

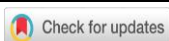


## Islamic Educational Values in Local Wisdom Traditional Tradition of *Mappogau Sihanua Karampuang Sinjai District*

Mustamin<sup>1\*</sup>, Syamsudduha Saleh<sup>2</sup>, Rahim Razaq<sup>3</sup>, Ilham Muchtar<sup>4</sup>, Suriyati<sup>5</sup>

<sup>1,2,3,4</sup> Makassar Muhammadiyah University, Makassar, Indonesia

<sup>5</sup> Ahmad Dahlan Sinjai Islamic University, Sinjai, Indonesia



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### ABSTRACT

**Objective:** this research is a preliminary study that aims to describe the process of implementing traditional ceremonial traditions and Islamic values and the impact of acculturation of Islamic education on *Mappogau Sihanua Karampuang*. **Method:** This study uses field research with a descriptive qualitative approach. Data collection techniques are observation, interviews, and documentation. The subjects in this study were ten community leaders directly involved in implementing the Karampuang traditional ceremony and two educators. **Results:** This study found that in the *Mappogau Sihanua* tradition, several ritual processes must be passed, namely: *Mabbahanang* is deliberation, *Mappaota*. It is a request for permission or blessing. *Mabaja-baja* is cooperation to clean houses and traditional locations, *menre ri fur* (going up to the top of a mountain to release vows), *mabbali sumange*, preparing traditional medicines, and *Malling* is a prohibition on slaughtering livestock. The most numerous messages of value in the *Mappogau Sihanua Karampuang* time-honored tradition are moral values such as respecting each other, preserving the environment, respecting leaders, cooperation/helping each other, *ukhuwah*, and friendship values. **Novelty:** The novelty in this study is that the values of Islamic religious education can have a positive impact and give the Karampuang community new perspectives on something new in behavior.

## INTRODUCTION

South Sulawesi's culture colors various ethnic groups: the Bugis, Makassar, Mandar, and Toraja tribes. The largest ethnic group is the Bugis tribe (Suryanti et al., 2020), occupying most of the southern Sulawesi peninsula. The wider Bugis-Makassar ethnic group has a rich heritage, philosophy, religion, and socio-cultural structure of the ethnic groups, there are similarities in form, shape, and pattern, but differences cannot be denied. Makassar cultural values in these characters (Ramli, 2021). The population's lifestyle is also shaped by environmental differences and climate change, which lead to differences in lifestyles and, ultimately, the personality of land, water, mountains, and climate (Alifuddin & Amir, 2022). They realize their livelihood and make a living. Natural factors also give shape, and the struggle for life arises from contact with nature, developing ways of caring for nature, and the means to meet needs and maintain the group. Cultural values are the concept of life in society (Yani et al., 2021). The primary cultural value in Bugis society (Sharif et al., 2017) is that habits that are always carried out individually and in groups gradually form habits that lead to implementing activities with a specific purpose.

Karampuang is an old village that still maintains its culture. The word Karampuang comes from *karampulue*, which means Roman feather, and is a combination of *karaeng* and *puang* (Sharif, 2017). Karampuang has many traditional rituals routinely carried out yearly because the sense of belonging and maintenance of ancestral traditions is one

of the reasons why the Karampuang people are always responsible for protecting, preserving, and preserving these cultural practices so that, in the end, the community emerges. Furthermore, the responsibilities of fellow cultural supporters are increasingly maintained (Rifqah, 2014).

The traditional *Mappugau Sihanua* Karampuang ceremony itself is a tradition that has survived to this day, usually done after harvesting rice. This tradition is considered an expression of gratitude for the prominent fortune from the Creator for the harvest of the Karampuang people. In addition, the *Mappugau Sihanua* traditional ceremonial tradition is considered to increase social harmony, meaning that it is a means of strengthening ties between members of the community. So there is no difference between high and low, big and small. The mistake of understanding one of these hadiths as a form of macrocosmic relationship, which means the relationship between humans and Allah SWT, is expressed in gratitude. In addition, there is also a microcosmic relationship, namely the relationship between humans and other humans. Friendship is born here between community members. Natural conditions require people to adjust to cultural life in the form of rituals of praying for rain and driving away danger, earthquakes, and floods, which are very important for the life of farmers. Natural conditions limit the survival of humans and their culture and provide various materials that humans can use. Humans are intelligent beings. No matter their culture's simplicity, they have changed their nature according to their habits and abilities (Mulki, 2022).

