

HARMONIZATION OF ISLAMIC VALUES AND LOCAL WISDOM IN THE MACCERA MANURUNG RITUAL

*Rian Hidayat¹, Zulhas'ari Mustafa¹, La Ode Ismail Ahmad¹, Nabihah
Amaliah Iqbal²*

¹Universitas Islam Negeri Alauddin Makassar, Indonesia

²Al-Azhar University, Kairo, Egypt

Email: riann1699@gmail.com

Received: September 16, 2024

Revised: November 3, 2024

Accepted: November 25, 2024

Abstract

The Maccera Manurung ritual is a vital part of life for the Labuku community, fostering harmony among humans, nature, and spiritual beliefs. A key challenge lies in preserving this tradition while adhering to religious principles and bridging the gap between deeply rooted local customs and Islamic values that guide contemporary society. This study adopts a qualitative descriptive approach, incorporating normative sharia, historical, phenomenological, and sociological perspectives. Data were collected through observation, interviews, and documentation. The findings indicate that the Maccera Manurung ritual reflects values that harmonize Islam and local wisdom, including: (1) spiritual and religious values that frame the ritual as an act of worship, (2) solidarity and mutual cooperation values that strengthen social cohesion, (3) respect for ancestors as recognition of spiritual heritage, (4) simplicity values that counter materialism, and (5) social responsibility values aligned with Sharia principles. Future research should expand its focus to

explore other local traditions that integrate religious and cultural values, further enriching understanding in this field.

Ritual Maccera Manurung menjadi aspek integral dalam kehidupan masyarakat Labuku yang berfungsi untuk menjaga keseimbangan antara manusia, alam, dan kepercayaan spiritual lokal. Masalah utama yang muncul adalah bagaimana ritual ini dapat dipertahankan tanpa melanggar aturan-aturan agama, serta bagaimana menemukan titik temu antara tradisi lokal yang berakar kuat dengan nilai-nilai Islam yang menjadi pedoman hidup masyarakat modern. Penelitian ini menggunakan metode penelitian lapangan dengan pendekatan deskriptif kualitatif melalui pendekatan Normatif Syariah, Historis, Fenomenologis, dan Sosiologis, serta mengumpulkan data melalui observasi, wawancara dan dokumentasi. Temuan penelitian menunjukkan bahwa ritual Maccera Manurung memuat nilai-nilai yang mengharmoniskan Islam dan kearifan local yaitu: (1) nilai spiritual dan keagamaan yang menjadikan ritual ini sebagai ibadah, (2) nilai solidaritas dan gotong royong yang memperkuat ikatan sosial, (3) nilai penghormatan terhadap leluhur sebagai pengakuan terhadap warisan spiritual, (4) nilai kesederhanaan yang menentang materialisme, dan (5) nilai tanggung jawab sosial yang sejalan dengan prinsip-prinsip syariah. Penelitian selanjutnya diharapkan dapat memperluas kajian dengan mengeksplorasi tradisi lokal lain yang mengintegrasikan nilai-nilai agama dan budaya setempat.

Keywords: *cultural preservation, Islamic values, local wisdom values, Maccera Manurung ritual*

Introduction

Religion plays an important role in building a harmonious society (Bauto, 2016). Islamic values, comprising *aqidah* (creed), *ibadah* (worship), and *akhlak* (morals), form the primary foundation of human life. The value of *aqidah* teaches belief in Allah as the Creator, who oversees human actions and encourages them to follow His commands and avoid harm on earth. The value of *ibadah* emphasizes sincerity in every action to attain Allah's approval, fostering individuals who are just, honest, and caring. Meanwhile, the value of *akhlak* guides people to behave well according to correct norms,

creating a peaceful and balanced life. By applying these values, Islamic teachings are able to lead people toward happiness, prosperity, and safety in this world and the hereafter (Hakim, 2012).

The dialectic between Islam and culture reflects the close interaction between Islamic teachings and local culture (Muqoyyidin, 2012), including in Enrekang. Islam adds value to local cultures by introducing laws that align with the beliefs of Muslims, while culture facilitates the acceptance of Islam in societies with strong ties to ancestral traditions (Nasrullah, 2019). Local wisdom encompasses various forms of knowledge, skills, ethics, and customs (Yusuf et al., 2022). Expressions of local wisdom can include tangible aspects, such as value systems and regulations, as well as abstract ones (Plirdpring & Rungrajitpakorn, 2022). Traditions are closely woven into community life and are regarded as intrinsic cultural identities (Cassirer, 2023). The *Maccera Manurung* ritual in Labuku Village, Enrekang Regency, symbolizes the community's spiritual and social life, representing values of local wisdom. The main issue that arises is how this ritual can be preserved without violating religious rules and how to find common ground between deeply rooted local traditions and Islamic values, which serve as a guiding principle for modern society.

Several previous studies have highlighted how local culture and Islamic teachings influence each other and coexist within various traditions in Indonesia. For example, Baharuddin and Firman (2022) focused on the acculturation between the *Maccera Manurung* culture in *Saoraja Sidenreng Rappang* and Islamic teachings, as well as changes in the implementation of traditional festivals. Putri (2019) emphasized the ritual of washing sacred objects as an expression of gratitude in the Matakali community. Suherman and Mulyadi (2020) discussed the role of *Tau-Tau* art in the *Maccera Manurung* tradition in Pasang Village, while Trisandi et al. (2021) evaluated the government's role in preserving traditional customs, and Mustafa (2021) focused on the conformity of the *Mocera Tasi* ritual with Islamic law.

