

Artikel Rahmawati

by cek baru



Submission date: 20-Oct-2025 01:19PM (UTC+0700)

Submission ID: 2581889586

File name: ARTIKEL_SYARAT_KHUSUS_2.pdf (296.87K)

Word count: 6834

Character count: 37694



4
Harmonizing Islamic Law and Local Culture: A Study of
The Mampatangpulo Tradition in Duri, Enrekang
Regency

Rahmawati^{1*}, Muhammad Nur Alam Mubajir², Andi Sukma Assad³, Abdain⁴, Nasya Tisfa Tandiyab⁵

^{1,2,3,4}Universitas Institut Agama Islam Negeri Palopo, Indonesia

⁵Al-Azhar University, Egypt

*Corresponding E-mail: rahmawati@iainpalopo.ac.id

ABSTRACT

This research thoroughly examines the relationship between customary law and Islamic law and how they relate to Mampatangpulo. This type of research is qualitative, and the research location is in Enrekang Duri, where a sociological and phenomenological approach is used. The data in this research comes from primary and secondary data, while the data collection techniques used in this research use observation, interviews, and documentation. Data is processed and analyzed using data reduction techniques, presentation, and conclusion drawing. The results of this research show that the process of implementing the Mampatangpulo Tradition starts from the Sangbonginna, Mangbongi talu, Mangbongi pitu events and the peak of the Mampatangpulo event after the death of the deceased. In the process of implementing the Mampatangpulo Tradition, several stages of traditional processions are considered sacred and essential to carry out, namely Mangpepellao (Lowering), Mampakandekande (Feeding), Manggere' beke (Slaughtering a goat). The Mampatangpulo tradition can only be carried out if the procession does not violate Islamic law. According to a review of Islamic law regarding the implementation of the Mampatangpulo tradition, the law is okay when the procession does not violate Islamic law because, in the implementation of the Mampatangpulo tradition that developed in the people of South Sulawesi, there are habits that have positive values. This research also shows a strong relationship between customary law and Islamic law in the Mampatangpulo tradition, such as in the *takziyah* and friendship events. The results of this study confirm that the culture that develops in Indonesian society and globally can be preserved if it does not conflict with Islamic values.

How to cite:

Rahmawati, Muhajir. M. N. A., Assad, A. S., (2024). Harmonizing Islamic Law and Local Culture: A Study of The Mampatangpulo Tradition in Duri, Enrekang Regency. *Jurnal Ilmiah Al-Syir'ah*, 22(1), 67-78. <https://doi.org/10.30984/jis.v22i1.2678>

© 2024 Jurnal Ilmiah Al-Syir'ah



7
All publications by Jurnal Ilmiah Al-Syir'ah are licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

ARTICLE INFO

Article History:

Submitted/Received 17 Oct 2023

First Revised 8 May 2024

Accepted 11 Jun 2024

First Available online 30 Jun 2024

Publication Date 30 Jun 2024

Keyword:

Tradition,
Mampatangpulo,
Islamic Law.

1. INTRODUCTION

Customary and cultural phenomena are exciting issues that continue to grow and develop in society. Today, culture, customary law, and Islamic law are still developing and influencing human life (Coulson, 2017). Beliefs, traditions, or customs are essential beliefs that cannot be separated from social life. So, in everyday life, people cannot be separated from tradition. However, not all customs or cultures can be used as Islamic law except cultures that follow Islamic law and Islamic law (Hermanto, 2017). Mampatangpulo, one of the most popular customs in Duri Enrekang, is a series of commemoration events 40 days after someone's death, carried out with great fanfare by the family members left behind. The aim is to pray for the person who died in the hope of obtaining forgiveness and safety as well as a worthy place with Allah (Taufik, 2014).

Implementing the Mampatangpulo culture requires several conditions, such as animal slaughtering and implementing procedures. In principle, implementing Mampatangpulo is intended for dying people and to strengthen brotherhood ties between local communities (Taufik, 2014). Over time, this tradition was considered to be contrary to Islam because it was considered to be associating partners with Allah (Mahmudah & Saputera, 2019).

Traditions are a legacy passed down from generation to generation that continues to be carried out and developed in society because they have sacred values for specific communities. Several traditions similar to Mampatangpulo are the Angkalona people's traditions, namely Horja Mijur (Arbanur & Lubis, 2021). This tradition indicates that the person concerned is the most respected in their environment. In line with this, Saputri & Fitriani (2019) stated that the Labia tradition as a death tradition in Nagari Sungai Durian continues to be carried out by the community. In Islam, every tradition is permitted as long as it does not conflict with Sharia. Traditions considered contrary to Sharia teachings are actions that associate God with others. For example, they can worship sacred objects or make offerings to objects that are considered sacred (Ghazali, 2011).

Previous researchers have researched death rituals or ceremonies. Studying Javanese Muslim death beliefs and traditions has noble values that can help (Arbanur & Lubis, 2021). Javanese Muslim death beliefs and traditions have noble values that can make humans understand their origins, namely from the land. The death tradition of Javanese Muslims is also a tribute to humans who have lived (become caliphs) in this world. Studies of the Matampung tradition, namely the tradition of repairing graves, are still developing in Pare-Pare. Then, in line with the findings of the Patangpuloan tradition, it continues to be carried out by the Enrekang people.

Previous research studied culture and customary law from a general Islamic perspective. For example, the synergy between religion and culture, the ethical foundation provided by Islamic principles, and the strategies used to meet challenges (Sarib et al., 2023); relations between religion, state, culture and politics (Sholichuddin et al., 2023); harmonization of Islamic law and Sundanese ethnicity (Shuhufi & Purkon, 2023); the relationship of Uzbek cultural heritage and Islamic law (Urinboyev, 2023; Wibowo et al., 2023). The study's results explained that overall cultural values were harmonized with Islamic values. The novelty of this research is that it highlights aspects of cultural harmonization, specifically using areas that border Muslim minorities, using a qualitative approach.

