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Intergenerational Transformation of Ethnobiological Knowledge as an Effort to Preserve Local Biodiversity in Mattiro Deceng Village, Maros Regency

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ARTICLE INFO	ABSTRACT
Article History: Diterima: 25 Agustus 2026 Disetujui: 20 Oktober 2026 Dipublikasi: 31 Oktober 2026 Keywords: Ethnobiology, knowledge transmission, local wisdom, biodiversity	Ethnobiological knowledge is generally passed down orally and through practice, but the distribution of this knowledge across age groups in Mattiro Deceng Village, Maros Regency, has not been documented. This exploratory study aims to document the plants utilized by the community, compare the distribution of taxa identified by the older and younger age groups, and propose initial hypotheses regarding factors associated with these differences. Data were collected through semi-structured interviews with 20 informants (16 aged ≥ 40 years and 4 aged < 40 years) selected purposively and snowballed, then analyzed using the Relative Frequency of Citation (RFC) and the intergenerational knowledge overlap index. Twenty-five plant taxa and one group of ritual plants (mappasili) were recorded, primarily utilized for traditional medicine and traditional ceremonies; <i>Chromolaena odorata</i> (RFC 0.60) and <i>Moringa oleifera</i> (RFC 0.45) were most frequently mentioned. Seven of the 24 taxa identified as the old group (29.2%) were also identified as the young group, and 12 of the 17 taxa identified only as the old group were identified by a single informant. Given the small sample size of the young group, these results are descriptive and do not prove a loss or discontinuity of knowledge. The findings are discussed within the framework of the mandate of the caliphate and the inheritance of knowledge, which serve as a basis for strengthening documentation and further research.

Kata Kunci:

Etnobiologi, transmisi pengetahuan, kearifan lokal, keanekaragaman hayati

Pengetahuan etnobiologi umumnya diwariskan secara lisan dan melalui praktik tetapi sebaran pengetahuan tersebut antarkelompok usia di Kelurahan Mattiro Deceng, Kabupaten Maros, belum didokumentasikan. Penelitian eksploratif ini bertujuan mendokumentasikan tumbuhan yang dimanfaatkan masyarakat, membandingkan sebaran taksa yang disebut kelompok usia tua dan muda, serta mengajukan hipotesis awal mengenai faktor yang berasosiasi dengan perbedaan tersebut. Data dikumpulkan melalui wawancara semi-terstruktur terhadap 20 informan (16 berusia ≥ 40 tahun dan 4 berusia < 40 tahun) yang dipilih secara purposive dan snowball lalu dianalisis dengan Relative Frequency of Citation (RFC) dan indeks tumpang tindih pengetahuan antargenerasi. Tercatat 25 taksa tumbuhan dan satu kelompok tumbuhan ritual (mappasili) yang dimanfaatkan terutama untuk pengobatan tradisional dan upacara adat; *Chromolaena odorata* (RFC 0,60) dan *Moringa oleifera* (RFC 0,45) paling sering disebut. Tujuh dari 24 taksa yang disebut kelompok tua (29,2%) juga disebut kelompok muda, dan 12 dari 17 taksa yang hanya disebut kelompok tua disebut oleh satu informan saja. Sampel kelompok muda yang kecil, hasil ini bersifat deskriptif dan tidak membuktikan hilangnya atau terputusnya pengetahuan. Temuan dibahas dalam kerangka amanah kekhalifahan dan pewarisan ilmu yang bermanfaat sebagai dasar penguatan dokumentasi dan penelitian lanjutan.

INTRODUCTION

Indonesia is one of the countries with diversity biological the highest in the world for centuries managed public local through system knowledge inherited ethnobiology in a way passed down from generation to generation . This knowledge includes introduction type plants and animals , ways its utilization as food , medicine, and completeness of traditional rituals until practice management source Power sustainable nature . South Sulawesi as a region with population the dominant Bugis-Makassar ethnic group own riches distinctive and reflected ethnobiology from diverse practice treatment traditional and customary rituals that are still executed until now (Adnan et al ., 2022).

