# Integration Of Qur'ānic Values In The Appasili Balla Tradition In Tamalllayang Village, Bontonompo District, Gowa Regency

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***Abstract***

This study aimed to examine the living Qur'an values embodied in the Appasili Balla tradition in Tamallayang Village, Bontonompo District, Gowa Regency, and their influence on community life. This study employed field research with a qualitative methodology, utilizing Qur'anic interpretation (tafsir) and phenomenological approaches. Primary data were collected through comprehensive interviews with religious leaders, traditional leaders (panrita balla), village office personnel, youth organization members, and local community constituents. Secondary data were acquired from pertinent literature, books, and journals. Data collection techniques comprised observation, interviews, and documentation, while data processing followed the Miles and Huberman framework through the stages of data reduction, data presentation, and conclusion formulation. The findings revealed that the Appasili Balla tradition fundamentally represents a religious and cultural expression embodying spiritual, social, and moral dimensions, within which living Qur'an practices are organically embedded. The community's practice of Qur'anic recitations and prayers within this tradition reflects a living actualization of Qur'anic values, encompassing: moral values (akhlāq) as exemplified in QS al-Aḥzāb/33: 21, diligence and accountability (QS al-Najm/53: 39-40), empathy and compassion (QS al-Rūm/30: 21), and social brotherhood (QS al-Ḥujurāt/49: 13). The integration of these living Qur'an values contributes significantly to the formation of Islamic character, the promotion of a positive work ethic, the reinforcement of social concern, and the enhancement of social cohesiveness within the Tamallayang community. This study theoretically enriches interdisciplinary discourse between living Qur'an studies and local cultural traditions, demonstrating that Qur'anic values can be authentically actualized within community practices as a medium of worship, cultural da'wah, and communal spiritual strengthening.

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**Keywords:** *Integration; Qur'anic Values; Tradition; Appasili Balla;*

***Introduction***

The Qur'an is a comprehensive guide for human life. It not only regulates the vertical relationship between human beings and their Lord (hablum minallah), but also guides horizontal relationships among people (hablum minannas) and interactions with the universe.[1] In the context of Indonesian society, which is rich in cultural diversity, Qur'anic values are internalized in various local traditions as expressions of wisdom, one of which is the Appasili Balla tradition. This tradition reflects the integration of Islamic values with local wisdom, as seen in Gowa Regency, South Sulawesi.

Appasili Balla is generally a customary ritual performed when building or renovating a house, with the purpose of seeking blessings, protection, and comfort for the occupants from Allah swt.[2] This tradition represents a tangible manifestation of the implementation of Qur'anic values in social life (hablum minannas). In practice, Appasili Balla is a house purification and blessing ritual that involves the recitation of prayers derived from the Qur'an, the use of water that has been prayed over, and the participation of religious leaders who guide the procession. Within this ritual, values such as purity, togetherness, and obedience to Allah SWT. are strongly emphasized, demonstrating that local traditions can harmoniously align with Islamic teachings.

The problem becomes even more complex when linked to the attitudes of the younger generation particularly Generation Z (Gen-Z), those born between 1997 and 2012 toward this tradition. Based on the researcher's observations, the majority of young people in Tamallayang Village tend to neglect the Appasili Balla tradition, considering it outdated and irrelevant in today's modern and practical era. They are more attracted to popular culture, which they perceive as more aligned with contemporary lifestyles, causing local traditions such as Appasili Balla to lose their appeal. In fact, this tradition not only holds high cultural value but also serves as a medium for strengthening religious understanding and maintaining social harmony. Interestingly, on the other hand, a small group of young people attempts to preserve the tradition in new ways through video documentation and social media, reflecting an ambivalence that signals uncertainty about the future of the tradition. However, these efforts remain limited and have not been able to counterbalance the more massive trend of neglect.

The problem becomes even more complex when linked to the attitudes of the younger generation particularly Generation Z (Gen-Z), those born between 1997 and 2012 toward this tradition. Based on the researcher's observations, the

[1]Ade Maman Suherman, *Pengantar Perbandingan Sistem Hukum* ( Jakarta: PT.Raja Gr, 2014), h. 16.

[2] Soerjono Soekanto, *Hukum Adat Indonesia* (Jakarta: PT Grafindo Persada, 2016), 63.