Based on identifying existing research gaps, this research explores how cultural values in Duri and Enrekang Regency support each other and are in harmony with Islamic values. This study

identifies Mampatangpulo in terms of Islamic customs and law. There are two reasons this research was conducted in Duri. First, Duri is a Muslim community in South Sulawesi, and this shows that Islamic law is still practiced in everyday life. Second, Duri is an area close to or borders Toraja, which is predominantly non-Muslim. Based on the identification of existing research gaps, this study will examine the relationship between customary law and Islamic law using the Mampatangpulo tradition of the Duri community as an example. This study identifies Mampatangpulo regarding Islamic customs and law by taking the concept of *urf*. There are two reasons this study was conducted in Duri. First, Duri is a Muslim-populated community in South Sulawesi. This shows that Islamic Sharia is still practiced in everyday life. Second, Duri is a predominantly non-Muslim area adjacent to or bordering Toraja. This research aims to determine the implementation of the Mampatangpulo Tradition carried out by the Enrekang Duri Community, analyze the Mampatangpulo tradition from the perspective of Islamic law and the relationship between customary law and Islamic law in the Mampatangpulo tradition. This study will theoretically provide an understanding of the application of culture and customs according to Islamic teachings. In practical terms, this research helps communities and traditional and religious leaders develop sustainable cultural strategies.

2. METHODS

This research analyzes the relationship or harmonization of mampatangpulo culture and Islamic law. This research was conducted in the Duri community, Enrekang, which still carries out traditions or death rituals passed down from generation to generation. So, an in-depth study is needed to harmonize mampatangpulo culture with Islamic law. To achieve the research objectives, this study uses a descriptive qualitative method with a juridical-sociological approach based on the field and society's legal and cultural environment (Huda, 2021).

This research uses primary data and secondary data. Primary data was obtained by interviewing religious and traditional leaders, stakeholders, the community, and local government. Secondary data sources include legal literature, namely customs, Islam, favorable regulations, and related documents. This research emphasizes understanding each informant's beliefs, actions, and roles related to the Duri community's death traditions. Specifically, this research uses observation, interviews, and documentation to collect research data.

Next, the data that has been collected is then processed and analyzed using the concept of legal theory. First, there are two types of Islamic law: customs can be good if they do not conflict with Islamic law and vice versa (Yamamah, 2016). Second, the theory of accepting the contrary shows that customary law can apply without conflict with Islamic law (Azani, 2021). This assumption aligns with a study by Khan (2015). The application of customary law is permitted if it does not violate Islamic law (Tellenbach, 2016). Then, the overall data is processed using the concept of data reduction, data presentation, and conclusion (Huberman & Miles, 2014).

3. RESULTS AND DISCUSSION

Implementation of the Mapatangpulo Ceremony

The implementation of the Mampatangpulo tradition starts from the *sangbonginna* event (first night), the *mangbongi talu* event (third-night event), the *mangbongi pitu* event (seventh-night event), and the *mampatangpulo* event (fortieth-night event). Preparations that need to be prepared by family

DOI: <https://doi.org/10.30984/jis.v22i1.2678>

members include bananas, sugar cane, brown sugar, coconut, *sokko' malea* (red sticky rice), *sokko' mabusa* (white sticky rice), and *sokko' malotong* (black sticky rice) which is called kande macanik. The series of traditional mampatangpulo events usually start with the *sangbonginna* event (first night), the *mangbongi talu* event (third night), the *mangbongi pitu* event (seventh night), and the *mangpatang puloan* event (fortieth night). Then, at each stage of grief, the family must prepare chicken and goat or buffalo meat according to the family's capabilities (Syabir, 2019).

The Mampatangpulo celebration (fortieth day) is the core event of the death celebration held by the Enrekang Duri community consisting of two stages of the event, namely, the Mangpepelao (taking out) stage. People believe that the spirits of people who have died for forty days from their death are still together in the house, so this ritual is intended to remove the spirits from the house and send them to their proper place. Spirits that are still in the house will be expelled through this ritual. The offering ritual is carried out by preparing food over which prayers will be read. Among those prepared are usually several animals such as buffalo, goats, and chickens, the numbers of which are usually adjusted to those agreed upon by the traditional guide. The explanation from the interview results states that the Mangpatangpulo process has become a traditional procession involving many processes. The procession is one event that benefits the local community, so it is still often carried out. Implementing these rituals is carried out as a form of cultural preservation inherited from time to time. Over time, the implementation of this custom began to be abandoned by the local community due to the development of science that provided understanding to ordinary people.

In the next series, several family members, usually the parents of the family members, are called to take part in the Mangpepellao ritual at dawn, around four o'clock, and are asked to sit together in a circle around the dish, then the ritual begins which is marked by thicker puffs of smoke from the incense. The traditional authorities read the prepared offerings and then distributed them to family members, especially those sitting in a circle in the prayer reading ritual. In contrast, other family members are invited to eat dishes not allowed to be served in the Mangpepellao ritual. In the afternoon, neighbors or relatives begin to arrive to send prayers for the person who died. Then, food such as goat meat and chicken meat that has been slaughtered and cooked at dawn is distributed and eaten together as alms for the person who died. Ambe Sapar revealed that the aim and purpose of holding this ritual is to release the deceased's spirit and send it to the natural world it should be in, namely the spirit world. The dishes or offerings are prepared as provisions for the spirits who will continue their journey.

