



The Sanggoleo Mbae Ritual in the Wet Rice Cultivation Pattern of the Mekongga Community in Mowewe, East Kolaka Regency

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Abstract. This study investigates the cultural perceptions of Mekongga rice farmers toward *Dewi Padi*, locally known as *Sanggoleo Mbae*. Within the Mekongga cosmology, *Sanggoleo Mbae* is conceived not merely as a mythic figure but as a sacred embodiment that situates rice as a divine gift intricately bound to human existence. Employing ethnographic methods including participant observation and in-depth interviews, this research adopts Julian Steward's Cultural Ecology Theory to interpret the interrelations between ritual practice, agrarian livelihood, and environmental adaptation. Findings indicate that *Sanggoleo Mbae* continues to hold a salient position in the ritual and moral universe of Mekongga farmers in Mowewe District. The belief in this sacred figure is manifested through a series of ritual sequences that accompany agricultural cycles from seed selection and field maintenance to harvest and post-harvest ceremonies. These rituals operate beyond their technical functions; they serve as symbolic enactments of spiritual reciprocity and ecological interdependence between humans and the natural world. The ritual complex surrounding *Sanggoleo Mbae* thus constitutes a cultural mechanism of regulation, shaping the ethos of labor, ethical values, and ecological consciousness within the agrarian community. Embedded cultural principles such as reverence, restraint, mutual respect, and communal solidarity reflect an enduring cosmological framework that mediates human–nature relations. Ultimately, these ritual practices reinforce collective identity, social cohesion, and environmental sustainability within the Mekongga community.

Keywords: Local wisdom, Mekongga community, Ritual Sanggoleo Mbae, Values.

1 Introduction

Rice is the primary staple crop for Indonesian society and has become an inseparable part of the nation's cultural identity. As the main source of sustenance, rice carries not only economic value but also profound social, cultural, and spiritual dimensions.

Within the diverse agrarian traditions of the Indonesian archipelago, rice is regarded as a sacred gift embedded within systems of belief and ritual practice. Its presence in traditional cosmology elevates rice beyond a mere agricultural product; it becomes a symbol of life balance, prosperity, and ecological continuity.

The Mekongga people of Mowewe District, East Kolaka Regency, represent one of the agrarian communities that continue to maintain ancestral traditions and beliefs surrounding rice cultivation. They uphold the myth of *Sanggoleo Mbae*, understood as the personification of the Rice Goddess. The existence of *Sanggoleo Mbae* affirms that rice is not simply a crop but a living entity endowed with spirit, deserving of reverence and ritual respect. Consequently, wet-rice agriculture among the Mekongga people is inseparable from a series of ritual observances dedicated to *Sanggoleo Mbae*, performed throughout the agricultural cycle from land preparation and planting to maintenance, harvesting, and post-harvest stages.

The *Sanggoleo Mbae* ritual embodies the intricate relationship between humans, nature, and the cosmos. Through these ritual performances, the Mekongga community not only expresses gratitude but also enacts a cultural mechanism for maintaining ecological harmony. In the context of social transformation and modernization, this ritual represents both resistance and adaptation to external value systems. Agricultural modernization, the use of new technologies, and shifting generational worldviews often challenge the continuity of local traditions. Yet, the persistence of the *Sanggoleo Mbae* ritual within the Mekongga community reflects an enduring commitment to cultural resilience and cosmological equilibrium.

The *Sanggoleo Mbae* ritual encompasses not only aspects of belief but also the ways in which ritual practices shape agricultural activities, social relations, and ecological sustainability. Moreover, it illustrates how agrarian myths function as cultural strategies for negotiating climatic variability, modernization, and globalization that increasingly transform local lifeworlds.

Studies on the interrelation between ritual, culture, and rice cultivation practices underscore that agrarian rituals play a vital role not only in constituting local community identity but also in sustaining ecological continuity. A growing body of anthropological research demonstrates that ritual practice should not be regarded merely as a form of spiritual devotion but as a social instrument that reproduces ecological, ethical, and cultural values [1-2].

Agrarian rituals associated with rice, widely observed across Southeast Asian traditions, reveal that myths of the rice goddess such as *Dewi Sri* in Java, *Sangiang Serri* in South Sulawesi, and local myths like *Sanggoleo Mbae* in Mowewe represent cosmological narratives of fertility, the life cycle, and harmonious human-nature relations [3-4]. These belief systems serve as collective mechanisms for maintaining environmentally sustainable and culturally embedded farming practices [4-5].

