

**THE PRACTICE OF *MAPPANRETASI*: AN ISLAMIC
LEGAL ANTHROPOLOGICAL PERSPECTIVE (A
CASE STUDY OF THE PAGATAN TRADITIONAL
FESTIVAL IN TANAH BUMBU, SOUTH
KALIMANTAN)**



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THESIS

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A Bachelor Degree Of Law.

YOGYAKARTA

2025

STATEMENT LETTER

STATEMENT LETTER

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Hereby declare that the results of writing this thesis are my own work and are of true authenticity. If it turns out that at a later date, the writing of this thesis is the result of plagiarism of other people's work, then I am willing to take responsibility and be willing to accept sanctions based on the rules and regulations that apply at the Universitas Islam Indonesia.

Thus, I make this statement honestly and not forcefully.

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Dear : Honorable Dean of the Faculty of Islamic Studies
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Assalamu'alaikum Wr. Wb.

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After researching and making necessary improvements, we finally decided that your thesis above fulfills the requirements to be submitted to the Munaqashah Trial of the Faculty of Islamic Studies, Universitas Islam Indonesia.

Thus, hopefully it can be tested soon, and together with us, we will send 4 (four) copies of the thesis in question.

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Yogyakarta, June 16, 2025



Dr. Mukhsin Achmad, M.Ag.

MOTTO

“Believe in yourself and all that you are”¹

— Christian D. Larson

¹ Christian D. Larson, *Your Forces and How to Use Them* (New York: Thomas Y. Crowell Company, 1912).

ARABIC LATIN TRANSLITERATION GUIDELINES

JOIN DECISION

MINISTER OF RELIGION AND MINISTER OF EDUCATION AND CULTURE OF THE REPUBLIC OF INDONESIA

Number: 158 of 1987

Number: 0543b//U/1987

Transliteration is the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

A. Consonant

In the Arabic writing system, Arabic consonant phonemes are symbolized by letters. In this transliteration, some are symbolized by letters, and some are symbolized by signs.

The following is a list of the Arabic letters in question and their transliteration with Latin letters:

Table 0.1: Consonant Transliteration Table

Arabic letters	Name	Latin letters	Name
ا	Alif	Not symbolized	Not symbolized

ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	ṣ	es (with a dot on top)
ج	Jim	J	Je
ح	Ḥa	ḥ	ha (with dot below)
خ	Kha	Kh	ka and ha
د	Dal	d	De
ذ	Ḍal	ḏ	Zet (with a dot on top)
ر	Ra	r	er
ز	Zai	z	zet
س	Sin	s	es
ش	Syin	sy	es dan ye
ص	Ṣad	ṣ	es (with dot below)
ض	Ḍad	ḏ	de (with dot below)
ط	Ṭa	ṭ	te (with dot below)
ظ	Ẓa	ẓ	zet (with dot below)

ع	`ain	`	Inverted comma (above)
غ	Gain	g	ge
ف	Fa	f	ef
ق	Qaf	q	ki
ك	Kaf	k	ka
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	we
هـ	Ha	h	ha
ء	Hamzah	‘	apostrophe
ي	Ya	y	ye

B. Vowel

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs.

1. Single vowel

Single Arabic vowels whose symbols are signs or *harakat* are transliterated as follows:

Table 0.2: Single Vowel Transliteration Table

Arabic letters	Name	Latin letters	Name
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

2. Double Vowels

Arabic double vowels whose symbols are a combination of harakat and letters, transliterated in the form of a combination of letters as follows:

Table 0.3: Double Vowels Transliteration Table

Arabic letters	Name	Latin letters	Name
يَ...َ	Fathah and ya	ai	a and u
وُ...َ	Fathah and wau	au	a and u

Examples:

- كَتَبَ kataba
- فَعَلَ fa`ala

- سُئِلَ suila
- كَيْفَ kaifa
- حَوْلَ haula

C. Maddah

Maddah or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs as follows:

Tabel 0.4: *Maddah* Transliteration Table

Arabic letters	Name	Latin letters	Name
ا...ى...	Fathah and alif or ya	ā	a and line above
ى...	Kasrah and ya	ī	i and line above
و...	Dammah and wau	ū	u and line above

Examples:

- قَالَ qāla
- رَمَى ramā
- قِيلَ qīla
- يَقُولُ yaqūlu

D. Ta' Marbutah

There are two transliterations for *ta' marbutah*, namely:

1. *Ta' marbutah* live

Ta' marbutah live or which gets *fathah*, *kasrah*, and *dammah* *harakat*, transliteration is “t”.

2. *Ta' marbutah* die

Ta' marbutah dies or which gets a *sukun* *harakat*, the transliteration is “h”.

3. If the last word with *ta' marbutah* is followed by a word that uses the article *al* and the two words are read separately, then the *ta' marbutah* is transliterated with “h”.

Examples:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl
- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul
munawwarah
- طَلْحَةُ talhah

E. Syaddah (Tasydid)

Syaddah or tasydid, which in Arabic writing is symbolized by a sign, the syaddah sign or tasydid sign, is transliterated with a letter, which is the same letter as the letter marked with the syaddah.

Examples:

- نَزَّلَ nazzala
- الْبِرُّ al-birr

F. The Article

The article in the Arabic writing system is symbolized by a letter, namely **ا**, but in this transliteration, the article is distinguished above:

1. The article followed by a shamsiyah letter

The article followed by shamsiyah letters is transliterated according to its sound namely the letter “l” is replaced by the letter that directly follows the article.

2. The article followed by qamariyah letters

The article followed by qamariyah letters is transliterated by the rules outlined in front and by its sound. Whether followed by a shamsiyah or qamariyah letter, the article is written separately from the word that follows and is connected without a gap.

Examples:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ asy-syamsu
- الْجَلَالُ al-jalālu

G. Hamzah

Hamzah is transliterated as an apostrophe. However, this only applies to hamzah located in the middle and at the end of words. Hamzah, located at the beginning of the word, is symbolized because in Arabic writing, it is in the form of alif.

Examples:

- تَأْخُذُ ta'khuẓu
- شَيْئٌ syai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

H. Word Writing

Basically, each word, whether *fail*, *isim* or letter is written separately. Only certain words whose writing in Arabic letters is commonly combined with other words because there are letters or *harakat* that are omitted, then the writing of the word is also combined with other words that follow it.

Examples:

- وَ إِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ Wa innallāha lahuwa khair ar-rāziqīn/
Wa innallāha lahuwa khairurrāziqīn
- بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا Bismillāhi majrehā wa mursāhā

I. Capital Letters

Although capital letters are not recognized in the Arabic writing system, they are used in this transliteration. The use of capital letters is like what applies in EYD, including the use of capital letters to write the initial letter of proper names and the beginning of sentences. When an article precedes a proper name, the initial letter of the proper name is written with a capital letter, not the initial letter of the article.

Examples:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Alhamdu lillāhi rabbi al-`ālamīn/
Alhamdu lillāhi rabbil `ālamīn
- الرَّحْمَنُ الرَّحِيمُ Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

The use of initial capital letters for Allah only applies when the Arabic writing is complete and if the writing is combined with other words so that there are letters or harakat that are omitted, capital letters are not used.

Examples:

- اللَّهُ غَفُورٌ رَحِيمٌ Allaāhu gafūrun rahīm
- لِلَّهِ الْأُمُورُ جَمِيعًا Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

J. Tajweed

These transliteration guidelines are an inseparable part of Tajweed Science for those who want fluency in reading. Therefore, the inauguration of these transliteration guidelines needs to be accompanied by Tajweed guidelines.

ABSTRACT

THE PRACTICE OF *MAPPANRETASI*: AN ISLAMIC LEGAL ANTHROPOLOGICAL PERSPECTIVE (A CASE STUDY OF THE PAGATAN TRADITIONAL FESTIVAL IN TANAH BUMBU, SOUTH KALIMANTAN)

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This study examines the traditional ritual festival of *Mappanretasi* among the Bugis community in Tanah Bumbu, South Kalimantan. *Mappanretasi* is a sea offering ritual performed as an expression of gratitude for the abundance of marine resources and as a prayer for the protection of fishermen. The tradition reflects the intersection between customary norms, passed down through generations, and Islamic teachings embraced by the majority of the community. The research employs an Islamic legal anthropology approach with a qualitative descriptive method. Data were collected through field observations, in depth interviews with customary leaders (*sandro*), religious figures, community leaders, and documentation. The findings indicate a process of adapting customary elements such as the offering of food and the performance of symbolic rituals so that they align with the principles of *tawhid* and Islamic law, without eliminating the core of local culture. The current practice of *Mappanretasi* illustrates a harmonious integration between customary law and Islamic law in the lives of the Bugis coastal community.

Keyword: *Acculturation, customary law, Islamic law, Mappanretasi, Islamic legal anthropology, Bugis tradition, sea offering.*

ABSTRAK

THE PRACTICE OF *MAPPANRETASI*: AN ISLAMIC LEGAL ANTHROPOLOGICAL PERSPECTIVE (A CASE STUDY OF THE PAGATAN TRADITIONAL FESTIVAL IN TANAH BUMBU, SOUTH KALIMANTAN)

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Penelitian ini mengkaji pesta adat tradisi *Mappanretasi* pada komunitas Bugis di Tanah Bumbu, Kalimantan Selatan. *Mappanretasi* merupakan ritual sedekah laut sebagai ungkapan syukur atas rezeki hasil laut dan doa perlindungan bagi nelayan. Tradisi ini menunjukkan pertemuan norma adat yang diwariskan turun-temurun dengan ajaran Islam yang dianut mayoritas masyarakat. Penelitian ini menggunakan pendekatan antropologi hukum Islam dengan metode deskriptif kualitatif. Data dikumpulkan melalui observasi lapangan, wawancara mendalam dengan tokoh adat (sandro), tokoh agama, tokoh masyarakat, serta dokumentasi. Hasil penelitian menunjukkan adanya proses penyesuaian unsur-unsur adat seperti pemberian sesajen dan pelaksanaan ritual simbolis agar selaras dengan prinsip tauhid dan hukum Islam, tanpa menghilangkan inti budaya lokal. Praktik *Mappanretasi* saat ini mencerminkan integrasi harmonis antara hukum adat dan hukum Islam dalam kehidupan masyarakat pesisir Bugis.

Kata kunci: *Akulturas, hukum adat, hukum Islam, Mappanretasi, antropologi hukum Islam, tradisi Bugis, sedekah laut.*

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لُحْمَدُ اللَّهِ وَكَفَى، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْمُصْطَفَى، وَعَلَى آلِهِ وَصَحْبِهِ وَمَنِ اهْتَدَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، تَعْظِيمًا لِشَأْنِهِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الدَّاعِي إِلَى رِضْوَانِهِ. اَللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

All praise belongs solely to Allah for His infinite goodness, and the author expresses deep gratitude for the guidance and mercy bestowed by Him. With full conviction, the author declares that there is no deity worthy of worship except Allah, the One and Only, with no partners an affirmation of His supreme majesty. The author also bears witness that Prophet Muhammad ﷺ is His servant and Messenger, who brought humanity toward His pleasure. O Allah, bestow Your blessings, peace, and mercy upon Prophet Muhammad ﷺ, his family, his companions, and all of his followers who remain steadfast until the end of time.

The preparation and completion of this thesis, entitled “*The Acculturation between Customary Law and Islamic Law in the Practice of Mappanretasi: An Islamic Legal Anthropological Perspective*,” would not have been possible without the involvement and support of many individuals. Their guidance, direction, and supervision throughout the research process have been invaluable. Therefore, with the utmost respect and humility, I would like to express my deepest gratitude to the following individuals:

1. Prof. Fathul Wahid, S.T., M.Sc., Ph.D., as the Rector of Universitas Islam Indonesia.
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3. Dr. Anton Priyo Nugroho, S.E., M.M., as the Head of the Department of Islamic Studies, Faculty of Islamic Studies, Universitas Islam Indonesia.
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5. Dr. Mukhsin Achmad, M.Ag., as my thesis advisor who has provided thorough and patient guidance throughout these past few months.
6. Muhammad Najib Asyrof, S.Pd.I., Lc., M.Ag., as my academic advisor who has guided and supported me throughout my academic journey in this department.
7. All lecturers of the Family Law (*Ahwāl Syakhṣiyyah*) Study Program, Faculty of Islamic Studies, Universitas Islam Indonesia, and the entire academic community who have shared valuable knowledge and guidance, making the completion of this thesis possible.
8. My deepest gratitude goes to my beloved parents, Mrs. Nasrah, S.Pd.I, and Mr. Sopyan Maga, S.Ag. Words cannot fully express my heartfelt thanks for your boundless love, unending prayers, and constant blessings that have accompanied me every step of the way. Your wisdom has been the light that guides me, your support my strongest

shield, and your sacrifices both seen and unseen a testament to your limitless devotion. I apologize for not yet making you as proud as I wish to, but please know that your prayers and sacrifices continue to inspire me to strive harder and give my very best.

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10. Special thanks to IADI Jogja, which has become like a home and family during my time away from my hometown. The sense of togetherness and mutual support has been a truly precious gift that has kept me standing and motivated in pursuing my goals.
11. To all my fellow comrades from AS IP 2021, thank you for adding color and unforgettable memories to my university journey.
12. Last but certainly not least, I want to express my heartfelt gratitude to myself for the unwavering determination and commitment throughout this journey. As I now step into the true phase of life, may I continue walking with confidence, strength, and a clear sense of purpose. Let my passion and perseverance always guide me toward genuine success.

Yogyakarta,

The author.

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CHAPTER 1

INTRODUCTION

A. Background

Indonesia is known as a country with an incredibly rich cultural diversity. Each region across the archipelago possesses its own unique customs and traditions, passed down from generation to generation. In this context, customary law plays a crucial role in governing the lives of local communities, particularly in remote inland and coastal areas. On the other hand, as a nation with a Muslim-majority population, Islamic law also holds significant influence in shaping societal norms and practices. In many regions, there is a convergence between customary law and Islamic law, which often leads to acculturation or a blending of the two. A compelling example of this phenomenon is the *Mappanretasi* tradition, a sea offering ceremony performed by coastal Bugis communities in several parts of Indonesia, particularly among the Bugis people in Tanah Bumbu, South Kalimantan.²

Culture or tradition refers to practices that have been carried out by a group of people for a long time and have continued to be performed until they become habitual. These traditions encompass various aspects such as knowledge, beliefs, art, morals, science, law, customs, and other capabilities possessed by humans as members of society. Therefore, culture includes all aspects of human life, both material and non-material. Many scholars define culture in this way, most likely influenced by the theory of evolutionism, which posits that culture develops from simpler forms to more complex ones.

Tradition refers to customs such as practices, beliefs, and teachings that are passed down from generation to generation and preserved as a reflection of the life of a culturally

² I. Nur, M. L. Ridho, dan A. Akhyak, "Reconstructing the Concept of Marriage Guardianship," *Human Sustainability Procedia* (penerbit.uthm.edu.my, 2024), <https://penerbit.uthm.edu.my/periodicals/index.php/hsp/article/view/14025>.

rich society. The ability of a community to create and maintain its culture demonstrates that the people within that community are capable of expressing their cultural identity. Within society, there exists customary law that governs the prevailing practices. This law consists of unwritten rules that have existed and evolved over a long period of time and are deeply rooted in the community's way of life.³

The Bugis people continue to preserve their cultural heritage. One of the traditions that is still upheld by the Bugis community is the *Mappanretasi* ritual. The Bugis are known as a group that maintains and values their cultural identity, and *Mappanretasi* is among the traditions they continue to practice. This tradition is closely linked to the Bugis way of life and is performed as an expression of gratitude to God for the blessings of the sea. Therefore, *Mappanretasi* holds significant cultural importance and is deeply rooted in the beliefs of the Bugis community in Tanah Bumbu, South Kalimantan.⁴

Mappanretasi is a traditional ritual of the Bugis ethnic group, performed as an expression of gratitude to God for the blessings of the sea. It is a part of the local cultural tradition that has been practiced for generations. However, with the spread of Islam in the region, the ritual has not entirely abandoned Islamic values. Instead, the local community has integrated Islamic teachings into the ritual, creating a blend of customary law and Islamic law. This process of acculturation illustrates how two distinct legal systems can adapt to and influence one another without losing their respective identities.