Ethnobiology studies medicinal plants have carried out in various regions of Indonesia, including in the community Bugis in Bone Regency (Syamsuri et al ., 2023), District Wondulako (Alang et al , 2025) and Bolano Lambunu District (Nurafni et al ., 2025), as well as in the community in Pana District , Mamasa Regency (Syamsiah et al ., 2021), Regency Kupang (Nomleni et al ., 2021) and Regency Mandailing Natal (Silalahi et al ., 2022). In Maros Regency , a study discussing ethnobotany located in Bontomarannu Village , District Snout and report that knowledge inherited medicinal plants in a way oral and not yet documented as well as threatened eroded consequence land use changes (Syamsiah, 2023). Studies the documenting type plants and their uses . In the research literature previously , not yet found publication ethnobiology or ethnobotany that takes Mattiro Deceng Subdistrict with characteristics land agrarian waters as location study and study in Maros Regency which compared knowledge plant between group age .

Contextually, this study documents plant knowledge in a location not yet covered in the reviewed literature. Methodologically, in addition to inventorying plants, this study compares species identified in the older and younger age groups at a single point in time (*cross-sectional*) and summarizes this information as an index of intergenerational knowledge overlap. This index reflects the similarity in the content of the references to both groups in the sample. This index is not a measure of actual transmission, requiring longitudinal data or direct tracing of the inheritance process. This comparison is important because it threatens local wisdom, not only through species loss but also through the weakening of knowledge about how to utilize them (Syamsiah, 2023). This exploratory study aims to inventory the plants utilized by the Mattiro Deceng Village community and their uses, compare the distribution of species references between the older and younger age groups, and propose initial hypotheses regarding factors associated with these differences as a basis for further research and efforts to document local knowledge.

From an Islamic perspective, this study serves as an analytical framework linked to the research objectives, not simply a normative introduction. The key concept is the caliphate, that is, humans as stewards of the earth, as Allah SWT states in Surah Al-Baqarah 2:30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِىْهَا نٰۤىۤىۤسٌۢمٌۭاۤءٌ وَيَسْۡۤوُكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ ثُبٰۤرًا

(Remember) when your Lord said to the angels, "I will make a caliph¹³ on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Indeed I know what you do not know." (Ministry of Religion of the Republic of Indonesia, 2012)

In the Qur'an, the word khalifah means 'successor', 'leader', 'ruler', or 'manager of the universe' (Ministry of Religious Affairs of the Republic of Indonesia, 2012). This concept embodies the values of responsibility, trustworthiness, justice, and sustainability, which can serve as the basis for environmental ethics.

This framework is linked to the research statement through three interpretive propositions. First, the mandate of the caliphate encompasses the wise management of biological resources. Ethnobiological knowledge, namely knowledge of the types, uses, and methods of utilizing plants, is a concrete form of this management knowledge, so its inventory is an effort to identify the knowledge that supports this mandate. Second, a comparison of the distribution of knowledge across age groups is read as an initial indication of the extent to which useful knowledge is shared by different generations. Third, documentation of local knowledge maintains the continuity of knowledge that supports the responsible use of biodiversity. Documentation and preservation of knowledge are thus seen as part of biodiversity conservation efforts.

METHOD

This study used a descriptive exploratory approach with an ethnobiological field study

design that compared the distribution of species knowledge between older and younger generations. The study was conducted in Mattiro Deceng Village, Maros Regency, South Sulawesi.

Research gaps were identified through a literature search using a combination of the keywords "ethnobiology," "ethnobotany," "mattiro deceng," "maros," "knowledge transmission," and "intergenerational" in Indonesian and English. A gap was identified if no publications were found based in Mattiro Deceng Village or comparing plant knowledge across age groups in Maros Regency. This statement is limited to the search and does not exclude the possibility of unindexed reports.

Informants were selected using purposive sampling and snowball sampling based on recommendations from local community leaders and previous informants. Informants were grouped into older (≥ 40 years) and younger (< 40 years). This age limit was determined pragmatically. Interviews were conducted by two teams of interviewers with 20 informants, consisting of 16 older and 4 younger informants. The number of informants was not determined based on statistical sample size calculations, but rather by the availability and willingness of informants during data collection, so the composition was not balanced and not intended to represent the entire population of Mattiro Deceng Village. Selection bias could not be completely eliminated. To assess the sensitivity of the results to the small number of informants, the index was calculated in several scenarios, and all results were treated as exploratory findings.

