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Legitimacy of Local Traditions in the Perspective of Islamic Law: Analysis of al-'Urf on the Appalili' Ritual in the Gaukang Karaeng Galesong Ceremony in Takalar Regency

Nurfadilah[1*]
[1]Universitas Islam Negeri Alauddin Makassar, Indonesia
Email: [1]fadilahhnur2@gmail.com
*Corresponding Author

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Abstract

The Appalili ritual in the Gaukang Karaeng Galesong ceremony in Takalar has social and spiritual values that serve to strengthen social cohesion and represent the relationship between customs and religion in the lives of the local Muslim community. However, the dynamics of modernity and globalization present challenges in the form of shifts in the legitimacy of local traditions and increasing demands for normative evaluation from an Islamic legal perspective. This study aims to analyze the legitimacy of the Appalili' ritual through the al-'urf approach as an instrument for assessing Islamic law on local cultural practices. The research problem focuses on the normative values contained in the Appalili' ritual and its position in the al-'urf categorization within the framework of Islamic law. This study uses qualitative methods with a normative theological and sociological approach to bridge the normative analysis of Sharia and the socio-cultural reality of society. Data was obtained from traditional leaders, religious leaders, and community leaders through participatory observation, in-depth interviews, and documentation, then analyzed systematically through descriptive-analytical, reduction, presentation, and data verification stages. The results of the study show that the Appalili ritual is carried out through a series of symbolic processes that do not contain elements of shirk, superstition, or violations of the principles of tawhid, so that normatively it can be classified as al-'urf saḥīḥ which has legitimacy in Islamic law. The novelty of this research lies in the development of an al-'urf analytical framework as a normative evaluative instrument for traditional rituals, which simultaneously integrates an Islamic legal approach and sociological analysis and offers a conceptual model that can be replicated in studies of Muslim traditions in various cultural contexts. The implications of this research contribute to strengthening the discourse of contextual Islamic law, broadening the understanding of the relationship between sharia and local culture, and providing a theoretical basis for the preservation of religious traditions in line with Islamic principles in plural Muslim societies.
Keywords: Islamic Law; Al-'Urf; Legitimacy of Local Traditions; Appalili' Ritual.

Abstrak

Ritual Appalili' dalam upacara Gaukang Karaeng Galesong di Takalar mengandung nilai sosial dan spiritual yang berfungsi memperkuat kohesi sosial serta merepresentasikan relasi antara adat dan agama dalam kehidupan masyarakat Muslim lokal; namun, dinamika modernitas dan arus globalisasi

menghadirkan tantangan berupa pergeseran legitimasi tradisi lokal dan meningkatnya tuntutan evaluasi normatif dalam perspektif hukum Islam. Penelitian ini bertujuan menganalisis legitimasi ritual Appalili' melalui pendekatan al-'urf sebagai instrumen penilaian hukum Islam terhadap praktik budaya lokal. Permasalahan penelitian difokuskan pada karakter nilai-nilai normatif yang terkandung dalam ritual Appalili' serta kedudukannya dalam kategorisasi al-'urf dalam kerangka hukum Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan teologis normatif dan sosiologis untuk menjembatani analisis normatif syariah dan realitas sosial-budaya masyarakat. Data diperoleh dari tokoh adat, tokoh agama, dan tokoh masyarakat melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, kemudian dianalisis secara sistematis melalui tahapan deskriptif-analitis, reduksi, penyajian, dan verifikasi data. Hasil penelitian menunjukkan bahwa ritual Appalili' dilaksanakan melalui rangkaian prosesi simbolik yang tidak mengandung unsur syirik, khurafat, maupun pelanggaran prinsip tauhid, sehingga secara normatif dapat dikualifikasikan sebagai al-'urf ṣaḥīḥ yang memiliki legitimasi dalam hukum Islam. Kebaruan penelitian ini terletak pada pengembangan kerangka analisis al-'urf sebagai instrumen evaluatif normatif terhadap ritual adat, yang mengintegrasikan pendekatan hukum Islam dan analisis sosiologis secara simultan serta menawarkan model konseptual yang dapat direplikasi dalam kajian tradisi Muslim di berbagai konteks budaya. Implikasi penelitian ini berkontribusi pada penguatan diskursus hukum Islam kontekstual, memperluas pemahaman tentang relasi antara syariah dan budaya lokal, serta memberikan dasar teoretis bagi pelestarian tradisi keagamaan yang sejalan dengan prinsip-prinsip Islam dalam masyarakat Muslim plural.
Kata Kunci*:* Hukum Islam; Al-'Urf; Legitimasi Tradisi Lokal; Ritual Appalili'.