The tradition of going out to sea while bringing food offerings is believed to bring good fortune to fishermen who have purchased a new boat, serving as a safeguard against potential disasters in the future. Therefore, the researcher aims to investigate this tradition,

³ Ibid

⁴ A. Dwi, E. Lestari, S. R. Tamariska, dan lainnya, "Alteration of Bugis Traditional Architecture in Coastal Area in Cungkeng Village, Bandar Lampung," *IOP Conference Series: Earth and Environmental Science* 537, no. 1 (2020), <https://doi.org/10.1088/1755-1315/537/1/012018>.

particularly focusing on how the acculturation between customary law and Islamic law is reflected in the practice of the *Mappanretasi* traditional ceremony. This *Mappanretasi* ritual is conducted in the open sea and involves several key figures, including the *sandro* (ritual leader), senior fishermen (religious and customary figures), the head of the customary institution, and ceremonial attendants. The ceremony begins with the departure of the *sandro* and *passeppi* (his assistants) from his home to the traditional stage, where he receives offerings from his wife. These offerings are then brought to the sea as part of the ritual.⁵

The acculturation between customary law and Islamic law has become a fascinating phenomenon in the development of Muslim communities in Indonesia, particularly in the context of local wisdom found across various regions. Customary law refers to the legal norms that emerge and evolve within local communities, rooted in traditions, values, and norms passed down through generations. On the other hand, Islamic law, derived from the Qur'an and Hadith, has also long influenced the lives of Indonesians since the arrival of Islam in the archipelago. The acculturation between customary law and Islamic law in the practice of *Mappanretasi* is an important subject of study, especially in the context of Indonesia's rich cultural and traditional diversity.

The *Mappanretasi* tradition embodies profound cultural and spiritual values, often reflecting the interaction between customary norms and the principles of Islamic law.

From the perspective of Islamic anthropology, this phenomenon presents an intriguing subject of study. Islamic anthropology examines how Islamic teachings are applied within local cultural contexts and how Islam brings new dimensions to existing traditions. The acculturation

⁵ A. Irsyadi dan S. Surawardi, "Pendekatan Antropologi sebagai Epistemologi Hukum Islam," *Maqashiduna: Jurnal Hukum Keluarga Islam* (ejurnal.staialfalahbjb.ac.id, 2024), <https://www.ejurnal.staialfalahbjb.ac.id/index.php/maqashiduna/article/view/566>.

between customary law and Islamic law in the practice of *Mappanretasi* reflects the dynamic interaction between religion and culture, as well as how Muslim communities in Tanah Bumbu maintain a balance between ancestral customs and Islamic teachings. Furthermore, the *Mappanretasi* tradition illustrates how local cultural values are integrated with Islamic principles, forming a unique part of the Bugis community's way of life. Islamic anthropology explores how Islam interacts with local cultures, giving rise to practices that align with religious norms without altering the core principles of the faith.⁶

In the context of Islam, customary practices are permitted as long as they do not contradict Islamic law and do not involve elements of polytheism, such as worshipping other than Allah. In the *Mappanretasi* tradition, customary rituals often include prayers directed to Allah SWT, reflecting the influence of Islam within the practice. However, certain traditional elements, such as offerings, may be considered incompatible with Islamic teachings if their purpose deviates from the principle of monotheism (*tawhid*). Therefore, from the perspective of Islamic anthropology, this tradition can be viewed as a form of acculturation, where the Bugis people strive to preserve their ancestral customs while adapting them to align with Islamic teachings.

The Islamic anthropological approach to traditions such as *Mappanretasi* involves examining how the Bugis Muslim community practices this custom without violating Islamic principles. This adaptation typically includes modifying certain elements of the tradition to better align with Islamic norms for example, replacing rituals that may contain elements of *shirk* (polytheism) with prayers that are consistent with Islamic teachings.

B. Research Questions

1. How is the traditional practice of *Mappanretasi* carried out by the Muslim community?

⁶ Ibid

2. How is the acculturation between customary law and Islamic law in the practice of Mappanretasi?
3. How is the practice of Mappanretasi viewed from the perspective of Islamic legal anthropology?

C. Research Objectif and Benefit

The objectives of this thesis research, based on the formulated research questions, are as follows:

1. To understand how the Mappanretasi customary practice is carried out by the community.
2. To examine how the acculturation between customary law and Islamic law occurs in the practice of Mappanretasi.
3. To analyze the practice of Mappanretasi from the perspective of Islamic legal anthropology.

D. Benefits of Research

1. Theoretical Benefits

Theoretically, this research can provide a detailed overview of the practice of the *Mappanretasi* tradition within the Tanah Bumbu community, particularly in terms of understanding the acculturation between culture and Islamic anthropology. This study enhances our comprehension of the interactions between customary law and Islamic law, especially in how these legal systems influence and shape the social habits of the Bugis community. In this context, the research helps us better understand the social dynamics that occur when two legal systems encounter and adapt to one another. Moreover, this study contributes to the development of Islamic anthropological theory by analyzing the *Mappanretasi* ritual, particularly in how religious rituals function as a medium for conveying religious and cultural values.

2. Practical Benefits

By deepening the understanding of the values within the Mappanretasi tradition, this research has the potential to contribute to public education on the importance of maintaining a balance between tradition and religious principles. It also serves as a valuable resource for those who wish to conduct further research on the subject and can help raise awareness of our collective responsibility toward the environment.

CHAPTER II

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

A. Literature Review

The literature review is a crucial part of any research project, presenting previous studies that are relevant to the current topic. These prior studies serve as a guide and foundation for researchers to refine and develop their own research. Additionally, a literature review functions as a reference for understanding the topic under discussion, helps researchers identify research gaps or new opportunities, and supports the validity and quality of the research being conducted.

Previous research has examined how the Bugis community in Pagatan represents Sawerigading as the ruler of the sea within the Mappanretasi ritual. Sawerigading is regarded as sacred, and his name is not mentioned directly but replaced with the term “ruler of the sea.” This ritual serves as an expression of gratitude for safety and abundant marine resources, as well as a plea for protection for fishermen. The ritual leader (*sandro*) offers sacrifices in the form of goats, chickens, and fruits at specific locations and times. With the arrival of Islam, the tradition has incorporated Islamic prayers, and some members of the community associate the ruler of the sea with Prophet Khidr (a.s.), indicating an acculturation between Bugis culture and Islamic teachings. Similarities with Musdalipah’s Research, Both studies discuss Mappanretasi as a coastal Bugis tradition and highlight the integration of Islamic prayers into the ritual. This research, like Musdalipah’s, demonstrates the interaction between customary law (*hukum adat*) and Islamic law (*hukum Islam*) in shaping the practice. Differences from Musdalipah’s Research, Previous research primarily described the symbolism of the ritual and the shifting community perceptions of the ruler of the sea.

In contrast, the present study analyzes the relationship between customary norms and Islamic legal norms, as well as how these two frameworks harmoniously shape the practice of the tradition.⁷

Research conducted by Rahil Syira Roudhlotul Janah et al. The study, titled “*The Acculturation of the Sea Alms Tradition in Cilacap Regency with Islamic Law*,” examines the sea alms tradition practiced by coastal communities in Cilacap and its process of acculturation with Islamic teachings. This tradition is performed as an expression of gratitude for the abundant livelihood provided by the sea. Initially, the sea alms ritual contained elements considered contrary to Islamic principles, such as offerings to the spirit of the sea, Kanjeng Ratu Kidul. However, through the process of acculturation, these practices have been transformed into activities aligned with Islamic values, focusing on prayers and charitable donations directed to Allah SWT. Moreover, this tradition fosters a spirit of communal cooperation (*gotong royong*) and raises awareness about the importance of cultural preservation among coastal communities. The similarity between the research conducted by Rahil Syira Roudhlotul Janah et al. and the present study lies in their shared focus on the intersection of Islamic law and customary law/local traditions within cultural practices. Both highlight how Islamic values integrate harmoniously with local traditions, avoiding conflict between the two. The difference, however, is that the previous study examines the *Sea Alms* tradition in Cilacap, Central Java, whereas the present research investigates the *Mappanretasi* tradition of the Bugis people in Sulawesi.⁸

⁷Musdalipah, “Representasi Mitos Sawerigading Dalam Ritual Mappanretasi Di Pagatan, Kalimantan Selatan”, *Widyaparwa*, Vol. 51, No. 1, Juni 2023.

⁸Rahil Syira Roudhlotul Janah, “Akulturasi Tradisi Sedekah Laut di Kabupaten Cilacap Dengan Hukum Islam”, *Budi Pekerti Agama Islam*, Vol. 2 No. 4 Agustus 2024.

Research Conducted by Kamaruddin Mustamin and Yunus Salik. The study, entitled "*Interconnection of Mappacci in Bugis Tradition and the Strengthening of Pangadereng (Ethics)*", aims to reveal the positive social values in character education embedded within the Bugis wedding tradition. The Bugis wedding ceremony, particularly the *mappacci* or *tudampenni* ritual, symbolizes physical purity and spiritual sanctity. The sacredness of this event is evident in its series of rituals, such as *mandi sampah bala* (ritual cleansing bath) and the recitation of *barzanji*, which also reflect respect for women. This marriage tradition is rich in character values, such as mutual assistance rooted in the principle of *gotong royong* (collective cooperation), strong social solidarity within the community, and effective communication that ensures the smooth progression of each stage of the *mappanre temme*' procession. The similarity between the research conducted by Kamaruddin Mustamin and Yunus Salik and the present study lies in their shared focus on Bugis traditions, viewing them as imbued with meaning, values, and norms that are deeply rooted in society. However, the difference is that the previous research explored social values and character education in Bugis wedding ceremonies, with an emphasis on ethics, solidarity, cooperation, and respect for women. In contrast, the present study examines the acculturation between Islamic law and customary law within the Mappanretasi tradition from the perspective of Islamic legal anthropology, emphasizing the interaction and adaptation between sharia norms and local customs.⁹

Research conducted by Elsa Lutmilarita et al. The study, entitled "*The Sea Alms Ritual as a Social Mechanism of Urban Fishing Communities in Muarareja, Tegal City*," examines the Sea Alms tradition in Muarareja, Tegal, as an essential element of

⁹ Kamaruddin Mustamin dan Yunus Salik, "Mappacci Interconnection in Bugis Tradition and Strengthening of Pangadereng (Ethics)", *Pekalongan*, Vol. 8 No. 1 2022.

the social and cultural life of urban fishing communities. This tradition is not only imbued with religious values but also serves to preserve collective identity, strengthen social cohesion, and foster sustainable solidarity. Moreover, it has demonstrated the ability to adapt to socio-economic changes while supporting the cultural continuity of coastal communities. The similarity between this research and the present study lies in their shared focus on local traditions rich in social and cultural values, as well as on viewing tradition as a mechanism for reinforcing social cohesion. The key difference, however, is that Elsa's research analyzes the Sea Alms tradition in Muarareja, Tegal, specifically as a social mechanism of urban fishing communities, whereas the present study examines *Mappanretasi* with an emphasis on the interaction between Islamic law and customary law, rather than solely on the social role of the tradition.¹⁰

Research Conducted by Noor Indah Wulandari. The study, titled "*Mantra in the Utterances of Sandro during the Mappanretasi Traditional Ceremony of the Bugis Community in Pagatan, Kusan Hilir District, Tanah Bumbu Regency*," examines the use of mantras recited by the *sandro* during the Mappanretasi ceremony. A mantra is understood as a series of utterances believed to possess supernatural power, spoken at specific times as a means of communication between humans and God. Within the context of the Bugis community in Pagatan, the mantras used in the Mappanretasi ceremony serve not only as an expression of gratitude for the bounty of the sea but also as a vital mechanism for shaping collective thought and preserving traditional values. This anthropological study, employing a qualitative approach, reveals that the recitation of mantras in the ceremony follows distinct stages welcoming, offering handover, opening, main offering, and closing each carrying specific functions and meanings. The

¹⁰ Elsa Lutmilarita Amanatin dkk., "Ritus Sedekah Laut sebagai Mekanisme Sosial Masyarakat Nelayan Urban di Muarareja Kota Tegal", *Jurnal Ilmu Sosial dan Humaniora*, Vol. 7 No. 3 2024.

functions include greeting participants, delivering offerings, initiating rituals, performing the central offering, and concluding the event, while their meanings relate to respect, petitions for safety, and expressions of gratitude from the Bugis fishing community. The findings affirm that mantras in the Mappanretasi ceremony are not only sacred ritual elements but also integral components of the cultural value system transmitted across generations. This study aligns with previous research in its shared focus on the Bugis Mappanretasi tradition and its anthropological approach to understanding its meaning. However, it differs in scope prior research concentrated on the functions and meanings of mantras in *sandro* utterances, whereas the present study analyzes the acculturation of Islamic legal norms and customary norms within the Mappanretasi tradition, rather than its linguistic or ritual aspects.¹¹

Research conducted by Ali Zaziroh Hidayat, This study examines the *Sedekah Laut* (Sea Alms) tradition at Teluk Penyau Beach, focusing on cultural acculturation and the dynamics of social conflict. The *Sedekah Laut* tradition, a hereditary annual ritual of the fishing community, reflects gratitude for maritime resources while serving as a meeting point between local cultural values and efforts toward religious purification. The findings reveal that social conflicts surrounding this tradition are driven by ideological differences between groups seeking to preserve the ritual and those rejecting it on religious grounds, compounded by economic and political factors. Using a qualitative approach with a descriptive-analytical method, the research highlights how cultural and religious acculturation shapes the social dynamics of coastal communities, where some groups maintain the tradition by adapting its ritual elements. These findings underscore the importance of developing cultural preservation strategies aligned with

¹¹ Noor Indah Wulandari, “Mantra Dalam Tutar Sandro Pada Upacara Adat Mappanretasi Masyarakat Bugis Di Pagatan Kecamatan Kusan Hilir Kabupaten Tanah Bumbu”, *Jurnal Bahasa, Sastra, dan Pengajarannya*, Vol. 5 No. 2, Oktober 2020.

religious values and fostering social dialogue to mitigate tensions within diverse coastal societies. The similarity lies in both studies examining the interaction between cultural traditions and religious values within coastal communities. However, the previous study focuses on social conflict in the *Sedekah Laut* tradition at Teluk Penyu (Cilacap), whereas the present research emphasizes the harmonization of Islamic law and customary law in the *Mappanretasi* tradition, without centering on issues of social conflict.¹²

Research conducted by Reni Megawati and Muhammad Lukman Ihsanuddin. The study, titled “*Islam and Coastal Community Culture of the Northern Coast of Java in the Sea Alms Ceremony at Tambak Lorok, North Semarang: A Semiotic Perspective*”, examines the interaction between Islam and local culture as a rich source of localized interpretations reflected in daily life. Islam, as a religion, must be disseminated through da‘wah to uphold the faith among communities. This research employs a qualitative method with an anthropological approach to understand the *sedekah laut* (sea alms) tradition as an expression of gratitude by coastal communities to Allah SWT. On the northern coast of Java, the sea alms ceremony is generally performed during the months of Shawwal and Muharram, whereas in Semarang, particularly in Tambak Lorok, it is held during the month of Apit. The procession includes religious activities, cultural parades, wayang kulit (shadow puppet) performances, mass religious gatherings (*pengajian akbar*), and the ritual offering (*larungan*) of a buffalo head along with other items cast into the sea as a symbolic act of reverence. Through semiotic analysis, the offerings are interpreted as symbols of social and religious learning that embody the community’s ideas and values in material

¹² Ali Zaziroh Hidayat, “Tradisi Sedekah Laut di Pantai Teluk Penyu: Akulturasi Budaya dan Dinamika Konflik Sosial”, *Journal of Social Movements*, Vol. 1 No. 2, July 2024.

form. Likewise, the religious ceremonies, cultural parades, and wayang kulit performances carry Islamic messages that enrich local cultural values. The similarity lies in their shared focus on the integration of Islam and coastal community culture, both employing an anthropological approach to interpret the symbols embedded in tradition. The difference, however, is that the previous research examined the *sedekah laut* ceremony at Tambak Lorok (North Semarang) from a semiotic perspective, while the present study focuses on the Bugis *Mappanretasi* tradition with an emphasis on the acculturation of Islamic law and customary law, rather than on symbolic analysis alone.¹³