Setiawan and Kurnia [6] highlights how traditional agrarian wisdom mediates the balance between production needs and ecological conservation. Similar findings emerge from ethnographic studies in the Philippines and Thailand, which show that agricultural rituals continue to function as vehicles of social solidarity and food security maintenance [7-8]. Furthermore, Julian Steward's theory of cultural ecology has been instrumental in explaining the interconnections between belief systems, ecological environments, and modes of production [9]. This theoretical framework is complemented by political ecology approaches, which emphasize power relations, inequality, and resistance within

agrarian practice [10]. Together, these perspectives demonstrate that agrarian rituals are not static cultural remnants but adaptive cultural forms responding to dynamic social and ecological contexts.

Recent scholarship further reaffirms the role of rice rituals as a form of ecological knowledge transmitted intergenerationally. Rahmawati [11] and Susanto [12] argue that *Dewi Sri* rituals are not merely expressions of belief but ethical frameworks for ecological stewardship relevant to contemporary agricultural modernization. Similarly, international research in Vietnam [13] and Laos [14] reveals that local ritual practices contribute to the preservation of rice biodiversity and community food resilience.

Collectively, these studies demonstrate the enduring continuity between myth, ritual, and agrarian sustainability. Within this framework, the *Sanggoleo Mbae* ritual among the Mekongga wet rice farmers of Mowewe can be understood as both a cosmological expression and an ecological strategy that reinforces food security and cultural continuity amid modernization and climate change.

2 Research Method

This study employs a descriptive-qualitative approach to examine the cosmological worldview of the Mekongga people regarding the Rice Goddess *Sanggoleo Mbae*. The research was conducted in Mowewe District, East Kolaka Regency, Southeast Sulawesi, an area where rice cultivation practices remain deeply intertwined with local cultural traditions and ritual life.

Informants were selected using purposive sampling, which enabled the researcher to identify individuals possessing extensive knowledge of agricultural practices and ritual traditions. The informants were divided into two categories: key informants, consisting of customary leaders and village heads, and general informants, namely farmers who are regarded as custodians of cultural knowledge and community members directly engaged in daily agrarian activities.

Data were collected through in-depth interviews to explore the narratives, meanings, and symbolisms associated with rice and agrarian rituals. In addition to interviews, participant observation was conducted during farming activities and ritual events to obtain empirically grounded and contextually rich data. Data analysis followed a descriptive-interpretative approach and was subsequently interpreted through Julian Steward's theoretical framework of cultural ecology.

3 Results and Discussion

3.1 The Cosmology and Symbolic Meaning of Rice

The Mekongga people understand *Sanggoleo Mbae* as the Rice Goddess. As a community rooted in an agrarian environment, the cultural values and traditions of East Kolaka are deeply reflected in daily life, which remains closely connected to the natural cycles of the land and agriculture. Within the local oral tradition, there exist numerous

narratives about the origins of plants, tales of wise ancestral figures who safeguard the fertility of the earth, and myths surrounding *Sanggoleo Mbae*, the Rice Goddess. The story of *Sanggoleo Mbae* conveys moral teachings on how humans should interact harmoniously with the land, water, weather, and crops.

For the Mekongga people, wet-rice cultivation is not merely an economic activity aimed at producing food. Rather, it represents an embodiment of cultural values, spirituality, and a worldview that integrates humans, nature, and the sacred. This worldview is vividly manifested in the local folklore of *Sanggoleo Mbae*.

According to the myth, *Sangia Wonua*, the ancestral figure, had seven children: Lambila, Nariwula, Mondomui, Mondonga, Moroha, Waduriangi, and Sanggoleo. Among them, there were three sons (Lambila, Mondomui, and Mondonga) and four daughters (Nariwula, Moroha, Waduriangi, and Sanggoleo). As the story unfolds, the children of *Sangia Wonua* eventually marry one another, except for the youngest, Sanggoleo, who remains unmarried. Sanggoleo becomes the object of her siblings' resentment and ridicule; she is often scolded and demeaned because she does not contribute to the family's livelihood. Nevertheless, *Sangia Wonua*, her father, deeply loves and protects her despite the hostility of her siblings.