Introduction

South Sulawesi is characterized by a rich diversity of cultural traditions practiced at daily, monthly, and annual intervals. Given the region's extensive cultural heritage, documenting the full range of its traditions remains a considerable challenge.[1] This diversity is further reflected in the region's religious beliefs, ethnic groups, cultural practices, and customary norms.[2] Each regency has its own distinctive traditions, including Takalar Regency, particularly Galesong District. In Balla Lompoa, local communities, especially the descendants of Karaeng Galesong, continue to preserve their ancestral traditions as an integral part of their cultural identity.[3] Nevertheless, ongoing social transformations have exposed local communities to external cultural influences that shape both their perspectives and patterns of behavior. These developments underscore the importance of intergenerational efforts to preserve local cultural heritage amid modernization. This concern is particularly relevant to the community of Galesong Village, Takalar Regency, where customary practices continue to play a significant role in maintaining collective identity and social cohesion. One such practice is the *Tammu Taung Gaukang Karaeng Galesong*, an annual cultural tradition held at Balla Lompoa Galesong, a historically significant building located in the Galesong area.[4] The

[1] Andi Muhammad Akhmar et al., "The Cultural Transmission of Traditional Ecological Knowledge in Cerekang, South Sulawesi, Indonesia," *Sage Open* 13, no. 4 (2023), https://doi.org/10.1177/21582440231194160.
[2] Alfin Syah Putra and Teguh Ratmanto, "Media Dan Upaya Mempertahankan Tradisi Dan Nilai-Nilai Adat," *CHANNEL: Jurnal Komunikasi* 7, no. 1 (2019): 59–66, https://doi.org/10.12928/channel.v7i1.13018.
[3] Zul Arwiki Jecky, Siti Halimang, and Muhammad Iqbal, "Tradisi Appasili' Pada Suku Makassar Perspektif Al-'Urf (Studi Di Kelurahan Tamarungan Kecamatan Somba Opu Kabupaten Gowa)," *KALOSARA: Family Law Review* 1, no. 1 (2021): 74–94, https://doi.org/10.31332/.v1i1.2986.
[4] Nur Citrawati, Asia M., and Sakinah Fitri, "Tradisi Tammu Taung Gaukang Karaeng Galesong Dalam Masyarakat Makassar Di Takalar (Analisis Semiotika Charles Sanders Pierce)," *Indonesian Journal of Social and Educational Studies* 4, no. 1 (2023): 25–37, https://doi.org/10.26858/ijses.v4i1.65684.

tradition encompasses various customary practices, ceremonies, and rituals that not only sustain the community's spiritual life but also strengthen mutual cooperation (*gotong royong*) and reinforce kinship ties among community members.[5] More specifically, the *Gaukang Karaeng Galesong* tradition is observed by the Galesong community as an expression of gratitude to Almighty God for the blessings bestowed upon the land and its inhabitants.[6] Beyond its spiritual significance, this tradition represents a form of cultural continuity through which inherited values, communal solidarity, and local identity are maintained across generations. Its continued practice therefore provides an important context for examining the relationship between customary traditions, religious values, and social cohesion within Makassar society.

Islam is a religion revealed by Allah that emphasizes the dissemination of its teachings through wisdom, compassion, and approaches that promote human welfare. As the final revealed religion, Islam affirms and completes the teachings conveyed through previous prophets while providing ethical and normative guidance for human life.[7] Within this framework, Islamic teachings encourage the preservation of beneficial cultural practices while rejecting customs that contradict the principles of Islamic faith and law. This distinction is reflected in Qur'an 2:170, which criticizes those who uncritically follow the traditions of their ancestors rather than the guidance revealed by Allah. The verse highlights the importance of critically evaluating inherited customs, particularly rituals associated with beliefs in supernatural protection, safety, or the warding off of misfortune. Nevertheless, the verse does not necessarily imply the rejection of all ancestral traditions; rather, it underscores the need to assess cultural practices in light of Islamic principles. In Indonesian society, customary traditions remain deeply embedded in communal life and often function as expressions of collective identity and inherited moral values. Hazairin conceptualizes custom as the accumulation of moral values within society, manifested in customary norms that regulate and guide community behavior.[8] Such traditions tend to endure because they are transmitted across generations and provide continuity in social relationships. From the perspective of Islamic jurisprudence, *'urf* refers to established customs and practices recognized within a community, which may be considered in legal reasoning provided that they do not contradict Islamic legal

