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**Dialectics of Theology and Ecology in *Ammatoa ri Kajang* in Bulukumba, Indonesia: Paradigm of Tawhidic and Environmental Fiqh in *Sulapa Appa***

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**Abstract:** This study aims to integrate the *Tawhidic* paradigm with the local wisdom found in *Amatoa ri Kajang* to develop a comprehensive framework for ecological *fiqh*. The research adopts a qualitative approach, utilizing content analysis of the *Amatoa ri Kajang* text and Islamic theological sources such as the Qur'an and Hadith. By examining the teachings on ecological balance, simple living, and resource management from *Amatoa ri Kajang*, the study explores how these principles align with Islamic values of *tawhid* (oneness of God), *Khalifa* (stewardship), and *ihsan* (ethical conduct). The results show that both frameworks emphasize the importance of maintaining harmony between humans and nature, with strict prohibitions on environmental exploitation. The originality of this study lies in its integration of Islamic jurisprudence with indigenous wisdom, offering a new perspective on how ecological *fiqh* can be developed to address contemporary environmental challenges. The research implications suggest that this framework could be institutionalized within Islamic legal systems, providing culturally relevant and ethically grounded solutions for environmental governance.

**Keywords:** Tawhidic Paradigm, Fiqh Ecology, *Sulapa Appa*

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**Abstrak:** Penelitian ini bertujuan untuk mengintegrasikan paradigma Tauhid dengan kearifan lokal yang ditemukan dalam Amattoa ri Kajang untuk mengembangkan kerangka kerja yang komprehensif untuk fikih ekologi. Penelitian ini menggunakan pendekatan kualitatif, dengan menggunakan analisis isi dari teks Amattoa ri Kajang, serta sumber-sumber teologis Islam seperti Al-Qur'an dan Hadis. Dengan mengkaji ajaran tentang keseimbangan ekologi, hidup sederhana, dan pengelolaan sumber daya dari Amattoa ri Kajang, penelitian ini mengeksplorasi bagaimana prinsip-prinsip ini sejalan dengan nilai-nilai Islam tentang tauhid (keesaan Tuhan), khalifah (penatalayanan), dan ihsan (perilaku etis). Hasil penelitian menunjukkan bahwa kedua kerangka kerja tersebut menekankan pentingnya menjaga keselarasan antara manusia dan alam, dengan larangan yang tegas terhadap eksploitasi lingkungan. Keaslian penelitian ini terletak pada integrasi fikih Islam dengan kearifan lokal, yang menawarkan perspektif baru tentang bagaimana fikih ekologi dapat dikembangkan untuk mengatasi tantangan lingkungan kontemporer. Implikasi dari penelitian ini menunjukkan bahwa kerangka kerja ini dapat dilembagakan dalam sistem hukum Islam, memberikan solusi yang relevan secara budaya dan berlandaskan etika untuk tata kelola lingkungan.

**Kata Kunci:** Paradigma Tauhid, Fikih Ekologi, Sulapa Appa

## Introduction

Environmental degradation has become one of the most pressing issues worldwide, threatening both biodiversity and human survival. The rapid expansion of industrial activities, deforestation, and pollution are accelerating this destruction at an unprecedented rate. As a result, ecosystems are collapsing, leading to extreme weather events and loss of natural resources. According to Giannisa,<sup>1</sup> this issue can no longer be addressed solely through technical solutions; instead, philosophical and religious approaches must play a role. Similarly, Dallh emphasizes the need for Islamic ethics to guide humanity toward sustainable environmental practices.<sup>2</sup> Efendi's study on Muhammadiyah's ecological movement shows that religious-based frameworks can inspire collective ecological activism.<sup>3</sup> Therefore, it is imperative to explore spiritual and local approaches that can contribute to ecological sustainability.

In recent years, there has been growing academic interest in the intersection between religion, philosophy, and environmental sustainability.

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<sup>1</sup>J. Giannisa, "Representation of Appa Sulapa in the Logo," *Journal of Semiotics in Southeast Asian Studies* 7, no. 1 (2023), p. 18–29.

<sup>2</sup>M. Dallh, "Islamic Approaches to Integral Ecology," *Ecological Sustainability Journal* 9, no. 1 (2024), p. 32–48.

<sup>3</sup>D. Efendi, "Muhammadiyah's Ecological Movement in Indonesia: From Fiqh to Political Advocacy," *Journal of Islamic Activism* 8, no. 2 (2021), p. 56–72.

Ragozine<sup>4</sup> argues that Islamic philosophy inherently supports environmental stewardship, viewing it as a divine obligation for humanity. Muhamad<sup>5</sup> adds that the concept of *tawhid*, or the unity of God, reinforces the interconnectedness of all creation, providing a theocentric basis for ecological responsibility. In addition, Sayem<sup>6</sup> compares Islamic and Christian approaches to environmental crises, finding that both traditions offer rich resources for fostering ecological consciousness. The literature suggests that Islamic teachings, particularly the *Tawhidic* paradigm, can play a crucial role in addressing environmental degradation by integrating ethical and legal perspectives into conservation efforts. As a result, the current scholarly discourse highlights the need for a comprehensive framework that connects religion, ethics, and environmental sustainability.