This study differs from previous research because it specifically examines the *Maccera Manurung* ritual within the Labuku village community

in Enrekang Regency, which has not been studied before, particularly in the context of the relationship between Islam and local traditions in Labuku. This research aims to fill the gap by uncovering the role of the *Maccera Manurung* ritual in shaping identity and strengthening local community bonds while also maintaining harmony between customs and Islamic principles. It seeks to understand the interaction, adaptation, and integration between Islamic values and local wisdom, which can enrich the discourse on harmonizing Islam and local traditions in South Sulawesi. The findings are expected to provide insights into the benefits of this value integration in preserving the cultural identity and spiritual values of the local community.

Method

The research design used in this study is field research, employing a descriptive qualitative model. Qualitative methodology involves the researcher immersing themselves in the culture by observing and interacting with people, participating in activities, interviewing key individuals related to the subject being studied, and analyzing existing documents (Negou et al., 2023).

The research approaches utilized include (a) the normative Sharia approach, which is based on Islamic Sharia teachings and involves an in-depth study of specific themes within Sharia, such as the views of Islamic jurists, interpretive methods, and primary sources like the Qur'an and Hadith; (b) the historical approach, which enables researchers to engage with real-life situations by directly observing events; (c) the phenomenological approach, which allows the researcher to study how individuals interact and live together by focusing on their experiences from the perspective of those directly involved; and (d) the sociological approach, which is essential for understanding religion, as it often intersects with various social issues. Religious awareness of these social issues motivates adherents to study the social sciences as a tool for understanding their faith.

The primary data for this study were collected through interviews with informants. Purposive sampling was employed to identify key informants, including local traditional figures, religious leaders, local government officials, and community members. Supporting informants included local youth and scholars from UIN Alauddin Makassar. Supplementary data were obtained from various references, such as journals, books, and relevant research findings. Data collection methods included (a) observation, using a participatory observation method where the researcher observed and directly participated in the lives of the subjects being studied; (b) interviews, which involved semi-structured and unstructured interviews conducted with individuals identified as research respondents; and (c) documentation, used to collect primary data relevant to the research process.

Finding and Discussion

Role of the *Maccera Manurung* Ritual in Community Identity

The *Maccera Manurung* ritual in Labuku Village involves a celebration that combines elements of tradition, Islamic law, livelihood, and protection, represented by four main figures: *Tomatoa*, *Imang*, *Dulung*, and *Sanro* (Bahri et al., 2014). “*Maccera*” means “dripping blood,” while “*To Manurung*” refers to a figure who brings benevolent teachings (Rahma et al., 2014). In carrying out the ritual, all processes and stages are led by *Appa Alliri* as the traditional leader, who connects the human realm with the spiritual realm through communication. Each leader’s role in society reflects their role in the ritual stages. There are four traditional leaders, namely *Tomatoa*, *Imang*, *Dulung*, and *Sanro*. This ritual attracts people from across Indonesia and abroad who believe that blessings are bestowed through *Appa Alliri* as the highest traditional leader in the village. The celebration is held festively in the *Andulang* traditional area and is attended by government officials, with the sacrifice of dozens of animals, such as cows, chickens, and goats, contributed by local residents.

The articulation of local wisdom in traditional life, which is passed down through cultural symbols, is a dominant and even synonymous

characteristic (Sulaiman et al., 2024). The local government also supports this tradition to ensure its continued development and preservation. The village head, as a representative of the village government authority, is involved in maintaining local wisdom and traditional culture, along with the presence of the village *imam*, who serves as the spiritual leader of the community. This was conveyed by W:

“I feel responsible for preserving the local wisdom and traditional culture in this village. The presence of the village *imam* is also very important because he serves as a respected spiritual leader in the community. This event is even more special because the participation of the community comes not only from the surrounding villages but also from several original residents of Labuku Village who have long lived outside the region or even abroad. They return to take part in the celebration of this tradition” (W, personal communication December 12, 2023)

The statement by W indicates that *Maccera Manurung* is not merely a local ritual, but also serves as a symbol of togetherness, identity, and pride for the community that celebrates it. Moreover, Y, who is a resident of the neighboring village of Labuku, also participates in the *Maccera Manurung* ritual celebration as a means to strengthen ties, given that Y is also a descendant of Labuku.

“The tradition of *Maccera Manurung* is an important moment for us because the community gathers amidst their busy lives today. Through the implementation of this tradition, we can also share stories, experiences, or happiness with one another.” (Y, personal communication December 12, 2023)

Silaturahmi (the practice of maintaining relationships) is an important factor in fostering unity among the community and worship that can harmonize societal life. In addition to maintaining human relationships, *silaturahmi* also brings rewards from Allah swt. Allah swt promises to grant blessings to His servants who uphold *silaturahmi*, which includes bringing blessings and opening doors of sustenance (Marwiyanti, 2023). The

recommendation of the Prophet Muhammad (peace be upon him) in the hadith *Ṣaḥīḥ*-Muslim states that *silaturahmi* can expand one's sustenance and prolong life. Ibn Hajar al-Asqalanī explains that the extension of sustenance means ease in obtaining sustenance for those who maintain kinship, while the prolongation of life is related to receiving guidance from Allah swt, so that their activities are oriented towards obedience and abandoning futile habits. Thus, even if a person's lifespan does not reach old age, they can be remembered for their noble character (Al-'Asqalānī, n.d., p. 114)

The strengthening of this unity also involves resistance against ideologies that seek to separate local wisdom from Islam, which ultimately disrupts the social order. This includes transnational ideologies that often do not support the continuity of local Islamic traditions (Zulkifli, 2024). The purpose of Islamic preaching is to realize a noble life for its followers. One way to achieve this goal is to establish and maintain brotherhood bonds among community members (Umran, 1997). One reason many migrants of Labuku descent return to their hometown to attend the *Maccera Manurung* event in person is that they have made a vow to bring animals, such as chickens, goats, or cows, if they succeed in their work. This is explained by I:

“This vow is a testament to our commitment and also a manifestation of our gratitude to Allah swt for the blessings He has bestowed upon us. That is why the animal we bring for sacrifice must be flawless, as it symbolizes our expression of gratitude.” (I, personal communication December 12, 2023)

Maccera Manurung also serves as a means for the community to deepen their faith, enhance their sense of gratitude, and express their hopes to Allah swt for the blessings that have been granted, especially in the form of sustenance from the natural wealth that is one of the main sources of livelihood for the community. Every step in *Maccera Manurung* is filled with profound meaning, strengthening the spiritual bond between individuals, the community, and God. B expressed that:

“The *Maccera Manurung* has a religious meaning for us because through this event, it becomes one of our ways to strengthen our spiritual bond with Allah swt, as well as our sense of solidarity and togetherness as the Labuku community.” (B, personal communication December 12, 2023)

Religion and culture are important elements in society that interact with each other, each having its own fundamental values. Both can directly and harmoniously acculturate (Saefudin et al., 2020). Religion is closely related to moral actions (Kirchmaier et al., 2018). For the people of Labuku village, *Maccera Manurung* is also an expression of obedience, compliance, and deep appreciation for Allah swt and their ancestors

“This tradition serves as a reminder for us that we depend on nature and must take care of it, as well as being grateful for the blessings granted by Allah swt. This tradition also fosters togetherness, respects our ancestors, and acknowledges the greatness of Allah swt, making it important and beneficial for us.” (Z, personal communication December 12, 2023)

Life is intertwined with the continuity of nature, which includes entities, time, and their connections (Waddington, 2017). For a Muslim, *muamalah* is an important issue that is bound by religious law, particularly in the field of *fiqh* (Aryanti, 2017). *Muamalah* (i.e., social relations among humans) is not just a daily activity for a Muslim that is unrelated to the beliefs and teachings of Islam (Mustofa et al., 2023). Noble values have been embedded in various layers of society over an extended period and through various social dynamics of the local community. The perfection of these values encompasses positive aspects that should be absorbed by future generations as a foundation for the development of character and personality. The essence of these noble values includes religious or spiritual dimensions as well as moral dimensions rich in local and universal wisdom (Rahmaniar et al., 2020). These noble values not only serve as guides in daily life but also provide a strong foundation to reinforce national identity and social integrity. One community provides its perspective regarding the tradition of *Maccera Manurung*:

“*Maccera mannuring* is a tradition held annually with the purpose of expressing gratitude for an achievement. It is said that one has made a promise and must fulfill it by bringing some of the contents of that promise.” (U, personal communication December 11, 2023)

One of the fundamental reasons the *Maccera Manurung* tradition continues to be practiced to this day is that, during its implementation, there are no elements that contradict Islamic law; rather, the tradition serves as a method or means of expressing the community's gratitude to Allah *swt* for the blessings they have received. This is based on the explanation provided by one of the religious leaders and the head of the hamlet in Labuku village:

“There is nothing contradictory; this is a matter of method or the way to express gratitude. The goal we aim for is the same, only the approaches are different. On the other hand, several religious leaders are also present, and so far, no one has raised any issues about it.” (B, personal communication December 12, 2023)

The implementation of the *Maccera Manurung* tradition is understood by the local community as a form of expressing gratitude to Allah *swt*. This is reflected in the presence of several religious figures, and there is no opposition to the practice of the *Maccera Manurung* tradition. This statement implies that, although there are differences in methods or ways to express gratitude for the goals to be achieved, the ultimate goal remains the same: to express gratitude to Allah *swt*. The differences in methods or ways of expressing gratitude should not be regarded as issues or conflicts.

A person who is capable of gratitude will realize that God has bestowed many blessings upon them and that everyone is given various blessings that are different (Rochmawati, 2021). When a person has a high level of spirituality, they will also possess a high level of gratitude. Spirituality and religiosity influence how well a person can be grateful. The level of religiosity can be a strong indicator of how grateful a person is (Pearce et al., 2016). A person's level of gratitude can be a significant determinant of their overall quality of life, leading to greater inner peace and well-being.

Interaction of Islamic Values and Local Wisdom in the *Maccera Manurung* Ritual

The *Maccera Manurung* ritual is an integral aspect of the Labuku community's life, serving to maintain the balance between humans, nature, and local spiritual beliefs. This ritual is meticulously prepared well in advance of the main event, starting with a pilgrimage to the ancestors' graves three days before the peak celebration, known as *mappalaena ota*. Two days before the celebration, the community, along with the organizing committee, cleans the event location through a *gotong royong* (communal labor) effort, followed by the preparation of supplies the day before the ritual. The committee members involved are volunteers who participate without expecting material rewards but rather to seek blessings and spiritual merit. The timing of the tradition is adjusted according to the availability of participants from outside the city or island (B, personal communication December 12, 2023).

The community gathers on the day of the *Maccera Manurung* ritual, bringing animals such as chickens or goats. The chickens brought must be red with yellow feet and presented in pairs. In contrast, the offering of goats is more flexible, with no requirement for them to be in pairs, adapting to the intentions and capabilities of the individual (B, personal communication December 12, 2023). Several symbolic preparations involve various ritual materials before being placed in the first location (*Puata Andulang*). These materials include white cloth, betel leaves, lime, and areca nut, collectively referred to as *ota'* or offerings, each carrying its own significance. The white cloth used as a wrapper symbolizes purity and honor of the customary leader performing the ritual. Betel leaves serve as a symbol of speech or evidence of statements, depicting honesty and sincerity in every declaration made during the ceremony. Lime represents a pure heart, reflecting the genuine and sincere intentions of the parties involved. The areca nut symbolizes the intentions held in a person's heart, emphasizing the determination and purpose behind the actions to be taken (Z, personal communication December 12, 2023).