[5] Tri Susanto et al., "The Role of Elders in Upholding ' Guyub Rukun ' in Nglinggi Village, Central Java, Indonesia: Building a Peaceful Village," *Journal of Religion, Spirituality & Aging* 38, no. 3 (2026): 224–49, https://doi.org/10.1080/15528030.2025.2513222.
[6] Taufik Ahmad, "Oral Traditions and Local Authority: Viewing the Indonesian Revolution through a Cultural Lens," *Asian Studies Review* 49, no. 2 (2025): 292–309, https://doi.org/10.1080/10357823.2024.2392267; Muhammad Syukri, Rahma Melati Amir, and Fatimah Hidayahni Amin, "The Relationship between Language and Culture in the Context of Makassar Fishermen's Beliefs and Character," *Dialectica Online Publishing Journal* 1, no. 2 (2026): 132–42, https://dop-journals.org/index.php/ojs/article/view/15.
[7] Jurdi Syarifuddin, *Sosiologi Islam Dan Masyarakat Modern: Teori, Fakta, Dan Aksi Sosial* (Prenada Media, 2010).
[8] Soiman and Ridwan, "Islamic Law of the National Madhhab (Hazairin 1906–1975): Concept, Epistemology, and Its Relevance in Indonesia," *Al-Tatawur: International Journal of Social Science* 3, no. 3 (2025): 21–28, https://doi.org/10.61806/al-tatawur.v3i3.64; Zainal Muttaqin, "Formalization of Islamic Law in Indonesia in the Framework of Social Engineering Theory by Roscoe Pound," *El-Mashlahah* 11, no. 2 (December 23, 2021): 97–115, https://doi.org/10.23971/elma.v11i2.2825.

principles.[9] Accordingly, examining the *Gaukang Karaeng Galesong* tradition requires distinguishing between its cultural and social functions and the beliefs or ritual elements that may raise questions concerning their compatibility with Islamic teachings.

The *Appalili'* ritual constitutes an integral part of the *Gaukang Karaeng Galesong* ceremony, also known as *Tammu Taung*, and has been preserved by the local community through successive generations for approximately 180 years.[10] The annual ceremony is held on the last Thursday of Rajab and comprises a series of activities extending over several days. In the local Makassar language, *Appalili'* means "to circle around," referring to the ritual procession in which participants, dressed in traditional attire, circumambulate *Bungung Barania* three times, accompanied by traditional musical instruments and rhythmic drumbeats. Led by the *Anrong Guru*, the ritual includes prayers seeking protection for the community against calamities, disasters, and disease. A cow also serves as a symbolic element in the ceremony held at Balla Lompoa Galesong. The procession involves several groups, including *Angngerang Tedong* (those responsible for bringing the cow), *Anrong Guru* (the ritual leader), *Paganrang* (traditional drummers), *Pasukan Tubarani* (traditional warrior units), *Bembengang*, and members of the wider community.[11] According to local narratives, the origins of *Appalili'* are associated with the experience of a *pappekang* (fisherman), who reportedly heard extraordinary sounds resembling drums, *royong* (traditional vocal performances), *pui-pui* (a traditional wind instrument), and mortars. These sounds were interpreted as a divine blessing from Allah for the welfare of Galesong and its inhabitants.[12] More broadly, the ritual expresses communal aspirations for courage, prosperity, and collective protection. Its continued observance provides an important context for examining how inherited cultural practices, religious interpretations, and communal identity intersect within Makassar society, particularly when assessed through the principles of Islamic jurisprudence.

Previous studies have examined the *Appalili'* ritual and the *Gaukang Karaeng Galesong* tradition from various cultural and sociological perspectives. Risma Wati and Nurlela investigated youth participation in the *Appalili'* customary ceremony in Baju Bodoa, Maros Regency, highlighting their roles in distributing invitations, serving customary leaders and guests through *a'bembeng*, and handling heirlooms according to customary responsibilities.[13] Arsad and Suhaeb explored the historical origins of Karaeng Galesong and the symbolic meanings of the *Gaukang Karaeng Galesong* tradition, including its constituent ceremonies, such as *Appabballe*, *Pappasabbi*,

[9] Mahmud Syaltut, *Fatwa-Fatwa Penting Syaikh Syaltut:(Dalam Hal Aqidah, Perkara Ghaib Dan Bid'ah)* (Darus Sunnah Press, 2006).