Culture, seen from the point of view of the individual human being, is knowledge, a product of creation from previous generations. The cultural system, which consists of norms, rules, beliefs, values, and symbols, results from the formulation of the two previous systems, which are mutually agreed upon and respected by members of society, and are a cultural reservoir. Therefore, culture means the development of systems, knowledge, technology, art, religion, and belief of a nation with an inclusive and diverse culture scattered in various regions and even remote villages, influenced by the traditions, richness, and cultural diversity of the supportive community which has values, norms, and functions that must be continuously preserved so that they do not become extinct, cultural preservation with culture can keep these cultural values alive and sustainable both in the present and the future. The government and the common people strictly adhere to the norms and apply them constantly (Ibrahim et al., 2017). The normative system of social and community life for the Bugis Makassar community is unique, with various pearls of wisdom originating from the development of the local wisdom of the community in the context of the life of the nation and state of the people of South Sulawesi in the past (Ramli, 2021).

In this case, too, Islam is a religion of mercy. Islam came to bring benefits and blessings to humankind. At the same time, Islam must prevent them from harm or harm and damage. Therefore, Islam must correct and guide the culture that develops in society for progress in accordance with the height of its own humanity. In this case, the Shari'a recognizes all cultures and the work of humans that do not conflict with the Al-Qur'an and Hadith. Culture is accepted and recognized as local wisdom. However, it is different from Islamic teachings. The result is in addition to applying Islamic religious teachings and practicing traditional ritual traditions with aqidah motives (Umar, 2018).

Culture is a universal phenomenon. Every nation-society in the world has a culture, even though the shape and pattern differ from one nation-society to another (Mahdayeni et al., 2019). Culture clearly shows the similarity of human nature from various tribes, nations, and races. Every culture must have a container, and society is a

container of that culture so that between culture and society, the two cannot be separated (Sahar, 2015).

Islam does not only recognize a custom. It sometimes even makes it a source of law that can be referred to in matters that do not yet have provisions in the Qur'an and As-Sunnah, as emphasized in the QS al-A'raf/7:199. Such is the respect of Islam towards local cultural customs.

حُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Translated:

*Be Thou Forgiving, order people to do what is ma'ruf, and turn away from stupid people* (Ministry of Religion, 2020).

The novelty of this research is the values of Islamic education in the Mappogau Sihanua custom, especially in the Karampuang community. Islam is the people of Karampuang must know a religion that has values pang. Islam exists as a complement to what has become the belief of the people of Karampuang so that the people of Karampuang know what the true purpose of life on earth is, namely, belief in a creator whose goal is to worship the only Creator. Islam teaches the village the values of muamalah, which means treating people and how to behave appropriately. Various studies show the importance of this research to be carried out because it is combined with customs, socio-culture, *muamalah*, and morals.

## RESEARCH METHOD

The research conducted was qualitative research with a phenomenological approach. It is based on understanding the meaning of events and their relation to human life in certain situations (Suriyati et al., 2022). This research is field research, namely where this research focuses on the values of Islamic education on the local wisdom of Karampuang which aims to understand phenomena or events related to tradition. Sources of data in qualitative research are words and actions. The rest are additions, such as documents and others (Moleong, 2014). Especially in ethnographic research, which can be interpreted as the study of the culture of a particular society. The goal of ethnographic research is the development of cultural behavior (Tarigan & Sanjaya, 2013)

Data collection techniques, namely observation and interviews. Interviews were conducted involving historical actors (Saerozi, 2021) and documentation. The research instrument in question is that researchers can use the tools used in carrying out research adapted to the desired method. In testing the validity of the data, qualitative research methods use data validity tests which include credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). By the sentence above, the researcher used a data validity test with a credibility and dependability test in this study. Where the validity is using data triangulation techniques, namely checking data from various sources in various ways and at various times (Sugiyono, 2017). In this study, two triangulations were used: source triangulation (Saphira et al., 2022) and method triangulation (Tohirin, 2014). Reliability is then tested by direct observation because, in reliability theory, it cannot be said if the data is available. However, research must be carried out to be reliable.