The first sequence of the event is the registration of participants with the committee, marking the beginning of a series of ceremonies. After registration, participants wait for their names to be called based on customary social strata: first, the customary leaders and their families; second, village officials; and finally, the general public. When their names are called, participants bring a chicken and *ota'* to the *sandro* at the small house containing the grave of *Puata Andulang* (B, personal communication December 12, 2023). The *sandro*, who acts as the customary spokesperson, communicates to Allah *swt* that the vow has been fulfilled. The next process is *je'ne'* (purification) of the chicken before it is slaughtered, ensuring its purity according to Islamic law. After that, participants must exit the area by walking backward as a sign of respect for *Puata Andulang*. The chicken and *ota'* are then taken to *Sara'* for cleaning before the slaughtering process by *Imang* (Z, personal communication December 12, 2023).

Before being slaughtered, the chicken and goat are sprinkled with rice and oil, symbolizing sustenance and the smooth flow of blessings. The slaughtering is performed according to Islamic law, with an additional ritual for the goat, which involves sprinkling rice on its body and cutting the chicken on top of it. The chicken's blood that touches the goat before the goat is slaughtered symbolizes surrender to Allah *swt* (B, personal communication December 12, 2023)



Figure 1. Slaughtering process in Maccera Manurung tradition

The next process involves the separation of the chicken or goat into two parts, namely the right and left. The right side is cooked with bamboo without the addition of salt as a form of simplicity and self-control, while the left side is cooked in a pot and seasoned with salt to taste, reflecting an adjustment to the times while still adhering to certain limits. This difference in methods not only reflects different cooking styles but also symbolizes the division of treatment in accordance with cultural norms. After being cooked, the chicken is moved to a collection area before being served (B, personal communication December 12, 2023). The next series of events is the *Massambo* ceremony. The *Massambo* ceremony is led by the *Tamatoa*, which involves prayers and guidance for the participants as a tribute to the ancestors and spiritual powers. *Massambo* marks the peak of the tradition, where the community gathers to continue the celebration and perform *tinja'* or make promises about future hopes (Z, personal communication December 12, 2023). This ritual symbolizes the bond between culture, spirituality, and community identity, with each step carrying profound meaning that emphasizes the importance of tradition and belief in the lives of the people.



Figure 2. The *Massambo* ceremony

Islam and culture hold an equal position when adaptive and creative dialectics occur, so that neither is in a subordinate position that ultimately weakens the other (Marhamah et al., 2024). A creative dialogue between

Islam and local culture does not mean sacrificing Islam or positioning cultural Islam as a result of that dialogue, as a lower form of Islam that is inconsistent with pure Islam, which exists and develops in the Arabian Peninsula. Instead, cultural Islam should be seen as a variant of Islam that has undergone dialectics with the realities in which Islam exists and develops (Wahid, 2009). The presence of Islam continuously communicates with the social conditions of society, carefully refining the values contained within the local culture of Muslim communities along with their characteristics (Susanto, 2016). Values are usually regarded as measures or standards for social interaction among humans (Riduan et al., 2024). Religious values expressed in practices, belief systems, and social relationships form an intrinsic philosophy of life within the social dynamics of society (Takdir et al., 2024). Furthermore, according to the Supreme Court, religious values can be expressed through local wisdom:

“Religious values can be expressed through local wisdom. The habits or customs among the community should be revealed and explored regarding their philosophy so that those who are unfamiliar and tend to judge them as something idolatrous based on their physical aspects will understand the reality if the philosophy is explained, and it is this philosophy that determines whether it is idolatrous or not.” (MA, personal communication December 12, 2024)

The dialectic between Islam and culture positions local religion and rituals as a contested arena, such as the *Maccera Manurung* ritual. In the *Maccera Manurung* ritual, there are several values contained within it that showcase the interaction between Islamic values and local wisdom.

1. Spiritual Values

Spiritual and religious values in the *Maccera Manurung* tradition are the most fundamental elements that guide the entire ritual process. This tradition is not merely a cultural practice, but also a form of worship that connects the people of Labuku Village with the divine dimension. Z expresses that the *Maccera Manurung* tradition serves as one means for the community to deepen their faith.

“This tradition serves as a means to deepen faith, enhance gratitude, and express hope for blessings from the wealth of nature. *Maccera Manurung* reminds us of our dependence on Allah *swt.*” (Z, personal communication December 12, 2023)

Faith in Allah *swt* is the core of the Islamic creed, manifested in monotheism as well as belief in angels, the scriptures, the messengers, the Day of Judgment, and divine decree, both good and bad (Rahmayani & Rohani, 2024). In the *Maccera Manurung* ritual, the slaughter of animals is carried out in accordance with Islamic law, with intentions and prayers recited before the slaughter as a form of obedience to Allah *swt.* This signifies that the ritual is not merely a tradition but an act of worship to gain His pleasure and blessings. Slaughtering in accordance with the law reflects the importance of living life according to religious teachings, which serve as the moral and ethical foundation for individuals and communities. In this context, religion and culture are not separate but must contribute to social good. The acceptance of society toward Islam is also evident through local cultural practices that are used to gradually introduce Islamic principles. This demonstrates that Islamic values can coexist and be preserved alongside local culture without diminishing their universal nature (Yunus, 2020; Haq, 2021).

William James views religion as an institution divided into two forms: formal religion as habit and faith-based religion with conscious involvement. These two forms share the same practices but produce different impacts on human life (Setiyani, 2018). Each element of the *Maccera Manurung* ritual has a symbolic meaning related to the concepts of purity and good intentions in Islam. This emphasizes that the performance of the ritual is not only a social obligation but also a spiritual path demanding honesty, sincerity, and selflessness. Success, fertility, and safety are seen by the community of Labuku Village as the results of human efforts assisted by divine intervention. The sacrifices made in the ritual remind one of humility before God and nature, as well as the importance of maintaining harmony between humanity and God.

