



Cultural communication of barzanji tradition rites in Bugis communities in Allakuang, Sidrap Regency

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ABSTRACT

Barzanji, a form of speech recitation, narrates life events encompassing noble qualities, genealogy, childhood, youth, and the journey to becoming an apostle. It also incorporates prayers and praises dedicated to Prophet Muhammad. The cultural communication rite of the Barzanji tradition is practiced by Muslims, notably in Allakuang village, Sidrap district. Within their Islamic society, deeply intertwined with Islamic and customary activities, Barzanji holds immense importance. This study aims to explore the cultural communication rites in the Barzanji tradition and uncover the underlying messages conveyed in Allakuang, Maritenggae sub-district, Sidrap district. The research employs the theory of social reality construction by Peter Berger and Thomas Luckmann. Utilizing a qualitative descriptive method, the research reveals that the Cultural Communication of the Barzanji Tradition Rites in Bugis Communities in Allakuang, Sidrap district, is conducted through traditional and spiritual activities. Traditional activities include marriage and salvation, symbolizing familial success. Spiritual activities within families encompass birth celebrations (aqiqah), completion of the Quran, circumcision (sunnatan), and the birthday of Prophet Muhammad SAW. These activities are continuously communicated, signifying spiritual hospitality and encapsulating the message of goodness in life, serving as a model inspired by Prophet Muhammad SAW.

Keywords: Cultural communication; rites; barzanji tradition; Bugis society

1. INTRODUCTION

The Sidrap community in the Allakuang sub-district is renowned for its religiosity and is recognized as the birthplace of numerous scholars in South Sulawesi. This historical background has contributed significantly to the preservation of Islamic spiritual traditions in this area, a tradition that endures to this day.

This research endeavors to explore the rites of cultural communication within the Barzanji tradition in Allakuang, Maritengngae sub-district, Sidrap district. The study aims to delve into the intricacies of these cultural communication rituals and unravel the underlying messages embedded within the Barzanji cultural communication rites in this specific region.

The theoretical foundation of this research rests upon the theory of social reality construction proposed by Peter Berger and Thomas Luckmann, as cited in Nurhadi (2015). This theory posits a dialectical relationship between individuals shaping society and society shaping individuals. This dialectical process transpires through externalization, objectivity, and internalization. The underlying assumption of the theory is that reality is a product of creative human construction facilitated by the power of social construction within the social and environmental context. It explores the relationship between human thought and the social context in which it emerges, evolving and becoming institutionalized over time. Community life is continually constructed, and it is imperative to differentiate between reality and knowledge. In this context, reality refers to the inherent quality existing independently of our will, whereas knowledge represents the certainty that these realities are genuine and possess specific attributes.

Within the realm of human life and society, communication serves as a pivotal tool, intricately intertwined with cultural activities and interactions. Communication and culture are inextricably linked, as stated by Steven (in Cangara, 2018), emphasizing that culture plays an integral role in people's lives wherever communication occurs. Communication, an organism's response to stimuli, originates from individuals or the surrounding environment.

According to Deddy (2019), every communication practice essentially serves as a cultural representation, akin to a complex map of reality. Rini (2013) identifies five vital elements in cultural life: 1) human elements, 2) communication elements, 3) societal elements, 4) culture, and 5) language as a communication medium. These elements underscore the inseparable connection between cultural communication and communication within a culture. Communication is an integral part of social activities, a significant component of culture as described by Hadawiah (2017).

In the realm of cultural beliefs and values, Liliweri (2013) posits that communication is profoundly influenced by existence rather than perception. Perceptions serve as frames of reference, functioning as screens through which information passes. These frames of view filter both sent and decoded messages. Perception shapes how we perceive and interpret our surroundings. Furthermore, every culture inherently possesses fundamental values—a way of life and belief system that guides its followers. These core values govern individuals' self-perception and influence their perspectives on the external world. This underlying philosophy serves as a guiding force, directing members toward their intended paths."

2. METHODS

This research employs a qualitative approach, specifically adopting an interpretive (subjective) perspective. Qualitative research aims to comprehend various phenomena experienced by research subjects, including behavior, perceptions, motivations, and other actions, holistically through descriptions conveyed in words and language. Such an approach is utilized to illuminate the research questions (Sugiyono and Praise Lestari, 2021). The study's location is Allakuang village, Maritengae district, Sidrap district.

