the purpose of this research.	The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices (Turner, 1962-1969) and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the <i>Bugis Tolotang</i> , illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the <i>Bugis Tolotang</i> rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness <i>Bugis Tolotang</i> cross-religions community.	2
6	The formulation of the problem statement needs to be improved. It is not clear and still looks too general. It should be specific so that it can be understood by the reader.	Drawing from concepts in ritual process theory (Turner 1969-1962) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the <i>Bugis Tolotang Benteng</i> (Muslim community) and <i>Towani Tolotang</i> (Hindu community) in <i>Amparita, Sidenreng Rappang</i> , ultimately reinforcing community bonds and shared values.	3
7	The author seems to use a lot of references but does not elaborate on the main concepts of the references to support the thesis and explanation in the paper. Some references are only mentioned at a glance without being integrated into	The target article uses ritual process theory (Turner 1969-1962) and an interpretive approach inspired by phenomenology (Schutz, 1972) to examine the experience of ritual communication within the <i>Bugis Towani Tolotang</i> community.	1
		It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a	1

	the author's argument.	cross-religious identity (Muslim-Hindu). This cross-religious identity is that the <i>Bugis Tolotang</i> community has ancestral origins and heredity inhabiting the <i>Amparita</i> area of <i>Sidenreng Rappang</i> , South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.	
		This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the <i>Bugis Tolotang</i> rituals.	2
		In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962-1969; Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity.	2
		This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the <i>Bugis Tolotang</i> cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.	3
The author needs to explain each quote in more depth by demonstrating its relevance to the main argument and research objectives. The author also needs to include concrete examples of the phenomenon being discussed and the elaboration results to strengthen the theoretical argumentation.		Literature Review The authors have considered and changed it.	3-4
Some quotations are merely cited and not integrated into the author's argumentation.			
1	"Rituals are performed by understanding communication processes and symbolically transforming phenomena (Carey, 2009)." The author should have elaborated on how Carey's (2009) views on communication processes and symbolic transformation are applied in the context of Bugis Tolotang society. The author only mentions the quote without explaining how the theory supports the main argument.	The authors have eliminated the paragraph.	3-4
2	"From Turner van Gennepian's perspective (Kapferer, 2019), humans are	The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Turner and van Gennep's framework, it becomes clear rituals transcend	3

	<p>first and foremost social beings who are intensely realized through rituals." This quote should be followed by an explanation that relates this view to the specific phenomenon being discussed, namely interfaith rituals in the Bugis Tolotang community. The author should explain how Turner van Gennepian's views provide a conceptual basis for understanding rituals in local contexts.</p>	<p>mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Kapferer (2019) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner' (Pickstock, 2018). Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual <i>Bugis Tolotang</i> community, which has cross-religious familial bonds.</p>	
3	<p>There are also repeated citations without explanation and theoretical development. The author cites Schutz (1972) and Nurdin et al. (2022) to support arguments about phenomenological experience, but no significant explanatory development follows. For example, "The Bugis Tolotang cross-religious community has experiences based on phenomenology" (Schutz, 1972) is repeated without providing new meaning or in-depth analysis of how such phenomenological experiences manifest in the context of cross-religious rituals.</p>	<p>The authors have revised and there are no repeated quotations.</p> <p>The <i>Bugis Tolotang</i> cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Merleau (2007), Nurdin et al. (2022), and Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.</p>	4
	<p>Ideas are repeated several times with almost the exact narrative in the introduction, methods, and discussion. For example, the explanation of the mappable ritual appears more than once with almost the same narrative. Some parts of the section discussion are repetitive.</p>	<p>Research Methods</p> <p>The author has revised several ritual narratives as explained in the introduction, methods, and discussion.</p>	4-5
1	<p>Many citations are simply mentioned without explaining their relevance to the research. For example: "The data were collected through semistructured interview techniques and participatory observation (Sulaeman, Malawat, & Darma, 2019; Sulastri et al., 2022)." I do not see a clear explanation of how this method is applied specifically in the context of the paper.</p>	<p>The authors have revised the entire research methods in accordance with the review notes.</p> <p>The authors have eliminated the paragraph.</p>	4-5 4-5
2	<p>The author needs to explain the phenomenological approach as the main method. The author mentions</p>	<p>The authors have eliminated the paragraph.</p>	4-5

	Schutz (1972) and Denzin & Lincoln (2018) to support the use of the phenomenological approach but does not explain how these theories were applied in data collection and analysis.		
3	What does this sentence mean: "This article is based on phenomenological methods (Schutz, 1972), a subjective interpretive paradigm (Denzin & Lincoln, 2018)..." in the context of research methods?	It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the <i>Bugis Talotang</i> cross-religious community.	4
4	The relationship between paragraphs does not transition well from the previous paragraph. Disconnected. For example: "Initially, the researcher sometimes experienced obstacles when meeting participants..." What does that mean? And how do these constraints affect the research methods or results?	<p>The data was obtained from the <i>Bugis Tolotang</i> cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.</p> <p>These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.</p> <p>The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the <i>Bugis Tolotang</i> cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the <i>Bugis Talotang</i> cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.</p>	4
5	Please use consistent terminology. The terms "phenomenology," "subjective experience," and "ritual communication" are used repeatedly without clear or consistent definitions, confusing the meaning.	The authors have revised and consistently used "phenomenological terms, subjective experiences, and ritual communication" without being repeated.	4-5
6	Consider the description of the Bugis Tolotang community again (for example, rituals such as mappabotting and tudung sprung) in the research methods section. It should be removed and more appropriately positioned in the Introduction section.	The authors have eliminated the paragraph.	4-5
7	Please explain the research procedure for conducting interviews and data processing. What are your main guidelines?	<p>This article investigates the subjective experiences of the <i>Bugis Tolotang</i> community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data.</p> <p>Field data is analyzed through the qualitative data processing</p>	<p>4</p> <p>5</p>

		activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context.				
8	Data analysis should be explained in detail. The steps of data analysis need to be explained and how they apply to the main method of phenomenology. Concrete examples of how the data is analyzed to produce findings that answer the research objectives in the background need to be provided.	Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of “what” is experienced and how it is “experienced” by the <i>Bugis Tolotang</i> community. Cresswell & Cheryl (2017) suggest that the communication experience of the <i>Bugis Tolotang</i> cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the <i>Bugis Tolotang</i> community's involvement in carrying out cross-religious rituals, which have specific meanings.	5			
9	What is fatal is that, although the research objectives are mentioned, it is not explained how the methods used (phenomenology, interviews, observations) support achieving these objectives.	The involvement of the <i>Bugis Tolotang</i> community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the <i>Bugis Talotang</i> cross-religious community.	4			
		The data was obtained from the <i>Bugis Tolotang</i> cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews.	4			
		The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the <i>Bugis Talotang</i> cross-religious community, assessing experiences, views, and knowledge without burdening the individuals’ minds.	4			
1	Although the author seems to relate the research results to relevant theoretical frameworks, such as phenomenology and ritual communication theory, the discussion is dense with local terms. Still, these terms are poorly explained and not integrated with the main body of the paper.	The author has corrected the local terms and integrated them with the main content of the paper in the discussion is principles of the Bugis Tolotang community, cross-religious ritual communication procession, and cross-religious identity in subjective experience through ritual communication.				
2	Ideas are repeated several times with almost the exact narrative in the introduction, methods, and discussion. For example, the explanation of the mappable ritual appears more than once with almost the same narrative. Some parts of the section discussion are repetitive.	The author has revised several ritual narratives as explained in the introduction, methods, and discussion.				
What is the implementation of this table in your discussion and research objectives?		Identification of Cross-Religious Ritual Communication Procession The <i>Bugis Tolotang Benteng</i> (Muslim) and <i>Towani Tolotang</i> (Hindu) communities in <i>Amparita, Sidenreng Rappang</i> , there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2. Table 2. The cross-religious ritual communication process <table><tr><th>No.</th><th>Ritual</th><th>Meaning</th></tr></table>	No.	Ritual	Meaning	7
No.	Ritual	Meaning				

	<table><tr><th colspan="3">Communication</th></tr><tr><td>1.</td><td>Mappatettong bola</td><td>Erecting the frame of the house on stilts.</td></tr><tr><td>2.</td><td>Tudang sipulung</td><td>Sitting together to convey communication messages dialogically to achieve deliberation.</td></tr><tr><td>3.</td><td>Assitulungeng</td><td>The process of helping each other through working together.</td></tr><tr><td>4.</td><td>Mappabotting</td><td>Identity of kinship ties forming a family.</td></tr><tr><td>5.</td><td>Sipulung</td><td>Communication action of togetherness by gathering.</td></tr></table> <p>Source: Field Data, August 2024</p> <p>In the context of ritual communication, <i>Bugis Tolotang</i> always maintains the identity of the <i>Bugis Tolotang Benteng</i> Muslim community and the <i>Bugis Towani Tolotang</i> Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2015; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of <i>mappatettong bola</i>, <i>tudang sipulung</i>, <i>assitulungeng</i>, <i>mappabotting</i>, and <i>sipulung</i> rituals.</p>	Communication			1.	Mappatettong bola	Erecting the frame of the house on stilts.	2.	Tudang sipulung	Sitting together to convey communication messages dialogically to achieve deliberation.	3.	Assitulungeng	The process of helping each other through working together.	4.	Mappabotting	Identity of kinship ties forming a family.	5.	Sipulung	Communication action of togetherness by gathering.	
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Idem with table-2 comment	<p>Cross-Religious Identity in Subjective Experience Through Ritual Communication</p> <p>The transformed <i>Bugis Talotang</i> cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of <i>mappatettong bola</i>, <i>tudang sipulung</i>, <i>assitulungeng</i>, <i>mappabotting</i>, and <i>sipulung</i>. This subjective experience is the identity of <i>Bugis Talotang</i> as a cross-reliance through <i>mappatabe</i> (asking for permission), <i>sipakatau</i> (humanizing), <i>sipakainge</i> (reminding each other), <i>sipakalebhi</i> (mutual respect), and <i>pappaseng</i> (communication messages), as shown in Table 3.</p> <p>Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication</p> <table><tr><th>No.</th><th>The cross-religious identity of the <i>Bugis Talotang</i></th><th>Meaning</th></tr><tr><td>1.</td><td><i>Mappatabe</i></td><td>Verbal and nonverbal communication actions of permission.</td></tr><tr><td>2.</td><td><i>Sipakatau</i></td><td>Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.</td></tr><tr><td>3.</td><td><i>Sipakainge</i></td><td>Remind each other each other of goodness based on the values of humanity.</td></tr><tr><td>4.</td><td><i>Sipakalebhi</i></td><td>Mutual respect to live together, tolerate, and brotherhood.</td></tr><tr><td>5.</td><td><i>Pappaseng</i></td><td>Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.</td></tr></table> <p>Source: Field Data, August 2024</p> <p>The <i>Bugis Talotang</i> community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the <i>Bugis Talotangs</i> a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This <i>Bugis Talotang</i> cross-religious identity is interpreted as a trait that is understood based on joint actions.</p> <p>This proves that the <i>Bugis Talotang</i> cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.</p>	No.	The cross-religious identity of the <i>Bugis Talotang</i>	Meaning	1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.	2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.	3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.	4.	<i>Sipakalebhi</i>	Mutual respect to live together, tolerate, and brotherhood.	5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.	11
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3	Need to improve the	Sipakainge																		

	<p>transition between paragraphs. They appear disconnected and not integrated as a series of discussions that refer to the objectives. For example, no transition sentence is strong enough to connect the next element after discussing one identity element. Some parts of the Discussion seem to jump from one topic to another without a clear and structured flow of thought. For example, when the author discusses the concept of sipakainge, the discussion suddenly moves to sipakalebbs without connecting paragraphs and discussions. The debate is not well organized. The author needs to make a strong introduction at the beginning to explain the outline of the debate.</p>	<p>The identity of the <i>sipakainge</i> was “remind each other” or “reminding each other of goodness”. <i>Sipakainge</i> refers to the social reality that every intrapersonal cross-relation has advantages and limitations. <i>Sipakainge</i> is the foundation for maintaining harmony and social balance in <i>Bugis Tolotang</i> cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.</p>	12
		<p>Sipakalebbs</p> <p><i>Sipakalebbs</i> (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. <i>Sipakalebbs</i> is not the only characteristic of each cross-religious community tradition. <i>Sipakalebbs</i> is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships.</p>	12
		<p>Self-identity embodies the individual self as intrapersonal in relation to <i>sipakalebbs</i>. The <i>Bugis Talotang</i> bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The <i>Bugis Talotang</i> community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood.</p>	12
4	<p>I did not find any constructs or conclusions of ideas or summaries of the results of the discussion that link back to the research objectives.</p>	<p>The cross-religious <i>Bugis Tolotang</i> Benteng community (Muslim community) and Towani Tolotang (Hindu community) in <i>Amparita in Sidenreng Rappang</i> have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.</p>	12
5	<p>Theoretical discussions tend to be descriptive and less analytical. There is no elaboration of thoughts between research findings and theoretical concepts. For example, the explanation of sipakatau only focuses on describing its meaning without analyzing how it affects interfaith harmony in more depth. Critical discussions that elaborate on concepts are not found in the debate.</p>	<p>Sipakatau</p> <p>Conversely, identity actually makes it easier for the <i>Bugis Talotang</i> to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2016), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the <i>Bugis Talotang</i> cross-religious.</p> <p>The <i>Bugis Tolotang</i> self-identity “<i>sipakatau</i>” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. <i>Sipakatau</i> affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.</p>	11-12
6	<p>The author uses and mentions many theories, such as phenomenology and ritual communication theory, but their elaboration into the discussion is not optimal and inconsistent. The author needs to be more precise about how the theories she cites support the</p>	<p>Cross-Religious Identity in Subjective Experience Through Ritual Communication</p> <p>The author has aligned the research results with theories she cites support the interpretation of the discussion.</p>	10-13

	interpretation of the research results.		
7	Many of the authors' citations appear without sufficient analysis. For example, Schutz's theory is mentioned several times, but there is no in-depth analysis of how this theory is applied in the context of research, data processing, and analysis.	Cross-Religious Identity in Subjective Experience Through Ritual Communication. The author has aligned the research results with theories she cites support the interpretation of the discussion.	10-13
8	Data from the research results have been used to support the discussion, but the use of data is more description without in-depth analysis. For example, data on the subjective experiences of research participants could have been more explored to show interfaith social dynamics. Do not simply describe elements of identity such as <i>mappatabe</i> or <i>sipakainge</i> . Analyze how these elements contribute to interfaith harmony or reflect broader social dynamics.	Mappatabe The identity <i>mappatabe</i> of the <i>Bugis Talotang</i> cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow <i>Bugis Talotangs</i> based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation. For the <i>Bugis Talotang</i> cross-religious community, <i>mappatabe</i> is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every <i>Bugis Talotang</i> cross-religious member must always claim his or her identity to be presented to God.. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement <i>mappatabe</i> among the <i>Bugis Talotang</i> cross-religious community.	11
		Sipakainge <i>Bugis Talotang</i> community describes <i>sipakainge</i> as the establishment of a relationship of mutual assistance or help based on the local customary life order. <i>Sipakainge</i> is a social identity that is no different from that of other <i>Bugis Talotangs</i> and that weaves harmony in building family relationships (Toth, 2016). The individuals of the <i>sipakainge Bugis Talotang</i> will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality. <i>Bugis Talotang</i> community adheres to the beliefs and values of daily life that reflect identity. <i>Sipakainge</i> is an experience that is experienced based on the values of "self-described humanity" (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.	12
	Present a conclusion that answers your research objectives, novelty and recommendations for further research	Conclusion The Bugis Talotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of <i>mappatettong bola</i> , <i>tudang sipulung</i> , <i>assitulungeng</i> , <i>mappabotting</i> , and <i>sipulung</i> rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through <i>mappatabe</i> , <i>sipakatau</i> , <i>sipakainge</i> , <i>sipakalebbi</i> , and <i>pappaseng</i> . This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process. This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-	13

	<p>religious relationships.</p> <p>Hopefully, the <i>Bugis Talotang</i> cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the <i>Bugis Talotang</i> people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the <i>Bugis Talotang</i> cross-religious.</p>	
Language – language editing would increase the readers’ understanding of the text.	Thanks for the recommendation.	
	The author will have the article editing by a native English speaker if it remains unchanged by reviewer's and editors comment, unless the language editing would increase the readers’ understanding of the text.	
	This article editing by a native English speaker. The used language editing through “American Journal Experts”.	

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication . Bugis tolotong . Tradition . Cross-religious identity

Introduction

The article Hadawiah et al. (2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God “*Dewata Seuwa*,” a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The target article uses ritual process theory (Turner 1969-1962) and an interpretive approach inspired by phenomenology (Schutz, 1972) to examine the experience of ritual communication within the *Bugis Towani Tolotang* community. Examining traditions as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings of these rituals provide social cohesion and reflect the distinctive cultural identity of the *Bugis Towani Tolotang* community. This study, conducted in *Amparita Sidenreng Rappang*, contributes to a more comprehensive understanding of cultural and religious interactions in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration (Marcia, 1966) of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim

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The research background and objectives

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For purposes of clarity of expression, consider this option:
In this article, the authors discuss the contribution of the target article (Hadawiah et al., 2024) and further explore how ritual communication, as a tradition, shapes the cross-religious identity of Bugis Tolotang Amparita Sidenreng Rappang, South Sulawesi, Indonesia.

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Research methods

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Results

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Main contributions

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The author seems to use a lot of references but does not elaborate on the main concepts of the references to support the thesis and explanation in the paper. Some references are only mentioned at a glance without being integrated into the author's argument.

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Consider changing the expression to avoid sounding monotonous. Which of the in-text citations refers to this? Let that precede the others. If the first citation is the “Toomey,” you're referring to, cite it properly since the citation indicates that it's the work of multiple authors. Secondly, is the surname Ting-Toomey or Toomey?

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Number 7

The author seems to use a lot of references but does not elaborate on the main concepts of the references to support the thesis and explanation in the paper. Some references are only mentioned at a glance without being integrated into the author's argument.

community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Apponggenna Tolotang* and worships the God “*Dewata Seuwae*” (Hadawiah et al., 2024).

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices (Turner, 1962-1969) and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents a cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatetong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962-1969; Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences.

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of

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Worships? Unless they no longer worship this God, the tense must change to "worships"

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The research gap needs to be corrected. The author only quotes and does not explicitly compare his research with previous research to show significant differences. The author also mentions that using a qualitative method with a phenomenological approach, there is no accurate explanation of how this approach provides a significant difference from previous studies and supports the purpose of this research.

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What are these significance differences in these areas. Present a summary...

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The background does not reveal any problems that need to be researched regarding the Bugis Towani Tolotang community in maintaining their traditions amid modernization and globalization. What the problem is and why this is urgent in your research should be explained. The explanation is only descriptive without an argument as to why this is "a problem"

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Number 1**

There are many unnecessary repetitions in the explanations, particularly when discussing the communication rituals and values of the Bugis Tolotang community. For instance, terms like *mappatetong bola* and *tudang sipulung* are mentioned repeatedly without offering any new information in the paragraph.

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This is ambiguous.

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Number 7**

The author seems to use a lot of references but does not elaborate on the main concepts of the references to support the thesis and explanation in the paper. Some references are only mentioned at a glance without being integrated into the author's argument.

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Number 2**

The contribution of research related to communication theory in explaining rituals is less elaborated.

communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach family harmony among indigenous communities to navigate the challenges posed by technological and informational advancements while maintaining cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity (Bachtiar et al., 2023). Drawing from concepts in ritual process theory (Turner 1969-1962) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita*, *Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Turner and van Gennep's framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Kapferer (2019) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner' (Pickstock, 2018). Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

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The urgency of research needs to be seen in a broader context. The author must explain how this ritual among the Bugis people can become a universal model worldwide.

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The author seems to use a lot of references but does not elaborate on the main concepts of the references to support the thesis and explanation in the paper. Some references are only mentioned at a glance without being integrated into the author's argument.

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The author mentions the existence of "novelty," but there is no in-depth explanation of this aspect of novelty and how it expands, improves, or deals with existing theories.

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Consider rephrasing this to make it clearer.

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The formulation of the problem statement needs to be improved. It is not clear and still looks too general. It should be specific so that it can be understood by the reader.

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Another example:
"From Turner van Gennepian's perspective (Kapferer, 2019), humans are first and foremost social beings who are intensely realized through rituals." This quote should be followed by an explanation that relates this view to the specific phenomenon being discussed, namely interfaith rituals in the Bugis Tolotang community. The author should explain how Turner van Gennepian's views provide a conceptual basis for understanding rituals in local contexts.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Merleau (2007), Nurdin et al. (2022), and Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities.

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. As explained by Toomey (2022), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

The *Bugis Tolotang* community's involvement in cross-religious rituals is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baeh & Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses reveals why the *Bugis Tolotang* community actively participates in cross-religious rituals. Understanding these rituals through the lens of nudges—cues that encourage certain behaviors—provides a nuanced perspective on the motivations behind engagement. Based on the reasons and purposes outlined Schutz's (1972), it becomes evident that the *Bugis Tolotang*'s involvement in such rituals forms a tapestry of social and spiritual lives.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang*

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There are also repeated citations without explanation and theoretical development. The author cites Schutz (1972) and Nurdin et al. (2022) to support arguments about phenomenological experience, but no significant explanatory development follows. For example, "The *Bugis Tolotang* cross-religious community has experiences based on phenomenology" (Schutz, 1972) is repeated without providing new meaning or in-depth analysis of how such phenomenological experiences manifest in the context of cross-religious rituals.

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Ideas are repeated several times with almost the exact narrative in the introduction, methods, and discussion. For example, the explanation of the mappable ritual appears more than once with almost the same narrative. Some parts of the section discussion are repetitive.

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What does this sentence mean: "This article is based on phenomenological methods (Schutz, 1972), a subjective interpretive paradigm (Denzin & Lincoln, 2018)..." in the context of research methods?

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Number 9
What is fatal is that, although the research objectives are mentioned, it is not explained how the methods used (phenomenology, interviews, observations) support achieving these objectives.

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Number 9
What is fatal is that, although the research objectives are mentioned, it is not explained how the methods used (phenomenology, interviews, observations) support achieving these objectives.

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Number 9
What is fatal is that, although the research objectives are mentioned, it is not explained how the methods used (phenomenology, interviews, observations) support achieving these objectives.

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Number 4
The relationship between paragraphs does not transition well from the previous paragraph. Disconnected. For example: "Initially, the researcher sometimes experienced obstacles when meeting participants..." What does that mean? And how do these constraints affect the research methods or results?

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This looks like limitations of the study, not research method.

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You should state the instruments: questionnaires or what?

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Number 7
Please explain the research procedure for conducting interviews and data processing. What are your main guidelines?

community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of “what” is experienced and how it is “experienced” by the *Bugis Tolotang* community. Creswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community's involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Turner 1969, 1962; Sulaeman, Kamaruzzaman, & Malawat, 2020; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1. Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community's well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen

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What informed the sampling size (66)?

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Since this is an academic paper, use scholarly terminologies like sampling population.

