

Customary Legitimacy and the Reproduction of Local Political Elite Power in Bone Regency: A Literature Review

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ABSTRACT - This article examines how customary legitimacy contributes to the reproduction of local political elite power in Bone Regency and how it is negotiated within formal state mechanisms. Using a Systematic Literature Review (SLR), the study analyzes 200 peer-reviewed journal articles published between 2015 and 2025, retrieved from Scopus, Google Scholar, DOAJ, and Garuda databases. The selected literature was screened through explicit inclusion and exclusion criteria and analyzed using thematic coding supported by NVivo 12 Pro, complemented by bibliometric mapping with VOSviewer. The findings reveal that customary legitimacy manifested through aristocratic titles, Bugis values such as *ade'*, *siri'*, and *lempu*, and kinship networks functions as symbolic and social capital in local political competition. Local elites actively reproduce these customary symbols through electoral campaigns, ritual participation, and genealogical narratives to strengthen political authority. The review also identifies recurring tensions between customary legitimacy and formal state administrative mechanisms, particularly in the recognition and verification of aristocratic titles; however, these tensions are largely managed through negotiation and institutional adaptation rather than open conflict. This study contributes to the literature by demonstrating the transformation of customary symbols and aristocratic status into political capital within modern democratic institutions, highlighting a hybrid configuration in which traditional authority is strategically integrated into formal state governance in Bone

Keywords: *Customary Legitimacy; Local Elite; Power Reproduction*

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Introduction

The relationship between traditional social structures and the formation of local political power remains a central concern in political science and political anthropology (Khairani & Wiradnyana, 2023; Putra & Hartaman, 2022). In many societies with strong historical and cultural legacies, political authority is not derived solely from formal state institutions but is also shaped by customary norms, symbols, and lineage-based legitimacy (Clastres, 2020; Mgaya, 2020). Rather than disappearing in the context of democratization and political modernization, traditional forms of legitimacy often persist and interact with modern political systems, producing complex and hybrid configurations of power (Graaf & Inglehart, 1998). This underscores the importance of studying customary legitimacy and the reproduction of elite power.

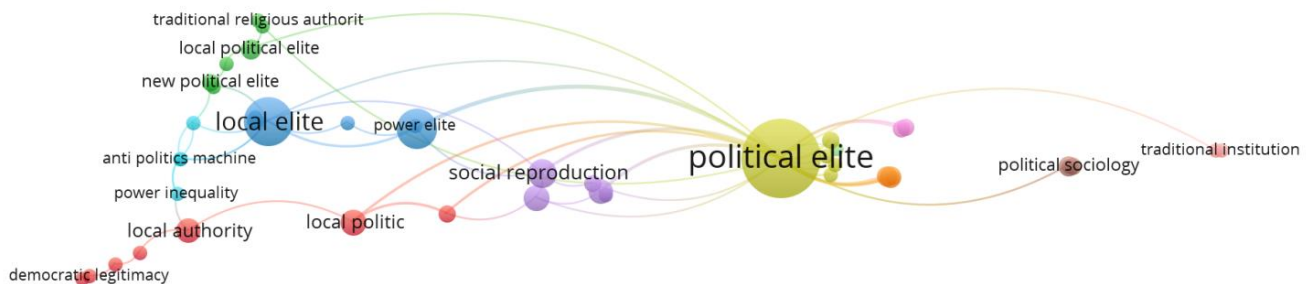
Within this broader debate, customary legitimacy can be understood as a form of symbolic authority rooted in tradition, genealogy, and moral values that shape public perceptions of political leadership. Drawing on perspectives of symbolic capital, customary legitimacy functions not merely as cultural identity but as a political resource that can be mobilized to reproduce elite power over time. This dynamic is particularly visible at the local level, where social proximity, kinship networks, and historical memory continue to play a decisive role in political competition.