## RESULTS AND DISCUSSION

### *Results*

The process of implementing the *Mappogau Sihanua* Karampuang traditional ceremony. Based on the results of research on traditional issues of the *Mappogau Sihanua*, the *Mabbahanang* ceremony is an internal meeting that discusses the time and implementation of formal and technical events for the division of tasks, attended by traditional elements involving the village government and is carried out for three days. Determination of the time of implementation is called *mattanra esso*, such as the seventh or ninth day between Monday and Thursday, according to standard calculations. Regarding the division of customary duties, the adat element has a core role in leading the rituals. The essence of this activity is carried out when the rice harvest season is over in traditional rice fields and residents' rice fields. Therefore, the harvest is available before the big ceremony is carried out, then the *Mabbahanang* event is decided.

*Mappaota carries out the next stage.* Based on the research results, it was found that a ritual of requesting permission or blessing to carry out the Karampuang traditional ceremony, in its implementation, all traditional leaders are assisted by the community visiting holy places by bringing plates, a type of mini baskets containing betel nut. Two little girls in typical Karampuang traditional clothing brought all these materials. These girls were the bodyguards of the *sanro*, bringing offerings meant to commemorate his ancestors who lived in these places and had blessed life with fertile agricultural products. Value is a principle, standard, or quality regarded as worthwhile or desirable. Hence, value is a principle, standard, or quality seen as valuable and indispensable. Aligns, value is a belief and belief that is the basis for a person or group of people to choose their actions or assess something meaningful to their lives—cooperation activities for the Karampuang indigenous people to strengthen solidarity. The value in mutual cooperation activities is the value of tolerance since it is crowded with visitors through community exposure. The results of the study show that the form of mutual cooperation in the Karampuang community consists of farming, repairing or renovating houses, ritual events, and the traditional *Mappogau Sihanua* ceremony.

The adat council is one of the three groups of *pareha ade* (traditional holders). The *pareha ade* consists of (1) *Ade Eppa*, who holds legislative rights, consists of *Arung*, *ade*, *sanro*, and teachers; (2) *Pakkatenni adek* or executive right holders consist of *To matoa*, *Gellak*, *sanro*, and teacher and assisted by *Bali tudangeng* then *malolo's* children; (3) *Pabbatang* who handle legal affairs or hold judicial rights. These three *pareha adek* groups maintain the social order so that it remains stable in running the wheel of life. They complement each other and complement each other in carrying out their respective duties. Their working procedure is illustrated in the phrase "*mate sialu siengka siaddenareng*" because they can only be called whole when they work together to think about the people. This is the picture of democracy in the Karampuang indigenous people. Democracy in the values of local wisdom has gone through a long journey and is still sustainable today. However, democracy is a system that initially came from the west. However, this democracy is as in Table 1 and Table 2.

**Table 1.** Elements of difference.

<i>Mappogau Sihanua Karampuang Traditional Ceremony</i>			
Suite Implementation Traditional ceremonies	Characteristics	Motive Analysis of Differences	
		A belief system, a social and customary culture of Karampuang	Islamic education (Aqidah and Worship) (Ideal-oriented)
<i>Mabbahang</i>	Discussion, Timing and distribution task	Based on the intention as a manifestation of gratitude and remembrance of ancestors	Based on the intention only to worship Allah SWT.
<i>Mappaota</i>	Ritual offerings begging for permission an ancestor of the object sacred/holy Clean	Dimensional worship occult/ancestral or transcendental belief animistic motif.	There is no motive for <i>aqidah</i> and worship according to the teachings Islam (shirk orientation).
<i>Mabbaja-steel</i>	customary area, surrounding environment ceremony place custom.	Done only to welcome the traditional Karampuang tradition before the traditional <i>Mappogau Sihanua</i> party	Cleanliness is advice and worship in Islamic teachings.
<i>Minister of fur</i>	1. Ritual offerings to sacred/sacred ancestors 2. The peak ritual of participating and releasing vows. 3. They commemorated the death procession and burial of the ancestors.	1. Worship of the occult dimension, memory of ancestors, or transcendental beliefs with animist motives 2. Fulfill the planned intention. 3. Commemorating the death procession of ancestors	1. There is nothing in Islamic teachings (shirk orientation). 2. Enliven and civilized nature, 3. <i>Muhasabah</i> can raise awareness about death.
<i>Mabali Sumange'</i>	1. Provision of cakes explicitly made by residents and supporters 2. Provision of potions (medicinal ingredients) and blessings by Sanro. 3. Ritualsa sign that residents are ready to plant rice fields and gardens	1. Availability of drugs as a form of refinement of <i>mabbalisumange'</i> . 2. A stock of ingredients (medicine) must be prepared at each resident's house as well as a symbol of loyalty to customary members and as a form of perfecting <i>mabbali sumange'</i> . 3. The form of readiness of residents to plant	1. Complementary staple food 2. The availability of drugs/herbs can support family health. 3. Done to trigger morale in filling people's agricultural land.