Research conducted by Rizky Cahyani and colleagues. The study, entitled “*The Earth Alms Tradition as an Effort to Preserve Javanese Culture in Various Regions: Blora, Jepara, Brebes, Kendal*”, examines *Sedekah Bumi*, a Javanese communal tradition performed as an expression of gratitude to Allah SWT for abundant harvests and as a form of respect for ancestors who first cleared the land (*babat alas*) for settlement and livelihood. This annual post-harvest ritual not only carries religious significance but also strengthens social solidarity among community members. The research employed interviews and literature review methods, drawing on data from journals and previous studies, to highlight variations in the implementation of *Sedekah Bumi* across several regions of Central Java. The common finding is that local traditions consistently embody both religious values and communal cooperation, while also serving as instruments for cultural preservation. The key difference lies in the research focus: previous studies examined *Sedekah Bumi* in the context of cultural preservation

¹³ Reni Megawati dan Muhammad Lukman Ihsanuddin, “Islam Dan Budaya Masyarakat Pesisir Pantai Utara Jawa Pada Tradisi Upacara Sedekah Laut Di Tambak Lorok Semarang Utara Perspektif Semiotika”, *Journal for Aswaja Studies*, Vol. 1 No 2, Juli 2021.

in Central Java, whereas the present study analyzes the Bugis *Mappanretasi* tradition from the perspective of Islamic legal anthropology.¹⁴

Research Conducted by Rofa' Annabilah. This study examines the Islamic perspective on the *Sedekah Laut* (Sea Alms) tradition in Indonesia. *Sedekah Bumi* (Earth Alms), a Javanese tradition, is carried out as an expression of gratitude to Allah SWT for abundant harvests and as a form of respect for ancestors who first cleared the land (*babat alas*) for settlement and livelihood. Held annually after the harvest, this tradition not only has religious significance but also strengthens social solidarity among community members. The research employed interviews and literature review methods, gathering data from various sources such as journals and previous studies, which indicate variations in how *Sedekah Bumi* is practiced across different regions of Central Java. The similarity between this study and previous research lies in their shared focus on the Islamic perspective toward local traditions and the integration of Islamic teachings with Indonesian cultural practices. The key difference, however, is that earlier research generally analyzed Islamic perspectives on *Sedekah Laut* across Indonesia, whereas the present study specifically focuses on the acculturation between Islamic law and customary law within the Mappanretasi tradition.¹⁵

Research Conducted by Shulbi Muthi Sabila Salayan Putri. The study, titled "*The Meaning of Ritual Communication in the Sedekah Laut Ceremony at Parangkusumo Beach in Preserving Cultural Values*," is grounded in the theoretical framework of ritual communication. This framework views the activities, skills, language, and communicative elements within the "Sedekah Laut" procession as a

¹⁴ Rizky Cahyani dkk, "Tradisi Sedekah Bumi Dalam Upaya Pelestarian Budaya Jawa Di Berbagai Daerah; Blora, Jepara, Brebes, Kendal", *Pena Edukasia*, Vol. 2 No. 2, Februari 2024.

¹⁵ Rofa' Annabilah, "Pandangan Islam Terhadap Tradisi Sedekah Laut di Indonesia", *Journal Ilmu Al-Qur'an dan Tafsir*.

communication model that functions to preserve the maritime cultural values of the Indonesian archipelago. The ritual is regarded as a hereditary act imbued with transcendental values, serving both as a voluntary communal spectacle (customary synchronicity) and as a planned cultural event. Within this context, communication is positioned as the core of human interaction, using language as the primary medium for constructing meaning and sustaining culture.¹⁶

B. Theoretical Framework

1. Customary Law

a. Definition of Customary Law

Customs are traditions that develop within a society as a result of imitating positive behaviors. These customs are regarded by the community as rules that must be followed by all its members, making them accepted, recognized, and preserved. When a violation occurs, the offender is subject to sanctions, thereby giving the customs the function of “customary law”.¹⁷

“The term “*adat*” originates from the Arabic language and in Indonesian it means “*custom*” or “*habit*.” *Adat*, or custom, refers to a person's behavior that is consistently practiced in a particular manner and followed by the community over an extended period of time. The elements that constitute *adat* include Individual behavior, Continuous implementation, Time aspect, Followers of others.

¹⁶ Shulbi Muthi Sabila Salayan Putri, “Makna Komunikasi Ritual Sedekah Laut Di Pantai Parangkusumo Dalam Melestarikan Nilai-Nilai Budaya”, *Komunika*, Vol. 4 No. 2 2021.

¹⁷ N. F. Habi, *Hukum Waris dan Keadilan Gender dalam Seloko Adat Jambi pada Hukum Pucuk Induk Undang Nan Limo* (Pusaka Media, 2022), https://books.google.com/books?hl=en&lr=&id=hk_VEAAAQBAJ&oi=fnd&pg=PP1&dq=hukum+adat+di+indonesia+ed+m+fakih+pusaka+media+2022+&ots=wL4Jck980o&sig=FcvjJST7ltyNXnByNhYJmfTG7j8.

Adat Customs reflect the forms, attitudes, and actions of change within traditional law communities to preserve the traditions practiced in their environment. These customs are often maintained through the community's collective awareness, but they are also sometimes upheld by the application of sanctions or legal consequences. As a result, these customs can evolve into customary law.¹⁸

b. Terminology and Definition of Customary Law

Snouck Hurgronje was the first to introduce the term *customary law* (*adat law*) in a scholarly context through his book “*De Atjehers*”. In the book, he used the Dutch term “*adat recht*” to describe a system of social control that had developed among Indonesian communities. This concept was later further developed by Van Vollenhoven, a prominent scholar of customary law in the Dutch East Indies (now Indonesia). Customary law consists of unwritten rules that serve as guidelines for most Indonesians. These rules are applied and upheld in daily life, both in urban and rural settings.¹⁹

The term *customary law* (*hukum adat*), according to various legal scholars, can be interpreted in diverse ways, reflecting the different approaches and perspectives adopted by each expert. Among these interpretations are the following:

¹⁸ Ibid

¹⁹ Yulia, *Buku Teks Tradisional* (Unimal Press, 2016).

- 1) Soekanto states that customary law is a collection of practices that are generally unwritten or uncoded, yet binding and accompanied by legal sanctions or consequences.
 - 2) According to Supomo, customary law is an unwritten legal system not formally codified in official regulations. It encompasses rules of life that, although not issued by authorized authorities, are still observed and upheld by the community based on the belief that these rules possess legal force.
 - 3) Soeroyo Wignyodipuro stated that customary law is a collection of norms derived from the community's sense of justice and continues to evolve, encompassing rules of human behavior in daily life. Most of these norms are unwritten, yet they are still obeyed and respected by the community because they carry legal consequences in the form of sanctions.²⁰
- c. The Status of Customary Law in Indonesia

Referring to Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, it states that: *“The state recognizes and respects traditional communities along with their customary rights as long as they remain in existence and are in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, as regulated by law.”* This recognition signifies that customary law is protected by the constitution and its existence is acknowledged, along with the values upheld by indigenous communities. Furthermore, this respect from state law remains valid as

²⁰ Ibid

long as customary law and its communities continue to exist. Thus, this recognition serves as a reminder for the nation to continuously preserve customary law as an integral part of Indonesia's noble cultural heritage.²¹

2. Integration, Assimilation, and Acculturation

a. Integration

Integration, derived from the English word *integration*, means wholeness or completeness. Social integration refers to the process of adjustment among various different elements within a society, resulting in a harmonious pattern of life that functions in a coordinated manner. Meanwhile, the term national integration is a combination of two words: *integration* and *national*. *Integration* refers to the process of uniting or blending various distinct elements into a single, cohesive whole. The word *national* relates to matters of nationality, reflecting the characteristics of a nation and encompassing aspects such as national ideals, traditional national arts, or national enterprises.²²

The integration process occurs through several stages, namely interpersonal integration, which reflects the level of interdependence between individuals; social integration, which indicates the degree of dependence among various social and economic elements; and cultural integration, which describes the functional interdependence among cultural components. In the *Sociology Dictionary*, Soekanto defines integration as the control of conflict and deviation within a social

²¹ Winardi, "Keberadaan dan Keduanya Hukum Adat dalam Perjuangan Hukum Nasional," *Nama Jurnal* (Juni 2020): 1–12.

²² *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), dikutip dalam Suhady, 2006, 36.

system. The term integration itself originates from the Latin word *integrare*,²³ meaning to make whole or to bring into a complete whole. From this verb, the noun *integrity* was formed, meaning wholeness or completeness, and the adjective *integer*, meaning whole or intact. Therefore, integration can be understood as the process of uniting certain elements into one complete and cohesive whole.

b. Assimilation

Assimilation originates from the Latin word *assimilate*, which means blending or 'becoming the same.' In English, the term is known as *assimilation*, while in Indonesian it is called *asimilasi*, which generally refers to the process of merging various elements into a unified whole.²⁴

Assimilation is one of the stages in the process of forming a society. This process encompasses various events, ranging from simple interactions between two individuals to the establishment of rules and moral norms agreed upon by a social group. At a certain level, assimilation also allows for the unification of differences into a consensus that is collectively upheld in social life. Additionally, assimilation is defined as a process of interaction between ethnic groups aimed at reducing existing differences, thereby creating unity within the society.²⁵

Assimilation can be defined as a social process that involves efforts to reduce differences between individuals or groups while

²³ S. Soekanto, *Kamus Sosiologi* (Jakarta: Rajawali Press, 1983).

²⁴ D. Hendropuspito, *Sosiologi Semantik* (Yogyakarta: Kanisius, 1989).

²⁵ Doyle Paul Johnson, *Teori Sosiologi Klasik dan Modern*, terj. Robert M. Lawang (Jakarta: Gramedia, 1986).

simultaneously enhancing unity in actions, attitudes, and mental processes, all while taking into account shared interests and common goals. In the context of intercultural interaction, assimilation refers to a social process that occurs when: (1) there are groups with different cultural backgrounds, (2) members of these groups interact directly and intensively over a relatively long period, and (3) the cultures of each group undergo changes and mutually adjust to one another. Generally, the assimilation process involves a majority group and one or more minority groups.²⁶

In this context, minority groups modify their distinctive cultural characteristics and adapt them to the majority group's culture in such a way that, gradually, they lose their own cultural identity and assimilate into the majority culture. Therefore, it can be concluded that changes in ethnic identity and tendencies toward assimilation may occur when there is interaction between different groups, along with awareness from each group involved.

c. Acculturation

In the Dictionary of Scientific Knowledge, acculturation is defined as the process of mixing two or more cultures that mutually influence each other. Acculturation can also be understood as the process of cultural change resulting from prolonged and continuous direct contact with another culture or a different foreign culture. According to Koentjaraningrat, acculturation is a social process that

²⁶ A. Liliweri, *Prasangka dan Konflik: Komunikasi Lintas Budaya pada Komunitas Multikultural* (Yogyakarta: PT LKis Printing Cemerlang, 2009)

occurs when a community group with a certain culture encounters elements of a foreign culture. This process takes place in such a way that the elements of the foreign culture are accepted and integrated into the original culture without eliminating the identity of that culture.²⁷

The acculturation of religion and culture in Indonesia cannot be separated from the general historical study of this region, and more specifically, its relation to Islam and the local cultural heritage. Acculturation itself can be understood as a social process that occurs when a group of people with a particular culture interacts with foreign cultural elements, which are then gradually accepted and adapted into their original culture without erasing the identity of that culture.²⁸

In this context, there is a distinction between the cultural aspects that are difficult to change and are less influenced by foreign cultural elements (covert culture) and those that are more easily changed and influenced (overt culture). Covert culture includes elements such as:

- 1) cultural value systems
- 2) religious beliefs regarded as sacred
- 3) customs learned early in the individual socialization process
- 4) customs that serve broad functions within society

Meanwhile, overt culture includes physical culture, such as tools and useful objects, as well as other aspects like knowledge, customs, lifestyle, and recreation that provide comfort and practical benefits.

²⁸ E. Iryani, "Akulturasi Agama dengan Kebudayaan Indonesia," *Jurnal Ilmiah Universitas Batanghari Jambi* 18 (2018).

Koentjaraningrat, in his book *Introduction to Anthropology*, explains that acculturation is a social process that occurs when a group of people with a certain culture encounters elements of a foreign culture. This process takes place in such a way that the foreign cultural elements are accepted and adapted into the original culture without eliminating its cultural identity. Acculturation can occur in various aspects, such as culture, customs, economy, law, politics, and others.²⁹

3. Anthropology

There are many fields of study that focus on humans, each with its own approach and perspective. One such field that concentrates on understanding human thought processes and behavioral patterns is anthropology, also known as social and cultural anthropology. Humans tend to be part of groups, whether small or large, such as nations or ethnic communities. Therefore, it is not surprising that anthropology is often referred to as the “science of peoples.” Anthropology covers a very broad scope because it examines human behavior patterns and ways of thinking. It studies how these behaviors and thought processes have developed, from very simple forms in the past to more complex and modern forms in the present.³⁰

²⁹ A. Rosadi, “Mencari Barokah dan Karomah: Analisis Makna Ziarah Makam di Situ Lengkong Panjalu, Ciamis,” dalam *Barakah Ziarah: Etnografi Kuburan di Bumi Nusantara*, (books.google.com, 2015), <https://books.google.com/books?hl=en&lr=&id=YMBUEQAAQBAJ&oi=fnd&pg=PA255&dq=a+rosadi+%22mencari+barokah+dan+karomah+analisis+makna+ziarah+makam+di+situ+lengkong+panjalu+ciamis%22+2015&ots=cjnq39ALHz&sig=mNa6BpjlR92XpsTT-6c8IUOoc>.

³⁰ IGAB Wiranata and MH Sh, "Antropologi budaya" (books.google.com, 2011), <https://books.google.com/books?hl=en&lr=&id=xgQrDwAAQBAJ&oi=fnd&pg=PR13&dq=i+wiranata+antropologi+budaya+pt+citra+aditya+bakti+2011+&ots=x8NiLBHPiB&sig=FRqWH-isDXeQyIpAK43sp9d6TDA>

a. Definition of Islamic Legal Anthropology

Islamic Legal Anthropology is a field of study that examines the relationship between Islamic law and community culture. This approach combines anthropological perspectives to understand how Islamic law is applied and adapted within various social contexts. The study includes the enforcement of laws in the Qur'an as well as the acculturation of Islamic law with local cultures, demonstrating that these laws were revealed gradually, taking into account the social conditions of the time. Thus, there is a process of adaptation between divine revelation and local traditions. This approach is essential for understanding both the universal and local values within Islamic law, as well as how Islamic law can adapt to social and cultural changes.³¹

Islamic legal anthropology is a branch of anthropology that focuses on the study of societal behaviors related to law, the legal culture that develops within a community, and the community's perspectives on law and its various derivatives. This study not only covers formal laws that are officially recognized by the government but also includes customary laws that are unwritten yet have become mutually agreed upon within the community. Anthropology itself is the scientific study of humans from various aspects, such as culture, behavior, diversity, and more. The term "anthropology" originates from the Greek words *anthropos*, meaning human, and *logos*, which can be interpreted as story, word, or knowledge.

³¹ T. Arifin, *Antropologi Hukum Islam* (digilib.uinsgd.ac.id, 2016), <https://digilib.uinsgd.ac.id/29080/>.

Anthropology examines humans both as biological beings and as social beings.³²

Various experts provide different definitions of anthropology, including the following:

1. William A. Haviland

Anthropology is the science that studies humans, aiming to formulate useful generalizations about humans and their behavior, as well as to gain a deep understanding of human diversity.³³

2. David Hunter

Anthropologi is a science that arises from a deep and unlimited curiosity about human beings.³⁴

3. Koentjaraningrat

Anthropology is the science that studies humans in general by examining the diversity of physical forms in societies as well as the cultures they create.

Based on these definitions, anthropology can be simplified as the science that studies humans, both in terms of physical diversity and culture, including behaviors, traditions, and the values produced, so that differences between individuals or groups of people can be recognized.