The sustainability of customary authority in Indonesia has received formal recognition through the country's legal framework. Article 18B paragraph (2) of the 1945 Constitution acknowledges and respects indigenous peoples and their traditional rights as long as they remain consistent with societal development (Republik Indonesia, 1945). This recognition is further strengthened by Law No. 6 of 2014 on Villages and Law No. 5 of 2017 on Cultural Advancement, which provide institutional space for the preservation and mobilization of local customs and identities. (Republik Indonesia, 2014; Republik Indonesia, 2017). Consequently, customary legitimacy in Indonesia is grounded not only in social recognition but also in a legal framework that allows traditional authority to coexist with modern governance structures.

Bone Regency in South Sulawesi represents a particularly relevant case for examining these dynamics. As the historical center of the Bone Kingdom, the region retains strong aristocratic traditions and Bugis customary values, such as *ade'*, *siri'*, and *lempu*, which continue to influence social hierarchy and political behavior. Aristocratic titles such as *Andi*, *Petta*, and *Arung* are widely recognized as markers of lineage-based authority and moral leadership, shaping community perceptions of political legitimacy. Previous scholarly studies indicate that customary legitimacy plays a strategic role in Bone politics. Hartaman et al., (2020), for instance, demonstrate that the power of Bone aristocrats is sustained through habitus, symbolic capital, and bureaucratic patronage, with the *lontara* principles forming the basis of social legitimacy for aristocratic lineages. Similarly, Andi Burchanuddin et al., (2021) emphasize how the values of *siri'* and *ade'* are reproduced within Bugis social structures, creating enduring patterns of power relations. While these studies provide valuable insights, they do not directly examine how customary legitimacy is employed in modern electoral competition or how it interacts with formal state mechanisms.

However, existing studies tend to focus either on aristocracy as a cultural phenomenon or on elite dominance as a structural outcome, without sufficiently examining how customary legitimacy is actively mobilized in contemporary electoral competition or how it interacts with formal state mechanisms. To situate this gap within the broader literature, this study conducted a bibliometric mapping of 200 academic publications published between 2015 and 2025 using

VOSviewer. The analysis shows that research on customary legitimacy, local political elites, and power reproduction forms distinct thematic clusters, yet only limited attention is given to the strategic use of customary titles and symbols within formal political and administrative processes.



Figure

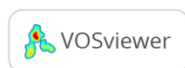


Figure 1. Network Visualization of Bibliometric Analysis Results

Source: Processed by the researcher using VOSviewer, 2025

The mapping results indicate that concepts such as customary legitimacy, local political elites, and power reproduction constitute the main clusters in the global literature. This bibliometric map confirms that existing studies primarily focus on the general context of political elites or social reproduction, without specifically examining how customary titles, aristocratic symbols, or traditional social structures are strategically mobilized by local elites in reproducing political power (Burchanuddin, 2021; Coates & Nygren, 2020; Cohen & Toland, 2024; Cousins et al., 2018; Gallina, 2019). Consequently, these findings reveal that prior research has largely overlooked the critical relational dimension between customary legitimacy and formal state mechanisms, particularly in local political contexts characterized by strong customary structures, such as in Bone Regency.

This gap indicates that the relational dimension between customary legitimacy and state mechanisms remains underexplored, particularly in local political contexts characterized by strong traditional hierarchies. Addressing this limitation, this study adopts a *Systematic Literature Review* approach to examine how customary legitimacy is converted into political capital and how tensions between traditional authority and formal state procedures are negotiated in local politics.

Accordingly, this study seeks to answer the following research questions: (1) How does customary legitimacy operate in the reproduction of local political elite power in Bone Regency? and (2) How do interactions and tensions between customary legitimacy and formal state mechanisms shape local political dynamics? By addressing these questions, the study aims to contribute to debates on symbolic capital, elite reproduction, and hybrid governance, while providing a systematic synthesis of existing literature on customary legitimacy in contemporary local politics.

Method

This study employs a *Systematic Literature Review* (SLR) to examine scholarly discussions on customary legitimacy and the reproduction of local political elite power in Bone Regency. The SLR approach was selected to ensure a transparent, structured, and replicable synthesis of existing academic research, following established methodological guidelines for systematic reviews (Wohlin & Prikladniki, 2013).

