

The Maccera Manurung Tradition in the Labuku Village Community: A Perspective of Maslahah

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Received: 28-08-2024

Accepted: 01-10-2024

Advance Access Published: 01-12-2024

Published: 31-12-2024

doi: <https://doi.org/10.37035/ajh.v20i2.11072>

URL: <https://jurnal.uinbanten.ac.id/index.php/ahkm/article/view/11072/version/12656>

Abstract

This study examines how the Maccera Manurung tradition in Labuku Village combines cultural practices with Islamic principles, focusing on its values. The primary goal of this study is to uncover and analyze the spiritual, social, and cultural values, specifically examining the impact on social cohesion and community structure. This study uses field research with descriptive qualitative models, considering normative, historical, phenomenological, and sociological perspectives. The findings reveal that Maccera Manurung functions as a mechanism to achieve social and spiritual well-being for the community by integrating Islamic values with local culture. This tradition maintains a balance between worldly and spiritual needs through rituals such as animal sacrifices following Islamic guidelines, visiting graves, and engaging in prayers. The people of Labuku preserve their cultural identity by participating in annual rituals, maintaining traditional customs, and upholding ancestral practices, which strengthen social solidarity and reinforce spiritual and moral values. Maccera Manurung emphasizes simplicity, self-control, and responsibility, serving as a means to draw closer to Allah and enhance the spiritual character of the community.

Keywords: Maccera Manurung, Maslahat, Maqāṣid Al-Syari'ah, Cultural Ritual, Spiritual Identity

How to cite:

Rian Hidayat, Zulhas'ari Mustafa, & La Ode Ismail Ahmad. *The Maccera Manurung Tradition in the Labuku Village Community: A Perspective of Maslahah*. *Al Ahkam*, 20(2), 186–206.
<https://doi.org/10.37035/ajh.v20i2.11072>

A. INTRODUCTION

Islam views culture and societal traditions as possessing legal significance, which is reflected in the jurisprudential principle of *al-'adah al-muhakkamah* that states customs can serve as a basis for law. This theory of custom is grounded in the social reality that values considered as life norms shape the behavior and actions of individuals within society. In this context, Islamic law can be understood and applied according to the values that have been internalized within the

community.¹ Islam provides comprehensive life guidance to achieve both spiritual and physical happiness and governs the lives of individuals and society. The purpose of the creation and establishment of Allah's laws is for the benefit and happiness of humanity in this world and the hereafter,² with *maslahah* as an effort to achieve benefits and avoid harm. *Maslahah* protects five essential aspects: religion, life, intellect, lineage, and property. Efforts that support these aspects are considered *maslahah*, while actions that harm them are called *mafsadat*.³ A deep understanding of *maslahah* in Islamic law is crucial to prevent errors in its application.⁴ Al-Ghazali explains that *maslahah* must align with the *Maqāṣid al-Sharīah*, which includes the protection of religion, life, intellect, lineage, and property. Actions that support the achievement of these goals are considered *maslahah*, while those that hinder them are termed *mafsadah*. Al-Syatibi adds that *maslahah* in Sharia must consider the afterlife, and benefits cannot be measured based on personal desires.⁵ Cultural rituals, unlike religious rituals such as prayer and fasting, can undergo modifications, and the application of the *maslahah* principle includes the realm of *muamalah* and cultural rituals. Islamic law criticizes cultural rituals that deviate from the principle of *maslahah* and appreciates rituals that benefit faith, humanity, intelligence, wealth, and lineage.⁶

The people of Labuku Village strongly adhere to their traditional customs, with customary institutions led by 'Tau A'pa' playing a pivotal role in shaping and regulating the norms that guide their daily lives. Their social life is highly dependent on the physical environment, which serves as their source of livelihood, and the customary leader, known as 'Tau A'pa,' is responsible for maintaining the balance between the community's life and the environment. The norms established by *Tau A'pa* are local and emotionally binding, creating strong social solidarity.⁷ The role of the *Tau A'pa* customary institution is supported by the community's homogeneous belief in it.⁸ *Appa' Alliri*, known as a customary institution in Labuku Village, is believed to be part of the Matajang community and a manifestation of the Tomanurung myth passed down through

¹ Agung Setiyawan, "Budaya Lokal Dalam Perspektif Agama: Legitimasi Hukum Adat ('Urf) Dalam Islam," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (July 22, 2012): 203–22, doi:10.14421/esensia.v13i2.738.

² Said Syarifuddin, "Maslahat as Considerations of Islamic Law in View Imam Malik," *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 1 (June 30, 2020): 85–106, doi:10.22373/sjhk.v4i1.6754.

³ Abu Hamid Ibn Muhammad Al-Ghazali, *Al-Mustasfa Min 'Ulm Al-Ushul. Jilid I-II* (Beirut: Daar al-Fikr, n.d.), 286.

⁴ Akbar Sarif and Ridzwan Ahmad, 'Konsep Maslahat Dan Mafsadah Menurut Imam Al-Ghazali', *Tsaqafah*, 13.2 (2017), 353–368 <<https://doi.org/10.21111/tsaqafah.v13i2.1183>>.

⁵ Abd. Rauf Muhammad Amin, *Ijtihad Maqāṣidi: Pendekatan Esensial Hukum Islam* (Palu: Penerbit Pesantren Anwarul Qur'an, 2024), 82–83.

⁶ Zulhas'ari Mustafa, "Ritual Moccera Tasi Masyarakat Wotu Di Luwu Timur Perspektif Maslahat" (UIN Alauddin Makassar, 2019), 87–88.

⁷ Syamsul Bahri et al., "Lokalitas Dan Ikatan Sosial Pada Masyarakat Desa Labuku," Conference: Tantangan Baru Pembangunan Dan Pelembagaan Kebijakan Sosial Di Indonesia, 2015, 208–244.