The sacrifice in the *Maccera Manurung* ritual can be understood through the concepts of intention, purity, and devotion to Allah. Islam emphasizes the importance of sincere intention in every act of worship, including offerings, as stated in the hadith of the Prophet Muhammad (peace be upon him), which states that every action depends on its intention. The sacrifices made in this tradition reflect the willingness of the community to divert part of their wealth to gain Allah's pleasure, a test affirming love for Him over material wealth. A pure intention is the main foundation of the ritual of sacrifice, where the animal offered symbolizes obedience and respect to Allah. Additionally, the Islamic social values of sharing sustenance and solidarity are evident in this tradition, in line with the principles of *zakat* and charity, which encourage the distribution of wealth to those in need as a form of social justice. Although rooted in local customs and beliefs, the values in *Maccera Manurung* align with Islamic teachings, making it not only a manifestation of culture but also a form of worship that brings one closer to Allah.

2. Values of Solidarity and Mutual Assistance

The nature of humans as social beings requires individuals to live in interaction with others, which encourages the necessity of mutual cooperation in resolving various community affairs (Amalia et al., 2021). Mutual cooperation not only functions as a means of sharing the workload but also strengthens social bonds and a sense of solidarity among community members. In the context of the *Maccera Manurung* tradition in Labuku Village, this togetherness reflects the importance of cooperation and mutual support in community life, where the success of the ritual is seen as the result of collective efforts that embody values of kinship and unity. The people of Labuku Village demonstrate that active participation from all strata is essential in preparing and carrying out the ritual, which begins with gathering materials and supplies long before the day of the event. All these activities are carried out with a spirit of togetherness and a sense of

responsibility to preserve ancestral traditions, without expecting material rewards.



Figure 3. The people of Labuku village participate altogether in the tradition

Islam places great emphasis on the importance of *ummah* (community) as a unified entity that supports and collaborates with one another. This concept is reflected in the principle of *ta'āwun* (mutual assistance) taught in the Qur'an, as in Qs. Al-Ma'idah/5:2: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." *Ta'āwun*, or mutual assistance, is a manifestation of kindness, purity of soul, and high morals, fostering solidarity and strengthening friendship (Qomaro & Oktasar, 2018). An important point in *ta'āwun* is the necessity of cooperating in doing good and right things (Rahman et al., 2023). The spirit of mutual cooperation in the *Maccera Manurung* ritual aligns with these values as it involves all members of the community in the preparation and implementation of the ritual, with a shared goal of preserving and sustaining tradition. This collective activity not only strengthens social bonds but also serves as a manifestation of Islamic teachings on helping one another and sharing burdens. In Islam, voluntary and sincere contributions to social activities demonstrate obedience to Allah and fulfill responsibilities as part of the community.

3. Value of Respect for Ancestors

Local wisdom is substantially the embodiment of values that are prevalent in a society and are believed to be true, serving as a reference for the daily behavior of the local community (Nashuddin, 2020). Respect for ancestors in the *Maccera Manurung* ritual in Labuku Village reflects an integral cosmological concept in the life of the local community. Ancestors are viewed as spiritual entities that actively contribute to the welfare of the community, influencing both individuals and the collective. The ritual of visiting graves is not merely a form of respect but also represents a spiritual dialogue, reflecting a belief in sacredness. In this context, religion is seen as a human effort to create a sacred cosmos (Toha, 2016). The community emphasizes the practice of traditions passed down through generations rather than seeking the underlying arguments, yet they are able to interpret the noble values contained within them (Amin, 2017). Additionally, respect for ancestors functions as a social mechanism to strengthen community identity and solidarity, where each individual contributes to preserving shared history and heritage.

The tradition has been constructed in such a way that it aims to obtain blessings from Him in Islam. Many Muslims still practice various rituals, customs, and traditions related to honoring ancestors (Tine, 2018). Islam teaches the importance of respecting parents and ancestors as a form of appreciation for those who have contributed to the lives of the community. Visiting graves in the *Maccera Manurung* ritual, which includes visiting the graves of ancestors, aligns with Islamic teachings about praying for the deceased and asking for forgiveness and mercy for them. Acknowledgment and respect for ancestors in Islam reflect good manners and ethics. Through this practice, the community of Labuku shows recognition of the role of ancestors in passing down the values that underpin their lives, which is also part of Islamic teachings about maintaining relationships with those who have passed away and appreciating history and spiritual heritage. This respect not only supports cultural continuity but also aligns with Islamic principles of honoring and praying for the well-being of the deceased.

4. Value of Simplicity

The value of simplicity in the *Maccera Manurung* ritual serves as a resistance against materialism and hedonism, which can threaten the cultural and spiritual integrity of the community. In an increasingly connected world influenced by external values, this tradition acts as a stronghold for preserving the identity and morality of society, emphasizing that the sustainability of culture lies in the ability to remain simple and to exercise self-control in the face of worldly temptations. This concept teaches that the balance between material and spiritual needs is key to achieving well-being and happiness (Gimri et al., 2023). Simplicity in Islam is reflected in the teachings to live without excess, as demonstrated in the *Maccera Manurung* practice, where the distribution of chicken is divided into two parts: the right side is cooked without salt, while the left side may have salt added. According to the community's understanding, this represents a form of self-control and simplicity.

The Prophet Muhammad emphasized the importance of living simply and avoiding extravagance, as he said, "Indeed, Allah loves to see His servant living simply and not being excessive in all things" (HR. Bukhari). Self-control, or what can also be referred to as a form of piety, is a central value in Islam that involves controlling desires and material urges to maintain the purity of the soul and actions. This kind of awareness will at least guide a Muslim toward closeness to Allah in every circumstance. By consistently bringing such awareness into daily life, it is not impossible that this will influence the formation of a *Rabbānī* (God-centered) personality in the Muslim community (Muhyiddin & Wijayanti, 2022). The avoidance of salt on the cooked chicken symbolizes self-control over worldly pleasures and emphasizes the spiritual aspect aligned with Islamic teachings, which encourage followers to avoid excessive behavior and focus on a higher ultimate goal: drawing closer to Allah and living according to His guidelines.