In this qualitative study, data collection encompasses interview transcripts, field notes, personal documents, memo notes, and other official records. The primary objective of this qualitative research is to provide an in-depth, detailed, and comprehensive description of the empirical reality underlying the researched phenomenon. Thus, the qualitative approach facilitates the alignment between empirical reality and established theory through descriptive methodology. Descriptive research delves into societal issues, procedures applied in society, and specific circumstances, including relationships, activities, attitudes, perspectives, ongoing processes, and the influence of a particular phenomenon.

This research was conducted in Allakuang, Sidrap Regency. The reason for the researchers in choosing the location of this research was that the Bugis community in Allakuang still carries out the tradition of reciting barzanji which is a "obligatory" thing for them to carry out when there are sacred events, such as aqiqah, marriage, pilgrimage, new vehicles and new homes.

Primary data, sourced from field data that researchers collect themselves from research sites through interviews with informants, observations related to "Barzanji" as a tradition of the Bugis community, all of which are included in field notes, as well as photo documentation used as sources. And additional primary data supporting data, such as the informant's personal documents, and data from government agencies that are relevant to the research focus.

The data was analyzed in three procedures:

- Take notes that produce field notes, by giving markers or symbols so that the source of the data can still be traced.
- Collecting, selecting or reducing data, classifying, concluding, making core summaries, and indexing them.

Thinking, by making the categories of data obtained have meaning, looking for and finding patterns and relationships and making general findings.

3. RESULTS AND DISCUSSION

Barzanji cultural communication is a form of communication that is carried out by carrying out an interaction in society through culture and religion, which become part of society itself through the human mind. As explained by (Aang, 2016) that culture includes a system of ideas and ideas contained in the human mind that are abstract in nature. The embodiment of culture is an object created by humans as cultured beings, in the form of behavior and objects that are real, patterns of behavior, language, tools of life, social organization, religion, art, etc. community life.

Based on the above, it can be said that culture in society is the most important part of life as a reality in interacting both culturally and spiritually, including Barzanji. Barzanji is a form of Islamic tradition carried out by Islamic groups which is carried out at certain events in society, Barzanji is a form of speech about the life of the Prophet Muhammad SAW in which it tells about the noble qualities possessed by the Prophet Muhammad as a prophet who was sent to be a light for mankind on this earth. This Barzanji mentions the life of Muhammad SAW starting from his genealogy, childhood, youth, youth, until he was appointed as an apostle.

This ritual of cultural communication of the Barzanji tradition is also carried out by Muslim communities, especially the people of Allakuang Village, Pancarijang sub-district, Sidrap district. This barzanji contains prayers, praises and telling the story of the prophet Muhammad SAW which is recited with a rhythm or tone that can be sung at the birth, circumcision, marriage and birthday of the Prophet Muhammad SAW.

As an Islamic society, the Allakuang people always carry out Islamic activities in their daily lives, including doing barzanji when facing activities such as weddings, births (aqiqah), circumcision (circumcision), and the birthday of the Prophet Muhammad SAW.

This Barzanji can be heard and internalized by the meaning contained in the verses of the Zanji book read by Barzanji readers called Pabbarazanji (Bugis language). With this barzanji the event becomes more meaningful. So that in this study we will see how the cultural communication and the meaning of Barzanji's message for the Bugis community in Allakuang, Maritengae sub-district, Sidrap district. Starting from the description of the background mentioned above, the main issues that will be discussed in this study are put forward as follows, cultural communication of the barzanji tradition rites to the Allakuang Bugis community in Maritengae sub-district, Sidrap district and the meaning of cultural communication messages of the barzanji tradition rites to the Allakuang Bugis community in Maritengae sub-district, Sidrap district. Studying cultural communication and the meaning of messages contained in the barzanji tradition rites of the Allakuang Bugis community in Maritengae sub-district, Sidrap district. Providing understanding to generations is important to know cultural communication and the meaning of messages contained in the barzanji rites to society, especially to Islamic societies.

