
Academia Open



By Universitas Muhammadiyah Sidoarjo

Table Of Contents

Journal Cover	1
Author[s] Statement.....	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact	5
Cite this article.....	5
Title page.....	6
Article Title	6
Author information	6
Abstract	6
Article content	8

Originality Statement

The author[s] declare that this article is their own work and to the best of their knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been accepted for the published of any other published materials, except where due acknowledgement is made in the article. Any contribution made to the research by others, with whom author[s] have work, is explicitly acknowledged in the article.

Conflict of Interest Statement

The author[s] declare that this article was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright Statement

Copyright © Author(s). This article is published under the Creative Commons Attribution (CC BY 4.0) licence. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at <http://creativecommons.org/licences/by/4.0/legalcode>

EDITORIAL TEAM

Editor in Chief

Mochammad Tanzil Multazam, Universitas Muhammadiyah Sidoarjo, Indonesia

Managing Editor

Bobur Sobirov, Samarkand Institute of Economics and Service, Uzbekistan

Editors

Fika Megawati, Universitas Muhammadiyah Sidoarjo, Indonesia

Mahardika Darmawan Kusuma Wardana, Universitas Muhammadiyah Sidoarjo, Indonesia

Wiwit Wahyu Wijayanti, Universitas Muhammadiyah Sidoarjo, Indonesia

Farkhod Abdurakhmonov, Silk Road International Tourism University, Uzbekistan

Dr. Hindarto, Universitas Muhammadiyah Sidoarjo, Indonesia

Evi Rinata, Universitas Muhammadiyah Sidoarjo, Indonesia

M Faisal Amir, Universitas Muhammadiyah Sidoarjo, Indonesia

Dr. Hana Catur Wahyuni, Universitas Muhammadiyah Sidoarjo, Indonesia

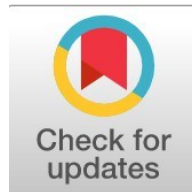
Complete list of editorial team ([link](#))

Complete list of indexing services for this journal ([link](#))

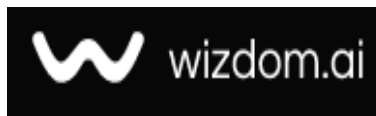
How to submit to this journal ([link](#))

Article information

Check this article update (crossmark)



Check this article impact (*)



Save this article to Mendeley



(*) Time for indexing process is various, depends on indexing database platform

Mangngade Tradition Sustaining Social Cohesion and Collective Identity

Nur Aulia, nuraulia.s22024@student.unm.ac.id (*)

Program Studi Pendidikan Ilmu Sosial, Universitas Negeri Makassar, Indonesia

Muhammad Syukur, Muhammadsyukur@unm.ac.id

Program Studi Pendidikan Ilmu Sosial, Universitas Negeri Makassar, Indonesia

A. Octamaya Tenri Awaru, a.octamaya@unm.ac.id

Program Studi Pendidikan Ilmu Sosial, Universitas Negeri Makassar, Indonesia

Najamuddin Najamuddin, najamuddin@unm.ac.id

Program Studi Pendidikan Ilmu Sosial, Universitas Negeri Makassar, Indonesia

(*) Corresponding author

Abstract

General Background Local traditions represent accumulated cultural values that function as social frameworks within community life. **Specific Background** The Mangngade tradition in Mattampawalie Village, Bone Regency, persists as a hereditary cultural practice involving collective rituals, symbolic offerings, and communal participation rooted in local wisdom and acculturated religious values. **Knowledge Gap** Despite its continued practice, limited scholarly attention has explicitly positioned Mangngade as an active social mechanism that maintains social cohesion and collective identity amid modernization pressures. **Aims** This study aims to analyze the construction of the Mangngade tradition and examine its role in sustaining social cohesion and collective identity within the Mattampawalie Village community. **Results** Findings indicate that Mangngade functions beyond a spiritual ritual by internalizing core social values such as sipakatau, sipakalebbi, mutual cooperation, togetherness, and social responsibility through intensive intergenerational interaction and collective participation. These practices foster solidarity, trust, and harmonious social relations while reinforcing communal bonds. **Novelty** This research highlights Mangngade as a form of local wisdom that remains socially functional through adaptive practices, demonstrating its role as living social capital rather than a static ceremonial tradition. **Implications** The findings suggest that sustained synergy among customary leaders, village governance, and community members—particularly youth—supports the continuity of Mangngade as a cultural instrument that maintains social cohesion and collective identity in the context of ongoing social change.