The literature search was conducted using Publish or Perish software as the main retrieval tool. This software was used to access and compile academic publications indexed in several databases, including Google Scholar, Scopus, DOAJ, and Garuda. The search process employed explicit keyword combinations, including customary legitimacy, local political elites, and power reproduction. These keywords were combined using Boolean operators to refine and delimit search results.

The review focused on peer-reviewed journal articles published between 2015 and 2025. Only articles written in English or Indonesian were considered. Document types were limited to full research articles to ensure academic rigor, while books, opinion essays, non-academic reports, and conference abstracts without full texts were excluded.

The initial search yielded 200 records. All records were subjected to a title and abstract screening to assess thematic relevance to customary legitimacy and elite power relations. Following this stage, full-text screening was conducted to ensure substantive engagement with political legitimacy, local elites, or power reproduction. After completing these stages, all 200 articles met the inclusion criteria and were retained for analysis. The selection process is summarized in a review flow diagram to demonstrate each stage of screening and inclusion.

To ensure analytical rigor, a qualitative quality assessment was applied to the included studies. Each article was evaluated based on clarity of research objectives, coherence of theoretical framework, transparency of methodological approach, and relevance to the research focus. The quality assessment did not function as a scoring or exclusion mechanism but was used to guide the interpretation and weighting of findings during synthesis.

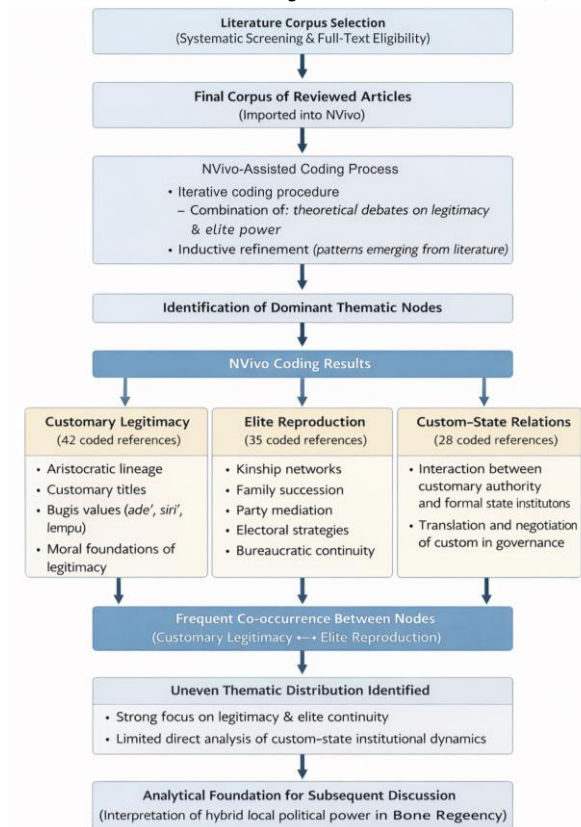
The analytical process was conducted using NVivo through thematic coding. Coding followed a combined deductive and inductive approach. Deductive codes were derived from established theoretical concepts, including customary legitimacy, symbolic capital, elite reproduction, and relations between customary authority and the state. Inductive coding allowed additional themes to emerge directly from the literature. The coding process was conducted by a single researcher to maintain consistency. Reliability was ensured through repeated coding cycles and continuous comparison between codes and source texts.

In addition to thematic analysis, bibliometric analysis was conducted using VOSviewer on the same corpus of 200 articles. The bibliometric analysis was used to map keyword co-occurrence, thematic clustering, and dominant research trends. This analysis served a contextual function, supporting the identification of research gaps and positioning the thematic findings within broader scholarly debates. Bibliometric analysis complemented, but did not replace, the qualitative thematic synthesis.

