

PAPER NAME

Article_S2.pdf

AUTHOR

Syamsul Bahri

WORD COUNT

6840 Words

CHARACTER COUNT

36000 Characters

PAGE COUNT

18 Pages

FILE SIZE

951.8KB

SUBMISSION DATE

Nov 24, 2023 12:03 PM GMT+8

REPORT DATE

Nov 24, 2023 12:04 PM GMT+8

● 5% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- 3% Internet database
- 6% Publications database
- Crossref database
- Crossref Posted Content database
- 1% Submitted Works database

● Excluded from Similarity Report

- Manually excluded text blocks



Islamic dialectics and local cultural transformation in Tapong Village, Maiwa Regency

Syamsul Bahri,^{1*} Abdul Malik Iskandar,² Harifuddin Harifuddin,¹ Faidah Azuz,³ Baso Madiung,⁴ Waspada Waspada⁴

¹ Department of Sociology, Faculty of Social and Political Sciences, Universitas Bosowa, Makassar, Indonesia; ² Department of Sociology of Education, Faculty of Teacher and Training, Universitas Megarezki, Makassar, Indonesia; ³ Department of Agribusiness, Faculty of Agriculture, Universitas Bosowa, Makassar, Indonesia, ⁴ Department of Law, Faculty of Law, Universitas Bosowa, Makassar, Indonesia

Abstract: Dialectical interaction between Islam and local cultures, as exemplified in Tapong village, leads to blending traditions without erasing their original forms. Influenced by socio-cultural and political conditions, it transforms local culture as Islamic elements color existing rituals, showcasing a dynamic cultural evolution. This article describes the dialectic of Islam with local culture in Tapong village Maiwa regency and the form of local cultural transformation resulting from dialectics with Islam in Tapong village Maiwa regency. This research is qualitative with a single case study design. The research locations are in Tapong Village, Maiwa regency. The research informants consisted of 4 traditional leaders. Data collection used in-depth interviews, observation, and literature studies. Data analysis uses a three-plot technique, namely data reduction and categorization. The results of this study are 1) the dialectic of Islam and the local culture have a meeting point in the occult aspect. Both acknowledge the existence of the supernatural, and it is in this aspect that the Tapong people accept Islam. 2) The transformation of local ritual culture occurs in several rituals gradually, from changes in prayers and *mantras* to changes in some parts of the ritual, but the local aspects are still visible. The conclusion of cultural change is a form of negotiating Islamic culture with local culture because not all forms are taken, only those appropriate to local characteristics.

Keywords: dialectica; islamist; local culture; transformati, change

Citation (APA):

Bahri, S., Iskandar, A. M., Harufuddin, H., Azuz, F., Madiung, B., Waspada W. (2023). Islamic dialectics and local cultural transformation in Tapong Village, Maiwa Regency. *Ibda': Jurnal Kajian Islam dan Budaya*, 21(2), 221-240. <https://doi.org/10.24090/ibda.v21i2.7306>

Submitted: Dec 16, 2022

Accepted: Fe 23, 2023

Published: Oct 1, 2023

Copyright © 2023 Authors

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



Corresponding Author: Syamsul Bahri (syamsul.bahri@universitasbosowa.ac.id), Sinrijala, Panakkukang, Kota Makassar, Sulawesi Selatan 90231, Indonesia.

A. Introduction

In social terminology, dialectics is understood as dialogue, interaction, or contact with something else. Dialectics of Islam and culture is understood as contact or interaction or dialogue between Islamic teachings and culture (Muqoyyidin, 2012). This interaction usually creates a combination of teaching models from both sides and creates new variations and not new teachings that are completely different from the original teachings of religion or culture. The history of culture and Islam always tells how Islam influences local culture and vice versa how local culture influences Islam. This means that there are elements of Islam that color local culture or elements of local culture that color Islam. This was affected by the socio-cultural and political conditions of society at that time, one dominantly influenced the other. Sociology recognizes two types of society: (i) open society and (ii) closed society. An open society is a society whose social system and structure can accept new things due to interaction and change (Setiadi & Kolip, 2011; Soekanto, 2019). Examples of this society are almost all tribes in Indonesia which have experienced development and change. A closed society is the opposite of an open society, whose social system and structure are closed to new things and changes. They shut themselves in and avoid such things (Setiadi & Kolip, 2011). For example, the Kajang Dalam tribe in South Sulawesi, the Badui Dalam tribe in Banten, the Kubu tribe on the Jambi and South Sumatra border, and several other tribes in Indonesia. All of these tribes inhabit wilderness areas because they still maintain their interactions and environment, which is pristine and untouched by technology. In agriculture and plantations, they do not use modern agriculture but traditional agriculture, which still adheres to their beliefs and traditions.