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majority of young people in Tamallayang Village tend to neglect the Appasili Balla tradition, considering it outdated and irrelevant in today's modern and practical era. They are more attracted to popular culture, which they perceive as more aligned with contemporary lifestyles, causing local traditions such as Appasili Balla to lose their appeal. In fact, this tradition not only holds high cultural value but also serves as a medium for strengthening religious understanding and maintaining social harmony. Interestingly, on the other hand, a small group of young people attempts to preserve the tradition in new ways through video documentation and social media, reflecting an ambivalence that signals uncertainty about the future of the tradition. However, these efforts remain limited and have not been able to counterbalance the more massive trend of neglect.[3]

In this context, it is important to reflect on how Gen-Z ought to ideally position themselves in relation to traditions such as Appasili Balla. As a generation that is digitally native, highly connected, and critical in its thinking, Gen-Z actually possesses the greatest potential to become agents of cultural and religious preservation not merely as passive recipients, but as active interpreters and transmitters of tradition. The Qur'an itself calls upon every generation to reflect deeply upon the signs of Allah embedded in culture and civilization, as affirmed in Surah Yūsuf (12:111): *"There was certainly in their stories a lesson for those of understanding."* This verse implies that the wisdom embedded in inherited traditions including *Appasili Balla* is not a relic to be discarded, but a living lesson to be critically engaged with and meaningfully actualized. Gen-Z, with their capacity for digital literacy and creative expression, is uniquely positioned to recontextualize these Qur'anic values for contemporary audiences, transforming the tradition from a fading cultural artifact into a dynamic vehicle of *living Qur'an* a real-life practice of Qur'anic teachings within community life. Rather than viewing Appasili Balla through the lens of cultural irrelevance, Gen-Z is invited to see it as a spiritual and social resource: a tradition that teaches *tauhīd*, *ukhuwah*, and communal responsibility in a form that is both locally rooted and universally meaningful. Their role is therefore not merely to document the tradition through social media, but to understand, internalize, and re-communicate its Qur'anic substance to their peers and to future generations.

Without systematic intervention particularly one that actively engages Gen-Z as cultural and religious stakeholders the Islamic values embedded within the Appasili Balla tradition will become increasingly difficult to transmit, and eventually the tradition may face cultural extinction.

Another challenge is the limited scholarly documentation of the Appasili Balla tradition. Based on the researcher's review of the literature, most information

[3]Masinambow, *Hukum Dan Kemajemukan Budaya* (Jakarta: Yayasan Obor Indonesia, 2003), h. 128.

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about this tradition has been transmitted orally from one generation to another, without adequate academic documentation. This condition makes knowledge of the tradition, along with the Qur'anic values embedded within it, vulnerable to being lost over time as generations change. Furthermore, the community's limited understanding of the meaning and purpose of the tradition has also contributed to its gradual abandonment. Many people do not realize that this tradition is not merely a cultural practice, but carries a profound spiritual dimension that aligns with the teachings of the Qur'an. The influence of modern culture, which tends to prioritize efficiency and practicality, has increasingly shifted traditional values that are often perceived as time-consuming and demanding.[4] In this context, customary traditions, including *Appasili Balla*, experience complex dynamics: some elements gradually wither and fade, while others persist with strong enthusiasm. This demonstrates that customary traditions are not static; rather, they continuously evolve according to how society interprets and assigns meaning to them in each era.

In fact, the Appasili Balla tradition possesses a strong theological foundation in the Qur'an, which should serve as the primary reason for its preservation. The Qur'an explicitly emphasizes the importance of maintaining harmonious relationships among human beings, as affirmed in Surah al-Ḥujurāt (49:13), which highlights the values of mutual recognition (ta'āruf), equality, and piety as the true measure of human excellence before Allah.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Translation:

> O humankind, indeed We have created you from a male and a female and We made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.[5]

According to the interpretation of Al-Tabari, this verse explains that human beings were created from the reproductive fluid of both man and woman, and were then formed into nations and tribes (shu'ūban wa qabā'ila) so that they might come to know one another. This mutual recognition includes both distant and close lineage (nasab), with the purpose that every individual may recognize and interact with others within the framework of brotherhood.[6]

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[4]Abu Ja'far Muḥammad bin Jarir Al-Tabāri, Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān, terj. Ahsan Askan, Tafsir Al-Tabari (Jakarta: Pustaka Azzam, 2015) h. 767-772.

[5]Kementrian Agama RI, *Al-Qur'an dan Terjemahnya* (Forum Pelayan al-Qur'an, 2012), h. 571.