Table 1. Literature Search, Selection, and Analysis Overview

No.	Component	Description
1.	Databases	Google Scholar, Scopus, DOAJ, and Garuda
2.	Retrieval tool	Publish or Perish
3.	Search strings/keywords	Customary Legitimacy; Local Political Elites; Power Reproduction
4.	Publication period	2015–2025
5.	Language	English and Indonesian
6.	Document type	Peer-reviewed journal articles (full articles)
7.	Inclusion criteria	Articles addressing customary or ; local political elites or power relations; political science, sociology, or political anthropology contexts
8.	Exclusion criteria	Opinion pieces, non-academic reports, books, duplicated records, and conference abstracts without full texts
9.	Identified Articles	200 articles
10.	Data analysis tool	NVivo
11.	Analytical approach	Thematic coding using deductive and inductive approaches to identify dominant themes and patterns
12.	Initial Literature Corpus	200 articles
13.	Distribution of Coded References	Frequency of references coded under each node: Customary Legitimacy (42); Elite Reproduction (35); Custom–State Relations (28)

Source: Processed by the researcher, 2025

**Figure 2. NVivo Coding Flowchart**

Source: Processed by the researcher, 2025

The table 1 summarizes the main methodological components that ensure transparency and replicability of the review process. To complement this overview, the subsequent flow diagram visualizes the sequential stages of the analysis, illustrating how the final literature corpus was systematically processed and transformed into thematic findings through NVivo-assisted coding.

Result and Discussion

This section presents the results of a Systematic Literature Review (SLR) conducted in depth on various scholarly publications, historical documents, credible online sources, and relevant academic research concerning the dynamics of customary legitimacy and the reproduction of local political elite power in Bone Regency. All literature that met the inclusion criteria was comprehensively analyzed to identify patterns, trends, and substantive relationships between customary structures, Bugis cultural values, and contemporary political power configurations. Through this analytical approach, a holistic understanding was obtained of how customary legitimacy operates within the socio-political context of Bone Regency and how it interacts with modern political mechanisms.

Table 2. Regents of Bone Regency and Basis of Classification

No.	Period of Office	Name	Basis of Classification
1.	1951	Abd. Rachman Daeng Mangung	Traditional local elite (non-aristocratic Bugis nobility)
2.	1951–1955	Andi Pangerang Petta Rani	Aristocratic lineage indicated by Bugis noble title <i>Andi</i>
3.	1955–1957	Ma'mun Daeng Mattiro	Traditional local elite background
4.	1957–1960	Andi Mappanyukki	Aristocratic lineage (<i>Andi</i>), royal descent of Bone
5.	1960–1966	Andi Suradi	Aristocratic lineage indicated by Bugis noble title <i>Andi</i>
6.	1967–1970	Andi Baso Amir	Aristocratic lineage (<i>Andi</i>) combined with military elite background
7.	1970–1977	Andi Suaib	Aristocratic lineage (<i>Andi</i>) within bureaucratic–military governance
8.	1977–1982	P.B. Harahap	Military–bureaucratic elite (non-aristocratic)
9.	1983–1988	Andi Syamsul Alam	Aristocratic lineage (<i>Andi</i>) and military elite
10.	1988–1993	Andi Sjamsoel Alam	Aristocratic lineage (<i>Andi</i>) and military elite
11.	1993–2003	Andi Muhammad Amir	Aristocratic lineage (<i>Andi</i>)
12.	2003–2013	Andi Muhammad Idris Galigo	Aristocratic lineage (<i>Andi</i>)
13.	2013–2023	Andi Fahsar Mahdin Padjalangi	Aristocratic lineage (<i>Andi</i>) within electoral democracy
14.	2025–2030	Andi Asman Sulaiman	Aristocratic lineage (<i>Andi</i>) within contemporary electoral politics

Source: processed by author, 2025

The findings were then synthesized into several major themes that directly address the research questions. To present the argumentation systematically, this section is organized into several sub-themes, allowing the discussion to be presented in a coherent, detailed, and theoretically and empirically consistent manner. To contextualize the literature-based findings, this section presents an empirical illustration from Bone Regency. The list of regents since 1951 is used to highlight patterns of leadership continuity and the presence of aristocratic indicators in local executive authority.