Taxonomic identification was conducted in three stages: first, matching local names with field documentation photos and, if possible, plants shown by informants. Second, determining the scientific name based on local names and common names in ethnobotanical and pharmacological literature, for example, the variations "Pasandang", "Pakasanda", "Pokasanda", "Kopasanda", and "Lahuna", all of which were verified as referring to *Chromolaena odorata* (Abadi et al., 2024; Fitriana et al., 2021). Third, combining variations in designations that refer to the same species. Each species was assigned an identification status: (A) available field documentation photos; (B) scientific name based on literature equivalents without photos; (C) not yet identified. Voucher creation and expert verification are planned as follow-up.

Data were analyzed quantitatively using *Relative Frequency of Citation* (RFC), which is the ratio of the number of informants who mentioned a species to the total number of informants ($RFC = FC/N$) (Ghosh et al., 2024). The distribution of knowledge between age groups was analyzed using the Intergenerational Knowledge Overlap Index (ITP), which is the proportion of species mentioned by older age groups that are also mentioned by younger age groups. This index is defined in this study as a descriptive measure of the similarity of content mentions between age groups at a single data collection time. This index is not a measure of the rate or extent of

knowledge inheritance.

ITP is calculated using the following formula:

$$\text{ITP (\%)} = (S_{\text{Both groups}} / S_{\text{Old group}}) \times 100$$

With:

$S_{\text{Both groups}}$ = number of species mentioned by at least one older generation informant and at least one younger generation informant

$S_{\text{Older group}}$ = number of species mentioned by at least one older generation informant, i.e.

$S_{\text{Both groups}}$ plus the number of species mentioned only by the older generation

The calculation follows the following provisions: first, the unit of analysis is the species after the variations in local names referring to the same plant are combined. Second, an informant is counted once for each species, regardless of the number of uses mentioned. Third, species mentioned only by the younger generation are not included in the $S_{\text{Old Group}}$. Fourth, groups of ritual plants that are not taxonomically a single taxon are excluded from the calculation. The ITP value ranges from 0% (no species mentioned by both groups) to 100% (all species mentioned by the older generation are also mentioned by the younger generation) (Reyes-Garcia et al., 2013).

Because the number of informants was relatively small and unbalanced between groups, the ITP was calculated in four scenarios to assess its sensitivity: first, all species, second, without unidentified species, third, only species mentioned by at least two older generation informants, and fourth, without the informant who mentioned the most species. Species not mentioned by younger informants were not interpreted as species unknown to the younger generation, but rather as species that did not appear in the mentions of younger informants during the interview session (Tardio et al., 2008).

RESULTS

This study involved 20 informants consisting of 16 older generations (aged 40-82 years) and 4 younger generations (aged 19-23 years). The distribution of informants based on generational categories and education levels is presented in Table 1. The composition of informants shows an imbalance in proportion between the two generational groups, which is one of the methodological limitations of this study and is further explained.

Table 1. Distribution of Informants Based on Generation Category

Category Generation	Amount Informant	Range Age	Dominant Education Level
Generation (≥ 40 years)	16	40-82	Elementary school
Generation (<40 Years)	4	19-23	Senior High School
Total	20	19-82	

Source : Primary Data, 2026

Interview results identified 25 species plants and one ritual group (bundle *mappasili* consisting of on *Chromolaena odorata* , *Polyscias scutellaria* , and *Cordyline fruticosa*). Two species (leaf red and trumpet flower) not yet identified . Utilization especially For treatment traditional for example condition such as diabetes, cholesterol , blood pressure blood and acid veins , and For ceremony customs like mappacci , aqiqah , moving house and moaning . The species with the highest RFC was the Pasangang/Kopasanda (*Chromolaena odorata*), named by 12 of 20 informants (RFC = 0.60) including all four young informants, followed by Moringa (*Moringa oleifera* ; 9 informants, RFC = 0.45), and bidara and lemongrass (6 informants each, RFC = 0.30). A summary of the species with the highest RFC along with their intergenerational transmission status is presented in Table 2.