[6]Abu Ja'far Muḥammad bin Jarir Aṭ-Ṭabāri, "Jāmi' Al-Bayān 'an Ta'wīl Al-Qur'ān, Terj. Ahsan Askan, Tafsir Aṭ-Ṭabari," ed. Pustaka Azzam (Jakarta, 2015), 718.

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This demonstrates that the values of humanity and togetherness constitute the core of Islamic teachings and are in harmony with the practice of local traditions. The values contained in this verse find their relevance in the Appasili Balla tradition, where the participation of various parties in its implementation should reflect the spirit of mutual recognition, respect, and the strengthening of social bonds and solidarity. In the context of Appasili Balla, the social interactions that occur, such as involving neighbors and community leaders, represent a manifestation of the values of togetherness and mutual assistance emphasized in Islam; however, these values are now experiencing erosion due to shifts in the practice of the tradition.

In addition to the ḥablum minannās dimension, the Appasili Balla tradition also possesses a strong ḥablum minAllāh dimension as a form of protection against misfortune. This tradition generally reflects the community's belief in the power of Allah SWT. to determine both harm and benefit in human life. In Islam, everything occurs by His will, as stated by Allah SWT. in Surah Yūnus (10:107).

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚوَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَاۤدَّ لِفَضْلِهٖ ۗيُصِيْبُ بِهٖ مَنْ يَّشَاۤءُ مِنْ عِبَادِهٖ ۗوَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿١٠٧﴾

Translation:

> If Allah afflicts you with harm, none can remove it except Him, and if He wills good for you, none can withhold His bounty. He grants it to whomever He wills among His servants. He is the Most Forgiving, Most Mercifu.[7]

In his *tafsir*, Ibn Kathīr explains that this verse is a firm affirmation of Allah's absolute and exclusive sovereignty (*waḥdāniyyah*) over all affairs of harm and benefit. He elaborates that the phrase *"none can remove it except Him"* (*lā kāshifa lahū illā huwa*) is a categorical negation of any power besides Allah no created being, no ritual, and no material object possesses the independent capacity to repel harm or bring benefit. Ibn Kathīr further notes that this verse is a direct refutation of any form of reliance upon intermediaries as sources of power in themselves, emphasizing that all causes and means (*asbāb*) are only effective by Allah's permission and will. The closing divine attributes *al-Ghafūr* (Most Forgiving) and *al-Raḥīm* (Most Merciful) are cited by Ibn Kathīr as a reminder that even when Allah withholds harm or grants goodness, it is an expression of His encompassing mercy and forgiveness toward His servants, not a result of human effort or ritual power.[8]

[7]Kementrian Agama RI, *Al-Qur'an dan Terjemahnya,* h. 221.

[8]Ismāʿīl ibn ʿUmar Ibn Kathīr, *Tafsīr al-Qur'ān al-ʿAẓīm*, vol. 4 (Riyadh: Dār Ṭayyibah lil-Nashr wa al-Tawzīʿ, 1999), h. 281-182.

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In the context of Appasili Balla, this verse provides the most fundamental theological boundary for the tradition's practice: the ritual must be understood as an act of *ikhtiyār* (effort) and *du'ā'* (supplication) directed solely to Allah, never as an independent source of protection. The *passili* water, the recited verses, and the entire ceremony function only as *wasīlah* (means), while the exclusive source of blessings and protection remains Allah SWT. alone a principle of *tauḥīd* that Ibn Kathīr's interpretation strongly upholds. However, in reality, this understanding has begun to blur within the community, as some perceive the blessed water as possessing magical power on its own rather than as a medium of blessings from Allah, representing a theological drift that undermines the very *tauḥīdic* foundation the tradition is meant to embody.