<b>Mappogau Sihanua Karampuang Traditional Ceremony</b>			
<b>Suite Implementation Traditional ceremonies</b>	<b>Characteristics</b>	<b>Motive Analysis of Differences</b>	
		<b>A belief system, a social and customary culture of Karampuang</b>	<b>Islamic education (Aqidah and Worship) (Ideal-oriented)</b>
<i>Malling</i>	Abstinence during Three days after mabali sumange' or prohibitions, slaughter livestock, make vegetables from leaves, and perform individual rituals.	agricultural land that will reap abundant results.	
		1. Reap disaster when slaughtering farm animals 2. Abort crops (reap crop failure). 3. Spread of disease.	1. Done to not excessively cut livestock (livestock stocks are still available) 2. Please do not overdo it, so the food crops (vegetables) stock remains available. 3. This was done so that the significant rituals of <i>Mappogau Sihanua</i> would be sufficient to accommodate individual rituals.

**Table 2.** Equation elements.

<b>Mappogau Sihanua Karampuang Traditional Ceremony Ceremony</b>			
<b>Mappogau Sihanua Traditional Ceremony Series</b>	<b>Characteristics</b>	<b>System Trust, Social and Culture Karampuang custom</b>	<b>Islamic teachings (aqidah and worship) (Ideally Oriented)</b>
		<b>Equation Motive Analysis</b>	
<i>Mabbahang</i>	Internal deliberations, timing, and division of tasks	Based on shared intentions and realizing solidarity (traditional stakeholders, local government, and Karampuang residents) for the manifestation of gratitude.	
<i>Mappaota</i>	The offering ritual asks for the ancestors' blessing on a sacred/sacred object.	There is no similar motive.	
<i>Mabbaja-steel</i>	Cleaning the customary area and the environment around the traditional ceremony site.	Based on the intention that cleanliness and chastity are an obligation of individuals and society as a manifestation of faith.	
<i>Minister of Feathers</i>	1. Ritual offerings to sacred/sacred ancestors. 2. The peak ritual of participating and releasing vows (hajjat)	1. There is no similarity motive 2. Based on the intention to enliven and civilize nature 3. Based on a shared awareness for self-reflection to commemorate the events of death and the types of human burial, one person, one grave (masseddi-seddi).	

<i>Mappogau Sihanua Karampuang Traditional Ceremony Ceremony</i>			
<i>Mappogau Sihanua Traditional Ceremony Series</i>	<i>Characteristics</i>	<i>System Trust, Social and Culture Karampuang custom</i>	<i>Islamic teachings (aqidah and worship) (Ideally Oriented)</i>
<i>Equation Motive Analysis</i>			
	3. Commemorating the death procession and burial of the ancestors.		
	1. Residents and supporters specially make the provision of cakes to complete the <i>Mappogau Sihanua</i> ritual.	1. Based on the intention, cake complements food ingredients for shared consumption.	
	2. Provision of concoctions (medicinal ingredients) and blessings by Sanro as a form of completing the <i>Mappogau Sihanua</i> ritual.	2. Based on the intention that the availability of herbs/medicines can support family health.	
<i>Mabali sumange'</i>	3. <i>Ritualsa</i> sign that residents are ready to plant rice fields and gardens.	3. Based on the intention of cooperation in carrying out farming tasks and the readiness of residents to fill agricultural land after harvesting together.	
	Abstinence for three days after <i>mabbali sumange'</i> or prohibitions on slaughtering livestock, making vegetables from leaves, perform rituals alone.	Based on the intention not to use the source of staples in excess (wasteful).	
<i>Malling</i>			

### Discussion

The form of implementation of cultural values. Implementing activities that require much time, money, and effort as a joint activity where the tendency of residents is shoulder to shoulder with awareness fosters social solidarity and harmony for the event's success—the form of implementing cultural and social values (Haryanto, 2013). Value is also an idea or concept about what a person thinks and is considered necessary (Jempa, 2018). The manifestation of Islamic values must be changed in human life. Religion seeks to form human beings who can live in a society in the world's life, a bridge to the hereafter (Jempa, 2018). Another form of community environmental wisdom values is cooperation activities (Haryanto, 2013).