⁸ Syamsul Bahri et al., "Lembaga Adat To A'Pa' Dan Urgensinya Bagi Masyarakat Di Desa Labuku Kecamatan Maiwa Kabupaten Enrekang," in *International Conference on Multidisciplinary Research* (Makassar: International Conference on Multidisciplinary Research, 2016), 310.

generations.⁹ The concept of To Manurung represents the embodiment of four elements of nature in human form as leaders within the community: Tomatoa symbolizes customs, Imang represents sharia, Dulung embodies livelihood, and Sanro signifies protection. The enduring practice of the Maccera Manurung tradition in Labuku Village not only serves as a cultural celebration but also embodies the community's deep religiosity and steadfast beliefs.¹⁰ "Maccera" means "dripping blood," and "To Manurung" signifies a bearer of positive teachings.¹¹ The rituals in the *Maccera Manurung* tradition involve the slaughter of chickens with specific criteria, cooked without seasoning, and shared by the community. This helps maintain their connection to their cultural and religious roots. This tradition not only strengthens identity and social bonds but also preserves the spiritual dimension.

This study is crucial due to the rapid social and cultural transformations occurring. In the era of globalization and modernization, many local traditional customs, including *Maccera Manurung*, face the risk of being neglected and a decline in the intensity of their practice. *Maccera Manurung*, which is an essential part of the cultural and spiritual identity of the Labuku community, has the potential to lose its relevance if not well-preserved. This study stands out from prior research in the field. For instance, Hasnah Baharuddin and Firman (2022) focused more on the acculturation between *Maccera Manurung* culture and Islamic teachings and the changes in the implementation of the traditional ceremony,¹² while Sitti Fatimah Dwi Putri (2019) emphasized the ritual of cleansing heirlooms as an expression of gratitude by the Matakali community.¹³ In contrast, the author's research focuses more on the analysis of maslahat (benefit), specifically the benefits derived from this tradition. Unlike Suherman and Mulyadi (2020), who discussed the role of *Tau-Tau* art in the *Maccera Manurung* ritual in Pasang Village,¹⁴ and Risna Trisandi et al. (2020), who evaluated the government's role in preserving tradition,¹⁵ the author's research examines how *Maccera Manurung* in Labuku Village provides social and cultural benefits to the community,

⁹ Syamsul Bahri and Harifuddin Halim, *Lembaga Adat Dan Partisipasi Sosial* (Makassar: Yayasan Inteligencia Indonesia, 2019), 29–30.

¹⁰ Bahri et al., "Lokalitas Dan Ikatan Sosial Pada Masyarakat Desa Labuku," 236.

¹¹ Nur Rahma, Hajra Yansa, and Hamsir, "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, no. 1 (2014): 1–13.

¹² Hasnah Baharuddin, "Akulturasi Budaya 'Maccera Manurung' Dengan Nilai-Nilai Ajaran Islam Di Saoraja Kec Kulo Kabupaten Sidenreng Rappang: Tinjauan Pendidikan Islam," in *International Conference On Islam, Law, And Society (INCOILS) 2021*, vol. 1, 2022, 1–15.

¹³ Sitti Fatimah Dwi Putri, "Eksistensi Maccera Manurung Dalam Perspektif Nilai Islam," *Riblah: Jurnal Sejarah Dan Kebudayaan* 7, no. 2 (2019), doi:10.24252/rihlah.v7i2.11541.

¹⁴ Suherman Suherman and Mulyadi Mulyadi, "Tau Tau Dalam Ritual Tradisi Maccera Manurung Di Desa Pasang Kabupaten Enrekang," *Edumaspul: Jurnal Pendidikan* 4, no. 2 (October 28, 2020): 179–188, <https://doi.org/10.33487/edumaspul.v4i2.760>.

¹⁵ Risna Trisandi, Andi Rosdianti Razak, and Jaelan Usman, "Peran Pemerintah Daerah Dalam Melestarikan Adat Maccera Manurung Di Desa Kaluppini Kabupaten Enrekang," *Kajian Ilmiah Mahasiswa Administrasi Publik (KIMAP)* 2, no. 2 (2021): 605–619.

emphasizing the aspect of *maslahat* and the positive impact of the tradition on the local community's well-being. This study aims to uncover and analyze the spiritual, social, and cultural values within this tradition, focusing on *maslahat*. Additionally, this research aims to assess the tradition's impact on social cohesion and the community structure in Labuku Village, as well as how this tradition plays a role in strengthening cultural identity amidst changing times. Therefore, the results of this research are expected to make a meaningful contribution to the efforts of preserving local culture and deepening the understanding of the importance of tradition in the context of an ever-evolving society.

B. RESEARCH METHOD

The type of research used is field research employing a descriptive qualitative research model. Qualitative methodology involves the researcher engaging with the culture by observing people and interacting with them, participating in activities, interviewing key individuals regarding the topic of study, and analyzing existing documents or other cultural artifacts.¹⁶ The research methodology incorporates a normative Shari'ah approach to analyze Islamic legal principles, a historical approach to examine the tradition's evolution, a phenomenological approach to explore individual experiences, and a sociological approach to study community interactions. The primary data source is obtained from interviews with informants. Supporting data is gathered from various reference sources, including journals, books, and relevant research findings. The data collection methods used are observation, interviews, and documentation, which are then analyzed using data reduction, data presentation, and conclusion drawing methods.

C. RESULT AND DISCUSSION

1. The Understanding of the Labuku Community Regarding the Maccera Manurung Tradition

Indonesia's wealth lies in its cultural, ethnic, religious, and ideological diversity, which requires a wise attitude and avoidance of negative prejudice. Valuing diversity is key to national unity.¹⁷ Local wisdom, as a cultural asset of each ethnic group, governs the relationship between humans and their environment and shapes collective knowledge.¹⁸ According to Foucault,

¹⁶ Ernest Negou et al., "Qualitative Research Methodology in Social Sciences," *International Journal of Scientific Research and Management (IJSRM)* 11, no. 09 (September 1, 2023): 1431–45, doi:10.18535/ijrm/v11i09.sh01.

¹⁷ Faza Islami, Busthomi Ibrohim, and Azmi Islami, "Relasi Agama Dan Budaya Bangsa Dalam Gagasan Abdurahman Wahid Tentang Pribumisasi Islam," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 13, no. 2 (2023): 183–98, doi:10.47200/ulumuddin.v13i2.1771.