The rite of cultural communication in the Barzanji tradition in Allakuang, Maritengae sub-district, Sidrap district Barzanji as a cultural communication rite in the Allakuang

community results in the field from interviews and observations namely, Imani (65) baranzi can be considered mandatory because it is not legal if it is an event if it is not mabbarazji if there is an event at home, whether it's a wedding ceremony, aqiqah, circumcision, graduation from the Koran or other celebrations such as buying a new vehicle, graduating from college or getting a degree in religious education or general education.

Based on the researchers' observations that every event held by the community, be it traditional events or spiritual events, is always accompanied by a reading of Barzanji which is accompanied by various traditional menus which are part of the sign as a menu for barzanji.

Also an interview with Semmaila (60) that I always get invitations to read barzanji When there is a celebration of Allakuang residents because I am part of the Barzanji reading group in this area, and this barzanji is the most important part to do when there is a celebration, barzanji is important to do for every traditional activity and religion as our tribute to the prophet Muhammad SAW as the bearer of sustenance to the Muslim community.

The results of the researcher's observations that in reading the barzanji at the celebration event do have a special group which is usually a special barzanji reader for those who are given the title teacher.

Inur (40) if we don't do Barzaji if there is a celebration at home, it doesn't seem legal because barzanji is a celebration that can make us calm about things that are not good, and lead us to goodness and success in our lives.

Observations when the community is having a celebration, for example the aqiqah event is carried out by reading barzanji before the meal begins.

Muhlis (60) Barzanji is important to always do so that we as servants of Allah and the ummah of the prophet Muhammad SAW and also our children always remember our prophet SAW and his Creator as a guide in daily life and always in goodness. Observations apart from the male parents, the children also sat and stood in the row of barzanji readers when the barzanji was read by the teacher.

Apart from that, this research also obtained field research results such as interviews and observations that the message of the Barzanji cultural communication rite in Allakuang, Maritenggae sub-district, Sidrap district, that.

Interview by Hera (50) revealed that barzanji needs to be done at every celebration because the readings contain pritual messages of kindness to protect our faith and generations as Muslims. The researcher's observation is that in every Barazanji activity there are many messages that are nosa taken by the community, both spiritual messages in content that tell about the life of the Prophet Muhammad SAW and social messages such as friendship with all the guests, spiritual spiritual gatherings, namely by meeting

teachers whose number is at that time there were 3 people and the rest were residents who usually met at the mosque, and the other message was clothes. When attending a celebration like this, they usually wear clean clothes, like going to the mosque with a songkok mamaki, shirts and sarongs for parents, children child wears trousers.

Ipitti (40) said, "When I got married, as the closing of the wedding celebration at my house, I recited the barzanji so that in our married life we are always in faith in Allah and the prophet Muhammad SAW and approached the behavior of the prophet in order that our lives would be blessed by Allah SWT". Research observations that in the life of the Allakkuang community there are always celebrations including weddings and when the wedding party is about to end, the community performs barzanji as proof of gratitude for the course of the party and the community makes the reading of the barzanji as a starting guide for their lives to enter a good life and become more blessed in the next life.

Theoretical analysis in Berger and Thomas Luckmann's research (Nurhadi, 2015) states that there is a dialectic between individuals creating society and society creating individuals. The dialectical process occurs through externalization, on this side the Allakkuang people recite the barzanji at the time of the celebration as explained that the barzanji can be considered obligatory because it feels illegal to be an event if it is not mabbarazji if there is an event at home, be it a marriage ceremony, aqiqah, circumcision, completing the Al qu an or other celebrations such as buying a new vehicle, graduating from college or getting a degree in religious education or general education. And every event that is held by the community, whether it is a traditional event or a spiritual event, is always accompanied by an event to read Barzanji which is accompanied by various traditional menus which are part of the sign as a menu for barzanji. This can be interpreted that externalization, namely the effort to pour out or express oneself into the world, both in mental and physical activities, becomes human nature. He will always pour himself into the place where he is. Humans cannot be understood as a closure that is separated from the outside world. Humans try to catch themselves, in this process a world is produced, in other words, humans find themselves in a world.