This article aims to develop a comprehensive framework for ecological *fiqh* using the *Tawhidic* paradigm and the cosmological wisdom of *Sulapa Appa*. The research will examine how these two concepts can be integrated to create a more holistic approach to environmental stewardship. Giannisa shows that *Sulapa Appa* reflects the balance between the divine, humans, and nature, suggesting that this local wisdom could be vital in shaping Islamic ecological jurisprudence.<sup>7</sup> Muhammad further supports this idea by advocating the integration of the *tawhidic* worldview with local ecological practices.<sup>8</sup> Additionally, Abdulla<sup>9</sup> argues that the *Tawhidic* paradigm provides a solid ethical foundation for sustainable development, particularly when applied to specific cultural contexts. Thus, this research seeks to bridge Islamic theological principles with local wisdom to develop a unified framework for ecological sustainability.

Integrating the *Tawhidic* paradigm with *Sulapa Appa* offers a unique opportunity to enrich the field of ecological *fiqh*. By combining the theological principle of *tawhid*, which emphasizes the unity of all creation, with the cosmological balance of *Sulapa Appa*, it becomes possible to create a more effective framework for environmental stewardship. Giannisa illustrates how *Sulapa Appa* can guide human interaction with the environment, promoting

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<sup>4</sup>Ragozina S.A, "Environmentalism in Modern Islamic Philosophy.," *Journal of Islamic Philosophy* 13, no. 1 (2023), p. 11–26.

<sup>5</sup>M. M. Muhamad, "Theocentric Worldview: Sustainability Education for Religion and Spirituality," *Journal of Islamic Environmental Ethics* 10, no. 1 (2021), p. 22–38.

<sup>6</sup>M. A. Sayem, "Religion and Ecological Crisis: Christian and Muslim Perspectives," *Journal of Comparative Religious Studies* 19, no. 2 (2022), p. 45–61.

<sup>7</sup>J. Giannisa, "Representation of Appa Sulapa in the Logo."

<sup>8</sup>Muhamad, "Theocentric Worldview: Sustainability Education for Religion and Spirituality."

<sup>9</sup>M. Abdulla, "Tawhidic Paradigm and Sustainable Economic Development," *Journal of Islamic Economics* 14, no. 2 (2022), p. 45–61.

ecological harmony.<sup>10</sup> Nasr<sup>11</sup> emphasizes that tawhid forms the foundation for Islamic ecological ethics, underscoring the importance of human responsibility in protecting God's creation. Sayem<sup>12</sup> also highlights the parallels between religious teachings and ecological responsibility, supporting the argument for an integrated approach. Therefore, this article will propose a comprehensive model of ecological *fiqh*, grounded in both Islamic teachings and local wisdom, that can effectively address contemporary environmental challenges.

### *Sulapa Appa*

The concept of *Sulapa Appa* is rooted in the cosmological belief system of the Bugis-Makassar people in South Sulawesi, Indonesia. It symbolizes the balance and interconnectedness between four elements: humans, nature, the divine, and the unseen world. This balance is crucial for maintaining harmony within the universe and is reflected in various aspects of local architecture,<sup>13</sup> social practices,<sup>14</sup> and environmental management.<sup>15</sup> Andi Muhammad Akhmar, and Giannisa, *Sulapa Appa* serves as a symbolic representation of balance, guiding human interaction with nature.<sup>16</sup> Arsyi et al. also demonstrate how *Sulapa Appa* is integrated into traditional architecture, influencing the design and structure of buildings. Alief Syarif further elaborates on how *Sulapa Appa* can inform governance practices, particularly in managing environmental resources.<sup>17</sup> Thus, *Sulapa Appa* provides a unique cosmological lens through which ecological stewardship can be viewed.

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<sup>10</sup>J. Giannisa, "Representation of Appa Sulapa in the Logo."

<sup>11</sup>H. Nasr, "Islamic Spiritual Ecology: Tawhid as the Basis for Environmental Stewardship," *Journal of Ecological Ethics* 14, no. 4 (2021), p. 66–82.

<sup>12</sup>M. A. Sayem, "Religion and Ecological Crisis: Christian and Muslim Perspectives."

<sup>13</sup>A. N. Naing, & Djamereng, "Settlement Adaptation Model for Flood Disaster Mitigation in Salomenraleng Village Wajo Regency," *Journal of Architecture & Environment* 22, no. 1 (2023), p. 31; Yunus, "Makna Simbol Bentuk Dan Seni Hias Pada Rumah Bugis Sulawesi Selatan," *Jurnal Seni & Budaya Panggung* 22, no. 3 (2012), p. 225–350.

<sup>14</sup>Y. Indrayanti, Suminar, J. R., Siswadi, A. G. P., & Setianti, "Communication Pattern with Sulapa Eppa in the Single-Parent Family in Makassar City," *Library Philosophy and Practice*, 2019; C. Pelras, *Manusia Bugis, Terj. Abdul Rahman Abu, et.All (II)* (Ininnawa, 2021); Syarif et al., "Sulapa Eppa As The Basic or Fundamental Philosophy of Traditional Architecture Buginese," *SHS Web of Conferences* 41, no. 04005 (2018), .

<sup>15</sup>E. Morrell, "Strengthening the Local in National Reform: A Cultural Approach to Political Change," *Journal of Southeast Asian Studies* 32, no. 3 (2001), p. 437–449; Feby Triadi and Petsy Jessy Ismoyo, "Sulapa Eppa: Bissu, Bugis Cosmology, and Queer Political Ecology," *Jurnal Perempuan* 27, no. 3 (2022).