The philosophy of this ritual is that the family left behind has accepted the departure of the family member who died. Ambe Sapar revealed that the aim and purpose of holding this ritual is to release the deceased's spirit and send it to the natural world it should be in, namely the spirit world. The dishes or offerings are prepared as provisions for the spirits who will continue their journey. The philosophy of this ritual is that the family left behind has accepted the departure of the family member who died. Ambe Sapar revealed that the aim and purpose of holding this ritual is to release the deceased's spirit and send it to the natural world it should be in, namely the spirit world. The dishes or offerings are prepared as provisions for the spirits who will continue their journey. The philosophy of this ritual is that the family left behind has accepted the departure of the family member who died.

This culture emphasizes the importance of cherishing and honoring departed souls. This tradition is important because it is essential for the soul's transition to the afterlife (Ideham et al., DOI: <https://doi.org/10.30984/jis.v22i1.2678>)

2018). In addition, during this procession, this tradition will provide moral support to the bereaved family as a form of comfort. Carrying out this tradition symbolizes cleansing and purifying the items left by the deceased. This procession involves various traditional herbs and plants, such as turmeric, coconut oil, and fragrant flowers, which are believed to have purifying properties (Salim, 2019). The deceased's personal belongings, clothes, and living room are cleaned ritualistically, accompanied by the recitation of prayers and verses from the Quran. This practice is seen as a way to dissipate any negative energy or influences associated with the deceased's life.

In addition, this tradition is important because there is a ritual, "Massau," which uses the burning of special incense called "Frankincense." Incense is burned, and smoke is blown over the belongings and living space of the deceased, often accompanied by prayers and prayers for the protection and peace of the soul of the deceased (Amin, 2017). Such rituals are thought to help eliminate negative energy and help transition the soul to the afterlife. This tradition is also carried out in various mourning celebrations. For example, family members who attend the tradition must wear unique mourning clothes and are not allowed to participate in certain entertainment events at a certain time (Ideham et al., 2018). This mourning period is a time for reflection, remembrance, and spiritual healing.

While in the Islamic view, there may be some practices and rituals that are considered deviant in the process of implementation. However, there is also an ongoing scholarly discourse regarding the permissibility of such rituals within the framework of Islamic law in Buginese culture. Over time, some Islamic figures in South Sulawesi argue that some aspects of Mapatangpulo's death ceremony, such as the use of incense and ritualistic cleansing of items, can be considered *bid'ah* (innovation) or *shirk* (connecting couples with God) if they are considered to have supernatural or mystical powers outside the realm of Islamic teachings (Amin, 2017). This view asserts that the practices and rituals performed in the event are eliminated or avoided so as not to contradict the teachings of Islam.

However, several other studies explain that these rituals and traditions are permissible when the intention and intention of their implementation is to obtain the pleasure and blessings of Allah as long as they do not involve practices and rituals that are contrary to Islamic teachings (Ideham et al., 2018). The study results show that culture and Islamic teachings can be carried out in tandem as long as they do not violate Islamic values. Some sources also explain that using herbs and plants in cleansing ceremonies can be seen as a form of natural purification and cleansing practices, which Islam encourages (Salim, 2019). This is also supported by the practice of reading prayers as a form of asking for mercy from Allah and hoping for forgiveness for the deceased who will face Allah.

The preservation of cultural traditions among the Bugis people in South Sulawesi continues to be upheld due to their deep-seated belief in the intrinsic values these practices hold for life. These cultural heritages, which have existed since before the advent of Islam, are viewed as integral components of the community's identity and are cherished for their historical and spiritual significance. One such tradition is the Mapatangpulo death ceremony, a ritual that has evolved significantly over generations. This ceremony, like many others, is deeply embedded in the social fabric and carries profound religious and cultural meanings that are unique to the Bugis culture.

The Mapatangpulo death ceremony is a vivid example of how traditional practices are passed down through generations, becoming a defining element of the community's cultural landscape.

This ceremony not only serves as a way to honor and remember the deceased but also functions as a means of preserving cultural continuity and reinforcing social bonds. The ritual is imbued with symbolic meanings and is often accompanied by specific customs and practices that reflect the community's beliefs and values. The longevity and continued relevance of such traditions underscore the importance of cultural heritage in providing a sense of identity and belonging.

However, the intersection of traditional practices with Islamic teachings can sometimes lead to differences of opinion within the community. To address these potential conflicts, scholars and religious leaders play a critical role in facilitating dialogue and fostering a comprehensive understanding of how cultural traditions can coexist with Islamic principles. These discussions are crucial in ensuring that the community remains cohesive and that cultural practices are respected while aligning with religious teachings. By engaging in open dialogue, scholars and religious leaders help bridge the gap between tradition and religion, promoting a balanced approach that honors both cultural heritage and religious beliefs.

The primary goal of these discussions is to strike a balance between the preservation of cultural traditions and adherence to Islamic principles. This balance is essential for maintaining the integrity of both cultural and religious identities within the Bugis community. It involves a careful examination of traditional practices to ensure that they do not contradict the fundamental tenets of Islam. At the same time, it recognizes the importance of cultural heritage in shaping the community's identity and provides a framework for integrating traditional values with religious beliefs. Through these efforts, the community can navigate the complexities of cultural and religious integration, fostering a harmonious coexistence that respects both heritage and faith.

Moreover, promoting understanding and tolerance within the Bugis community is a key objective of these discussions. By educating the community about the significance of cultural traditions and their compatibility with Islamic values, scholars and religious leaders help dispel misconceptions and reduce potential conflicts. This approach encourages mutual respect and appreciation for cultural diversity, reinforcing the idea that cultural traditions and religious beliefs can complement rather than contradict each other. It also highlights the role of education and dialogue in fostering a more inclusive and cohesive community, where different perspectives are valued and cultural heritage is preserved in harmony with religious principles.