[10] Risma Wati and Nurlela, "Peran Pemuda Dalam Kegiatan Adat Appalili Di Kelurahan Baju Bodoa Kabupaten Maros," *Tebar Science: Jurnal Kajian Sosial Dan Budaya* 6, no. 3 (2022): 99–109, https://doi.org/10.36653/jksb.v6i3.133.

[11] Muh Ashar Arsad and Firdaus W Suhaeb, "Tradisi Gaukang Karaeng Galesong Di Desa Galesong Kabupaten Takalar," *Jurnal Kajian Sosial Dan Budaya* 6, no. 2 (2022): 112–20, https://ejournal.tebarscience.com/index.php/JKSB/article/view/117.

[12] Warisan Budaya Takbenda Indonesia, *Pengertian dan Domain Warisan Budaya Takbenda,* Sumber: *https://warisanbudaya.kemdikbud.go.id/?tentang&active=terbitan* (Diakses Pada Tanggal 03 Agustus 2024)

[13] Risma Wati, "Peran Pemuda Dalam Kegiatan Adat Appalili Di Kelurahan Baju Bodoa Kabupaten Maros" 6, no. 3 (2022): 99–109.

Appalili', *Appadongko Raki'-Raki'*, and *Akrate' Juma'*.[14] Ihsan and Sayidiman examined the performance of Makassar traditional drums during the *Appalili'* procession, particularly the movement from Balla Lompoa to Bungung Barania as part of the heirloom-related ritual.[15] Meanwhile, Citrawati et al. analyzed the signs and symbolic meanings of ritual objects used in *Tammu Taung Gaukang Karaeng Galesong* through Charles Sanders Peirce's semiotic framework.[16] Although these studies provide valuable insights into the historical, performative, and symbolic dimensions of the tradition, its spiritual meanings and their relationship with Islamic teachings remain insufficiently explored in the literature reviewed. This study therefore focuses on the implementation and spiritual significance of *Appalili'*, particularly the procession around Bungung Barania, the symbolic role of the cow, and the prayers led by the *Anrong Guru* for communal protection and prosperity. By examining these elements through the perspective of Islamic jurisprudence, this research seeks to clarify how local customary practices may be understood in relation to Islamic principles, particularly the concept of *'urf*.

This study aims to examine the *Appalili'* ritual within the *Gaukang Karaeng Galesong* ceremony through the perspective of *'urf* in Islamic jurisprudence and to analyze the cultural, spiritual, and social values embedded in this tradition. Amid rapid modernization and sociocultural transformation, preserving ancestral traditions has become increasingly important for maintaining cultural identity and intergenerational continuity. The *Appalili'* ritual provides a significant context for understanding how local customs are transmitted, interpreted, and sustained within the community. Beyond documenting an inherited cultural practice, this study seeks to assess its customary and spiritual dimensions in relation to Islamic legal principles, particularly the recognition of *'urf* as a consideration in Islamic legal reasoning. Through this approach, the research contributes to a more nuanced understanding of the relationship between local traditions and Islamic law, while highlighting the role of cultural heritage in strengthening communal identity, social solidarity, and the transmission of local wisdom across generations.

Research Methods

This study employed a qualitative descriptive method using a field research design conducted in Galesong Baru Village, Galesong District, Takalar Regency, South Sulawesi, Indonesia. This method was selected to explore the meanings, values, and social practices associated with the *Appalili'* ritual within the *Gaukang Karaeng Galesong* ceremony.[17] Two complementary approaches were applied. First, a theological-normative approach was used to examine the

[14] Arsad and Suhaeb, "Tradisi Gaukang Karaeng Galesong Di Desa Galesong Kabupaten Takalar."
[15] Andi Ihsan and Sayidiman, "Gendang Makassar : Serving in the Procession of Washing Heirloom Objects at the Gaukang Traditional Ceremony in Galesong Takalar Regency," *Jurnal Pakarena* 7, no. 1 (2022): 12–25, https://doi.org/10.26858/p.v7i1.32930.
[16] Citrawati, M., and Fitri, "Tradisi Tammu Taung Gaukang Karaeng Galesong Dalam Masyarakat Makassar Di Takalar (Analisis Semiotika Charles Sanders Pierce)."
[17] Muhammad Arifin, "Instrumen Penelitian Kualitatif, Kuantitatif, Dan Pengembangan," *Implementation Science* 39, no. 1 (2014): 1.

relationship between Islamic legal principles and local customs, particularly through the concept of *al-'urf*. Second, a sociological approach was employed to investigate community participation, the roles of customary and religious leaders, and the social dynamics involved in maintaining the tradition.