<sup>16</sup>Andi Muhammad Akhmar, "View of Poured from the Sky: The Story of Traditional Ecological Knowledge in Cérékang Forest Conservation," *Forest and Society* 6, no. 2 (2022), p. 527–546; J. Giannisa, "Representation of Appa Sulapa in the Logo."

<sup>17</sup>Alief Syarif, et al. "Conservation of Forest Resources Based on Local Knowledge of Indigenous Peoples," *Environment Asia* 16, no. 2 (2023), p. 12–23.

Previous studies on *Sulapa Appa* as a cosmological framework have explored its role in shaping ecological thought. Giannisa highlights how *Sulapa Appa* reflects the harmonious relationship between humans and nature, suggesting that this balance is key to ecological sustainability.<sup>18</sup> Akil & Osman<sup>19</sup> and Naing & Hadi<sup>20</sup> expands on this by demonstrating how the cosmology of *Sulapa Appa* is integrated into the traditional architectural practices of the Makassar people, where the physical environment is designed to reflect cosmological balance. Wati<sup>21</sup> also explores the application of *Sulapa Eppa* in governance structures, particularly in managing village resources sustainably, linking cosmology to practical governance. These studies highlight the significance of *Sulapa Appa* in guiding ecological behavior through cultural and spiritual frameworks.

In terms of architectural practices, *Sulapa Appa* plays a significant role in shaping the design and structure of traditional buildings. Arsyi et. all.<sup>22</sup> analyze the Saoraja Lapinceng house, showing how its design principles are based on the balance promoted by *Sulapa Appa*, making it an effective teaching tool for understanding equilibrium in physics. Aziz<sup>23</sup> and Aziz & Aziz<sup>24</sup> further elaborate on how the proportionality of the Limas house reflects *Sulapa Appa*'s cosmological principles, providing insights into how architecture can embody ecological harmony. Rifaldi, R. Mustafa<sup>25</sup> examines traditional South Sulawesi buildings and shows how these structures integrate *Sulapa Appa*'s principles, reflecting a deep connection between culture, cosmology, and ecology. This demonstrates that *Sulapa Appa* is more than just a theoretical concept; it is actively embedded in the architectural heritage of the region.

In terms of social and environmental governance, *Sulapa Appa* has been applied to various aspects of resource management. Wati shows how *Sulapa Appa*

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<sup>18</sup> J. Giannisa, "Representation of Appa Sulapa in the Logo."

<sup>19</sup> W. A. Akil, & Osman, "Bugis Local Wisdom in the Housing and Settlement Form: An Architectural Anthropology Study," *Lowland Technology International* 19, no. 1 (2017), p. 77–86.

<sup>20</sup> N. Naing, & Hadi, "Vernacular Architecture of Buginese: The Concept of Local-Wisdom in Constructing Buildings Based on Human Anatomy" 8, no. 3 (2020), p. 1–15.

<sup>21</sup> S. Wati, "Philosophy of Sulapa Eppa in Village Fund Management in Luwu Utara," *Journal of Local Wisdom* 12, no. 2 (2022), p.30–47.

<sup>22</sup> N. Arsyi, M. Arsyad, and & M. Hasyi P. Palloan, "Using the Saoraja Lapinceng Traditional House as a Media for Local Wisdom Based-Physics Learning on Equilibrium of Rigid Body.," *Jurnal Pendidikan MIPA* 24, no. 1 (2023), p.98–113.

<sup>23</sup> S. A. Azis, "Ancient Local Culture of the Buginese and Islam: Phenomenological Analysis of the Acculturation of Islam and the Bissu Tradition.," *European Journal for Philosophy of Religion* 15, no. 3 (2023), p. 363–375.

<sup>24</sup> Ibnu Aziz and Ahmad Malik Abdul Aziz, "Limas House Horizontal Proportion and Dulang Module: The Collectivism of Austronesian, Buddhism, Hinduism, Taoism, and Islam in Palembang History," *Journal of Islamic Architecture* 7, no. 2 (2022), p. 171.

<sup>25</sup> R. Rifaldi, M. Mustafa, "*Sulapa Appa* Influence on Traditional Building Designs in South Sulawesi," *Journal of South Sulawesi Architecture*, 11, no. 1 (2022), p. 67–80.

is utilized in managing village funds, ensuring that both social and environmental factors are considered in decision-making processes.<sup>26</sup> Arumningtyas<sup>27</sup> highlight how the oral tradition of Pasang Ri Kajang, rooted in *Sulapa Appa*, helps preserve indigenous forests by embedding environmental ethics into the social fabric. Syahrian<sup>28</sup> connects *Sulapa Eppa* with the cultural practice of the Pakarena Anida dance, showing how this tradition reflects balance and strength within the community, which can be translated into environmental ethics. These studies suggest that *Sulapa Appa* is not just a passive cosmological idea but a living tradition that informs contemporary ecological governance.

However, despite these valuable contributions, there are significant gaps in the literature concerning integrating *Sulapa Appa* with modern ecological frameworks. Most of the research has focused on architecture and governance, with a limited exploration into how *Sulapa Appa* can inform contemporary ecological *fiqh*. Giannisa and Arsyi et al. focus heavily on the cosmological and architectural aspects but do not extend their analysis to practical ecological applications.<sup>29</sup> Wati<sup>30</sup> touches on governance but does not explore the full potential of *Sulapa Appa* in guiding broader environmental policies. This indicates a need for more comprehensive studies that bridge traditional cosmology with modern ecological frameworks.