5. Value of Social Responsibility

Culture plays a crucial role in translating religious principles, where both function as two sides of the same coin, shaping individual attitudes within society (Kobylarek, 2014). In the context of a community that values tradition, actions deviating from customs are regarded as a betrayal of ancestors, potentially leading to spiritual imbalance. Adherence to customs becomes a social contract that binds individuals to maintain harmony within the community, serving as a mechanism for social control. In Labuku Village, customary norms regulate behavior and create a sense of collective responsibility, where every individual is obligated to uphold traditions for social stability. The *Maccera Manurung* tradition is not merely a ritual but also a symbol of identity and a connection to the past, preserving cultural continuity and strengthening solidarity. The inherited tradition encompasses education and new knowledge, teaching the younger generation about diversity, respect, and intercultural dialogue (Hajri, 2023). The values of responsibility and obedience in *Maccera Manurung* touch on deep spiritual, social, and identity aspects, ensuring the continuity of tradition and community harmony, while linking the past, present, and future of the people of Labuku Village.

The values of responsibility and obedience in the *Maccera Manurung* ritual, from an Islamic perspective, can be seen as a manifestation of the principles of *sharia* that emphasize adherence to the laws of Allah and the Sunnah of the Prophet Muhammad. Islam teaches that every Muslim is obligated to wholeheartedly follow the commands of religion, including in traditional practices. This is because tradition, as the breath of life of a society or tribe, will always color the hustle and bustle of religion and everything associated with it (Setiyani, 2021). Religion is an entity that can serve as a context for reflection, involving acceptance, understanding, experiencing, formulating, and embodying it within humanity. The initial goals and aspirations one wished to realize are conveyed, thus serving as a foundation for belief in the truth of God (Saragih, 2018). The implementation of the *Maccera Manurung* ritual, such as the slaughter of

animals in accordance with halal provisions, demonstrates that the *Maccera Manurung* tradition can align with Islamic values that promote social responsibility and positive contributions to the community.

Conclusion

The *Maccera Manurung* ritual in Labuku Village serves as a tangible example of the dialectic between Islamic values and local wisdom, which interact and harmonize with one another. This ritual functions not only as a cultural practice but also as a form of worship that strengthens the faith and spirituality of the community. The values embedded in this tradition, such as spirituality, solidarity, respect for ancestors, simplicity, and social responsibility, demonstrate that local wisdom can serve as a means to deepen the understanding and practice of Islamic teachings. Although rooted in customs, the execution of the *Maccera Manurung* ritual, which includes the slaughtering of animals according to Islamic law, reflects adherence to religious law and can be seen as a positive contribution to the community. Thus, this ritual can be maintained without violating religious rules and provides a pathway for the community to find common ground between established local traditions and Islamic values that serve as guiding principles in the context of modern society. This underscores the importance of preserving cultural identity while also fulfilling the spiritual demands mandated by religion.

The findings from the study of the *Maccera Manurung* ritual in Labuku Village highlight significant implications for the integration of cultural heritage and religious principles in contemporary society. They underscore the potential for local traditions to serve as platforms for fostering spiritual growth and societal cohesion while adhering to religious mandates. This demonstrates that cultural practices do not have to conflict with religious values but can instead complement and enrich them, providing a framework for mutual reinforcement. Such integration can strengthen community identity, ensure the sustainability of cultural wisdom, and offer practical applications for intergenerational education. Furthermore, the alignment of

these traditions with Islamic values showcases a model for preserving cultural integrity in a rapidly modernizing world, emphasizing that local wisdom can play a pivotal role in promoting moral and ethical development alongside social responsibility. This has broader implications for how communities worldwide can navigate the challenges of globalization while maintaining their cultural and religious distinctiveness.

References

- Amalia, N., Siagian, N., Riani, L., Faradila, I., Wulandari, N., & Rambe, U. K. (2021). Keaktifan Gotong Royong Berpengaruh Meningkatkan Interaksi Sosial dan Menumbuhkan Rasa Solidaritas di Desa Siamporik. *Edumaspul. Jurnal Pendidikan*, 5(2), 75–80. <https://doi.org/10.33487/edumaspul.v5i2.2052>
- Amin, W. R. (2017). Kupatan, Tradisi untuk Melestarikan Ajaran Bersedekah, Memperkuat Tali Silaturahmi, dan Memuliakan Tamu. *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat*, 14(2), 267–282. <https://doi.org/10.22515/ajpif.v14i2.893>
- Aryanti, Y. (2017). Reformulasi Fiqh Muamalah terhadap Pengembangan Produk Perbankan Syariah. *Juris (Jurnal Ilmiah Syariah)*, 16(2), 149–157. <https://doi.org/10.31958/juris.v16i2.968>
- Baharuddin, H. (2022). Akulturasi Budaya “Maccera Manurung” dengan Nilai-Nilai Ajaran Islam di Saoraja Kec Kulo Kabupaten Sidenreng Rappang: Tinjauan Pendidikan Islam. *International Conference On Islam, Law, And Society (INCOILS) 2021*, 1(4), 1–15.
- Bahri, S., Rosmawati, Masdar, M., & Halim, H. (2014). A'pa Alliri: Kepemimpinan Lokal di Matajang. *Prosiding Seminar Nasional I Fakultas Ilmu Sosial dan Ilmu Politik Universitas Andalas*.
- Bauto, L. M. (2016). Perspektif Agama dan Kebudayaan dalam Kehidupan Masyarakat Indonesia (Suatu Tinjauan Sosiologi Agama). *Jurnal Pendidikan Ilmu Sosial*, 23(2), 11–25. <https://doi.org/10.17509/jpis.v23i2.1616>
- Cassirer, E. (2023). *An Essay on Man: An Introduction to a Philosophy of Human Culture*. (Vol. 23). Felix Meiner Verlag.