Table 2. Distribution of Informants Based on Generation Category

Local Name	Scientific Name	Ident.	Old	Young	RFC	Category Utilization	Transmission Status Intergenerational
Pasangang / Kopasanda	<i>Chromolaena odorata</i>	A	8	4	0.60	Wound medicine , antibiotics	Second generation
Moringa	<i>Moringa oleifera</i>	A	8	1	0.45	Drug	Second generation
Bidara Leaves	<i>Ziziphus mauritiana</i>	A	5	1	0.30	Medicine and rituals	Second generation
Lemongrass	<i>Cymbopogon citratus</i>	A	6	0	0.30	Medicine for disease in	Only generation old
Jackfruit Leaves	<i>Artocarpus heterophyllus</i>	B	3	2	0.25	<i>Mappacci</i> customs	Second generation
Cassava leaves	<i>Manihot esculenta</i>	A	5	0	0.15	Medicines and vitamins	Only generation old
Sugarcane	<i>Saccharum officinarum</i>	A	3	1	0.20	Wedding customs	Second generation
Soursop leaf	<i>Annona muricata</i>	A	3	0	0.15	Pressure medication blood	Only generation old
Pumpkin Top	<i>Cucurbita</i> sp.	B	2	1	0.15	Blood sugar medication	Second generation
Guava Leaves	<i>Psidium guajava</i>	A	1	1	0.10	Diarrhea medicine	Second generation
Papaya Leaves	<i>Carica papaya</i>	A	2	0	0.10	Fever medicine bloody	Only generation old
Chinese Ketepeng	<i>Senna alata</i>	B	2	0	0.10	Medicine for itching and ringworm	Only generation old
Trumpet Flower	<i>Not yet identified</i>	C	1	0	0.05	Anti-inflammatory drugs	Only generation old
Butterfly Pea Flower	<i>Centrosema virginianum</i>	A	0	1	0.05	Cholesterol medication	Only generation young
Cocor Duck	<i>Kalanchoe pinnata</i>	B	1	0	0.05	Maintenance wound light	Only generation old
Gedi Leaves	<i>Abelmoschus manihot</i>	B	1	0	0.05	Blood pressure and kidney medication	Only generation old
Red Leaves	<i>Not yet identified</i>	C	1	0	0.05	<i>Mappacci</i> customs	Only generation old

Betel leaf	<i>Piper betle</i>	B	1	0	0.05	Maintain health mouth	Only generation old
Fence Distance	<i>Jartropha curcas</i>	A	1	0	0.05	Mouth ulcer medicine	Only generation old
Cat whiskers	<i>Orthosiphon aristatus</i>	A	1	0	0.05	Urination stimulant	Only generation old
Aloe vera	<i>Aloe vera</i>	B	1	0	0.05	Fertilize hair	Only generation old
Pandanus	<i>Pandanus amarylifolus</i>	B	1	0	0.05	Dye food	Only generation old
Fracture	<i>Euphorbia tithymaloides</i>	A	1	0	0.05	Mixture powder rice <i>tettu</i>	Only generation old
Broken Glass	<i>Strobilanthes crispus</i>	A	1	0	0.05	Diabetes medication	Only generation old
Sambiloto	<i>Andrographis paniculata</i>	B	1	0	0.05	Fever medicine	Only generation old
Mappasilli Bundle (Kirinyuh, Mangkok Leaf, Andong)		A	2	2	0.20		Not counted in index

Source : Primary Data, 2026. Identification status: A = available field documentation photos; B = scientific name based on local/common name equivalents in the literature; C = not yet identified. The scientific name is provisional and has not been confirmed by taxonomists or herbarium specimens. Old (n = 16) and Young (n = 4) = number of informants who mentioned the species; RFC = FC/20. Mappasili bundles are not counted in the index.

Of the 25 species, 7 were mentioned by both groups, 17 by older informants only, and 1 by younger informants only. The knowledge overlap index between genera is $7/24 = 29.2\%$. These are the 24 species mentioned by the older group, not the 25 inventoried species. This figure represents a descriptive proportion in the sample at one point in time. Being mentioned only by the older group does not mean younger informants are unfamiliar with the species; it simply indicates that the species did not appear in the mentions of the four younger informants during the interview session.