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Why were these categories of people selected?

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Number 7
Please explain the research procedure for conducting interviews and data processing. What are your main guidelines?

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Number 8
Data analysis should be explained in detail. The steps of data analysis need to be explained and how they apply to the main method of phenomenology. Concrete examples of how the data is analyzed to produce findings that answer the research objectives in the background need to be provided.

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Number 1
Although the author seems to relate the research results to relevant theoretical frameworks, such as phenomenology and ritual communication theory, the discussion is dense with local terms. Still, these terms are poorly explained and not integrated with the main body of the paper.

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Number 2
Ideas are repeated several times with almost the exact narrative in the introduction, methods, and discussion. For example, the explanation of the mappable ritual appears more than once with almost the same narrative. Some parts of the section discussion are repetitive.

the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the Bugis Tolotang religions. Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherhness

Cross-religious acceptance, as a process of "togetherness," is a way of life based on "human values," as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2. The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2015; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals.

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Although the author seems to relate the research results to relevant theoretical frameworks, such as phenomenology and ritual communication theory, the discussion is dense with local terms. Still, these terms are poorly explained and not integrated with the main body of the paper.

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Ideas are repeated several times with almost the exact narrative in the introduction, methods, and discussion. For example, the explanation of the mappable ritual appears more than once with almost the same narrative. Some parts of the section discussion are repetitive.

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What is the implementation of this table in your discussion and research objectives?

Mappatetong Bola Ritual

The word *mappatetong bola* was obtained from “*mappatetong*” and “*bola*”. *Mappatetong* means “to build”, and *bola* means “house”. A *mappatetong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatetong bola* means “erecting the frame of a house on stilts”.

The *mappatetong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious communities have the right to respect each other’s diversity in forming togetherness, which is realized through ritual communication. *Mappatetong bola* is an act of cross-religious communication in the bonds of brotherhood as an acceptance of togetherness in their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (2008) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatetong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatetong bola* ritual is part of the home ownership process. *Mappatetong bola* has various media, such as house pole and house peg. House pole are hollowed according to the size or dimensions of the house peg, which are intertwined and connected to form the construction of a house on stilts. The *mappatetong bola* ritual is coordinated by house shaman, who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatetong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* community conducts the process of building a house through the *mappatetong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatetong bola* ritual, house shaman prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of the place” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatetong bola* ritual media, such as house pole, house peg, and the contents of the center of the house, becomes the foundation for the construction of the house. Then, the media pot and bucket are woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The contents of the center of the house ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The center of the house is kept in a container filled with water to perform the ritual action of “sprinkling water on the tomb of the center of the house”, which means “expelling evil spirits” that disturb the *mappatetong bola* ritual process. The contents of the center of the house media is stored in a cauldron and then planted in the center of the house before building the house. The erecting of the contents of the center of the house is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by house shaman to give instructions to “carpenter”, who is assisted by the *Bugis Tolotang* cross-religious community, who builds the houses. The size of the apartment is stilts, with the large size owned by the tribal chief; the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

The *mappatetong bola* refers to community deliberations or meetings to discuss important matters together. In a cross-religious *Bugis Tolotang* community context, *mappatetong bola* is a forum to exchange ideas, discuss issues, and seek joint solutions. For example, if there is a social problem, such as education or economic well-being, *mappatetong bola* can help foster a sense of solidarity.

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The *Bugis Tolotang* cross-religious community identity is transformed (Faulkner, 2017; Zurlo, 2020) based on “situated” experience and knowledge (Selkirk, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The *Bugis Tolotang* community views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious community through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* community is different. Despite often having different views, the *Bugis Tolotang* cross-religious community still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the *Bugis Tolotang* cross-religious community performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious community have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships the cross-religious community is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious community is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang* community, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Merleau 2007). However, phenomenology is also experienced, and any experience can occur due to communication activities. An experience is something that is experienced, and it is through this experience that the *Bugis Tolotang* cross-religious community acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Ridwan et al., 2025). Meaning results from construction through individual experience (Sulastri et al., 2022). Various acts of the ritual communication are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the his life after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in the life that guides civilization. The values of the *Bugis Tolotang* cross-religious community are modeled on local traditions and kinship in building harmonious relationships. Harmony is a pleasant harmony, compatibility, and balance. Harmony refers to comfort, integration, and even deep, heartfelt harmony. Harmony, as the goal of the *Bugis Tolotang* cross-religious community, encourages one another to achieve harmony. Harmony is established when social interactions within the cross-religious community proceed naturally without pressure or coercion from any party, despite differences in belief.

The *mappabotting* ritual occurs in the *Bugis Tolotang* cross-religious community, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* has “values

of constancy” is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through “pattern maintenance”, as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing identity as the harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of “family formation” without distinguishing status by strengthening the harmonization of *silahurami* ties with the meaning of “togetherness and equality”. *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Turner, 1962-1969; Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Turner, 1962-1969; Middleton, 1967), social orders and institutions where the ritual is performed, such as the *sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Turner, 1962-1969; Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life for the *Bugis Talotang* cross-religious community.

The *Bugis Talotang* cross-religious community performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of supplication to God as *Dewata Seiwae* as a symbol of “salvation” has the value of asking for everything that has been done during the year and ancestral cemetery pilgrimage as a symbol of “offerings and requests”.

The *Bugis Talotang* cross-religious community interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwae*, as well as fellow *Bugis Talotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious community.

Through the ritual communication process of *sipulung*, the *Bugis Talotang* cross-religious community can build a shared identity that values differences, strengthens cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also supports cross-religious harmony, making the community more resilient and dynamic.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2020) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebibi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

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Number 6

The author uses and mentions many theories, such as phenomenology and ritual communication theory, but their elaboration into the discussion is not optimal and inconsistent. The author needs to be more precise about how the theories she cites support the interpretation of the research results.

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Number 7

Many of the authors' citations appear without sufficient analysis. For example, Schutz's theory is mentioned several times, but there is no in-depth analysis of how this theory is applied in the context of research, data processing, and analysis.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.
2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.
4.	<i>Sipakalebbi</i>	Mutual respect to live together, tolerate, and brotherhood.
5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (2008) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words "*mappa*" and "*tabe*". *Mappa* means "ask", and *tabe* means "excuse me". *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally "words" while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a

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Idem with table-2 comment

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Number 8

Data from the research results have been used to support the discussion, but the use of data is more description without in-depth analysis. For example, data on the subjective experiences of research participants could have been more explored to show interfaith social dynamics. Do not simply describe elements of identity such as *mappatabe* or *sipakainge*. Analyze how these elements contribute to interfaith harmony or reflect broader social dynamics.

social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2016), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Tolotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbi* is not the only characteristic of each cross-religious community tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences.

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Theoretical discussions tend to be descriptive and less analytical. There is no elaboration of thoughts between research findings and theoretical concepts. For example, the explanation of *sipakatau* only focuses on describing its meaning without analyzing how it affects interfaith harmony in more depth. Critical discussions that elaborate on concepts are not found in the debate.

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Need to improve the transition between paragraphs. They appear disconnected and not integrated as a series of discussions that refer to the objectives. For example, no transition sentence is strong enough to connect the next element after discussing one identity element. Some parts of the Discussion seem to jump from one topic to another without a clear and structured flow of thought. For example, when the author discusses the concept of *sipakainge*, the discussion suddenly moves to *sipakalebbi* without connecting paragraphs and discussions. The debate is not well organized. The author needs to make a strong introduction at the beginning to explain the outline of the debate.

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Data from the research results have been used to support the discussion, but the use of data is more description without in-depth analysis. For example, data on the subjective experiences of research participants could have been more explored to show interfaith social dynamics. Do not simply describe elements of identity such as *mappatabe* or *sipakainge*. Analyze how these elements contribute to interfaith harmony or reflect broader social dynamics.

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Need to improve the transition between paragraphs. They appear disconnected and not integrated as a series of discussions that refer to the objectives. For example, no transition sentence is strong enough to connect the next element after discussing one identity element. Some parts of the Discussion seem to jump from one topic to another without a clear and structured flow of thought. For example, when the author discusses the concept of *sipakainge*, the discussion suddenly moves to *sipakalebbi* without connecting paragraphs and discussions. The debate is not well organized. The author needs to make a strong introduction at the beginning to explain the outline of the debate.

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Need to improve the transition between paragraphs. They appear disconnected and not integrated as a series of discussions that refer to the objectives. For example, no transition sentence is strong enough to connect the next element after discussing one identity element. Some parts of the Discussion seem to jump from one topic to another without a clear and structured flow of thought. For example, when the author discusses the concept of *sipakainge*, the discussion suddenly moves to *sipakalebbi* without connecting paragraphs and discussions. The debate is not well organized. The author needs to make a strong introduction at the beginning to explain the outline of the debate.

Pappaseng, as a self-identity relationship (Wood, 2016; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The *Bugis Talotang* cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious *Amparita* will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

Declarations

Ethical approval and consent to participate Ethical approval were granted to conduct semistructured interviews, participatory observations, and several informal conversation interviews in which participation was voluntary and after informed consent was obtained. Ethical approval was granted by the ethical commission of the institution of research, community service, and publications of the Ministry of Education, Culture, Research, and Technology in the Republic of Indonesia and Universitas Muslim

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Number 4

I did not find any constructs or conclusions of ideas or summaries of the results of the discussion that link back to the research objectives

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Present a conclusion that answers your research objectives.

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Present a conclusion that research novelty

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Present a conclusion that recommendations for further research

Indonesia, Makassar, South Sulawesi, Indonesia. The consent of the participants was provided. The data were processed and analyzed anonymously.

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Author contributions HH, SS and AN are responsible for writing the article, constructing the analysis frameworks, collecting the data, analyzing the data, and translating the article. HH and IS were responsible for making constructive revisions to the article, responding to the reviewers, and polishing the language. HH, SS and MR were responsible for the data analysis, article revision, article translation, and response to the reviewers.

Data availability The qualitative data in this study were kept confidential.

Code availability Not applicable.

Conflict of interest The authors declare that they have no conflicts of interest related to the authorship or publication of this manuscript.

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4. Bukti Konfirmasi review dan hasil review kedua (28 Juli 2025)

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Title: Cross-Religious Rituals Communication in the Bugis Tolotang.

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REVIEW PERTAMA

1. The language of the article is, at times, challenging to follow. A language editing service may help. However, a deeper problem lies, I think, in the inability to give the much-needed clarity to the readers. It is as if the author(s) have not decided which angle to pursue, or which points to emphasize.
2. Although the article promises to present a novelty in the (anthropological) literature on ritual, I find a series of repetitive passages throughout. Most of them are purely descriptive without aiming for a more analytic attempt.
3. This brings me to the term 'ritual communication'. What, precisely, does it entail? The term is too technical to be considered commonsensical (and, thus, does not require definition). But if intended as a concept, nothing points to this except a brief and separate definition of ritual and communication. Asserting that ritual communicates something (e.g. symbols) does not necessarily establish the term as a productive concept.
4. Another important point is the championing of phenomenology. The term appears several times, but I cannot determine whether phenomenology is understood methodologically or as an analytic gaze. The article seems to sideline this issue and, instead, equate descriptive with phenomenological.
5. I can see the potential in the data the author(s) presented. Invoking Victor Turner is undoubtedly a good starting point. Nonetheless, the article strangely neglects his discussion on *communitas* and liminality. For me, this is a particularly significant omission. One cannot simply argue that communicating symbols bridges religious difference or conflict in a ritualistic setting, for it should be asked how this 'bridging the religious gap' occurs. What is the mechanism, and how does it affect individuals' internal state? These and other similar questions should be answered, especially when the article claims to be phenomenological in its approach (from my reading, it seems the argument is more functional than phenomenological).

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication . Bugis tolentang . Tradition . Cross-religious identity

Introduction

The article Hadawiah et al. (2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God “*Dewata Seuwae*,” a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The target article uses ritual process theory (Turner 1969-1962) and an interpretive approach inspired by phenomenology (Schutz, 1972) to examine the experience of ritual communication within the *Bugis Towani Tolotang* community. Examining traditions as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings of these rituals provide social cohesion and reflect the distinctive cultural identity of the *Bugis Towani Tolotang* community. This study, conducted in *Amparita Sidenreng Rappang*, contributes to a more comprehensive understanding of cultural and religious interactions in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Apponggenna Tolotang* and worships the God “*Dewata Seuwae*” (Hadawiah et al., 2024).

Commented [A01]: The term “target article” is very difficult to comprehend. Many other instances in the article contain similar hard-to-follow phrases.

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices (Turner, 1962-1969) and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatetong bola* (building a house), *tudang sipulung* (sitting together), *assitlungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbe* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962-1969; Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences.

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly

interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach family harmony among indigenous communities to navigate the challenges posed by technological and informational advancements while maintaining cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual process theory (Turner 1969-1962) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita, Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Turner and van Gennep's framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Kapferer (2019) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner' (Pickstock, 2018). Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Merleau (2007), Nurdin et

Commented [A02]: One recurrent keywords in this article is "ritual communication" (the term appears 59 times throughout the article), and I expect to find at least a general definition of it (as a concept), either from other scholars or, even better, from the author(s) themselves. But, alas, the literature review section only talks about ritual and communication separately, without any attempt to synthesize the two. In my opinion, the novelty (conceptually speaking) that this article promised might lie within this synthesis.

al. (2022), and Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the Bugis Tolotang community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities.

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

The *Bugis Tolotang* community's involvement in cross-religious rituals is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr & Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses reveals why the *Bugis Tolotang* community actively participates in cross-religious rituals. Understanding these rituals through the lens of nudges—cues that encourage certain behaviors—provides a nuanced perspective on the motivations behind engagement. Based on the reasons and purposes outlined Schutz's (1972), it becomes evident that the *Bugis Tolotang*'s involvement in such rituals forms a tapestry of social and spiritual lives.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

Commented [A03]: I don't want to be too fussy about names, but I just think it's unacceptable for any authors (especially those who claim to embrace phenomenological approach) to miswrite Merleau-Ponty consistently throughout the article.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of “what” is experienced and how it is “experienced” by the *Bugis Tolotang* community. Cresswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community’s involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Turner 1969, 1962; Sulaeman, Kamaruzzaman, & Malawat, 2019; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1. Principles of the Bugis Tolotang cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community’s well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the Bugis Tolotang religions. Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherness

Cross-religious acceptance, as a process of “togetherness,” is a way of life based on “human values,” as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has “human values” and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2. The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2016; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals.

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

Commented [A04]: Judging by the data presented in the article and the heavy reliance on Victor Turner, I find it rather peculiar that the author(s) give no reference to “communitas” and “liminality”. I sincerely think that the analysis will be significantly sharpened if the author(s) consider how the state of being neither-here-nor-there in Turner’s formulation might play an important role in bridging religious difference and conflict (this will be another potential novelty of the article, but for the moment, it is a missed opportunity).

The *mappatetong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious communities have the right to respect each other's diversity in forming togetherness, which is realized through ritual communication. *Mappatetong bola* is an act of cross-religious communication in the bonds of brotherhood as an acceptance of togetherness in their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (1967) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatetong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatetong bola* ritual is part of the home ownership process. *Mappatetong bola* has various media, such as house pole and house peg. House pole are hollowed according to the size or dimensions of the house peg, which are intertwined and connected to form the construction of a house on stilts. The *mappatetong bola* ritual is coordinated by house shaman, who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatetong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* community conducts the process of building a house through the *mappatetong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatetong bola* ritual, house shaman prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of the place” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatetong bola* ritual media, such as house pole, house peg, and the contents of the center of the house, becomes the foundation for the construction of the house. Then, the media pot and bucket are woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The contents of the center of the house ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The center of the house is kept in a container filled with water to perform the ritual action of “sprinkling water on the tomb of the center of the house”, which means “expelling evil spirits” that disturb the *mappatetong bola* ritual process. The contents of the center of the house media is stored in a cauldron and then planted in the center of the house before building the house. The erecting of the contents of the center of the house is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by house shaman to give instructions to “carpenter”, who is assisted by the *Bugis Tolotang* cross-religious community, who builds the houses. The size of the apartment is stilts, with the large size owned by the tribal chief; the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

The *mappatetong bola* refers to community deliberations or meetings to discuss important matters together. In a cross-religious *Bugis Tolotang* community context, *mappatetong bola* is a forum to exchange ideas, discuss issues, and seek joint solutions. For example, if there is a social problem, such as education or economic well-being, *mappatetong bola* can help foster a sense of solidarity.

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The *Bugis Tolotang* cross-religious community identity is transformed (Faulkner, 2017; Zurlo, 2021) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The *Bugis Tolotang* community views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious community through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* community is different. Despite often having different views, the *Bugis Tolotang* cross-religious community still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the *Bugis Tolotang* cross-religious community performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious community have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships the cross-religious community is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious community is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang* community, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Merleau 2007). However, phenomenology is also experienced, and any experience can occur due to communication activities. An experience is something that is experienced, and it is through this experience that the *Bugis Tolotang* cross-religious community acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Ridwan et al., 2025). Meaning results from construction through individual experience (Sulastrri et al., 2022). Various acts of the ritual communication are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the his life after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in the life that guides civilization. The values of the *Bugis Tolotang* cross-religious community are modeled on local traditions and kinship in building harmonious relationships. Harmony is a pleasant harmony, compatibility, and balance. Harmony refers to comfort, integration, and even deep, heartfelt harmony. Harmony, as the goal of the *Bugis Tolotang* cross-religious community, encourages one another to achieve harmony. Harmony is established when social interactions within the cross-religious community proceed naturally without pressure or coercion from any party, despite differences in belief.

The *mappabotting* ritual occurs in the *Bugis Tolotang* cross-religious community, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* has “values of constancy” is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through “pattern

Commented [A05]: In this section, I genuinely hope that, after the article repeatedly claim that it takes its cue from phenomenology, it will finally deliver a phenomenologically-oriented analysis. However, what I find is another repetitive description that leaves the reader puzzled as to how the word “phenomenology” is used and understood: as a methodological stance, or ...?

maintenance”, as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the mappabotting ritual has a symbol of unity that has social value, symbolizing identity as the harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of “family formation” without distinguishing status by strengthening the harmonization of silahturami ties with the meaning of “togetherness and equality”. *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Turner, 1962-1969; Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Turner, 1962-1969; Middleton, 1969), social orders and institutions where the ritual is performed, such as the *sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Turner, 1962-1969; Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life for the *Bugis Talotang* cross-religious community.

The *Bugis Talotang* cross-religious community performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of supplication to God as *Dewata Seiwae* as a symbol of “salvation” has the value of asking for everything that has been done during the year and ancestral cemetery pilgrimage as a symbol of “offerings and requests”.

The *Bugis Talotang* cross-religious community interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwae*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious community.

Through the ritual communication process of sipulung, the *Bugis Talotang* cross-religious community can build a shared identity that values differences, strengthens cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also supports cross-religious harmony, making the community more resilient and dynamic.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	Mappatabe	Verbal and nonverbal communication actions of permission.
2.	Sipakatau	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	Sipakainge	Remind each other each other of goodness based on the values of humanity.
4.	Sipakalebbi	Mutual respect to live together, tolerate, and brotherhood.
5.	Pappaseng	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words "*mappa*" and "*tabe*". *Mappa* means "ask", and *tabe* means "excuse me". *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally "words" while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity "*sipakatau*" gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, "*sipakatau*" identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for

fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Talotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbi* is not the only characteristic of each cross-religious community tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to “*pappaseng*”, cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a “bonding relationship” based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and Towani Tolotang (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The Bugis Talotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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REVIEW KEDUA

The author has done a good job of revising. I only made two minor additions that the author could have fixed immediately and did not require further review.

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication . Bugis tolentang . Tradition . Cross-religious identity

Introduction

The article Hadawiah et al. (2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God "*Dewata Seuwa*," a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The target article uses ritual process theory (Turner 1969-1962) and an interpretive approach inspired by phenomenology (Schutz, 1972) to examine the experience of ritual communication within the *Bugis Towani Tolotang* community. Examining traditions as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings of these rituals provide social cohesion and reflect the distinctive cultural identity of the *Bugis Towani Tolotang* community. This study, conducted in *Amparita Sidenreng Rappang*, contributes to a more comprehensive understanding of cultural and religious interactions in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular

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There are only two small notes of recommendation for the author and if they have been revised, they do not need to be reviewed again.

cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Appoggenna Tolotang* and worships the God “*Dewata Seuwa*” (Hadawiah et al., 2024).

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices (Turner, 1962-1969) and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darna, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatetong bola* (building a house), *tudang sipulung* (sitting together), *assitlungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbe* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962-1969; Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962-1969; Middleton, 1967; Bigger, 2009; Knowlton, 2016). Lastly,

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<https://doi.org/10.12688/f1000research.127772.3>

ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences.

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach family harmony among indigenous communities to navigate the challenges posed by technological and informational advancements while maintaining cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual process theory (Turner 1969-1962) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita, Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Turner and van Gennep's framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Kapferer (2019) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner' (Pickstock, 2018).

Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Merleau (2007), Nurdin et al. (2022), and Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities.

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

The *Bugis Tolotang* community's involvement in cross-religious rituals is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr & Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses reveals why the *Bugis Tolotang* community actively participates in cross-religious rituals. Understanding these rituals through the lens of nudges—cues that encourage certain behaviors—provides a nuanced perspective on the motivations behind engagement. Based on the reasons and purposes outlined Schutz's (1972), it becomes evident that the *Bugis Tolotang*'s involvement in such rituals forms a tapestry of social and spiritual lives.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by

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As a theoretical conclusion, it can be stated that integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This conclusion is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.

choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals’ minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of “what” is experienced and how it is “experienced” by the *Bugis Tolotang* community. Cresswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community’s involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Turner 1969, 1962; Sulaeman, Kamaruzzaman, & Malawat, 2019; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1. Principles of the Bugis Tolotang cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community’s well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the *Bugis Tolotang* religions. Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*.

Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherness

Cross-religious acceptance, as a process of “togetherness,” is a way of life based on “human values,” as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has “human values” and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2. The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatetong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Bigger, 2009; Middleton, 1969; Knowlton, 2016; Turner 1962,1969) that is involved in

fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals.

Mappatetong Bola Ritual

The word *mappatetong bola* was obtained from “*mappatetong*” and “*bola*”. *Mappatetong* means “to build”, and *bola* means “house”. A *mappatetong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatetong bola* means “erecting the frame of a house on stilts”.