In the Tapong village, a sub-ethnic of the Maiwa tribe in Maiwa Regency, South Sulawesi, their traditions and rituals are still maintained but are colored with Islam. The people of Tapong village know Islam because this area was a hiding place and headquarters of the Darul Islam Movement led by Kahar Muzakkar in the past. This area is far from Makassar, the provincial capital of South Sulawesi, within ± 300 km, and from the provincial road, it is ± 12 km towards the mountain. To arrive at the area must pass three mountains with steep roads. The Tapong people obey their rituals which contain Islamic teachings. People considered to understand Islamic customs and teachings are their traditional leaders, and those who specifically handle the implementation of local Islamic teachings are "Imang" or priests. The social system of the Tapong people has determined the customary institution as the highest responsible institution that regulates their individual and social life (Bahri et al., 2017).

Traditions and rituals of the Tapong people as a cultural representation of their ancestral heritage, are *Rambu Solo'* or death ceremonies, *Rambu Tuka'* or wedding ceremonies, *Massajo'* or harvest feast ceremonies, and so on (Bahri, 2016; Bahri et al., 2017). The arrival of Islam, which is dialectical to local culture, caused the rituals in Tapong to transform the local culture of Tapong Islam. That is, the characteristics of Islam give color to existing rituals, but the forms of rituals still exist. In cultural transformation, the cultural elements that experience a change in our social values and norms are also transformed. Incidents like this can be seen in the case of the acculturation of Islam and local culture, which causes values and norms to change first, then the local culture also transforms into a new culture (can be part or all) (Hasan, 2019).

Research on the contact of local culture with Islam includes (1) Research on "Islamic Acculturation and Local Culture of Bugis Sinjai Marriage Customs, South Sulawesi (Sociology of Education and Culture Review)." The results of this study are the assimilation of local culture in Bugis marriages to Islamic teachings in Sinjai is referred to as spiritual and cultural assimilation because there is a combination of local culture and the culture currently developing, which contains sacred religious values (Pala, 2020). (2) Research about "Tradition Tahlilan: Portrait Acculturation Islam Religion and Culture Typical Nusantara." The results of this study are Tahlilan which is an archipelago Islamic tradition that aims to express sympathy and empathy for families who have been stricken by death. Tahlilan is a syar'i tradition, Or in other words, tahlilan is a traditional Shari'a (Mas'ari & Syamsuatir, 2017). (3) Research about "Dialectics of religion and culture (socio-anthropological study of Islam in the Sasak tribe society). The results of this study are to elaborate on the dialectic of Islam and culture as well as Islam and practical culture as contextual based on adat as an effort to maintain noble values for all religious life in a moderate manner based on faith values that have become a mutual agreement (Firmansyah & Efendi, 2022). All of these studies conclude that local culture and Islam are equally flexible so that their elements can be combined and conditioned into a contextual Islamic culture that conforms to the customs of the local community as a form of assimilation of teachings. This research focuses on how Islam interacts with local culture and how a local culture transforms after dialectics with Islam.

The urgency of this research is focused on Islamic dialectics and cultural transformation in the context of the Tapong village community. Thus, this research will answer the following research questions: 1) How does Islam interact with local culture in the Tapong village community? 2) How is the form of local cultural transformation as a result of dialectics with Islam in the Tapong village community?

This research contributes to input for local governments to set policies to accommodate Islamic and cultural traditions.

B. Methods

This research is a descriptive qualitative research design with a Single Case Study (Bungin, 2015; Creswell, 2010). A single case study means many cases in Tapong village but only Islamic Dialectics and Local Cultural Transformation cases as the research focus. The research locations are in the Tapong village community, Maiwa, Enrekang Regency. It is in this area that the Tapong people live. The research informants consisted of 4 traditional leaders or *Appa Alliri* (four poles). They are *Tomatoa*, *Imang*, *Dulung*, and *Sanro*. Tapong people believe *Appa Alliri* represents four elements in our life. They are fire, water, earth, and wind. Collecting data using interview techniques, observation, and literature study. In the interview, We asked about changed rituals before and after Islamic, what were components of ritual changed, which were assimilated in islam and local culture, etc. We also observed the ritual place and there are dominant local or Islamic characteristics or assimilated characteristics, etc. Data analysis uses a three-plot technique, namely data reduction, categorization, and conclusions (Miles, Matthew B; Huberman, 1999).