Highlights:

- Communal rituals internalize shared values that maintain solidarity and togetherness.
- Collective participation creates sustained intergenerational social interaction.
- Adaptive cultural practices preserve communal bonds amid social change.

Keywords : Mangngade Tradition, Social Cohesion, Collective Identity, Local Wisdom, Community Participation

Introduction

Tradition or wisdom local is ideas that originate from public local, which contains values wisdom, nobility, and goodness, as well believed, lived, and created guidelines by members community. Wisdom local This is greatly influenced by the culture in each region. area. He born from habits, values, and patterns life the society that was formed through a long process and inherited in a way hereditary from One generation to generation next. If discussing about tradition, then No can released from its relevance with religion. In perspective socioanthropology and sciences social others, religion is seen as system beliefs and ritual practices carried out in a way collectively by a community or Community groups [1]. Tradition Mangngade 'in Bone is inheritance culture pre -Islamic which then customized with Islamic teachings. Procession This started with clean tomb, then to be continued with two stages main : Mangngade sokko (serving) songkolo) and Mangngade beppa (serving) cake) with pause three day. Symbols like chicken, rice, and leaves betel symbolizes respect ancestors as well as prayer safety. Apart from spiritual value, tradition This strengthening mutual cooperation, maintaining cohesion social, as well as become form acculturation culture local with Islamic teachings that are still preserved Mattampawalie Village community [2].

In the middle continuous development of the times move dynamic, existence tradition in public No only become marker identity culture [3], but also becomes social capital that can functioning guard sustainability values togetherness [4]. Tradition become room social meeting intergenerational in public at a time place the ongoing transfer of values, norms and means For strengthen solidarity collective in life everyday [5]. In lots case, tradition local capable become a bridge that connects the past, present and future society. Therefore that, maintain existence tradition in the middle current modernization No solely question guard culture, but also about nurse bond social that becomes support harmony public. Tradition Mangngade ' in Mattampawalie Village Still carried out as a form of respect to ancestors at a time means tighten friendship and togetherness citizens. This tradition contains values of mutual cooperation, solidarity and interaction social cross generation, but face challenge modernization which causes some people to interpret it limited to ceremonial rituals. Therefore, Mangngade should positioned as an instrument strengthening social cohesion social, identity collective, as well as solidarity society to remain relevant amidst changing times [6].

Cohesion social is conditions that indicate existence attachment, solidarity, and sense of togetherness in something group or society. Concept This describe to what extent members public have a sense of mutual trust, each other care, and capable Work same for the same purpose together. According to Émile Durkheim, cohesion social formed through values, norms and beliefs held together so that create integration social care stability society. In other words, cohesion social become adhesive force individuals to remain united in face difference and challenge social [7]. Sustainability tradition Mangngade ' no only interpreted as a religious ritual and honor to ancestors, but also as means tighten connection between citizens. Involvement all over layer public in every stages procession, start from preparation materials, event implementation, to distribution the result, creating room intensive interaction and strengthening the sense of togetherness. The practice of mutual cooperation is reflected in tradition This become foundation important for creation cohesion social, because through togetherness the grow solidarity, mutual respect trust, and identity collective that strengthens unity Mattampawalie Village community [8].

This research is important to do because tradition Mangngade not only functions as a traditional ritual and respect to ancestors, but also as a social media that strengthens cohesion social, solidarity and togetherness Mattampawalie Village community. In the middle modernization and decline participation generation young, there is a risk of weakening function this tradition as a glue social. Therefore, this study aims to understand values wisdom local in Mangngade, his role in guard harmony social, as well as formulate preservation strategies so that traditions remain relevant and are able to strengthen identity collective public [9]. A number of study previously emphasize role tradition in strengthen cohesion social. Hamiru et al. [10] showed that tradition play a role build trust and networks social in public. Ubaidi & Aziz [11] highlight importance participation inhabitant through mutual cooperation practices as effort strengthen solidarity. Subroto et al. [12] view tradition as means education and preservation mark intergenerational, while Hidayat et al. [13] emphasize role tradition in implant togetherness and tolerance. In addition, Hariyanti et al. [14] found that tradition become receptacle unifying sub-tribes through Work the same, so that strengthen solidarity in diversity. In overall, the research the show that tradition capable strengthen solidarity, network social, identity collective, and harmony public.