NVivo Coding Results

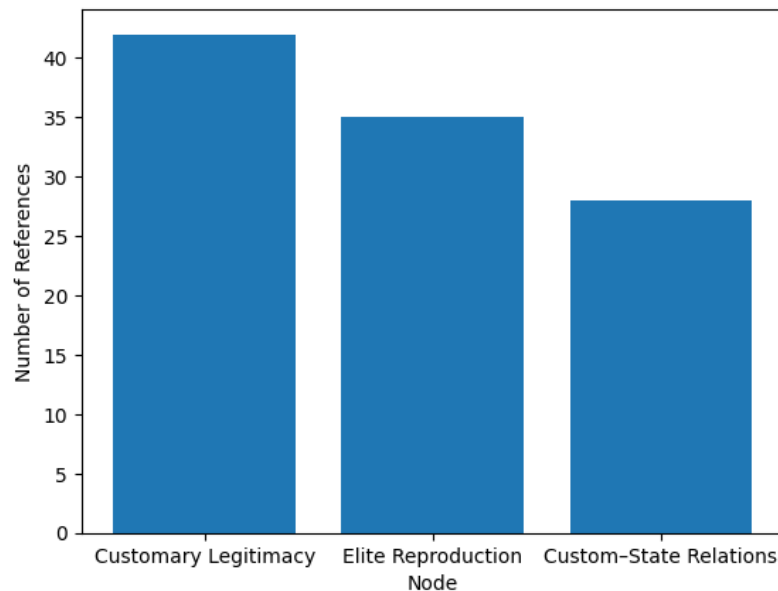


Figure 3. Thematic Coding Results Chart

Source: Processed by the researcher using NVivo 12 Pro, 2025

This subsection presents the descriptive results of the NVivo-assisted thematic analysis conducted on the final corpus of reviewed literature. Following systematic screening and full-text eligibility assessment, the included studies were imported into NVivo and coded to identify recurring analytical patterns related to customary legitimacy and local political elite power. The coding process resulted in three dominant thematic nodes: Customary Legitimacy, Elite Reproduction, and Custom-State Relations. These nodes were generated through an iterative coding procedure that combined deductive categories derived from theoretical debates on legitimacy and elite power with inductive refinement based on patterns emerging from the literature.

Figure 3 illustrates the distribution of coded references across these three main nodes. The node Customary Legitimacy appears most frequently, with 42 coded references, indicating that a substantial portion of the reviewed studies explicitly emphasize customary or traditional sources of authority in explaining local political power. These references primarily discuss the role of aristocratic lineage, customary titles, and normative values rooted in Bugis cultural traditions, such as *ade'* (customary order), *siri'* (honor), and *lempu* (integrity) as foundations of political legitimacy. The high frequency of this node suggests that customary legitimacy remains a central analytical lens in the existing literature on local politics in Bone Regency and comparable contexts.

The second most prominent node, Elite Reproduction, accounts for 35 coded references. Studies grouped under this theme focus on the mechanisms through which political elites maintain and reproduce their dominance over time. These mechanisms include kinship networks, family-based political succession, party mediation, electoral strategies, and bureaucratic continuity. NVivo coding shows that discussions of elite reproduction often co-occur with references to customary legitimacy, indicating that elite continuity is rarely explained as a purely institutional or electoral phenomenon. Instead, many studies highlight how symbolic resources derived from aristocratic status are strategically mobilized to support electoral competitiveness and political survival.

The third node, Custom-State Relations, comprises 28 coded references and captures literature that explicitly addresses the interaction between customary authority and formal state institutions. Although less frequent than the other two nodes, this theme remains analytically significant. Studies in this category examine how customary legitimacy is translated, negotiated, or adapted within formal governance structures, including local government offices, legislative institutions, and bureaucratic procedures. The relatively lower frequency of this node indicates that while the coexistence of custom and state authority is widely acknowledged, fewer studies systematically analyze the institutional dynamics and administrative implications of this relationship.

Overall, the NVivo coding results reveal an uneven thematic distribution within the reviewed literature. While customary legitimacy and elite reproduction are extensively discussed, the relational dimension between customary authority and formal state institutions receives comparatively less direct attention. This descriptive pattern provides an empirical basis for the subsequent discussion, which interprets how these themes interact and what their configuration implies for understanding the hybrid nature of local political power in Bone Regency.