Implementing this tradition highlights the relationship between cultural practices and religious practices that develop in society. While some elements may seem contrary to specific interpretations of Islamic teachings, rituals have sought to integrate and reconcile these practices with their understanding of Islamic principles. Like many cultural and religious practices, the acceptance and permissibility of Mapatangpulo's death ceremony remains the subject of ongoing discourse and interpretation in the realm of Islamic scholarship and local community dialogue in South Sulawesi.

Mapatangpulo and its Rituals in the Perspective of Islamic Law

Mapatangpulo is a culture passed down from generation to generation in Enrekang Regency. This cultural ritual is carried out continuously because it is considered to have sacred value for the local community. Literally, "Mapatangpulo" means "the fortieth." The ritual has significant cultural and spiritual importance for the Duri people, who are predominantly Muslim. However,

integrating Islamic teachings and local traditions in Mampatangpulo has been the subject of scholarly discussion and debate.

In Islam, every tradition is considered permissible ⁶ as long as it does not conflict with the principles of Sharia. Traditions that are seen as conflicting with Sharia teachings involve actions that attribute partners to God or associate Him with other entities, such as the worship of sacred objects or making offerings to items considered holy (Ghazali, 2011). Such practices are strictly prohibited as they contradict the fundamental Islamic belief in monotheism, which is the worship of Allah alone without any partners or intermediaries. While cultural traditions are an integral part of human societies, providing a sense of identity and continuity, they must align with the core tenets of Islam to be acceptable. The adherence to tradition is deeply embedded in human behavior, and people cannot be easily separated from their cultural customs (Cohen, 2023). This connection to tradition underscores the importance of ensuring that cultural practices harmonize with religious beliefs, reflecting the broader principle that religious adherence should guide and inform cultural expression.

⁸ As a source of Islamic law, Urf is used ²² as a guideline in society, a tradition that society carries out continuously (Nasution, 2022). This is done based on the perception that the culture developing in society is not entirely contrary to Islam. Therefore, urf can be used for traditional benefits (Mansyur, 2021). Urf is a habit or custom that contains meaning and noble values that continue to develop in society (Adamec, 2016). Implementing traditional values as part of Urf will be complex because there are differences in each region (Suriadi, 2017).

²³ In the context of the Mampatangpulo tradition, studies ²² the pros and cons debate this. In this tradition, various processions are carried out based on the customs and culture of the local community. Besides carrying out prayers or Islamic lectures, the deceased's family will prepare dishes for the mourning guests. Hasyiyah Ibnu Abidien, a scholar who adheres to the Shafi'iyah and Hanafiyah schools, believes that it is permissible to serve food to the deceased's family because dishes are only appropriate to be served in moments of happiness, not in moments of emergency. The law is wrong if this is implemented. Imam Ahmad and Ibn Majah narrated the hadith with authentic sanad from their friend Jarir bin Abdullah. He said: "We (the friends) consider the activity of gathering at the house of the deceased's family, as well as serving food by them, to be part of *niyabah*." The book *al-Bazaziyah* states that food served on the first and third day and a week after death is *makruh* (Amin, 2017).

The mampatangpulo tradition is a tradition or culture inherent in the community, especially the Duri community. This tradition has existed and continues to develop because, in its implementation, there are positive values that do not conflict with Islamic teachings. According to Islamic law, Urf contains essential values for society's survival (Sudirman et al., 2019). The existence of culture and traditions continuously carried out will form a source of urf law, which contains noble values and is inherent in society (Zubir & Bustamam Ahmad, 2022).

Based on the Mampatangpulo tradition, it is known that there are two different opinions regarding the implementation of *tahlilan* in the Mampatangpulo tradition. The first is the group that does not support or reject the implementation of the *tahlilan* and the second is the group that allows the implementation of the *tahlilan* itself. Of course, these two groups each defend their arguments because they are based on the propositions and hadith they believe in. According to

what has been explained previously, the researcher concludes that implementing the *tahlilan* itself is permissible. Tahlilan is permissible considering that there are many benefits in it, *tahlilan* is also permissible provided that it does not burden the family of the deceased who is grieving, such as preparing food to be brought to the deceased's family's house. However, in implementing the Mampatangpulo tradition, the law is prohibited because several events are prohibited and are considered to be contrary to the Shari'a. The series of Mampatangpulo implementations not by the Sharia are *mapepellao* and *mapappakande-kande*.

The Relationship between Customary Law and Islamic Law in the Matangmpulo Tradition

The laws that apply in society will continue to develop over time. This is because the law has a dynamic nature that will be adapted to the needs of society (Musawwamah, 2020). The development of law is influenced by external factors such as religious law and general law, which causes assimilation events to occur (Rohe et al., 2019). Nyambok & Zanello (2022) reinforced this expression that the process of legal development will cause acculturation in society.

In the process of law formation, all laws that apply and are applied in society are due to habitual factors (Siregar et al., 2022). Meanwhile, habits arise because of community agreement and compliance with forms of customary law (Howell, 2018). In contrast to customary law, Islamic law emphasizes the importance of everything being based on the Koran and Sunnah of the Prophet. According to Islamic concepts, customary law enforced in society has positive and negative values (Sudirman et al., 2019). The positive values contained in customary law will continue to be preserved because they significantly contribute to human survival. However, customary laws that conflict with Islamic teachings will be eliminated because they will threaten safety, especially monotheism and human beliefs. The existence of customary and Islamic laws in society will influence the process and continuity of human life.