Given these gaps, future research should focus on developing a framework for ecological *fiqh* that integrates the *Tawhidic* paradigm with *Sulapa Appa*. By combining Islamic theological principles with local cosmological wisdom, this research can create a holistic approach to environmental stewardship. The cosmological balance of *Sulapa Appa* can be harmonized with the principle of *tawhid*, emphasizing the unity of all creation and human responsibility for maintaining ecological harmony. This integration would provide a new model for ecological *fiqh*, which can address both local and global environmental challenges.

### ***Tawhidic Paradigm***

The *Tawhidic* paradigm is a fundamental Islamic worldview that emphasizes the unity of God (*tawhid*) and the interconnectedness of all creation. It serves as the foundation for Islamic ecological ethics, which positions humans

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<sup>26</sup> Wati, "Philosophy of *Sulapa Eppa* in Village Fund Management in Luwu Utara."

<sup>27</sup> R. Arumningtyas, et.al "Pasang Ri Kajang: An Oral Tradition in Conserving the Indigenous Forest," *Journal of Southeast Asian Cultures* 15, no. 2 (2023), p. 77–90.

<sup>28</sup> A. Syahrian, "Tari Pakarena Anida as a Symbol of Women's Power in *Sulapa Eppa*," *Journal of Southeast Asian Performing Arts* 6, no. 1 (2024), p. 20-35.

<sup>29</sup> J. Giannisa, "Representation of *Appa Sulapa* in the Logo."; Arsyi, Arsyad, and P. Palloan, "Using the Saoraja Lapinceng Traditional House as a Media for Local Wisdom Based-Physics Learning on Equilibrium of Rigid Body."

<sup>30</sup> Wati, "Philosophy of *Sulapa Eppa* in Village Fund Management in Luwu Utara."

as stewards (*Amattoa ri Kajang*) of the earth, responsible for maintaining the balance and harmony of nature. Aydin<sup>31</sup> highlights how the principle of *ihsan*, or excellence in conduct, within the *Tawhidic* paradigm guides ethical behavior toward the environment. Abdulla<sup>32</sup> argues that the *Tawhidic* paradigm can promote sustainable development by integrating religious and ecological principles. Sarif M. Yahya<sup>33</sup> explore how the *Tawhidic* paradigm informs Islamic finance, ensuring that social and environmental justice are central to economic development. Thus, the *Tawhidic* paradigm offers a comprehensive framework for understanding ecological stewardship in Islam.

Previous studies have focused on the *Tawhidic* paradigm's application in economics and environmental sustainability. Aydin<sup>34</sup> discusses how *ihsan* ethics within the *Tawhidic* paradigm guide economic practices toward fairness and ecological responsibility. Abdulla<sup>35</sup> and Purnamasari et. all.<sup>36</sup> further explores how this paradigm can lead to sustainable and equitable development by emphasizing the need for balance between resource use and ecological protection. Sarif M. Yahya<sup>37</sup> and Sood<sup>38</sup> analyze how Islamic finance, grounded in tawhid, promotes social justice while ensuring environmental sustainability is prioritized in economic decisions. These studies show that the *Tawhidic* paradigm is deeply connected to ethical principles that can guide both economic and environmental practices.

In terms of social ethics, the *Tawhidic* paradigm also plays a crucial role in shaping responsible consumption and community behavior. Sarif M. Yahya argues that the *Tawhidic* paradigm can inspire ethical consumerism, where individuals are encouraged to consume responsibly, keeping the environment in

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<sup>31</sup> N. Aydin, "Paradigmatic Foundation and Moral Axioms of Ihsan Ethics," *Islamic Ethics Journal* 19, no. 4 (2021), p. 23–45.

<sup>32</sup> Abdulla, "Tawhidic Paradigm and Sustainable Economic Development."

<sup>33</sup> R. Sarif S.M. Yahya, "Islamic Finance and the Tawhidic Paradigm: A Framework for Social and Economic Justice," *Journal of Islamic Finance and Economics* 17, no. 1 (2023), p. 39–54.

<sup>34</sup> Aydin, "Paradigmatic Foundation and Moral Axioms of Ihsan Ethics."

<sup>35</sup> Abdulla, "Tawhidic Paradigm and Sustainable Economic Development."

<sup>36</sup> H. D. R. Purnamasari, Rismala, & Ibrahim, "Syariah-Compliant Fintech in Banking: Bridging Financial Gaps in Indonesia and the Philippines," *BANCO: Jurnal Manajemen Dan Perbankan Syariah* 6, no. 2 (2024).

<sup>37</sup> R. Sarif S.M. Yahya, "Islamic Finance and the Tawhidic Paradigm: A Framework for Social and Economic Justice".

<sup>38</sup> Heba Abou-El- Sood, "Multicultural Analysis of Islamic Banking Selection: A Study in the United Arab Emirates," *BANCO: Jurnal Manajemen Dan Perbankan Syariah* 6, no. 2 (2024).

mind.<sup>39</sup> Latifah<sup>40</sup> and Malik<sup>41</sup> discusses how tawhid fosters social harmony by emphasizing the interconnectedness of all creation, which in turn promotes responsible behavior toward the environment. These studies illustrate the importance of integrating religious values with ecological ethics to promote a sustainable lifestyle.