This research is in line with previous findings which show that the tradition Mannggade not only has ritual and spiritual value, but also functions as an instrument social in strengthen solidarity, participation, and identity collective society. Through interaction cross generation, values of mutual cooperation and togetherness transferred in a way sustainable, so that this tradition plays a role important in guard cohesion social. This research enriches understanding of the role tradition local as well as offer perspective contextual so that Mangngade remains relevant and adaptive in the midst of modernization without loss mark its culture [15]. Uniqueness study This lies in its focus to tradition Mangngade as form wisdom local that has experiencing the process of acculturation between culture pre -Islamic and Islamic teachings, however still alive and functioning until now as binder social society. If research previously more Lots highlight tradition in context general as means of mutual cooperation, transfer of value, or unifier, research This in a way specific show How Mangngade No only preserved as a traditional ritual, but also brought to life return as social capital For strengthen cohesion social in the middle current potential modernization weaken participation public [16].

Urgency study This lies in the importance of see tradition Mangngade No only as ritual form or customs only, but as instrument strategic social in build and strengthen cohesion social society. Tradition Mangngade which is carried out by the people of Mattampawalie Village, Lappariaja District, Bone Regency, has role significant in tighten bond between citizens, growing solidarity, as well as building a sense of togetherness that becomes foundation harmonization social. In the context of modernization and globalization that brings change pattern thoughts, values, and styles life, existence tradition This face

challenge serious, especially related with decline participation generation young. This is potential weaken function social Mangngade if No supported with effort adequate preservation and revitalization [17]. Study This become important Because with understand How tradition Mangngade still relevant in life modern society, can formulated strategies for guard sustainability function social research This expected capable give contribution No only on effort preservation culture local, but also on strengthening network social, transfer of values sublime between generation, as well as formation identity collective society. With thus, Mangngade can Keep going functioning as an effective medium in guard harmony community in the middle dynamics change social events that occur.

Method

Study This use approach qualitative with type descriptive purposeful For understand in a way deep meaning, value, and role tradition Mangngade in life social The community of Mattampawalie Village, Lappariaja District, Bone Regency. Approach This chosen Because study focused on disclosure reality social in a way natural and contextual, especially related construction tradition Mangngade as practice culture as well as his role in strengthen cohesion social and identity collective public [18].

Data collection was carried out through interview in-depth, observation field, and documentation with selected informants purposively, including figure customs, figures society, generation young, and citizens involved direct in implementation tradition Mangngade. Data obtained analyzed through stages data reduction, data presentation, and data extraction conclusion. The validity of the data is tested use triangulation source For ensure validity information, so that results study capable give comprehensive overview about role tradition Mangngade as instrument amplifier cohesion social public [19].

Results and Discussion

A. Construction Tradition Mangngade As Practice Culture

Tradition Mangngade is practice culture local holding role important in life social Mattampawalie Village community. Tradition This No only viewed as a traditional ritual at the time certain, but also as representation system values, norms, and views public to life. Mangngade reflect How community build identity cultural through action inherited symbols from generation to generation, so that become means connector between the past, present and future society. Its existence own mark historical at a time function significant social, because teach togetherness, solidarity and attachment social through participation active inhabitant in ritual performance.

Construction tradition Mangngade formed through interaction sustainable social, where society confirm return meaning, rules, and values contained therein. Involvement inhabitant in every stage implementation tradition become form actualization mark togetherness that strengthens integration social. In addition, Mangngade also functions as receptacle strengthening connection intergroup, involving horizontal and vertical interactions between citizens with figure customs, so that foster a sense of mutual trust, solidarity, and attachment. With thus, tradition This No only nature ritualistic, but also an arena for learning social connecting mark culture with practice life everyday and strengthen cohesion social Mattampawalie Village community

1. Structure and Elements of Tradition Mangngade

Based on results interview with residents of Mattampawalie Village, tradition Mangngade is a traditional ritual that is still executed in a way consistent and full respect. Mr. Jusman (27 years old) explained that procession usually done at home families who have desire certain, starting with preparation together through mutual cooperation, then prayer led by figures customs, followed by rituals with stages customs that have been inherited in a way hereditary. This is reinforced by Mr Tamin (43 years), who emphasized importance deliberation family before implementation, as well as order and respect during procession. Mr. Hasi (65 years old) added that tradition This contain symbolism protection and respect to ancestors, with equipment symbolic like rice, water, leaves, coconut, and betel nut which have meaning safety, blessing, and cleansing.