C. Results and Discussion

Dialectic of Islam with Local Matajang Culture

The natural environment of Tapong, which is located in a mountainous area with an altitude above 3000 meters above sea level, is a cold area full of natural hazards in the form of ravines and valleys. But on the other hand, the area is full of fruit and vegetable gardens. Many forest products are in the form of rattan, resin, and sap, so the production of palm sugar in the community there is a lot of stock. The condition of the natural environment like that is believed by the local community as a gathering place for invisible creatures. The residents who live in mountainous areas, believe that areas like this are gathering places for invisible creatures, especially jinn. They inhabit mountain peaks, valleys, deserts or the middle of the ocean and the confluence of rivers and seas, where they do activities like humans. The location of invisible creatures is all around. there are areas that they enjoy besides mountains, valleys, and oceans in the middle of a wilderness like in Tapong. There are many points where the presence of invisible creatures can be felt in the forest where the weather is very different from other places, such as heat.

The Tapong people acknowledge and accept the existence of these invisible creatures as God's creatures who are active and do not want to be disturbed. They also don't want to disturb humans as long as humans don't disturb them. However, humans want to take advantage of the natural resources in the forest, so humans accidentally destroy the spirits' dwellings in the forest. Therefore, people who want to enter the forest to seek sustenance must perform certain rituals either personally or led by traditional leaders, depending on their interests in the forest. A ritual that is carried out, intended as a form of seduction or persuasion to invisible creatures that inhabit the forest so as not to disturb or harm them. Tapong people believe that humans can communicate with these invisible creatures just like humans. But the method must be through a certain ritual by using certain means as well. It is a form of persuasion to them before doing something so as not to disturb humans who enter the forest or those who enter the forest can return safely because it is common for someone to get lost in the forest and even once someone has gone missing.

Belief in supernatural beings or supernatural beings is a common characteristic shared by animism and dynamism, as previously described. The social reality that occurs around the Tapong people is always associated with the unseen world. Every incident around Tapong people must have something to do with the supernatural realm. They fully believe that every event in the empirical or real world will be related to the supernatural. In short, the empirical realm is the gross realm, while the unseen world is the subtle realm, everything that is gross has its subtleties.

The most interesting thing in Islam is the existence of teachings and beliefs about the unseen world. That is what makes the Tapong people easily embrace Islam because of this similarity. The spreaders of Islam who came to Tapong introduced Islam that was acceptable and did not oppose the culture of the local people. The advantage of the propagators of Islam in the past was that they wanted the people they visited to embrace Islam by not disturbing their customs and finding similarities between Islam and local teachings. It turns out that they have something in common, that is, they both believe in occult aspects. These things have attracted the hearts of the local community, especially the traditional leaders here.

This occult aspect is then maintained by the Tapong people in all their rituals. But these rituals are, little by little, colored by Islamic elements. The Islamic element in question is i) to whom the ritual is addressed. Islam teaches that all actions, including rituals, are directed only to Allah and not to others as in local teachings, ii) language and prayers that are said; in this case, Islam teaches the language of the Koran and the prayers. At the same time, local teachings teach us to believe and pray

to *Dewata Seuwwae* (Supreme Reality) using local languages. Until now, the prayers in all rituals are still dominant in the local language even though those who pray are Muslims. However, in some parts of the ritual, the Islamic version was used and then continued in the local language. All prayers are preceded by sholawat.

Furthermore, the arrival of Islam in Tapong village coincided with the spread of Islam in South Sulawesi and was first taught in a place called Tana Roa. When they wanted to convert to Islam, everyone from *Appa Alliri* gathered, and everyone had to gather 10 residents so that 40 people gathered in the hope that everyone could build a place of worship for Friday and establish prayers. In addition, to be accepted by the local community and stay in the area to teach Islam, they must adapt their understanding of Islam to the beliefs and customs of the local population in the sense of finding similarities in their teachings. This means looking for similarities in the teachings of both, and in this case, the similarities are that both believe in the occult and the need for an intermediary to connect with the occult.

In this way, the people, through *Appa Alliri* as their traditional leader, were attracted to embrace Islam. When Islam was first recognized in Tapong, it was the traditional leaders who were interested and accepted it because they were heard by the residents and set an example. Interestingly, Islam is not against the existing culture but still allows and is gradually renewed with Islam. So residents are not surprised by the change. According to several sources, especially informants, it was stated that the arrival of Islam in the regions was initially not through ordinary people but through people who had influence such as kings, prime ministers, or royal officials. Especially in Tapong village, the highest leader at that time was *Appa Alliri*, so they were the first to accept Islam and then followed the common people.