Because Sanggoleo was perceived as useless and burdensome to others, including her own siblings, she decided to meet her father once again to discuss an important matter concerning her life. Sanggoleo told her father that it would be better if she were killed, her body dismembered, burned, and her ashes scattered upon the earth. However, her father could not accept her request.

At some point, Sanggoleo took her own life by throwing herself into a ravine, prompting her entire family to search for her. The search continued for three days until her father finally discovered her body lying in a hollow. Her remains were brought home and mourned by the entire family. Remembering her earlier words, her father decided to fulfill her final wish: he cut her body into pieces, burned it, and scattered the ashes over the ground. According to the myth, from the ashes of Sanggoleo's body grew various plants: bananas, coconuts, durians, and her spirit was transformed into rice.

In this narrative, Sanggoleo sacrifices herself and transforms into different food-bearing plants, with rice as the most sacred manifestation. This act of transformation carries profound symbolic meaning: food is not merely the result of technical production processes but represents a moral and emotional sacrifice rooted in love and care for others. Thus, rice is not viewed as a mere commodity but as the embodiment of ancestral spirit, something to be honored, respected, and protected.

This cosmological understanding continues to shape the Mekongga people's agricultural practices. From planting and maintenance to harvesting and consumption, each stage is imbued with ritual significance and treated as a sacred act. In this sense, the myth of *Sanggoleo Mbae* establishes an ecological ethos that guides the community in cultivating their rice fields in a sustainable and reverent manner.

3.2 Agricultural Practice

The figure of the *Sanggoleo Mbae* is present throughout the entire cycle of rice cultivation among the Mekongga people. Her presence is invoked and symbolically integrated in every stage of agricultural activity, including seed selection, planting, maintenance, harvesting, and post-harvest processes.

3.2.1 The Stage of Seed Selection and Planting

The selection of rice seeds to be used for cultivation is of great importance to farmers. During the harvest, farmers typically separate the grains intended for seed, for household consumption, and for sale. The rice seeds chosen for replanting must meet specific criteria: they must be clean from impurities, unbroken and fully filled, and possess a bright but not glossy color.

Several rice varieties are considered suitable and yield well in Mowewe District, including *Ciliwung*, *Cihereng*, *Impari*, *Alimuddin*, *Manohara*, and *Mekongga*. Each of these varieties has distinct advantages. The *Ciliwung* variety is favored for its soft texture and pleasant taste, resistance to disease, and adaptability to various soil types, although it is less tolerant to drought. Its grains are slender, elongated, and yellowish in color. *Impari* is a hybrid rice variety known for its high productivity and tolerance to marginal soils, yet it requires intensive care and tends to be less soft in texture. The grains are generally larger, denser, and yellowish. *Manohara* matures more quickly and shows moderate resistance to drought and disease, with a fairly soft texture, although its productivity is lower compared to *Impari*. The grains of *Manohara* are medium-sized, slightly rounded, and bright in color.

Before sowing, rice seeds must be thoroughly washed with running water to remove residual toxins and dirt. The seeds are then soaked in clean water for 24 hours to soften the husk. During the soaking process, the water is replaced two to three times to prevent the seeds from rotting.

The following excerpt presents an interview with Mrs. Sufini (54 years old) regarding the ritual performed by the Mekongga community prior to rice planting.

”Semuanya? Awal mulanya itu kan kalau mau turun bibit, ya? Kita ambil sedikit, kita simpan di dalam tiang ini untuk mau panggilan ke depannya nanti kita mau kasih turun bibit. Setelah itu kita lepas, selesai panen, inilah yang tujuh helai yang kita iris gitu. Kita panggil lagi, kita kasih masuk, maksudnya segelas air, air dingin, supaya, apa dia katakan, *murini powe mono murini kasih Sanggoleo Mbae moya ke inaku*. Ah, *sapu komi ambo ko, poko mi ambo aku*. Nah, ceritanya, sa kasih baik ko, panggil teman-teman datang di sini, namaku *Sanggoleo Mbae*. Ini mi namanya, supaya jangan terlepas dari tiang ini. Tapi alhamdulillah, Bu, ini yang saya pakai. Tidak pernah, pokoknya orang anu, tapi saya tetap menggenggam.

According to the beliefs of the Mekongga people, the selected rice seeds, represented by seven stalks of superior rice varieties, are placed at the main pillar of the house. These seven stalks are believed to symbolize the seven siblings in the *Sanggoleo Mbae* myth.