Based on the results in Table 3, it can be seen that small samples have sensitive results due to the small number of informants. Twelve of the 17 species were only mentioned in the old group (RFC = 0.05), and seven of these came from a single informant (Sarif). The index becomes 31.8% if the two unidentified species are excluded, 54.5% if only species mentioned by at least two old informants are considered (6 of 11), and 41.2% if Sarif informant is excluded (7 of 17). This range of 29.2-54.5% indicates that the index value is highly dependent on the species that are rarely mentioned and therefore cannot be viewed as a single, definite value.

Table 3. Sensitivity Analysis of the Intergenerational Knowledge Overlap Index (ITP)

Scenario	It is called Second Group	It is called Old Group	ITP (%)
All species (n = 25)	7	24	29.2
Without two species yet identified	7	22	31.8
Only species mentioned by ≥ 2 informants old	6	11	54.5
Without informant Sarif	7	17	41.2

Source : Primary Data, 2026. ITP = species called second group / species called group old x 100

The species called second group looks associate with common use such as traditional rituals (leaves) jackfruit in mappacci ; sugar cane in adat bride and groom (moaning), food daily (shoot) pumpkin), home remedy stairs (*Pasandang / Kopasanda* For wounds , leaves guava For diarrhea) and popular plants in a way Widespread (moringa). Conversely, many species mentioned only as older generations are used for specific health conditions such as blood pressure, cholesterol, or blood sugar. These associations are descriptive; interviews did not inquire about how informants acquired their knowledge or why they mentioned certain species. Therefore, these factors have not been tested as causes and are presented as hypotheses.

Another finding was obtained from informant Sarif (40 years old, Bachelor of Agriculture, Hasanuddin University) who mentioned the highest number of species (10 species) compared to the average of other informants, including several rarely mentioned species such as sambiloto leaves, cat's whiskers leaves, and aloe vera leaves. This is an individual observation that is tentative; one informant is not enough to conclude the role of formal education.

DISCUSSION

This study both strengthens and expands on patterns reported in previous ethnobotanical studies of the Bugis people. This is in line with Syamsiah (2023) in Bontomarannu Village, Moncongloe District, which indicated the threat of erosion of medicinal plant knowledge due to land-use changes. This exploratory finding indicates that the species mentioned by younger informants only partially overlap with those mentioned by older informants (29.2% of the sample). This finding is also consistent with patterns reported in ethnobotanical studies, which show that older generations generally recognize a wider range of plant species and their traditional uses, while younger generations tend to recognize only aesthetic functions. However, the study in Mattiro Deceng found that this erosion of knowledge is not uniform across all species, but rather patterned by the context of their use. The cross-sectional design with four younger informants only compares mentions at a single point in time; the omission of a species does not prove the loss of knowledge in the younger generation, and most species mentioned only by the older generation were also mentioned by only one older informant.

The species that survived across both generations share a commonality: a connection to ongoing social practices, both traditional ceremonies and daily food practices. This pattern aligns with the notion that the transmission of traditional ecological knowledge *is* most effectively achieved through social participation and communal rituals, rather than solely through explicit verbal instruction, as found in studies of ritual-based knowledge transmission in various Indonesian indigenous communities (Fatiah & Cahyanto, 2025). Conversely, the 19 species known only to the older generation are largely related to the management of age-specific health conditions that are naturally not yet relevant to the needs of the younger generation at this stage

of life. This pattern raises the possibility that some of the knowledge that appears to be lost is actually delayed learning, *rather* than purely lost.

the Moringa oleifera species with the highest RFC (0.40) and known to both generations, the popularity of Moringa as a *superfood* at the national level likely contributed to the younger generation's exposure to this plant through non-traditional channels, not simply through oral family inheritance (Arief & Base, 2021). This is consistent with the finding that the bioactive content of *Moringa oleifera* has been extensively studied using modern pharmacology, which also strengthens the legitimacy of this traditional knowledge in the eyes of the younger generation. Meanwhile, the validity of the identification of *Pasandang/Kopasanda* as *Chromolaena odorata*, which in this study is referred to by various local names (*Pasandang*, *Pakasanda*, *Pokasanda*, *Kopasanda*, and *Lahuna*), is strengthened by various pharmacological studies that confirm the antibacterial activity of the plant's leaf extract against various pathogens that cause wound infections (Abadi et al., 2024; Ramadhan, 2019), this is also in line with the uses reported by informants in Mattiro Deceng Village.