This method is indeed political or bureaucratic, but that is the strategy adopted in achieving the goal. After Islam is accepted by the people, they defend it through cultural means, for example, in traditional rituals such as the *Maccera' Manurung* Ritual, the Andulang (Big Stone) Ritual, the Ritual for Opening New Agricultural and Plantation Land, the Ritual for Protecting the Village, the Ritual for Entering a New Home, the *Rambu Solo* Ritual, the *Rambu Tuka* Ritual, they accommodate Islamic practices in their implementation, but their customs still stand out. There are still original Tapong rituals carried out by the community such as the *Maccera' Manurung* Ritual, the Andulang Big Stone Ritual, the ritual for opening new land, the ritual for guarding the village, the ritual for entering a new house, the *Rambu Solo* Ritual, the *Rambu Tuka* Ritual, and so on. The ritual cannot be abandoned or not carried out even though the customs are still prominent, but the Islam already exists.

Rituals that still stand out with their traditional characteristics even though they already have Islamic elements in them indicate that traditional rituals in Tapong werewell established before Islam came. Islam then gives color to it and does not replace it oreven eliminate the identity of the ritual. As seen in Figure 1 and Figure 2 are the local ritual place.

Figure 1

Location of the Maccera Tana Ritual



Figure 2

The Location of the Mattula' Bala Ritual



Matajang Local Cultural Transformation (Ritual Transformation)

Cultural transformation is understood as a change in form from the original culture to a new form that is different from the original as a consequence of its contact with other cultures (Islamic culture or other ethnic cultures) and a logical consequence of social evolution. The culture in question consists of values and norms. Changes to these aspects automatically change the culture. At the same time, the mobility of people going to and returning from overseas is also a factor causing these changes. The people who go in and out bring outside cultural values into this community. This area is quite remote on the mountain, but there are Tapong residents who have managed to get out and migrate. They are the ones who come back here with new values and unknowingly change them little by little. This external culture is different from ours, and it is imitated and displayed in front of the citizens, such as behavior and appearance.

In the social reality in Tapong, the contact of Islam with local culture is not acculturation or cultural unification but cultural negotiation between local culture and Islam. The proof is that local cultural characteristics are still strong in carrying out their rituals, while there are very few Islamic characteristics. But the ritual has undergone a cultural transformation. Through cultural negotiations, finally, the characteristics of Islam can be accommodated in almost all rituals. Some of them that are common and are practiced by all Tapong residents to this day are *Mappangolo*, *Mattula Bala*, *Maccera Tanah*, *Mappano Salo*, and *Maccera Manurung*. The rituals here are still dominant in terms of local culture, although some have accommodated Islam, including (a) the "*Mappangolo*" ritual, which is a simple ritual that is performed every time you start an activity – such as cultivating rice fields, getting married, building a new house, and so on – and its nature is a request for permission to God to be blessed with the work to be started. (b) the "*Mattula' bala*" ritual, which is a ritual of repelling reinforcements intended to protect and prevent an activity or protect something from disease or disturbance from spirits so that everything runs smoothly. (c) the *Maccera' tana* ritual, which is a ritual for land that contains a request for permission from God through the "landlord" before starting the processing of paddy fields. The goal is that the crops produce a lot of rice, avoid pests, and generally ask for help from the rulers of the land to protect plants from various disturbances. (d) the "*Mappano salo*" ritual, which is a ritual held in the river with the intention of asking permission from the water authorities so that the water continues to flow for the life of the Tapong people and not experience drought even though the dry season is coming. (e) the "*Maccera manurung*" ritual is a major ritual that is held once a year and is attended by all Tapong residents from all over the

world, attended by community leaders and government officials. This ritual is an expression of gratitude to God for all the good fortune given to the Tapong people for their success in harvesting rice fields.

There are two rituals that involve a lot of people when they are carried out, namely the *Maccera Manurung* and the ritual of entering a new house. These two types rituals have undergone a lot of cultural transformation in the sense that their local characteristics are no longer strong because they are in dialectic with Islam. Islam has acculturation to the local culture in the ritual, such as offering prayers in the name of the prophet Muhammad before the ritual.