When the planting season arrives, farmers in the village gather at the *balai adat* (customary hall) to listen to announcements from the customary leader, known as *Tolea*. The *Tolea* informs the community of an upcoming meeting to deliberate collectively on the appropriate time to begin land preparation and rice planting. Only after this communal consultation do the farmers agree upon the most auspicious day to begin work in the fields. Such deliberations are usually organized either within individual farmer groups or collectively at a farmers' association hall (*sanggar tani*).

The purpose of this communal meeting is to ensure an orderly and harmonious agricultural process. Through mutual agreement before cultivation begins, farmers are able to synchronize their planting schedules. This collective timing helps prevent pest disturbances—particularly from rats and birds—by ensuring that all fields are planted simultaneously.

Farmers in Mowewe District generally harvest rice twice a year. The first planting season begins around July, with harvest occurring between October and November. After a short interval, the second planting season starts in February, followed by harvest in May or June. The long interval between planting cycles corresponds to the dry season, during which rainfall is scarce. Although some fields are supported by natural springs, asynchronous planting is avoided because it increases the risk of pest infestation.

Before planting, a seed-soaking process is carried out. Prior to soaking, the rice seeds are first cleaned to remove unfilled or hollow grains. Once cleaned, the seeds are soaked in water and left for two nights. After this two-night soaking period, the seeds are removed and drained for one night while wrapped in a tarpaulin. The purpose of covering the seeds is to generate warmth, which facilitates the germination process. When the seeds begin to sprout, they are then broadcast over the prepared paddy fields, either manually or using a simple tool made from a PVC pipe.

In the traditional rice cultivation system of the Mekongga people, a single grain of rice can produce 20–30 tillers, particularly in high-yield varieties such as *Alimuddin*. The selection of seeds is conducted through a simple process—by choosing plants that grow well in the field—without the use of specialized techniques. The recommended planting pattern involves placing a single seedling per planting hole to stimulate optimal tiller growth, a technique introduced by the Assessment Institute for Agricultural Technology of Southeast Sulawesi.

The *Sinta Nuria* variety, known for its pandan-like fragrance, and the *Mekongga* variety, developed by agricultural engineer Idris from BPTP, exemplify the success of local plant breeding initiatives. The *Mekongga* variety, named after its area of development, is particularly notable for its high number of tillers (20–30 per plant) and shorter maturation period of 115 days—faster than *Alimuddin*, which reaches maturity at around 125 days.

3.2.2 Rice Crop Maintenance

Once the rice seedlings have been transplanted into the paddy fields, they require continuous care from the early stages of planting until the crops mature and are ready for harvest. Regular maintenance is essential to ensure that weeds do not interfere with the growth of the rice plants. During the growth period up to the booting stage, elders carefully monitor the condition of the fields to anticipate pest attacks, particularly from rats, rice bugs (*Leptocorisa oratorius*), and sparrows.

Among these, rats pose the most significant threat, as their presence can drastically reduce yields, sometimes resulting in total crop failure. To prevent such losses, farmers typically protect their fields with fences made of nets and plastic tarpaulins. In addition, the government currently provides an agricultural insurance program that requires farmers to pay approximately IDR 30,000 per month. In the event of crop failure, compensation is provided in cash to cover the cost of cultivation.

Beyond technical maintenance, there are also several cultural taboos that farmers must observe. One such restriction prohibits unmarried men and women from deliberately visiting the rice fields together for purposes unrelated to farming. As noted by a local customary leader, Baslan Tonisa (69 years old), adherence to these taboos reflects the community's moral values and their respect for the sanctity of agricultural spaces.

“Tidak boleh ada urusan dengan perempuan bagi laki-laki yang belum menikah. Tidak boleh juga kalian pergi ke kebun atau sawah bersama yang bukan pasangan sah. Tanah yang akan kita tanami adalah tanah suci, dan padi adalah titipan leluhur.”

Based on the aforementioned accounts, it can be inferred that the land designated for rice cultivation must be carefully preserved, as rice is regarded not merely as a crop but as a meaningful ancestral legacy that must be sustained. Among farming communities in Mowewe, there remains a prevailing belief that pest infestations such as those caused by rats, wild boars, and other animals are the consequence of human negligence in maintaining harmony with nature.