From a scholarly perspective, the Appasili Balla tradition actually encompasses a very deep and multi-dimensional significance. Sociologically, the tradition strengthens social cohesion and community solidarity through collective participation that involves all elements of society.[9] Its implementation creates intensive spaces for interaction among residents, reinforcing social bonds and a sense of togetherness, which serve as important social capital in communal life. From an anthropological perspective, Appasili Balla represents cultural identity and local wisdom passed down through generations, reflecting the adaptation of Islam within the distinct Bugis-Makassar cultural context. The tradition serves as a marker of Gowa society's cultural identity, distinguishing it from other communities. Philosophically, the tradition carries a transcendent meaning, representing human efforts to draw closer to God and to recognize their limitations before Divine power, an existential awareness crucial in Islamic spirituality. Historically, Appasili Balla provides concrete evidence of how Islamic values have interacted with and shaped local culture over time, demonstrating a centuries-long process of acculturation that has produced a unique cultural synthesis. These scholarly dimensions illustrate that Appasili Balla is not merely a simple ritual, but a complex socio-religious phenomenon worthy of academic study.[10]

Previous studies have shown the importance of integrating religious values with local culture in shaping community character. Syafiq Humaisi, in his journal, states that the integration of religious values with local culture can serve as a means to strengthen the Islamic identity of society, where traditions grounded in religiosity can become an effective medium for the internalization of religious values.[11] This view is further supported by Alwi, who argues that local traditions

[9]Fairuzzabadi and others, "Pengembangan Potensi Kearifan Lokal Yang Mendukung Pariwisata Di Kampung Tua Patam Lestari Kelurahan Patam Lestari Kecamatan Sekupang Kota Batam", *Jurnal Potens*, Vol.3, No.2 (2023), h. 266.

[10]Zulfa Jamalie, "Akulturasi Dan Kearifan Lokal Dalam Tradisi Baayun Maulid Pada Masyarakat Banjar", *El Harakah*, Vol. 16. No. 2 (2021), h. 124.

[11]M Syafiq Humaisi, "Tradisi Etnis Tionghoa Dalam Bingkai Ukhuwah Islamiyah (Studi

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based on religious teachings not only reinforce individual faith but also foster harmony in community life by cultivating a collective awareness of noble values. These studies emphasize that religiosity-based local traditions play a significant role in character formation, where the integration of religious values with culture strengthens Islamic identity and creates social harmony. Therefore, the preservation of traditions such as Appasili Balla becomes crucial for maintaining religious values within society. However, to date, there has been no comprehensive research specifically examining the integration of Qur'anic values within the Appasili Balla tradition, particularly in Tamallayang Village. Previous studies have been more general and have not addressed the Qur'anic interpretative aspects or their relevance in shaping the religious character of contemporary communities. This research gap represents an academic void that needs to be filled through in-depth and systematic study.[12]

The urgency of this research is further reinforced by the fact that the Appasili Balla tradition, despite its highly positive social impact, is now threatened with extinction. The implementation of this tradition involves the participation of all community members, from preparation to the execution of the ritual, creating togetherness and strengthening a sense of solidarity that is much needed in today's individualistic era. The tradition also serves as an effective educational medium, as it provides an opportunity for younger generations to learn the importance of maintaining religious and cultural values in real-life practice. Thus, Appasili Balla carries not only high spiritual value as a means of drawing closer to Allah, but also significant social value as a unifying force within the community. The tradition embodies Qur'anic values such as tauḥīd, ṭahārah, ukhuwah, respect for cultural diversity, social justice, and mutual cooperation, reflecting Islamic principles in fostering relationships with God and fellow human beings. To address the various challenges threatening the preservation of this tradition, concrete measures are needed, including documenting the tradition in written and audio-visual forms, providing education that integrates religious and local cultural values through formal and non-formal channels, and ensuring the active involvement of religious and community leaders in imparting correct understanding of the Islamic values contained within the Appasili Balla tradition.[13]

Based on the complexity of the issues outlined namely the degradation of traditional practices, the loss of spiritual substance, the ambivalence of the younger

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Sosiologis Terhadap Tradisi Muslim Tionghoa Probolinggo)", Likhitaprajna, Vol. 24, No. 1 ( 2022), h. 10–11.

[12]Nur Komariah, "Integrasi Nilai-Nilai Al-Qur'an Dalam Kehidupan Santri Di Pondok Pesantren Raudhatul Mujawwidhin Kabupaten Tebo Provinsi Jambi", *Al-Afkar : Manajemen Pendidikan Islam*, 5.2 (2018), doi:10.32520/al-afkar.v5i2.175.

[13]Djoni Sumardi Gozali, *Pengantar Perbandingan Sistem Hukum* ( Jakarta: PT. *Raja Grafindo Persa Da*, 2020), h. 157.