Apart from the aspect symbolic and ritual, Mangngade also became means tighten connection social between residents. Mr. Amin (43 years old) stated that participation public in preparation and execution of the ritual shows togetherness and work the same, while Mr. Darim (43 years old) emphasized that prayer customs become the main core from tradition this. All informant agreed that without prayers and equipment symbolic, procession considered No complete with thus, Mangngade No only functioning as religious rituals and customs, but also as mechanism social care values culture, strengthening cohesion society, and respect inheritance ancestors.

2. Social Values that Shape Community Cohesion

Tradition Mangngade in Mattampawalie Village load various mark social that becomes foundation main in strengthen cohesion society. Mr. Jusman (27 years old) emphasized mark sipakatau, namely each other humanize One each other, as well as the importance of a sense of caring and togetherness that is reflected in involvement all over citizens, starting from preparation until ritual implementation. Mr. Tamin (43 years old) added that mutual cooperation becomes teachings main, teaching Work same and caring between residents so that every difficulty or important events become affairs together. Mr. Hasi (65 years old) emphasized sipakalebbi, or each other respect, as values that build manners, respect to parents, and relationships harmonious between residents.

In addition, the tradition This implant mark not quite enough answer social, togetherness, and family. Mr. Amin (43 years old) stated that every inhabitant own moral obligation to help in implementation Mangngade, so that connection between residents become close and mutual support. Mr. Darim (43 years old) added that tradition This foster a sense of family, where all inhabitant feel as One family big, mutual help and participate play a role in every stages procession. In overall, Mangngade No only traditional rituals, but also a means education social that grows solidarity, harmony, and bonds strong emotions between Mattampawalie Village community.

3. Social Cohesion and Community Interaction

Tradition Mangngade in Mattampawalie Village play a role important as room interaction social between citizens, both between generation and between group family. Mr. Jusman (27 years old) said that activity This make generation young more often gather with other citizens, learn customs and values culture from parents, as well as build atmosphere togetherness through involvement in preparation and implementation of the ritual. Mr. Tamin (43 years old) added that Mangngade effective create a sense of trust and mutual support between citizens, even repair previous relationship not enough familiar. This is reinforced by Mr. Hasi (65 years old), who emphasized that all inhabitant Work The same without differentiate age or social status, so that connection between residents become harmonious.

In addition, the tradition This foster a strong sense of family and solidarity. Mr. Amin (43 years old) explained that involvement all over layer public in preparation, start from energy, food, and equipment, making inhabitant each other know and build deeper relationship warm. Mr. Darim (43 years old) emphasized that Mangngade create bond emotional, even residents who live even though far away, I still come home For participate, maintain harmony and unity society. In general overall, Mangngade No only tradition customs, but also means important For tighten solidarity, repair strained relationships, and building harmony social in life daily residents of Mattampawalie Village.

4. The Role of Figures and the Community in Implementation Tradition

Sustainability tradition Mangngade in Mattampawalie Village relies heavily on the involvement of all over layer society. Mr. Jusman (27 years old) explained that figure customs lead procession and explain meaning every stage, while youth are involved in prepare place, equipment, and help the family who held the event. Mr. Tamin (43 years old) added that involvement covers figure customs, family implementers, village youth, and inhabitant around that gives moral support or help in implementation. Mr. Hasi (65 years old) emphasized that participation covers almost all over citizens, starting from women who prepare dish to the young man who handles work physical, so that tradition This become means tighten connection social between residents.

In addition, Mr. Amin (43 years old) said that involvement society also aims For practice generation young understand tradition to remain sustainable, with figure customs and figures public become director the course of the event. Mr. Darim (43 years old) emphasized that Mangngade No only affairs One family, but activity work together in a mutual cooperation manner by all citizens. In overall, Mangngade show synergy between figure customs, family, youth, women and society general, creating Work togetherness, concern, and solidarity that become key preservation tradition customs as well as strengthening braid social in the village.