In terms of knowledge creation, the *Tawhidic* paradigm influences how knowledge is generated and applied, particularly in integrating scientific and religious understanding. Nurhidayati and Adriyanto<sup>42</sup> examine how the *Tawhidic* paradigm shapes the process of knowledge creation, arguing that religious and scientific knowledge must be unified to address ecological challenges. Iqbal<sup>43</sup> and Khalimovna & Omonova<sup>44</sup> discusses how Islamic education, grounded in tawhid, can promote holistic learning that integrates environmental ethics with spiritual knowledge.<sup>45</sup> Al-Attas<sup>46</sup> builds on this by exploring how the unification of religious and scientific knowledge can advance both spiritual and ecological awareness. This integration of knowledge is essential for developing a comprehensive understanding of ecological stewardship within the *Tawhidic* paradigm.

However, despite these valuable contributions, there remains a gap in applying the *Tawhidic* paradigm to the development of ecological *fiqh*. Most research has focused on economics and social ethics, with limited attention to legal frameworks that could guide environmental stewardship. Aydin<sup>47</sup> and

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<sup>39</sup> S.M. Yahya, "Islamic Finance and the Tawhidic Paradigm: A Framework for Social and Economic Justice."

<sup>40</sup> U. Latifah, "Unveiling Partnership Culture in Sharia Banking Regulations," *BANCO: Jurnal Manajemen Dan Perbankan Syariah* 6, no. 2 (2024).

<sup>41</sup> A. Malik, "Tawhid and Social Harmony: A Reflection on Islamic Community Building," *Islamic Social Studies* 16, no. 3 (2022), p. 58–71.

<sup>42</sup> Nurhidayati and A. T. Adriyanto, "The Role of Tawhidic Paradigm in Knowledge Creation Process," *Islamic Knowledge and Science* 18, no. 2 (2022): 41–56.

<sup>43</sup> M. Iqbal, "Islamic Education and the Tawhidic Paradigm: Towards Holistic Learning," *Journal of Islamic Education* 11, no. 2 (2021), p. 35–50.

<sup>44</sup> K. Khalimovna and N. Omonova, "Hashar: Unlocking Traditional Collective Works Practice as Integrated Cultured Islamic Philanthropy Model," *BANCO: Jurnal Manajemen Dan Perbankan Syariah* 6, no. 2 (2024).

<sup>45</sup> M. Iqbal, "Islamic Education and the Tawhidic Paradigm: Towards Holistic Learning," *Journal of Islamic Education* 11, no. 2 (2021), p. 35–50; K. Khalimovna and N. Omonova, "Hashar: Unlocking Traditional Collective Works Practice as Integrated Cultured Islamic Philanthropy Model," *BANCO: Jurnal Manajemen Dan Perbankan Syariah* 6, no. 2 (2024).

<sup>46</sup> F. Al-Attas, "Tawhid and Knowledge: Unifying Religious and Scientific Understanding," *Islamic Studies Review* 23, no. 1 (2023), p. 12–27.

<sup>47</sup> Aydin, "Paradigmatic Foundation and Moral Axioms of Ihsan Ethics."; Abdulla, "Tawhidic Paradigm and Sustainable Economic Development. "



Abdulla<sup>48</sup> focus primarily on sustainable development, while Sarif M. Yahya<sup>49</sup> explore broader ethical frameworks without connecting them to ecological *fiqh*. These gaps suggest a need for further research that integrates the *Tawhidic* paradigm into Islamic jurisprudence to address ecological issues more comprehensively.

Future research should focus on developing ecological *fiqh* by integrating the *Tawhidic* paradigm with local wisdom, such as *Sulapa Appa*. By combining Islamic theological principles with indigenous cosmological ideas, this research can create a more holistic framework for environmental stewardship. This approach would allow for the development of ecological *fiqh* that is both spiritually grounded and practically applicable, addressing contemporary environmental challenges through a unified legal and ethical lens.

### Islamic Ecology

Islamic ecology is rooted in the belief that all creation is a reflection of God's divine order, with humans designated as stewards (*Khalifa*) responsible for maintaining ecological balance. The Qur'an and Hadith emphasize the protection of the environment as a religious duty, with tawhid forming the foundation for Islamic ecological ethics. Ragozina<sup>50</sup> outlines the philosophical basis of Islamic environmentalism, arguing that stewardship is central to Islamic teachings. Dallh<sup>51</sup> explores how Islamic ethics can be applied to practical conservation efforts, emphasizing the importance of integrating religious values with ecological responsibility. Sayem<sup>52</sup> compares Islamic and Christian approaches to environmental crises, showing that both traditions provide significant resources for addressing ecological challenges. Thus, Islamic ecology offers a theological and ethical framework for guiding environmental action.

Previous studies have discussed the philosophical foundations of Islamic ecology and its relevance to contemporary environmental challenges. Ragozina<sup>53</sup> argues that Islamic philosophy supports environmental stewardship as a fundamental aspect of human responsibility toward God. Muhamad<sup>54</sup> adds that the concept of tawhid reinforces the interconnectedness of all creation, providing a theocentric basis for environmental ethics. These studies suggest that Islamic ecology is grounded in a theological understanding of the relationship between

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<sup>48</sup>Abdulla, "Tawhidic Paradigm and Sustainable Economic Development."

<sup>49</sup>S.M. Yahya, "Islamic Finance and the Tawhidic Paradigm: A Framework for Social and Economic Justice."

<sup>50</sup>Ragozina S.A, "Environmentalism in Modern Islamic Philosophy."

<sup>51</sup>M. Dallh, "Islamic Approaches to Integral Ecology."

<sup>52</sup>M. A. Sayem, "Religion and Ecological Crisis: Christian and Muslim Perspectives."