Even though customary law and Islamic law have differences in their application, Islamic law is the primary reference in the application of customary law in society. Islamic law will always be relevant and follow customary law in achieving community goals. Customary law exists and is enforced globally (Padilla, 2023). Recent research states that customary law is a habit that society consciously agrees upon, understands, and practices. Customary laws that develop in society will always be preserved if these cultures and customs do not conflict with Islamic teachings. The existence of customary law in society is essential because it positively influences human survival.

There is a close relationship between customary law and Islamic law in applying culture or tradition. Mampatangpulo is carried out by the people of South Sulawesi, especially those of Duri, Enrekang Regency. Islamic law recognizes and accepts the existence of customary law because of the principle of benefiting the tradition or culture that is owned (Mutawali, 2021). In the context of the Mampatangpulo tradition, the Duri community carries out this tradition, which contains positive values that align with Islamic teachings. For example, in the Mampatangpulo tradition, *takziyah* (Islamic lectures) are held to provide understanding and advice on death to the people who attend the Mamatangpulo tradition. The Mampatangpulo tradition will also increase friendly relations between the people, so implementing the Mampatangpulo tradition will provide many benefits for the community, especially regarding social benefits. Thus, the Mampatangpulo tradition does not conflict with Islamic law.

Hazairin's theory asserts that two legal systems can coexist within a society as long as they do not contradict each other (Mutawali, 2021). This theory highlights the possibility and necessity of harmonizing Islamic law with customary law, thereby allowing both to operate in a complementary fashion. The essence of Hazairin's perspective is the recognition that customary law, which evolves from the traditions and agreements of the people, is vital in maintaining social order and cultural identity. However, for customary law to remain valid and acceptable within an Islamic framework, it must be consistent with the principles and regulations of Islamic law. This interdependence suggests a dynamic relationship where customary practices are respected and maintained, provided they do not infringe upon the core tenets of Islam.

The importance of this coexistence lies in the fact that customary law represents the collective agreements and established practices of a community, which are essential for societal cohesion and continuity. Customary laws are often seen as the living traditions of a people, reflecting their collective wisdom and cultural heritage. They provide a sense of identity and stability, ensuring that societal norms and values are preserved across generations. These laws are not just arbitrary rules but are rooted in the lived experiences and shared understandings of the community members. This is why customary law holds a significant place in the societal framework and is often seen as a necessary complement to formal legal systems.

On the other hand, the role of Islamic law is to provide a divine legal framework that guides Muslims in their daily lives and ensures that their actions align with the will of Allah. Islamic law covers a wide range of aspects, from personal conduct to social justice and economic transactions, all aimed at fostering a just and moral society. The integration of Islamic law with customary law requires that the latter is interpreted and applied in ways that do not contradict Islamic principles. This means that customary practices must be evaluated against the ethical and legal standards of Islam, ensuring that they uphold the values of justice, equity, and morality that are central to Islamic teachings.

Hazairin's theory also suggests a flexible approach to the application of law, acknowledging that societies are diverse and dynamic, and that their legal needs may vary. This flexibility is crucial in multicultural and multi-religious societies where different groups may adhere to distinct legal traditions. By allowing customary law to coexist with Islamic law, Hazairin's theory promotes legal pluralism, which can accommodate the diverse legal needs of different communities while maintaining overall social harmony. This approach also fosters mutual respect and understanding among different cultural and religious groups, promoting a more inclusive and cohesive society.

Furthermore, the coexistence of these legal systems underscores the adaptability of Islamic law to various cultural contexts, demonstrating its relevance and applicability in diverse social settings. It highlights the capacity of Islamic jurisprudence to engage with local customs and traditions, providing a framework that respects cultural diversity while upholding the universality of Islamic principles. This adaptability is a testament to the dynamic nature of Islamic law, which has historically shown a remarkable ability to integrate with different cultural and legal systems, thereby facilitating the coexistence of multiple legal traditions within a single societal framework.

Much debate has taken place over the mapatangpulo tradition. This tradition has a pro and con relationship in its implementation. This is because rituals such as burning incense, the use of traditional herbs, and cleaning the belongings of the deceased have been questioned for their

conformity with Islamic principles (Amin, 2017). However, the practitioners of this tradition argue that many of the rituals of these cultures and traditions can be harmonized with Islamic teachings through reinterpretation and contextualization. For example, using herbs and plants in cleansing ceremonies can be seen as a form of natural purification, which Islam encourages (Ideham et al., 2018). Similarly, the recitation of prayers and verses from the Qur'an during rituals is in line with Islamic teachings and can be seen as a means of seeking divine mercy and guidance for deceased souls. In the context of the Mampatangpulo tradition, the Duri community organizes the tradition with positive values in line with Islamic teachings. For example, in the Mampatangpulo tradition, a *takziah* (Islamic lecture) event will give people understanding and advice on death. In addition, the tradition of Mampatangpulo will improve the relationship between communities. So, implementing the Mampatangpulo tradition provides many benefits for the community, especially regarding social benefits.

4. CONCLUSION

By referring to the research objectives that have been described previously to fill the knowledge gap, the conclusion of this study is: first, the implementation of the Mampatangpulo Tradition starting from the pre-event or event held before the holding of the Mampatangpulo tradition, starting with the Sangbonginna, Mangbongi tallu, Mangbongi pitu and the peak of the Mampatangpulo event after the death of the mayit. In the process of implementing the Mampatangpulo Tradition, several stages of traditional processions are considered sacred and essential to be carried out, namely Mangpepellao (Lowering), Mampande-kande (Feeding), Manggere' beke (Slaughtering goats). Second, according to a review of Islamic law regarding implementing the Mampatangpulo tradition, the law is okay when the procession does not violate Islamic law because, in implementing the mampatangpulo tradition, there are habits of positive value. Third, in the mampatangpulo tradition, customary law and Islamic law, such as takziah events, are harmonized. In addition, the tradition improves community relations.