B. Tradition Mangngade As Instrument Strengthening Social Cohesion

Tradition Mangngade in Mattampawalie Village play a role important No only as a traditional ritual hereditary, but also as receptacle togetherness that unites various layer community involvement figure customs, religious figures, parents, women and youth make tradition This room interaction dynamic social, instilling mutual cooperation values, mutual respect and care social, at the same time strengthen bond emotional and harmony between residents. In addition, Mangngade functioning as instrument For maintain identity culture and strengthen cohesion social in the middle modernization. Activities collective in tradition This renew commitment public guard values local, affirmed importance togetherness, awareness collective, and solidarity, so that inheritance ancestors still sustainable and structure social village the more sturdy [20].

1. Mangngade As Identity Culture Local

Tradition Mangngade in Mattampawalie Village is symbol strong from identity culture local that reflects togetherness, spiritual values, and attachment historical public to ancestors. Mr. Jusman (27 years old) stated that tradition This remind generation young will root culture, at the same time become moment tighten connection between citizens and foster a sense of pride as part from village. Mr. Tamin (43 years old) emphasized that Mangngade teach values of mutual cooperation, togetherness and respect to ancestors, so that still become characteristics typical Mattampawalie even though There is change implementation. Mr. Hasi (65 years old) added that tradition This bring together citizens, strengthening connection social, and remain recognized children young as part from identity village [21].

In addition, Mangngade also functions as adhesive social and symbolic unity society. Mr. Amin (43 years old) highlighted How all citizens, without looking at status, getting involved in preparation and implementation, so building a sense of belonging and solidarity to village. Mr. Darim (43 years old) emphasized that tradition This teach togetherness, humility heart and respect to ancestors, as well as become adhesive social care compactness society. In general overall, Mangngade No only traditional rituals, but also space collective that maintains values culture, strengthening identity local, and maintain harmony social, making it characteristics the characteristics and identity of Mattampawalie Village until moment This [22].

2. Change and Influence Modernization

Entering the modern era, tradition Mangngade in Mattampawalie Village experience a number of change especially on simplification stages, adjustments time, and usage a better way practical in preparation consequence busyness society and influence modernization. Mr. Jusman (27 years old) stated that the core of tradition still the same, even though involvement generation young now different, some are active help and there are those who only present. Mr. Tamin (43 years old) added that even though a number of stages simplified, values customs still guarded, and children young Still show respect as well as follow involved.

Mr. Hasi (65 years old) emphasized that although the implementation details Already adapted, tradition still implemented and children young Still Want to present as well as help. Mr. Amin (43 years old) said that equipment now more practical, but spirit and values tradition still awake. Mr. Darim (43 years old) emphasized that change especially in duration and technical, while meaning main Mangngade still maintained. In overall, tradition This still executed with preservation mark its philosophy, and involvement generation young even though more limited still become sign that Mangngade valued and potential Keep going preserved.

3. Conservation Efforts and the Role of the Younger Generation

Conservation efforts tradition Mangngade in Mattampawalie Village done through role active figure customs, support government village, and involvement public in a way collective. Figures customs on duty teach rules, meanings, and values tradition to generation young, while government village provide facilities, places and information media For expedite implementation. Generation young involved No only as power supporters, but also as heir mark culture through education direct, training, and participation in documentation and activities community, including utilization of social media and digital platforms for expand distribution information about Manngade. The informants who provided information including Mr. Jusman (27 years old), Mr. Tamin (43 years old), Mr. Hasi (65 years old), Mr. Amin (43 years old), and Mr. Darim (43 years old).

The informants emphasize that adaptation necessary for tradition still relevant in the middle modernization, such as simplification stages, use more equipment practical, and time further implementation flexible. Although Thus, the core values of tradition togetherness, respect to ancestors, and identity culture local still guarded. Involvement generation young through ways creative and educational expected can ensure sustainability Mangngade, at the same time strengthen cohesion social and sense of pride collective to culture local in the future.