¹⁸ Syamsul Bahri, *Lembaga Adat 'Tau Appa' Dan Modal Sosial* (Makassar: CV. Sah Media, 2016), 1.

knowledge functions as social control that regulates behavior through rules, stories, and beliefs.¹⁹ Tradition is closely related to local communities, shaping every aspect of life based on their cultural values.²⁰ Indigenous communities employ unique practices such as communal ceremonies, storytelling, and environmental stewardship to maintain harmonious relationships with individuals, God, fellow humans, and nature, ensuring that tradition remains integral to village life and cultural preservation. Local tradition is not only a cultural heritage but also wisdom in understanding the world and a determinant of livelihood. Tradition is considered knowledge that is collectively inherited and becomes an inseparable part of local culture. Traditions can emerge spontaneously from below or be imposed by powerful individuals, without affecting the values of the tradition itself.²¹ A concrete example is the *Maccera Manurung* tradition in Labuku Village, which demonstrates how cultural heritage can develop according to both ways of emergence. This tradition is deeply rooted in the collective consciousness of the Labuku community, not only as a ritual but as a practice that values the environment and spirituality.

The *Maccera Mannurung* tradition is a ritual rich in meaning and spiritual value, which continues to be preserved by the community of Labuku Village. Etymologically, “*maccera*” means blood, but in the context of this tradition, it symbolizes a sacrifice made to a sacred entity as a form of respect and request for blessings. “*Manurung*” refers to a revered ancestral figure, Puata Andulang, who holds a special place in the history and beliefs of the community. Initially, Puata Andulang lived by the river, but later moved to a hill where he would become a respected leader.²² In the execution of this tradition, the village head, traditional leaders, and village priest play crucial roles, while community participation, including those returning from other regions or abroad, adds meaning and festivity to the event. *Maccera Mannurung* has become more than just a local ritual; it is also a symbol of togetherness, identity, and pride for the community, even amidst globalization. *Maccera Mannurung* transcends being merely an annual event, serving as an important moment for strengthening social bonds and fostering relationships among residents. In the midst of contemporary challenges, the tradition of Maccera Manurung serves as a communal platform for residents to come together, exchange narratives, and cultivate a sense of solidarity and cohesion. *Maccera Mannurung* deepens connections between residents, strengthens friendships, and nurtures

¹⁹ Joko Priyanto, “Wacana, Kuasa Dan Agama Dalam Kontestasi Pilgub Jakarta Tinjauan Relasi Kuasa Dan Pengetahuan Foucault,” *Tbaqafiyat: Jurnal Bahasa, Peradaban Dan Informasi Islam* 18, no. 2 (2017): 186–200.

²⁰ Prayudi Rahmatullah et al., “Maantar Jujuran Tradition in Banjarnese: Increasing Social Status or Maintaining Values,” *Media Syari'ah: Wabana Kajian Hukum Islam Dan Pranata Sosial* 25, no. 1 (2023): 51–66, doi:10.22373/jms.v25i1.14921.

²¹ Tutuk Ningsih, “Tradisi Saparan Dalam Budaya Masyarakat Jawa Di Lumajang,” *Ibda': Jurnal Kajian Islam Dan Budaya* 17, no. 1 (July 15, 2019): 79–93, doi:10.24090/ibda.v17i1.1982.

²² Zainuddin, Tomatoa/Traditional Head, Interview, Enrekang, 12 December 2023

social cohesion,²³ making it a vital foundation for solidarity and community integrity in the modern era.

Maccera Manurung is of significant importance for Labuku descendants who have migrated, prompting their return to the hometown to partake in the tradition, symbolized by bringing animals like chickens, goats, or cattle as a gesture of commitment and reverence. This vow symbolizes a deep commitment to the tradition and serves as an expression of reverence and gratitude towards God for the blessings bestowed upon the participants. From the community's perspective, the animals brought must be perfect, reflecting perfection in the expression of gratitude.²⁴ Besides being a ritual, *Maccera Manurung* deepens ethical and religious values, strengthens spiritual bonds with God, and fosters solidarity within the community. This tradition reflects obedience, compliance, and respect for God and ancestors, and serves as a means to deepen faith, increase gratitude, and express hopes for sustenance from natural wealth. *Maccera Manurung* reminds of the importance of balance with nature and emphasizes values of togetherness, respect, and acknowledgment of God's greatness, making it a meaningful and positively impactful moment for the village community.

One of the reasons many Labuku descendants who have migrated return to their hometown to attend the *Maccera Manurung* event in person is because they have made a vow to bring animals, such as chickens, goats, or cows, if they succeed in their endeavors. This vow serves as proof of their commitment and respect for tradition and also as a manifestation of gratitude to God for the blessings received. In the eyes of the local community, the animals brought for slaughter must be perfect and without defects, as this is considered a symbol of perfection in expressing gratitude. More than just a ritual, *Maccera Manurung* holds deep meaning in instilling ethical and religious values. This tradition is an important moment for strengthening the spiritual bond with Allah swt and fostering a sense of solidarity and togetherness within the community. Religion is, of course, an extraordinary way of life for humanity, which is difficult to live without culture.²⁵ For the Labuku village community, *Maccera Manurung* is also an expression of obedience, compliance, and deep respect for Allah swt and their ancestors.²⁶

The noble values ingrained within the Labuku society over generations include principles of compassion, integrity, and community solidarity, reflecting a blend of local customs and universally recognized virtues. To elaborate on the impact of values, provide specific instances of how these values shape soul development, personality, and national identity.

²³ Abdul Wahab, Head of Labuku Village, Interview, Enrekang, 12 December 2023

²⁴ Irwan, Secretary of Labuku Village, Interview, Enrekang, 12 December 2023

²⁵ Emeka C. Ekeke and Enyioma E. Nwosu, "Humans and the De-Creation of God in the Contemporary Society," *HTS Theological Studies / Theological Studies* 80, no. 2 (July 5, 2024): 1–10, doi:10.4102/hts.v80i2.9843.