The study relied on primary and secondary data. Primary data were obtained through semi-structured, in-depth interviews with customary leaders, religious figures, and community members directly involved in the ritual. Direct observation was conducted to document the ceremonial process, symbolic elements, and social interactions, while documentation and literature review provided additional historical, cultural, and normative information. Secondary sources included relevant books, scholarly articles, historical records, and visual documentation.

Data were analyzed through three stages: data reduction, data presentation, and conclusion drawing. The interview and observational findings were organized thematically to identify the ritual's cultural, spiritual, and social dimensions. These findings were subsequently examined through the framework of *al-'urf* to assess the extent to which the customary practices could be understood within Islamic legal reasoning. Data credibility was strengthened through source triangulation, methodological triangulation, and observations conducted at different stages of the research. This combination of empirical and normative analysis enabled the study to examine both the lived meanings of *Appalili'* and its relationship with Islamic legal principles.

Results and Discussion

The Implementation of the *Appalili'* Tradition in the *Gaukang Karaeng Galesong* Ceremony

Traditions and customs, in their most fundamental sense, refer to practices that have been maintained over a long period and have become an inseparable part of community life.[18] Such practices are generally shared by groups connected through geographical location, culture, historical period, or religion. A fundamental characteristic of tradition is the transmission of knowledge and information from one generation to the next, either in written form or, more commonly, through oral communication. Without this intergenerational transmission, traditions risk gradually disappearing or becoming extinct.[19]

Traditions may acquire recognition within Islamic law when their application does not conflict with established Islamic legal principles. The relationship between inherited customs and religious teachings can be examined through Qur'anic guidance, including Surah al-Mā'idah (5:104), which criticizes those who reject divine guidance by relying solely on the practices of their ancestors. When called to follow the revelation of Allah and the guidance of the Prophet, they insist

[18] Dewa Agung Gede Agung et al., "Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia," *Social Sciences & Humanities Open* 9 (2024): 100827, https://doi.org/10.1016/j.ssaho.2024.100827.
[19] Tsetselelane D. Mdhluli et al., "Knowledge Management: Preserving, Managing and Sharing Indigenous Knowledge through Digital Library," *HTS Teologiese Studies / Theological Studies* 77, no. 2 (2021): a6795, https://doi.org/10.4102/hts.v77i2.6795.

that the practices inherited from their forefathers are sufficient. This verse highlights the importance of evaluating inherited customs rather than accepting them uncritically. This issue is particularly relevant to certain beliefs and rituals maintained in various Indonesian communities, including practices associated with protection, tranquility, and the warding off of misfortune. From the perspective of Islamic jurisprudence, however, the existence of an ancestral tradition does not automatically render it either acceptable or unacceptable; its status requires examination in light of Islamic legal principles.

Traditions can also emerge organically within communities through collective participation and processes that are not necessarily planned.[20] An individual's interest in a historical legacy may develop into respect, admiration, and attachment, which are subsequently communicated to others and gradually influence the wider community. These sentiments may be expressed through ceremonies, historical research, the preservation of heritage sites, and the reinterpretation of inherited beliefs. Over time, such practices may become collectively recognized and established as social realities known as traditions.[21] Today, numerous cultural practices originating from earlier generations continue to be transmitted across generations. Their preservation remains meaningful as long as their implementation does not cause harm to individuals or other members of society.[22]

One such inherited practice is the *Appalili'* tradition in Galesong Baru Village, Takalar Regency. The community continues to perform this annual ritual as a means of maintaining the customs and cultural heritage inherited from their ancestors. According to one respondent, the term *Appalili'* means "to circle around," referring to the procession itself, in which community members form a procession beginning at the Balla Lompoa traditional palace as part of the customary ceremony.