- b. Object of Legal Anthropology

³² G. E. Munthe, *Antropologi & Sosiologi Hukum* (repository.penerbiteurka.com, 2024), <https://repository.penerbiteurka.com/publications/567651/antropologi-sosiologi-hukum>.

³³ Ibid

³⁴ Ibid

The object of study in Legal Anthropology includes the legal behavior of society, the legal culture of the community, and the public's perception of law and its legal products. Since Legal Anthropology is a branch of anthropology, its object of study is more specific. namely, human beings within the context of ethnic communities, cultures, and behaviors. The main goal of anthropology is to study humans in their social lives, behaviors, and cultural expressions, with the ultimate aim of contributing to the development of society itself.³⁵

From the perspective of Legal Anthropology, law originates from culture. This highlights the important role of Legal Anthropology as a means to understand the various forms of law that emerge and develop in accordance with cultural diversity. Studying Legal Anthropology means observing the actual reality of legal life as it takes place within society.³⁶

4. Islamic Law

a. Definition Of Islamic Law

Islamic law is a legal system based on the teachings of Islam and derived from the Qur'an, Sunnah (the Prophet's traditions), ijma' (consensus of scholars), and qiyas (analogical reasoning). This system governs various aspects of human life, including matters of worship (the relationship between humans and God) as well as social transactions (interactions among people). The term "Islamic law" is the commonly used equivalent in Western literature to refer to *hukum*

³⁵ Ibid

³⁶ Ibid

Islam. This terminology has gained popularity to clarify the meaning of Islamic legal principles, making it important to first understand the meaning of each of these terms.³⁷

In Arabic, the word “law” (*ḥukm*) is derived from the root word *ḥakama*, which means “to judge” or “to decide.” This root evolved into *ḥukman* in its verbal noun (*maṣḍar*) form, referring to the concept of law or judgment. The singular form is *al-ḥukm*, while the plural is *al-aḥkām*, which means “rules” or “laws.”³⁸

In addition, from the same root word emerges the term *al-hikmah*, which means 'wisdom.' This connection indicates that law in Islam is not merely about binding rulings or regulations, but also encompasses an element of wisdom aimed at achieving justice and the common good for humanity.

According to Wahbah al-Zuhayli, Islamic law is a set of rules revealed by Allah to regulate the relationship between humans and God, themselves, and society, covering aspects of morality, worship, transactions, and criminal law. Furthermore, in his book *Islamic Law: Introduction to Islamic Law in Indonesia*, Zainudin Ali states that law means to determine, establish, and resolve all existing problems.³⁹

b. Islamic Law and Culture in Indonesia

This section discusses the relationship between Pancasila, which is an integral part of Indonesian culture and shaped by the characteristics of its society, and Islamic Law, which is followed by the

³⁷ Ali, Z. (2020). *Hukum Islam: Pengantar Hukum Islam di Indonesia*. Jakarta: Sinar Grafika.

³⁸ Wahbah al-Zuhayli, *al-Fiqh al-Islami wa Adillatuhu* (Damaskus: Dar al-Fikr, 2007).

³⁹ Ali, Z. (2020). *Hukum Islam: Pengantar Hukum Islam di Indonesia*. Jakarta: Sinar Grafika.

majority of Indonesian citizens. The 1945 Constitution is the highest law in Indonesia, with Pancasila serving as the philosophical foundation of the state. Islam, embraced by most of the Indonesian population, teaches values of goodness and truth that also influence the laws applied in Indonesia. In Indonesia, Islam reflects beliefs that align with the principle of “Belief in One Supreme God” in Pancasila.

Several ideological themes in Islamic jurisprudence teach many concepts related to governance. There are four sources of law in Shari’ah: the Qur’an, Hadith and Sunnah, Ijma (consensus of scholars or muftis), and Qiyas (deductive reasoning). Specifically, the last source, Qiyas, involves the use of human intellect. This does not mean that the other three sources do not involve reasoning, but relatively speaking, Qiyas is considered a source of law that requires more deduction and human judgment.⁴⁰

These thoughts indicate that there is a harmony between the goals of Islam and Pancasila. Since Pancasila contains noble teachings, Islam has the obligation to support it both morally and materially in order to preserve the existence and integrity of Pancasila.

Our religious practice tends to be fragmented and incomplete, with many people emphasizing certain parts of religion while neglecting others. In fact, religion should not only be practiced through formal worship but also integrated into everyday life. Negative behaviors, such as acts of anarchy among believers, often occur because they only practice religion in terms of rituals. Therefore, it is

⁴⁰ Ibid

not surprising that after praying in a mosque, church, or temple, some individuals still get involved in conflicts, vandalism, or even arson of other people's homes.

For Islam to develop, it must be flexible in its view of social phenomena. This means that Islam needs to adapt to the norms and rules that exist in a particular place during its spread. The Indonesian people have held noble values since ancient times, starting with traditional beliefs such as Animism and Dynamism, followed by modern religions like Hinduism, Buddhism, and later Islam. Subsequently, Christianity and Catholicism also arrived alongside the rise of European influence in Indonesia.⁴¹

c. Customary Traditions ('Urf) in Islamic Law

Urf, linguistically, means "custom" or "habit," referring to a practice that continues consistently over time. The term 'urf denotes attitudes, actions, and speech commonly performed by the majority or by all people. In its application, 'urf refers to customs that have become traditional among both jurists (mujtahids) and non jurists, whether in speech or behavior. Laws established based on 'urf can change in accordance with the changes in the 'urf itself, or due to changes in place, time, and other conditions.⁴²

According to scholars of ushul fiqh, 'urf refers to customs accepted by the majority of society, whether in the form of speech or actions. Al-Ghazali defines 'urf as a state that has become ingrained in

⁴¹ Ibid

⁴² Basiq dan Djalil, *Ilmu Ushul Fiqh (Satu dan Dua)* (Jakarta: Kencana, 2010)

the human soul, accepted by reason, and approved by sound nature.⁴³ Meanwhile, Badran explains ‘urf as a habit recognized and acknowledged by many people, both in speech and behavior, performed repeatedly to the extent that it leaves a lasting impression on their souls and is well accepted by their intellect.⁴⁴

Meanwhile, according to Abdul Karim Zaidan, terminologically, ‘urf refers to something that is well known and has become a custom within a community because it has been integrated into their daily life, whether in the form of actions or speech. ‘Urf is a condition deeply ingrained in human nature, justified by common sense, and accepted by sound disposition. This definition implies that actions or words that are uncommon or rarely practiced by a particular community cannot be considered ‘urf. Likewise, habits that have become customary but stem from base desires and passions, such as drinking alcohol or engaging in promiscuity, even if they are traditions within a group, cannot be classified as ‘urf. Therefore, ‘urf is not a custom that deviates from the prevailing norms and rules.⁴⁵

In general, customary law can be understood as local traditions that regulate interactions among community members. In encyclopedias, customary law is described as “habits” or “traditions” that are repeatedly practiced by a community from generation to generation. Therefore, ‘Urf encompasses mutual understanding among individuals regarding differences in social status, both in general and

⁴³ Imam Al-Ghazali, *Al-Mustashfa* (Jakarta Timur: Pustaka Al-Kausar, 2022)

⁴⁴ Badran Abu al-Aynayn Badran, *Usul al-fiqh* (Birut: 1969)

⁴⁵ Abdul Karim Zaidan, *Al-Wajiz Fi Usulul Fiqh* (Cordoba: Muassasah, t.t.)

in specific contexts. 'Urf differs from ijma' because ijma' refers to the consensus of mujtahids within a more specific legal context. In Islamic jurisprudence, there are two similar terms: 'urf and adat (custom). The difference lies in their definitions: adat refers to actions repeatedly performed without a rational basis, such as a person's personal habits related to eating and sleeping. Meanwhile, 'urf refers more broadly to customs practiced by the majority of the community, whether in speech or behavior.

d. Al-'Adah al-Muhakkamah (Custom as Legal Authority)

The Qur'an and the Sunnah are the primary sources of Islamic law. One of the well known fiqh principles is the rule of *al-'adatu muhakkamah* (custom is authoritative). Etymologically, the word *al-'adah* originates from *al-'aud* or *al-mu'awadah*, which means repetition. Thus, linguistically, *al-'adah* refers to an action or speech that is performed repeatedly, thereby becoming a habit and easy to carry out.⁴⁶

In the process of deriving a legal ruling, a method is always involved. One well known method of ijtihad that originates from customary practices is the principle of *al-'adatu al-muhakkamah*. This means that customs can serve as a source of law. However, not all customs can be used as legal sources. In Islam, only those customs that exist within the social community and do not contradict Islamic law can be considered as valid sources in ijtihad. 'Urf (custom) is one of

⁴⁶ Djamil Faturrahman, *Hukum Ekonomi Islam* (Jakarta: Sinar Grafika, 2013).

the sources of law in *ushul fiqh*, derived from the essence of the Qur'an.

As stated in the verse:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

“Be forgiving, enjoin what is good (*ma'ruf*), and turn away from the ignorant”(QS. Al-A'raf: 199).

Customary practices can be used as a source of law to resolve disputes in societal life. The principles governing the use of customary law as a legal source align with the *petiti mapta* in Minangkabau society, which states Custom is based on Sharia, and Sharia is based on the Book of Allah.⁴⁷

These findings indicate that, fundamentally, al-'adatu muhakkamah (customary law) cannot be considered a source of law unless it meets the conditions established by scholars, which require that it must not contradict the *nash* (textual evidence from the Qur'an and Sunnah). This is because the *nash* serves as the primary (fundamental) source of law and holds the highest authority that must be implemented and never opposed, as it represents the basic norm within social life.⁴⁸

5. Scope of Islamic Law

a. Acculturation of Customary Law and Islamic Law

⁴⁷ S. Suparmin, “Al-'Adatu al-Muhakkamah in the Traditional Menukur of Culture,” *Al-Mashlahah: Jurnal Hukum Islam* (jurnal.staialhidayahbogor.ac.id, 2021), <https://jurnal.staialhidayahbogor.ac.id/index.php/am/article/view/3212>.

⁴⁸ Ibid

Analyzing how customary law and Islamic law influence and interact with each other in community life, especially in cultural practices and legal traditions. The main focus is on the process of acculturation between customary values and Islamic Sharia, as well as how both legal systems can coexist in daily life.

b. The Practice of *Mappanretasi*

Highlighting one of the local cultural traditions, namely Mappanretasi, which is a ritual practiced within a community, and exploring how the application or adaptation of Islamic law is integrated into this practice. This tradition is closely related to the Bugis community and is performed as a form of gratitude to God for the bounty of the sea. It also involves the roles of customary law and Islamic law in regulating or influencing the implementation of the ritual.

c. Deepening the Theory of Islamic Legal Anthropology

This study involves an analysis of how the perspective of Islamic legal anthropology can provide an understanding of the interaction between customary law and Islamic law within the social and cultural context of the community. The research will cover social, cultural, and religious aspects in communities that practice mappanretasi, as well as the Islamic perspective on local culture and the application of law in that social context.

d. The Objectives of *Mappanretasi*

1. This ritual aims to express gratitude for the abundant sea harvest and to pray for blessings from God, asking for prosperity and safety at sea.
2. Mappanretasi is held to pray for the safety of fishermen and those who work at sea, with the hope of avoiding dangers while carrying out their activities in the ocean.
3. This ritual also aims to strengthen the harmonious relationship between humans and nature, especially the sea, by recognizing the importance of preserving natural resources and maintaining the balance of the marine ecosystem.
4. Mappanretasi serves as a means to preserve and sustain local cultural traditions, as well as to maintain the identity of coastal communities closely tied to maritime culture.
5. This ritual is a form of respect for ancestors and the teachings passed down through generations, including the customary and religious values that play a significant role in the life of the coastal community.

CHAPTER III

RESEARCH METHOD

A. Research Method

Method and research are two concepts that are often used together, but they have fundamental differences in their functions and roles. A method refers to the approach, technique, procedure, or steps taken by a researcher to collect data or information for analysis. It involves a series of systematic steps used to gather, analyze, and interpret data.

Research is a scientific process aimed at acquiring new knowledge, verifying theories, or understanding specific phenomena. It is also a method used to gather evidence related to the issue under discussion, in order to obtain scientific data and appropriate solutions.

Based on the above definition, research methodology refers to the science or method used in research to determine the procedures or steps that need to be taken so that the research can be conducted systematically and analyzed scientifically.

B. Type of Research and Approach

This research employs a qualitative method with a descriptive approach. Descriptive research aims to illustrate social, political, economic, and cultural phenomena. In this study, the researcher focuses on describing the acculturation present in the *Mappanretasi* tradition, which is a form of sea offering performed by coastal Bugis communities in various regions of Indonesia, particularly in Tanah Bumbu, South Kalimantan.

C. Research Location

This research was conducted in the Kusan Hilir District, Tanah Bumbu Regency, which served as the primary location of the study.

1. Lokasi Geografis dan Batas-Batas Wilayah Administratif

Tanah Bumbu Regency is located in South Kalimantan Province, Indonesia, with Batulicin serving as its capital. This regency is one of the 13 regencies/cities within South Kalimantan Province and was established as a result of the division of Kotabaru Regency in 2003. Tanah Bumbu Regency covers an area of 5,066.96 square kilometers, accounting for approximately 13.50 percent of the total area of South Kalimantan Province. Geographically, the regency is situated between 2°52'–3°47' South Latitude and 115°15'–116°04' East Longitude. Located at the southeastern tip of Borneo Island, Tanah Bumbu Regency is bordered by Kotabaru Regency to the north and east, the Java Sea to the south, and Tanah Laut and Banjar Regencies to the west.⁴⁹

2. Etnis, Keagamaan, dan Pertumbuhan Penduduk di Kabupaten Tanah Bumbu.

Since its establishment in 2003, Tanah Bumbu Regency has been home to people from various ethnic groups (multi ethnic communities) who live together in harmony. Several ethnic groups residing in this region include: (1) the Banjar, (2) Dayak Bukit, (3) Bugis, (4) Mandar, (5) Javanese, (6) Balinese, (7) Sundanese, (8)

⁴⁹ Peraturan Pemerintah Republik Indonesia, *Pembentukan Kabupaten Tanah Bumbu dan Kabupaten Balangan di Provinsi Kalimantan Selatan (PP Nomor 2 Tahun 2003)*, 2003.

Chinese-Indonesian, (9) Batak, (10) Bima, as well as various other ethnic groups that together contribute to the rich cultural diversity of the regency.

Religious life and faith in the One Almighty God continue to be nurtured in order to build a religious, harmonious, tolerant, and cooperative society, thereby supporting the acceleration of development. To support this effort, proper worship facilities are needed according to the beliefs of each religious community. The majority of the population in Tanah Bumbu Regency adheres to Islam, while the rest follow Protestant Christianity, Catholicism, Hinduism, and Buddhism.

D. Research Informants

The informants and sources in this study are individuals with in-depth knowledge and significant roles within the customary structure of the research site, particularly in Tanah Bumbu, South Kalimantan. They include traditional leaders and customary advisors who are directly involved in the implementation of the *Mappanretasi* tradition, a sea-offering ritual that is an integral part of the local culture. In addition, the sources also consist of ceremonial figures who hold central roles in each stage of the ritual, as well as local cultural and customary experts who possess a deep understanding of the cultural values, norms, and traditional practices upheld by the local community. These informants play a crucial role in providing deeper insights into the execution, meaning, and dynamics of the tradition from social, cultural, and historical perspectives.

E. Informant Selection Technique

The technique used to select informants in this study is purposive sampling, a method of deliberately choosing informants based on specific criteria or considerations relevant to the objectives of the research.

F. Data Collection Techniques

To obtain the necessary data, the researcher used two methods, namely:

1. Penelitian Lapangan (Field research)

This field research method involves two approaches, which are divided into two parts, namely:

- a. Observasion

Observation is a data collection method conducted by directly observing an object, situation, or behavior in its natural setting. This process involves the researcher immersing themselves in the field to see, record, and understand various phenomena as they occur without any intervention that might alter the natural condition. Observation allows the researcher to obtain rich and in-depth data, including behaviors, social interactions, or specific situations relevant to the research objectives. Researchers can also note subtle details often missed by other methods, such as facial expressions, tone of voice, or body movements. With careful and systematic observation, the results can provide an accurate and comprehensive portrayal of the phenomenon being studied.