²⁶ Zainuddin, Tomatoa/Traditional Head, Interview, Enrekang, 12 December 2023

Values serve as guiding principles in daily conduct, shaping individuals' character, fostering a sense of national identity, and nurturing social cohesion within the Labuku community.²⁷ One concrete example is the *Maccera Mannurung* tradition among the Labuku community, held annually as a form of gratitude for achievements and to fulfill promises. This tradition involves individual or group commitments to fulfill their promises, whether through actions, offerings, or recognition of the blessings received.²⁸ *Maccera Mannurung* is not dependent on the age of the participants but rather on fidelity to promises, serving as a symbol of commitment and the strengthening of social bonds within the community. Uceng explains that in the *Maccera Mannurung* tradition, the community makes promises to Allah as a form of spiritual commitment and expression of gratitude for the blessings received. These promises often involve bringing chickens, goats, or cattle, with specific conditions such as red chickens with yellow legs.²⁹ In Islam, making promises is allowed as long as it does not violate Sharia law, but it is important to keep one's word to avoid hypocrisy if promises cannot be fulfilled.³⁰ This tradition also highlights the importance of adhering to rules and customs deemed significant by the community. Uceng adds that this tradition serves as *tawassul*, a method of drawing closer to Allah.³¹ Although *tawassul* is not obligatory and prayers will still be accepted without it, it is considered a means for prayer and drawing closer to Allah. *Tawassul* is merely a method and does not influence the acceptance of prayers; what matters most is praying directly to Allah with sincerity.³²

There are two perspectives on the relationship between religion and culture. The first perspective argues that religion, as a sacred reality,³³ should be separated from culture to preserve its sanctity.³⁴ The second perspective views religion and culture as interdependent and inseparable elements,³⁵ where religion requires culture to be accepted within society, and culture needs religion to channel positive energy.³⁶ The interconnection between religion and culture is reflected in the

²⁷ Fitria Shalza Rahmaniar et al., "Keselarasan Kearifan Lokal Dengan Nilai Keislaman Pada Tradisi Labuhan Gunung Kombang Di Kabupaten Malang," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 6, no. 1 (2020): 113–125, <https://doi.org/10.18784/smart.v6i1.805>.

²⁸ Ummang, Labuku Community, Interview, Enrekang, 12 December 2023

²⁹ Uceng, Labuku Community, *Wawancara*, Enrekang, 12 Desember 2023

³⁰ Abu Hamid Ibn Muhammad Al-Ghazali, *Ihya' Ulum Ad-Din, Jilid 4* (Beirut: Dār al-Kitāb al- 'Ilmiyyah, 1986), 141.

³¹ Uceng, Labuku Community, *Wawancara*, Enrekang, 11 Desember 2023

³² Amin Farih, "Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby," *Jurnal Theologia* 27, no. 2 (2016): 279–304.

³³ Jaco Beyers, "Religion and Culture: Revisiting a Close Relative," *HTS: Theological Studies* 73, no. 1 (2017): 1–9.

³⁴ Malachy Okwueze, "Religion, Culture and Secularism: Beyond the Western Paradigm," in *Religion in the Era of Postsecularism* (London: Routledge, 2019), 83–102.

³⁵ Joshua Hordern, "Religion, Culture and Conscience," *Medicine* 48, no. 10 (October 2020): 640–43, [doi:10.1016/j.mpmed.2020.07.007](https://doi.org/10.1016/j.mpmed.2020.07.007).

³⁶ Musthofa Asrori, "Relasi Agama Dan Budaya, Menag: Tak Bisa Dipisahkan," *Nu.or.Id*, 2019, <https://www.nu.or.id/post/read/102723/relasi-agama-dan-budaya-menag-tak-bisa-dipisahkan>.

acceptance of religious values through culture, while culture is the result of human efforts to overcome obstacles and find inner peace. Both are integral parts of social life,³⁷ reflecting the complex relationship between spiritual values and cultural aspects in society. The implementation of the maccera manurung tradition is interpreted by the local community as an expression of gratitude to Allah swt, as evidenced by the presence of religious figures and the lack of opposition to this tradition, indicating that while methods of expressing gratitude may differ, the ultimate goal remains the same: to express gratitude to Allah swt. Differences in methods should not be seen as conflicts, as those who are grateful recognize the various blessings given by God.³⁸ The level of spirituality and religiosity of an individual affects their level of gratitude, with higher religiosity potentially predicting a higher level of gratitude. The quality of gratitude can reduce symptoms of depression³⁹ and contribute to a better quality of life, as well as bring inner peace and well-being in daily life.

2. Harmonizing the Value of Welfare in the Tradition of Maccera Manurung in the Community of Labuku Village

The *Maccera Manurung* tradition in the Labuku community is a crucial part of maintaining the balance between humans, nature, and the spiritual beliefs of the local community. This ritual is prepared well in advance, starting with a pilgrimage to the ancestors' graves three days before the main celebration, followed by communal efforts to clean the venue two days prior, and finalizing preparations the day before the event. The committee involved does this voluntarily, without expecting material rewards, purely for the sake of divine approval, spiritual merit, and the preservation of tradition.⁴⁰ The timing of the event is adjusted to allow participants from outside the city or island to join.⁴¹ The spirit of togetherness and sincerity underlying each stage of this process makes it a manifestation of profound spiritual and social values.

In the implementation of the Maccera Manurung tradition, the community gathers with offerings of chickens and goats. Red chickens with yellow legs must be brought in pairs as a symbol of bravery and honor. Goat offerings are more flexible and do not need to be in pairs, depending on the individual's intention.⁴² There are several symbolic preparation stages that involve various ritual materials before being placed in the first place (Puata Andulang). Symbolic preparations

³⁷ M. Arif Khoiruddin, "Agama Dan Kebudayaan Tinjauan Studi Islam," *Jurnal Pemikiran Keislaman* 26, no. 1 (April 8, 2016): 118–134, <https://doi.org/10.33367/tribakti.v26i1.206>.

³⁸ Nikmah Rochmawati, "Malicious Envy: Its Correlation with Self-Concept and Gratitude," in *Proceedings of the First International Conference on Islamic History and Civilization*, 2021, 1–6, doi:10.4108/cai.14-10-2020.2303835.

³⁹ Michelle J. Pearce and others, '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 (2016), 124–144 <<https://doi.org/10.1080/19349637.2015.1100971>>.