C. Construction Tradition Mangngade As Practice Culture that Plays a Role in Strengthening Social Cohesion of Society

1. Structure and Elements Tradition Mangngade Tradition Mangngade is practice structured culture in a way systematic and full meaning symbolic, starting from preparation until cover, with the role figure customs, time of implementation, ritual equipment, and regulated procedures in a way collective. Implementation This tradition does not only function as a traditional ritual and respect to ancestors, but also as a means strengthen cohesion social, solidarity, and identity collective society, as shown through mutual cooperation, interaction cross generation, and use equipment symbolic with spiritual meaning. The results of interviews with informants show that Mangngade is still maintained and passed down because it provides social, cultural, and spiritual benefits. This finding is in line with research by Ubaidi & Aziz [11] which emphasizes function tradition in strengthen cohesion social, as well as with structural theory functional Robert K. Merton, who views tradition own function manifest in the form of traditional rituals and prayers, as well as latent function in the form of awakening solidarity, relationship harmony and integration social in society.
2. Social Values that Shape Community Cohesion Tradition Mangngade contain values social important things like mutual cooperation, togetherness, mutual respect (sipakatau and sipakalebbi), social responsibility, and a sense of family, which are practiced by all layer society. Through active involvement in implementation traditions, values is not only inherited in a way symbolic, but also internalized in daily life, thereby strengthening cohesion, solidarity, and bonds emotional between members society. This finding is in line with Hariyanti et al. [14], which emphasizes role practice culture as a means learning social to maintain harmony society. From the perspective of structural theory functional Robert K. Merton, values the functioning in a way manifest to instill norms of togetherness, and latently strengthen solidarity, cohesion social, as well as prevent conflict, so that Mangngade play a role strategic in guard balance and integration social public.
3. Social Cohesion and Community Interaction Implementation tradition Mangngade functions as a space social that brings together public cross age in interaction intense since the preparation stage until post-implementation. Through mutual cooperation, cooperation, and an atmosphere family, this tradition fosters a sense of mutual respect believe, strengthen strained relationships, as well guard harmony social. This finding is in line with Ubaidi & Aziz [11], who emphasized practice culture as a mechanism social in strengthen cohesion and solidarity society. From the perspective of structural theory functional Merton, Mangngade own function manifest in the form of effort aware tighten connection social, and latent functions in the form of strengthening solidarity as well as cohesion social, so this tradition plays a role important in guard balance and harmony system Mattampawalie Village social.
4. The Role of Figures and the Community in Implementation Tradition Sustainability tradition Mangngade is very dependent on the role figure custom as leader and guardian values customs, as well as active community participation from various layers, including families, youth, women, and the general public. Involvement this collective through mutual

cooperation and interaction intense social strengthen solidarity, sense of togetherness, and identity culture society. This finding is in line with Hariyanti et al. [14] who emphasized tradition as a means build cohesion social. From the perspective of structural theory functional Merton, Mangngade own function manifest in the form of strengthening togetherness and latent function in the form of internalization mark social, so this tradition plays a role important in guard balance, integration, and sustainability system social public.

D. Tradition Mangngade As Instrument Strengthening Social Cohesion and Identity Collective Society in the Midst of the Current Modernization and Globalization

1. Tradition Mangngade As Identity Culture Local Tradition Mangngade is a form of wisdom local that functions as a symbol identity culture and glue social the Mattampawalie Village community. Through procession, values, and rules the customs that accompany it, this tradition instills values of mutual cooperation, unity, sense of belonging and respect to ancestors, at the same time strengthen connection social between residents cross age and background. This finding is in line with Ubaidi & Aziz [11], who emphasized role tradition in build cohesion social through active participation and mutual cooperation practices. From a structural theory perspective functional Merton, Mangngade own function manifest in the form of strengthening solidarity and harmony, as well as latent function in the form of internalization mark social and identity collectively, so that this tradition plays a role important in guard balance, integration, and sustainability system social society in the middle modernization.
2. Change and Influence Modernization Development of the times and modernization influence implementation tradition Mangngade, especially in aspects technical and practical, although values basis and meaning philosophical aspects are maintained. Modernization bring opportunity adaptation, such as involvement generation young in aspect practical, so that traditions remain relevant and have potential preserved. This finding is in line with Ubaidi & Aziz [11], which shows that traditions can survive through adjustment without removing mark togetherness and identity collective. From the perspective of structural theory Merton's functional, this technical change is adaptation structural to modernization, with functions manifest in the form of strengthening solidarity and identity culture, as well as latent function in the form of inheritance values and the formation of a sense of belonging, especially for generation young, so traditions are maintained stability and sustainability system social public.
3. Conservation Efforts and the Role of the Younger Generation Preservation tradition Mangngade need active involvement of all society, especially generation young as heir culture. Generation young play a role strategic through direct participation, inheritance knowledge customs and innovation without changing mark original tradition, with support figure customs, families, and village government. The results of the study show that synergy between figure customs, government, and society allows traditions remain sustainable even though experience adjustment technical consequence modernization. This finding is in line with Hamiru et al. [10], that the tradition strengthen cohesion social through cooperation, sharing role, and sense of caring. In perspective structural functional Merton, Mangngade own function manifest in the form of strengthening solidarity and togetherness, as well as latent function in the form of internalization values of mutual cooperation, trust and identity culture, so that traditions remain relevant and supportive sustainability system social public.