The *Maccera Manurung* ritual is held every year after the harvest. The Tapong people still use traditional agriculture with rain-fed rice fields and without chemical fertilizers, as used in modern agriculture. Traditional farming systems can only harvest once a year with good quality rice. This tradition is a sign of the people's gratitude for the harvest they get. The Tapong people still maintain the authenticity of their agriculture without using modern means. Incidentally, that area is a mountainous area, so the rice fields are still using a rain-fed rice field system, so the farmers harvest once a year and the rice is large. That's why the people always make *Maccera Manurung* because it takes a long time to harvest.

In carrying out this ritual, all Tapong people throughout Indonesia and abroad will come to enliven the ritual. They believe that the ritual brings many blessings because it is led by *Appa Alliri*, the highest traditional leader in Tapong. In addition, this ritual is always held on a large scale because it is attended by government officials, and because there are many participants in the ritual, the implementation takes place in a large field. This ritual also sacrifices dozens of livestock, such as buffalo, cows, chickens, goats, ducks, and others, as a result of donations from Tapong residents. After all the animals have been slaughtered, the meat is distributed among those present who do not have sacrificial animal offerings. The implementation of that ritual has experienced development and progress, especially because it has received attention from the local government. They have included this ritual as an official annual government event so that it is mandatory for them to hold it and those who are responsible for it. This event is always carried out with great fanfare and large scale and invites journalists and electronic media.

In carrying out the ritual, all processions and stages are led by *Appa Alliri* as a traditional leader and as a person who can connect the human realm with the spiritual realm through communication. As their role in society, so are their respective roles in the ritual stages. There are four traditional leaders, namely

Tomatoa, Imang, Dulung, and Sanro. Tomatoa's job is to open and lead the ritual, and this *Tomatoa* has the highest position in *Appa Alliri*, then *Imang*, who arranges the events for each stage as well as the rules and leads it, then *Dulung*, who leads the slaughter of animals and recites his prayers, and lastly *Sanro* who guards and protects the ritual by prayers and spells during the event supernatural threats so that the event failed, such as candles lit by *Dulung* during rituals suddenly going out, are signs of attacks by supernatural beings. This ritual is led by *Appa Alliri* because they are the ones who understand the ins and outs of this ritual. They also have the ability to communicate with the supernatural all the activities in this ritual, including praying that this harvest will receive blessings from God as seen in Figure 3.

Figure 3

A Traditional 'Dulung' Recites Prayers and Spells in the Maccera Manurung Ritual



Over time, this ritual has undergone adjustments to a number of its parts as a consequence of changes. In the past, the implementation of *Maccera Manurung* was carried out in a simple manner in the sense that there were not too many processions. But over time, the ritual attracted the interest of many people to come to witness it. Finally, the ritual activities were held longer until the afternoon, and of course, each procession was longer. At the same time, waiting for more people to come. In this ritual, *Imang* also recites many Islamic prayers, but in the local language.

The Matajang people believe that a prayer said in the local language (Maiwa language) must be said with great feeling and sincerity so that the prayer is quickly answered, including the incantation. Even so, they still try to pray in the same way as the Islamic religion teaches especially using the Arabic language, but they are used to praying using Maiwa language.

New house entry ritual (*Mende' Bola Baru*). The *Mende' Bola Baru* ritual is one of the most important rituals for the Tapong people. This ritual is important because it has a fundamental meaning for human life, which is like starting a new life; they have to start from something new with a new house; the new house symbolizes a new spirit and new aspirations as well. The *Mende' Bola Baru* ritual is important to us here in Tapong and consider this indispensable in life because it is like having life. That is, this ritual must have been held once in life. It is a symbol of life itself. Everyone who is married is obliged to hold the *Mende' Bola Baru* Ritual as a sign of legalizing their existence as a family partner that they are responsible for their lives and their families, and for their children when they are born.

In the process of its implementation, initially, this ritual was still very much colored by custom; for example, when a house already had poles, the homeowner had to hold a ritual in the middle of the forest as a request for safety to the ruler of the land so that what was being built would receive protection from God. The request was also accompanied by giving offerings to the middle of the forest. This ritual practice is still a legacy of animism and dynamism of the Tapong people. But the second generation of Tapong started to leave slowly. Rituals now are different from past rituals, which were full of local customs.

Currently, many rituals are influenced by the Islamic religion, so the model has many Islamic colors. This is also a consequence of this change where there is not just one but several contributing factors, such as when people make offerings in the middle of a forest in the form of a large tree that has changed, and the plants have disappeared one by one so that the ritual is also lost. They are lost because of environmental changes and changes in human activity. The ritual has shifted in its implementation because of changes in the environment so that people no longer have the opportunity to do it, and the alternative is definitely Islam which they follow in its way, and people start carrying it out because it is similar to what it used to be, only different in the readings and incantations. This is because most parents start to forget and do not know about the series of events and the completeness of the ritual, so that the meaning of the values and symbols contained therein begin to disappear. Another thing that also influences is the money factor to buy ritual

equipment, where a person has financial limitations to carry out a complete series of events.

