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RESEARCH

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

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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*" *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 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

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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, 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 Talotang*.

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 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.

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 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.

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 a cross-religious the community.
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 familiality 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.	*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.

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 *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.

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 (Syahrun 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 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

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.

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.

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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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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