⁴⁰ Baharuddin, Tokoh Agama, *Wawancara*, Enrekang, 12 Desember 2023

⁴¹ Zainuddin, Tomatoa/Kepala Adat, *Wawancara*, Enrekang, 12 Desember 2023

⁴² Baharuddin, Tokoh Agama, *Wawancara*, Enrekang, 12 Desember 2023

include ritual materials such as white cloth, betel leaves, lime, and areca nuts, each representing purity, honesty, sincerity, and determination, reflecting the deep meaning in each element of the tradition.⁴³ Once all preparations are complete, the first step is to register with the event committee, marking the beginning of a series of rituals. After registration, participants wait for their names to be called to proceed to the next stage, with the call order based on traditional social strata: customary leaders and their families, village officials, and then the general public. When called, participants must bring the prepared items according to their intentions. Next, participants face Sandro, the customary spokesperson, to ensure that the ritual is conducted according to tradition. After handing over the items to Sandro, participants exit by walking backward and then take the items to Sara' for purification through the *je'ne'* process (ritual bathing), which ensures that the chickens or goats are ready and pure for slaughter by Imang.⁴⁴

In the process of animal slaughter according to Islamic law, several steps must be followed to ensure compliance with Shariah requirements and to receive blessings. First, a sincere intention and prayer should be recited before beginning the slaughter, as a form of worship and obedience to Allah. For chickens, slaughter is done by cutting the neck using the correct technique to ensure the animal dies in a halal manner. Meanwhile, slaughtering goats, especially in the *Maccera manurung* tradition, involves a more complex process. The goat is bathed to ensure cleanliness and purity, followed by special arrangements such as sprinkling rice on the goat's body as a symbol of sustenance, and providing a chicken to eat the rice. The chicken is then slaughtered over the goat with the hope that its blood will touch the goat, symbolizing purification and submission. After that, the goat is slaughtered, marking submission to Allah.⁴⁵ In the *Maccera Manurung* process, the chicken is divided into two parts, right and left, according to strict traditional rules. The right part is cooked with bamboo without salt, symbolizing simplicity and self-control, while the left part is cooked with a pot and seasoned with salt to taste, representing freedom and personal expression. This distinction reflects the division of treatment that aligns with cultural norms. After cooking, the chicken is moved to a collection area before the *Massambo* ritual begins. This ritual, led by the *tamotoa*, involves prayers and a moment for the community to *tinja'* or make personal promises for their future hopes.⁴⁶ *Massambo* is not just the final stage of the traditional process but also a symbol of the connection between culture, spirituality, and community identity, emphasizing the importance of tradition and belief in the community's life.

Religion needs culture to be accepted as a collective system, while culture and religion

⁴³ Zainuddin, Tomatoa/Kepala Adat, *Wawancara*, Enrekang, 12 Desember 2023

⁴⁴ Baharuddin, Tokoh Agama, *Wawancara*, Enrekang, 12 Desember 2023

⁴⁵ Baharuddin, Tokoh Agama, *Wawancara*, Enrekang, 12 Desember 2023

⁴⁶ Zainuddin, Tomatoa/Kepala Adat, *Wawancara*, Enrekang, 12 Desember 2023

together shape identity, social structure, and societal institutions.⁴⁷ Religion provides moral guidance,⁴⁸ and Islamic law adapts to local traditions without changing its fundamental principles.⁴⁹ The dialogue between Islam and local culture creates unity without sacrificing sharia values, aiming to bring universal benefits and address primordial differences.⁵⁰ *Maqasid al-Shariah* ensures the validity of Islamic legal systems by emphasizing public welfare and human goodness.⁵¹ The *Maccera Manurung* tradition, which is an integral part of the Labuku community's life, can be viewed through the lens of *Maqasid al-Shariah* as an effort to support the five objectives of Islamic law: protecting religion, life, intellect, lineage, and property, as explained by Imam al-Ghazali.⁵² This tradition is not just a cultural practice but also an application of sharia principles. In terms of protecting religion (*hifẓ al-din*), *Maccera Manurung* involves religious rituals such as prayers and animal sacrifices according to sharia, which strengthen spiritual connections and integrate Islamic values into daily life. The aspect of protecting life (*hifẓ al-nafs*) is reflected in the humane slaughtering of animals, as an act of gratitude and sacrifice believed to bring blessings. Additionally, this tradition also enhances social solidarity and protects intellect (*hifẓ al-'aql*) through aspects of education and local knowledge, where the Labuku community learns and passes on the symbolic meanings of each ritual element, such as the white cloth symbolizing purity, betel leaves as a symbol of honesty, and lime as a symbol of sincerity. The aspect of protecting lineage (*hifẓ al-nasl*) is visible in the integration of moral and spiritual values into daily life in Labuku. By involving the community, especially the younger generation, in the *Maccera Manurung* rituals and traditions, noble values are transmitted to future generations, reinforcing the importance of preserving traditions and continuing religious and cultural teachings that support the formation of a strong collective identity and respect for ancestral heritage. Meanwhile, the protection of property (*hifẓ al-mal*) is reflected in the practice of mutual cooperation to prepare ritual equipment and manage resources collectively. Wise use of property, including in animal sacrifice rituals, not only demonstrates an understanding of the importance of property management but also aims to seek divine blessings and support the long-term economic welfare of the community.

⁴⁷ Wahyuni, *Agama Dan Pembentukan Struktur Sosial* (Jakarta: Prenada Media, 2018), 6.

⁴⁸ Ardhana Januar Mahardhani and Hadi Cahyono, "Harmoni Masyarakat Tradisi Dalam Kerangka Multikulturalisme," *Asketik: Jurnal Agama Dan Perubahan Sosial* 1, no. 1 (April 10, 2023): 27–34, <https://jurnalfuda.iainkediri.ac.id/index.php/asketik/article/view/1099>.

⁴⁹ Supriyanto et al., *Islam And Local Wisdom: Religious Expression In Southeast Asia* (Yogyakarta: Deepublish, 2018), 68.

⁵⁰ Mutawali Mutawali, 'Maqāṣid Al-Sharī'a as the Foundation of Islamic Moderation: Theo-Philosophical Insight against Extreme Religious Ideology', *Ulumuna*, 27.1 (2023), 341–166 <<https://doi.org/10.20414/ujis.v27i1.560>>.

⁵¹ Abd. Rauf Muhammad Amin, "The Role of Maqāṣid Al-Syariah in Strengthening Contemporary Ijtihad," in *International Conference: Contemporary Islamic Law in Southeast Asia* (Bukit Tinggi: Pascasarjana Institut Agama Islam Negeri Bukit Tinggi, 2019), 11–27.