Today's rituals with Islamic characteristics have many processions featuring recitations of the Koran. In fact, barzanji is also held in every ritual, including the Mende' Bola Baru ritual as seen in Figure 4. In fact, now people consider the ritual to be invalid if barzanji is not held in it as a series of events. Thus, Islam gradually creates a shift in ritual forms in society as a form of cultural negotiation. Rituals in Tapong village Today gradually lose their original form and are replaced by Islamic forms.

Figure 4

A Traditional 'Dulung' Recites Prayers and Spells in the Mende' Bola Baru Ritual



Likewise, with the existence of *langgars* or mosques, after experiencing Islamization – even though they are syncretized in nature, the langgars that were built eventually became centers of activity for adherents of the Islamic religion, and since then, the transgressions are no longer seen as something mystical or sacred, but Langgar (Figure 5) is the medium for Muslim educational activities and a place for all social activities.

As a religious symbol of Islam, the mosque is also closely related to Friday. In the beliefs that are embedded in the adherents of Islam, "mosque" and "Friday" both have sacred values (sacred). This sanctity is shown by the existence of "praying" worship activities carried out in the mosque as a symbol of representation of the

formal relationship between the creator and his servant. Therefore, Muslims believe that Friday is a very special day full of "blessings" (*barakka'*) containing many good values. This belief has implications for the views of Muslims to do a lot of good on Friday and protect themselves from wrong actions.

Figure 5

Langgars or Mosques of the Matajang Community



Thus, changes in the ritual of transition occur because Islamic teachings color the Tapong culture more, especially in procession rituals. Rituals are now being carried out only partly due to ignorance of the complete ritual process, where some people carry out more practical and simple events. The change in ritual occurred partly because it followed the local culture, namely Islamic culture, brought by the Tapong people from overseas areas. Some of the highly educated Tapong people contributed greatly to the shift in ritual.

Discussion

Human dependence on something supernatural is a behavior that is common in both ancient humans and modern humans as they are Today (Jackson et al., 2023; Legare et al., 2012). A belief system is formed and acknowledged for its truth so that it later becomes a human belief in matters of diversity (Ecker et al., 2022; Heiphetz et al., 2013). Human development from time to time even meets in Today's modern civilization, and humans cannot escape from carrying out traditions or creating

traditions. The tradition of worshipping in several moments of human transition, such as moving to a new house, marriage, birth, and death, is a ritual tradition that cannot be separated (Cook & Walter, 2005).

The Tapong village, as a community whose majority has been converted to Islam in its religious practices and patterns, has not completely abandoned pre-Islamic beliefs and beliefs. The arrival of a new belief does not necessarily erase the people's original belief in animism-dynamism which is still a strong belief in the majority. Among many pre-Islamic cultures, the worship of ancestral spirits is still attached and can be witnessed in the religious life of Today's society. Some of these mythologies and the deification of ancestral spirits gave birth to certain cults, which then gave birth to patterns of the relationship between customary law and religious values (Idang, 2018; Simuh, 1996). The *Maccera Manurung* ritual is one of the patterns of customary and religious relations in the form of the most popular ritual in the Tapong Islamic community. *Maccera Manurung* is a traditional collective ritual ceremony among the Tapong people which is held for important events in community life and is believed by the Tapong people to be a spiritual tool capable of providing a way out of all kinds of crises and difficulties that befall someone and can bring blessings to someone. Who do. In the belief of the community, ancestral spirits are objects which are then used as a means of carrying out the *Maccera Manurung* Ritual, and this is believed to be because ancestral spirits have magical powers. In addition, the *slametan* is also believed to be a means of glorifying, honoring, and commemorating ancestral spirits (Sriyanto, 2016). So for the strategy of developing Islamic culture in Indonesia, we need to aspire to the future. Why does it have to be culture? Because culture touches all aspects and dimensions of perspective, attitude to life, and its actualization in human life (Emelda Egbekpalu, 2023; Syah, 2016). In religion, the value is universal. Culture is partial. So religious values take affect local culture. In Indonesia, the relationship is the religion which is very accommodating in culture and culture in religion. The universal Islamic religious manifesto applies to the culture of society. Islamic religious values include community entitled and culture, including religion (Aziz, 2015; Yazdani, 2020).