Conclusion

Based on research, tradition Mangngade own role important in strengthen cohesion social Mattampawalie Village community. Tradition This No just a traditional and spiritual ritual, but also a means internalization mark social like sipakatau, sipakalebbi, mutual cooperation, togetherness, and responsibility answer social. Its implementation involving all over layer public in a way collective with figure customs as leader procession, creating room interaction intense and harmonious social life. Through involvement together since stage preparation until implementation, tradition This tighten connection between citizens, growing solidarity, as well as guard harmony and sustainability life social society. Although there is adjustment technical consequence modernization, values base still maintained, making Mangngade as instrument important strengthening identity collective and adhesive social. As effort preservation, government village and government area expected give support through policies, cultural programs, facilities, and documentation and education that integrates values tradition with development social. Generation young people also need increase participation active, no only as power supporters, but as heir values and meanings culture, understanding philosophy traditions, fostering a sense of belonging, and develop appropriate innovation with mark local. With synergy between figure customs, government, and society, especially generation young, tradition Mangngade can Keep going sustainable, relevant and functional as adhesive cohesion social society in the future.

References

1. S. Endraswara, *Metodologi Penelitian Kebudayaan*. Yogyakarta, Indonesia: Gadjah Mada University Press, 2007.
2. Anang, Tradition Mangngade' in Mattampawalie Village, Lappariaja District, Bone Regency (Review of Islamic Faith). Makassar, Indonesia: Alauddin Islamic University Makassar, 2023.
3. N. Suryandari, "Existence of Cultural Identity in the Middle of Public Multiculturalism and Global Cultural Pressure," *Journal of Communication*, vol. 11, no. 1, pp. 21–28, 2017, doi: 10.1007/s10639-023-11787-5.
4. Z. H. Prasojo and M. Lia, "The Value of Togetherness in the Belalle' Tradition of the Sambas Malay Diaspora," *Dialectics*, vol. 13, no. 1, pp. 53–63, 2020, doi: 10.3390/educsci13090858.
5. W. Ahmaddin, *Rewangan as a Symbol of the Sociocultural Space of the Gunungkidul Local Community*. Yogyakarta, Indonesia: Gadjah Mada University, 2016.