⁵² Amin, *Ijtihad Maqāṣidi: Pendekatan Esensial Hukum Islam*, 82–83.

Imam al-Syatibi's view on *maslahah* in Islamic law emphasizes that *maslahah* must encompass the welfare of both this world and the hereafter, not just worldly benefits. True *maslahah*, according to al-Syatibi, is that which aligns with the objectives of sharia, ensuring happiness in this world and safety in the hereafter.⁵³ The *Maccera Manurung* tradition reflects an effort to achieve a balance between worldly and spiritual needs in line with al-Syatibi's perspective. Rituals such as the slaughter of animals according to sharia, visiting graves, and prayers show that this tradition not only meets worldly needs but also prepares individuals for the afterlife. Slaughtering animals with the intention of worship underscores the community's commitment to religious values and sharia compliance, serving as a means to draw closer to Allah and ensure the safety of the hereafter. This tradition is carried out with a spirit of mutual cooperation and simplicity, without expecting material rewards, demonstrating that its goal is to fulfill higher spiritual and social obligations. Imam al-Syatibi highlights that *maslahah* should be based on broader interests and collective welfare, and the *Maccera Manurung* tradition, with its spirit of togetherness and sincerity, reflects the principles taught by al-Syatibi.

Every element in the ritual process, from the preparation of materials such as white cloth, betel leaves, to the slaughtering of animals, holds profound symbolic meaning and is linked to spiritual values passed down from generation to generation. By preserving and maintaining this tradition, the community not only upholds their cultural identity but also ensures that important religious and moral values remain alive and relevant in their lives. This aligns with al-Syatibi's view that worldly benefits should support spiritual benefits, meaning that the preservation of this tradition also contributes to the formation of strong spiritual character within the community. The *Maccera Manurung* tradition is not merely a customary ceremony but a manifestation of *maslahah* that touches all aspects of community life and aligns with the objectives of Islamic law. Through this tradition, the Labuku community not only preserves their culture but also ensures that every aspect of the tradition contributes to their worldly and spiritual well-being, in accordance with the principles of *Maqāṣid al-Syarāh*. Regarding al-Syatibi's view on *maslahat*, the *Maccera Manurung* tradition can be seen as a tangible manifestation of *maslahah* that not only serves worldly interests but also guides the community towards a greater ultimate goal, namely salvation and happiness in the afterlife, showcasing the Labuku community's commitment to living according to the principles of Islamic law, which in turn ensures that they live in harmony with nature and fellow humans while being prepared for the afterlife.

3. Study of the Maslahat of Values in the Maccera Manurung Tradition Among the People of Labuku Village

⁵³ Ibid.

Islam fundamentally values and emphasizes the importance of reason and knowledge through the development of technology and knowledge. This emphasis is reflected in the first revelation commanding to read in Qs. al-'Alaq: 1, underscoring the importance of education, learning, and intellectual growth in Islam. This command is more than just reading the text literally; it encompasses understanding nature, research, and exploration to create benefits for humanity. Islam also teaches a balance between spiritual and material needs, as well as concern for others and the environment.⁵⁴ This teaching serves as a positive guide in life and interacts with the local cultural values of Muslim communities, shaping a harmonious integration of religious principles and cultural practices. The teachings of Islam not only guide individual behavior but also influence the cultural norms and values of the community.⁵⁵ Islamic education is a process towards faith and piety to Allah swt, based on divine and human values. Divine values, which are difficult to change according to human will, differ from human values that evolve over time based on human patterns, reason, tradition, and natural conditions.⁵⁶ In the tradition of *maccera manurung*, there are several values contained within it. This discussion will delve into these values, which will then be examined and integrated through the study of *maslahat*.

a. Spiritual and Religious Values

Spiritual and religious values in the *Maccera Manurung* tradition are fundamental elements that guide the entire ritual process, making it not just a cultural practice, but also a form of worship that connects the community of Labuku Village with the divine dimension. Each stage of the ritual, including the slaughter of animals, is carried out in accordance with Islamic law, reflecting the community's belief in the importance of maintaining harmony with Allah. Faith in God involves the acknowledgment of His existence as the Creator, and the obligation to adhere to religion serves as a moral foundation of divinity that guides the relationship between humans and God. The process of animal slaughter, performed with intention and prayer, is not only a traditional ritual but also an act of worship to seek Allah's pleasure. Full awareness in each action shows that spirituality is an integral part of daily life. Additionally, the pilgrimage to the ancestors' graves before the ritual demonstrates the connection between spiritual beliefs and respect for ancestors, who are regarded as spiritual guardians and sources of blessings. This respect strengthens intergenerational relationships and indicates that religion and spirituality are legacies preserved

⁵⁴ Lathifah Munawaroh and Abdul Ghofur, "Fiqh Responsive: Photographing Sewu Kupat Muria Tradition in Kudus," *Media Syari'ah: Wabana Kajian Hukum Islam Dan Pranata Sosial* 24, no. 2 (December 31, 2022): 194, doi:10.22373/jms.v24i2.12301.

⁵⁵ Edi Susanto, *Dimensi Studi Islam Kontemporer* (Prenadamedia Group, 2016), 3–4.

⁵⁶ Yuli Umro'atin and Novia Dwi Nurcahyaningtias, "Penerapan Nilai Spiritual Dalam Tradisi Kenduri Hari Raya Sebagai Wujud Kearifan Lokal Pasca Pandemi (Studi Fenomenologis Di Desa Sendang Jambon Ponorogo)," *Jurnal Penelitian* 16, no. 2 (2022): 319–44.

with full consciousness.