- b. In depth Interview

An interview is a method conducted with informants through dialogue or conversation to collect the necessary data. The individuals to be interviewed include traditional leaders or figures involved in the Mappanretasi customary ceremony, as well as several local cultural experts and other relevant parties, such as village government officials, community leaders, and cultural practitioners who have in-depth knowledge of the traditions and cultural values prevailing in the area. This interview aims to obtain accurate and comprehensive information regarding customary

practices, cultural meanings, and recent developments within the local community.

c. Documentation

In this method, the researcher analyzes various materials, both written and unwritten, to obtain supporting data relevant to the study. These data may include photos or videos related to the mappanretasi practices being investigated.

2. Library Research

Literature study is a data collection method that involves searching for relevant references, such as books related to the topic being discussed, in order to obtain primary or secondary data. Data sources in a literature study can be obtained from various media, including theses, books, magazines, articles, journals, and others.

G. Data Analysis

The data obtained by the author will be analyzed to address the research questions. The data analysis method used is descriptive analysis, in which the author will explain and describe the situations and findings encountered during the study based on the collected data. This analysis will produce a systematic description that includes facts related to the research.

H. Research Approach

In conducting this research, the researcher employs various research approaches, namely:

a. Cultural Anthropology Approach

It is an approach to understanding religion by observing religious practices, as well as studying humans and various aspects of culture that develop within society.⁵⁰⁵¹

b. Islamic Law Approach

This approach is carried out through Islamic studies, which include an analysis of religious teachings as well as various phenomena related to religious life.⁵²

c. Sociological Approach

The sociological approach is a method that emphasizes the interaction between religion and society. This approach is based on a perspective that focuses on social structures, the construction of human experiences, and culture, including religious aspects.⁵³⁵⁴

d. Historical Approach

The historical approach is a method used to understand socio-religious phenomena based on the assumption that the current social reality is the result of historical processes that have taken place over many years, even spanning hundreds or thousands of years.⁵⁵

e. Data Sources

Data sources refer to the origins of the data used to meet the research requirements. In this study, the researcher utilizes two types of data sources: primary data and secondary data.

⁵⁰ Koentjaraningrat, (2021). *Pengantar Ilmu Antropologi*. Jakarta; Rineka Cipta

⁵¹ Geertz, C. (1973). *The Interpretation of Cultures*. New York; Basic Books

⁵² Asy-Syatibi, I. (2021). *Maqasid al-shariah; pendekatan dan aplikasinya*.

⁵³ Peter L. Berger (2020). *The Sacred Canopy; Elements of a Sociological Theory of Religion*.

⁵⁴ Nasution, R. (2023). *Agama dan Masyarakat; ‘pendekatan sosiologis*. Jakarta: Rajawali pers.

⁵⁵ Sri Haryanto (2020), *Pendekatan Historis dalam Studi Islam*

I. Systematics of Discussion / Discussion Framework

To ensure that the structure of this thesis is clear and well-organized, the discussion is divided into five chapters, namely:

Chapter I contains the introduction, where the researcher elaborates on the background of the problem, the formulation of the problem, the objectives, and the significance of the study, both theoretically and practically. In this chapter, the researcher also explains the scope of the research, the limitations of the study, and the operational definitions of the terms used, enabling readers to understand the context and focus of the research conducted. Additionally, the researcher provides a general overview of the structure of this thesis, which helps readers follow the flow of the discussion.

Chapter II discusses the literature review and theoretical framework. In this chapter, the researcher presents the literature review aimed at highlighting the differences between the current study and previous research, as well as identifying gaps or contributions that this study can provide. Furthermore, the researcher develops the theoretical framework that serves as the foundation for the study's reasoning and analytical basis, connecting relevant theories to clarify the relationships between the variables being examined. This literature review also assists in formulating the hypotheses or research questions that will be addressed in this study.

Chapter III contains the research methodology, which explains the approaches and methods to be used, as well as the data processing techniques to ensure that the research is conducted properly and yields valid results.

Chapter IV presents the research findings and discussion, where the researcher elaborates on the study's results supported by the selected theories. In this section, the researcher analyzes the collected data, compares the findings with the proposed

hypotheses or research questions, and explains the meaning or implications of the results. Additionally, the researcher discusses the limitations of the study and how these findings contribute to a better understanding of the researched topic. The discussion aims to provide a deeper and more comprehensive explanation of the relationships between the variables studied and offer new insights that can be beneficial for the advancement of knowledge.

Chapter V is the concluding chapter, containing the conclusions that address the research questions, as well as recommendations for the relevant parties related to the issues studied.

CHAPTER IV

RESULTS AND DISCUSSION

A. The Implementation of the Mappanretasi Traditional Ritual In The Past

Mappanretasi refers to a traditional thanksgiving ritual manifested through the offering of various types of food at sea. In contemporary times, this term has gained wider recognition and has been officially adopted since the Reform Era and into the modern period as the formal designation of this ritual practice. Based on the explanation given by Mr. Fawahisah Mahabbatan, the Head of the Ade' Ogi'e Customary Institution, he emphasized that in the general understanding of the community, the term *Mappanretasi* is often interpreted literally as "feeding the sea." However, such an interpretation is no longer relevant in the present context. In the Bugis language, for example, expressions such as *Mappanre Esso* do not literally mean "eating the day," but rather refer to the act of eating during the day. Similarly, the expressions *Mappanre Wenni* or *Mappanre Ele'* do not refer to specific food items but indicate the time of eating morning and night, respectively. Therefore, *Mappanretasi* should be understood as a compound term that carries symbolic meaning, not to be interpreted in a literal sense.⁵⁶

According to Mr. Fawahisah Mahabbatan, the interpretation of the term *Mappanretasi* has undergone a shift from a traditional understanding to a more

⁵⁶ Interview with Fawahisah Mahabbatan, 20 February 2025.

contextual meaning. In the past, *Mappanretasi* was interpreted literally as the act of “feeding the sea.” However, in contemporary practice, its meaning has shifted to “serving food at sea” or “holding a communal meal on the sea.” This change reflects a transition from a textual interpretation to a more contextual one based on actual practices and implementation.

Currently, *Mappanretasi* is more commonly understood as a form of communal gathering involving a shared meal, ritual offering (*selamatan*), or an expression of gratitude held at sea. However, there is still no written record or official documentation that clearly determines the exact year this tradition began. As stated by the head of the Office of Religious Affairs (KUA) in Kusan Hilir District, Tanah Bumbu Regency *The traditional Mappanretasi celebration in Pagatan has existed since the 1970s. It was already held when I was born. At that time, there were legal concerns surrounding its practice, mainly because the rituals conducted by the fishermen were often considered excessive or wasteful.*⁵⁷

Bugis culture is rooted in their customs, which we cannot interfere with. However, as time went by, around ten years later, two influential Islamic organizations Muhammadiyah and Nahdlatul Ulama emerged and clashed over legal perspectives. They argued that certain traditional practices of the Bugis people, such as the ritual throwing of cows and chickens, conflicted with Islamic law. In response to this conflict, a mediation was held in 1985. As a result, changes were made. Most of the traditional practitioners were Muslims, and

⁵⁷ Interview with Khairil Lahwan, 18 february 2025.

fortunately, some of their influential figures helped soften hearts and encouraged reconciliation.⁵⁸

Eventually, the Sandro (traditional healers) were given the understanding that the ritual process would be modified to use only symbolic blood. Several figures including religious leaders, government officials, and members of the community agreed to this change, on the condition that the cultural tradition would still be preserved, with only slight modifications to the ritual itself, without diminishing the essence of the custom. The Tanah Bumbu government, established in 2023, embraced this by transforming it into a tourism event, fully supported by the local authorities, to ensure the continuity of this traditional custom. The government incorporated entertainment and highlighted the cultural characteristics as part of the event.⁵⁹

In the past, gambling activities such as coin tossing and dice games were commonly practiced. However, these activities have ceased following certain changes. What was once considered immoral behavior has been transformed. Today, there are no longer any elements of polytheism associated with the tradition. Previously, organizations like Muhammadiyah and Nahdlatul Ulama actively campaigned against such practices, which at one point led to some tension in discussions. However, traditional leaders came to understand the community's religious character. It is important to note that the practitioners were not non-Muslims but were entirely Muslim coastal communities. Those who attend and witness this traditional celebration are not only local residents but also people from across South Kalimantan, and even from other regions.

⁵⁸ Lahwan, Interview

⁵⁹ Lahwan, Interview

Eventually, the tension between Islamic law and customary law has disappeared, as both now coexist harmoniously and rely on one another in various aspects.

The name *Massorong Olo'* is believed to have been known for a long time within the tradition of the ceremony, even long before the leadership of La Muhamma as the head of the *toa*. It is presumed that the village of Pejala already existed during that time. The name *Pejala* likely emerged when the Pagatan area was first established by Puanna Dekke, around 1733 to the 1750s. The term “Pejala” itself refers to a community of fishermen who typically reside in coastal areas near the sea.

During the leadership of La Suke as the head of Toa, the ceremony of offering food to the sea was still known as *Massorong Olo'*. It is believed that during the time of La Muhamma and his successor La Suke, who began his tenure in 1927, this ceremony was conducted by the *sandro* (traditional healers) with rituals that retained strong mystical elements. This was closely related to the natural conditions of that era, which were still abundant and pristine, with plentiful livestock such as buffaloes, cattle, and chickens, as well as agricultural products like rice, glutinous rice, fruits, and vegetables. In practice, during those traditional times, not only chickens were released into the sea as part of the ritual, but occasionally buffaloes were also floated away. However, releasing buffaloes was not an obligatory part of every *Massorong Olo'* ceremony; it was only done when the harvest was exceptionally plentiful and the community was collectively able to afford a buffalo.⁶⁰

⁶⁰ Mahabbatan, Interview

The offerings used in the traditional Massorong Olo' ritual, prepared and brought by a Sandro during the pelarungan ceremony at specific points in the sea, are believed to share similarities with the materials and equipment used in the contemporary Mappanretasi procession. Among the items included are white and black glutinous rice mixed with coconut, a rooster called Manu Kaliabo, identified by its physical features such as a turmeric-yellow beak and legs, predominantly reddish-black feathers with white feathers on the wings and tail, and a hen called Manukoding, which has mixed feather colors. Additionally, a bunch of local Raja bananas (otti berangeng), beeswax candles (taibani), free-range chicken eggs, incense or frankincense, a floral bouquet made from pudak or jasmine flowers, natural dyes in yellow and red derived from kesumba, two and a half grams of gold shaped in a specific form called si'eme, an equal amount of silver, and matches to light the candles are also included as part of the offerings.⁶¹

The ritual equipment accompanying Sandro during the ceremony carries both symbolic and functional meanings. Among these is a sacred machete wrapped in yellow cloth, which Sandro uses to slaughter a chicken once the point for offering the ritual sacrifice at sea has been determined. Additionally, there is the Kappara' Makkiaje, an octagonal container prepared to serve cooked glutinous rice (known as *sokko* in the Bugis language). A grand yellow umbrella also plays an important role, providing shade for Sandro when he leaves his home to go to the ceremony site arranged by the Kepala Toa (village chief), as well as when boarding the boat or ship that will take him to the sacrificial point

⁶¹ Mahabbatan, Interview

at sea. It is worth noting that in the early 20th century, approximately from 1901 to the 1940s, sea transportation primarily relied on rowing boats or wind-powered sailing vessels, unlike the motorized ships used today.

In addition to the main ceremonial umbrella mentioned earlier, there are several other traditional tools used during the peak of the Massorong Olo ceremony. One of these is the gong, which is prepared to be sounded at the central moment of the event. Another distinctive instrument is called the Beccing an iron object resembling a machete but fitted with a chain at its end. This chain produces sound when the Beccing is swung or moved. Typically, this instrument is used by village elders, most likely the Kepala Toa, when presenting offerings to Sandro. Furthermore, Sandro also uses the Beccing to carry all the offerings to the center of the sea vortex during the climax of the Massorong Olo procession. Other equipment includes the Sinto, a folded tool made from nipa palm leaves that creates sound when its ends are pulled. The Sinto serves a function similar to that of the Beccing in the ceremony. Lastly, there is the Parapen, a special container used to hold incense during its burning.⁶²

The timing and month of the Massorong Olo' ceremony in the past could not be determined with certainty, unlike the Mappanretasi ceremony today, which is scheduled more systematically. The Massorong Olo' ceremony back then took place in a highly traditional atmosphere, deeply imbued with mystical elements. The determination of the day, date, and month of the ceremony was entirely dependent on Sandro and his family, who acted as intermediaries

⁶² Mahabbatan, Interview

between the human world and the supernatural realm, particularly with the entity believed to be the "Ruler of the Sea." If Sandro or his family received guidance often through dreams considered requests from the Ruler of the Sea Sandro would then hold a deliberation with the traditional leaders, now known as Mappamulagau. In this context, Mappanretasi serves as the official forum convened by the Panata Adat to decide the ceremony date and to formally open the procession.

After an agreement was reached between Sandro and the Village Chief (Kepala Toa), the day of the ceremony was set at a time believed to be spiritually most appropriate. This timing could fall during the night, in accordance with the symbolic meaning of dreams or supernatural communication between Sandro and the Sea Ruler. This practice is very different from the systems used nowadays. Once the ceremony date was determined, Sandro's wife began preparing the glutinous rice as part of the offerings, carefully ensuring all ingredients were complete so they could be presented on time. The process of washing and soaking the glutinous rice was carried out with special care, under Sandro's guidance, starting with the recitation of prayers and specific mantras to ward off disturbances from unseen spiritual forces.⁶³

At that time, the preparation of offerings was usually carried out within Sandro's own family environment, without involving outsiders. This was most likely intended to maintain the solemnity and spiritual power of the ritual. The Massorong Olo' tradition in the past was conducted simply, deeply infused with

⁶³ Mahabbatan, Interview

mystical ritual elements, and performed within a highly traditional cultural framework.