Every cooperation activity or habit is interpreted or habit carried out by the community, both through the value of happiness, the value of sadness, and the value of tolerance. Solidarity activities are inseparable from the role of customary stakeholders,



the government, and the community according to their respective functions (Afifuddin & Burga, 2022). The culture is still alive because the Bugis people practice the cultural heritage of their ancestors. Communities living together, of course, are not only influenced by geographical factors; other factors such as power, identity, and a sense of solidarity in society are supported by the value system that applies to a particular society (Julaikha & Bahri, 2014).

Instilling values and culture in a person or group through Islamic education will form attitudes and behaviors that are references and beliefs in determining a choice for someone, which is reflected in mindset, behavior, and attitudes (Talibo, 2019). To carry out the *Mappogau Hanua* ceremony tradition, all of the customary areas have not been cleaned of dirt, so the series of events cannot be carried out through the Mabbaja-Baja process, namely carrying out cleaning around the area of the traditional house area. The material used comes from the forest. It is integrated, sustainable, and consistent natural environment management through local culture by local communities and the government (Niman, 2019). Before using it, the forest authority, Dewata Ri Toil, requested it in advance.

Forests and all the ecosystems within them are components that determine natural stability. The living environment is seen as dead earth (*al-mawat*) if the forest is wilderness and far from the human territory (Safrilsyah & Fitriani, 2014). Biodiversity is an extraordinary wealth that can inspire nature lovers, of course not as a means of entertainment, but to understand the meaning of the Creator's great power. The trees in the forest serve as a pillar and a barrier to water infiltration in the soil, so the water does not easily escape and slides into a catastrophic flood that afflicts people. The animals complement the wealth of the forest to be more meaningful. Local wisdom is valued as an effort to maintain the environment through community activities in preserving community forests, maintaining environmental cleanliness, and the spirit of community cooperation (Taufiq, 2014).

In addition to expressing gratitude to Allah SWT, the traditional ceremony of *Mappogau Sihanua* (I hope it is okay) also has social value. They were giving *alms*. This means sharing with fellow community members because people believe that giving alms can cleanse and save one's wealth so that it feels more enjoyable, *alms*. are taught indirectly in the traditional ceremony of *Mappogau Sihanua*. The lesson can be seen from the sincerity of the residents to pay dues collected from *matoa* for the traditional *Mappogau Sihanua* ceremony (Sharif et al., 2016). Apart from that, the lesson of alms can also be learned from when the residents finish carrying out the ritual together, where they give each other or exchange the food they bring each other. Residents also usually share food with relatives who come during the traditional *Mappogau Sihanua* ceremony. Usually, the results harvested by the Karampuang community are used as material to share with their relatives. They believe that by sharing with others, they have shared happiness with other people. So that all of them feel, the value of social education is a lesson that can be drawn from social behavior and social life procedures. Thus, these social values need to be taught to the community (Fadhilah, 2016).

If the local wisdom of the Karampuang people is related to democracy, you will find where it comes from or where the linkages originate. The pattern or system of government based on local wisdom in the Karampuang indigenous people stems from the First Pappaseng (Holy Message) To Manurung. The Holy Message reads:



*"Elokka tuo tea mate, elokka madeceng tea majak"*

This means, "I want to live, and I do not want to die. So the people are the center of greatness and power." This concept is equivalent to "The voice of the people, the voice of God."

The value of local wisdom instilled as a pattern and system of government will always go hand in hand with the times because power boils down to the people, which is often heard and touted before the democratic party and is ignored after the government has taken place. Local wisdom must be preserved to maintain balance and environmental sustainability (Sharif, 2017).