The *mappatetong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious communities have the right to respect each other’s diversity in forming togetherness, which is realized through ritual communication. *Mappatetong bola* is an act of cross-religious communication in the bonds of brotherhood as an acceptance of togetherness in their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (1967) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatetong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatetong bola* ritual is part of the home ownership process. *Mappatetong bola* has various media, such as house pole and house peg. House pole are hollowed according to the size or dimensions of the house peg, which are intertwined and connected to form the construction of a house on stilts. The *mappatetong bola* ritual is coordinated by house shaman, who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatetong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* community conducts the process of building a house through the *mappatetong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatetong bola* ritual, house shaman prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of the place” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatetong bola* ritual media, such as house pole, house peg, and the contents of the center of the house, becomes the foundation for the construction of the house. Then, the media pot and bucket are woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The contents of the center of the house ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The center of the house is kept in a container filled with water to perform the ritual action of “sprinkling water on the tomb of the center of the house”, which means “expelling evil spirits” that disturb the *mappatetong bola* ritual process. The contents of the center of the house media is stored in a cauldron and then planted in the center of the house before building the house. The erecting of the contents of the center of the house is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by house shaman to give instructions to “carpenter”, who is assisted by the *Bugis Tolotang* cross-religious community, who builds the houses. The size of the apartment is stilts, with the large size owned by the tribal chief; the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

The *mappatetong bola* refers to community deliberations or meetings to discuss important matters together. In a cross-religious *Bugis Tolotang* community context, *mappatetong bola* is a forum to exchange ideas, discuss issues, and seek joint solutions. For example, if there is a social problem, such as education or economic well-being, *mappatetong bola* can help foster a sense of solidarity.

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The *Bugis Tolotang* cross-religious community identity is transformed (Faulkner, 2017; Zurlo, 2021) based on “situated” experience and knowledge (Selkirk, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The *Bugis Tolotang* community views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious community through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* community is different. Despite often having different views, the *Bugis Tolotang* cross-religious community still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the *Bugis Tolotang* cross-religious community performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious community have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships the cross-religious community is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious community is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang* community, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Merleau 2007). However, phenomenology is also experienced, and any experience can occur due to communication activities. An experience is something that is experienced, and it is through this experience that the *Bugis Tolotang* cross-religious community acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Ridwan et al., 2025). Meaning results from construction through individual experience (Sulastri et al., 2022). Various acts of the ritual communication are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the his life after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in the life that guides civilization. The values of the *Bugis Tolotang* cross-religious community are modeled on local traditions and kinship in building harmonious relationships. Harmony is a pleasant harmony, compatibility, and balance. Harmony refers to comfort, integration, and

even deep, heartfelt harmony. Harmony, as the goal of the *Bugis Tolotang* cross-religious community, encourages one another to achieve harmony. Harmony is established when social interactions within the cross-religious community proceed naturally without pressure or coercion from any party, despite differences in belief.

The *mappabotting* ritual occurs in the *Bugis Tolotang* cross-religious community, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* has “values of constancy” is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through “pattern maintenance”, as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing identity as the harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of “family formation” without distinguishing status by strengthening the harmonization of *silahitrami* ties with the meaning of “togetherness and equality”. *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Turner, 1962-1969; Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Turner, 1962-1969; Middleton, 1969), social orders and institutions where the ritual is performed, such as the *sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Turner, 1962-1969; Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life for the *Bugis Talotang* cross-religious community.

The *Bugis Talotang* cross-religious community performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of supplication to God as *Dewata Seiwae* as a symbol of “salvation” has the value of asking for everything that has been done during the year and ancestral cemetery pilgrimage as a symbol of “offerings and requests”.

The *Bugis Talotang* cross-religious community interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwae*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious community.

Through the ritual communication process of *sipulung*, the *Bugis Talotang* cross-religious community can build a shared identity that values differences, strengthens cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also supports cross-religious harmony, making the community more resilient and dynamic.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for

permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	Mappatabe	Verbal and nonverbal communication actions of permission.
2.	Sipakatau	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	Sipakainge	Remind each other each other of goodness based on the values of humanity.
4.	Sipakalebbi	Mutual respect to live together, tolerate, and brotherhood.
5.	Pappaseng	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words "*mappa*" and "*tabe*". *Mappa* means "ask", and *tabe* means "excuse me". *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally "words" while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis*

Talotang. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Tolotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbi* is not the only characteristic of each cross-religious community tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The *Bugis Talotang* cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious *Amparita* will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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Human Arenas: Decision on "Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia"

1 pesan

Human Arenas <do-not-reply@springernature.com>

28 Juli 2025 pukul 14.38

Kepada: hadawiah.hadawiah@umi.ac.id

Dear Dr Hadawiah,

Re: "Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia"

The corresponding author has been asked to revise the above submission on which you are listed as a contributing author. Meanwhile, we would be grateful if you would carefully check the author details, including spelling and sequence of given and family names; email and affiliation:

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If you spot any errors, please contact the corresponding author directly to ensure the revision moves smoothly through the submission process.

Kind regards,

Editorial Assistant

Human Arenas

**5. Bukti Konfirmasi submit revisi kedua, respon kepada reviewer,
dan artikel yang diresubmit
(29 Juli 2025)**

A point-by-point author's response to reviewers (8eeafe49-f86a-4729-ad0a-eb4c39004bfa)

TITLE: "Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia"

REVIEWER 1			
	Reviewer's Comment	Author's response	page
	The term "target article" is very difficult to comprehend. Many other instances in the article contain similar hard-to-follow phrases.	<p>Introduction</p> <p>The target article (Hadawiah et al., 2024) presents a qualitative exploration of the <i>Bugis Towani Tolotang</i> community in <i>Amparita Sidenreng Rappang</i>, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God "<i>Dewata Seuwae</i>," a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.</p> <p>The authors of the target article examine the experience of ritual communication within the <i>Bugis Towani Tolotang</i> community. By exploring traditions such as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings demonstrate that these rituals contribute to the community's cultural identity. Conducted in <i>Amparita, Sidenreng Rappang</i>, this study enhances our understanding of the interplay between cultural and religious practices in the region.</p>	1
1	I don't want to be too fussy about names, but I just think it's unacceptable for any authors (especially those who claim to embrace phenomenological approach) to miswrite Merleau-Ponty consistently throughout the article.	<p>Literature Review</p> <p>... . Drawing on Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.</p>	4
2	One recurrent keywords in this article is "ritual communication" (the term appears 59 times throughout the article), and I expect to find at least a general definition of it (as a concept), either from other scholars or, even better, from the author(s) themselves. But, alas, the literature review section only talks about ritual and communication separately, without any attempt to synthesize the two. In my opinion, the novelty (conceptually speaking) that this article promised might lie within this synthesis.	<p>Literature Review</p> <p>In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the <i>Bugis Tolotang</i>. Communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs (Underwood, 2011; Sulaeman et al., 2022). As such, Carey (2009) explains that ritual communication is about sharing, connecting, making friends, and having the same beliefs.</p> <p>Communication ritual involves compliance with rules agreed upon by the community in language, aesthetics, and the relationship between the head of the ritual performer's tradition and the people with whom the performer communicates</p>	4

		(Townsend, 2013; Ridwan et al., 2020). The rules are agreed upon because the language used in ritual communications differs from the vernacular (Nanda & Richard, 2020). In all its metaphorical richness, communication rituals evoke “the sacred ceremony that draws persons together in fellowship and commonality” (Tallotte, 2018; Sulaeman et al., 2022). As such, ritual communication focuses on the individual’s desire to be a competent source of information in diverse interactions. Ritual communication is very influential in exchanges between individuals and includes group and individual-based identities for the <i>Bugis Talotang</i> community.	
	Judging by the data presented in the article and the heavy reliance on Victor Turner, I find it rather peculiar that the author(s) give no reference to “communitas” and “liminality”. I sincerely think that the analysis will be significantly sharpened if the author(s) consider how the state of being neither-here-nor-there in Turner’s formulation might play an important role in bridging religious difference and conflict (this will be another potential novelty of the article, but for the moment, it is a missed opportunity).	Thanks for the recommendation. The authors have eliminated the Turner’s formulation in article.	
	In this section, I genuinely hope that, after the article repeatedly claim that it takes its cue from phenomenology, it will finally deliver a phenomenologically-oriented analysis. However, what I find is another repetitive description that leaves the reader puzzled as to how the word “phenomenology” is used and understood: as a methodological stance, or ...?	Mappabotting Ritual Interfacial family ties are based on the phenomenology of social action (Schutz, 1972). However, phenomenology is also experienced, and any experience can occur due to communication activities. Phenomenology refers to what is experienced, and it is through this experience that the <i>Bugis Tolotang</i> , a cross-religious community, acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Schutz, 1972). In other words, it is based on social action on experience, meaning, and awareness (Goldthorpe, 2014). If we look at the phenomenological theory, at least the meaning is “... is a certain way of directing one’s gaze at an item of one’s own experience” (Goldthorpe, 2014). Meaning results from construction through individual experience (Schutz, 1972). It was also stated that “... without meaning we would not make choices, because the concept of choice would not be available to us” (Lindlof, 1995). The meaning of the individual or community is in the form of their self-assessment and actions with the <i>Bugis Tolotang</i> cross-religious community is different community from others. Various actions are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the his life after performing ritual communication, such as <i>mappabotting</i> (wedding) rituals.	10
REVIEWER 2			
	Reviewer’s Comment	Author’s response	Page
	The author has revised this paper well. I have read and updated it with the first version and changes have been made as per the previous review notes.	Thanks for the recommendation.	
	There are only two small notes of recommendation for the author and if they have been revised, they do not need to be reviewed again.		

<p>I recommend that you read this research to deepen the explanation and the newness of the references of your explanation of ritual. https://doi.org/10.12688/f1000research.127772.3</p>	<p>Introduction</p> <p>In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Middleton, 1967; Bigger, 2009; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the <i>Bugis Tolotang</i>, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences. As articulated by Zaluchu (2024), every social, cultural, and religious practice—explicitly evident in the shared interests of the community—will evolve from ethnic religious rituals into a living tradition that persists across generations. Although the modern world is now saturated with digital technology and the internet, these signs of progress do not diminish or erase the wisdom of local communities.</p>	<p>2</p>
<p>Create an additional paragraph as your theoretical conclusion.</p>	<p>Literature Review</p> <p>Integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This article is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.</p> <p>The ritual communication of the <i>Bugis Tolotang</i> community has undergone a “partial transformation”. However, it persists throughout the ages, even though today's world is filled with digitalization, and signs of progress have neither diminished nor eliminated cross-religious community rituals. Although forms change, they serve to fulfill the community's self-identity as individuals, collectives, and as part of the universe. Rituals enable participants to share emotional commitment and serve as a glue for unity among themselves and cross-religious. The essence is not the ritual communication event, but the feeling of shared destiny that accompanies it, interpreted as a sense of belonging to an cross-religious community involved in the ritual.</p>	<p>4</p>

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication . Bugis tolentang . Tradition . Cross-religious identity

Introduction

The target article (Hadawiah et al., 2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God “*Dewata Seuwae*,” a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The authors of the target article examine the experience of ritual communication within the *Bugis Towani Tolotang* community. By exploring traditions such as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings demonstrate that these rituals contribute to the community's cultural identity. Conducted in *Amparita, Sidenreng Rappang*, this study enhances our understanding of the interplay between cultural and religious practices in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Appoggenna Tolotang* and worships the God “*Dewata Seuwae*” (Hadawiah et al., 2024).

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The term “target article” is very difficult to comprehend. Many other instances in the article contain similar hard-to-follow phrases.

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatetong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebibi* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Middleton, 1967; Bigger, 2009; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences. As articulated by Zaluchu (2024), every social, cultural, and religious practice—explicitly evident in the shared interests of the community—will evolve from ethnic religious rituals into a living tradition that persists across generations. Although the modern world is now saturated with digital technology and the internet, these signs of progress do not diminish or erase the wisdom of local communities.

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of

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communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach family harmony among indigenous communities to navigate the challenges posed by technological and informational advancements while maintaining cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual communication process theory (Carey, 2009) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita, Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Pickstock (2018) framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Pickstock (2018) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner'. Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. Communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs (Underwood, 2011; Sulaeman et al., 2022). As such, Carey (2009) explains that ritual communication is about sharing, connecting, making friends, and having the same beliefs.

Communication ritual involves compliance with rules agreed upon by the community in language, aesthetics, and the relationship between the head of the ritual performer's tradition and the people with whom the performer communicates (Townsend, 2013; Ridwan et al., 2020). The rules are agreed upon because the language used in ritual communications differs from the vernacular (Nanda & Richard, 2020). In all its metaphorical richness, communication rituals evoke "the sacred ceremony that draws persons together in fellowship and commonality" (Tallotte, 2018; Sulaeman et al., 2022). As such, ritual communication focuses on the individual's desire to be a competent source of information in diverse interactions. Ritual communication is very influential in exchanges between individuals and includes group and individual-based identities for the *Bugis Tolotang* community.

The *Bugis Tolotang* community's involvement in cross-religious ritual communication is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr & Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses reveals why the *Bugis Tolotang* community actively participates in cross-religious rituals. Understanding these rituals through the lens of nudges—cues that encourage certain behaviors—provides a nuanced perspective on the motivations behind engagement. Based on the reasons and purposes outlined Schutz's (1972), it becomes evident that the *Bugis Tolotang*'s involvement in such rituals forms a tapestry of social and spiritual lives.

Integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This article is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.

The ritual communication of the *Bugis Tolotang* community has undergone a "partial transformation". However, it persists throughout the ages, even though today's world is filled with digitalization, and signs of progress have neither diminished nor eliminated cross-religious community rituals. Although forms change, they serve to fulfill the community's self-identity as individuals, collectives, and as part of the universe. Rituals enable participants to share emotional commitment and serve as a glue for unity among themselves and cross-religious. The essence is not the ritual communication event, but the feeling of shared destiny that accompanies it, interpreted as a sense of belonging to an cross-religious community involved in the ritual.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to

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I don't want to be too fussy about names, but I just think it's unacceptable for any authors (especially those who claim to embrace phenomenological approach) to miswrite Merleau-Ponty consistently throughout the article.

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One recurrent keywords in this article is "ritual communication" (the term appears 59 times throughout the article), and I expect to find at least a general definition of it (as a concept), either from other scholars or, even better, from the author(s) themselves. But, alas, the literature review section only talks about ritual and communication separately, without any attempt to synthesize the two. In my opinion, the novelty (conceptually speaking) that this article promised might lie within this synthesis.

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Create an additional paragraph as your theoretical conclusion.

reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of "what" is experienced and how it is "experienced" by the *Bugis Tolotang* community. Creswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community's involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Sulaeman, Kamaruzzaman, & Malawat, 2019; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1. Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the <i>Bugis Tolotang</i>	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community’s well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the Bugis Tolotang religions. Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a

harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherness

Cross-religious acceptance, as a process of "togetherness," is a way of life based on "human values," as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2. The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Middleton, 1969; Bigger, 2009; Knowlton, 2016) that is involved in fulfilling self-identity (Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals.

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

The *mappatettong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious communities have the right to respect each other’s diversity in forming togetherness, which is realized through ritual communication. *Mappatettong bola* is an act of cross-religious communication in the bonds of brotherhood as an acceptance of togetherness in their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (1967) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatettong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatettong bola* ritual is part of the home ownership process. *Mappatettong bola* has various media, such as house pole and house peg. House pole are hollowed according to the size or dimensions of the house peg, which are intertwined and connected to form the construction of a house on stilts. The *mappatettong bola* ritual is coordinated by house shaman, who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatettong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* community conducts the process of building a house through the *mappatettong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatettong bola* ritual, house shaman prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of the place” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatettong bola* ritual media, such as house pole, house peg, and the contents of the center of the house, becomes the foundation for the construction of the house. Then, the media pot and bucket are woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The contents of the center of the house ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The center of the house is kept in a container filled with water to perform the ritual action of “sprinkling water on

the tomb of the center of the house”, which means “expelling evil spirits” that disturb the *mappatetong bola* ritual process. The contents of the center of the house media is stored in a cauldron and then planted in the center of the house before building the house. The erecting of the contents of the center of the house is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by house shaman to give instructions to “carpenter”, who is assisted by the *Bugis Tolotang* cross-religious community, who builds the houses. The size of the apartment is stilts, with the large size owned by the tribal chief; the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

The *mappatetong bola* refers to community deliberations or meetings to discuss important matters together. In a cross-religious *Bugis Tolotang* community context, *mappatetong bola* is a forum to exchange ideas, discuss issues, and seek joint solutions. For example, if there is a social problem, such as education or economic well-being, *mappatetong bola* can help foster a sense of solidarity.

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The *Bugis Tolotang* cross-religious community identity is transformed (Faulkner, 2017; Zurlo, 2021) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The *Bugis Tolotang* community views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious community through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* community is different. Despite often having different views, the *Bugis Tolotang* cross-religious community still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the *Bugis Tolotang* cross-religious community performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious community have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships the cross-religious community is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious community is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang* community, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Schutz, 1972). However, phenomenology is also experienced, and any experience can occur due to communication activities. Phenomenology refers to what is experienced, and it is through this experience that the *Bugis Tolotang*, a cross-religious community, acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Schutz, 1972). In other words, it is based on social action on experience, meaning, and awareness (Goldthorpe, 2014). If we look at the phenomenological theory, at least the meaning is "... is a certain way of directing one's gaze at an item of one's own experience" (Goldthorpe, 2014). Meaning results from construction through individual experience (Schutz, 1972). It was also stated that "... without meaning we would not make choices, because the concept of choice would not be available to us" (Lindlof, 1995). The meaning of the individual or community is in the form of their self-assessment and actions with the *Bugis Tolotang* cross-religious community is different community from others. Various actions are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the his life after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in the life that guides civilization. The values of the *Bugis Tolotang* cross-religious community are modeled on local traditions and kinship in building harmonious relationships. Harmony is a pleasant harmony, compatibility, and balance. Harmony refers to comfort, integration, and even deep, heartfelt harmony. Harmony, as the goal of the *Bugis Tolotang* cross-religious community, encourages one another to achieve harmony. Harmony is established when social interactions within the cross-religious community proceed naturally without pressure or coercion from any party, despite differences in belief.

The *mappabotting* ritual occurs in the *Bugis Tolotang* cross-religious community, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* has "values of constancy" is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through "pattern maintenance", as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing identity as the harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of "family formation" without distinguishing status by strengthening the harmonization of *silahurami* ties with the meaning of "togetherness and equality". *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Middleton, 1969), social orders and institutions where the ritual is performed, such as the *sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life for the *Bugis Talotang* cross-religious community.

The *Bugis Talotang* cross-religious community performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of supplication to God as *Dewata Seiwa* as a symbol of "salvation" has the value of asking for everything that has been done during the year and ancestral cemetery pilgrimage as a symbol of "offerings and requests".

Commented [MOU6]: REVIEWER 1

In this section, I genuinely hope that, after the article repeatedly claim that it takes its cue from phenomenology, it will finally deliver a phenomenologically-oriented analysis. However, what I find is another repetitive description that leaves the reader puzzled as to how the word "phenomenology" is used and understood: as a methodological stance, or ...?

The *Bugis Talotang* cross-religious community interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwae*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious community.

Through the ritual communication process of *sipulung*, the *Bugis Talotang* cross-religious community can build a shared identity that values differences, strengthens cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also supports cross-religious harmony, making the community more resilient and dynamic.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.
2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.
4.	<i>Sipakalebbi</i>	Mutual respect to live together, tolerate, and brotherhood.
5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words “*mappa*” and “*tabe*”. *Mappa* means “ask”, and *tabe* means “excuse me”. *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally “words” while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by

generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Tolotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbi* is not the only characteristic of each cross-religious community tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a "multiple self" (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and Towani Tolotang (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The *Bugis Talotang* cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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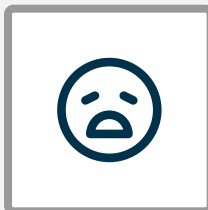
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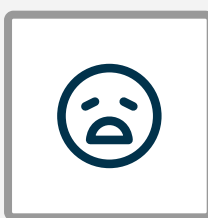
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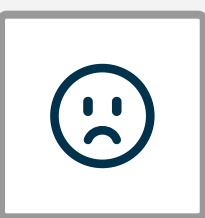
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Re: "Cross-Religious Ritual Communication in the Bugis Tolotang,"

The corresponding author has been asked to revise the above submission on which you are listed as a contributing author. Meanwhile, we would be grateful if you would carefully check the author details, including spelling and sequence of given and family names; email and affiliation:

Corresponding author:

Sulaeman Sulaeman

sulaeman@iainambon.ac.id

Hadawiah Hadawiah

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Irta Sulastri

irtasulastri@uinib.ac.id

Andi Fitriyani

andifitriyani608@iainambon.ac.id

If you spot any errors, please contact the corresponding author directly to ensure the revision moves smoothly through the submission process.

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Editorial Assistant
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REVIEW PERTAMA

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication . Bugis tolotong . Tradition . Cross-religious identity

Introduction

The target article (Hadawiah et al., 2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God “*Dewata Seuwaé*,” a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The authors of the target article examine the experience of ritual communication within the *Bugis Towani Tolotang* community. By exploring traditions such as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings demonstrate that these rituals contribute to the community's cultural identity. Conducted in *Amparita, Sidenreng Rappang*, this study enhances our understanding of the interplay between cultural and religious practices in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim

community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*Lontara*” *Appoggenna Tolotang* and worships the God “*Dewata Seuwae*” (Hadawiah et al., 2024).

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study’s contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents a cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatettong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebibi* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Bigger, 2009). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Middleton, 1967; Bigger, 2009; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Middleton, 1969; Bigger, 2009; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences. As articulated by Zaluchu (2024), every social, cultural, and religious practice—explicitly evident in the shared interests of the community—will evolve from ethnic religious rituals into a living tradition that persists across generations. Although the modern world is now saturated with digital technology and the internet, these signs of progress do not diminish or erase the wisdom of local communities.

Commented [A01]: The reference to Bigger is, I think, misplaced because his article deal with Turner’s discussion of a homogenously religious group. The object of study, the Ndembu people, even belongs to the same ethnic group (albeit different in terms of family clans).

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach family harmony among indigenous communities to navigate the challenges posed by technological and informational advancements while maintaining cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual communication process theory (Carey, 2009) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita, Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Commented [A02]: This sentence is grammatically confusing. Many other sentences suffer from similar grammatical problem.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Pickstock (2018) framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Pickstock (2018) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner'. Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. Communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs (Underwood, 2011; Sulaeman et al., 2022). As such, Carey (2009) explains that ritual communication is about sharing, connecting, making friends, and having the same beliefs.

Communication ritual involves compliance with rules agreed upon by the community in language, aesthetics, and the relationship between the head of the ritual performer's tradition and the people with whom the performer communicates (Townsend, 2013; Ridwan et al., 2020). The rules are agreed upon because the language used in ritual communications differs from the vernacular (Nanda & Richard, 2020). In all its metaphorical richness, communication rituals evoke "the sacred ceremony that draws persons together in fellowship and commonality" (Tallotte, 2018; Sulaeman et al., 2022). As such, ritual communication focuses on the individual's desire to be a competent source of information in diverse interactions. Ritual communication is very influential in exchanges between individuals and includes group and individual-based identities for the *Bugis Tolotang* community.

The *Bugis Tolotang* community's involvement in cross-religious ritual communication is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr & Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses reveals why the *Bugis Tolotang* community actively participates in cross-religious rituals. Understanding these rituals through the lens of nudges—cues that encourage certain behaviors—provides a nuanced perspective on the motivations behind engagement. Based on the reasons and purposes outlined Schutz's (1972), it becomes evident that the *Bugis Tolotang*'s involvement in such rituals forms a tapestry of social and spiritual lives.

Integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This article is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.

The ritual communication of the *Bugis Tolotang* community has undergone a "partial transformation". However, it persists throughout the ages, even though today's world is filled with digitalization, and signs of progress have neither diminished nor eliminated cross-religious community rituals. Although forms change, they serve to fulfill the community's self-identity as individuals, collectives, and as part of the universe. Rituals enable participants to share emotional commitment and serve as a glue for unity among themselves and cross-religious. The essence is not the ritual communication event, but the feeling of shared destiny that accompanies it, interpreted as a sense of belonging to an cross-religious community involved in the ritual.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to

Commented [A03]: Another grammatical error. More importantly, the authors keep referring to Schutz throughout the article without actually describing or discussing what it is that Schutz argues for/against.

reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of "what" is experienced and how it is "experienced" by the *Bugis Tolotang* community. Creswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community's involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Sulaeman, Kamaruzzaman, & Malawat, 2019; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1. Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the <i>Bugis Tolotang</i>	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community’s well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the Bugis Tolotang religions. Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a

harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherness

Cross-religious acceptance, as a process of "togetherness," is a way of life based on "human values," as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2. The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Middleton, 1969; Bigger, 2009; Knowlton, 2016) that is involved in fulfilling self-identity (Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals.

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

The *mappatettong bola* is described as a process of togetherness (Salvatore, 2019). Cross-religious communities have the right to respect each other’s diversity in forming togetherness, which is realized through ritual communication. *Mappatettong bola* is an act of cross-religious communication in the bonds of brotherhood as an acceptance of togetherness in their daily reality.

The act of communication is a way of life for the cross-religious *Bugis Tolotang* community to illustrate identity (Goitom, 2016). Mead (1967) emphasizes the significance of identity formation for daily experiences. The cross-religious *Bugis Tolotang* community acts when *mappatettong bola*. Cross-religious identity is a trait based on collective action in constructing the frame of a house on stilts.

For cross-religious communities, the *mappatettong bola* ritual is part of the home ownership process. *Mappatettong bola* has various media, such as house pole and house peg. House pole are hollowed according to the size or dimensions of the house peg, which are intertwined and connected to form the construction of a house on stilts. The *mappatettong bola* ritual is coordinated by house shaman, who is trusted by the house owner to lead the ritual. The owner of the house determines the day on which to perform the communication action of the *mappatettong bola* ritual. The ritual process has various components that influence the communication act, as seen in how the *Bugis Tolotang* community conducts the process of building a house through the *mappatettong bola* ritual.

- The process of determining the place (house location) at which to build a house on stilts. During the communication act of the *mappatettong bola* ritual, house shaman prays for safety by asking for requests and instructions to the subtle spirits “guardians of the land—guardians of the place” to ask for permission to build a house.
- The timing of the process is adjusted to a good time, such as early morning after the *Bugis Tolotang Benteng* Muslim community has performed the dawn prayer.
- The process of performing *mappatettong bola* ritual media, such as house pole, house peg, and the contents of the center of the house, becomes the foundation for the construction of the house. Then, the media pot and bucket are woven with brown sugar, coconut, cinnamon, nutmeg, and betel leaves.
- The contents of the center of the house ritual media contains words such as brown sugar “happiness”, coconut “peace”, cinnamon “good deeds”, and nutmeg “success”. The center of the house is kept in a container filled with water to perform the ritual action of “sprinkling water on

the tomb of the center of the house”, which means “expelling evil spirits” that disturb the *mappatetong bola* ritual process. The contents of the center of the house media is stored in a cauldron and then planted in the center of the house before building the house. The erecting of the contents of the center of the house is also accompanied by the reading of *Rawi barzanji*.

The *mappatetong bola* ritual is led by house shaman to give instructions to “carpenter”, who is assisted by the *Bugis Tolotang* cross-religious community, who builds the houses. The size of the apartment is stilts, with the large size owned by the tribal chief; the small size is owned by the cross-religious community with lower-class economic status. The size of the house on stilts means that the house on stilts is a “life of simplicity”.

The *mappatetong bola* refers to community deliberations or meetings to discuss important matters together. In a cross-religious *Bugis Tolotang* community context, *mappatetong bola* is a forum to exchange ideas, discuss issues, and seek joint solutions. For example, if there is a social problem, such as education or economic well-being, *mappatetong bola* can help foster a sense of solidarity.

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community identity based on faith is a symbol of recognition. Identity solidarity continues to develop and be reconstructed when the cross-religious community performs ritual processions, internalizes social roles, and evaluates the intrapersonal community. Cross-religious people believe that ritual symbolization is an identity as a surrender through offerings, requests, and hopes that can ensure the continuity of the ritual.

The *Bugis Tolotang* cross-religious community identity is transformed (Faulkner, 2017; Zurlo, 2021) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Every intraperson is unique. The intrapersonal has an identity and can change at any time with the transformation process of time and space, such as the identity experienced when individuals are involved in the *tudang sipulung* (sitting together) ritual.

The *tudang sipulung* ritual is carried out by delivering deliberative communication messages, aiming to ask for mutual safety, such as disasters or calamities. The ritual is performed at night by continuing the act of communication around the village. The *Bugis Tolotang* community views the *tudang sipulung* ritual as an act of verbal and nonverbal communication by conveying communication messages of mutual respect for opinions, acceptance of differences, and uniting differences through deliberation, which is interpreted as “shared decisions and responsibilities” by prioritizing common interests over individual cross-religious interests.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together”, a way of life based on “voluntary values”, describing the *Bugis Tolotang* cross-religious community through the self (Salvatore, 2019) by establishing a relationship of mutual assistance. *Assitulungeng* is a social identity no different from *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community), even when the cross-religious identity of *Bugis Tolotang* community is different. Despite often having different views, the *Bugis Tolotang* cross-religious community still look after each other with mutual pride. Individuals are open to the desire to learn based on “voluntary values” of togetherness and strengthening family relationships (Toth, 2016).

To build family relationships, the *Bugis Tolotang* cross-religious community performs the *Assitulungeng* ritual (Syahrin et al., 2023) through “voluntary values”. Cross-religious community have the right to help each other and are believed to honor the togetherness of their ancestors. Togetherness is realized through ritual with the aim of reducing individual discrimination, openness to the value of mutual help and/or assistance, and mutual empathy. However, special significance is given to the act of communicating (Salvatore, 2019) through family ties as a series of rituals with mutual acceptance of reality to build harmonious relationships.

Harmonizing relationships the cross-religious community is the ultimate goal of the *Assitulungeng* ritual, which is interpreted as “voluntary values”, the acceptance of social reality in relational life. The cross-religious community is used as a self-identity (Sulaeman, Mahriani, & Nurdin, 2019) to help each other and/or assist each other in building a life of togetherness. In self-image, togetherness becomes an inseparable part of *Bugis Tolotang* community, which has a cross-religious local tradition life order.

Mappabotting Ritual

Interfacial family ties are based on the phenomenology of social action (Schutz, 1972). However, phenomenology is also experienced, and any experience can occur due to communication activities. Phenomenology refers to what is experienced, and it is through this experience that the *Bugis Tolotang*, a cross-religious community, acquires knowledge. Knowledge itself is based on consciousness underlying meaning. Knowledge is based on awareness underlying meaningful information (Schutz, 1972). In other words, it is based on social action on experience, meaning, and awareness (Goldthorpe, 2014). If we look at the phenomenological theory, at least the meaning is "... is a certain way of directing one's gaze at an item of one's own experience" (Goldthorpe, 2014). Meaning results from construction through individual experience (Schutz, 1972). It was also stated that "... without meaning we would not make choices, because the concept of choice would not be available to us" (Lindlof, 1995). The meaning of the individual or community is in the form of their self-assessment and actions with the *Bugis Tolotang* cross-religious community is different community from others. Various actions are experienced to increase knowledge. An event has a communication setting that becomes a daily habit, and habits are the most important thing; habits can become a memorable experience and influence the his life after performing ritual communication, such as *mappabotting* (wedding) rituals.

Mappabotting is embodied in the life that guides civilization. The values of the *Bugis Tolotang* cross-religious community are modeled on local traditions and kinship in building harmonious relationships. Harmony is a pleasant harmony, compatibility, and balance. Harmony refers to comfort, integration, and even deep, heartfelt harmony. Harmony, as the goal of the *Bugis Tolotang* cross-religious community, encourages one another to achieve harmony. Harmony is established when social interactions within the cross-religious community proceed naturally without pressure or coercion from any party, despite differences in belief.

The *mappabotting* ritual occurs in the *Bugis Tolotang* cross-religious community, who initially had no attachment but bound themselves through agreements and local traditional ties. *Mappabotting* has "values of constancy" is believed to honor their ancestors, who become the identification of *hohesi* within the community.

The *mappabotting* ritual provides an understanding of the presentation of various symbols. First, belief and trust are important because *mappabotting* nonverbal communication is a symbol of identity. The *mappabotting* ritual is interpreted as a bridge that symbolizes kinship ties to form a family. Understanding and accepting ancestral traditions and making their lives more purposeful through "pattern maintenance", as a driver and controller of every attitude and action, strengthens the harmonious relationship of self-identity.

Second, the *mappabotting* ritual has a symbol of unity that has social value, symbolizing identity as the harmonization to build social resilience relationships. Resilience maintains the ability to *mappabotting* ritual by strengthening family relationships from the perspective of belief in everyday life. Third, the *mappabotting* ritual is an ancestral ritual that has social value through kinship. The *mappabotting* ritual symbolizes the identity of "family formation" without distinguishing status by strengthening the harmonization of *silahurami* ties with the meaning of "togetherness and equality". *Mappabotting* is a symbolic identity in the process of belief formation and is part of the role of parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best known in three forms as an approach to understanding communication (Toulson, 2012). The forms of ritual action are symbols of guidance in social relations (Middleton, 1969), social orders and institutions where the ritual is performed, such as the *sipulung* (gathering) ritual. Cross-religious ritual communication relationships (Knowlton, 2016) affirm their commitment to family, ethnic, ideological or religious traditions. The study of ritual communication provides knowledge about everyday life for the *Bugis Talotang* cross-religious community.

The *Bugis Talotang* cross-religious community performs the *sipulung* ritual as an act of communal communication by gathering once a year in January at the ancestral burial place. The *sipulung* ritual is performed in the morning, and the gathers are in front of the *Amparita* Market. The *sipulung* ritual through the process of supplication to God as *Dewata Seiwa* as a symbol of "salvation" has the value of asking for everything that has been done during the year and ancestral cemetery pilgrimage as a symbol of "offerings and requests".

Commented [A04]: Again, I do not see anything novel in this description. I think it's already a truism to say that action and meaning and symbols are entwined. Hence, my previous question: why invoke 'phenomenology' if what the authors do is simply describing things? I have suggested that one way to solve this is by employing Turner's *communitas* or *liminality*. But, alas, what the article did was simply erasing any references to Turner.

The *Bugis Talotang* cross-religious community interprets that the intrapersonal conduct of the *sipulung* ritual aims to build social solidarity and devotion and respect for ancestors by observing the intrapersonal attitude to form a relationship of solidarity and, more importantly, with God *Dewata Seuwae*, as well as fellow *Bugis Tolotang Benteng* Muslim communities and *Bugis Towani Tolotang* Hindu communities, to carry out communication actions according to the local tradition of the *sipulung* ritual. The *sipulung* ritual event at the ancestral cemetery is identified as a prayer ritual, with the ritual actors praying for safety for their ancestors and the *Bugis Tolotang* cross-religious community.

Through the ritual communication process of *sipulung*, the *Bugis Talotang* cross-religious community can build a shared identity that values differences, strengthens cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also supports cross-religious harmony, making the community more resilient and dynamic.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.
2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.
4.	<i>Sipakalebbi</i>	Mutual respect to live together, tolerate, and brotherhood.
5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words “*mappa*” and “*tabe*”. *Mappa* means “ask”, and *tabe* means “excuse me”. *Mappatabe* means "ask for permission". For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to "verbal and nonverbal communication actions of permission".

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally “words” while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by

generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Tolotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbi* is not the only characteristic of each cross-religious community tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a "multiple self" (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to "*pappaseng*", cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and Towani Tolotang (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The *Bugis Talotang* cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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**7. Bukti Konfirmasi submit revisi ketiga, respon kepada reviewer,
dan artikel yang diresubmit
(02 Agustus 2025)**

A point-by-point author's response to reviewers (8eeafe49-f86a-4729-ad0a-eb4c39004bfa)

TITLE: "Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia"

REVIEWER 1			
	Reviewer's Comment	Author's response	page
	The reference to Bigger is, I think, misplaced because his article deal with Turner's discussion of a homogenous religious group. The object of study, the Ndembu people, even belongs to the same ethnic group (albeit different in terms of family clans).	<p>I appreciate your recommendation; it was very helpful</p> <p>The authors have considered and changed it.</p> <p>Introduction ... Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962-1969; Middleton, 1967; Knowlton, 2016).</p>	2
	This sentence is grammatically confusing. Many other sentences suffer from similar grammatical problem.	<p>The authors have considered and changed it.</p> <p>Introduction ... This approach promotes family harmony among indigenous communities as they navigate the challenges posed by technological and informational advancements, while striving to maintain their cultural integrity.</p>	3
	Another grammatical error. More importantly, the authors keep referring to Schutz throughout the article without actually describing or discussing what it is that Schutz argues for/against.	<p>The authors have considered and changed it.</p> <p>Literature Review The interplay of these subjective meanings and impulses explains why the <i>Bugis Tolotang</i> community actively participates in cross-religious rituals. Viewing these rituals through the lens of nudges—cues that encourage specific behaviors—provides a nuanced understanding of the motivations behind their involvement. As Schutz's (1972) explains, the Bugis Tolotang's involvement in such rituals weaves together a complex tapestry of social and spiritual life.</p>	4
	Judging by the data presented in the article and the heavy reliance on Victor Turner, I find it rather peculiar that the author(s) give no reference to "communitas" and "liminality". I sincerely think that the analysis will be significantly sharpened if the author(s) consider how the state of being neither-here-nor-there in Turner's formulation might play an important role in bridging religious difference and conflict (this will be another potential novelty of the article, but for the moment, it is a missed opportunity).	<p>Identification of Cross-Religious Ritual Communication Procession In the context of ritual communication, <i>Bugis Tolotang</i> always maintains the identity of the <i>Bugis Tolotang Benteng</i> Muslim community and the <i>Bugis Towani Tolotang</i> Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Middleton, 1969; Knowlton, 2016; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of <i>mappatettong bola</i>, <i>tudang sipulung</i>, <i>assitulungeng</i>, <i>mappabotting</i>, and <i>sipulung</i> rituals. The ritual communication process of the <i>Bugis Tolotang</i> cross-religions community focuses on liminality in the separation, liminality, and incorporation phases (Van Gennep, 1960; Turner 1962,1969).</p>	8
	I have suggested that one way to solve this is by employing Turner's	<p>Mappatettong Bola Ritual In the <i>mappatettong bola</i> ritual, the separation phase takes place in the morning after the morning prayers. The cross-religious community gathers to construct the framework of the stilt house and</p>	8

<p>communitas or liminality. But, alas, what the article did was simply erasing any references to Turner.</p>	<p>to detach themselves from their daily routines. This ritual is coordinated by the house shaman, who is trusted by the house owner to lead the proceedings. The house owner determines the specific day for the communication act within the <i>mappatetiong bola</i> ritual. The process involves various components that influence the communication, similar to how the <i>Bugis Tolotang</i> cross-religious community conducts house-building through this ritual.</p> <p>The liminality phases include activities that strengthen the spiritual bonds between the cross-religious community, the house shaman, and their ancestors. During these phases, the shaman prays for safety, requesting permission from the subtle spirits—“guardians of the land” and “guardians of the place”—to seek approval for building the house. Turner (1969) states that liminality often involves communication with the spiritual realm, which in this context is expressed through deep prayer and remembrance.</p> <p>The incorporation phases restore the community integration into social fabric with renewed identities and statuses. Cross-religious communities uphold mutual respect for each other's diversity, fostering of togetherness, which is manifested through ritual communication.</p> <p>The implications of the liminal process in the <i>mappatetiong bola</i> ritual the <i>Bugis Tolotang</i> cross-religious community include community deliberations or meetings to discuss important matters collaboratively. <i>Mappatetiong bola</i> as a forum for exchanging ideas, addressing issues, and seeking joint solutions. For example, if social problems arise—such as concerns related to education or economic well-being—the ritual can help foster solidarity and communal support.</p>	
	<p>Tudang Sipulung Ritual</p> <p>The various phases of the <i>tudang sipulung</i> ritual are carried out through the transmission of messages in communicative deliberation, aimed at seeking mutual safety—particularly during times of calamity or disaster. This ritual is performed at night and involves continuous communication activities as community circulate throughout the village.</p> <p>During the liminal phases, the <i>tudang sipulung ritual</i> includes activities that reinforce the kinship bonds of the <i>Bugis Tolotang</i> cross-religious community through both verbal and nonverbal communication. These activities involve delivering messages of mutual respect, acceptance of differences, and the unification of diverse opinions through deliberation. This process is understood as “joint decision-making and shared responsibility,” emphasizing the common good rather than solely religious interests.</p> <p>The incorporation phases serve to integrate the cross-religious community with their respective identities and social statuses. Participants believe that their faith-based identities function as symbols of recognition. The solidarity derived from these identities continues to develop and be reconstructed as the community engages in ritual processes, internalizes social roles, and evaluates intra-community relationships.</p> <p>The implications of the liminal process within the <i>tudang sipulung</i> ritual involve surrender through offerings, prayers, and hopes aimed at ensuring the continuity of the ritual. Sitting together to communicate dialogically facilitates deliberation and mutual understanding.</p>	9
	<p>Assitulungeng Ritual</p> <p>In the <i>assitulungeng</i> ritual, the separation phase reflects a social identity that remains distinct from the <i>Bugis Tolotang Benteng</i> (Muslim community) and the <i>Bugis Towani Tolotang</i> (Hindu community), even when their religious identities differ.</p> <p>Liminality phases often involve differing perspectives; however, the <i>Bugis Tolotang</i>, as a cross-religious community, continue to care for one another with a sense of mutual pride. Individuals remain open to learning and growth, guided by the “voluntary values” of</p>	9

	<p>togetherness and reinforced through family relationships (Toth, 2016).</p> <p>The process of incorporation to strengthen family bonds within the <i>Bugis Tolotang</i> cross-religious community includes the performance of the <i>assitlungeng</i> ritual (Syahrin et al., 2023), which is grounded in “voluntary values.” Community have the right to assist one another and are believed to honor their ancestors’. This togetherness is expressed through rituals aimed at reducing individual discrimination, fostering openness to mutual help and support, and cultivating empathy.</p> <p>Special emphasis is placed on communication (Salvatore, 2019), reinforced through family ties and a series of rituals involving mutual acceptance of reality to establish harmonious relationships.</p> <p>The liminality process within the <i>assitlungeng</i> ritual of the <i>Bugis Tolotang</i> cross-religious community has implications for fostering harmonious relationships. Achieving harmony is the ultimate goal of the ritual, which embodies “voluntary values”—the acceptance of social realities within relational life. The community serves as a form of self-identity (Sulaeman, Mahriani, & Nurdin, 2019), facilitating mutual support and cooperation in building a life of togetherness. In their self-image, togetherness becomes an inseparable aspect of the <i>Bugis Tolotang</i> community, which upholds a cross-religious local tradition and social order.</p>	
	<p>Mappabotting Ritual</p> <p>The separation phases of the <i>mappabotting</i> ritual are characterized by several processes: (1) Pre-ritual: prior to <i>mappabotting</i>, involving observations by men, proposals, negotiations, involvement, setting up tents, the prospective bride remaining at home, the giving of a dowry, bathing the groom with coconut flowers, adorning him with daun pacar (a type of leaf), and delivering items needed for the bride, (2) During the ritual: the groom's family visits the bride's family; the <i>mappabotting</i> is formalized; and the bride's family visits the groom's family, and (3) Post-ritual, the bride stays overnight at the groom's family home; worship of <i>Dewata Seuwae</i>, a divine reverence that shapes cultural practices; and both families perform a gravesite pilgrimage.</p> <p>This ritual process strengthens bonds within the <i>Bugis Tolotang</i> community, emphasizing cross-religious solidarity. The community's assistance aims to ease the financial burdens faced by the bride and groom's families.</p> <p>The liminal phases of <i>mappabotting</i> involve deepening spiritual connections among the <i>Bugis Tolotang</i> community, <i>Dewata Seuwae</i>, and the two families. These include prayer ceremonies and grave visits, marking a period of spiritual and social transformation. Participants experience shifts in identity and solidarity within the community, reinforcing their collective bonds.</p> <p>The incorporation phases serve to re-integrate both families and the community, reaffirming shared identity through the exchange of valuable items as provisions for married life. This process seeks to strengthen kinship ties within the cross-religious community, embodying social values such as mutual cooperation, helpfulness, family, care, respect, and religious principles. The <i>mappabotting</i> ritual thus reinforces community identity and social cohesion among the <i>Bugis Tolotang</i>, ensuring the tradition endures while maintaining their local and spiritual practices.</p> <p>The implications of the liminal process within the <i>mappabotting</i> ritual are significant for the <i>Bugis Tolotang</i> community, which initially lacked formal attachments but became bound through agreements and traditional ties. <i>Mappabotting</i> embodies “values of constancy,” believed to honor ancestors who serve as the identity of <i>hohesi</i> (spiritual leaders) within the community.</p>	10
	<p>Sipulung Ritual</p> <p>The separation phases of the <i>sipulung</i> ritual are carried out by the <i>Bugis Tolotang</i> cross-religious community, which gathers annually</p>	11

	<p>in January at an ancestral burial site. The ritual takes place in the morning and involves gathering in front of market <i>Amparita</i> as an act of communicative togetherness.</p> <p>The liminal phases of the sipulung ritual include the procession of “<i>marellau lao ri Dewata Seuwae</i>” (prayer to God as <i>Dewata Seuwae</i>), symbolizing salvation and serving as a petition for all that has been accomplished over the past year. Additionally, “<i>mabboro kubburu</i>” (ancestral grave visitation) functions as a symbol of offering and prayer.</p> <p>The incorporation phases involve performing the sipulung ritual with the goal of building social solidarity, spiritual devotion, and honoring ancestors by paying attention to personal attitudes to foster relationships of solidarity. More importantly, these rituals are directed toward God <i>Dewata Seuwae</i>. The ritual at the ancestral grave is identified as a prayer ritual in which participants pray for the safety of ancestors and the cross-religious community.</p> <p>The implications of the liminality process within the <i>sipulung</i> ritual—through ritual communication—enable the <i>Bugis Tolotang</i> cross-religious community to develop a shared identity that values differences, enhances cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also promotes cross-religious harmony, making the community more resilient and dynamic.</p>	
Language – language editing would increase the readers’ understanding of the text.	<p>Thanks for the recommendation.</p> <p>The author will have the article editing by a native English speaker if it remains unchanged by reviewer's and editors comment, unless the language editing would increase the readers’ understanding of the text.</p> <p>This article editing by a native English speaker. The used language editing through “American Journal Experts”.</p>	

Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication . Bugis tolentang . Tradition . Cross-religious identity

Introduction

The target article (Hadawiah et al., 2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community’s identity is worship the God “*Dewata Seuwaë*,” a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The authors of the target article examine the experience of ritual communication within the *Bugis Towani Tolotang* community. By exploring traditions such as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings demonstrate that these rituals contribute to the community’s cultural identity. Conducted in *Amparita, Sidenreng Rappang*, this study enhances our understanding of the interplay between cultural and religious practices in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey’s perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one’s identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*lontara*” *appoggenna Tolotang* and worships the God “*Dewata Seuwaë*” (Hadawiah et al., 2024).