B. The Practice of the Mappanretasi Tradition in the Modern Era

Since the Reform Era of 1998 and continuing into the leadership of the current Regent of Tanah Bumbu, H. Andi Rudi Latif, A.Md.T., S.H., M.M., the implementation of the Mappanretasi traditional ceremony has undergone changes toward a more modern form. The distinctive features of the ritual have been adjusted, reducing mystical elements and avoiding the excessive use of offerings and food that were previously cast into the sea. Furthermore, the Mappanretasi ceremony now emphasizes Islamic values, while also enriching the event with various activities such as development exhibitions, night markets, and a variety of entertainment and cultural performances from different ethnic groups in Tanah Bumbu Regency. The series of events in the Mappanretasi traditional celebration includes the determination of the main ceremony date and the preparation of offerings by the *Sandro* (traditional spiritual leader) before the peak of the Mappanretasi event.⁶⁴

In 2007, the implementation of the Mappanretasi tradition began to be conducted more openly. Before determining the main day of the Mappanretasi ceremony, a deliberation called “Mappammulagau Mappanretasi” was held. This meeting was organized by the Panata Adat (customary committee) with the purpose of setting the date for the peak event and officially opening the series of Mappanretasi activities. During the Mappammulagau Mappanretasi process, the Panata Adat held a familial discussion together with the Sandro

⁶⁴ Interview with Junaidi, 17 februari 2025

(customary elders), community leaders, and representatives from the local government to plan the course of the event. The determination of the event date had to first receive an accurate calculation from the customary elders. Once the elders agreed on the appropriate time, the Panata Adat proceeded to organize the Mappanretasi event schedule. This deliberation was an essential part of the event preparation and was presented as an integrated activity under the theme of Mappammulagau Mappanretasi.⁶⁵

The implementation of *mappammulagau* and *mappanretasi* holds significant importance, as it encompasses various aspects of preparation that must be arranged before the main day of the event. These preparations include planning for funding sources, organizing artistic performances, entertainment, competitions, and development exhibitions involving the local government of Tanah Bumbu Regency. All technical aspects must be thoroughly prepared to ensure the event runs smoothly. Moreover, *mappanretasi* involves many parties, including collaboration between traditional institutions, such as the Ogie Pagatan Customary Institution, the Tanah Bumbu Regency Government, and other stakeholders to ensure the success of this cultural celebration until it reaches its peak. In addition, the *Sandro* prepares offerings before the peak of the *Mappanretasi* ritual. *Sandro* is a hereditary title passed down from ancestors and is believed to possess the ability to connect with the supernatural realm of the sea, including communicating with the “ ruler of the sea.” As the primary leader of the ritual, the *Sandro* is responsible for determining the exact location

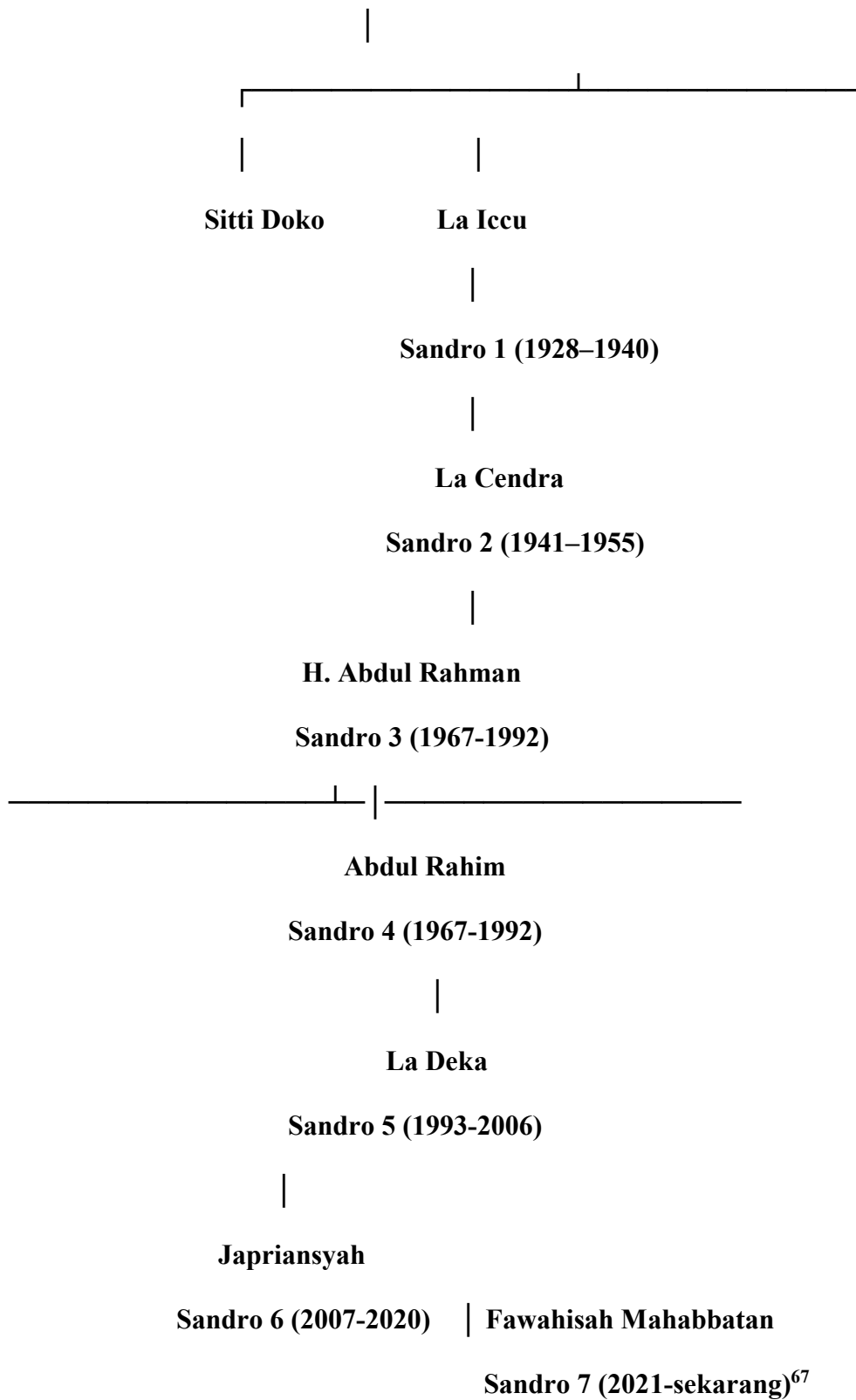
⁶⁵ Mahabbatan, Interview

at sea for the ceremonial release of the offerings. Their role is recognized as a respected community figure entrusted with leading the ceremonial process.

In the cultural tradition of the Pagatan community, a *sandro* is recognized as an individual with profound knowledge of spiritual and metaphysical relations, particularly in regard to ritual offerings (*sesajen*) that are presented to the sea during the peak of the *Mappanretasi* ceremony. The genealogy of the *sandro* in Pagatan can be traced back to Dato Buta (La Takko), who was married to Siti Maimunah. Their marriage produced two children that is Sitti Doko and La Iccu. The latter, La Iccu, became the first *sandro* (1928–1940) and initiated the hereditary transmission of this spiritual role. His son, La Cendra, succeeded him and served as the second *sandro* from 1941 to 1955. La Cendra was first married to Mania, with whom he had a son named Bedulla. He later married I Konding, and from this union, Japriansyah was born. The role of *sandro* continued to be passed down through generations and is currently held by Fawahisah Mahabbatan, who represents the seventh generation of spiritual leaders presiding over the *Mappanretasi* ritual.⁶⁶

⁶⁶ Mahabbatan, Interview

Dato Buta (La Takko) — Married — Siti Maimunah



⁶⁷ Mahabbatan, Interview

The preparation of materials and ceremonial equipment is carried out by the *sandro's* family, starting one day before the main event. From early morning, the *sandro's* wife, along with family members and relatives, work together in a spirit of mutual cooperation (*gotong royong*) to prepare various materials to be used as offerings, including:

- 1) Eight liters of white glutinous rice, divided into three bowls.
- 2) Four liters of black glutinous rice, placed in a single bowl.
- 3) A sufficient amount of grated coconut, used as a mixture for the glutinous rice.
- 4) A rooster of the *manu kaliabo* breed, characterized by turmeric-yellow beak and legs, predominantly black feathers mixed with red, and white feathers tucked in both wings and the tail.
- 5) A hen of the *manu kading* breed, which has a combination of feather colors.
- 6) A bunch of *raja* bananas, also known as *otti barengeng*.
- 7) An adequate amount of beeswax candles (*taibani*).
- 8) Four eggs from free range chickens.
- 9) A sufficient amount of incense or benzoin resin.
- 10) A fragrant flower mixture consisting of *pudak* or jasmine flowers.
- 11) Natural coloring agents such as *kesumba* or *sumba*, in yellow and red, used as needed.
- 12) Two and a half grams of gold, measured using the *si'eme* unit (equivalent to one gram), selected carefully and not just any gold.
- 13) Two and a half grams of silver.
- 14) Matches or a lighter, used to light the candles.
- 15) A rooster that will be slaughtered beforehand and prepared as roasted chicken.

- 16) A container used for serving glutinous rice, known as a *Toraja plate* or *Kappara*, made of copper.⁶⁸

In addition to the ritual offerings, a number of ceremonial tools are specially prepared to ensure the smooth execution of the Mappanretasi procession. Each item holds symbolic meaning and plays an integral role in the structure of the ritual. One of the main ceremonial tools is a sacred machete wrapped in yellow cloth. This machete is prepared by the *sandro* (traditional healer or ritual leader) and is used to slaughter a chicken once the vortex point in the sea believed to be the center for casting the offerings has been identified.

The next essential item is *Kappara' Makkiaje*, a ritual container with an octagonal-shaped top. This container is used to hold cooked sticky rice (*sokko* in the Bugis language), which is one of the main components of the ritual offering. In addition, a ceremonial yellow umbrella is also prepared as a symbol of honor. This umbrella serves to shade the *sandro* (ritual specialist) while descending from the house to the ceremonial stage and when proceeding to the boat or vessel that has been prepared.

As a time marker for the ceremony, a gong is provided and will be sounded at the climax of the procession precisely when the offerings are cast into the sea. In addition, there is an instrument called *ana'beccing*, a metal tool shaped like a machete with a chain at the end that produces sound when moved. This instrument is used by the village elder when handing over the offerings to the *sandro* (ritual specialist), and also by the *sandro* when presenting the offerings at the center of the ocean vortex.

⁶⁸ Mahabbatan, Interview

Another instrument used is the *sinto*, a tool made from folded nipah palm leaves that produces a sound when its ends are pulled. The function of the *sinto* in this ceremony is similar to that of the *ana'beccing*, serving as a marker or accompaniment during specific moments of the ritual. Additionally, there is the *parapen*, a special container used for burning incense as a form of respect for spirits or supernatural forces.

Finally, a boat replica is prepared, serving as a place to hold offerings before being set adrift into the sea. This boat is not merely a physical container, but also holds symbolic meaning as a spiritual vessel used to deliver the offerings to the supernatural realm or the sea deities, in accordance with the local community's beliefs.⁶⁹

Once all the materials required for preparing the *sesajen* (ritual offerings) are considered complete, the process of soaking glutinous rice begins at approximately 6:00 PM local time. This activity is not carried out casually but is led directly by a *sandro* a traditional spiritual leader who holds spiritual authority. The purpose is to ensure that the entire process, from soaking to cooking, proceeds smoothly, meets expectations, and is free from disturbances or any undesirable occurrences. Before starting the soaking process, the *sandro* recites prayers for safety and protection according to Islamic tradition, as a way of seeking blessings and divine safeguarding. After the prayers, the *sandro* takes the *beccing*, a traditional ritual instrument, and swings it in a circular motion above the container of glutinous rice three times as a symbolic act of purification. This is followed by the use of the *sinto*, a traditional ritual musical instrument, which is moved around the glutinous rice in the same number of rotations,

⁶⁹ Mahabbatan, Interview

producing a distinctive sound believed to carry spiritual significance within the context of the ritual.

After the prayer ritual over the glutinous rice has been completed, the next stage is the soaking of the rice, led by a *sandro*, a traditional figure with authority over the execution of customary rites. The soaking process involves dividing the glutinous rice into four basins one containing black glutinous rice and the other three containing white glutinous rice. Each basin is then filled with an adequate amount of water to serve as the soaking medium.

In the next stage, two out of three basins containing white glutinous rice are mixed with traditional natural dyes known as *sumba*, which are derived from natural ingredients and have long been used in customary rituals. The dyes produce yellow and red colors, while the third basin is left in its original white color without any added coloring. As a result, four different colors of glutinous rice are created: black, white, yellow, and red. These are then thoroughly mixed and left to absorb until the designated time, which is midnight (00:00).

While waiting for the designated time, the *sandro* carried out preparations for the other components of the offering. A rooster was slaughtered and roasted as part of the ritual sacrifice, and four chicken eggs were boiled until fully cooked. In addition, honey candles or beeswax candles were specially prepared. These candles were made by wrapping cloth, coating it with beeswax, and shaping it to resemble a bird's foot a symbol believed to carry magical and spiritual significance within the context of the ritual. Precisely at midnight (00:00), according to the sacred time indicated by the *sandro*, the four types of glutinous rice that had been soaked earlier were cooked as part of the final stage in the offering preparation. During the cooking process, the *sandro*

personally supervised the proceedings alongside the ritual assistants who helped with the preparation. The presence of the *sandro* was not merely symbolic; it also served as a form of spiritual oversight to ensure that all stages were conducted according to customary laws and free from non-material disturbances. Throughout the night, neither the *sandro* nor the assistants rested or slept; instead, they remained vigilant until dawn, which was marked by the call to prayer (*adzan*).

After the call to the dawn prayer (Adhan Subuh) is heard, all ritual officers perform the Subuh prayer in congregation as a form of spiritual reinforcement and self-purification before proceeding to the next stage of the ceremony. Following the prayer, the glutinous rice that has been cooked is carefully transferred to a specially prepared offering container as part of the traditional ceremonial offerings. This arrangement of offerings consists of various elements, each carrying symbolic meaning and spiritual significance. The series of offerings includes:

1. A pair of live chickens, one male and one female, selected based on specific criteria determined by Sandro, symbolize balance and the continuity of life.
2. A plate containing *sokko* ' or cooked glutinous rice, representing abundance and preparedness.
3. A plate of *otti barengeng*, which is the king banana, symbolizing nobility and fertility.
4. Four types of *sokko* ' *patanrupang* or colored cooked glutinous rice (white, red, black, and yellow), reflecting the harmony of life's elements and the diverse cosmic meanings within the local belief system.
5. Four boiled chicken eggs, symbolizing the beginning of life and the continuation of lineage.

6. A bouquet made from *pudak* or jasmine flowers, representing purity and spiritual fragrance.
7. A beeswax candle called *taibani*, specially shaped with three branches resembling bird's feet, carrying magical and spiritual significance as a connection between the human world and unseen forces.
8. A tray containing *addup-dupang*, a complete incense-burning set used as a medium for spiritual communication through the smoke rising to the sky.
9. A set of precious metals, gold and silver weighing two and a half grams each, symbolizing purity, respect, and the highest offering to the entities believed to be present during the ritual.⁷⁰

Each element in the arrangement of the offerings holds profound symbolic meaning and serves not only as a physical tribute but also as a representation of the spiritual connection between humans and the supernatural realm, particularly the rulers and guardians of the sea. According to Sandro, the cooked glutinous rice presented on a single plate symbolizes purity and serves as sustenance for sea entities. Meanwhile, a pair of live male and female chickens, selected according to specific criteria, are used as sacrificial animals (*paccera'*) and are slaughtered at sea as a form of respect, with roasted chicken served as a complementary dish. A cluster of king bananas (*otti barengeng*) symbolizes fertility and embodies a life philosophy: a creature is not truly 'dead' until it has provided benefit. Four types of *sokko'* (glutinous rice) in white, red, black, and yellow each represent natural elements such as wind, fire, earth, and water, and reflect the fundamental components of human existence. The glutinous rice itself symbolizes unity and resilience,

⁷⁰ Mahabbatan, Interview

signifying a bond that is not easily broken. Four boiled eggs represent human resilience in facing life's challenges, while a bouquet of flowers symbolizes nobility and the fragrance of good character. The burning incense serves as a spiritual communication medium, inviting supernatural beings to be present during the ritual. Gold and silver, each weighing two and a half grams, stand as the highest symbols of honor to the rulers or guardians of the sea. Together, these offerings embody the values of human life, the philosophy of local culture, and the harmonious relationship between humans, nature, and transcendental forces.⁷¹

1) The peak ceremonial performance in the *Mappanretasi* tradition

After all the offerings were placed into a special container called *tanduan* and declared complete as a sign of readiness for the main procession, Sandro's attendants expressed their gratitude to Allah SWT for the completeness of the ceremonial items. They then held a prayer for safety, symbolizing the readiness of all components of the ritual. The *Sandro* wore traditional attire in deep yellow, while his attendants were dressed in light yellow garments, complete with *peci* (traditional caps) and woven *sarong* characteristic of the Bugis Pagatan culture. That morning, the *Sandro*, along with his escorts and procession guides, was fully prepared to carry the offerings, though they were still awaiting official instructions. Once the command was given, the *Sandro* and his entourage departed promptly at 8:00 AM Central Indonesia Time (WITA) for Pagatan Beach.

2) Traditional Ceremony Performed on the Stage Before Proceeding to the Sea

⁷¹ Mahabbatan, Interview

After all the invited guests had arrived including traditional figures from the Ade Ogie Customary Institution such as the Head of the Institution, customary elders, traditional leaders, female traditional figures, as well as the *Sandro* (traditional healer) and their assistants, along with representatives from the local government including the Regent of Tanah Bumbu and his spouse, the Regional Secretary of Tanah Bumbu Regency, the Head of Kusan Hilir Subdistrict, the Chairperson and members of the Tanah Bumbu Regional People's Representative Council (DPRD), and other invited guests who had all taken their designated places on the traditional stage, the customary procession was officially commenced. The procession was guided by the customary coordinator. Before beginning the series of ceremonial activities, the coordinator delivered an announcement to all members of the community in the surrounding area of the *Mappanretasi* event, urging them to temporarily cease all activities during the procession as a sign of respect for the sacred values embodied in the tradition.⁷²

The traditional procession begins with a request for permission delivered by the traditional elder (*sesepuh adat*) to the Head of the Customary Council (*Ketua Adat*). Upon receiving approval, the Head of the Customary Council then instructs the *Sandro* (ritual specialist) to prepare for the sea-descending ritual. Subsequently, the traditional elder formally invites the Regent of Tanah Bumbu and representatives from the Regional Leadership Communication Forum (*Forkopimda*) to accompany the *Sandro* in conducting the sea thanksgiving ceremony, known as *massorong olo'*, at a location

⁷² Junaidi, Interview

designated by the *Sandro*. At its core, this procession serves as a form of symbolic communication, in which the Customary Institution, through the role of the traditional elder, conveys a message of both request and invitation to the authorities. This symbolic gesture seeks their cooperation in performing the sacred sea thanksgiving ritual, which forms an integral part of the *Mappanretasi* tradition.