The encounter between Islam and local traditions in South Sulawesi is not entirely acculturative in nature, but in many cases, there is a process of cultural negotiation and even a process of cultural encounter in which local culture is still so dominant. When Islamic culture enters, local culture does not lose its identity totally. Local culture, with its various forms and belief systems, and traditions, still survives and does not necessarily have an inferior position in the face of the incoming Islamic

culture. So that local culture remains sustainable but undergoes cultural transformation and gives birth to a new cultural model, which is the result of a combination of Islam and local culture that has existed before (Wisker et al., 2023) this is what is called Local Islam.

The spread of Islam in South Sulawesi uses a political, bureaucratic approach. This method is a consequence of the necessity of making compromises, including with the existing government system and compromises with aspects of local customs as institutions and the socio-cultural system of society. Islam was spread in South Sulawesi with a formal-bureaucratic or top-down approach (Pabbajah, 2021; Prasojo & Pabbajah, 2020). However, Islamic teachings are still instilled through a cultural approach (Nuruddin, 2018).

D. Conclusion

Islamic dialectics with local culture in the Tapong community in the early days of Islam did not interfere with each other. Local cultures, such as traditions, take place as they are and still maintain their authenticity. However, the substance of Islamic thought has begun to color local culture because of similarities in thought. Islam places a belief in the supernatural, and local beliefs also accept the supernatural. In this context, Islam has paved the way for acceptance by the Tapong people.

The form of local cultural transformation as a result of dialectics with Islam in the Matajang community can be seen or realized through accommodating Islam in carrying out its ritual processions and shifting local processions bit by bit, such as mantras being replaced with prayers in Islam. The presence of the reading of barzanji in traditional rituals also shows this. Finally, barzanji is considered an important part of the ritual that is held.

References

- Aziz, D. K. (2015). Akulturasi Islam dan budaya Jawa. *Fikrah*, 1(2), 253–286. <https://doi.org/10.21043/fikrah.v1i2.543>
- Bahri, S. (2016). *Lembaga adat Tau Appa' dan modal sosial* (H. Halim, R. Zainuddin, A. Burchanuddin, & A. M. Iskandar (eds.)). Sah Media Publisher.
- Bahri, S., Zainuddin, R., & Halim, H. (2017). Indigenous institution and local community (Study of Tau Appa in the Maiwa sub-district). *The Social Sciences*, 12(10), 1755–1758. <https://doi.org/10.36478/sscience.2017.1755.1758>

- Bungin, B. (2015). *Penelitian kualitatif* (8th ed.). Prenada Media.
- Cook, G., & Walter, T. (2005). Rewritten rites: Language and social relations in traditional and contemporary funerals. *Discourse & Society*, 16(3), 365–391. <https://doi.org/10.1177/0957926505051171>
- Creswell, J. W. (2010). *Research design: Pendekatan kualitatif, kuantitatif, dan mixed*. Pustaka Pelajar.
- Ecker, U. K. H., Lewandowsky, S., Cook, J., Schmid, P., Fazio, L. K., Brashier, N., Kendeou, P., Vraga, E. K., & Amazeen, M. A. (2022). The psychological drivers of misinformation belief and its resistance to correction. *Nature Reviews Psychology*, 1(1), 13–29. <https://doi.org/10.1038/s44159-021-00006-y>
- Emelda Egbekpalu, P. (2023). Socio-cultural basis of happiness: African existential perspective. In *Happiness and wellness - Biopsychosocial and anthropological perspectives*. IntechOpen. <https://doi.org/10.5772/intechopen.107874>
- Firmansyah, L. M. R., & Efendi, F. (2022). Dialectics of religion and culture. *Ibda': Jurnal Kajian Islam dan Budaya*, 20(2), 200–218. <https://doi.org/10.24090/ibda.v20i2.6476>
- Hasan, H. (2019). Akulturasi Islam dan budaya lokal. *At-Taqwa: Jurnal Ilmiah Pendidikan Agama Islam Akulturasi Islam Dan Budaya Lokal*, 1(1), 1–8.
- Heiphetz, L., Spelke, E. S., Harris, P. L., & Banaji, M. R. (2013). The development of reasoning about beliefs: Fact, preference, and ideology. *Journal of Experimental Social Psychology*, 49(3), 559–565. <https://doi.org/10.1016/j.jesp.2012.09.005>
- Idang, G. E. (2018). African culture and values. *Phronimon*, 16(2), 97–111. <https://doi.org/10.25159/2413-3086/3820>
- Jackson, J. C., Dillion, D., Bastian, B., Watts, J., Buckner, W., DiMaggio, N., & Gray, K. (2023). Supernatural explanations across 114 societies are more common for natural than social phenomena. *Nature Human Behaviour*, 7(5), 707–717. <https://doi.org/10.1038/s41562-023-01558-0>
- Legare, C. H., Evans, E. M., Rosengren, K. S., & Harris, P. L. (2012). The coexistence of natural and supernatural explanations across cultures and development. *Child Development*, 83(3), 779–793. <https://doi.org/10.1111/j.1467-8624.2012.01743.x>
- Mas'ari, A., & Syamsuatir, S. (2017). Tradisi Tahlilan: Potret akulturasi agama dan budaya khas Islam Nusantara. *Kontekstualita: Jurnal Penelitian Sosial dan Keagamaan*, 32(1), 78–95. <https://ejournal.lp2m.uinjambi.ac.id/ojp/index.php/Kontekstualita/article/view/31>
- Miles, Matthew B; Huberman, M. A. (1999). *Analisa data kualitatif*. Universitas Indonesia Press.