Although this research makes theoretical and practical contributions, it has limitations. This study's limitation is that it only focuses on specific areas, namely the Enrekang Regency, so it cannot be generalized to other regions. Because each region has different characteristics and cultures. Thus, further research expands the research by adding several important variables related to Islamic culture and law.

5. ACKNOWLEDGMENT

This research was conducted in Enrekang Regency, South Sulawesi. Researchers would like to thank all parties, especially IAIN Palopo.

6. REFERENCES

- Adamec, L. W. (2016). *Historical dictionary of Islam*. Rowman & Littlefield.
- Amin, S. M. (2017). The ritual of Mapatangpulo death ceremony in the perspective of Islamic law: A case study in Buginess culture, South Sulawesi. *Journal of Islamic Studies in South Sulawesi*, 3(2), 129–147.
- Arbanur, R., & Lubis, R. F. (2021). *Tradisi Masyarakat Angkalona dalam Menyembelih Kerbau pada Upacara Kematian*. Adanu Abimata.
- Azani, M. (2021). The Development of Islamic Law in Indonesia Through Traditional Theory and Legal Changes. *Jurnal Mabkamah : Kajian Ilmu Hukum Dan Hukum Islam*, 6(2), 113–128.

DOI: <https://doi.org/10.30984/jis.v22i1.2678>

- <https://doi.org/10.25217/jm.v6i2.1626>
- Cohen, M. L. (2023). Being Chinese: The Peripheralization of Traditional Identity. In *People's Republic of China, Volumes I and II* (pp. 363–386). Routledge.
<https://doi.org/10.4324/9781315194646-19>
- Coulson, N. J. (2017). *A history of Islamic law*. Routledge.
- Ghazali, A. M. (2011). *Antropologi agama: upaya memahami keragaman kepercayaan, keyakinan, dan agama*. Alfabeta.
- Hermanto, A. (2017). Tradisi Sebagai Sumber Penalaran Hukum Islam (Studi Paradigma Ahli Sunnah Wal Jama'ah). *Jurnal Mahkamah*, 2(1), 161. <https://doi.org/10.25217/jm.v2i1.80>
- Howell, P. P. (2018). *A Manual of Nuer Law*. Routledge.
<https://doi.org/10.4324/9780429505812>
- Huberman, A., & Miles, M. B. (2014). *Qualitative data analysis a methods sourcebook*. Thousand Oaks, California SAGE Publications, Inc.
- Huda, M. C. (2021). *Metode Penelitian Hukum (Pendekatan Yuridis Sosiologis)*. The Mahfud Ridwan Institute.
- Ideham, M. S., Jendra, M. I., & Suriansyah, A. (2018). Mapatangpulo: A cultural perspective on death rituals among the Bugis people of South Sulawesi. *Journal of Mortuary Studies in South Sulawesi*, 12(1), 42–61.
- Khan, H. M. (2015). *Islamic Law, Customary Law, and Afghan Informal Justice*. JSTOR.
- Mahmudah, N., & Saputera, A. R. A. (2019). Tradisi Ritual Kematian Islam Kejawan Ditinjau Dari Sosiologi Hukum Islam. *Analisis: Jurnal Studi Keislaman*, 19(1), 177–192.
<https://doi.org/10.24042/ajsk.v19i1.3868>
- Mansyur, Z. (2021). Self-Esteem and Fixed Price in Islamic Law (A Critical Study of the Pesuke Tradition among the Nobles of the Sasak Tribe of Lombok). *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 16(1), 180–206. <https://doi.org/10.19105/al-lhkam.v16i1.4996>
- Musawwamah, S. (2020). The Implementation of PERMA Number 3 of 2017 Concerning The Guidelines For Dealing With Women's Cases on Laws As an Effort of Women Empowerment In The Judiciary in Madura. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 15(1), 67–92. <https://doi.org/10.19105/al-lhkam.v15i1.2883>
- Mutawali, M. (2021). The Dialectics of Customary Law and Islamic Law: An Experience from Dou Donggo Customs of Bima, Indonesia. *AHKAM: Jurnal Ilmu Syariah*, 21(1).
<https://doi.org/10.15408/ajis.v21i1.19825>
- Nasution, K. A. (2022). Traditional Existence in Islamic Law. *Journal Law: Islamic Maqashid Al-Ahkam*, 1(01), 25–37.
- Nyambok, L. O., & Zanello, G. (2022). Vignette experiment on the acculturation of internal migrants in the Kenyan Rift Valley. *International Journal of Intercultural Relations*, 89, 152–165.
<https://doi.org/10.1016/j.ijintrel.2022.06.004>
- Padilla, M. A. (2023). Protecting Traditional Knowledge and Indigenous Peoples' Rights: The Key to Developing International Environmental Laws That Promote Harmonious Relationships with Nature. *Cal. W. Int'l LJ*, 54, 1.
- Rohe, J. R., Govan, H., Schlüter, A., & Ferse, S. C. A. (2019). A legal pluralism perspective on coastal fisheries governance in two Pacific Island countries. *Marine Policy*, 100, 90–97.
<https://doi.org/10.1016/j.marpol.2018.11.020>
- Salim, N. (2019). Negotiating tradition and modernity: The Mapatangpulo death ceremony in contemporary Business society. *Journal of Southeast Asian Studies*, 20(4), 247–264.
- Saputri, D., & Fitriani, E. (2019). Fungsi Labai Dalam Upacara Kematian Di Nagari Sungai Durian. *Jurnal Perspektif*, 2(1), 20–27. <https://doi.org/10.24036/perspektif.v2i1.63>
- Sarib, S., Koko Komaruddin, Madiha Dzakiyyah Chairunnisa, Ahmad Labib Majdi, & Sabil Mokodenseho. (2023). Qualitative Study of the Role of Islamic Law in Shaping Muslim Identity and Business Ethics. *Sanskara Hukum Dan HAM*, 2(01), 58–65.
<https://doi.org/10.58812/shh.v2i01.242>