3) The Continued Procession of the Mappanretasi Tradition After the Sea Offering

Sandro, accompanied by his assistants, first examines the predetermined coordinate point designated as the site for the sea ritual. At this location, he performs the initial ritual by immersing his hand into the seawater to confirm the accuracy of the *olo'* offering site. Following this, Sandro solemnly recites prayers and scatters fragrant flower petals. He then draws a sacred heirloom machete (*parang pusaka*) from his sarong, kisses it while reciting specific prayers, and raises it as he continues to chant invocations in preparation for immersing it into the sea. The sacred machete is then dipped and rotated several times in the water while prayers are continuously recited, symbolizing the hope that the entire ritual sequence will proceed smoothly before the *olo'* offering ceremony is conducted.⁷³

After the ritual of dipping the machete, the Sandro paused in silence for a moment of contemplation, then prepared a rooster (*manu kaliabo*) for sacrifice. The blood from the slaughtered rooster was then poured into the sea as part of

⁷³ Mahabbatan, Interview

the ritual offering. Following this, a ceremonial casting into the sea was performed, consisting of a rooster (*manu kaliabo*), a hen (*manu kading*), a plate of four-colored sticky rice (*patanrupang*), and a plate of *pisang raja* bananas (*otti berengeng*). These offerings were left to float briefly on the surface of the sea as a symbolic act of sacrifice, but were not left to waste. After a short while, local residents swam out to retrieve the offerings from the water.

C. The Elements of Customary Law and Islamic Law in the Practice of *Mappanretasi*

Mappanretasi originates from the customary law (*hukum adat*) of the Bugis community, which regards the sea as a sacred living space. Customary law places the sea as a vital element that must be preserved in balance. This tradition has been passed down through generations as a form of respect for nature and ancestral heritage. Its implementation involves the *sandro* (traditional spiritual leader), village elders, and coastal communities, accompanied by specific rituals governed by customary norms.

Following the introduction of Islam, the practice of *Mappanretasi* underwent significant changes. Elements considered polytheistic such as offerings to sea spirits were replaced with the recitation of Islamic prayers. The ritual evolved into an expression of gratitude to Allah SWT for the sustenance provided by the sea, and a plea for safety for the fishermen. The Bugis community accepted and adapted the tradition to align with Islamic principles, transforming it into a cultural form of worship in accordance with Sharia.⁷⁴

⁷⁴ M. Elmahady, "Islam dan Kearifan Lokal di Sulawesi Selatan Pasca Islamisasi," *Hikmah: Journal of Islamic Studies* (journal.alhikmahjkt.ac.id, 2020), <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/download/146/110>.

The arrival of Islam in the land of the Bugis brought a significant influence on the implementation of traditional customs, including the practice of *Mappanretasi*. In this cultural encounter, the Bugis people made efforts to integrate Islamic teachings particularly the concept of *tawhid* into their long-standing traditions. Ritual elements that previously contained practices considered deviant from Islamic teachings, such as offerings and supplications to sea spirits, began to be eliminated or adapted. As a form of adaptation, the implementation of *Mappanretasi* is now marked by Islamic religious activities, such as the recitation of Surah Yasin, *tahlil*, and prayers for the safety of fishermen. This shift reflects an effort to preserve the tradition in a way that does not contradict religious teachings. Thus, *Mappanretasi* has evolved into a form of cultural worship an expression of gratitude and supplication to Allah SWT, wrapped in local wisdom.⁷⁵

In this context, the presence of Islamic law does not automatically eliminate customary law; rather, it enriches and purifies local cultural values with spiritual teachings. This process reflects a peaceful and complementary form of acculturation between Islam and community traditions, which characterizes the distinctive nature of Islamic propagation in the Nusantara region.

D. The Acculturation of Customary Law and Islamic Law

Mappanretasi is a form of local wisdom that has been passed down through generations among coastal communities, particularly the Bugis ethnic group in Tanah Bumbu, South Kalimantan. This tradition holds significant social

⁷⁵ Mahabbatan, Interview

value as it serves as a means to maintain harmony within the community, strengthen social interactions among residents, and foster a strong sense of togetherness. Moreover, Mappanretasi is also regarded as a form of respect for nature especially the sea which serves as the primary source of livelihood for coastal communities. By preserving this tradition, they aim to sustain the balance of the marine ecosystem while also hoping to increase the abundance of fish catches.⁷⁶

The process of cultural acculturation between customs and Islam in Indonesia occurred gradually and naturally, where society did not immediately abandon their ancestral traditions, but rather adapted these customs to Islamic principles. Clifford Geertz (1976) explained that in the context of Javanese society, Islam did not replace customs completely, but rather integrated with local cultural values to create a harmonious syncretism. For example, traditional rituals that previously contained elements of offerings were replaced with prayers led by Islamic religious figures, and traditional entertainment that was considered inconsistent with Islamic teachings was transformed into performances with Islamic nuances. Thus, Islamic law and customs go hand in hand, complement each other, and strengthen the cultural identity of society as a whole.⁷⁷

Elements of customary law are also seen in the customary deliberation mechanism carried out before the implementation of Mappanretasi. In the social

⁷⁶ NI Wulandari, E. Sulistyowati, dan lainnya, "Mantra dalam Tutar Sandro Pada Upacara Adat Mappanretasi Masyarakat Bugis di Pagatan Kecamatan Kusan Hilir Kabupaten Tanah Bumbu," *Stilistika: Jurnal Bahasa* (jurnal.stkipbjm.ac.id, 2020), diakses 12 Juni 2025, <https://jurnal.stkipbjm.ac.id/index.php/STI/article/view/1123>.

⁷⁷ Clifford Geertz, *The Religion of Java* (books.google.com, 1976), diakses 12 Juni 2025, https://books.google.com/books?hl=en&lr=&id=-SYM4PW-YAgC&oi=fnd&pg=PR11&dq=the+religion+of+java&ots=MU16_KNbu0&sig=ZzOf602P7AXyDVfc2pFWwNxxktxs.

system of the Bugis community, every major customary event such as Mappanretasi is preceded by a deliberation between customary elders, community leaders, and village officials to determine the time, agenda, and division of tasks. This deliberation reflects the existence of a legal system that regulates social governance in society to maintain harmony and order. This process also shows that customary law functions as a participatory and collective social control mechanism. As stated by Koentjaraningrat (2009), decisions taken in customary deliberations are not only administrative in nature, but also contain high spiritual and symbolic values, thus strengthening social and cultural legitimacy in customary society.⁷⁸

Equally important, the customary law elements in Mappanretasi are also manifested in the local wisdom values taught through the practice of this tradition. One example is the teaching about the importance of maintaining environmental balance, especially the sea, which is the main source of livelihood for coastal communities. Mappanretasi functions not only as a sacred ritual but also as a form of cultural education that instills respect for the environment. In this context, customary law acts as an instrument of ecological preservation based on local culture. As noted by Kartodirdjo (1993), the ecological values in traditional ceremonies like Mappanretasi are reflected in various symbols and practices within the ritual, such as the timing of the ritual aligned with natural conditions and the use of natural materials in the rites, demonstrating a deep harmony between human activities and the environment.⁷⁹

⁷⁸ Koentjaraningrat, *Pengantar Ilmu Antropologi*, edisi revisi (Jakarta: Rineka Cipta, 2009).

⁷⁹ Sartono Kartodirdjo, "Agrarian Radicalism in Java: Its Setting and Development," dalam *Culture and Politics in Indonesia* (degruyter.com, 1972), diakses 12 Juni 2025, <https://doi.org/10.7591/9781501743900-007>.

The transformation occurring in *Mappanretasi* also demonstrates the flexibility of customary law in interacting with new values, particularly Islamic teachings. The Islamization process within this tradition does not simply eliminate customary elements but rather involves a process of adaptation and integration. Islamic prayers such as the recitation of Surah Yasin, tahlil, and prayers for safety have begun to replace the roles of mantras and offerings, yet the collective structure and meaning of the tradition remain preserved. This indicates that customary law in Bugis society is dynamic and adaptive to changing times. It also serves as evidence that the acculturation between tradition and religion can proceed harmoniously without causing identity conflicts. As Geertz (1976) argues in his study of Javanese Islam, such syncretism reflects the capacity of local customary law to absorb Islamic values while maintaining its cultural core, thus fostering social cohesion and cultural continuity.⁸⁰

E. The Perspective of Islamic Legal Anthropology

In the anthropological approach to Islamic law, law is not viewed merely as normative and textual, but also as a living social practice within society. Islamic law develops through a process of interaction with local culture, involving accommodation, transformation, and even negotiation of values. Since its early spread in the Nusantara, Islam has interacted with well established local traditions. The process of Islamization was more cultural and accommodative in nature, not rejecting local customs outright but rather filtering and Islamizing their values. In this context, the practice of *Mappanretasi* can be seen as a form of integration

⁸⁰ Clifford Geertz, *The Religion of Java* (books.google.com, 1976), diakses 12 Juni 2025, https://books.google.com/books?hl=en&lr=&id=-SYM4PW-YAgC&oi=fnd&pg=PR11&dq=the+religion+of+java&ots=MU16_KNbu0&sig=ZzOf602P7AXyDVfc2pFWwNxtxs.

between customary law and Islamic law (sharia), with the understanding that any values conflicting with the principles of *tawhid* must be eliminated.⁸¹⁸²

The process of Islamization in Indonesia is greatly influenced by the transformation of local culture, which makes it have its own characteristics compared to other regions. The close interaction between the cultural values of the Archipelago and Islamic teachings encourages adaptation and acculturation, resulting in the birth of a form of Islam that is unique and in accordance with the local socio cultural context. This process does not merely show the literal acceptance of Islamic teachings, but reflects the dynamic interaction between Islamic values and local traditions that have been deeply rooted in society. An example can be seen in the maritime practices of the Bugis people such as Mappanretasi, where rituals that previously contained elements of animism and magic then underwent changes into forms of worship that were in line with the principle of monotheism. Elements that were not in accordance with Islamic teachings were eliminated and replaced with Islamic elements such as prayer, dhikr, and reading the Qur'an, while valuable cultural aspects were preserved as part of the collective identity and social solidarity of the community.⁸³

This dynamic reflects that the process of Islamization in Indonesia is taking place culturally and inclusively, with an approach that does not eliminate

⁸¹ Azyumardi Azra, *Islam in the Indonesian World: An Account of Institutional Formation* (books.google.com, 2006), diakses 12 Juni 2025, <https://books.google.com/books?hl=en&lr=&id=ePSkf-DHu5YC&oi=fnd&pg=PA1&dq=%22azyumardi+azra%22+negotiating+islam+and+local+traditions+an+anthropological+perspective+on+sharia+and+custom+in+indonesia&ots=VPkr8vC9H8&sig=S9xr4SMsKZdVSU64etHp8XF7dNU>.

⁸² M. Y. Azzahidi dan F. S. Putra, *Sosiologi dan Antropologi Hukum Islam* (repository.uin-suska.ac.id, 2022), http://repository.uin-suska.ac.id/69473/1/BUKU_Sosiologi%20%26%20Antropologi%20Hukum%20Islam_2022.pdf.

⁸³ H. Hidayah, A. B. Maulida, A. D. Agustiana, et al., "Transformasi Budaya Nusantara dalam Proses Islamisasi di Indonesia," *Khazanah: Jurnal Sejarah dan Kebudayaan Islam* (rjfahuinib.org, 2023), diakses 12 Juni 2025, <https://rjfahuinib.org/index.php/khazanah/article/view/1078>.

local traditions outright, but rather adapts them to the framework of sharia values. This kind of approach allows for a reinterpretation of the meaning of cultural traditions, so that practices such as Mappanretasi do not die out, but continue to live as an integral part of the religious expression of Muslim communities in the archipelago.⁸⁴

From the perspective of tawhid (Islamic monotheism), faith in Allah as the only deity worthy of worship serves as the primary standard for evaluating cultural traditions. If a tradition involves supplication or requests directed toward entities other than Allah, it may be classified as *shirk* (associating partners with Allah). However, if a tradition such as *Mappanretasi* is interpreted as an expression of gratitude to Allah rather than to the sea as a spiritual entity, then its practice can be considered a theologically neutral cultural expression (Hamid, 2023). In contemporary practice, many Bugis Muslims have purified the implementation of *Mappanretasi* from magical and animistic elements. The prayers previously recited have been replaced with *dzikir* (remembrance of God) and verses from the Qur'an, and the ritual is now led by a mosque imam or religious leader rather than a shaman or sea spiritualist as in the past. This transformation reflects a process of cultural Islamization within the framework of *tawhid* (the oneness of God).⁸⁵

The harmonization process between Islamic law and local culture does not occur automatically, but rather through the active roles of religious scholars

⁸⁴ M. Y. Azzahidi dan F. S. Putra, *Sosiologi dan Antropologi Hukum Islam* (repository.uin-suska.ac.id, 2022), http://repository.uin-suska.ac.id/69473/1/BUKU_Sosiologi%20%26%20Antropologi%20Hukum%20Islam_2022.pdf.

⁸⁵ S. Al Qutuby, T. Kholiludin, dan A. Salam, *E-book: Agama dan Budaya Nusantara Pasca Islamisasi – 2020* (vbook.pub, 2020), <https://vbook.pub/documents/e-book-agama-dan-budaya-nusantara-pasca-islamisasi-2020-poeg6zm7nq2l>.

(ulama), traditional leaders, and the community. In the context of *Mappanretasi*, the ulama in South Sulawesi play a crucial role in ensuring that the implementation of the ritual does not deviate from Islamic principles. According to Nasir, the ulama adopt a cultural da'wah approach in guiding the community. Instead of outrightly prohibiting the tradition, they gradually provide understanding so that the community can reinterpret the tradition within the framework of *tawhid* (Islamic monotheism). This approach has proven to be more effective and widely accepted by the community compared to a strictly textual approach.

In the framework of Islamic legal anthropology, Islamic law is understood as a dynamic social system that cannot be separated from its cultural and societal context. Law is not merely a set of texts, but also a living practice within the community. Therefore, the interaction between Islamic law and cultural traditions such as *Mappanretasi* should be seen as a form of contextual legal praxis. Instead of viewing *Mappanretasi* as a form of deviation, the anthropological approach invites us to see it as a cultural adaptation to Islamic teachings. As long as the essence of *tawhid* is not violated, such traditions can be preserved through renewed interpretation.

The Mappanretasi tradition demonstrates that Islam, as a religion of mercy for all creation (*rahmatan lil 'alamin*), is capable of interacting with local cultures without losing its Islamic identity. Through the lens of Islamic legal anthropology, this tradition is not viewed as a form of deviation, but rather as a cultural expression enriched with Islamic values. This harmonization reflects the

community's ability to preserve local customs while contextualizing and internalizing Islamic teachings.