Customary Legitimacy as the Historical Foundation of Local Elite Power in Bone Regency

The findings indicate that customary legitimacy in Bone Regency is deeply rooted in the social and political structures of the Bone Kingdom, which for centuries served as a center of power in South Sulawesi (Sugirman et al., 2024). As a major kingdom with extensive influence within the pattola system (a federation of kingdoms), Bone Regency developed a set of customary values that not only regulated social life but also provided a normative framework for elite behavior and authority structures (Fatah et al., 2023). Although the formal structure of the kingdom has been integrated into the Indonesian government system, these values have never truly disappeared. Instead, adat continues to permeate community life as a primary reference for evaluating the legitimacy of a leader.

In Bone Regency, titles such as *Andi*, *Petta*, and *Arung* are not merely genealogical identifiers but historical markers indicating a person's connection to aristocratic lineage (Akbar et al., 2024). These titles are associated with moral and leadership capacities deemed superior, which in turn influence community perceptions of who is considered fit to hold public office. Previous studies show that the Buginese tend to place greater trust in figures with aristocratic lineage because they are regarded as inheritors of the values of *ade'*, *siri'*, and *lempu*.

Various publications highlight that *ade'* (customary rules), *siri'* (honor), and *lempu* (honesty) constitute the moral pillars of Bugis society, historically embodied by the aristocratic

class (Das et al., 2022). As a result, customary legitimacy has always been inseparable from local political dynamics. It functions both as a moral foundation and a symbolic framework that positions aristocratic elites as primary actors within power structures, making them traditionally perceived as the most suitable candidates for strategic positions in governance.

Symbolic Representation and the Reinforcement of Customary Identity in Modern Politics

The analysis indicates that political elites in Bone Regency do not rely passively on customary capital but actively reproduce customary symbols in the modern public sphere (Hartaman et al., 2020). This strategy is evident in various contemporary political practices, such as the use of aristocratic titles in campaigns, highlighting aristocratic lineage in publications, and candidates' participation in traditional ceremonies or cultural events (Burchanuddin, 2021). In some cases, candidates deliberately engage in royal rituals, such as *mappalili* or other traditional ceremonies, to demonstrate cultural proximity to the core identity of the Buginese (Khairul et al., 2024). This symbolic reproduction is not merely cultural decoration, it constitutes a structured political strategy aimed at leveraging the historical significance of customary symbols embedded in the collective memory of Bone society.

Customary symbolic representation carries strong emotional resonance because the Buginese of Bone Regency view *adat* as a fundamental element of collective identity. When a candidate presents themselves with customary attributes, the public does not perceive this as artificial but as an expression of respect for tradition, historical continuity, and loyalty to local values (Hartaman et al., 2020). Thus, customary symbols serve as a bridge between political figures and the community, creating the perception that the candidate understands and values the community's aspirations more deeply. This identification occurs subtly yet effectively, as the public sees the candidate not merely as a political actor but as a figure embodying the "cultural spirit" considered ideal for leadership.

These findings demonstrate that symbolic representation of *adat* has become an integral part of strategies to reinforce local political identity in Bone Regency. Aristocratic elites gain a competitive advantage by integrating cultural capital, aristocratic genealogy, and customary symbols into effective, contextually grounded campaign strategies. In other words, customary symbols are not merely adjuncts in political dynamics but strategic instruments continuously reproduced to maintain and expand political legitimacy at the local level.

Integration of Customary Capital into Formal Political Structures

The findings indicate that aristocratic elites in Bone Regency not only rely on customary legitimacy as a source of cultural authority but also successfully integrate this customary capital into formal political structures within the modern governance system (B et al., 2025). This integration is evident in the prevalence of public officials, members of the *Dewan Perwakilan Rakyat Daerah* (DPRD), regional heads, and bureaucrats who hail from aristocratic lineages or prominent families. Their presence in formal power structures is not coincidental but results from a combination of inherited genealogical capital and modern political competition that requires broad community support.

The customary capital possessed by aristocratic elites functions as an entry point facilitating access to bureaucratic networks and political parties. Aristocratic titles such as *Andi*,

Petta, or *Arung* often serve as social status indicators respected by the community, easing the consolidation of political support. In many cases, local political parties prioritize aristocratic figures because they are perceived as having strong social bases, extensive kinship networks, and deeply rooted moral legitimacy (Yack, 2023). Consequently, customary capital becomes a strategic political asset that simplifies integration into state structures.