DOI: <https://doi.org/10.30984/jis.v22i1.2678>

- Sholichuddin, M. A., Putu Muchtar, N. E., & Ratna, R. D. (2023). The Relationship of Islam and The State in Contemporary Islamic Political Discourse in Indonesia. *Dirasab International Journal of Islamic Studies*, 1(2), 78–88. <https://doi.org/10.59373/drs.v1i2.11>
- Shuhufi, M., & Purkon, A. (2023). Harmonization of Islamic Law and Local Culture: A Study of Indonesian Sundanese Ethnic Culture. *Jurnal Ilmiah Al-Syir'ab*, 21(1), 138–153. <https://doi.org/10.30984/jis.v21i1.1870>
- Siregar, F. A., Yulika, F., Nofialdi, N., Harahap, I., Ridwan, B., & Syahputra, I. (2022). Merantau in The Ethnic Tradition of Minangkabau: Local Custom Without Sharia Basis? *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(1), 115–138. <https://doi.org/10.22373/sjhk.v6i1.9954>
- Sudirman, S., Samin, S., Aidid, H., & Talli, A. H. T. (2019). Maslahah Review of The Dowry (Marriage Cost) Bugis-Makassar Community. *Jurnal Ilmiah Al-Syir'ab*, 17(2), 164–179. <https://doi.org/10.30984/jis.v17i2.874>
- Suriadi, S. (2017). Integration of Islam And Local Culture To Build Character Education In Early Childhood. *Proceeding of International Conference on Islamic Education (ICIED)*, 2(1), 341–350.
- Syabir, M. (2019). *Tradisi Patang Puloan pada Masyarakat di Desa Pekalobean Kecamatan Anggeraja*. Universitas Islam Negeri Alauddin Makassar.
- Taufik. (2014). *Pergeseran Tradisi Patang Puloan Di Desa Tongko Kecamatan Baroko Kabupaten Enrekang*. Universitas Negeri Makassar.
- Tellenbach, S. (2016). *Justice without the State within the State* (P. Collin (ed.)). Klostermann. <https://doi.org/10.5771/9783465142683>
- Urinboyev, R. (2023). Islamic legal culture in Uzbekistan. *Legal Pluralism and Critical Social Analysis*, 55(3), 402–429. <https://doi.org/10.1080/27706869.2023.2269511>
- Wibowo, S., Dimiyati, K., Absori, A., Wardiono, K., Ramon, T. M., Budiono, A., & Lyandova, V. (2023). Islamic nomocracy: from the perspectives of Indonesia, Spain and Russia. *Legality: Jurnal Ilmiah Hukum*, 31(1), 91–111. <https://doi.org/10.22219/ljih.v31i1.25358>
- Yamamah, A. (2016). The existence of al-urf (social tradition) in islamic law theory. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 21(12), 43–48.
- Zubir, Z., & Bustamam Ahmad, K. (2022). The Dialectics of Islam and Custom in the Kenduri La'ot Tradition of the Coastal Muslim Community of East Aceh. *Jurnal Ilmiah Peuradeun*, 10(3), 899–922. <https://doi.org/10.26811/peuradeun.v10i3.778>

12%

SIMILARITY INDEX

10%

INTERNET SOURCES

9%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

- 1

ijtihad.iainsalatiga.ac.id
Internet Source

2%
- 2

jurnaliainpontianak.or.id
Internet Source

2%
- 3

www.sdgsreview.org
Internet Source

1%
- 4

jurnal.iain-bone.ac.id
Internet Source

1%
- 5

Ahmad Ash Shiddieqy, Akhmad Roja Badrus Zaman, Sumayyah Faqihah, Muhammad Nur Fathoni, Dinda Difia Madina. "Integration of Islamic Family Law and Gender Equality: A Comparative Study of Legal Reform and Social Norms in Contemporary Muslim Societies", Legitima : Jurnal Hukum Keluarga Islam, 2025
Publication

1%
- 6

Zulkifli Zulkifli, Ahmad Zikri, Dwi Wahyu Artiningsih, Zainuddin Zainuddin, Abdul Helim. "Revitalizing 'Urf in State Legal Development: The Case of Minangkabaunese Marriage Traditions", Al-Istinbath: Jurnal Hukum Islam, 2024
Publication