The *Maccera Manurung* tradition emphasizes religious values such as purity, pure intentions, and sincerity in every aspect of its rituals. The use of white cloth, lime, and betel nut carries symbolic meanings related to purity and good intentions in Islam, making the practice of this tradition not only a social obligation but also a spiritual journey. This ritual reflects Islamic principles, including the sincere slaughter of chickens and goats with prayers as a form of obedience to Allah's commands. Additionally, visiting the graves of ancestors in this tradition highlights the importance of honoring and praying for the deceased, in accordance with Islamic teachings. All these ritual elements reinforce social bonds and support the well-being of the Labuku community, enhancing a sense of identity and solidarity across generations, and teaching moral and ethical values in every action. Thus, *Maccera Manurung* is not just a traditional ceremony but also a mechanism for community well-being, strengthening social ties, and fostering a positive attitude toward spiritual and social values that reflect the principle of *maslahat*.

b. Values of Togetherness and Mutual Cooperation

The sense of brotherhood and togetherness is the essence of human responsibility in uniting people.⁵⁷ The *Maccera Manurung* tradition in Labuku Village illustrates how the community builds close social relationships through collective cooperation. This tradition requires active participation from all segments of society in preparing and carrying out the ritual, starting with gathering materials and other supplies. All of this is done with a spirit of togetherness, without expecting material rewards, but rather motivated by the desire to uphold ancestral traditions. Mutual cooperation strengthens social bonds and solidarity among community members, teaching the importance of cooperation and mutual support in communal life. Thus, *Maccera Manurung* is not just a spiritual ritual but also a means of reinforcing social relationships, demonstrating that the success of the ritual is the result of collective effort reflecting the values of kinship and unity highly valued in Labuku Village culture.

Islam places great emphasis on the importance of *ummah* (community) as a cohesive unit that supports and collaborates with each other, which is reflected in the principle of *ta'awun* (mutual assistance) taught in the Qur'an, such as in Qs. Al-Ma'idah/5:2. The spirit of mutual cooperation in the *Maccera Manurung* tradition aligns with these values, as it involves all members of the community in the preparation and execution of the ritual with the shared goal of preserving and maintaining traditions. This collective activity not only strengthens social bonds but also manifests the Islamic teachings of helping one another and sharing burdens. Voluntary contributions to

⁵⁷ Sumper M. Harahap and Hamka Hamka, "Investigating the Roles of Philosophy, Culture, Language and Islam in Angkola's Local Wisdom of 'Dalihan Na Tolu,'" *HTS Teologiese Studies/Theological Studies* 79, no. 1 (March 14, 2023): 9, doi:10.4102/hts.v79i1.8164.

social activities demonstrate obedience to Allah and fulfilling responsibilities as part of the community. By involving all members of the society, the Maccera Manurung tradition supports the achievement of communal welfare by strengthening solidarity and reducing social tensions. This collective participation ensures that each individual feels involved and valued, enhancing the social and emotional well-being of the community. Therefore, mutual cooperation in *Maccera Manurung* creates a harmonious environment where every individual contributes to the common good and strengthens the social structure of the society.

c. Value of Respect for Ancestors

Respect for ancestors in the Maccera Manurung tradition reflects an integral cosmology in the life of the Labuku Village community, where ancestors are seen as an active part of the spiritual order that influences the community's well-being. Visiting graves as a form of respect is not merely a ritual but also a spiritual dialogue where the community communicates with ancestors to seek protection, guidance, and blessings. This tradition connects the past, present, and future, keeping the values of ancestors alive and relevant in the modern context, and creating a moral obligation to pass on the tradition to future generations. This respect also strengthens the community's identity and solidarity by articulating collective values such as mutual cooperation and respect for customs. Through this ritual, moral messages about honesty, simplicity, and responsibility inherited from ancestors continue to live on and influence the daily lives of the community.

Islam teaches the importance of honoring parents and ancestors as a form of appreciation for their contributions to the community's life. The practice of visiting the graves of ancestors in the Maccera Manurung tradition, which involves prayers for the deceased and seeking forgiveness and blessings, aligns with Islamic teachings. Although this ritual is rich in cultural elements, respect for ancestors in Islam reflects good manners and ethics. The Labuku community, through this practice, shows recognition of the role of ancestors in passing down their life values, which also aligns with Islamic teachings about maintaining relationships with those who have passed away and valuing history and spiritual heritage. This respect supports cultural continuity and is consistent with Islamic principles regarding respect and prayer for the deceased. Respect for ancestors in the *Maccera Manurung* tradition serves to achieve the overall good and well-being of the community, in line with the principle of *maslahat*, which aims for the common good and avoids harm. Visiting graves and related rituals reinforce social bonds and maintain harmony between the older and younger generations. By honoring ancestors, the community not only strengthens its identity and solidarity but also maintains social harmony that supports collective well-being. This ritual helps ensure that the cultural and moral values inherited remain relevant and accepted by new generations, reducing intergenerational conflict and enhancing social

cohesion. Respect for ancestors becomes a mechanism to maintain social stability and ensure that the community's life values remain alive and integrated into daily life, for the sake of common good and progress.

d. Values of Simplicity and Self-Control

The *Maccera Manurung* tradition teaches a balance between simplicity and freedom, as well as between material and spiritual aspects of life. The division of chicken cooked without salt symbolizes a simple life that emphasizes self-control and rejection of material temptations, while the chicken cooked with salt reflects room for freedom and self-expression within normative boundaries. This tradition asserts that true happiness is achieved by balancing worldly needs and spiritual demands, with self-control as a fundamental principle. The values of simplicity and self-control taught in the *Maccera Manurung* tradition serve as a form of resistance to materialism and hedonism, which can threaten the cultural and spiritual integrity of the community. In a world increasingly influenced by external values, this tradition becomes a bastion for preserving community identity and morality. *Maccera Manurung* teaches that the key to cultural continuity is the ability to remain simple and control oneself amidst worldly temptations. Simplicity, which is also a core value in Islam, is reflected in the teachings to live without excess and avoid materialism. For example, in *Maccera Manurung*, dividing the chicken into two parts, with one part cooked without salt, reflects the simple principles taught by the Prophet Muhammad (peace be upon him), emphasizing the importance of living simply. Self-control, or piety, is also a central value in Islam, involving the control of desires to maintain the purity of the soul. In this tradition, the avoidance of salt in the cooked chicken symbolizes self-control from worldly pleasures, in accordance with Islamic teachings that encourage focusing on higher spiritual goals and drawing closer to Allah.