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem, Mohd, & Nor, 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religious community.

The *Bugis Tolotang* represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatetong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebibi* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962-1969). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962-1969; Middleton, 1967; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962-1969; Middleton, 1967; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences. As articulated by Zaluchu (2024), every social, cultural, and religious practice—explicitly evident in the shared interests of the community—will evolve from ethnic religious rituals into a living tradition that persists across generations. Although the modern world is now saturated with digital technology and the internet, these signs of progress do not diminish or erase the wisdom of local communities.

Commented [A01]: REVIEWER 1

The reference to Bigger is, I think, misplaced because his article deal with Turner's discussion of a homogenously religious group. The object of study, the Ndembu people, even belongs to the same ethnic group (albeit different in terms of family clans).

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, 2018; Sulaeman, Mahriani, & Nurdin, 2019; Ridwan et al., 2025; Nurdin, Rahmawati & Rubba, 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach promotes family harmony among indigenous communities as they navigate the challenges posed by technological and informational advancements, while striving to maintain their cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual communication process theory (Carey, 2009) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita, Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Pickstock (2018) framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Pickstock (2018) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner'. Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

Commented [MOU2]: REVIEWER 1

This sentence is grammatically confusing. Many other sentences suffer from similar grammatical problem.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. Communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs (Underwood, 2011; Sulaeman et al., 2022). As such, Carey (2009) explains that ritual communication is about sharing, connecting, making friends, and having the same beliefs.

Communication ritual involves compliance with rules agreed upon by the community in language, aesthetics, and the relationship between the head of the ritual performer's tradition and the people with whom the performer communicates (Townsend, 2013; Ridwan et al., 2020). The rules are agreed upon because the language used in ritual communications differs from the vernacular (Nanda & Richard, 2020). In all its metaphorical richness, communication rituals evoke "the sacred ceremony that draws persons together in fellowship and commonality" (Tallotte, 2018; Sulaeman et al., 2022). As such, ritual communication focuses on the individual's desire to be a competent source of information in diverse interactions. Ritual communication is very influential in exchanges between individuals and includes group and individual-based identities for the *Bugis Tolotang* community.

The *Bugis Tolotang* community's involvement in cross-religious ritual communication is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr & Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses explains why the *Bugis Tolotang* community actively participates in cross-religious rituals. Viewing these rituals through the lens of nudges—cues that encourage specific behaviors—provides a nuanced understanding of the motivations behind their involvement. As Schutz's (1972) explains, the *Bugis Tolotang*'s involvement in such rituals weaves together a complex tapestry of social and spiritual life.

Integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This article is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.

The ritual communication of the *Bugis Tolotang* community has undergone a "partial transformation". However, it persists throughout the ages, even though today's world is filled with digitalization, and signs of progress have neither diminished nor eliminated cross-religious community rituals. Although forms change, they serve to fulfill the community's self-identity as individuals, collectives, and as part of the universe. Rituals enable participants to share emotional commitment and serve as a glue for unity among themselves and cross-religious. The essence is not the ritual communication event, but the feeling of shared destiny that accompanies it, interpreted as a sense of belonging to an cross-religious community involved in the ritual.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to

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Another grammatical error. More importantly, the authors keep referring to Schutz throughout the article without actually describing or discussing what it is that Schutz argues for/against.

reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of "what" is experienced and how it is "experienced" by the *Bugis Tolotang* community. Creswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community's involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Sulaeman, Kamaruzzaman, & Malawat, 2019; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1. Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the <i>Bugis Tolotang</i>	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community's well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the *Bugis Tolotang* religions. Cross-religious pluralism is encapsulated in "*Bhinneka Tunggal Ika*" (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a

harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherness

Cross-religious acceptance, as a process of "togetherness," is a way of life based on "human values," as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has "human values" and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2. The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatetong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation.
3.	<i>Assitulungeng</i>	The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Middleton, 1969; Knowlton, 2016; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. The ritual communication process of the *Bugis Tolotang* cross-religions community focuses on liminality in the separation, liminality, and incorporation phases (Van Gennep, 1960; Turner 1962,1969).

Mappatetong Bola Ritual

The word *mappatetong bola* was obtained from “*mappatetong*” and “*bola*”. *Mappatetong* means “to build”, and *bola* means “house”. A *mappatetong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatetong bola* means “erecting the frame of a house on stilts”.

In the *mappatetong bola* ritual, the separation phase takes place in the morning after the morning prayers. The cross-religious community gathers to construct the framework of the stilt house and to detach themselves from their daily routines. This ritual is coordinated by the house shaman, who is trusted by the house owner to lead the proceedings. The house owner determines the specific day for the communication act within the *mappatetong bola* ritual. The process involves various components that influence the communication, similar to how the *Bugis Tolotang* cross-religious community conducts house-building through this ritual.

The liminality phases include activities that strengthen the spiritual bonds between the cross-religious community, the house shaman, and their ancestors. During these phases, the shaman prays for safety, requesting permission from the subtle spirits—“guardians of the land” and “guardians of the place”—to seek approval for building the house. Turner (1969) states that liminality often involves communication with the spiritual realm, which in this context is expressed through deep prayer and remembrance.

The incorporation phases restore the community integration into social fabric with renewed identities and statuses. Cross-religious communities uphold mutual respect for each other's diversity, fostering of togetherness, which is manifested through ritual communication.

The implications of the liminal process in the *mappatetong bola* ritual the *Bugis Tolotang* cross-religious community include community deliberations or meetings to discuss important matters collaboratively. *Mappatetong bola* as a forum for exchanging ideas, addressing issues, and seeking joint solutions. For example, if social problems arise—such as concerns related to education or economic well-being—the ritual can help foster solidarity and communal support.

Mappatetong bola is an act of cross-religious communication rooted in brotherhood, symbolizing acceptance and togetherness in their daily lives. This act of communication as a way of life for the cross-religious *Bugis Tolotang* community, illustrating their identity (Goitom, 2016). Mead (1967) emphasizes the importance of identity formation in everyday experiences. The *Bugis Tolotang* community demonstrates this through the act of *mappatetong bola*. Cross-religious identity, in this context, is a trait grounded in collective action—such as constructing the frame of a house on stilts.

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Judging by the data presented in the article and the heavy reliance on Victor Turner, I find it rather peculiar that the author(s) give no reference to “*communitas*” and “*liminality*”. I sincerely think that the analysis will be significantly sharpened if the author(s) consider how the state of being neither-here-nor-there in Turner’s formulation might play an important role in bridging religious difference and conflict (this will be another potential novelty of the article, but for the moment, it is a missed opportunity).

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Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community's identity is transformed (Faulkner, 2017; Zurlo, 2021) based on "situated" experience and knowledge (Selkrig, 2011; Maupin, 2015). Each individual is unique, and the intrapersonal identity can change over time through processes of transformation influenced by time and space—for example, during participation in the *tudang sipulung* (sitting together) ritual.

The various phases of the *tudang sipulung* ritual are carried out through the transmission of messages in communicative deliberation, aimed at seeking mutual safety—particularly during times of calamity or disaster. This ritual is performed at night and involves continuous communication activities as community circulate throughout the village.

During the liminal phases, the *tudang sipulung* ritual includes activities that reinforce the kinship bonds of the *Bugis Tolotang* cross-religious community through both verbal and nonverbal communication. These activities involve delivering messages of mutual respect, acceptance of differences, and the unification of diverse opinions through deliberation. This process is understood as "joint decision-making and shared responsibility," emphasizing the common good rather than solely religious interests.

The incorporation phases serve to integrate the cross-religious community with their respective identities and social statuses. Participants believe that their faith-based identities function as symbols of recognition. The solidarity derived from these identities continues to develop and be reconstructed as the community engages in ritual processes, internalizes social roles, and evaluates intra-community relationships.

The implications of the liminal process within the *tudang sipulung* ritual involve surrender through offerings, prayers, and hopes aimed at ensuring the continuity of the ritual. Sitting together to communicate dialogically facilitates deliberation and mutual understanding.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of "working together" and a way of life rooted in "voluntary values." It describes the cross-religious community of *Bugis Tolotang* through the self-identity (Salvatore, 2019), emphasizing the establishment of relationships based on mutual aid.

In the *assitulungeng* ritual, the separation phase reflects a social identity that remains distinct from the *Bugis Tolotang Benteng* (Muslim community) and the *Bugis Towani Tolotang* (Hindu community), even when their religious identities differ.

Liminality phases often involve differing perspectives; however, the *Bugis Tolotang*, as a cross-religious community, continue to care for one another with a sense of mutual pride. Individuals remain open to learning and growth, guided by the "voluntary values" of togetherness and reinforced through family relationships (Toth, 2016).

The process of incorporation to strengthen family bonds within the *Bugis Tolotang* cross-religious community includes the performance of the *assitulungeng* ritual (Syahrin et al., 2023), which is grounded in "voluntary values." Community have the right to assist one another and are believed to honor their ancestors'. This togetherness is expressed through rituals aimed at reducing individual discrimination, fostering openness to mutual help and support, and cultivating empathy.

Special emphasis is placed on communication (Salvatore, 2019), reinforced through family ties and a series of rituals involving mutual acceptance of reality to establish harmonious relationships.

The liminality process within the *assitulungeng* ritual of the *Bugis Tolotang* cross-religious community has implications for fostering harmonious relationships. Achieving harmony is the ultimate goal of the ritual, which embodies "voluntary values"—the acceptance of social realities within relational life. The community serves as a form of self-identity (Sulaeman, Mahriani, & Nurdin, 2019), facilitating mutual support and cooperation in building a life of togetherness. In their self-image, togetherness becomes an inseparable aspect of the *Bugis Tolotang* community, which upholds a cross-religious local tradition and social order.

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Mappabotting Ritual

Interfacial family ties are grounded in the phenomenology of social action (Schutz, 1972). However, phenomenology is also an experienced phenomenon, and any experience can arise from communication activities. Phenomenology pertains to what is perceived, and through this perception, the *Bugis Tolotang*—a cross-religious community—acquires knowledge. Knowledge itself is rooted in consciousness that underlies meaning. It is based on awareness underpinning meaningful information (Schutz, 1972). In other words, knowledge depends on social action involving experience, meaning, and awareness (Goldthorpe, 2014).

According to phenomenological theory, at least, meaning is "... a certain way of directing one's gaze at an item of one's own experience" (Goldthorpe, 2014). Meaning results from construction through individual experience (Schutz, 1972). It has also been stated that "... without meaning, we would not make choices, because the concept of choice would not be available to us" (Lindlof, 1995). The meaning held by individuals or communities manifests as their self-assessment and actions. The cross-religious community of Bugis Tolotang differs from others in this regard. Various actions are undertaken to increase knowledge. An event occurs within a communication setting that becomes a daily habit; habits are crucial—they can turn into memorable experiences and influence an individual's life after performing ritual communication, such as mappabotting (wedding) rituals.

The separation phases of the *mappabotting* ritual are characterized by several processes: (1) Pre-ritual: prior to *mappabotting*, involving observations by men, proposals, negotiations, involvement, setting up tents, the prospective bride remaining at home, the giving of a dowry, bathing the groom with coconut flowers, adorning him with daun pacar (a type of leaf), and delivering items needed for the bride, (2) During the ritual: the groom's family visits the bride's family; the *mappabotting* is formalized; and the bride's family visits the groom's family, and (3) Post-ritual, the bride stays overnight at the groom's family home; worship of *Dewata Seuwa*, a divine reverence that shapes cultural practices; and both families perform a gravesite pilgrimage.

This ritual process strengthens bonds within the *Bugis Tolotang* community, emphasizing cross-religious solidarity. The community's assistance aims to ease the financial burdens faced by the bride and groom's families.

The liminal phases of *mappabotting* involve deepening spiritual connections among the *Bugis Tolotang* community, *Dewata Seuwa*, and the two families. These include prayer ceremonies and grave visits, marking a period of spiritual and social transformation. Participants experience shifts in identity and solidarity within the community, reinforcing their collective bonds.

The incorporation phases serve to re-integrate both families and the community, reaffirming shared identity through the exchange of valuable items as provisions for married life. This process seeks to strengthen kinship ties within the cross-religious community, embodying social values such as mutual cooperation, helpfulness, family, care, respect, and religious principles. The *mappabotting* ritual thus reinforces community identity and social cohesion among the *Bugis Tolotang*, ensuring the tradition endures while maintaining their local and spiritual practices.

The implications of the liminal process within the *mappabotting* ritual are significant for the *Bugis Tolotang* community, which initially lacked formal attachments but became bound through agreements and traditional ties. *Mappabotting* embodies "values of constancy," believed to honor ancestors who serve as the identity of *hohesi* (spiritual leaders) within the community.

Mappabotting is embodied in the life that guides civilization. The community's values are modeled on local traditions and kinship, fostering harmonious relationships. Harmony here signifies a state of pleasantness, compatibility, and balance—representing comfort, integration, and heartfelt accord. As the community's goal, harmony encourages members to support one another in achieving this state. It is established when social interactions proceed naturally, without pressure or coercion, despite differences in belief.

The *mappabotting* ritual provides an understanding of how various symbols are presented. First, belief and trust are essential because *mappabotting* nonverbal communication serves as a symbol of identity. The ritual is interpreted as a bridge that symbolizes kinship ties, helping to form a family. Understanding and accepting ancestral traditions, and making their lives more meaningful through "pattern maintenance," act as drivers and controllers of attitudes and actions, thereby strengthening harmonious self-identity.

Second, the *mappabotting* ritual symbolizes unity with social value, representing identity as a means of harmonization to build resilient social relationships. Resilience is maintained through the ritual by strengthening family bonds from the perspective of everyday belief systems.

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Third, the *mappabotting* ritual is an ancestral practice with social significance rooted in kinship. It symbolizes “family formation” without regard to social status, emphasizing the strengthening of silaturahmi ties with the principles of “togetherness and equality.” *Mappabotting* serves as a symbolic expression of identity in the process of belief formation and plays a role for parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best understood through three forms that serve as approaches to understanding communication (Toulson, 2012). These forms of ritual action act as symbols guiding social relations (Middleton, 1969), as well as social orders and institutions where rituals are performed—such as the *sipulung* (gathering) ritual.

The separation phases of the sipulung ritual are carried out by the *Bugis Tolotang* cross-religious community, which gathers annually in January at an ancestral burial site. The ritual takes place in the morning and involves gathering in front of market *Amparita* as an act of communicative togetherness.

The liminal phases of the sipulung ritual include the procession of “*marellau lao ri Dewata Seuwae*” (prayer to God as *Dewata Seuwae*), symbolizing salvation and serving as a petition for all that has been accomplished over the past year. Additionally, “*mabboro kubburu*” (ancestral grave visitation) functions as a symbol of offering and prayer.

The incorporation phases involve performing the sipulung ritual with the goal of building social solidarity, spiritual devotion, and honoring ancestors by paying attention to personal attitudes to foster relationships of solidarity. More importantly, these rituals are directed toward God *Dewata Seuwae*. The ritual at the ancestral grave is identified as a prayer ritual in which participants pray for the safety of ancestors and the cross-religious community.

The implications of the liminality process within the *sipulung* ritual—through ritual communication—enable the *Bugis Tolotang* cross-religious community to develop a shared identity that values differences, enhances cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also promotes cross-religious harmony, making the community more resilient and dynamic.

Cross-religious ritual communication relationships (Knowlton, 2016) affirm their commitment to family, ethnic, ideological, or religious traditions. The study of ritual communication provides valuable insights into the everyday lives of the *Bugis Tolotang* cross-religious community.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3. Cross-religious Identity in Subjective Experience Through Ritual Communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	Mappatabe	Verbal and nonverbal communication actions of permission.
2.	Sipakatau	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	Sipakainge	Remind each other each other of goodness based on the values of humanity.
4.	Sipakalebbi	Mutual respect to live together, tolerate, and brotherhood.
5.	Pappaseng	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in

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I have suggested that one way to solve this is by employing Turner’s *communitas* or *liminality*. But, alas, what the article did was simply erasing any references to Turner

question is how the *Bugis Talotang* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words “*mappa*” and “*tabe*”. *Mappa* means “ask”, and *tabe* means “excuse me”. *Mappatabe* means “ask for permission”. For the *Bugis Talotang* cross-religious community, *mappatabe* refers to “verbal and nonverbal communication actions of permission”.

Mappatabe is described as an identity. Underwood et al (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally “words” while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotang* based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Talotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Talotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show

mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Talotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbi

Sipakalebbi (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbi* is not the only characteristic of each cross-religious community tradition. *Sipakalebbi* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbi*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbi*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to “*pappaseng*”, cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a "bonding relationship" based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and Towani Tolotang (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The Bugis Talotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

Declarations

Ethical approval and consent to participate Ethical approval were granted to conduct semistructured interviews, participatory observations, and several informal conversation interviews in which participation was voluntary and after informed consent was obtained. Ethical approval was granted by the ethical commission of the institution of research, community service, and publications of the Ministry of Education, Culture, Research, and Technology in the Republic of Indonesia and Universitas Muslim Indonesia, Makassar, South Sulawesi, Indonesia. The consent of the participants was provided. The data were processed and analyzed anonymously.

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Author contributions HH, SS and AN are responsible for writing the article, constructing the analysis frameworks, collecting the data, analyzing the data, and translating the article. HH and IS were responsible for making constructive revisions to the article, responding to the reviewers, and polishing the language. HH, SS and AF were responsible for the data analysis, article revision, article translation, and response to the reviewers.

Data availability The qualitative data in this study were kept confidential.

Code availability Not applicable.

Conflict of interest The authors declare that they have no conflicts of interest related to the authorship or publication of this manuscript.

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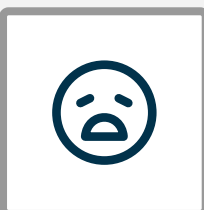
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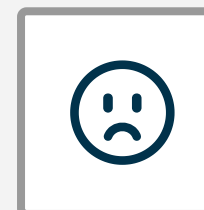
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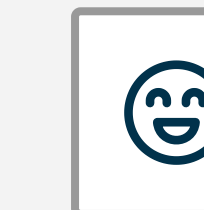
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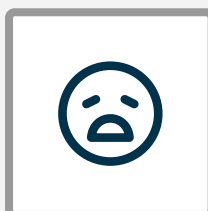
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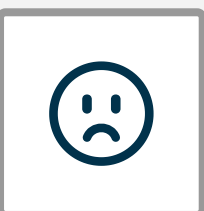
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Submission passed technical check22 Jul 2025

First reviewer(s) invited22 Jul 2025

Reviewer(s) accepted23 Jul 2025

Reviewer report(s) received24 Jul 2025

Revision requested28 Jul 2025

Revision received29 Jul 2025

Submission passed technical check30 Jul 2025

First reviewer(s) invited30 Jul 2025

Reviewer(s) accepted30 Jul 2025

Reviewer report(s) received01 Aug 2025

Revision requested01 Aug 2025

Revision received02 Aug 2025

Indonesia

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Type

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Journal

Human Arenas

Collection

Arena of Spirituality

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Submission version

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received 29 Jul, 2025

Editorial decision: **Revision requested** On 01 Aug, 2025

Reviews received Received 01 Aug, 2025

Reviewers agreed On 30 Jul, 2025

Reviewers agreed On 30 Jul, 2025

Reviewers invited Invitations sent on 30 Jul, 2025

Submission checks complete On 30 Jul, 2025

Submitted to *Human Arenas* On 29 Jul, 2025

Version 2 (private)

received 20 Jul, 2025

Editorial decision: **Revision requested** On 28 Jul, 2025

Reviews received Received 27 Jul, 2025

Reviews received Received 24 Jul, 2025

Reviewers agreed On 24 Jul, 2025

Reviewers agreed On 23 Jul, 2025

Reviewers invited Invitations sent on 22 Jul, 2025

Submission checks complete On 22 Jul, 2025

Submitted to *Human Arenas* On 20 Jul, 2025

Version 1 (private)

received 18 Oct, 2024

Editorial decision: **Revision requested** On 28 Feb, 2025

Reviews received Received 27 Feb, 2025

Reviews received Received 11 Feb, 2025

Reviewers agreed On 11 Feb, 2025

Reviewers agreed On 02 Feb, 2025

Reviewers agreed On 10 Jan, 2025

Reviewers agreed On 01 Nov, 2024

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Event	Date
Submission passed technical check	22 Jul 2025
First reviewer(s) invited	22 Jul 2025
Reviewer(s) accepted	23 Jul 2025
Reviewer report(s) received	24 Jul 2025
Revision requested	25 Jul 2025
Revision received	29 Jul 2025
Submission passed technical check	30 Jul 2025
First reviewer(s) invited	30 Jul 2025
Reviewer(s) accepted	30 Jul 2025
Reviewer report(s) received	01 Aug 2025
Revision requested	01 Aug 2025
Revision received	02 Aug 2025
Submission passed technical check	04 Aug 2025

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- Journal: Human Affairs
- Collection: Areas of Spirituality
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Type:
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Journal of Sport Sciences

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ext 4000

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 Type
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 Journal
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 Collection
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 Submission ID
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Submission passed technical check: 30 Jul 2025
 First reviewer(s) invited: 30 Jul 2025
 Reviewer(s) accepted: 30 Jul 2025
 Reviewer report(s) received: 01 Aug 2025
 Revision requested: 01 Aug 2025
 Revision received: 02 Aug 2025
 Submission passed technical check: 04 Aug 2025
 Submission accepted: 04 Aug 2025
 Submission accepted: 04 Aug 2025
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 Submission is in publishing and rights: 04 Aug 2025

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Title
Cross-Religious Ritual Communication in
the Bugis Tolotang, South Sulawesi,
Indonesia

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Journal
Human Arenas

Collection
Area of Spirituality

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Human Arenas <do-not-reply@springernature.com>

5 Agustus 2025 pukul 02.18

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Revision requested

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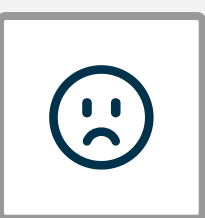
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Author(s) [Please list all named Authors]:	Hadawiah Hadawiah, Sulaeman Sulaeman, Ali Nurdin, Irta Sulastri, Andi Fitriyani	(the 'Author')
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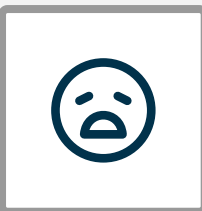
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Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

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Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain

identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords

Ritual communication
Bugis tolotang
Tradition
Cross-religious identity

SECTION I

Introduction

Q1

The target article (Hadawiah et al., [2024](#)) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God "*Dewata Seuwae*," a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The authors of the target article examine the experience of ritual communication within the *Bugis Towani Tolotang* community. By exploring traditions such as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings demonstrate that these rituals contribute to the community's cultural identity. Conducted in *Amparita, Sidenreng Rappang*, this study enhances our understanding of the interplay between cultural and religious practices in the region.