<sup>53</sup>Ragozina S.A, "Environmentalism in Modern Islamic Philosophy."

<sup>54</sup>Muhamad, "Theocentric Worldview: Sustainability Education for Religion and Spirituality."

humans and the environment, emphasizing the need for sustainable practices that reflect Islamic values.

In terms of practical applications, Islamic ecology has been used to guide community-based conservation efforts. Dallh<sup>55</sup> highlights how Islamic ethics can be applied to integral ecological practices, particularly in promoting sustainable resource management. Efendi<sup>56</sup> provides an example of how Muhammadiyah, a prominent Islamic organization in Indonesia, has integrated Islamic principles into its ecological movement, promoting environmental activism through a religious lens. Hidayatullah<sup>57</sup> explores how *fiqh* can guide groundwater conservation policies in South Kalimantan, showing that Islamic law can be adapted to address modern environmental issues. These studies demonstrate that Islamic ecology is not limited to philosophical discourse but has practical applications in addressing environmental crises.

The legal dimension of Islamic ecology has also been explored through the concept of *fiqh al-bi'ah* (ecological jurisprudence). Najib<sup>58</sup> discusses how *fiqh* can be expanded to include environmental conservation principles, arguing that Islamic jurisprudence must evolve to address contemporary ecological challenges. Nisar<sup>59</sup> examines the role of Islamic finance in supporting ecological initiatives, particularly in aligning economic activities with environmental goals. These studies suggest that Islamic *fiqh* can be a powerful tool for guiding environmental governance, provided that it incorporates both ethical and legal principles that reflect Islamic teachings on stewardship.

However, while these studies provide a strong foundation for Islamic ecology, there is still a gap in integrating local wisdom with Islamic jurisprudence to develop a more comprehensive approach to ecological *fiqh*. Ragozina<sup>60</sup> and Dallh<sup>61</sup> focus primarily on ethical and philosophical aspects, while Hidayatullah<sup>62</sup>

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<sup>55</sup>M. Dallh, "Islamic Approaches to Integral Ecology."

<sup>56</sup>Efendi, "Muhammadiyah's Ecological Movement in Indonesia: From Fiqh to Political Advocacy."

<sup>57</sup>H. Hidayatullah, "Analysis of Groundwater Conservation Policy in South Kalimantan from an Ecological Fiqh Perspective," *Journal of Islamic Law* 13, no. 3 (2022), p. 101–117.

<sup>58</sup>M. Najib, "Fiqh and Ecological Jurisprudence: A New Approach for Environmental Conservation," *Islamic Legal Studies Review* 12, no. 2 (2020), p. 44–59; Yuhasnibar Syah, Nurulbahiah binti Awang Iskandar Iskandar, and Rahul Husni, "For The Sake of Survival: Illegal Gold Mining Exploitation Crimes from Environmental Fiqh in South Aceh Regency," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 13, no. 1 (2024), p. 121–43.

<sup>59</sup>S. Nisar, "Islamic Wealth and the Sustainable Development Goals.," *Journal of Islamic Finance* 9, no. 3 (2021), p. 89–104.

<sup>60</sup>Ragozina S.A, "Environmentalism in Modern Islamic Philosophy."

<sup>61</sup>S.A, "Environmentalism in Modern Islamic Philosophy; M. Dallh, "Islamic Approaches to Integral Ecology."

<sup>62</sup>Hidayatullah, "Analysis of Groundwater Conservation Policy in South Kalimantan from an Ecological Fiqh Perspective".

and Najib<sup>63</sup> discuss legal frameworks without fully integrating them with indigenous ecological practices. This gap highlights the need for further research that bridges Islamic ecological principles with local wisdom to create a more effective framework for environmental governance.

Future research should focus on developing ecological *fiqh* by integrating the *Tawhidic* paradigm with local wisdom, such as *Sulapa Appa*. This approach would combine the theological foundation of Islamic ecology with indigenous cosmological principles to create a holistic framework for environmental stewardship. By integrating religious values with local ecological practices, this research can offer new insights into how ecological *fiqh* can be applied to address both local and global environmental challenges.

Unit of analysis in this research is the integration of the *Tawhidic* paradigm with the local wisdom found in *Amatoa ri Kajang* to develop a comprehensive framework for ecological *fiqh*. This study focuses on examining how theological principles of tawhid (oneness of God), *Khalifa* (stewardship), and *ihsan* (excellence in conduct) align with the teachings of *Sulapa Appa*, as described in the traditions of the Kajang community. The analysis aims to explore the interaction between Islamic ecological ethics and local cultural practices in shaping sustainable environmental governance.

This research employs a qualitative design, specifically a content analysis approach, focusing on the textual and oral traditions of the *Amatoa ri Kajang*. The study examines the narratives, cultural sayings, and environmental principles embedded in this text, which provide insight into how the Kajang community views and manages their relationship with nature. The integration of *Amatoa ri Kajang* with Islamic teachings allows for a deeper exploration of how local wisdom can be synthesized with Islamic theological principles to develop ecological *fiqh*.

Primary data were sourced from the *Amatoa ri Kajang* text, which contains oral traditions, sayings, and ecological beliefs of the Kajang people. These teachings emphasize the importance of maintaining balance between humans and nature, prohibiting environmental destruction, and advocating for simple living. Secondary data were gathered from Islamic texts, including the Qur'an and Hadith, as well as academic literature on *Sulapa Appa* and Islamic environmental jurisprudence. This combination of sources ensures that both cultural and religious perspectives are represented in the analysis.