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generation, limited academic documentation, and a clear research gap—the study of the integration of Qur'anic values in the Appasili Balla tradition has a strong scientific justification. The Appasili Balla tradition in Tamallayang Village, Bontonompo District, Gowa Regency, serves as a concrete example of how local culture can be integrated with religious values, where the tradition functions not only as a symbol of cultural identity but also as a means to reinforce Islamic values within community life. However, in reality, many participants engage in this tradition merely as a formality, without understanding or internalizing the religious values it embodies, highlighting the need for academic research capable of uncovering and revitalizing the true meaning of this tradition.

***Method***

This study employs a qualitative field research approach to explore the integration of Qur'anic values within the tradition of Appasili Balla in Kelurahan Tamallayang, Kecamatan Bontonompo, Kabupaten Gowa. The research draws upon interdisciplinary perspectives, particularly Qur'anic exegesis (tafsir) and phenomenology, to understand how religious values are interpreted and embodied in local cultural practices. The primary objective of this research is to analyze the essence of the Appasili Balla tradition, examine the existence of Qur'anic values embedded within it, and identify the social and spiritual impacts of their integration on community life.

The data consist of primary and secondary sources. Primary data were obtained through in-depth interviews with religious leaders, traditional leaders (panrita balla), village officials, youth representatives, and local community members. Secondary data were collected from relevant literature, including books, academic journals and previous studies related to local traditions and Qur'anic values. Data collection techniques included direct observation, in-depth interviews, documentation, and participatory involvement, enabling the researcher to gain contextual and experiential insights into the ritual practices and their meanings.

Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing/verification. To ensure validity and reliability, the study applied triangulation of sources and methods, member checking, and critical reflection.

The findings reveal that Appasili Balla represents a religious-cultural expression containing profound spiritual, social, and moral values. The integration of Qur'anic values is reflected in dimensions such as spiritual devotion through prayers and Qur'anic recitation, social solidarity and collective participation, and the preservation of Bugis-Makassar cultural identity aligned with Islamic teachings. More broadly, this research contributes to the development of interdisciplinary studies on Islam and local culture by demonstrating that Qur'anic values can be harmoniously integrated into traditional practices, while also

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offering practical recommendations for sustaining religiously grounded cultural traditions in the face of modernization.

***Discussion***

**The Essence of the Appasili Balla Tradition in Tamallayang Village, Bontonompo Subdistrict, Gowa Regency**

The Appasili Balla tradition practiced by the people of Tamallayang Village represents a cultural heritage that has been preserved and transmitted across generations. This tradition is not merely a ceremonial practice associated with occupying or purifying a house, but also embodies a set of values, beliefs, and social norms that shape community life. Its significance extends beyond practical functions, encompassing spiritual, social, and cultural dimensions that continue to influence the identity of the local community. To gain a comprehensive understanding of the essence of this tradition, it is important to explore its historical roots, cultural meanings, and the factors that have contributed to its continuity within the society of Tamallayang Village.

**1. Historical Origins and Pre-Islamic Influences on the Appasili Balla Tradition**

To fully understand the essence of the Appasili Balla tradition, it is necessary to first examine the historical and religious background of Tamallayang Village as the locus of this tradition. Tamallayang Village, located in Bontonompo Subdistrict, Gowa Regency, has a long history as a settlement area. Etymologically, the name *Tamallayang* derives from the Makassar language, meaning *"a bright place"* or *"an open and spacious place,"* which reflects the character of the area as a settlement that has been inhabited for centuries. Before its formal establishment as a village (*kelurahan*), Tamallayang was part of a wider territory influenced by the small kingdoms (*kerajaan-kerajaan kecil*) within the Gowa political sphere.[14]

Prior to the arrival of Islam, the people of Tamallayang adhered to animistic and dynamistic belief systems (*animisme dan dinamisme*). They believed in the existence of ancestral spirits (*roh-roh leluhur*) that guarded the village and its descendants, and they venerated certain objects such as large trees, sacred stones, and ancient wells that were considered to possess supernatural power. Within this pre-Islamic belief framework, rituals related to the home and domestic space were conducted as offerings and supplications directed toward ancestral spirits, seeking their protection and favor. It is within this historical context that the earliest form of what would later become the *Appasili Balla* tradition can be understood as a ritual originally rooted in animistic practices of spiritual purification and protection of the living space.

[14]Taufik Abdullah, *Sejarah Dan Masyarakat: Lintasan Historis Indonesia* ( Jakarta: LP3ES, 2005), h. 56-57.