Q2

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, [2018](#)). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Ting-Toomey, Tenzin & Ting, 2013; Ting-Toomey, [2018](#); Dorjee & Ting-Toomey, [2020](#)). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis*

Tolotang community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, “*tau*” (people) and “*lotang*” (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the “*lontara*” *appoggenna Tolotang* and worships the God “*Dewata Seuwae*” (Hadawiah et al., 2024).

Q3

Q4

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali & Susanto, 2018; Mensah, 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman, Mahdi, & Darma, 2019; Tasleem et al., 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study’s contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cros-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization.

This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatettong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

Q5

Q6

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962–1969). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962–1969; Middleton, 1967; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962–1969; Middleton, 1967; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013).

Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences. As articulated by Zaluchu (2024), every social, cultural, and religious practice—explicitly evident in the shared interests of the community—will evolve from ethnic religious rituals into a living tradition that persists across generations. Although the modern world is now saturated with digital technology and the internet, these signs of progress do not diminish or erase the wisdom of local communities.

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This

exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali & Susanto, [2018](#); Sulaeman et al., [2019](#); Ridwan et al., [2025](#); Nurdin et al., [2020](#)) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather ([2021](#)) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach promotes family harmony among indigenous communities as they navigate the challenges posed by technological and informational advancements, while striving to maintain their cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual communication process theory (Carey, [2009](#)) and phenomenology (Schutz, [1972](#)), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita*, *Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang*

utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

SECTION I

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Pickstock (2018) framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Pickstock (2018) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner'. Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. Communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs (Underwood, 2011; Sulaeman et al., 2022). As such, Carey (2009) explains that ritual communication is about sharing, connecting, making friends, and having the same beliefs.

Communication ritual involves compliance with rules agreed upon by the community in language, aesthetics, and the relationship between the head of the ritual performer's tradition and the people with whom the performer communicates (Townsend, 2013; Ridwan et al., 2020). The rules are agreed upon because the language used in ritual communications differs from the vernacular (Nanda & Richard, 2020). In all its metaphorical richness, communication rituals evoke "the sacred ceremony that draws persons together in fellowship and commonality" (Tallotte, 2018; Sulaeman et al., 2022). As such, ritual communication focuses on the individual's desire to be a competent source of information in diverse interactions. Ritual communication is very influential in exchanges between individuals and includes group and individual-based identities for the *Bugis Talotang* community.

The *Bugis Tolotang* community's involvement in cross-religious ritual communication is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr and Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses explains why the *Bugis Tolotang* community actively participates in cross-religious rituals. Viewing these rituals through the lens of nudges—cues that encourage specific behaviors—provides a nuanced understanding of the motivations behind their involvement. As Schutz's (1972) explains, the Bugis Tolotang's involvement in such rituals weaves together a complex tapestry of social and spiritual life.

Integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This article is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.

The ritual communication of the *Bugis Tolotang* community has undergone a "partial transformation". However, it persists throughout the ages, even though today's world is filled with digitalization, and signs of progress have neither diminished nor eliminated

cross-religious community rituals. Although forms change, they serve to fulfill the community's self-identity as individuals, collectives, and as part of the universe. Rituals enable participants to share emotional commitment and serve as a glue for unity among themselves and cross-religious. The essence is not the ritual communication event, but the feeling of shared destiny that accompanies it, interpreted as a sense of belonging to an cross-religious community involved in the ritual.

SECTION I

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective interpretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Talotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Talotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the

time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of “what” is experienced and how it is “experienced” by the *Bugis Tolotang* community. Cresswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community’s involvement in carrying out cross-religious rituals, which have specific meanings.

SECTION2

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Sulaeman et al., 2019a; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

Table 1 Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the Bugis Tolotang	Meaning
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No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance a cross-religious the community.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.
Source: Field Data, August 2024		

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community's well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

SECTION2

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Salvatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the Bugis Tolotang religions.

Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, [2007](#)), which signifies acceptance of differences through the bond of brotherhood.

SECTION2

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, [1989](#)). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

SECTION2

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of others,

thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

SECTION2

Equality

Cross-religious individuals of self-identity (Wood, [2014](#)) have a drive to maintain bonds of brotherhood (Toth, [2016](#)) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

SECTION2

Togetherness

Cross-religious acceptance, as a process of “togetherness,” is a way of life based on “human values,” as described by (Salvatore, [2019](#)). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts

can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has “human values” and acceptance of social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

SECTION2

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita, Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

Table 2 The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2. 3.	<i>Tudang sipulung</i> <i>Assitulungeng</i>	Sitting together to convey communication messages dialogically to achieve deliberation. The process of helping each other through working together.
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.
Source: Field Data, August 2024		

Q7

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a

tradition (Dandirwalu & Qodim, 2021) as a performance (Middleton, 1969; Knowlton, 2016; Turner 1962,1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. The ritual communication process of the *Bugis Tolotang* cross-religions community focuses on liminality in the separation, liminality, and incorporation phases (Van Gennep, 1960; Turner 1962,1969).

SECTION2

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

In the *mappatettong bola* ritual, the separation phase takes place in the morning after the morning prayers. The cross-religious community gathers to construct the framework of the stilt house and to detach themselves from their daily routines. This ritual is coordinated by the house shaman, who is trusted by the house owner to lead the proceedings. The house owner determines the specific day for the communication act within the *mappatettong bola* ritual. The process involves various components that influence the communication, similar to how the *Bugis Tolotang* cross-religious community conducts house-building through this ritual.

The liminality phases include activities that strengthen the spiritual bonds between the cross-religious community, the house shaman, and their ancestors. During these phases, the shaman prays for safety, requesting permission from the subtle spirits—“guardians of the land” and “guardians of the place”—to seek approval for building the house. Turner (1969) states that liminality often involves communication with the spiritual realm, which in this context is expressed through deep prayer and remembrance.

The incorporation phases restore the community integration into social fabric with renewed identities and statuses. Cross-religious communities uphold mutual respect for each other’s diversity, fostering of togetherness, which is manifested through ritual communication.

The implications of the liminal process in the *mappatettong bola* ritual the *Bugis Tolotang* cross-religious community include community deliberations or meetings to discuss important matters collaboratively. *Mappatettong bola* as a forum for exchanging ideas, addressing issues, and seeking joint solutions. For example, if social problems arise—such as concerns related to education or economic well-being—the ritual can help foster solidarity and communal support.

Mappatettong bola is an act of cross-religious communication rooted in brotherhood, symbolizing acceptance and togetherness in their daily lives. This act of communication as a way of life for the cross-religious Bugis Tolotang community, illustrating their identity (Goitom, 2016). Mead (1967) emphasizes the importance of identity formation in everyday experiences. The *Bugis Tolotang* community demonstrates this through the act of *mappatettong bola*. Cross-religious identity, in this context, is a trait grounded in collective action—such as constructing the frame of a house on stilts.

SECTION2

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community's identity is transformed (Faulkner, 2017; Zurlo, 2021) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Each individual is unique, and the intrapersonal identity can change over time through processes of transformation influenced by time and space—for example, during participation in the *tudang sipulung* (sitting together) ritual.

The various phases of the *tudang sipulung* ritual are carried out through the transmission of messages in communicative deliberation, aimed at seeking mutual safety—particularly during times of calamity or disaster. This ritual is performed at night and involves continuous communication activities as community circulate throughout the village.

During the liminal phases, the *tudang sipulung ritual* includes activities that reinforce the kinship bonds of the *Bugis Tolotang* cross-religious community through both verbal and nonverbal communication. These activities involve delivering messages of mutual respect, acceptance of differences, and the unification of diverse opinions through deliberation. This process is understood as “joint decision-making and shared responsibility,” emphasizing the common good rather than solely religious interests.

The incorporation phases serve to integrate the cross-religious community with their respective identities and social statuses. Participants believe that their faith-based identities function as symbols of recognition. The solidarity derived from these identities continues to develop and be reconstructed as the community engages in ritual processes, internalizes social roles, and evaluates intra-community relationships.

The implications of the liminal process within the *tudang sipulung* ritual involve surrender through offerings, prayers, and hopes aimed at ensuring the continuity of the ritual. Sitting together to communicate dialogically facilitates deliberation and mutual understanding.

SECTION2

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together” and a way of life rooted in “voluntary values.” It describes the cross-religious community of *Bugis Tolotang* through the self-identity (Salvatore, 2019), emphasizing the establishment of relationships based on mutual aid.

In the *assitulungeng* ritual, the separation phase reflects a social identity that remains distinct from the *Bugis Tolotang Benteng* (Muslim community) and the *Bugis Towani Tolotang* (Hindu community), even when their religious identities differ.

Liminality phases often involve differing perspectives; however, the *Bugis Tolotang*, as a cross-religious community, continue to care for one another with a sense of mutual pride. Individuals remain open to learning and growth, guided by the “voluntary values” of togetherness and reinforced through family relationships (Toth, 2016).

Q8

The process of incorporation to strengthen family bonds within the *Bugis Tolotang* cross-religious community includes the performance of the *assitulungeng* ritual (Syahrudin et al., 2023), which is grounded in “voluntary values.” Community have the right to assist one another and are believed to honor their ancestors’. This togetherness is expressed through rituals aimed at reducing individual discrimination, fostering openness to mutual help and support, and cultivating empathy.

Special emphasis is placed on communication (Salvatore, 2019), reinforced through family ties and a series of rituals involving mutual acceptance of reality to establish harmonious relationships.

The liminality process within the *assitulungeng* ritual of the *Bugis Tolotang* cross-religious community has implications for fostering harmonious relationships. Achieving harmony is the ultimate goal of the ritual, which embodies “voluntary values”—the acceptance of social realities within relational life. The community serves as a form of self-identity (Sulaeman et al., 2019), facilitating mutual support and cooperation in building a life of togetherness. In their self-image, togetherness becomes an inseparable aspect of the *Bugis Tolotang* community, which upholds a cross-religious local tradition and social order.

SECTION 2

Mappabotting Ritual

Interfacial family ties are grounded in the phenomenology of social action (Schutz, 1972). However, phenomenology is also an experienced phenomenon, and any experience can arise from communication activities. Phenomenology pertains to what is perceived, and through this perception, the *Bugis Tolotang*—a cross-religious community—acquires knowledge. Knowledge itself is rooted in consciousness that underlies meaning. It is based on awareness underpinning meaningful information (Schutz, 1972). In other words,

knowledge depends on social action involving experience, meaning, and awareness (Goldthorpe, 2014).

According to phenomenological theory, at least, meaning is “... a certain way of directing one’s gaze at an item of one’s own experience” (Goldthorpe, 2014). Meaning results from construction through individual experience (Schutz, 1972). It has also been stated that “... without meaning, we would not make choices, because the concept of choice would not be available to us” (Lindlof, 1995). The meaning held by individuals or communities manifests as their self-assessment and actions. The cross-religious community of Bugis Tolotang differs from others in this regard. Various actions are undertaken to increase knowledge. An event occurs within a communication setting that becomes a daily habit; habits are crucial—they can turn into memorable experiences and influence an individual’s life after performing ritual communication, such as *mappabotting* (wedding) rituals.

The separation phases of the *mappabotting* ritual are characterized by several processes: (1) Pre-ritual: prior to *mappabotting*, involving observations by men, proposals, negotiations, involvement, setting up tents, the prospective bride remaining at home, the giving of a dowry, bathing the groom with coconut flowers, adorning him with daun pacar (a type of leaf), and delivering items needed for the bride, (2) During the ritual: the groom’s family visits the bride’s family; the *mappabotting* is formalized; and the bride’s family visits the groom’s family, and (3) Post-ritual, the bride stays overnight at the groom’s family home; worship of *Dewata Seuwae*, a divine reverence that shapes cultural practices; and both families perform a gravesite pilgrimage.

This ritual process strengthens bonds within the *Bugis Tolotang* community, emphasizing cross-religious solidarity. The community’s assistance aims to ease the financial burdens faced by the bride and groom’s families.

The liminal phases of *mappabotting* involve deepening spiritual connections among the *Bugis Tolotang* community, *Dewata Seuwae*, and the two families. These include prayer ceremonies and grave visits, marking a period of spiritual and social transformation. Participants experience shifts in identity and solidarity within the community, reinforcing their collective bonds.

The incorporation phases serve to re-integrate both families and the community, reaffirming shared identity through the exchange of valuable items as provisions for married life. This process seeks to strengthen kinship ties within the cross-religious community, embodying social values such as mutual cooperation, helpfulness, family, care, respect, and religious principles. The *mappabotting* ritual thus reinforces community identity and social cohesion among the *Bugis Tolotang*, ensuring the tradition endures while maintaining their local and spiritual practices.

The implications of the liminal process within the *mappabotting* ritual are significant for the *Bugis Tolotang* community, which initially lacked formal attachments but became bound through agreements and traditional ties. *Mappabotting* embodies “values of

constancy,” believed to honor ancestors who serve as the identity of *hohesi* (spiritual leaders) within the community.

Mappabotting is embodied in the life that guides civilization. The community’s values are modeled on local traditions and kinship, fostering harmonious relationships. Harmony here signifies a state of pleasantness, compatibility, and balance—representing comfort, integration, and heartfelt accord. As the community’s goal, harmony encourages members to support one another in achieving this state. It is established when social interactions proceed naturally, without pressure or coercion, despite differences in belief.

The *mappabotting* ritual provides an understanding of how various symbols are presented. First, belief and trust are essential because *mappabotting* nonverbal communication serves as a symbol of identity. The ritual is interpreted as a bridge that symbolizes kinship ties, helping to form a family. Understanding and accepting ancestral traditions, and making their lives more meaningful through “pattern maintenance,” act as drivers and controllers of attitudes and actions, thereby strengthening harmonious self-identity.

Second, the *mappabotting* ritual symbolizes unity with social value, representing identity as a means of harmonization to build resilient social relationships. Resilience is maintained through the ritual by strengthening family bonds from the perspective of everyday belief systems.

Third, the *mappabotting* ritual is an ancestral practice with social significance rooted in kinship. It symbolizes “family formation” without regard to social status, emphasizing the strengthening of *silaturahmi* ties with the principles of “togetherness and equality.” *Mappabotting* serves as a symbolic expression of identity in the process of belief formation and plays a role for parents and customary leaders.

SECTION 2

Sipulung Ritual

As a concept in communication theory, ritual is best understood through three forms that serve as approaches to understanding communication (Toulson, [2012](#)). These forms of ritual action act as symbols guiding social relations (Middleton, [1969](#)), as well as social orders and institutions where rituals are performed—such as the *sipulung* (gathering) ritual.

The separation phases of the *sipulung* ritual are carried out by the *Bugis Tolotang* cross-religious community, which gathers annually in January at an ancestral burial site. The ritual takes place in the morning and involves gathering in front of market *Amparita* as an act of communicative togetherness.

The liminal phases of the *sipulung* ritual include the procession of “*marellau lao ri Dewata Seuwae*” (prayer to God as *Dewata Seuwae*), symbolizing salvation and serving as

a petition for all that has been accomplished over the past year. Additionally, “*mabboro kubburu*” (ancestral grave visitation) functions as a symbol of offering and prayer.

The incorporation phases involve performing the *sipulung* ritual with the goal of building social solidarity, spiritual devotion, and honoring ancestors by paying attention to personal attitudes to foster relationships of solidarity. More importantly, these rituals are directed toward God *Dewata Seuwae*. The ritual at the ancestral grave is identified as a prayer ritual in which participants pray for the safety of ancestors and the cross-religious community.

The implications of the liminality process within the *sipulung* ritual—through ritual communication—enable the *Bugis Tolotang* cross-religious community to develop a shared identity that values differences, enhances cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also promotes cross-religious harmony, making the community more resilient and dynamic.

Cross-religious ritual communication relationships (Knowlton, 2016) affirm their commitment to family, ethnic, ideological, or religious traditions. The study of ritual communication provides valuable insights into the everyday lives of the *Bugis Tolotang* cross-religious community.

SECTION2

Cross-Religious Identity in Subjective Experience Through Ritual Communication

Q9

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience after involvement in the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Table 3 Cross-religious identity in subjective experience through ritual communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.
2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.

No.	The cross-religious identity of the Bugis Talotang	Meaning
3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.
4.	<i>Sipakalebbi</i>	Mutual respect to live together, tolerate, and brotherhood.
5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

Source: Field Data, August 2024.

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

SECTION2

Mappatabe

The *mappatabe* (ask for permission) comes from the words “*mappa*” and “*tabe*”. *Mappa* means “ask”, and *tabe* means “excuse me”. *Mappatabe* means “ask for permission”. For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to “verbal and nonverbal communication actions of permission”.

Mappatabe is described as an identity. Underwood et al. (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally “words” while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life

through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

SECTION 2

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and

appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

SECTION2

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Talotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, [2016](#)). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, [2019](#)) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

SECTION2

Sipakalebbs

Sipakalebbs (mutual respect), as self-identity, helps people intrapersonally respect each other’s differences. *Sipakalebbs* is not the only characteristic of each cross-religious community tradition. *Sipakalebbs* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, [2007](#)), and as Sen ([2006](#)) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbs*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, [2007](#)) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbs*, and

pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

SECTION2

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to “*pappaseng*”, cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a “bonding relationship” based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and Towani Tolotang (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining

self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

SECTION I

Conclusion

The Bugis Talotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals.

These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Talotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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Author Contributions

HH, SS and AN are responsible for writing the article, constructing the analysis frameworks, collecting the data, analyzing the data, and translating the article. HH and IS were responsible for making constructive revisions to the article, responding to the reviewers, and polishing the language. HH, SS and AF were responsible for the data analysis, article revision, article translation, and response to the reviewers.

Data Availability

No datasets were generated or analysed during the current study.

Code Availability

Not applicable.

Declarations

Ethical Approval and Consent to Participate

Ethical approval were granted to conduct semistructured interviews, participatory observations, and several informal conversation interviews in which participation was voluntary and after informed consent was obtained. Ethical approval was granted by the ethical commission of the institution of research, community service, and publications of the Ministry of Education, Culture, Research, and Technology in the Republic of Indonesia and Universitas Muslim Indonesia, Makassar, South Sulawesi, Indonesia. The consent of the participants was provided. The data were processed and analyzed anonymously.

Competing Interests The authors declare no competing interests.

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Cross-Religious Ritual Communication in the Bugis Tolotang, South Sulawesi, Indonesia

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Abstract

The cross-religious (Muslim-Hindu communities) in the South Sulawesi, Indonesia, has various local traditions manifested by kinship ties. Kinship values become a model for an identity to build harmonious relationships. This study focusing on how ritual communication as a tradition shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita in Sidenreng Rappang*. The study qualitatively explores the experiences of the ritual communication procession through several informal conversational interviews using the perspectives of the ritual process and phenomenology. The authors find that the *Bugis Tolotang* community constructs a cross-religious identity through ritual communication processes and is considered to embody identity meanings such as *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbi*, and *pappaseng*, which are derived from the subjective interpretive communication processes of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung*. These findings contribute to strengthening diverse religious identities and demonstrate how local traditions facilitate the realization of a harmonious cross-religious identity within the community. The study suggests that strengthening identity fosters a sense of belonging among the *Bugis Tolotang Amparita* community. Furthermore, this tradition can adapt and maintain identity in the face of technological advancements and societal changes, thereby continuing to serve as a foundation for kinship and cross-religious harmony.

Keywords Ritual communication · Bugis tolotong · Tradition · Cross-religious identity

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Introduction

The target article (Hadawiah et al., 2024) presents a qualitative exploration of the *Bugis Towani Tolotang* community in *Amparita Sidenreng Rappang*, South Sulawesi, focusing on ritual communication as expressions of tradition and belief. Central to the community's identity is worship the God "*Dewata Seuwae*," a form of divine reverence that shapes cultural practices. Through the of ritual communication, the study find the community employs specific symbols and traditions that imbue offerings, requests, and hopes with profound meaning. This analysis of rituals in fostering harmony within the community and the ways in which local traditions can encapsulate deeper spiritual narratives.

The authors of the target article examine the experience of ritual communication within the *Bugis Towani Tolotang* community. By exploring traditions such as mutual cooperation, wedding, gathering, message delivery, and sitting together, reveal new insights about the subjective experiences of community. The findings demonstrate that these rituals contribute to the community's cultural identity. Conducted in *Amparita, Sidenreng Rappang*, this study enhances our understanding of the interplay between cultural and religious practices in the region.

Over time, traditional communities in rural areas have always adhered to traditions. Traditional communities are the unity of human life; these communities interact with each other according to a certain local wisdom system fixed in nature and identity attachment. Toomey's perspective on identity not a static entity but rather a dynamic process of self-reflection and construction that occurs within particular cultural contexts (Ting-Toomey, 2018). It involves actively involvement with and communicating one's identity through interactions that are influenced by cultural norms and values (Toomey et al., 2013; Ting-Toomey, 2018; Dorjee & Ting-Toomey, 2020). This identity formation is processed dynamically with continuous change through the exploration of tradition into a cross-religious identity (Muslim-Hindu). This cross-religious identity is that the *Bugis Tolotang* community has ancestral origins and heredity inhabiting the *Amparita* area of *Sidenreng Rappang*, South Sulawesi, Indonesia, which has a social value system and strict indigenous law, and the community must follow its local wisdom.

The *Bugis Tolotang* cross-religious community has its own meaning. *Tolotang* includes two syllables, "*tau*" (people) and "*lotang*" (south) (Iskandar, 2019). *Tolotang* refers to southern people (Hadawiah et al., 2024). The *Bugis Tolotang* community is a cross-religious identity of *Bugis Tolotang Benteng* (Muslim community) and *Bugis Towani Tolotang* (Hindu community). The *Bugis Towani Tolotang* adheres to the "*lontara*" *appongenna Tolotang* and worships the God "*Dewata Seuwae*" (Hadawiah et al., 2024).

The findings of Hadawiah et al. (2024) indicate that this cross-religious identity community encompasses different aspects of the region, with complex, interrelated meanings and beliefs. Differences in identity serve as symbols of recognition for understanding and acknowledging variations (Bamat et al., 2017; Riezali et al., 2018; Mensah et al., 2020). Notwithstanding these differences, the community exhibits shared ritualistic practices and social similarities (Varisco, 2014; Hayes, 2021). The coexistence of social and ritual structures is evident in the *Bugis Tolotang*, illustrating identity and community. The findings of Hadawiah et al. (2024) can serve as a reference for this research, particularly in discussing the research findings that will be conducted after the data is gathered and processed qualitatively. This processed data will then be used as a basis for decision-making and verification

in this article. Through phenomenology, the research explains the reasons and purposes of identity as a product of evolving constructions that align with life experiences (Sulaeman et al., 2019; Tasleem et al., 2020). This implies that identity is a constructed product rooted in knowledge about the *Bugis Tolotang* rituals. The study's contribution lies in fostering harmonious relationships to strengthen religious identity, with the hope of promoting peaceful coexistence in kinship bonds and enhancing solidarity to form identity and togetherness *Bugis Tolotang* cross-religions community.