Social construction or social constructionism has several basic principles, namely reality is formed socially, in the Allakkuang baranzanji community it has become an important activity in every family activity as a reality formed by the Allakkuang community in Sidrap district. Reality is expressed through language, meaning that there is a baranzanji activity carried out by the Allakkuang community in Sidrap Regency that is communicated through language and the interaction and behavior that later the baranzanji carried out also includes a story of Rasulullah's life through a pronunciation as a story that separates noble qualities, genealogy, childhood, youth, until he became an apostle, also contains prayers, praise to the Prophet Muhammad SAW. Knowledge is obtained through social processes, the things contained in the baranzanji are known by the community through a social process when there are people who carry out religious and customary activities in the Allakkuang community in Sidrap district. Emphasizing human reflection, it is very clear that humans always reflect on what they do and what they think, so that every baranzanji activity of the Allakkuang community is in the form of reflecting on what they or other

people are doing, how the functions and goals are and what impact has been made after doing barzanji so far.

As a communication theory, social reality construction theory has two main assumptions, namely: Experiences felt by humans are formed through a model of the social world and how it works; the experience that is carried out as a community in barzanji activities becomes a meaning that the community lives their life by carrying out barzanji in a procedure that has been determined by the community as an agreement will become a model in the Allakuang community as a spiritual community that has customs by doing barzanji as a very important part to be made part of everyone's life. Language as a communication tool is the most important system in the process of forming reality. The formation of the reality of barazanji in Allakuang is through language, namely Bugis as the mother tongue. Bugis language is a communication tool used in transferring the values that exist in Barzanji as spiritual values and customary values that bind as a civilized society.

As for some of the basic concepts in the theory of social reality construction are as follows: The side of social knowledge. Some of the previous theories often put too much emphasis on scientific and theoretical knowledge. However, this is only a small part of social knowledge. Various activities in social processes such as general interpretation, institutions, habitualization, and others are part of a much larger knowledge that exists in society. Barzanji as part of the reason for communicating and gathering and in it there is social knowledge which becomes a lesson in every life of the Allakuang community.

Semantic fields. General knowledge is socially distributed and grouped in semantic fields. This dynamic distribution and interdependence of various knowledge sectors gives structure to the social knowledge side. Sis from Barzanji becomes knowledge and meaning to achieve a social life as a knowledgeable and civilized society.

Language and sign. Language plays a very important role in the integrated analysis of everyday reality. Language generally connects the reasoning of a knowledge with a limited meaning so that it allows people to provide interpretations through relevant understanding. With regard to language skills that transcend the realities of everyday life, Berger and Luckmann refer to Mead's thought through its symbolic interactions. The Bugis language is a tool for communicating and interacting through a cultural sign and symbol that exists in the Allakuang community which has been agreed through traditional and spiritual events of reading the barzanji so that the existing language and signs are understood and interpreted as values that exist in society.

Everyday social reality. Everyday social reality is characterized by intersubjectivity. Berger and Luckmann then stated that society is a human product and society is an objective reality. Therefore, humans are a social product. They further explain that one has to understand the objective and subjective aspects of reality. To do so, one must view society in terms of the ongoing dialectical process, which consists of three stages of process namely externalization, objectivity, and internalization.

The objectivity of this Barzani cultural communication ritual in Allakuang is when people always get an invitation to read barzanji. customary and religious activities as our tribute to the prophet Muhammad SAW as the bearer of rizalah to the Muslim community. During the recitation of the barzanji, there is a special group for those who are given the title guru, who usually become barzanji readers. In this session, the results that have been achieved both mentally and physically from the human internalization activities mentioned above, means producing an objective reality that may face the producer himself as a faction that is outside and different from the human that produces it.