The values of simplicity and self-control in the *Maccera Manurung* tradition, from the perspective of *maslahat* (public interest), can be seen as a way to achieve the good and well-being of the community as a whole. Simplicity, reflected in the preparation of chicken without salt, contributes to the principle of *maslahat* by ensuring that resources are not used excessively. In this context, simplicity not only serves to uphold spiritual values but also to reduce waste and enhance community well-being. Self-control, illustrated through the different preparation of the chicken, supports the balance between individual needs and social responsibilities. By controlling desires and avoiding excessive consumption, the community can ensure that resources are available for the common good and do not have a negative impact on the environment or the community. The principle of *maslahat* in Islam encourages behaviors that benefit the entire community, and self-control in this tradition supports achieving these goals by promoting values of justice, equality, and efficiency in resource use.

e. Values of Responsibility and Adherence to Custom

The members of the Labuku Village community feel responsible for preserving the purity of the *Maccera Manurung* tradition because they view this tradition as a sacred ancestral heritage that must be preserved for future generations. Responsibility and adherence to custom are the foundations of their cultural identity, involving not only physical participation in rituals but also a deep understanding of the spiritual and social meanings of each stage of the process. Adherence to custom reflects respect for rules and norms passed down through generations, and violations of these customs are considered acts of betrayal that can create spiritual imbalance within the community. This adherence serves as a social contract and a mechanism for controlling and maintaining social stability and community harmony, reinforcing collective responsibility and the close relationship between tradition and identity.⁵⁸ By adhering to customs, the Labuku community not only preserves tradition but also maintains connections with the past, strengthens solidarity, and educates the younger generation about cultural diversity, respect for differences, and intercultural dialogue. The *Maccera Manurung* tradition is a symbol of their identity, involving spiritual, social, and cultural aspects, and ensuring the continuity and harmony of the community.

From an Islamic perspective, the values of responsibility and adherence in the *Maccera Manurung* tradition reflect the principles of Sharia that emphasize obedience to Allah's laws and the Sunnah of the Prophet Muhammad. This tradition, such as the ritual slaughter of animals according to halal regulations, can align with Sharia principles and support social responsibility as well as positive contributions to the community. Involving the entire community in this ritual reflects the values of mutual cooperation and solidarity encouraged in Islam. From the perspective of *maslahat*, *Maccera Manurung* aims to achieve greater good and benefit for the community by strengthening social bonds, maintaining harmony, and preserving cultural values. Adherence to customs and individual responsibility in participating in rituals reinforce solidarity and cooperation, preserve cultural heritage, and create a social structure that supports collective well-being. Thus, *Maccera Manurung* serves as a means to achieve broader *maslahat*, namely social and spiritual well-being for the entire community.

f. The Value of Offerings and Sacrifices

The value of offerings and sacrifices in the *Maccera Manurung* tradition reflects the spiritual commitment of the Labuku Village community, as well as the deep relationship between humans, nature, and divine forces. The sacrifice of animals, such as chickens and goats, is the central symbol of this ritual, transcending physical acts to encompass spiritual and moral dimensions. These

⁵⁸ Priazki Hajri, "Nilai Nilai Karakter Pada Tradisi Kenduri Sko Masyarakat Adat Desa Tarutung Kerinci Jambi," *Foundasia* 14, no. 2 (2023): 11–19.

offerings are considered the highest form of respect to the Creator, with the belief that everything, including the sacrificial animals, is a divine trust. The choice of animals, especially red chickens with yellow legs, not only follows traditional customs but also symbolizes bravery and noble intentions. This tradition demonstrates a strong social dimension, where individual actions support collective well-being and the spiritual balance of the community. The sacrifice serves as a reminder of human humility before God and nature, as well as the importance of maintaining harmony. Additionally, the ritual acts as a bridge between generations, preserving cultural and spiritual continuity, strengthening community identity, and affirming the relevance of these values in modern life.

From an Islamic perspective, the value of offerings and sacrifices in the *Maccera Manurung* tradition can be examined through essential theological and ethical concepts such as intention, purity, and devotion to Allah. Islam emphasizes that sincere intention (*niyyah*) is the core of any act of worship, including ritual offerings, as conveyed in the Hadith of Prophet Muhammad (peace be upon him), "Indeed, deeds are judged by intentions" (HR. Bukhari and Muslim). In the *Maccera Manurung* tradition, pure intention is the primary basis for performing the sacrifice ritual, where the offered animal is seen as an expression of obedience and respect to Allah. The process of slaughtering the animal must adhere to Islamic law, which involves invoking the name of Allah (*Bismillah*), indicating that this sacrifice is part of worship and obedience to Him. The concept of *taqwa* (piety) is also important, as stated in the Quran, "The flesh of camels and their blood will not reach Allah, but your piety will reach Him..." (Qs. Al-Hajj: 37). This verse emphasizes that the true value of sacrifice lies in piety and sincerity of intention, not in the flesh or blood of the animal. In the *Maccera Manurung* tradition, this offering is more than just a customary ritual; it is a manifestation of the community's piety and devotion to Allah. Islam teaches that sacrifices and acts of worship should be performed with full awareness of the relationship with God and fellow humans. The *Maccera Manurung* tradition, which involves animal sacrifice and distributing its results to the community, reflects Islamic social values of sharing sustenance and mutual assistance in accordance with the principles of *zakat* and charity. Although rooted in local customs, this tradition aligns with Islamic teachings, making it a form of worship that brings one closer to Allah. In terms of public benefit, the ritual contributes to general welfare and spiritual well-being, strengthens social bonds, and maintains community harmony. Sincere and religiously compliant execution not only fulfills customary obligations but also creates opportunities for the community to unite, enhance a sense of togetherness, and draw closer to Allah, while receiving divine blessings and protection.

D. CONCLUSION

The *Maccera Manurung* tradition in Labuku Village, Enrekang Regency, is a manifestation of the *maslahat* values in *Maqāṣid al-Syariah*, combining local culture with Islamic principles. The rituals of *Maccera Manurung*, which involve the slaughter of animals, visiting graves, and prayers, reflect the community's effort to integrate worldly needs with spiritual goals. By emphasizing togetherness, simplicity, and responsibility, this tradition not only fulfills material needs but also brings the community closer to Allah and strengthens their spiritual character. The implementation of *Maccera Manurung* demonstrates the importance of balancing material and spiritual aspects, as well as social solidarity through mutual cooperation, in line with the principle of *ta'awun* in Islam. Through this ritual, the Labuku community preserves their cultural identity while ensuring that Islamic values remain alive, creating greater social and spiritual welfare for the community.

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