Data collection involved a textual analysis of *Amatoa ri Kajang*, with a focus on identifying key themes related to environmental governance, cosmological beliefs, and ethical resource management. In addition, relevant Islamic texts and jurisprudential writings were analyzed to establish connections

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<sup>63</sup>Najib, "Fiqh and Ecological Jurisprudence: A New Approach for Environmental Conservation."

between Islamic environmental ethics and the ecological principles found in *Sulapa Appa*. Interviews with local religious leaders and scholars from the Kajang community were conducted to provide contextual understanding and deepen the interpretation of the text.

The data were analyzed using thematic analysis to identify core themes related to environmental stewardship, cosmological balance, and resource management, as presented in *Amatoa ri Kajang*. These themes were compared and contrasted with Islamic teachings on tawhid, *Amatoa ri Kajang*, and *ihsan* to develop a comprehensive framework for ecological *fiqh*. The analysis focused on areas where Islamic principles and local wisdom converge, allowing for the formulation of a unified approach to environmental governance

### Theological Foundation

Islamic teachings on the *Tawhidic* paradigm lay a solid foundation for understanding environmental ethics. The principles of tawhid (oneness of God), *Khalifa* (stewardship), and *ihsan* (excellence in conduct) define how humans should interact with nature, emphasizing responsibility, care, and balance. Data from Islamic texts and local traditions like *Sulapa Appa* reflect how theological principles intersect with indigenous ecological wisdom, guiding sustainable environmental practices.

Tabel 1. Theological Foundation

<i>Tawhidic</i> Paradigm	Original Source	Translation	Description
Tawhid (Oneness of God)	<i>Nipajari inne linoa lollong bonena lanipakkagunai risikonjo tummantanga ri bahonna linoa mingka u'rangi to'i, larroi linoa rikau talarie' nalapangngu'rangia</i>	"The earth and its contents are created for humans, but if the earth becomes angry, no one can stop it."	This reflects the concept of tawhid, where the unity of God's creation implies that all elements of nature are interconnected, and any disruption to this balance results in divine consequences. Human actions must align with God's will to maintain harmony in creation.
<i>Khalifa</i> (Stewardship)	<i>Dilarang (kasipalli) merusak hutan... Tallasa Kamase-masea</i>	"Forbidden to destroy the forest... live simply and	The idea of stewardship ( <i>Khalifa</i> ) is reflected here,

		avoid overexploitation."	where humans are tasked with caring for the environment. The prohibition against forest destruction and emphasis on simplicity highlight human responsibility as caretakers of God's creation.
<i>Ihsan</i> (Excellence in Conduct)	<i>Punna a'danggangmo pamarentayya panra'mintu lamung- lamunga, panra' to'mi pa'rasanganga siurang tu ta'balaya battu to'mi pa'sihu- sihu sibilangngang patampulo</i>	"If the government starts trading, the crops and land will perish, and one hundred and forty types of disasters will emerge."	This demonstrates the principle of <i>ihsan</i> , where ethical conduct is required in managing resources. Exploitation, especially when driven by government negligence, leads to widespread harm and imbalance, illustrating the importance of ethical integrity in resource management.

Source: *Amattoa ri Kajang*

The data from *Khalifa* aligns with the *Tawhidic* Paradigm through its teachings on harmony between humans and nature, human stewardship of the earth, and the importance of ethical conduct. The tawhid principle emphasizes the interconnectedness of all creation, reminding humans of their responsibility to uphold balance in nature. The *Khalifa* concept is reflected in the prohibitions against environmental destruction, where humans are seen as caretakers of the earth. Lastly, *ihsan* is demonstrated for ethical behavior, where exploiting resources irresponsibly leads to environmental and social disasters. This aligns with the principles of ecological *fiqh*, where Islamic ethics and local wisdom intersect to guide sustainable and balanced living

### Local Wisdom of *Sulapa Appa*

The cosmological wisdom of *Sulapa Appa* is deeply embedded in the cultural practices of South Sulawesi. It emphasizes balance and harmony between humans, nature, and the divine, which informs the region's approach to environmental ethics and governance. The data from *Amattoa ri Kajang*, traditional sayings, and local practices show how *Sulapa Appa* promotes sustainability through cultural, ethical, and ecological principles.

Table 2. *Sulapa Appa*

<i>Sulapa Appa</i>	Original Source	Translate	Description
Cosmological Balance	<i>Nipajari inne linoa lollong bonena lanipakkagunai risikonjo tummantanga ri bahonna linoa mingka u'rangi to'i, larroi linoa rikau talarie' nalapangngu'rangia</i>	"The earth and its contents are created for humans, but if the earth becomes angry, no one can stop it."	This wisdom describes the harmonious relationship between humans and the earth, and warns about the impacts of over-exploitation.
Cosmological Balance	<i>Punna a'danggangmo pamarentayya panra'mintu lamung- lamunga, panra' to'mi pa'rasanganga siurang tu ta'balaya battu to'mi pa'sihu-sihu sibilanggang patampulo</i>	"If the government starts trading, the crops and land will perish, and one hundred and forty types of disasters will emerge."	This message warns that when governments engage in trade without regard for ecology, there will be environmental damage and many disasters.
Cultural Practices	<i>Kalamanganna polong kalapelung, lata'lesanga'a ri pangatorang.</i>	"Better to break than bend, one must adhere to rules."	Cultural teachings that encourage adherence to customary rules, including environmental preservation and social harmony.