The internalization of the cultural communication rites carried out in Allakkuang, a person who is already known in the community as a teacher always gets an invitation to read barzanji. barzanji is important to do for every traditional and religious activity as our tribute to the prophet Muhammad SAW as the bearer of blessing to the Islamic community. At the recitation of the barzanji, the celebration event does have a special group which usually becomes a special barzanji reader for those who are given the title teacher. The process of internalization is more of an absorption back in the objective world into consciousness in such a way that the individual's subjective is influenced by the structure of the social world. This Barzanji is important to always do so that we as servants of Allah and the people of the Prophet Muhammad and also our children always remember our Prophet SAW and his Creator as a guide in daily life and always in goodness. The children's parents also sat and stood in the row of barzanji readers when the barzanji was read by the teacher. Various kinds of elements from the objectified world will be captured as a symptom of reality outside his consciousness as well as an internal symptom for his consciousness. Through internalization humans become the result of society

Berger and Luckmann (in Nurhadi, 2015) state that there is a dialectic between individuals creating society and society creating individuals. The dialectical process occurs through externalization, objectivity and internalization. The basic assumption of the theory of reality construction by Peter Berger and Thomas Lickmann is that reality is the result of creative human creation through the power of social construction towards the social world towards the world around it. The relationship between human thought and the social context in which it arises, is both developed and institutionalized. Community life is continuously constructed. Distinguish between reality and knowledge. Reality is defined as the quality contained in reality that is controlled as the owner of being which does not depend on our own will, while knowledge is defined as the certainty that realities are real and have specific characteristics.

The basic assumption of Berger, Peter and Luckmann's reality construction theory is that reality is the result of creative human creations through the power of social construction towards the social world towards the world around them. The rites of cultural communication carried out by the Allekkuang community are built by the community itself through a message meaning, namely barzanji needs to be done at every celebration because the readings contain pritual messages in kindness to safeguard our faith and generations as Muslims because every barzanji activity exists there are many messages

that can be taken by the community, both spiritual messages in content that tell about the life of the prophet Muhammad SAW as well as social messages such as friendship with all guests, spiritual gatherings, namely by meeting teachers, there were three people at that time and the rest were residents. which is usually met at the mosque, and another message is clothing. When attending a celebration like this, they usually wear clean clothes, as if going to the mosque, wearing a skullcap, shirt and sarong for parents, children wearing trousers.

The relationship between human thought and the social context in which it arises, is both developed and institutionalized. Community life is continuously constructed. that when I got married, as the closing of the wedding ceremony at my house, I recited the barzanji so that in our married life we are always in faith in Allah and the Prophet Muhammad SAW and approached the prophet's behavior in order that our lives would be blessed by Allah SWT. In the life of the Allakkuang community, there are always celebrations including weddings and when the wedding party is about to end, the community performs barzanji as proof of gratitude for the course of the party and the community makes the reading of the barzanji as a starting guide for their lives to enter a good life and become more blessed in life. next life.

Distinguishing between reality and knowledge is essential. Reality is the inherent quality of existence that remains unchanged and isn't contingent upon our will. On the other hand, knowledge signifies the certainty that these realities exist and possess specific attributes. In the context of the Allakkuang community, this differentiation underscores how cultural communication rites persistently evolve alongside societal existence. They are continually constructed through human activities and are shaped by communal understanding of the profound meanings embedded within each Barzanji cultural rite.

As a research that contributes to society, this research is interesting because of the cultural communication of the Barzanji Tradition Rite in Bugis Communities in Allakkuang, Maritenggae District, Sidrap Regency through traditional activities and spiritual activities. Traditional activities, namely marriage, salvation as a symbol of success in family members. While in spiritual activities in the family, namely birth (aqiqah), graduation from the Koran, circumcision (sunnatan) and the birthday of the Prophet Muhammad SAW, in each of these activities it is carried out and communicated continuously with the meaning as a form of spiritual hospitality and contains messages within it. goodness according to the life of the role model of the Prophet Muhammad SWT.

Several previous studies related to this research include (Najamuddin, 2018) Analysis of the Intrinsic Elements of the book "Barzanji" by Ja'far Al Barzanji (Manuscript Translated by Abu Ahmad Nadjieh) Perspective of Ittihadil Ummah Karang Anyar Islamic Boarding School Mataram the results of his research are reading the book of barzanji very much useful and useful for us, and it would be a shame if it was not recited by the next generation. Therefore it must be preserved. Efforts to preserve reading of the Barzanji manuscript really need to be further developed, documented and researched. Furthermore, as an effort for the community, reading barzanji continues to be recited not

only at religious events but also to add insight and knowledge regarding religious values, social life, and others.