6. M. Sabiq, S. Sakaria, and A. Arisnawawi, "Social Capitals as Village Building Potential: A Case Study of Matamppa Walie Village Community in Bone Regency," *Akuatikisle: Journal of Aquaculture, Coastal and Small Islands*, vol. 8, no. 1, pp. 29–33, 2024, doi: 10.3390/educsci13090858.
7. R. Baraslim, M. H. Pratiknjo, and M. Damis, "Tradition of Basiara in the Galumpang Village Community, Dako Pemea District, Tolitoli Regency, Central Sulawesi Province," *Holistik: Journal of Social and Culture*, vol. 15, no. 2, pp. 1–18, 2022, doi: 10.1504/IJTEL.2025.143512.
8. S. F. Dewi, R. Syafril, M. H. Hasmira, Y. Bakhtiar, and K. M. Salleh, "Strengthening Social Cohesion Through the Manyanda Tradition in Minangkabau Customary Society: A Cultural Insight from West Sumatera, Indonesia," *Review of Education and Multiculturalism*, vol. 8, no. 13, pp. 1–15, 2024, doi: 10.2478/rem-2023-0003.
9. A. Padandi, A. Burchanuddin, and A. Asmirah, "Analysis of the Ma'pasilaga Tradition in Strengthening Social Cohesion of the Toraja Community," *Journal of Contemporary Sociology*, vol. 4, no. 1, pp. 1–5, 2024, doi: 10.1109/iSTEM-Ed65612.2025.11129389.
10. H. Hamiru, M. C. B. Umanailo, and I. Hentihu, "Social Cohesion and Networks in the Kai Wait Agricultural Tradition of the Buru Regency Community," *Journal of Agricultural Sciences and Social Humanities*, vol. 12, no. 3, pp. 498–507, 2023, doi: 10.31681/jetol.1375335.
11. M. I. Ubaidi and F. Aziz, "Social Construction in the Begawe Tradition of the Tibulilin Hamlet Community, Central Lombok," *Tamaddun: Journal of Social Sciences, Arts, and Humanities*, vol. 2, no. 2, pp. 73–80, 2024.
12. D. E. Subroto, M. F. Azzi, and S. Masitoh, "Ashura Commemoration in Nangka Bugang Village: Tradition, Meaning, and Social Cohesion," *Journal of Creative Education and Innovation*, vol. 5, no. 3, pp. 137–147, 2024, doi: 10.31681/jetol.1375335.
13. R. Hidayat, E. Desi, and M. Mahda, "From Tradition to Social Cohesion: The Social Function of Halal Bihalal in Merton's Perspective," *Kutubkhanah*, vol. 25, no. 1, pp. 80–88, 2022, doi: 10.31004/obsesi.v7i4.4898.
14. Y. D. Hariyanti and O. F. Anggara, "Tradition Gadgets as a Driver of Social Cohesion for the Dayak Tribe of West Kalimantan," *Ideas: Journal of Education, Social, and Cultural Affairs*, vol. 9, no. 4, pp. 1135–1146, 2023, doi: 10.31681/jetol.1375335.
15. N. Hamida and Z. Arifin, "Existence of the Mattompang Arajang Tradition in Bone Regency: A Sociocultural Study," *Tadayyun*, vol. 14, no. 2, pp. 101–115, 2023.
16. N. Hamidaa, K. Jayadia, and I. I. Idrusa, "The Essence of the Mattompang Arajang Tradition in the Sociocultural Perspective of Bone Regency Society," *Journal of Indonesian Cultural Studies*, vol. 6, no. 1, pp. 55–67, 2022.
17. A. Tohari, "The Role of Local Wisdom in Creating Peace and Social Harmony in Villages: Cultural and Traditional Perspectives," *Journal of Counseling and Education*, vol. 13, no. 1, pp. 316–325, 2025, doi: 10.31681/jetol.1375335.
18. R. R. Rohman and I. S. Siregar, "Tolerance Character Building Through the Marsialapari Tradition: A Case Study of Huta Padang Village Community, Mandailing Natal," *Sangkep: Journal of Socio-Religious Studies*, vol. 7, no. 3, pp. 365–377, 2024, doi: 10.31004/obsesi.v7i4.4898.
19. Provincial Government of DKI Jakarta, *Data on Tuberculosis Cases in DKI Jakarta*. Jakarta, Indonesia: Satu Data Jakarta, 2024.
20. Y. D. Hariyanti and O. F. Anggara, "Gawai Tradition as a Driver of Social Cohesion for the Dayak Tribe of West Kalimantan," *Ideas: Journal of Education, Social, and Cultural Affairs*, vol. 9, no. 4, pp. 1135–1146, 2023, doi: 10.31681/jetol.1375335.
21. G. R. Aulia and L. A. Putri, "Mappadekko: A Study of the Harvest Festival Tradition in Bialo Village, Bulukumba Regency," *Ijtimaiyah: Journal of Social and Cultural Sciences*, vol. 9, no. 1, pp. 65–81, 2025, doi: 10.31004/obsesi.v7i4.4898.
22. A. S. Pane and S. Ritonga, "The Martahi Tradition as a Social Practice of Mutual Assistance for the Mandailing Community in Bahap Village, North Sumatra," *Journal of Social Studies Education*, vol. 15, no. 3, pp. 712–718, 2025, doi: 10.15379/ijmst.v10i2.1268.