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The decisive transformation of this tradition came with the arrival of Islam in the Kingdom of Gowa in the 17th century. As Islamic influence spread into Tamallayang, a dual leadership system was established: the *kapala sara'* (imam), who managed religious affairs, and the *kapala ada'* (customary leader), who governed social and communal life.[15] This institutional structure facilitated a gradual process of acculturation (*akulturasi*) between pre-existing local customs and Islamic values. Traditional rituals were not entirely abolished; rather, they were *Islamized* their animistic elements were replaced or reframed within an Islamic theological framework. In the case of Appasili Balla, offerings previously directed to ancestral spirits were replaced with the recitation of Qur'anic verses, *salawat* upon the Prophet saw, and supplications led by a religious leader (*imam* or *tokoh agama*). The ritual water, once believed to carry the power of ancestral spirits, was recontextualized as a *wasīlah* (medium) through which blessings from Allah SWT. are sought.

As for the precise date or year of origin of the *Appasili Balla* tradition, no specific historical record exists. The community of Tamallayang acknowledges only that this tradition has been passed down orally from their ancestors across generations (*turun-temurun*), continuously preserved by each succeeding generation to the present day. This oral transmission, while reflecting the living and dynamic nature of the tradition, also renders it vulnerable to gradual distortion and potential loss a challenge that further underscores the urgency of the present academic documentation. What is historically clear, however, is that the tradition emerged as part of the broader socio-religious transformation that accompanied the Islamization of the Gowa region in the 17th century, representing a centuries-long process of cultural synthesis between Bugis-Makassar local wisdom and Qur'anic teachings.[16]

This historical trajectory is significant in understanding the tradition's current form: Appasili Balla is neither purely a pre-Islamic animistic ritual nor an entirely new Islamic invention, but rather a product of deep cultural and theological negotiation a *living Qur'an* practice that embodies how Qur'anic values were gradually woven into the fabric of local community life. The fact that elements once associated with animistic worldviews have been replaced by Qur'anic recitations and monotheistic supplications demonstrates the tradition's theological maturation and its alignment with Islamic principles of *tauḥīd*.[17]

[15]M. Jusuf Amir Faisal, *Islamisasi Kerajaan Gowa Dan Tallo* (Makassar: Ujung Pandang Press, 1994) , h. 45-47.

[16]Koentjaraningrat, *Pengantar Antropologi* (Jakarta: PT Rineka Cipta, 2005), h. 100-102.

[17]Taufik Abdullah, *Sejarah Dan Masyarakat: Lintasan Historis Indonesia*, h. 30.

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**2. Narrative of the Appasili Balla Ritual Procession**

Having established its historical and theological background, it is important to narrate the *Appasili Balla* procession as it is practiced today in Tamallayang Village, in order to provide a comprehensive picture of how Qur'anic values are concretely enacted within this tradition.

The preparation for Appasili Balla begins days before the ritual itself. The homeowner, together with family members, consults the *panrita balla* (ritual leader) to determine an auspicious day (*accini allo*) for the ceremony. Friday is most commonly chosen, given its elevated status in Islamic tradition, symbolizing the community's intention to ground the ritual within an Islamic rather than superstitious temporal framework. Once the day is determined, the homeowner spreads the invitation (*buritta*) to neighbors, extended family, and the local religious leader, embodying the spirit of *ukhuwah* and communal solidarity from the very outset of the process.[18]

On the day of the ritual, the house is carefully prepared. A range of symbolic items is arranged, each carrying both cultural and spiritual meaning: *jajjakkang* (comprising rice, a red candle, and offering money) symbolizing prosperity and divine guidance; *pasa'bi* (banana, palm sugar, and coconut) representing gratitude and blessings; *appassili* leaves bundled for the sprinkling ritual; *kalumping* (betel leaves) symbolizing protection; *bente* (popped rice) representing the expansion of sustenance; and various traditional cakes, each encoding values of resilience, prosperity, and layered blessings. It is important to emphasize that these items function as cultural expressions and symbols, not as objects of belief or veneration a theological boundary carefully maintained by the community's religious leaders.[19]

The ritual proper commences with an opening prayer (*doa pembuka*), beginning with the *basmalah* and *salawat* upon the Prophet Muhammad ﷺ. The *imam* or *panrita balla* leads the assembly in supplication, acknowledging that all blessings, protection, and lawful sustenance come solely from Allah SWT.. This opening establishes the theological foundation of the entire ceremony: the tradition is an act of worship, not a cultural performance.[20]

The procession continues with the recitation of Qur'anic verses (*tilawah*), which constitutes the spiritual core of Appasili Balla. The verses recited include Āyat al-Kursī (QS al-Baqarah/2: 255), Surah al-Ikhlāṣ (QS 112), Surah al-Falaq (QS 113), and Surah al-Nās (QS 114). Each of these verses carries specific protective and theological significance: Āyat al-Kursī affirms Allah's absolute sovereignty and

[18]H. Syamsuddin, Imam Kelurahan Tamallayang, Bontonompo, *Wawancara,* 25 Juli 2025.