(Firandi, 2017) Barzanji in the Study of Modern Perspectives and Culture of the Bugis Society in Ujung Village, Lilirilau District, Soppeng Regency, the results of his research. The barzanji reading ceremony has an important meaning for maintaining the socio-cultural life cycle of the local community. This tradition functions as an adhesive between families and between community members. The barzanji ceremony is a complement to the traditional ceremonies or thanksgiving that they perform, such as *menre aji* (going on the pilgrimage), *aqiqah*, weddings, new cars, and others. Because without carrying out barzanji at traditional events, the ceremony is not yet complete.

Ayu (2020) conducted research about Da'wah values in Barzanji Culture. The results of the study are that, 1) the knowledge of the Bugis community about barzanji culture in the Tanete Riattang Barat sub-district, Bone district regarding barzanji culture is more likely to be understood as part of cultural ceremonies and ceremonies that are religious in nature with the aim of remembering the history of the Prophet, for example in marriages, celebrations, *aqiqah*, thanksgiving, new houses, new vehicles and others, 2) the values of da'wah in barzanji culture can be seen in the form of exemplary, blessings and strengthening ties of friendship. And has been raised in Tanete Riattang sub-district in Bone district. The content values in barzanji are, religious values which are meant as evidence of the love of adherents of Islam for the Prophet Muhammad saw and exemplary values to explain well and can increase one's level of religiosity, social values which are values to strengthen ties of friendship with the community or fellow ummah, and values Culture is poetry that contains the story of the life of the Prophet Muhammad and is the highest literary work.

The three previous studies above are different from this research because it found a result that the barzanji activity in the Allakuang community has become a rite in their culture so that every religious and customary activity becomes part of the implementation of barzanji which is quite important for them to do.

The result of this study is the Cultural Communication of the Barzanji Tradition Rites in the Bugis Community in Allakuang, Maritenggae District, Sidrap Regency through traditional activities and spiritual activities. Traditional activities, namely marriage, salvation as a symbol of success in family members. While in spiritual activities in the family, namely birth (*aqiqah*), graduation from the Koran, circumcision (*sunnatan*) and the birthday of the Prophet Muhammad SAW, in each of these activities it is carried out and communicated continuously with meaning as a form of spiritual hospitality and contains messages within it. goodness according to the life of the role model of the Prophet Muhammad SWT.

CONCLUSION

In conclusion, this study delves into the Cultural Communication of the Barzanji Tradition Rites within the Bugis Community in Allakuang, Maritenggae District, Sidrap

Regency. Barzanji, a significant form of Islamic tradition, serves as a vital cultural and spiritual communication tool in this community. Through traditional and spiritual activities such as marriages, aqiqah (birth celebrations), Quranic graduations, circumcisions, and the Prophet Muhammad's birthday, the Barzanji ceremony plays a central role. This rite is deeply embedded in the community's fabric, connecting families and strengthening social bonds.

The Barzanji ceremony is more than just a ritual; it embodies the essence of the Prophet Muhammad's life, teachings, and virtues. For the Allakuang community, Barzanji is not merely an event but a fundamental part of their identity and faith. It permeates every significant moment in their lives, serving as a guide for their actions and a source of spiritual inspiration.

Drawing from the social reality construction theory proposed by Berger and Luckmann, this study highlights how Barzanji reflects the dialectic relationship between individuals and society. The Allakuang community actively participates in externalizing their beliefs and values through Barzanji, creating an objective reality that is shared and internalized by community members. This process of internalization deeply influences individual consciousness, shaping their understanding of the world and reinforcing their faith.

Furthermore, Barzanji serves as a bridge between the spiritual and social dimensions of the community. It imparts not only religious knowledge but also social values, emphasizing unity, friendship, and communal harmony. The community's active engagement with Barzanji illustrates the interconnectedness of language, culture, and religious practices, showcasing how these elements collaboratively construct the community's social reality.

In essence, Barzanji stands as a testament to the intricate interplay between tradition, spirituality, and social cohesion within the Allakuang Bugis community. As a rich cultural heritage, it not only preserves the teachings of the Prophet Muhammad but also fosters a sense of belonging and solidarity among community members. Through its continuous practice, Barzanji perpetuates the cultural identity of the Bugis community in Allakuang, reinforcing the importance of cultural communication in shaping their shared reality.

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