- Dwi Putri, S. F. (2019). Eksistensi Maccera Manurung dalam Perspektif Nilai Islam. *Rihlah: Jurnal Sejarah dan Kebudayaan*, 7(2). <https://doi.org/10.24252/rihlah.v7i2.11541>
- Gimri, F. D., Dewianti, A. F., Rahmasari, R., Rahmasari, R., & Purwanto, H. (2023). Konsep untuk Menciptakan Keseimbangan Hidup Manusia dalam Sistem Pendidikan Islam. *Baitul Hikmah: Jurnal Ilmiah Keislaman*, 1(2), 108–122. https://doi.org/10.46781/baitul_hikmah.v1i2.885
- Hajri, P. (2023). Nilai Nilai Karakter pada Tradisi Kenduri Sko Masyarakat Adat Desa Tarutung Kerinci Jambi. *Foundasia*, 14(2), 11–19. <http://dx.doi.org/10.21831/foundasia.v14i2.64503>
- Hakim, L. (2012). Internalisasi Nilai-Nilai Agama Islam dalam Pembentukan Sikap dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Muttaqin Kota Tasikmalaya. *Jurnal Pendidikan Agama Islam-Ta'lim*, 10(1), 67–77.
- Haq, A. S. (2021). Islam dan Adat dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik. *AlHukama: The Indonesian Journal of Islamic Family Law*, 10(2), 349–371. <https://doi.org/10.15642/alhukama.2020.10.2.349-371>
- Kirchmaier, I., Prüfer, J., & Trautmann, S. T. (2018). Religion, moral attitudes and economic behavior. *Journal of Economic Behavior & Organization*, 148, 282–300. <https://doi.org/10.1016/j.jebo.2018.02.022>
- Kobylarek, A. (2014). Education and Culture Society. *International Scientific Journal*, 2, 44.
- Marhamah, M., Fauzi, F., & Rahmad, R. (2024). The Cultural Preaching Values of The Gayo Tradition Melengkan in Aceh. *El Harakah: Jurnal Budaya Islam*, 26(1), 1–24. <https://doi.org/10.18860/eh.v26i1.26447>
- Marwiyanti, R. (2023). Keutamaan menyambung Tali Silaturahmi menurut Hadis. *Gunung Djati Conference Series*, 23, 42–54.
- Muhyiddin, A. S., & Wijayanti, W. (2022). “Dzikir Ajeg Sewelasan” sebagai Dakwah-Bimbingan Spiritual dalam Membentuk Kepribadian Muslim di Era Globalisasi. *International Conference of Da'wa and Islamic Communication*, 1(1), 77–92.

- Muqoyyidin, A. W. (2012). Dialektika Islam dan Budaya Lokal dalam Bidang Sosial sebagai Salah Satu Wajah Islam Jawa. *El-Harakah: Jurnal Budaya Islam*, 14(1), 18-33. <https://doi.org/10.18860/el.v0i0.2197>
- Mustafa, Z. (2021). *Mocera Tasi (Diplomasi Kultural Orang Wotu dalam Neraca Syariat Islam)*. Alauddin University Press.
- Mustofa, I., Juliansyahzen, M. I., & Hefni, W. (2023). Hijrah and changing religious preferences in contemporary Islamic legal practice. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, 23(1), 115-138. <https://doi.org/10.18326/ijtihad.v23i1.115-138>
- Nashuddin, N. (2020). Islamic Values and Sasak Local Wisdoms: The Pattern of Educational Character at NW Selaparang Pesantren, Lombok. *Ulumuna*, 24(1), 155-182. <https://doi.org/10.20414/ujis.v24i1.392>
- Nasrullah, N. (2019). Islam Nusantara: Analisis Relasi Islam dan Kearifan Lokal Budaya Madura. *Al-Irfan: Journal of Arabic Literature and Islamic Studies*, 2(2), 274-297. <https://doi.org/10.36835/al-irfan.v2i2.3589>
- Negou, E., Nkenganyi Fonkem, M., Suh Abenwi, J., & Ibrahima. (2023). Qualitative Research Methodology in Social Sciences. *International Journal of Scientific Research and Management (IJSRM)*, 11(09), 1431-1445. <https://doi.org/10.18535/ijrm/v11i09.sh01>
- Pearce, M. J., Koenig, H. G., Robins, C. J., Daher, N., Shaw, S. F., Nelson, B., Berk, L. S., Belinger, D., Cohen, H. J., & King, M. B. (2016). Effects of Religious Versus Conventional Cognitive-Behavioral Therapy on Gratitude in Major Depression and Chronic Medical Illness: A Randomized Clinical Trial. *Journal of Spirituality in Mental Health*, 18(2), 124-144. <https://doi.org/10.1080/19349637.2015.1100971>
- Plirdpring, P., & Rungrajitpakorn, T. (2022). Using Ontology to Represent Cultural Aspects of Local Products for Supporting Local Community Enterprise in Thailand. *Journal Of Information Science Theory And Practice*, 10(1), 45-58. <https://doi.org/https://doi.org/10.1633/JISTaP.2022.10.1.4>