The Mekongga people continue to revere *Sanggoleo Mbae*, a female spirit believed to protect their rice plants. According to local oral traditions, *Sanggoleo Mbae* is a celestial maiden of extraordinary beauty, her body radiant and delicate like the morning dew. She is not an ordinary being but the guardian of rice, an ethereal presence who observes all who enter the fields. She values purity, sincerity, and respect for proper conduct while working the land. However, if she witnesses inappropriate behavior, such as a young couple engaging in intimacy among the rice stalks or hears disrespectful laughter in the fields, she is believed to withdraw her protection. In her absence, rats, wild boars, and other pests are said to appear, devastating the crops within days as though an invisible force had swept across the land.

Prior to the ripening of the rice, the community performs a ritual of protection. During this ceremony, adult men wear only sarongs without undergarments and circumambulate the rice fields at dawn before sunrise. This practice is believed to ward off pests,

which are thought to feel shame upon witnessing something perceived as extraordinary. The ritual is conducted seven times, with the sarong serving as the sole garment.

From an agrarian cultural perspective, the human reproductive organ is often symbolically associated with the fertility of the earth and crops. By abstaining from wearing undergarments, participants in the ritual symbolically channel fertility energy to the rice plants, invoking a bountiful harvest. In this context, the human body is conceived as a representation of the fertile natural world, reinforcing the interconnection between human life, the land, and agricultural prosperity

3.2.3 Harvesting and Post-Harvesting Period

When the rice grains turn golden and the plants begin to bend, it signifies that the crop is ready for harvest. As an expression of gratitude for the completion of the farming season and the forthcoming yield, the community performs the *Monahu Ndau* ritual. The term *monahu* means “to perform a ceremony,” while *ndau* refers to “rice plants” or “agricultural produce.” Thus, *Monahu Ndau* literally denotes a traditional ceremony to venerate the rice plant, a symbolic act of thanksgiving for the harvest and a prayer for blessings in the next planting season.

This ritual is believed to have originated during the era of the Mekongga Kingdom, when rice was regarded as a sacred symbol of life. The crop was believed to possess a guardian spirit that must be honored; neglecting it was thought to invite misfortune such as crop failure, pest infestations, or illness among villagers. Consequently, *Monahu Ndau* serves not only as a celebration marking the end of a cultivation cycle but also as a sacred transition into the renewal of the agrarian cycle. The ritual represents both festivity and reverence, an expression of gratitude to the earth and the sky, manifested through dance, song, and the remembrance of *Sanggoleo Mbae*, the rice goddess who faithfully guards their fields.

The *Monahu Ndau* ritual is typically performed after the first harvest. The timing of the ceremony is determined through customary deliberations and the calculation of auspicious days by the *toono motuo* (customary elders). The ritual consists of several symbolic stages:

a) Preparation Stage (*Tinae Ndau*).

Women prepare the finest harvested rice, newly milled rice, betel leaves, areca nuts, and clean water drawn from a sacred spring. The rice is carefully selected, usually taken from the most fertile plots, as it is believed to possess a “strong spirit.” The preparation is carried out in silence, as it is believed that the spirit of the rice (*osara ndau*) is present around the house and the granary during this time.

b) Ritual Performance Stage (*Monahu*).

In the morning, villagers gather in the rice granary or on the village field. The customary leader offers prayers and sprinkles rice grains toward the four cardinal directions, accompanied by the recitation of *tolea*—traditional utterances requesting protection from pests, diseases, and drought. In some versions, a *lulo sangia* dance

is performed, symbolizing joy and gratitude for the abundance bestowed by nature. The harvested rice is then placed together in a *beka* (bamboo container) and set in the middle of the courtyard, representing the union of heaven and earth, and the harmony between humans and the guardian spirits of nature.

c) Closing Stage (*Pombulino Ndaui*).

Following prayers and offerings, the community shares a communal meal consisting of newly harvested rice, dishes prepared from local produce, and fruits from the fields and rivers. This moment is not merely a festivity but also a social declaration—that the harvest does not belong to individuals, but to the collective. Solidarity among villagers is reinforced through shared meals and the distribution of harvests to less fortunate neighbors.

In the agricultural tradition of the Mekongga people, the *Monahu Ndaui* ritual is inseparable from the system of values and prohibitions known as *Sanggoleo Mbae*. The term *sanggoleo* means “taboo” or “prohibition,” while *mbae* refers to “field” or “rice paddy.” Hence, *Sanggoleo Mbae* constitutes a set of moral and ethical codes governing human conduct in farming. Symbolically, *Monahu Ndaui* reflects the Mekongga’s cosmos-centric worldview, in which humans do not dominate nature but coexist as part of it. Each grain of rice represents life, and every prohibition within *Sanggoleo Mbae* signifies a moral boundary meant to prevent human greed.