The elected leaders will prioritize and prioritize the interests of the people, listen to the voices of the people, and ensure that the people's hopes are realized. Even as strong as it is, the elected leader has limited authority. Each decision does not have provisions that can cancel customary rules or provisions. The Karampuang indigenous people obey their customs, beliefs, cosmology, and knowledge in managing their environment (Sharif, 2017). The Karampuang indigenous people do not just inherit democratic values but maintain those values. They understand very well that democracy reflects the power of the people. In the concept of democracy that prevails in the midst of the Karampuang indigenous people, the authorities must work for the benefit of the people. Thus, the ruler is properly escorted to work according to customary rules. Rulers make the people partners, not subordinates, who are ordered to do this and that. The Karampuang indigenous people, like the Bugis people, are generally concerned with expressions. Democratic values must give birth to: people's participation in decision-making, equality before the law, equal income distribution, equal educational opportunities, freedom of speech, freedom of association/assembly and religion, and cooperation in all democratic principles (Mujiwati, 2016).

For the Karampuang indigenous people, if a leader can no longer carry out the mandate of the people, that leader must step down or be removed. For them to carry out the people's mandate is absolute. In order to maintain commitments, governance is organized in a conventional council system. Indigenous leaders must maintain cohesiveness and togetherness, according to Tellura Speak, so that in deciding a problem or case, all members of the adat council must be involved. The analysis of the values of Islamic education in the process of the *Mappogau Sihanua* traditional ceremony, as shown in the table, has similarities and differences between the belief systems, social and culture of the Karampuang custom and Islamic religious education (Suherman, 2018). Every implementation of a recommended activity about pronouncing the names of Allah which will have the effect of increasing faith and getting the blessing of Allah swt. This also directs the individual to *tazkiyah* (soul purification) because *Mabbahang* is the initial manifestation of a customary activity plan.

Conversely, if there is a dirty soul, and intentions that are not consistent, then the implementation can be categorized as not getting a blessing. At the same time, *ta'lim* is a teaching process, where the parties involved in *Mabbahang* can direct, encourage and guide the community to reflect and make decisions wisely. It will provide knowledge, appreciation, and behavioral guidance to carry out Islamic noble values (Ridwan & Ulwiyah, 2020).

*Mabbahang*, at the core of this activity, is the internal deliberation to reach a consensus and determine the time and division of tasks. Deliberation for decision-making is an essential teaching in Islam. Deliberation comes from the word "*shura*,"

which means taking and removing the best opinion. In a simple context is something that is carried out or consolidated between people's opinions on an affair, important in this case, decision-making about rituals with examining the time and division of tasks. Apart from the essence of *Mabbabang*, grouping men and women differently and combining the two groups is a final decision. In this first stage, one of the things that can be done is recitation procession, *tazkiyah*, and *ta'lim*. With the recitation strategy, stages *Mabbahang*, its implementation begins with reciting the holy verses of the Koran so that it can stimulate the mind and heart of the conception sensory hearing (*al-sam'*) and vision (*al-absar*) so that grow common sense (*al-af-idah*) heart clear in taking decision (Lismawati & Mustafa, 2021)

*Mappaota* is a ritual motif in the form of a ritual offering of placing offerings for worship and on the occult dimension (ancestors), which has no conformity in Islamic religious education. So, the implementation of *Mappaota* uses many different times and places. The opportunity in this series can be done by changing the practice of offerings with cult motifs into a symbolic practice in one time and place. Implementing the rituals will show the loyalty and solidarity of its supporters (Umar, 2018).

*Mabbaja-steel* (*mappasyakka*), cleaning for three days from each house, office, environment, and around the customary area (Umar, 2017). As the main motive in this series is only in order to welcome the grand ritual of *Mappogau Sihanua* then, Islamic education activists can respond by cultivating mindsets and forming habits (mindset and habit formation) (Umar, 2017) society from activities that are merely welcoming rituals to routine activities that are worth worship. Based on normative teachings, cleanliness, and chastity are recommendations and obligations of individuals, families, and communities as manifestations of faith in everyday life, including in various social events in Karampuang.

*Menre ri feathers*, *Menreribulu*'s main motive is remembering the ancestors through ancient ritual processions (ritual offerings, releasing vows, and commemorating the ancestor's death) (Umar, 2017). According to Islamic religious education, this procession is considered to have no motive for worship. Therefore the role of activists in Islamic education reorienting this activity can be carried out through changing the mindset and participatory role of the supporting community into participatory activities enlivening in the form of *tadabbur* nature without intending to let go of vows in. It also encourages individuals to raise awareness in *muhasabah* about human death.