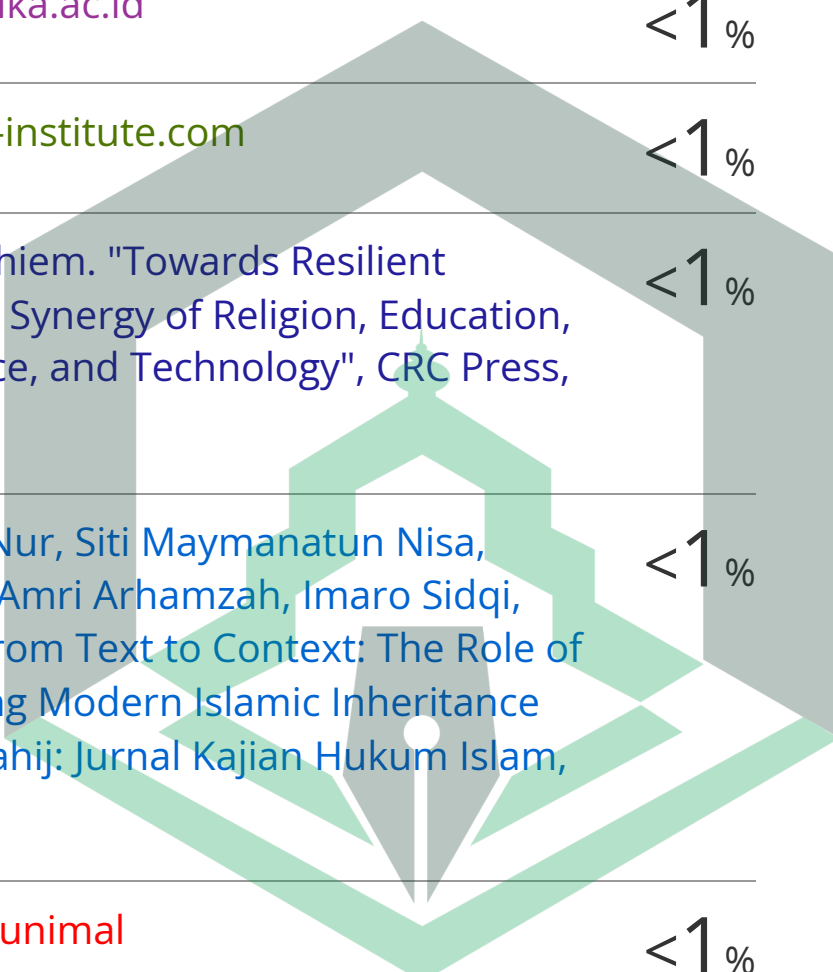
1%
- 7

Zarul Arifin, Hatoli Hatoli. "Implementation of the Application of Multi Akad Murabahah and Rahn in the Mulia Metal Products in the Sharia Pawnshops City of Singkawang Islamic

1%

Law Perspective", Jurnal Ilmiah Al-Syir'ah, 2021

Publication

- 
- | | | |
|----|---|------|
| 8 | ejournal.iainbengkulu.ac.id
Internet Source | <1 % |
| 9 | repository.unika.ac.id
Internet Source | <1 % |
| 10 | sj.eastasouth-institute.com
Internet Source | <1 % |
| 11 | Maila D.H. Rahiem. "Towards Resilient Societies: The Synergy of Religion, Education, Health, Science, and Technology", CRC Press, 2025
Publication | <1 % |
| 12 | Muhammad Nur, Siti Maymanatun Nisa, Tashdieq Ulil Amri Arhamzah, Imaro Sidqi, Doli Witro. "From Text to Context: The Role of Kyai in Shaping Modern Islamic Inheritance Law", Al-Manahij: Jurnal Kajian Hukum Islam, 2025
Publication | <1 % |
| 13 | Submitted to unimal
Student Paper | <1 % |
| 14 | ojs.unimal.ac.id
Internet Source | <1 % |
| 15 | Suparno Suparno, Rusli Rusli, Ia Hidarya. "A New Restorative Justice Paradigm in the Sociology of Islamic Law in Indonesia: Nahdlatul Ulama and Muhammadiyah's Responses to Corruption Cases", Syariah: Jurnal Hukum dan Pemikiran, 2025
Publication | <1 % |
| 16 | www.ejournal.goacademica.com
Internet Source | |

<1 %

<1 %

- 17 Fadli Daud Abdullah, Doli Witro, Misbahul Munir Makka, Muhamad Sadi Is, Syahid Mujahid Wiwaha. "Contemporary Challenges for Sharia Financial Institutions to Increase Competitiveness and Product Innovation Perspective of Sharia Economic Law: Evidence in Indonesia", MILRev : Metro Islamic Law Review, 2024

Publication

<1 %

- 18 Yusril Rahmatullah Sholeh, Saifullah, M. Aunul Hakim, Mutiara Nur Lailawati. "Cryptocurrency Investment as a Marriage Dowry: An Analysis of Contemporary Islamic Family Law", Legitima : Jurnal Hukum Keluarga Islam, 2025

Publication

<1 %

- 19 asy-syirah.uin-suka.com

Internet Source

<1 %

- 20 Busyro Busyro, Musda Asmara, Fajrul Wadi, Norhoneydayatie Abdul Manap, Adlan Sanur Tarihoran. "Maisi Sasuduik: Restrengthening the Implementation of the Concept of al-Ba`ah in some Minangkabaunese Traditional Marriages", Al-Istinbath: Jurnal Hukum Islam, 2024

Publication

<1 %

- 21 Rayno Dwi Adityo. "Interpretation of Public Figures in Indonesian Law Number 7 Of 2012 Concerning Handling Social Conflicts in The Perspective of Legal Certainty", Volksgeist: Jurnal Ilmu Hukum dan Konstitusi, 2022

Publication

22 Samsul Hidayat, Syamsul Kurniawan, Feni Nurhaliza, Maimunah. "Taboos", IBDA` : Jurnal Kajian Islam dan Budaya, 2025
Publication <1 %

23 e-journal.elkuator.com
Internet Source <1 %

24 ejournal.uinmadura.ac.id
Internet Source <1 %

25 journal.ar-raniry.ac.id
Internet Source <1 %

26 journal.aspirasi.or.id
Internet Source <1 %

27 journal.uinjkt.ac.id
Internet Source <1 %

28 Helmi Yusnita, Endri Yenti, Safrin Salam, Kayode Muhammed Ibrahim. "The Intervention of Islamic Law on Minangkabau Tradition Regarding Children Adoption", NALAR FIQH: Jurnal Hukum Islam, 2023
Publication <1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On