- Muqoyyidin, A. W. (2012). Dialektika Islam dan budaya lokal dalam bidang sosial sebagai salah satu wajah Islam Jawa. *El-Harakah*, 14(1), 18–33. <https://doi.org/10.18860/el.v0i0.2197>
- Nuruddin, S. (2018). Islam dalam tradisi masyarakat lokal di Sulawesi Selatan. *Mimikri: Jurnal Agama dan Kebudayaan*, 4(1), 50–67. <https://blamakassar.e-journal.id/mimikri/article/view/189>
- Pabbajah, M. (2021). From the indigeneous to the religious practices: Islamic construction of the local tradition in South Sulawesi, Indonesia. *Esensia: Jurnal Ilmu-Ilmu Ushuluddin*, 22(1), 91–102. <https://doi.org/10.14421/esensia.v22i1.2800>
- Pala, S. (2020). Akulturasi Islam dan budaya lokal adat perkawinan Bugis Sinjai, Sulawesi Selatan (Tinjauan sosiologi pendidikan dan budaya). *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan*, 9(1), 89–122. <https://doi.org/10.47435/al-qalam.v9i1.255>
- Prasojo, Z. H., & Pabbajah, M. (2020). Akomodasi kultural dalam resolusi konflik bernuansa agama di Indonesia. *Aqlam: Journal of Islam and Plurality*, 5(1), 1–28. <https://doi.org/10.30984/ajip.v5i1.1131>
- Setiadi, E. M., & Kolip, U. (2011). *Pengantar sosiologi: Pemahaman fakta dan gejala permasalahan sosial; teori, aplikasi, dan pemecahannya*. Prenada Media.
- Simuh. (1996). *Tasawuf dan perkembangannya dalam Islam*. Raja Grafindo Persada.
- Soekanto, S. (2019). *Pengantar sosiologi*. Rajawali Press.
- Sriyanto, A. (2016). Akulturasi Islam dengan budaya lokal. *Komunika: Jurnal Dakwah dan Komunikasi*, 1(1), 149–163. <https://doi.org/10.24090/komunika.v1i1.786>
- Syah, M. (2016). Akulturasi Islam dan budaya lokal: Kajian historis sejarah dakwah Islam di wilayah Rejang. *Jurnal Dakwah dan Komunikasi*, 1(1), 21–43. <https://doi.org/10.29240/jdk.v1i1.77>
- Wisker, Z. L., Kadirov, D., & Nizar, J. (2023). Marketing a destination brand image to Muslim tourists: Does accessibility to cultural needs matter in developing brand loyalty? *Journal of Hospitality & Tourism Research*, 47(1), 84–105. <https://doi.org/10.1177/1096348020963663>
- Yazdani, A. (2020). La cultura de la paz y la tolerancia religiosa desde una perspectiva islámica. *Veritas*, 47, 151–168. <https://doi.org/10.4067/S0718-92732020000300151>



¹ This page has been intentionally left blank.

● 5% Overall Similarity

Top sources found in the following databases:

- 3% Internet database
- Crossref database
- 1% Submitted Works database
- 6% Publications database
- Crossref Posted Content database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

| | | |
|---|---|----|
| 1 | Syamsul Bahri, Abdul Malik Iskandar, Harifuddin Harifuddin, Faidah Az... | 3% |
| | Crossref | |
| 2 | ejournal.uinsaizu.ac.id | 2% |
| | Internet | |