This integration creates a dual advantage for aristocratic elites, they are respected for their customary status while simultaneously possessing legal and institutional authority granted by the state. This dual advantage shapes public perceptions, framing them as leaders legitimate both culturally and formally. In many cases, the people of Bone are more inclined to trust leaders who embody both forms of legitimacy, as they are seen to represent the continuity of customary values and the stability of governance.

Nonetheless, integrating customary capital into formal political structures is not without challenges. Aristocratic elites must adapt to the demands of modern political systems that emphasize electoral principles, accountability, and open competition. However, their ability to combine customary symbols with modern political strategies ranging from electoral campaigns and social media use to bureaucratic work demonstrates that customary capital is adaptive and capable of persisting in a changing political environment. This model ensures that traditional power structures remain alive and relevant within contemporary democratic practice at the local level.

Tensions between Customary Authority and the State in Political Practice

The findings indicate that, although customary legitimacy holds a strong position in the socio-political life of Bone society, the relationship between *adat* and the state is not always harmonious. In many cases, the two operate in an adaptive relationship, yet tensions can arise. These tensions emerge when socio-cultural mechanisms of *adat* encounter formal state procedures and regulations that demand administrative legality and standardized compliance (Nashih, 2025).

A clear example is observed in the nomination process for public officials. Aristocratic titles such as *Andi*, *Petta*, or *Arung* carry strong historical legitimacy in Bone society, but they are not automatically recognized as evidence of competence or as a formal legal basis within state selection processes (Asdar et al., 2025). When such titles are listed in official documents or campaign materials, verification of genealogical status through formal mechanisms often becomes necessary. This verification process frequently triggers debates, especially when the authenticity of a title or lineage is contested.

Moreover, customary mechanisms based on community consensus, genealogical hierarchy, and cultural norms often do not align with state administrative principles, which require written proof, legal documents, and other objective standards. In some cases, individuals recognized as aristocrats under *adat* lack formal documentation to support their status, resulting in tension between social recognition and bureaucratic acknowledgment (Suartina, 2020). This situation demonstrates that *adat* and the state operate under different logics of legitimacy, *adat* functions on a moral-historical basis, while the state emphasizes administrative and legal-formal criteria.

However, the research also finds that *adat* elites in Bone Regency exhibit a high degree of adaptive capacity in navigating these tensions. To ensure their customary identity maintains legitimacy in formal spaces, some aristocratic families or *adat* communities have established

cultural institutions, extended family organizations, or internal administrative structures that produce official documentation of genealogical lines and customary titles (Burchanuddin, 2021).

Adat is maintained as a source of identity and legitimacy, while the state provides a formal structure regulating governance. Their interaction demonstrates that tradition and modernity are not necessarily opposing poles but can negotiate with each other to create a distinctive and sustainable political space.

Variations and Limitations of Aristocratic Influence in Local Political Dynamics

Although the reviewed literature largely confirms the enduring role of customary legitimacy in the reproduction of local political elite power in Bone Regency, NVivo-assisted analysis also reveals important variations and limitations that complicate this dominant pattern. These findings are particularly evident in studies that report weaker aristocratic influence or divergent political dynamics across different contexts and institutional arenas.

Several reviewed studies indicate that aristocratic status does not automatically translate into political dominance. NVivo co-occurrence patterns between Elite Reproduction and themes related to electoral competition, political professionalism, and party organization suggest that customary legitimacy is increasingly conditional. In a number of cases, aristocratic candidates failed to secure electoral victory when they lacked organizational capacity, party support, or policy credibility. This pattern demonstrates that customary legitimacy functions as a facilitating resource rather than a determining factor in elite reproduction.

Moreover, the literature documents spatial and institutional variations in the strength of aristocratic influence. NVivo-coded references highlight that customary legitimacy tends to be more influential in rural areas and socially homogeneous communities, where genealogical knowledge and adat values remain embedded in everyday social relations. In contrast, in more urbanized or administratively complex settings, political competition is more strongly shaped by bureaucratic credentials, party machinery, and issue-based mobilization. These variations indicate that the political effectiveness of customary legitimacy is context-dependent and shaped by local socio-political configurations.