- Qomaro, G. W., & Oktasar, A. (2018). Manifestasi Konsep Ta'awun dalam Zaakwarneming Perspektif Hukum Perikatan. *Et-Tijarie*, 5(1), 11-25. <https://doi.org/10.21107/ete.v5i1.4594>
- Rahma, N., Yansa, H., & Hamsir. (2014). Tinjauan Sosiokultural Makna Filosofi Tradisi Upacara Adat Maccera Manurung sebagai Aset Budaya Bangsa yang Perlu Dilestarikan (Desa Kaluppini Kabupaten Enrekang Sulawesi Selatan). *Jurnal Pena*, 3(1), 1-13.
- Rahman, A., Mukmin, S. K., & Hendro, B. (2023). Kontekstualisasi Ta'aruf dan Ta'awun: Perspektif Tafsir al-Misbah. *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis*, 12(2), 448-462. <http://dx.doi.org/10.29300/jpkth.v12i2.3112>
- Rahmaniar, F. S., Suyitno, S., Supana, S., & Saddhono, K. (2020). Keselarasan Kearifan Lokal dengan Nilai Keislaman pada Tradisi Labuhan Gunung Kombang di Kabupaten Malang. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 6(1), 113-125. <https://doi.org/10.18784/smart.v6i1.805>
- Rahmayani, D., & Rohani, L. (2024). Tradisi turun mandi pada masyarakat suku Gayo di desa Bukit Merdeka Aceh Tenggara. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(1), 1-6. <https://doi.org/10.29210/1202423626>
- Riduan, M., Putro, H. P. N., Sriwati, & Zakaria, N. B. (2024). Socio-Religious Values in The Manyanggar Banua Ceremony in The Barikin Sungai Tengah Hulu Selatan Community Kalimantan, Indonesia. *Ibda` : Jurnal Kajian Islam dan Budaya*, 22(1), 71-86. <https://doi.org/10.24090/ibda.v22i1.10742>
- Rochmawati, N. (2021). Malicious Envy: Its Correlation with Self-Concept and Gratitude. *Proceedings of the First International Conference on Islamic History and Civilization*, 1-6. <https://doi.org/10.4108/eai.14-10-2020.2303835>
- Saefudin, A., Pangestuti, D. N., & Andriyani, S. (2020). Islamic Education Values of Barikan: Javanese Cultural Rituals as A Practice of Islam Nusantara. *El-Harakah: Jurnal Budaya Islam*, 22(2), 245-262. <https://doi.org/10.18860/eh.v22i2.10217>

- Saragih, E. S. (2018). Analisis dan Makna Teologi Ketuhanan Yang Maha Esa dalam Konteks Pluralisme Agama di Indonesia. *Jurnal Teologi Cultivation*, 2(1), 290–303. <https://doi.org/10.46965/jtc.v2i1.175>
- Setiyani, W. (2018). *Keragaman Perilaku Beragama*. Dialektika.
- Setiyani, W. (2021). *Studi Ritual Keagamaan*. Pustaka Media.
- Suherman, S., & Mulyadi, M. (2020). Tau Tau dalam Ritual Tradisi Maccera Manurung di Desa Pasang Kabupaten Enrekang. *Edumaspul: Jurnal Pendidikan*, 4(2), 179–188. <https://doi.org/10.33487/edumaspul.v4i2.760>
- Sulaiman, R., Ibrahim, Muhammad Qomaruddin Ridwan, Ahmad Afnan Anshori, & Alfian Shidqon. (2024). The Symbol of Acculturation and Islamic Unity in Nganggung Tradition of Bangka: An Integration of Maqāṣid asy-Syarī'ah with Local Wisdom. *Al-Ihkam: Jurnal Hukum & Pranata Sosial*, 19(2), 356–383. <https://doi.org/10.19105/al-ihkam.v19i2.14923>
- Susanto, E. (2016). *Dimensi Studi Islam Kontemporer*. Prenadamedia Group.
- Takdir, M., Roibin, R., & Sumbulah, U. (2024). Religion, Local Wisdom, and Power of The Madurese Society: Islamic Perspective and Social Theory. *El Harakah: Jurnal Budaya Islam*, 26(1), 113–138. <https://doi.org/10.18860/eh.v26i1.25398>
- Tine, N. (2018). *Tradisi Molonthalo: Meneropong Budaya Lokal di Gorontalo*. Ideas Publishing.
- Toha, M. (2016). Kontestasi Pandangan Elite Agama di Gresik tentang Nyekar di Desa Surowiti Kecamatan Panceng. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 6(1), 193–219. <https://doi.org/10.15642/teosofi.2016.6.1.193-219>
- Trisandi, R., Razak, A. R., & Usman, J. (2021). Peran Pemerintah Daerah dalam Melestarikan Adat Maccera Manurung di Desa Kaluppini Kabupaten Enrekang. *Kajian Ilmiah Mahasiswa Administrasi Publik (KIMAP)*, 2(2), 605–619.

- Umran, A. A.-R. (1997). *Family Planning in the Legacy of Islam*, terj. Muhammad Hasyim. Lentera.
- Waddington, C. H. (2017). *The nature of life*. Routledge.
- Wahid, A. (2009). *Musuh dalam Selimut. Sebuah Pengantar pada buku Illusi Negara Islam: Ekspansi Gerakan Islam Transnasional di Indonesia*. The Wahid Institute, Gerakan Bhinneka Tunggal Ika and Maarif Institute.
- Yunus, Y. (2020). Sosial-Budaya: Harmonisasi Agama dan Budaya dalam Pendidikan Toleransi. *Kalam: Jurnal Agama dan Sosial Humaniora*, 8(2), 1–26. <https://doi.org/10.47574/kalam.v8i2.78>
- Yusuf, M., Nahdhiyah, N., & Marjuni, K. N. (2022). Building Character of Bugis Community in Bone From The Perspective of Quran and Local Wisdom. *El Harakah: Jurnal Budaya Islam*, 24(2), 193–220. <https://doi.org/10.18860/eh.v24i2.17047>
- Zulkifli, Z. (2024). Struggling for Islamic Caliphate in a Changing Malay Society. *Ulumuna*, 28(1), 224–256. <https://doi.org/10.20414/ujis.v28i1.794>