The *Appalili'* ritual is held annually on the twenty-seventh of Rajab according to the Islamic Hijri calendar. The procession takes place in the morning, when community members gather at Balla Lompoa wearing traditional attire, including *baju bodo*, *songkok guru*, kebaya, and other customary clothing. After assembling, participants leave Balla Lompoa in a procession accompanied by the carrying of a ceremonial litter containing children, traditional drums, and a cow or buffalo. The cow is one of the distinctive elements of *Appalili'* and carries particular symbolic significance. As Karaeng Tompo explained:

> "In the *Appalili'* tradition, the cow has considerable symbolic importance. Its presence represents a cultural value comparable to the annual sacrificial ritual, although religious elements do not dominate the ceremony. The ritual is not merely an occasion for the entire

[20] Ibrahim Sudirman et al., "Pendidikan Berbasis Tradisi: Nilai-Nilai Edukatif Dalam Praktik Sosial Komunitas Pandai Besi Massepe," in *Indonesian Annual Conference Series*, 2025, 39–45, https://www.ojs.literacyinstitute.org/index.php/iacseries/article/view/2038; Kiranti Silvia, "Ritual Dan Identitas Kolektif: Studi Antropologis Atas Tradisi Perkawinan Dalam Masyarakat Urban," *Nizamiyah: Jurnal Sains, Sosial Dan Multidisiplin* 1, no. 1 (2025): 42–56, https://doi.org/10.64691/nizamiyah.v1i1.38.

[21] Nugraha Nugraha, Siska Nurazizah Lestari, and Indra Fibiona, "Dari Ritual Ke Festival: Menenun Identitas Budaya Dan Pengembangan Pariwisata Melalui Tradisi Sego Wiwit Di Candi Ngawen," *Local History & Heritage* 5, no. 2 (2026): 193–203, https://doi.org/10.57251/lhh.v5i2.1933.

[22] Kasmiati Kasmiati et al., "Tradisi Lisan Sebagai Perekat Sosial Dalam Menjaga Kerukunan Dan Sakralitas Budaya Masyarakat Desa Siteba," *Jurnal Dieksis ID* 4, no. 2 (2024): 114–27, https://doi.org/10.54065/dieksis.4.1.2024.528.

> community to gather without exception; it also symbolizes togetherness and the preservation of cultural heritage."[23]

Based on this statement, the researcher interprets the cow as an important cultural symbol within the *Appalili'* ceremony. Its presence is associated with the values embodied in the Islamic ritual of *qurban*, which can foster tolerance, compassion, and concern for others. Nevertheless, the respondent's comparison does not necessarily mean that the cow in *Appalili'* has the same religious status as an animal sacrificed in Islamic worship. Rather, the comparison illustrates how a culturally significant symbol may be interpreted through values familiar to the community. This distinction is important for understanding the relationship between the cultural dimensions of *Appalili'* and its religious interpretations.

Regarding the meaning and purpose of *Appalili'*, another respondent offered the following explanation:

> "In the past, before sailing, Karaeng Galesong would first make a circuit, a practice similar to *Appa Sa'bi*. Before going to war, he would also travel around the islands near Sanrobengi and drink water from Bungung Barania. This tradition also serves as a reminder that the present-day Galesong community owes its existence to the contributions of its predecessors. Generally, there is no other specific meaning beyond continuing the customs of the ancestors. Nevertheless, the meaning perceived by each participant depends on the individual's own understanding. Most community members interpret the tradition positively without seeking meanings beyond the inherited practices themselves."[24]

This account suggests that *Appalili'* is understood as a means of preserving ancestral heritage and honoring the historical experiences of the predecessors who helped shape the identity of the Galesong community. Although individual interpretations may differ, the tradition is generally regarded positively as an expression of respect for ancestral customs and a reminder of the community's historical origins.

The tradition also serves a spiritual purpose. According to local understandings, *Appalili'* expresses gratitude to Allah and reverence for the Prophet Muhammad, while incorporating prayers for the safety of the world and its inhabitants, particularly the people of Galesong and the ancestors who struggled for the prosperity of their kingdom. The ritual also influences social life through community beliefs concerning blessings and protection. Although community members acknowledge Allah as the ultimate source of blessings, some believe that prayers offered through the intercession of the *awliyā'* (the friends or saints of Allah) may be accepted. These beliefs demonstrate the interaction between inherited cultural practices, spiritual interpretations, and communal identity. Their relationship with Islamic teachings therefore warrants further examination through the concept of *al-'urf*, particularly in distinguishing customary practices that may be accommodated within Islamic jurisprudence from beliefs or ritual elements that require further normative assessment.