Furthermore, a sequence of communal prayers is performed as part of the *Sanggoleo Mbae* ritual before the overall harvest begins. This ceremony, led by the village elder, is conducted by rice farmers as an expression of respect toward ancestral and spiritual forces, as well as a means to repel pests and diseases. In preparation, farmers provide white cloth, *parapi sabuk kelapa* (a coconut-fiber torch) to light a fire, and granulated sugar. The ritual is conducted once, early in the morning, marking the start of the harvest season.

As noted by Mrs. Sutini (54 years old), this practice is considered essential for maintaining balance and protection throughout the agricultural cycle.

“Ritual ini kalau kita Orang Mekongga disebut ritual *sanggoleo mbae*. Ritual yang kami lakukan biasa kami sebut sebagai bentuk penghormatan atau menghargai roh *sanggole mbae* atau meminta permisi kepada leluhur. Kami ini kalau pertama kita harus niatkan dalam hati dengan ‘berikanlah rezeki yang berlimpah dengan menyebarkan nabinya padi’. Sebelum kita melaksanakan ritual itu kita berwudhu dulu. Terkadang kalau petani yang tidak melakukan ritual ini pasti gagal panen. Dalam ritual ini memotong padi harus satu genggam saja.”

Based on the informant’s account, one of the traditional practices among Mekongga rice farmers is the *Sanggoleo Mbae* ritual, a form of reverence to the ancestral spirits believed to protect the rice plants. This ritual is performed before the commencement of the full harvest as an act of seeking permission and expressing hope for abundant blessings. During the ritual, farmers silently express their intentions while invoking the

“prophet of rice” (*nabinya padi*) as part of their prayer. Prior to the ceremony, the village elder or customary leader performs ablution (*wudu*) as a gesture of self-purification. One of the central rules of the ritual dictates that the first cutting of rice must be done by grasping only a single handful, symbolizing humility and respect toward the spirit of the rice. The interview also reveals a strong belief that failure to perform this ritual may result in a poor harvest.

Another enduring tradition is the post-harvest thanksgiving ceremony, typically organized by farmer groups at the end of the harvest season. This annual event is usually attended by local officials, such as the sub-district head, village chief, and community leaders. Beyond expressing gratitude, the ceremony serves as a social gathering where farmers share their yields and strengthen communal solidarity, reaffirming that agricultural success is both a spiritual blessing and a collective achievement.

4 Conclusion

The findings of this study indicate that *Sanggoleo Mbae* continues to exert a significant influence on the lives of Mekongga rice farmers in Mowewe District. Belief in this sacred figure is reflected in a range of rituals that are still actively practiced today, encompassing all stages of rice cultivation—from seed selection, planting, and maintenance to harvesting and post-harvest activities. These rituals are understood not merely as technical procedures but as spiritual expressions that reinforce the interconnectedness between humans and nature. The rituals associated with *Sanggoleo Mbae* do not function solely as practical agricultural guidelines; they also serve as symbolic spaces for expressing the cultural imagination of farmers. The presence of *Sanggoleo Mbae* fosters a spirit of work ethic, instills ethical values, and cultivates harmony between farmers and the cosmos, thereby supporting environmental sustainability. The cultural values embedded in these rituals include respect, appreciation, communal solidarity, self-discipline, and reciprocal relationships between humans and nature. Ultimately, these practices strengthen the identity, solidarity, and ecological consciousness of the Mekongga community. A key contribution of this research lies in highlighting the figure of the Rice Goddess *Sanggoleo Mbae* as both a spiritual presence and a form of agricultural governance, guiding and regulating the ethical and ecological dimensions of rice farming.

Authors' Contributions

The research concept and study design were developed by Ashmarita and Wa Ode Winesty Sofyani. Data collection was conducted by Ashmarita, Wa Ode Winesty Sofyani, and La Ode Topo Jers. Data analysis and interpretation were performed by Ashmarita and Wa Ode Winesty Sofyani. Supervision was provided by La Ode Topo Jers and Pawwennari Hijang. All authors contributed to the drafting and revision of the manuscript, critically reviewed its intellectual content, and approved the final version of the manuscript for publication.

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