[19]Daeng Sitaba, tokoh masyarakat, *Wawancara,* 25 Juli 2025.

[20]H. Mahmud, *panrita balla*, *Wawancara,* 25 Juli 2025.

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His guardianship over all creation, while the *Mu'awwidhatayn* (Surahs al-Falaq and al-Nās) invoke Allah's protection from all forms of harm, both seen and unseen. The communal recitation of these verses transforms the domestic space into a site of collective worship and *dhikr*, filling the home with divine remembrance in accordance with the Prophetic encouragement to enliven the home with prayer and Qur'anic recitation.[21]

Following the Qur'anic recitation, the Passili Balla the central purification ritual is performed. The *panrita balla* takes water that has been prayed over and, using a bundle of *appassili* leaves, sprinkles it throughout every corner of the house, from the front door to each room, accompanied by continuous supplication. This act of sprinkling symbolizes the total purification of the home physically and spiritually and the invocation of divine protection upon its future inhabitants. The water itself, as consistently emphasized by community leaders, does not possess any intrinsic magical power; it functions solely as a *wasīlah* (medium), while all protection and blessings are attributed exclusively to Allah SWT.. This theological clarification is crucial in distinguishing the tradition from syncretistic or superstitious practices, anchoring it firmly within the *tauḥīd* framework.

The ritual procession then moves into the recitation of Barzanji (*maulid*), a communal expression of love and reverence for the Prophet Muhammad ﷺ.[22] This stage deepens the spiritual atmosphere of the gathering and reinforces the community's connection to the prophetic tradition. It also serves a social function, as the collective chanting of *salawat* and *maulid* texts creates a shared emotional and spiritual experience that strengthens communal bonds.

The ceremony concludes with a communal thanksgiving meal (*nganre-nganre*), in which all participants share food prepared by the homeowner. This communal meal is far more than a social custom; it is a tangible enactment of the Qur'anic values of *ta'āwun* (mutual cooperation), *ukhuwah* (brotherhood), and *shukr* (gratitude).[23] The sharing of food among neighbors, extended family, and religious leaders recreates, in a concrete and lived form, the Qur'anic vision of a community bound by mutual care, solidarity, and collective gratitude to Allah. It is in this closing moment that the *living Qur'an* dimension of the Appasili Balla tradition is perhaps most vividly expressed: the community does not merely recite the Qur'an they live its values through shared action, reciprocal generosity, and the forging of social bonds that transcend individual household boundaries.

[21]Daeng Naba, *panrita balla*, *Wawancara,* 25 Juli 2025.

[22]Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita* (Jakarta: The Wahid Institute, 2006), h. 121.

[23]M Syarifuddin, *Tradisi Dan Ritual Keagamaan Masyarakat Bugis* (Makassar: Alauddin University Press, 2018), h. 94.

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***Conclusion***

Based on the results of the research on the integration of Qur'anic values in the Appasili Balla tradition in Tamallayang Village, Bontonompo District, Gowa Regency, it can be concluded that this tradition is not only a form of local cultural wisdom but also a medium for implementing Qur'anic values in the religious and social life of the community. The practice of reciting Qur'anic verses, prayers, and various activities within the Appasili Balla tradition reflects the relationship between local culture and Islamic values that exist within society (*living Qur'an*).

The Qur'anic values reflected in this tradition include moral values, responsibility and hard work, compassion, and social brotherhood. These values contribute to shaping the religious character of the community, strengthening social awareness, improving relationships among people, and maintaining harmony in social life.

Therefore, the Appasili Balla tradition demonstrates that the teachings of the Qur'an can be applied through local culture as long as they contain positive values and do not contradict Islamic principles. This tradition can serve as a means of cultural da'wah, spiritual strengthening, and preservation of local culture that remains in harmony with the values of the Qur'an.

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