Source: *Amattoa ri Kajang*

The data reveals the core principles of *Sulapa Appa* in relation to environmental sustainability. The cosmological balance is evident in the belief that the earth and its contents are provided for human use but must be respected,

as mistreatment leads to ecological consequences. The prohibition against forest destruction and advocacy for simple living demonstrate the ethical foundation of *Sulapa Appa*, which promotes sustainable resource management. Strict adherence to cultural and ecological rules ensures the community's long-term harmony with the environment. Additionally, the warning against governmental overreach highlights the potential dangers of exploiting natural resources for economic gain. Finally, the emphasis on sufficiency and sustainability reflects a lifestyle of moderation, ensuring that nature's resources are not overexploited and remain available for future generations.

The integration of *Tawhidic* paradigm and *Sulapa Appa* reveals a strong alignment between Islamic theological principles and local wisdom in shaping environmental governance. The findings show that the theological foundations of *tawhid*, *Khalifa*, and *ihsan* provide a moral and spiritual framework for humans to protect and preserve the environment. These principles align with the teachings of *Sulapa Appa*, which emphasize cosmological balance, the prohibition of forest destruction, and the importance of simple living. Both frameworks promote a shared responsibility for sustaining the natural world. In the dimension of local wisdom, the data highlights that *Sulapa Appa* serves as a cultural model for environmental sustainability. The traditions derived from Pasang Ri Kajang and other cultural practices advocate for sustainable resource management and ecological balance. The emphasis on maintaining harmony between humans and nature, alongside strict adherence to cultural rules, mirrors the Islamic principle of ethical stewardship. The local governance practices, which warn against overexploitation and highlight the sufficiency of natural resources, reinforce the importance of ecological balance in both spiritual and practical contexts.

Table 3. Ecological *Fiqh* Framework

Component	Aspect	Description
Theological Foundation	Tawhid	Unity of all creation under God's command, promoting environmental stewardship and interconnectedness.
	Khalifa	Humans are stewards of the earth, entrusted with the responsibility to protect nature and maintain ecological balance.
	Ihsan	Ethical excellence requires responsible use of natural resources, avoiding exploitation and overuse.

<i>Sulapa Appa</i> (Local Wisdom)	Cosmological Balance	Maintaining harmony between humans and nature; any disruption leads to ecological consequences (disasters).
	Environmental Ethics	Prohibitions on destructive practices such as deforestation, promoting simple and sustainable living.
	Cultural Practices	Strict adherence to cultural and ecological rules that govern the use of resources, ensuring sustainability.

Source: Managed by author

The integration of these frameworks into ecological *fiqh* provides new insights into how Islamic principles and local traditions can work together to develop a comprehensive legal and ethical model for environmental governance. The *tawhidic* paradigm ensures that ecological stewardship is viewed through a spiritual lens, with humans being responsible to God for their actions toward the environment. Meanwhile, the principles of *Sulapa Appa* offer practical guidelines for maintaining ecological harmony through sustainable living and resource management. This integration allows for the development of a more holistic approach to environmental law that takes into account both divine guidance and indigenous wisdom. The analysis of these findings suggests that *Sulapa Appa* can serve as a model for ecological *fiqh* by providing culturally specific guidelines that align with broader Islamic environmental ethics. The principle of *tawhid* ensures that all creation is viewed as interconnected and under divine authority, while *Sulapa Appa*'s emphasis on balance reinforces the need to protect the environment.

This creates a symbiotic relationship between Islamic theology and local wisdom, where both frameworks contribute to a more comprehensive understanding of ecological responsibility. The data also suggests that the integration of these frameworks can address both global environmental challenges and local governance issues. The argument for combining the *Tawhidic* paradigm with *Sulapa Appa* is further strengthened by the ethical and legal implications of this synthesis. Islamic principles of *Amatoa ri Kajang* and *ihsan* emphasize that humans must act as stewards of the earth, maintaining the ecological balance. This aligns with *Sulapa Appa*'s teachings, which advocate for responsible resource management and the protection of natural resources. The argument that these two



frameworks can work together is supported by the data, which shows that both provide practical and ethical guidelines for environmental stewardship.

When comparing these findings to previous research, it becomes clear that the integration of Islamic theology and local wisdom offers a more robust framework for ecological *fiqh*. While previous studies have focused on either Islamic environmental ethics or indigenous ecological practices, this research demonstrates that both can be harmonized to create a more effective model. For example, Ragozina emphasizes the role of tawhid in Islamic environmentalism but does not explore how it can be integrated with local traditions.<sup>64</sup> Similarly, Giannisa discusses *Sulapa Appa*'s role in cultural governance but does not connect it with Islamic jurisprudence.<sup>65</sup> This research fills that gap by showing how these two frameworks can be synthesized to create a more holistic approach to ecological governance.

## Conclusion

The implications of this research are significant for both the development of ecological *fiqh* and the governance of environmental resources. By integrating the *Tawhidic* paradigm with *Sulapa Appa*, a new framework for environmental governance can be developed that is both spiritually grounded and culturally relevant. This framework provides legal and ethical guidelines for managing natural resources in a way that respects both Islamic teachings and local traditions. It also offers a model for other regions that seek to integrate religious principles with indigenous wisdom in their approach to environmental sustainability. The development of ecological *fiqh* through this lens not only addresses current environmental challenges but also ensures that governance frameworks are adaptable to different cultural contexts.

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