1. Transformation and Islamization of Tradition

As the community's understanding and belief in Islamic teachings grew, especially since the fourth customary leader, the Mappanretasi tradition underwent quite profound changes. These changes were not only limited to the ritual aspect, but also reflected social and religious developments in the Bugis community. Initially, Mappanretasi was a ceremony filled with elements of animism and belief in supernatural powers believed to inhabit the ocean. In its implementation, the community presented offerings to the sea spirits as a form of respect and prayer for safety and blessings. However, along with the increasing influence of Islam, especially during the period of the fourth customary leader, these traditional elements began to be adjusted and replaced with Islamic values that were in line with the principle of monotheism.⁸⁶

This process of change took place gradually through interaction and compromise between local cultural values and Islamic teachings. Elements that were considered inconsistent with the concept of monotheism, such as giving offerings to other than Allah, were slowly abandoned. Instead, the implementation of Mappanretasi now emphasizes religious activities such as reading prayers, tahlil, and dhikr led by an imam or local religious figure. This change not only touches on the physical aspects of the ritual, but also affects its

⁸⁶ N Said and EN Saidy, "Revitalisasi Budaya Lokal dalam Bingkai Moderasi Beragama", *Ruang Komunitas: Jurnal ...* (journal3.uin-alaududin.ac.id, 2024), <https://journal3.uin-alaududin.ac.id/index.php/ruangkomunitas/article/view/51140>

meaning and orientation. If previously Mappanretasi was seen as a form of respect for the power of the sea, now it is interpreted as a form of gratitude to Allah SWT, the only source of sustenance and protector for fishermen.

In addition, changes in the Mappanretasi tradition also reflect a shift in the structure of ritual leadership. In the past, this ceremony was led by a *sandro*, a traditional spiritual figure who functioned as an intermediary between humans and the supernatural world. However, along with the process of Islamization, this role was replaced by a mosque imam or an Islamic religious figure who had religious legitimacy based on an understanding of sharia. This shift not only affected the implementation of the ritual, but also emphasized that Mappanretasi has now been integrated as part of a legitimate Islamic religious worship and accepted by the local Muslim community.⁸⁷

This change also reflects the application of Islamic law that is contextual in the life of the Bugis community. From the perspective of Islamic legal anthropology, law is understood not merely as a set of static rules, but as a social practice that continues to develop and adapt to local cultural realities. The process of adjustment and acceptance between Islamic teachings and Bugis traditions in the implementation of Mappanretasi is real evidence that Islamic law is able to interact flexibly with local culture, thus giving birth to a form of religiosity that is authentic and relevant to society.⁸⁸

⁸⁷ F DwiYama, "Islam dan Pergeseran Budaya di Tanah Bugis", *Sipakatau: Jurnal Pendidikan dan ...* (jurnal.staialgazalibone.ac.id, 2024), <https://jurnal.staialgazalibone.ac.id/index.php/sipakatau/article/view/25>

⁸⁸ I Hamzah, "Interelasi Al-Qur'an Dan Budaya Bugis Dalam Tafsir Al-Munîr Karya Daud Ismail" (repository.ptiq.ac.id, 2024), <https://repository.ptiq.ac.id/id/eprint/1484/>

Therefore, Mappanretasi which has undergone a process of change is no longer merely a traditional ritual, but rather a symbol of the fusion of local cultural values and Islamic teachings. This tradition now functions as a medium to strengthen the religious and cultural identity of the Bugis people, and reflects their commitment to the teachings of monotheism. This transformation does not erase the old cultural heritage, but rather renews it with a new meaning that is in line with Islamic law, so that the tradition remains relevant and can continue to live amidst the dynamics of the times.

The changes in the Mappanretasi tradition that have been going on since the fourth customary leadership period clearly show that the process of cultural Islamization can take place peacefully and flexibly. This proves that Islamic teachings do not always have to be at odds with local wisdom, but can instead be a means to filter and strengthen cultural values that are in line with the principles of goodness. By integrating Islamic teachings into the implementation of Mappanretasi, the Bugis people are able to maintain the cultural heritage of their ancestors while carrying out worship in accordance with the teachings of monotheism, creating harmony between traditional and religious values in their social life.

2. An Overview of Islamic Legal Anthropology through the Principle of *Al-Adah Muhakkamah*

Custom and religion are two normative systems that frequently interact within the fabric of society. In Indonesia, particularly among the Bugis Pagatan community in Tanah Bumbu, South Kalimantan, this interaction is clearly manifested in the traditional ritual of *Mappanretasi*. Along with the progression

of time and the Islamization of the local community, *Mappanretasi* has undergone significant transformation. An Islamic legal anthropological perspective, through the principle of *Al-‘Adatu Muhakkamah* which states that custom may serve as a source of law as long as it does not contradict Sharia provides a relevant analytical framework for understanding these changes.⁸⁹

The origins and sacred values of *Mappanretasi* stem from the traditions of the Bugis diaspora community living along the Pagatan coast. This ritual serves as an expression of gratitude to the ruler of the sea, a mythological figure known as Sawerigading. During the ceremony, offerings such as a buffalo head, chicken blood, sticky rice, and other symbolic items are cast into the sea as a form of spiritual reverence toward nature. This practice reflects elements of animism and dynamism, in which the sea is perceived as a living entity that requires harmony through religious rituals. At the same time, it strengthens the social identity and solidarity of the coastal community.⁹⁰

With the arrival of Islam, the *Mappanretasi* tradition was not abolished but rather transformed to align with Islamic principles through the application of the legal maxim *al-‘ādah muhakkamah* (custom is authoritative). Elements deemed to contradict Islamic beliefs such as blood offerings and sea worship were eliminated and replaced with Islamic prayers, such as recitations of Surah Yasin and *tahlil*. This adaptation process occurred gradually and involved religious figures, who reinterpreted the symbolic offerings as expressions of

⁸⁹ S. Suparmin, “Al-‘Adatu al-Muhakkamah in The Traditional Menukur of Culture,” *Al-Mashlahah: Jurnal Hukum Islam* (jurnal.staialhidayahbogor.ac.id, 2021), <https://jurnal.staialhidayahbogor.ac.id/index.php/am/article/view/3212>.

⁹⁰ M. Junus Melalatoa, *Ensiklopedi Suku Bangsa di Indonesia, Jilid L-Z* (books.google.com, 1995), https://books.google.com/books?hl=en&lr=&id=FbGECgAAQBAJ&oi=fnd&pg=PP4&dq=upacara+tradisional+di+sulawesi+selatan+oleh+m+junus+melalatoa&ots=kOCbzUP-uS&sig=slyCohWB7gYjbGVz1gUHRKS_18s.

gratitude to Allah SWT. Core values such as communal solidarity and mutual cooperation (*gotong royong*) were preserved as essential aspects of the tradition.⁹¹

In 2022, the local government renamed the ritual to *Mapanreritasi* to emphasize an Islamic approach and eliminate animistic connotations. The practice of animal sacrifice at sea was abolished and replaced with collective prayers and communal meals aboard the ship. This transformation strengthened the harmony between customary traditions (*adat*) and Islamic law (*sharia*), gained cultural legitimacy from the state, and reinforced the narrative of *Islam Nusantara* as a peaceful and culturally adaptive expression of Islam. *Mappanretasi* stands as a concrete example of how traditions can be preserved through acculturation aligned with the values of justice, public benefit (*maslahah*), and tolerance within Islamic law.⁹²

In the perspective of customary law, *Mappanretasi* is not merely a series of religious rituals, but also serves as an unwritten rule that governs the social life of coastal communities. This tradition is regarded as part of the social norms that help maintain the balance between humans and nature. The Bugis people uphold the concepts of *siri* and *pacce*, which emphasize the importance of personal dignity and communal solidarity. Therefore, individuals who choose

⁹¹ M Khalqhi, "Kontribusi Pondok Pesantren Darul Qur'an Attaqwa DDI Jampue Dalam Pemahaman Islam Di Desa Jampue Kecamatan Lanrisang Kabupaten Pinrang" (repository.iainpare.ac.id, 2024), <https://repository.iainpare.ac.id/id/eprint/6781/>

⁹² Lahwan, Interview

not to participate in or reject this tradition may be seen as disrespecting local customs and risk losing social support from their community.⁹³

However, from the perspective of Islamic law, several elements of the *Mappanretasi* ritual need to be adjusted to ensure they do not conflict with the principle of *tawhid* (the oneness of God). Islam teaches that all forms of worship and supplication must be directed solely to Allah SWT. Therefore, practices that involve elements of animism or veneration of the sea must be eliminated or replaced with activities that align more closely with Islamic teachings.⁹⁴

As a result, many aspects of this tradition that previously contained elements of local belief have undergone modifications. For example, in the past, during the *Mappanretasi* ritual, the community would offer offerings to the sea as a form of respect and a plea for safety and abundant catch. However, in its version adapted to Islamic teachings, these offerings have been replaced with the recitation of prayers and communal *dzikir* (remembrance of God). The ritual is now led by religious leaders who offer prayers for the safety of the fishermen and express gratitude to Allah SWT for the sustenance provided.

Furthermore, in traditional practices, some communities still perform symbolic rituals such as releasing the head of a buffalo or a chicken into the sea as a sign of respect to the guardian spirits of the ocean. However, from an Islamic perspective, this practice is considered deviant as it resembles offerings made to entities other than Allah. Therefore, this element has been modified by

⁹³ N Qamar, M Syarif, DS Busthami, H Khalid, FS Rezah and ..., "Menguak Nilai Kearifan Lokal Bugis Makassar: Perspektif Hukum dan Pemerintahan" (books.google.com, 2018), <https://books.google.com/books?hl=en&lr=&id=wm6cDwAAQBAJ&oi=fnd&pg=PP1&dq=hukum+adat+bugis+dan+%22nilai+nilai%22+sosial&ots=VsVPl6ZqON&sig=17hxXNi8YJxWntxUG91ssENcogU>

⁹⁴ Z. Jamalie and F. Wibowo, "Islam and Traditions of the Bugis Pagatan Coastal Community," *El Harakah: Jurnal Budaya Islam* (academia.edu, 2023), <https://www.academia.edu/download/110443987/pdf.pdf>.

replacing it with a small decorated boat filled with food not as an offering, but as a symbolic gesture of prayer and hope for continued blessings from the sea for coastal communities.

Another noticeable change in the implementation of this tradition is the shift from a customary ritual rich in local beliefs to an event that now focuses more on religious, cultural, and social aspects. Currently, after the prayer recitation session, the event continues with Qur'anic recitations, religious sermons, and social activities such as providing aid to the poor and orphans. This transformation reflects that Mappanretasi has undergone changes not only in its ritual practices but also in strengthening the community's social and spiritual values.

On the other hand, despite having undergone various changes, the practice of *Mappanretasi* continues to receive critical scrutiny. Several Islamic scholars and conservative Muslim groups view the tradition as still containing elements that are not fully aligned with the principles of Islamic creed (*aqidah*), particularly regarding the symbolic reverence shown toward the sea. However, for the indigenous community, this tradition remains an important part of their cultural heritage. As long as its practice does not contradict the concept of *tawhid* (the oneness of God), *Mappanretasi* continues to be carried out as a vital aspect of the coastal Bugis people's cultural identity.

With the harmony between customary law and Islamic law, the Mappanretasi tradition can be preserved without contradicting religious principles. This process of acculturation demonstrates that local culture is capable of adapting to Islamic values without losing its essence and identity.

Therefore, the continuity of Mappanretasi in the modern era largely depends on the community's ability to maintain a balance between preserving tradition, applying Islamic teachings, and adapting to the dynamics of contemporary development.

CHAPTER V

CONCLUDING REMARKS

A. CONCLUSION

Based on the results of the research and discussion regarding the practice of the *Mappanretasi* tradition carried out by the Bugis Pagatan community in Tanah Bumbu Regency, South Kalimantan, it can be concluded that this tradition is a result of the acculturation between customary law and Islamic law. This acculturation has taken place through a long and gradual process, reflecting the harmony between two different value systems: the local wisdom inherited from ancestors and the Islamic values introduced through religious propagation (*dakwah*).

1. The *Mappanretasi* tradition is a local cultural heritage that holds strong social, ecological, and spiritual significance. This tradition originated from the belief system of pre-Islamic communities and serves as an expression of gratitude for the sea's bounty, as well as a means to strengthen social solidarity among coastal communities
2. The process of acculturation between customary law and Islamic law in the *Mappanretasi* tradition occurs dynamically and gradually. Elements of local customs that contradict the principles of *tawhid* such as offering sacrifices to the sea or worshipping sea spirits have been abandoned and replaced by the recitation of prayers, *dhikr*, religious sermons, and *salawat* led by religious leaders.
3. The perspective of Islamic legal anthropology provides an appropriate framework for understanding the interaction between customary tradition and Sharia. Through

the legal maxim *al-‘Adatu Muhakkamah* (custom is authoritative), customs that do not contradict Sharia may continue to serve as a source of law and be preserved as an integral part of Muslim community culture.

4. The Bugis Pagatan community has successfully maintained a balance between preserving their traditional customs and implementing Islamic values. This demonstrates that Islam, as a religion of mercy for all creation (*rahmatan lil ‘alamin*), can interact harmoniously with local cultures without causing identity conflicts or deviations in faith.
5. The active role of traditional leaders, religious scholars, and local government is crucial in preserving the continuity of the Mappanretasi tradition. Through a cultural da'wah approach, they are able to transform cultural values into a means of Islamic propagation, a medium for spiritual education, and a promotion of tourism based on local wisdom.
6. Overall, *Mappanretasi* serves as a concrete example that Islamic law is neither rigid nor exclusive, but rather adaptive and contextual to the social realities of the community. This tradition demonstrates that Islamic values and local culture can mutually reinforce one another and shape an inclusive and sustainable social system.

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APPENDIX

Appendix 1. Research Permit Letter



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di Kalimantan Selatan

Assalamu 'alaikum wr. wb.

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

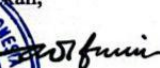
Nama : ZULFAHMI ARRAIHAN
No. Mahasiswa : 21421116
Program Studi : Ahwal Al-Syakshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Acculturation between Customary Law and Islamic Law in the Practice of
Mappanretasi According to the Anthropology of Islamic Law*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

Wassalamu 'alaikum wr. wb.

Dekan,

Dr. Drs. Asmuni, MA



Appendix 2. Letter of recommendation for research



**PEMERINTAH KABUPATEN TANAH BUMBU
KECAMATAN KUSAN HILIR**

Alamat : Jl. Pemerintahan No.10 Kelurahan Kota Pagatan Kode Pos 72273
Email : kusan.hilir@yahoo.com – kusanhilirumpeg@gmail.com Telp./WA : 0812 5500 1182
Website : <https://kec-kusanhilir.tanahbumbukab.go.id> Instagram : kec.kusan.hilir

SURAT REKOMENDASI

Nomor : B/400.14.5.4/168/Umpeg-KKH/II/2025

Yang bertanda tangan di bawah ini, Camat Kusan Hilir Kabupaten Tanah Bumbu, dengan ini memberikan rekomendasi untuk melakukan Penelitian dalam rangka menindaklanjuti surat dari Universitas Islam Indonesia Yogyakarta Fakultas Ilmu Agama Islam nomor : 96/Dek/60/DAATI/FIAI/II/2025 perihal : Permohonan Izin Penelitian, lokasi penelitian di Wilayah Kecamatan Kusan Hilir Kabupaten Tanah Bumbu, kepada :

Nama	: Zulfahmi Arraihan
No. Mahasiswa	: 21421116
Program Studi	: Ahwal Al- Syakhshiyah IP
Semester	: VII (Tujuh)

Demikian Rekomendasi ini dibuat untuk dapat dipergunakan sebagaimana mestinya.



Kusan Hilir, 19 Februari 2025
Camat,

Amirullah S, S.Pd.I., M.AP
Penata Tk.I (III/d)
NIP 19810616 200903 1 008

Appendix 3. Documentation with traditional leader (Sandro)



Appendix 4. Documentation with Head of KUA (Religious Leaders)



Appendix 5. Documentation with Government stakeholders



Appendix 6. Documentation of event implementation



CURRICULUM VITAE

Personal Information

Full Name : Zulfahmi Arraihan

Place, Date of Birth : Pinrang, Mei 26, 2001

Gender : Male

Religion : Islam

Nationality : Indonesian

Address : Jl. Batu Menetes Kec. Marangkayu Kab. Kutai Kartanegara.

Phone Number : +62 82149471075

Email : zulfahmiarraihaan@gmail.com

Educational Background

- SD 009 Kec. Marangkayu (2007-2013)
- Pon-Pes Muslimin Indonesia Center (MIC) (2014-2016)
- Pon-Pes DDI Mangkoso SUL-SEL (2017-2020)