The *Bugis Tolotang* represents an cross-religious community with a distinct cultural identity as a local tradition. However, in the last decade, cross-religious practices have faced challenges due to modernization and globalization. The issues that have emerged include: (1) the influx of foreign cultures, which has led to local traditions being forgotten or abandoned, (2) changes in values and norms influenced by globalization, (3) shifts in lifestyles, where urbanization alters identities, causing a disconnection in social relations and reducing the transmission of local traditions to future generations, and (4) confronting uncertainty and change, which can result in an identity crisis as community struggle to define who are amidst the currents of modernization and globalization. These four issues are critical to examine regarding how the *Bugis Tolotang* cross-religious community adapts, maintains, and preserves local traditions in the face of modernization and globalization. This research is essential for understanding the dynamics of local traditions concerning the challenges faced by cross-religious communities, while ensuring that do not lose identity through ritual communication as a social bond of the *Bugis Tolotang*.

The rituals and social similarities of *Bugis Tolotang* became the value of cross-religious identity through social interaction in knitting kinship harmony. The *Bugis Tolotang* cross-religious community conducts ritual communication processes involving *mappatettong bola* (building a house), *tudang sipulung* (sitting together), *assitulungeng* (mutual assistance), *mappabotting* (wedding), and *sipulung* (gathering) rituals. These ritual communication processes are subjectively interpreted to produce identity meanings of *mappatabe* (ask for permission), *sipakatau* (humanize), *sipakainge* (remind each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages).

The *Bugis Tolotang* cross-religious community involvement in ritual communication processes that intertwine religious values and local traditions, fostering harmonious kinship cross-religious. These rituals uphold ancestral values and reinforce community identity. The *Bugis Tolotang* community creates a platform for dialogue and mutual respect cross-religious with fostering an understanding of the interaction process.

In communication theory, the concept of ritual is explored through three principal approaches in social interactions and cultural practices (Turner, 1962–1969). First, ritual action uses symbols to navigate social relationships, reinforcing the social order and the institutions in which these rituals occur (Turner, 1962–1969; Middleton, 1967; Pickstock, 2018). Second, cross-religious relationships within ritual communication solidify commitments to various familial, ethnic, ideological, or religious traditions (Turner, 1962–1969; Middleton, 1967; Knowlton, 2016). Lastly, ritual communication serves as a vehicle for understanding and appreciating diversity within different cultural (Broad, 2013). Together, these three approaches of ritual in shaping communication dynamics and cultural identity. Communication theory is used for analyzing and understanding cross-religious ritual communication. For the *Bugis Tolotang*, this means exploring how rituals serve as platforms for fostering relationships, and negotiating identities cross-religious. This involves examining

how different religions interact through rituals. Rituals are established, deliberate actions often performed for religious purposes. When cross-religious come together for rituals, they involved in a form of communication that can either promote understanding or reveal differences. As articulated by Zaluchu (2024), every social, cultural, and religious practice—explicitly evident in the shared interests of the community—will evolve from ethnic religious rituals into a living tradition that persists across generations. Although the modern world is now saturated with digital technology and the internet, these signs of progress do not diminish or erase the wisdom of local communities.

Ritual communication theory can expand, improve, and challenge existing frameworks. By considering how rituals evolve and adapt in cross-religious contexts, can enhance our understanding of communication, identity formation, and cultural exchange. This exploration adds depth to ritual studies and opens up new avenues for analyzing the intricate dynamics of social interactions in an increasingly interconnected world. Ritual studies often view rituals as fixed practices tied to specific cultural or religious frameworks. The notion of novelty introduces the idea that rituals can evolve, adapt, or even blend elements from different traditions. This insight encourages to consider how contemporary social changes and global interactions can lead to the emergence of new rituals that combine disparate elements while still retaining meaningful connections to origins.

This research explores the novelty of *Bugis Tolotang*, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the *Bugis Tolotang* community. This is achieved through a ritual communication process aimed at building harmony as a value of solidarity (Riezali et al., 2018; Sulaeman et al., 2019b; Ridwan et al., 2025; Nurdin et al., 2020) among indigenous communities. For the *Bugis Tolotang* cross-religious community, communication plays an important role in the ritual processes. Interactions among ritual participants are foundational to the relationships within this diverse community.

The *Bugis Tolotang* community actively fosters a cross-religious identity involvement in ritual communication, which serves to enhance harmony and reinforce kinship ties. Sather (2021) notes that rituals are a means for communities to signify transitions in identity, and this concept is evident within the *Bugis Tolotang*. Cross-religious identity evolves to encompass new understandings of self and community, as shaped by various events, actions, and objects. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. Ultimately, the *Bugis Tolotang* community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

The *Bugis Tolotang* community explains that cross-religious identity is a dynamic construct shaped by life experiences and communication rituals. Identity is actively constructed, grounded in the understanding of these rituals. The community's efforts the of fostering harmonious relationships among indigenous communities exploring the significance of *Bugis Tolotang* rituals, aimed at nurturing peaceful coexistence within family structures. This approach promotes family harmony among indigenous communities as they navigate the challenges posed by technological and informational advancements, while striving to maintain their cultural integrity.

This condition is the reason for the results of this study. Furthermore, the explanation and focus are based on self-identity. Drawing from concepts in ritual communication process

theory (Carey, 2009) and phenomenology (Schutz, 1972), it describes how ritual communication, as a tradition, shapes the cross-religious identity of the *Bugis Tolotang Benteng* (Muslim community) and *Towani Tolotang* (Hindu community) in *Amparita, Sidenreng Rappang*, ultimately reinforcing community bonds and shared values. The study in the article shows that the cross-religious ritual communication process of *Bugis Tolotang* utilizes the values of local traditions to strengthen the bond of brotherhood and promote harmony.

Literature Review

The integration of perspective on rituals as foundational elements in the construction of social identity and community dynamics. Utilizing Pickstock (2018) framework, it becomes clear rituals transcend mere ceremonial acts; elements that shape individuals' understanding of social existence and relationships within communities. Pickstock (2018) further elaborates that rituals facilitate communication and lead to the symbolic transformation of lived experiences. From a communication perspective, rituals 'symbolically influence human life and are performed in a patterned manner'. Individuals who perform rituals often symbolize values, relationships, and social institutions in the form of local traditions through cross-religious ritual *Bugis Tolotang* community, which has cross-religious familial bonds.

Rituals articulate fundamental values and social structures (Pickstock, 2018; Sulaeman et al., 2022), acting as a medium through which individuals express identities while reinforcing bonds within communities. Local traditions exemplify how these rituals contribute to identity. Additionally, cross-religious involvement plays a role in the cultural interplay within indigenous communities, particularly the kinship links between the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community.

The *Bugis Tolotang* cross-religious community showcases the interplay between phenomenology and social action, reflecting experiences shaped through interactions. Drawing on Schutz's (1972), one can discern how rituals contribute to the formation of knowledge and identity within the community.

Experience, as knowledge, evolves as individuals involved with one another in meaningful ways. The process of sharing knowledge is inherently tied to awareness, which encompasses the information exchanged within the community, as explained Goldthorpe (2014).

Understanding experience as subjective leads to diverse interpretations among individuals of events. Schutz's (1972) insights reinforce the notion that social actions are tied to experience, suggesting that the *Bugis Tolotang* community's understanding of rituals is deeply rooted in the lived experiences. This subjectivity allows individuals to construct personal meanings that resonate with identities. As explained by Toomey (2018), identity is seen as a reflective process—one that emerges through interaction and the continuous negotiation of self in relation to community traditions. The *Bugis Tolotang* as a spiritual means of constructing and expressing identity within civic pluralism (Eck, 2007).

In rituals, communication serves as a bridge for the transmission of traditional values and the development of a cross-religious identity for the *Bugis Tolotang*. Communication is directed not toward the extension of messages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs (Underwood, 2011; Sulaeman et al., 2022). As such, Carey (2009) explains that ritual communication is about sharing, connecting, making friends, and having the same beliefs.

Communication ritual involves compliance with rules agreed upon by the community in language, aesthetics, and the relationship between the head of the ritual performer's tradition and the people with whom the performer communicates (Townsend, 2013; Ridwan et al., 2020). The rules are agreed upon because the language used in ritual communications differs from the vernacular (Nanda & Richard, 2020). In all its metaphorical richness, communication rituals evoke "the sacred ceremony that draws persons together in fellowship and commonality" (Tallotte, 2018; Sulaeman et al., 2022). As such, ritual communication focuses on the individual's desire to be a competent source of information in diverse interactions. Ritual communication is very influential in exchanges between individuals and includes group and individual-based identities for the *Bugis Tolotang* community.

The *Bugis Tolotang* community's involvement in cross-religious ritual communication is deeply rooted in subjective experiences and the underlying impulses that guide actions. As stated Baehr and Gordon (2012), these impulses serve as motivators for participation in rituals, framing individual experiences within a shared meaning. Schutz's (1972) work elucidates this by proposing that impulses are foundational to the meanings that inform an individual's actions.

The interplay of these subjective meanings and impulses explains why the *Bugis Tolotang* community actively participates in cross-religious rituals. Viewing these rituals through the lens of nudges—cues that encourage specific behaviors—provides a nuanced understanding of the motivations behind their involvement. As Schutz's (1972) explains, the Bugis Tolotang's involvement in such rituals weaves together a complex tapestry of social and spiritual life.

Integrating the concept of ritual communication with a phenomenological approach offers a valuable analytical framework and has the potential to open new insights in religious and cultural studies. By understanding rituals not merely as symbolic practices but also as profound subjective experiences, this article aims to enrich the examination of how religious meanings are constructed and directly experienced by individuals and communities. This article is expected to make a significant contribution to the development of a more holistic and contextualized theory of ritual communication.

The ritual communication of the *Bugis Tolotang* community has undergone a "partial transformation". However, it persists throughout the ages, even though today's world is filled with digitalization, and signs of progress have neither diminished nor eliminated cross-religious community rituals. Although forms change, they serve to fulfill the community's self-identity as individuals, collectives, and as part of the universe. Rituals enable participants to share emotional commitment and serve as a glue for unity among themselves and cross-religious. The essence is not the ritual communication event, but the feeling of shared destiny that accompanies it, interpreted as a sense of belonging to an cross-religious community involved in the ritual.

Research Methods

The involvement of the *Bugis Tolotang* community in ritual communication is a subjective experience that undergoes phenomenological stages in the formation of cross-religious identity. This article seeks to reveal the social reality of conscious experience through participation in ritual communication. It employs a qualitative approach with a subjective inter-

pretative perspective (Denzin & Lincoln, 2018) to explore ritual communication in depth and collect data on the *Bugis Tolotang* cross-religious community.

The data was obtained from the *Bugis Tolotang* cross-religious community through in-depth interviews, participant observation, and literature study. The researcher then used structured interviews. However, initially, the researcher encountered challenges when conducting interviews with informants. These challenges included informants who did not want to be interviewed, those who avoided the researcher, and instances where informants remained silent and did not share their experiences regarding their awareness of involvement in ritual communication.

These obstacles did not hinder the researcher from continuing to seek data. For the informants who could still be met, although were often more reticent during the interviews, the researcher consistently made an effort to meet them again and communicated identity and the purpose of meeting. Ultimately, one informant accepted the researcher's invitation and became a mentor to connect with other informants. Furthermore, the researcher built relationships (Littlejohn, 2010) with the informants.

The relationship between the researcher and the informants created a series of expectations, reinforced old expectations, or transformed positive interaction patterns within the *Bugis Tolotang* cross-religious community. The in-depth interview method was used to maintain the confidentiality of the informants by choosing comfortable locations. Data was collected from the *Bugis Tolotang* cross-religious community, assessing experiences, views, and knowledge without burdening the individuals' minds.

This article investigates the subjective experiences of the *Bugis Tolotang* community by selecting informants through purposive sampling (Sulaeman et al., 2023) and using interview guidelines to collect data. The author conducted interviews with sixty-six informants involved in cross-religious rituals, including thirty-two from the *Bugis Tolotang Benteng* community, of whom 21 were males. Their ages ranged from 24 to 69 years at the time of the research, with twenty-two informants married and ten still single. Additionally, the author interviewed thirty-four informants from the *Bugis Towani Tolotang* community, including 25 males. Their ages ranged from 22 to 72 years during the research, with twenty-one informants married and thirteen still single.

The *Bugis Tolotang* community was chosen as the research subjects due to their involvement in cross-religious ritual communication and willingness to share communication experiences with the authors. The informants recounted experiences of ritual communication by revealing their individual identities while using pseudonyms in the article. However, to maintain the authenticity of the interview transcripts, the author opted not to alter the language used in the interviews when referring to individuals from the *Bugis Tolotang* community cross-religions.

Field data is analyzed through the qualitative data processing activities carried out simultaneously (Sulaeman et al., 2023), namely, data reduction, data presentation, drawing conclusions, and verification according to the research context. The research questions and research objectives are related (Creswell & Cheryl, 2017). Conclusions are drawn regarding the experience of "what" is experienced and how it is "experienced" by the *Bugis Tolotang* community. Creswell & Cheryl (2017) suggest that the communication experience of the *Bugis Tolotang* cross-religious community represents a phenomenological phenomenon that requires further exploration and discussion. This includes the *Bugis Tolotang* community's involvement in carrying out cross-religious rituals, which have specific meanings.

Principles of the Bugis Tolotang Community

The *Bugis Tolotang* community illustrates a approach to cross-religiousism, on a shared identity that emphasizes the connection between human interactions and local traditions. *Bugis Tolotang* pursuit of harmony involves harmonizing individual and compatibility with religious teachings while preserving the purity of ancestral customs. This devotion is reflected in rituals, which serve as social dramas, helping to strengthen social bonds and diminish divisions. Such practices enhance daily life and foster unity among community (Sulaeman et al., 2019a; Hadiniyati et al., 2023). The values upheld by the *Bugis Tolotang*—social care, family, diversity, equality, and togetherness—are components of cross-religious belief system, further reinforcing their commitment to community cohesion as outlined in Table 1.

The *Bugis Tolotang* cross-religious community embodies of brotherhood and fosters a collective identity. This worldview is rooted in principles of unity, openness, courage, and shared responsibility, creating a strong bond. The concept of brotherhood and self-identity shapes personalities through shared values of care, mutual support, and enjoyment. The *Bugis Tolotang* interact and collaborate to cultivate a supportive environment where everyone contributes to the community's well-being, illustrating the transformative power of brotherhood in fostering resilience and solidarity.

Social Concern

The *Bugis Tolotang* community demonstrates a strong commitment to social care and brotherhood, as noted by Toth (2016). This commitment is achieved through the principle of harmonization, which emphasizes togetherness and mutual respect while honoring ancestral ties. These principles aim to enhance social cohesion and collective well-being within the cross-religious community.

This cross-religious social cohesion promotes harmony and strength within the *Bugis Tolotang* community through collective communication and togetherness. This social cohesion fosters mutual care and support, which in turn develops meaningful social values (Sal-

Table 1 Principles of the *Bugis Tolotang* cross-religious

No.	Principles of the Bugis Tolotang	Meaning
1.	Social concern	Helping each other to build harmonious bonds of brotherhood.
2.	Family	This belief system, anchored in unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities.
3.	Diversity	Mutual understanding, respect, and acceptance of community identity are essential for fostering a harmonious and inclusive environment.
4.	Equality	Feeling a connection that binds identity with respect and acceptance are essential for fostering a harmonious and inclusive environment.
5.	Togetherness	Understanding human values through togetherness and the strengthening of community relationships.

Source: Field Data, August 2024

vatore, 2019). These values strengthen the cross-religious identity that emphasizes unity, rooted in the shared religious beliefs and culture of the *Bugis Tolotang* community.

The *Bugis Tolotang* community exemplifies how cross-religious social care can foster an open and supportive self-concept, facilitating mutual self-acceptance among diverse religious beliefs (Sulaeman et al., 2021). This approach to social care is one of unity in familial ties. The *Bugis Tolotang* involved in meaningful interactions that transcend theological differences, illustrating the essence of theological pluralism (Coward, 1989). Theological pluralism helps build social awareness across the Bugis Tolotang religions. Cross-religious pluralism is encapsulated in “*Bhinneka Tunggal Ika*” (Eck, 2007), which signifies acceptance of differences through the bond of brotherhood.

Family

Family is a fundamental aspect of culture, encompassing belief systems, fostering community, and creating a shared identity. It emerges through the rules of relationships, emotions, and social bonds, transforming and transmitting cultural values and social norms through the familial ties that bind communities together.

The familial bond within the *Bugis Tolotang* community as a foundation for collective identity, embodying principles of unity, openness, courage, and shared responsibility, serves as a foundational ethos for creating resilient families and communities. This bond is a social construct; it is shaped by the values and traditions passed down from ancestors. Through these connections, individuals are instilled with a sense of responsibility towards one another and their heritage. Familial shapes self-identity as a description of the cross-religious life of *Bugis Tolotang*. Cross-religious self-identity is a living principle of theological pluralism (Coward, 1989). Cross-religious theological pluralism is part of the togetherness and familiarity with mutual help and respect among individuals who display symbols of identity.

Diversity

The principle of diversity within the *Bugis Tolotang* community refers to cross-religious acceptance as a foundation for harmonious relationships. This principle fosters the belief that different faiths can coexist peacefully, with mutual understanding, respect and acceptance of community identity aim to foster a harmonious and inclusive environment. It upholds human values, encouraging acceptance and inclusivity among individuals of varied faiths. By strengthening these relationships, the community reinforces its commitment to diversity, creating a tapestry of cultural and spiritual coexistence. These attitudes embody the harmonization of relationships and acceptance of *Bugis Tolotang* religious life practices.

The *Bugis Tolotang* community is focused on mutual self-concept acceptance, fostering understanding and collaboration cross-religious. Through rituals, individuals are encouraged to embrace openness, loyalty, and a willingness to listen. These values as foundational methods that facilitate religious harmonization and dialogue, cultivating cross-religious relationships.

By involving with one another's beliefs, the community learns about differences and discovers the commonalities that bind them together. The shared experiences derived from these rituals allow individuals to delve deeper into their own identities and those of oth-

ers, thus breaking down barriers and building a harmonious religious life within the *Bugis Tolotang* community.

Equality

Cross-religious individuals of self-identity (Wood, 2014) have a drive to maintain bonds of brotherhood (Toth, 2016) by prioritizing humanitarian values through the recognition and appreciation of social existence and religious identity. The self-identity of individuals encompasses how the *Bugis Tolotang* perceive and interpret themselves within social, cultural, and interpersonal contexts. This self-identity is shaped through interactions between the *Bugis Tolotang Benteng* and *Bugis Towani Tolotang*. Furthermore, the self-identity of the *Bugis Tolotang* can change over time and is influenced by various factors, including personal experiences, social relationships, and the values they adhere to. Despite differences in beliefs, mutual respect and understanding can strengthen the bonds among individuals who are cross-religious.

The cross-religious equality of the *Bugis Tolotang* community is used as a social identity that defines their identity through cross-religious relationships and a commitment to preserving local traditions. These traditions, which integral parts of cross-religious culture.

Attention to each other cross-religious is based on social concern as a bond tied to humanitarian values. This social concern serves as a basis for cross-religious responsibility and awareness that emerge from a shared commitment to the same humanitarian values.

Through all these aspects, cross-religious equality in the *Bugis Tolotang* community can be understood as a way for the community to interact and build social solidarity among individuals of different beliefs. Despite religious differences, individuals feel connected to the same humanitarian values and share a responsibility to support one another and uphold their local traditions.

The principle of equality serves as the foundation for cross-religious dynamics among the *Bugis Tolotang*. This community recognizes a common identity while valuing the presence of each individual's religion and social background. This commitment to equality enhances supportive relationships, encouraging the community to maintain traditions and practices, and engage in caring actions that deepen their bonds.

Togetherness

Cross-religious acceptance, as a process of “togetherness,” is a way of life based on “human values,” as described by (Salvatore, 2019). It involves building harmonious relationships and, by understanding and appreciating one another, cross-religious efforts can reduce conflicts and promote cooperation among different communities. This endeavor requires awareness, openness, and a mutual willingness to learn from each other.

Cross-religious initiatives possess a social identity that is not different from the pluralism of citizenship (Eck, 2007), even when the *Bugis Tolotang* community has distinct religious identities and engages with theological pluralism (Coward, 1989). Although cross-religious interactions often encounter differing perspectives, they continue to support one another with a shared pride in the *Bugis Tolotang* community.

Bugis Tolotang cross-religious togetherness is realized through the ritual communication. Togetherness is a bond of brotherhood that has “human values” and acceptance of

social reality in relational life. Cross-religious people are used as self-identities (Wood, 2014) for understanding each other and respecting each other by building a life with togetherness, which is an inseparable part of cross-religious people who have a local life order.

Identification of Cross-Religious Ritual Communication Procession

The *Bugis Tolotang Benteng* (Muslim) and *Towani Tolotang* (Hindu) communities in *Amparita*, *Sidenreng Rappang*, there are several ritual communication practices that play an important role in forming identity and establishing relationships that will become cross-religious identities, as shown in Table 2.

In the context of ritual communication, *Bugis Tolotang* always maintains the identity of the *Bugis Tolotang Benteng* Muslim community and the *Bugis Towani Tolotang* Hindu community through social interactions (Toulson, 2012), which has been identified as a tradition (Dandirwalu & Qodim, 2021) as a performance (Middleton, 1969; Knowlton, 2016; Turner, 1962, 1969) that is involved in fulfilling self-identity (Kapferer, 2019; Wood, 2014) as kinship relationships in the cross-religious ritual communication process of *mappatettong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. The ritual communication process of the *Bugis Tolotang* cross-religions community focuses on liminality in the separation, liminality, and incorporation phases (Van Gennep, 1960; Turner 1962,1969).

Mappatettong Bola Ritual

The word *mappatettong bola* was obtained from “*mappatettong*” and “*bola*”. *Mappatettong* means “to build”, and *bola* means “house”. A *mappatettong bola* means to “building a house”. For the *Bugis Tolotang* cross-religious, the *mappatettong bola* means “erecting the frame of a house on stilts”.

In the *mappatettong bola* ritual, the separation phase takes place in the morning after the morning prayers. The cross-religious community gathers to construct the framework of the stilt house and to detach themselves from their daily routines. This ritual is coordinated by the house shaman, who is trusted by the house owner to lead the proceedings. The house owner determines the specific day for the communication act within the *mappatettong bola* ritual. The process involves various components that influence the communication, similar to how the *Bugis Tolotang* cross-religious community conducts house-building through this ritual.