*Mabali Sumange*, the availability of cakes and medicinal ingredients as a motive for completing the mappogau rituals of Sihanua and Sanro has a very vital role in helping the intentions of indigenous peoples and supporters (Maharika, 2018). Islamic education can provide a rational understanding that the availability of types of cakes only as a complement to the staple food for shared consumption and the availability of medicinal ingredients can support family health. In addition, this procession is directed to trigger the working spirit of farmers (citizens), based on cooperation in carrying out agricultural tasks as a manifestation of gratitude.

The core of Malling's activities is in the beliefs of the people in the form of prohibitions against slaughtering livestock, cooking vegetables, and performing different rituals. Islamic education understands that in carrying out rational reorientations and strategies such as the prohibition on slaughtering livestock and cooking leafy vegetables, this is intended so that livestock and vegetables remain available after the large *menreribulu* ceremony, which has utilized livestock in large quantities. The prohibition of performing rituals individually means that the *Mappogau*

*Sihanua* ritual accommodates small rituals. Therefore, this ritual's essence can lead to excessive prohibition of using staple foods (Umar, 2017).

Based on the presentation of data on the values contained in the implementation of the *Mappogau Sihanua* Karampuang traditional ceremony in Sinjai Regency, according to the Islamic education leaders, youth leaders, and traditional leaders above, it was concluded that the *Mappogau Sihanua* Karampuang traditional ceremony tradition is mainly in a series of processes, *mabbahang*, *mabbaja -Baja* and *Malling* contain Islamic educational values, such as religious values and intermediate morals. While the value of *aqidah* can be seen in the implementation of the event, some media and offerings lead to polytheism. Social values are the message of most values in the *Mappogau Sihanua* Karampuang time-honored tradition, such as respecting and reminding each other, respecting leaders, cooperation/helping, and friendship values (Ahmad, 2020).

Karampuang culture existed long before Hinduism, Buddhism, and even Islam existed in Karampuang. The traditional party or *mappogau Sihanua*, which has been going on for generations, originates from the ancestors of the former Karampuang community and continues to this day. The term *Mappogau Sihanua* is known as a traditional party. This traditional feast did not originate from Hindu and Islamic teachings but long before the arrival of Hindu-Buddhism and Islam. In the *Mappogau Sihanua* traditional ceremony or party, belief is focused on something mystical and the occult world and a form of belief. This belief remains intact today (Syarif et al., 2016).

An example of the Karampuang time-honored tradition acculturated with Islamic religious education is the building art initiated by *Ade Eppa*, since the teacher's position is incorporated in the traditional structure where the teacher's special role is related to religious and educational policies, especially Islamic religious education. Among the teacher's policies related to religious symbols can be seen from the construction of houses that have an Islamic nuance, especially traditional houses that are present from the third generation of Arung, philosophically the construction has been adjusted to the teachings of Islamic religious education. Symbolically, 5 pillars standing for the width of the house are meant to signify the five pillars of Islam, and six pillars for the length of the house are meant to signify the pillars of faith. The five plots in the house are meant to signify the five obligatory prayers in Islam, and there is a place for a sermon in the traditional house. The two traditional houses are not only used as cultural centers and customary decision-making legitimacy but more for religious activities such as the implementation of tarawih services in the month of Ramadan, which is carried out alternately between the two traditional houses and the Karampuang traditional area mosque, implementation of Eid and Eid prayers. *adha*, and being a center for the distribution of zakat fitrah (Syaidah, 2022).

Until now, the Karampuang community still performs ritual ceremonies that combine local traditions with Islamic cultures, such as Eid al-Fitr, celebrated with friendship between family and neighbors. Then as a form of respect for their parents and ancestors, the Karampuang people also carry out the pilgrimage tradition. Apart from that, the Karampuang people also carry out various thanksgiving activities in the form of congratulations which are held at certain times (Amirullah & Ridwan, 2021).

They were acculturating the existing culture with Islamic religious education, slowly incorporating Islamic religious education into the culture or customs of the local community. Islamic education can be readily accepted by the Karampuang community, even though the community has adhered to existing traditions. If they change a tradition immediately, the Karampuang indigenous people will reject it outright.

However, the conversion process is carried out by combining or incorporating existing cultures. In that case, the community will not know and will immediately accept it well, so it is proven that this method greatly influences Karampuang indigenous people. The primary foundation plays a role in moral education for the development of Indonesian society (Rahmadania et al., 2021). Islamization carried out by previous Islamic figures used this method. They broadcast Islam through the people's daily traditions, namely farming traditions.