The reviewed studies also point to generational and cultural shifts that limit the reach of aristocratic symbolism. Several sources report declining resonance of customary titles and rituals among younger voters, who tend to prioritize educational background, professional experience, and programmatic agendas over lineage-based authority. NVivo coding shows that themes related to modernization and political rationalization increasingly intersect with Customary Legitimacy, suggesting a gradual reconfiguration rather than a disappearance of traditional authority.

Importantly, these variations do not negate the significance of customary legitimacy but instead refine its analytical role. The literature suggests that elite reproduction in Bone Regency is sustained not through rigid aristocratic domination, but through adaptive strategies that selectively combine customary capital with modern political competencies. Where such adaptation fails, aristocratic influence weakens, opening space for alternative elite formations.

Table 3. Variations in the Influence of Customary Legitimacy on Local Political Outcomes

No.	Variation in Findings	Number of Studies (n = 200)	Percentage	Main Patterns Identified
1.	Customary legitimacy as a strong and decisive factor	68	34%	Aristocratic titles and lineage function as primary sources of political legitimacy
2.	Customary legitimacy as a supporting factor	57	28.5%	Effective when combined with party support and individual political capacity
3.	Customary legitimacy not decisive in electoral outcomes	39	19.5%	Aristocratic candidates lose elections due to weak political organization
4.	Declining influence of customary legitimacy in urban contexts	21	10.5%	Voter rationality and policy-based issues become more dominant
5.	Younger generations less responsive to customary symbols	15	7.5%	Educational background and professional competence are prioritized

Source: thematic synthesis based on NVivo-assisted analysis, 2025

The variation captured in Table 2 suggests that customary legitimacy should be understood as a negotiated and context-dependent resource rather than a stable source of political dominance. Its continued relevance depends on the ability of local elites to translate traditional symbols into organizational and institutional advantages within contemporary political settings. The findings also indicate an ongoing transformation of legitimacy, as urbanization and generational change reshape political expectations and modes of voter evaluation. This reinforces the view that customary authority persists through adaptation and selective integration into modern political practices.

Conclusion

This systematic literature review affirms that customary legitimacy and aristocratic symbolism remain important foundations of local political power in Bone Regency, operating within a hybrid configuration alongside formal state mechanisms. However, the contribution of this study extends beyond reaffirming this continuity by demonstrating that customary legitimacy functions as a conditional and adaptive form of symbolic capital, whose political effectiveness is shaped by institutional context and modes of integration into formal governance.

Compared to existing case-based studies, the primary contribution of this article lies in its synthetic and integrative approach. By combining bibliometric mapping with NVivo-assisted thematic analysis, this review consolidates fragmented findings into a coherent analytical framework that clarifies how customary legitimacy is translated into contemporary political practices and how its interaction with state institutions structures patterns of elite reproduction. In doing so, the article advances theoretical debates on political legitimacy and elite reproduction by showing that traditional authority persists not through static dominance, but through negotiated, selective, and constrained incorporation within democratic governance.

From a practical perspective, the findings suggest that analyses of local political dynamics in contexts with strong customary institutions must account for non-formal sources of legitimacy that operate alongside legal-administrative mechanisms. Governance reforms and policy interventions that overlook customary authority risk misinterpreting the actual configuration of power and legitimacy at the local level.

Several limitations should be acknowledged. As a systematic review, this study relies exclusively on secondary literature and is shaped by database selection, publication scope, and the absence of primary fieldwork. These constraints limit the ability to capture micro-level political practices and localized variations in greater depth.

Future research is encouraged to pursue comparative studies across regions with differing customary configurations and to adopt mixed-method approaches that integrate qualitative fieldwork, archival research, and quantitative analysis. Such approaches would allow for a more comprehensive examination of how customary legitimacy evolves and interacts with state institutions within changing democratic contexts.

In conclusion, customary legitimacy in Bone Regency remains a significant yet evolving component of local political power. Its continued relevance is sustained not by immutable tradition, but by processes of adaptation, negotiation, and selective integration within formal political structures.

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