Table 2 The cross-religious ritual communication process

No.	Ritual Communication	Meaning
1.	<i>Mappatettong bola</i>	Erecting the frame of the house on stilts.
2.	<i>Tudang sipulung</i>	Sitting together to convey communication messages dialogically to achieve deliberation. The process of helping each other through working together.
3.	<i>Assitulungeng</i>	
4.	<i>Mappabotting</i>	Identity of kinship ties forming a family.
5.	<i>Sipulung</i>	Communication action of togetherness by gathering.

Source: Field Data, August 2024

The liminality phases include activities that strengthen the spiritual bonds between the cross-religious community, the house shaman, and their ancestors. During these phases, the shaman prays for safety, requesting permission from the subtle spirits—“guardians of the land” and “guardians of the place”—to seek approval for building the house. Turner (1969) states that liminality often involves communication with the spiritual realm, which in this context is expressed through deep prayer and remembrance.

The incorporation phases restore the community integration into social fabric with renewed identities and statuses. Cross-religious communities uphold mutual respect for each other’s diversity, fostering of togetherness, which is manifested through ritual communication.

The implications of the liminal process in the *mappatetiong bola* ritual the *Bugis Tolotang* cross-religious community include community deliberations or meetings to discuss important matters collaboratively. *Mappatetiong bola* as a forum for exchanging ideas, addressing issues, and seeking joint solutions. For example, if social problems arise—such as concerns related to education or economic well-being—the ritual can help foster solidarity and communal support.

Mappatetiong bola is an act of cross-religious communication rooted in brotherhood, symbolizing acceptance and togetherness in their daily lives. This act of communication as a way of life for the cross-religious Bugis Tolotang community, illustrating their identity (Goitom, 2016). Mead (1967) emphasizes the importance of identity formation in everyday experiences. The *Bugis Tolotang* community demonstrates this through the act of *mappatetiong bola*. Cross-religious identity, in this context, is a trait grounded in collective action—such as constructing the frame of a house on stilts.

Tudang Sipulung Ritual

The *Bugis Tolotang* cross-religious community’s identity is transformed (Faulkner, 2017; Zurlo, 2021) based on “situated” experience and knowledge (Selkrig, 2011; Maupin, 2015). Each individual is unique, and the intrapersonal identity can change over time through processes of transformation influenced by time and space—for example, during participation in the *tudang sipulung* (sitting together) ritual.

The various phases of the *tudang sipulung* ritual are carried out through the transmission of messages in communicative deliberation, aimed at seeking mutual safety—particularly during times of calamity or disaster. This ritual is performed at night and involves continuous communication activities as community circulate throughout the village.

During the liminal phases, the *tudang sipulung ritual* includes activities that reinforce the kinship bonds of the *Bugis Tolotang* cross-religious community through both verbal and nonverbal communication. These activities involve delivering messages of mutual respect, acceptance of differences, and the unification of diverse opinions through deliberation. This process is understood as “joint decision-making and shared responsibility,” emphasizing the common good rather than solely religious interests.

The incorporation phases serve to integrate the cross-religious community with their respective identities and social statuses. Participants believe that their faith-based identities function as symbols of recognition. The solidarity derived from these identities continues to develop and be reconstructed as the community engages in ritual processes, internalizes social roles, and evaluates intra-community relationships.

The implications of the liminal process within the *tudang sipulung* ritual involve surrender through offerings, prayers, and hopes aimed at ensuring the continuity of the ritual. Sitting together to communicate dialogically facilitates deliberation and mutual understanding.

Assitulungeng Ritual

Assitulungeng (mutual assistance) is a process of “working together” and a way of life rooted in “voluntary values.” It describes the cross-religious community of *Bugis Tolotang* through the self-identity (Salvatore, 2019), emphasizing the establishment of relationships based on mutual aid.

In the *assitulungeng* ritual, the separation phase reflects a social identity that remains distinct from the *Bugis Tolotang Benteng* (Muslim community) and the *Bugis Towani Tolotang* (Hindu community), even when their religious identities differ.

Liminality phases often involve differing perspectives; however, the *Bugis Tolotang*, as a cross-religious community, continue to care for one another with a sense of mutual pride. Individuals remain open to learning and growth, guided by the “voluntary values” of togetherness and reinforced through family relationships (Toth, 2016).

The process of incorporation to strengthen family bonds within the *Bugis Tolotang* cross-religious community includes the performance of the *assitulungeng* ritual (Syahrin et al., 2023), which is grounded in “voluntary values.” Community have the right to assist one another and are believed to honor their ancestors’. This togetherness is expressed through rituals aimed at reducing individual discrimination, fostering openness to mutual help and support, and cultivating empathy.

Special emphasis is placed on communication (Salvatore, 2019), reinforced through family ties and a series of rituals involving mutual acceptance of reality to establish harmonious relationships.

The liminality process within the *assitulungeng* ritual of the *Bugis Tolotang* cross-religious community has implications for fostering harmonious relationships. Achieving harmony is the ultimate goal of the ritual, which embodies “voluntary values”—the acceptance of social realities within relational life. The community serves as a form of self-identity (Sulaeman et al., 2019b), facilitating mutual support and cooperation in building a life of togetherness. In their self-image, togetherness becomes an inseparable aspect of the Bugis Tolotang community, which upholds a cross-religious local tradition and social order.

Mappabotting Ritual

Interfacial family ties are grounded in the phenomenology of social action (Schutz, 1972). However, phenomenology is also an experienced phenomenon, and any experience can arise from communication activities. Phenomenology pertains to what is perceived, and through this perception, the *Bugis Tolotang*—a cross-religious community—acquires knowledge. Knowledge itself is rooted in consciousness that underlies meaning. It is based on awareness underpinning meaningful information (Schutz, 1972). In other words, knowledge depends on social action involving experience, meaning, and awareness (Goldthorpe, 2014).

According to phenomenological theory, at least, meaning is “... a certain way of directing one’s gaze at an item of one’s own experience” (Goldthorpe, 2014). Meaning results from construction through individual experience (Schutz, 1972). It has also been stated that

“... without meaning, we would not make choices, because the concept of choice would not be available to us” (Lindlof, 1995). The meaning held by individuals or communities manifests as their self-assessment and actions. The cross-religious community of Bugis Tolotang differs from others in this regard. Various actions are undertaken to increase knowledge. An event occurs within a communication setting that becomes a daily habit; habits are crucial—they can turn into memorable experiences and influence an individual’s life after performing ritual communication, such as mappabotting (wedding) rituals.

The separation phases of the *mappabotting* ritual are characterized by several processes: (1) Pre-ritual: prior to *mappabotting*, involving observations by men, proposals, negotiations, involvement, setting up tents, the prospective bride remaining at home, the giving of a dowry, bathing the groom with coconut flowers, adorning him with daun pacar (a type of leaf), and delivering items needed for the bride, (2) During the ritual: the groom’s family visits the bride’s family; the *mappabotting* is formalized; and the bride’s family visits the groom’s family, and (3) Post-ritual, the bride stays overnight at the groom’s family home; worship of *Dewata Seuwae*, a divine reverence that shapes cultural practices; and both families perform a gravesite pilgrimage.

This ritual process strengthens bonds within the *Bugis Tolotang* community, emphasizing cross-religious solidarity. The community’s assistance aims to ease the financial burdens faced by the bride and groom’s families.

The liminal phases of *mappabotting* involve deepening spiritual connections among the *Bugis Tolotang* community, *Dewata Seuwae*, and the two families. These include prayer ceremonies and grave visits, marking a period of spiritual and social transformation. Participants experience shifts in identity and solidarity within the community, reinforcing their collective bonds.

The incorporation phases serve to re-integrate both families and the community, reaffirming shared identity through the exchange of valuable items as provisions for married life. This process seeks to strengthen kinship ties within the cross-religious community, embodying social values such as mutual cooperation, helpfulness, family, care, respect, and religious principles. The *mappabotting* ritual thus reinforces community identity and social cohesion among the *Bugis Tolotang*, ensuring the tradition endures while maintaining their local and spiritual practices.

The implications of the liminal process within the *mappabotting* ritual are significant for the *Bugis Tolotang* community, which initially lacked formal attachments but became bound through agreements and traditional ties. *Mappabotting* embodies “values of constancy,” believed to honor ancestors who serve as the identity of *hohesi* (spiritual leaders) within the community.

Mappabotting is embodied in the life that guides civilization. The community’s values are modeled on local traditions and kinship, fostering harmonious relationships. Harmony here signifies a state of pleasantness, compatibility, and balance—representing comfort, integration, and heartfelt accord. As the community’s goal, harmony encourages members to support one another in achieving this state. It is established when social interactions proceed naturally, without pressure or coercion, despite differences in belief.

The *mappabotting* ritual provides an understanding of how various symbols are presented. First, belief and trust are essential because *mappabotting* nonverbal communication serves as a symbol of identity. The ritual is interpreted as a bridge that symbolizes kinship ties, helping to form a family. Understanding and accepting ancestral traditions, and making

their lives more meaningful through “pattern maintenance,” act as drivers and controllers of attitudes and actions, thereby strengthening harmonious self-identity.

Second, the *mappabotting* ritual symbolizes unity with social value, representing identity as a means of harmonization to build resilient social relationships. Resilience is maintained through the ritual by strengthening family bonds from the perspective of everyday belief systems.

Third, the *mappabotting* ritual is an ancestral practice with social significance rooted in kinship. It symbolizes “family formation” without regard to social status, emphasizing the strengthening of silaturahmi ties with the principles of “togetherness and equality.” *Mappabotting* serves as a symbolic expression of identity in the process of belief formation and plays a role for parents and customary leaders.

Sipulung Ritual

As a concept in communication theory, ritual is best understood through three forms that serve as approaches to understanding communication (Toulson, 2012). These forms of ritual action act as symbols guiding social relations (Middleton, 1969), as well as social orders and institutions where rituals are performed—such as the *sipulung* (gathering) ritual.

The separation phases of the *sipulung* ritual are carried out by the *Bugis Tolotang* cross-religious community, which gathers annually in January at an ancestral burial site. The ritual takes place in the morning and involves gathering in front of market *Amparita* as an act of communicative togetherness.

The liminal phases of the *sipulung* ritual include the procession of “*marellau lao ri Dewata Seuwae*” (prayer to God as *Dewata Seuwae*), symbolizing salvation and serving as a petition for all that has been accomplished over the past year. Additionally, “*mabboro kub-buru*” (ancestral grave visitation) functions as a symbol of offering and prayer.

The incorporation phases involve performing the *sipulung* ritual with the goal of building social solidarity, spiritual devotion, and honoring ancestors by paying attention to personal attitudes to foster relationships of solidarity. More importantly, these rituals are directed toward God *Dewata Seuwae*. The ritual at the ancestral grave is identified as a prayer ritual in which participants pray for the safety of ancestors and the cross-religious community.

The implications of the liminality process within the *sipulung* ritual—through ritual communication—enable the *Bugis Tolotang* cross-religious community to develop a shared identity that values differences, enhances cooperation, and fosters harmony in social life. This process not only strengthens individual communities but also promotes cross-religious harmony, making the community more resilient and dynamic.

Cross-religious ritual communication relationships (Knowlton, 2016) affirm their commitment to family, ethnic, ideological, or religious traditions. The study of ritual communication provides valuable insights into the everyday lives of the *Bugis Tolotang* cross-religious community.

Cross-Religious Identity in Subjective Experience Through Ritual Communication

The transformed *Bugis Talotang* cross-religious identity (Faulkner, 2017; Zurlo, 2021) is based on experience and knowledge (Selkrig, 2011; Maupin, 2015). This experience describes the meaning (Sulaeman et al., 2021), which comes from conscious experience

Table 3 Cross-religious identity in subjective experience through ritual communication

No.	The cross-religious identity of the Bugis Talotang	Meaning
1.	<i>Mappatabe</i>	Verbal and nonverbal communication actions of permission.
2.	<i>Sipakatau</i>	Recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals.
3.	<i>Sipakainge</i>	Remind each other each other of goodness based on the values of humanity.
4.	<i>Sipakalebbi</i>	Mutual respect to live together, tolerate, and brotherhood.
5.	<i>Pappaseng</i>	Communication messages skills, honesty, courage, and determination are used as to build harmonious relationships.

after involvement in the ritual communication of *mappatettong bola*, *tudang sipulung*, *assitlungeng*, *mappabotting*, and *sipulung*. This subjective experience is the identity of *Bugis Talotang* as a cross-reliance through *mappatabe* (asking for permission), *sipakatau* (humanizing), *sipakainge* (reminding each other), *sipakalebbi* (mutual respect), and *pappaseng* (communication messages), as shown in Table 3.

Source: Field Data, August 2024.

The *Bugis Talotang* community carries out cross-religious ritual communication that forms identity by providing an understanding of the actions taken. Mead (1967) emphasizes the importance of the significance of the formation of self-identity based on the experiences experienced. The identity in question is how the *Bugis Talotangs* a cross-religious act and reacts when faced with their inner mood, individuals, or environment. This *Bugis Talotang* cross-religious identity is interpreted as a trait that is understood based on joint actions.

This proves that the *Bugis Talotang* cross-religious community perform ritual communication actions based on subjective experience, which gives birth to self-identity as solidarity that has been mutually agreed upon to knit a harmonious life after performing ritual communication.

Mappatabe

The *mappatabe* (ask for permission) comes from the words “*mappa*” and “*tabe*”. *Mappa* means “ask”, and *tabe* means “excuse me”. *Mappatabe* means “ask for permission”. For the *Bugis Tolotang* cross-religious community, *mappatabe* refers to “verbal and nonverbal communication actions of permission”.

Mappatabe is described as an identity. Underwood et al. (2011) stated that the identity of the *Bugis Talotang* cross-religious community implies itself experienced in its daily social life. The identity of the *mappatabe* cross-religious is related to communication involving verbal and nonverbal communication when passing in front of other intrapersonals, especially other respected intrapersonals, friends, best friends, parents, or any other respected intrapersonals. The *mappatabe* communication action is carried out verbally “words” while looking, bowing the head and lowering the hand (nonverbal communication) in a friendly manner to other intrapersonals.

The identity *mappatabe* of the *Bugis Talotang* cross-religious community aims to strengthen brotherly relations (Toth, 2016) through solidarity and establish the value of harmonization as a shared value. Solidarity emphasizes the relationship between fellow *Bugis Talotangs* based on mutual attachment by generating experiences to strengthen relationships to strengthen cross-religious social dynamics in harmonious religious life through religious actions that lead to attitudes of tolerance, mutual respect, and cooperation.

For the *Bugis Talotang* cross-religious community, *mappatabe* is a self-identity (Goitom, 2016) through respecting each other and maintaining family ties. Every *Bugis Talotang* cross-religious community must always claim his or her identity to be presented to God. They consider respecting each other by maintaining family ties to be responsible for living their daily lives through ritual communication so that they can understand it by studying the teachings of their beliefs and the universe that God created and mastered to implement *mappatabe* among the *Bugis Talotang* cross-religious community.

We appreciate the need to maintain family ties to help each other member of the *Bugis Talotang* as ancestral heritage sites. The *Bugis Talotang* cross-religious always tries to understand other individuals. This approach is important because it helps individuals reconnect with unknown individuals. This increases the closeness between people, resulting in more effective communication. However, this is a potential vehicle for fostering family action.

Sipakatau

Sipakatau (humanize) identity was the basis for developing traditional values in the *Bugis Talotang* cross-religious community. Every individual in the *Bugis Talotang* who has a tradition needs to understand *sipakatau* identity. In addition, understanding *sipakatau* identity adds to the knowledge of the *Bugis Talotang*. Conversely, identity actually makes it easier for the *Bugis Talotang* to find and foster relationships, which can create the power of harmony through collective communication and create a social situation of togetherness, such as an identity of unity, openness, courage, and shared responsibility. (Salvatore, 2019), which are upheld by the values of belief and local traditions. These values produce harmony in social life by helping each other within the *Bugis Talotang* cross-religious.

The *Bugis Tolotang* self-identity “*sipakatau*” gives meaning to the recognition of the dignity of every interfaith intrapersonal through the acceptance of fair and respectful treatment among fellow intrapersonals. *Sipakatau* affects the daily lives of cross-religious communities on integrity and honesty in establishing cross-religious relations harmony. This relationship was established as a basic assumption to find a harmonious cross-religious life pattern to humanize every intrapersonal relationship.

For *Bugis Tolotang* cross-religious community, “*sipakatau*” identity forms a guideline to comply with guidelines regarding correct communication, honesty, steadfastness in true beliefs, mutual respect for fellow intrapersonal cross-religion, and submission to God as the creator of mankind. The “*sipakatau*” identity is a lifestyle pattern in which people respect each other and accept social realities in their relational life. Therefore, efforts to foster self-concepts by humanizing each other are a way to show mutual respect and appreciation and not to carry out discriminatory communication actions; these actions can be achieved only if cross-religious intrapersonal people know and understand each other.

Sipakainge

The identity of the *sipakainge* was “remind each other” or “reminding each other of goodness”. *Sipakainge* refers to the social reality that every intrapersonal cross-relation has advantages and limitations. *Sipakainge* is the foundation for maintaining harmony and social balance in *Bugis Talotang* cross-religious community by reminding and supporting each other to stay on the right track, and cross-religious can realize harmony and strengthen beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community describes *sipakainge* as the establishment of a relationship of mutual assistance or help based on the local customary life order. *Sipakainge* is a social identity that is no different from that of other *Bugis Talotangs* and that weaves harmony in building family relationships (Toth, 2016). The individuals of the *sipakainge Bugis Talotang* will live their daily lives with integrity, responsibility, and awareness of beliefs and values through social care, kinship, diversity, togetherness, and equality.

Bugis Talotang community adheres to the beliefs and values of daily life that reflect identity. *Sipakainge* is an experience that is experienced based on the values of “self-described humanity” (Salvatore, 2019) by establishing relationships. This is interpreted as togetherness in living together, which is manifested through cross-religious ritual communication.

Sipakalebbs

Sipakalebbs (mutual respect), as self-identity, helps people intrapersonally respect each other's differences. *Sipakalebbs* is not the only characteristic of each cross-religious community tradition. *Sipakalebbs* is also a characteristic of ourselves in terms of thought, emotion, religious drive, and relationships. In the words of Michael Sandel, identity is a “multiple self” (Eck, 2007), and as Sen (2006) says, our identities are not choiceless and singular but complex, chosen, and plural. Self-identity is promoted to maintain and nurture cross-religious relationships by using the principle of kinship to respect intrapersonally.

Self-identity embodies the individual self as intrapersonal in relation to *sipakalebbs*. The *Bugis Talotang* bond is a self-identity that gives special meaning to the situational experience and knowledge that is felt and experienced. The *Bugis Talotang* community relationship as civil pluralism (Eck, 2007) allows cross-religious community to live together, tolerate, and brotherhood. Pluralism is not just the identity of *sipakalebbs*, and pluralism is certainly not just a celebration of mutual respect in the spirit of good faith through the involvement of religious differences (Eck, 2007) regardless of differences in creating harmonious relationships, mutual support, and establishing togetherness and solidarity by maintaining social balance and strengthening intrapersonal relationships in the cross-religious community.

Pappaseng

Pappaseng (communication messages) as self-identity (Wood, 2014) acts in the same cross-religious relationship (Eck, 2007) to help people intrapersonalize and understand each other's religious differences. *Pappaseng*, as a self-identity relationship (Wood, 2014; Goitom, 2016), is accepted to create a harmonious life (Latu, 2019) with mutual respect and tolerance where individuals do not hurt each other. *Bugis Talotang* cross-religious community beliefs are theological pluralism (Eck, 2007) that interprets religion (including rituals) as a

form of mutual respect. This allows individuals to engage in healthy humility and not hate or insult each other. However, the *pappaseng* identity is built with kinship and social solidarity.

Pappaseng as a guide on what must, what should, what may be done, and what is forbidden to do. This *pappaseng* is a guide on how to live and determine how a person should live, establish relationships with fellow cross-religious people, and establish relationships with his or her Creator.

By adhering to “*pappaseng*”, cross-religious intrapersonals have the same sense of self-identity (Wood, 2014), drive them to maintain bonds of brotherhood (Toth, 2016) and prioritize human values through recognition and appreciation of social existence and religious identity.

Pappaseng is used as a social identity where individuals care about each other based on solidarity to maintain a “bonding relationship” based on human values. Cross-religious ties cause intrapersonals to feel obliged to convey communication messages to each other cross-religious, as skills, honesty, courage, and determination are used as self-identities to build harmonious cross-religious relationships.

The cross-religious *Bugis Tolotang* Benteng community (Muslim community) and Towani Tolotang (Hindu community) in *Amparita in Sidenreng Rappang* have ritual communication as a tradition of forming identity through (1) mutual trust and respect to maintain harmonious relationships and mutual support in the community, (2) mutual respect and appreciation for each other, regardless of social status, age, or background, (3) reminding and advising each other not to make mistakes for the common good, (4) shame and politeness in acting by instilling ethical and moral values in interactions, maintaining self- and family honor, and (5) a sense of responsibility and social solidarity, including in maintaining honor and the continuity of tradition.

Conclusion

The Bugis Tolotang cross-religious comprises a group of indigenous communities that carry out communication actions through the subjective interpretive communication processes of *mappatetong bola*, *tudang sipulung*, *assitulungeng*, *mappabotting*, and *sipulung* rituals. These ritual communications are transformed from experiences experienced, which are self-identities resulting from mutual agreement through *mappatabe*, *sipakatau*, *sipakainge*, *sipakalebbe*, and *pappaseng*. This self-identity does not happen by itself but rather from the stages of life that are the result of the ritual communication process.

This research explores the novelty of Bugis Tolotang, which can unite and strengthen identity, enhancing brotherhood through cross-religious connections. This identity is rooted in a framework of acceptance and social interaction, facilitating a harmonious coexistence among diverse religious beliefs within environment. The value of cross-religious identity is regarded as a symbol of tolerance and serves as a means to prevent internal divisions within the Bugis Tolotang community. Ultimately, the Bugis Tolotang community exemplifies how ritual practices can cultivate inclusivity and strengthen cross-religious relationships.

Hopefully, the *Bugis Tolotang* cross-religious Amparita will continue to preserve and make the uniqueness of ritual communication a tradition into a transformation of identity. There are still many other aspects that need to be researched, such as ritual communication patterns. For example, participants who have been involved in the transformation of the

identity of the *Bugis Talotang* people. By using the ethnographic method of communication, communication events, communication components, and patterns of relationships between communication components can be found in ritual communication events during the identity transformation of the *Bugis Talotang* cross-religious.

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Data Availability No datasets were generated or analysed during the current study.

Code Availability Not applicable.

Declarations

Ethical Approval and Consent to Participate Ethical approval were granted to conduct semistructured interviews, participatory observations, and several informal conversation interviews in which participation was voluntary and after informed consent was obtained. Ethical approval was granted by the ethical commission of the institution of research, community service, and publications of the Ministry of Education, Culture, Research, and Technology in the Republic of Indonesia and Universitas Muslim Indonesia, Makassar, South Sulawesi, Indonesia. The consent of the participants was provided. The data were processed and analyzed anonymously.

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