The acculturation of the traditional *Mappogau Sihanua* ceremonial tradition towards Islamic religious education has a close relationship. For example, the tudang sipulung culture discusses farming issues and builds agreements related to agriculture (Umar, 2018). The Islamic perspective, especially in fiqh mu'amalat, the problem that discusses the issue of muzara'ah akad farming is found in several fiqh books that discuss this issue, for example, the book fathul al-qarib written by a scholar Ibnu Qosim al-Ghaza explains in his book regarding the agreement on the portion obtained workers/labor given by the land owner in working on the fields.

The presence of Islamic Religious Education makes people aware and think. At first, the people believed in something unseen and performed rituals by giving offerings to help them to get a good and abundant harvest. When they began to recognize Islamic religious education, the community slowly changed their mindset to be logical and reasonable. Excellent and good harvests are produced not because of offerings and mystical rituals performed but because of good seeds, favorable weather, and the tenacity of farmers in managing these plants. At first, they wasted their wealth preparing the offerings for the ritual, but slowly, they began to leave it. Through value education, goals, materials, methods, evaluation activities, and educators in Islamic religious education must support achieving Islamic education goals (Imelda, 2017).

The acculturation of the traditional ceremony of the *Mappogau Sihanua* Karampuang traditional ceremony and the value of Islamic religious education has a positive impact. It gives people a new view of something new in their behavior. They understand and understand Islamic teachings brought by Islamic leaders. Even though they adhere to existing traditions, their intentions have changed and been replaced with good intentions by the teachings of Islam (Umar, 2018). The values in question include helping and cooperating. These values are part of the Bugis culture, which adheres to the principle of living together and mutually supporting one another.

## CONCLUSION

**Fundamental findings:** based on research data obtained in Karampuang, it can be concluded that the analysis of the values of Islamic education in the local wisdom of the *Mappogau Sihanua* Karampuang custom can be translated into six ritual processions that must be passed, namely: *Mabbahang* is deliberation, *Mappaota*. Is a request for permission or blessing, *Mabaja-baja* is working together to clean houses and traditional locations, *Menre ri fur* (climb to the top of a mountain to release vows), *Mabbali sumange*, preparing traditional medicines, and *Malling* is a prohibition on slaughtering livestock. The **implication:** this research will create a new awareness for the Karampuang people to protect their cultural heritage better and, at the same time, provide knowledge for outsiders better to understand the principles or cultural values of Karampuang. **Limitations:** in this study, what is described is related to the values of Islamic education in traditional local wisdom. **Further research:** for further research to be further developed with previous research, it can also be a reference for future researchers.



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**\* Mustamin (Corresponding Author)**

Jurusan Pendidikan Agama Islam Fakultas Agama Islam  
Universitas Muhammadiyah Makassar  
Jl. Sultan Alauddin No. 259 Makassar  
Email: [taminmus71@mail.com](mailto:taminmus71@mail.com)

**Prof. Dr. Hj. Syamsudduha Saleh**

Jurusan Sejarah Peradaban Islam Fakultas Ushuluddin dan Filsafat  
Universitas Islam Negeri Aalauddin Makassar  
Jl. H.M. Yasin Limpo No 36 Romang Polong Gowa  
Email: [saa.fuf@uin-alauddin.ac.id](mailto:saa.fuf@uin-alauddin.ac.id)

**Dr. Abd. Rahim Razaq**

Jurusan Pendidikan Bahasa Arab Fakultas Agama Islam  
Universitas Muhammadiyah Makassar  
Jl. Sultan Alauddin No. 259 Makassar  
Email: [abdrahimrazaq@gmail.com](mailto:abdrahimrazaq@gmail.com)

**Dr. Ilham Muchtar, MA**

Jurusan Hukum Keluarga Fakultas Agama Islam  
Universitas Muhammadiyah Makassar  
Jl. Sultan Alauddin No. 259 Makassar  
Email: [ilhammuchtar@unismuh.ac.id](mailto:ilhammuchtar@unismuh.ac.id)

**Suriyati**

Jurusan Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan  
Universitas Islam Ahamad Dahlan Sinjai,  
Jl. Sultan Hasanuddin No 20 Balangnipa, Indonesia  
Email: [suriyati.iaim@mail.com](mailto:suriyati.iaim@mail.com)

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