Regarding factors influencing knowledge transmission, this study indicates that formal education does not always act as a limiting factor, as is commonly assumed in previous ethnobotanical studies. Informants with a Bachelor of Agriculture education in this study actually demonstrated the highest mastery of species knowledge. This finding confirms that the direction of formal education's influence on local wisdom depends on the relevance of its curriculum; education that directly relates to biological fields has the potential to strengthen, rather than replace, traditional ethnobiological knowledge.

From an Islamic perspective, the finding of a breakdown in the transmission of knowledge across most species can be interpreted as a warning that the intergenerational mandate of the caliphate is not yet fully implemented. Allah SWT says in Surah Al-A'Ra'f/7:56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Do not cause corruption on the earth after it has been properly established. Pray to Him with fear and hope. Indeed, Allah's mercy is close to those who do good (Ministry of Religious Affairs of the Republic of Indonesia, 2012).

The verse clearly forbids humans from causing damage to the earth after it was created in good condition. This prohibition not only means a prohibition on physical damage, but can also be interpreted more broadly as a prohibition on allowing the loss of knowledge of wise natural resource management that actually serves to prevent such damage. The ethnobiological knowledge of the people of Mattiro Deceng Village, including knowledge of plants used for medicine and rituals, is part of a knowledge system that maintains the balance between humans and nature, as emphasized in contemporary Islamic ecotheology studies (Rahman & Sari, 2025).

The interruption of the inheritance of this knowledge will not only lose culture but also has the potential to weaken the capacity of future generations to carry out the functions of the caliphate fully.

This study has limitations that require attention in further research. First, the small and unbalanced sample size (16 versus 4) and the purposive snowball selection of informants make the results sensitive to some informants and cannot be generalized to the entire Mattiro Deceng Village community. The index is only a descriptive proportion within the sample. Second, the cross-sectional design with one mention session per informant cannot indicate the process or break in transmission; mentions depend on memory and the context of the interview. Third, the interviews did not directly explore the sources of knowledge and barriers to inheritance, so the factors discussed are hypothetical. Fourth, the taxonomic identification is tentative without herbarium specimens and expert confirmation; two species (the red leaf and the trumpet flower) have not been identified. Fifth, the age limit of 40 years was set pragmatically, and two informants exactly 40 years old were classified as the older generation. Further research is recommended to meaningfully include younger informants, inquire about the sources and processes of knowledge inheritance, create voucher specimens with expert verification, and use a longitudinal design.

CONCLUSION

This exploratory study documented 25 plant species and one group of ritual plants (mappasili) used by the Mattiro Deceng community, primarily for traditional medicine and traditional ceremonies. In a sample of 20 informants, seven of the 24 species mentioned by the older generation (29.2%) were also mentioned by younger informants. This figure represents a descriptive proportion in an unbalanced sample and is sensitive to rarely mentioned species, and therefore is not a definitive measure of the level of knowledge transmission in Mattiro Deceng. While this finding is sufficient to support documentation of local plant knowledge and further research that directly inquires about the transmission process with more younger informants, it is insufficient to conclude that knowledge has been lost or interrupted.

Allah SWT. Says in QS Al-A'Raaf/7:56 which reads " *Do not cause corruption on the earth after it has been well arranged. Pray to Him with fear and hope. Indeed, the mercy of Allah is very close to those who do good.* " (Ministry of Religious Affairs of the Republic of Indonesia, 2012). This verse emphasizes that maintaining balance on earth, including knowledge of how to manage biodiversity wisely, is part of a mandate that must be maintained and not allowed to disappear. The Prophet Muhammad SAW also said in a hadith narrated by Imam Muslim that a person's deeds will end after his death except for three things, one of which is beneficial knowledge (HR. Muslim). This hadith emphasizes that passing on beneficial knowledge, including ancestral ethnobiological wisdom, is an initial form whose rewards continue to flow. Based on these values, the efforts to document and pass on ethnobiological knowledge to the

Mattiroid Deceng community are not merely for academic or cultural purposes, but also part of an effort to fulfill the mandate of the caliphate and pass on knowledge that will benefit future generations. It is recommended that future researchers deepen their study of the factors driving and inhibiting knowledge transmission in a more participatory manner.

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