[23] Abd Kabir Dg. Ngago, (59 Tahun), Tokoh Adat, Wawancara, Desa Galesong Baru, 11 Desember 2024
[24] Muhammad Iksan Larigau, (55 Tahun), Tokoh Masyarakat, Wawancara, Desa Galesong Baru, 17 Desember 2024

Values Embedded in the *Appalili'* Tradition within the *Gaukang Karaeng Galesong* Ceremony

1. Social Values

The *Appalili'* tradition constitutes an important social occasion that brings together community members regardless of their social status, economic circumstances, or personal backgrounds. Human beings are inherently social and depend on interaction, cooperation, and collective life. Allah has created humanity in diverse nations, ethnic groups, and social communities.[25] Within the *Appalili'* tradition, these social dimensions are reflected in the participation of community members in carrying out the ritual collectively. Their involvement strengthens interpersonal relationships, reinforces solidarity, and fosters a spirit of mutual cooperation (*gotong royong*). Consequently, *Appalili'* serves not merely as an annual customary ceremony but also as a means of maintaining social cohesion within Galesong society. The participation of public officials, including village heads, district officials, and regents, further demonstrates institutional support for the preservation of local cultural heritage. Such involvement indicates that the tradition receives recognition beyond the immediate customary community. These social values are consistent with the message of the Qur'an in Surah al-Hujurat (49:10), which emphasizes the brotherhood of believers and encourages reconciliation among them as a means of attaining Allah's mercy.

2. The Value of *Ukhuwah* (Brotherhood)

Islam promotes peace, harmonious social relations, and the strengthening of bonds among human beings. *Ukhuwah*, or brotherhood, is an important principle in communal life, emphasizing mutual understanding, assistance, and solidarity. Meaningful collective endeavors often require cooperation and support rather than individual effort alone.[26] The participation of the Galesong community in the *Appalili'* tradition reflects these values through shared responsibilities and mutual assistance throughout the ceremony. By bringing people together in a common cultural activity, the tradition provides an opportunity to strengthen interpersonal relationships and maintain social bonds across generations. This practice resonates with the message of Surah Ali 'Imran (3:103), which calls upon believers to hold firmly together to the rope of Allah and refrain from division. The verse recalls how Allah united previously divided hearts and established brotherhood among believers. In this context, *Appalili'* can be understood as a customary practice that facilitates social unity and cooperation, provided that its implementation remains consistent with Islamic ethical principles.

[25] Afiq Budiawan, "Tinjauan Al Urf Dalam Prosesi Perkawinan Adat Melayu Riau," *Jurnal An-Nahl* 8, no. 2 (2021): 115–25, https://doi.org/10.54576/annahl.v8i2.39.
[26] Eko Digdoyo, "Kajian Isu Toleransi Beragama, Budaya, Dan Tanggung Jawab Sosial Media," *JPK (Jurnal Pancasila Dan Kewarganegaraan)* 3, no. 1 (2018): 42–59, https://doi.org/http://dx.doi.org/10.24269/jpk.v3.n1.2018.pp42-59.

3. Spiritual Values

Community beliefs and local wisdom can develop and endure through customary institutions that preserve collective practices and transmit inherited values across generations.[27] In the *Appalili'* tradition, the community's belief that the ritual originated from divine inspiration or guidance reflects its perceived spiritual significance. Through its continued observance, community members express gratitude to Allah for the sustenance, protection, and blessings they believe they have received. The ritual also provides an occasion for collective prayer and supplication, through which participants seek safety, health, protection from misfortune, and blessings in their lives. These practices demonstrate how religious expressions and inherited customs intersect within the community's spiritual life. Balla Lompoa occupies a particularly important position in this tradition, as the community regards the site as sacred and spiritually significant. Its continued use as the principal location for the ceremony reflects the inherited belief that the place possesses particular spiritual value and is appropriate for customary rituals and prayers. Transmitted from one generation to another, these perceptions have become part of the community's cultural and spiritual identity. Nevertheless, from the perspective of Islamic jurisprudence, the spiritual meanings attributed to the ritual and its location require careful examination to distinguish expressions of gratitude and supplication directed to Allah from beliefs concerning sacred places that may require further assessment under Islamic legal principles.

An Analysis of the *Appalili'* Tradition within the *Gaukang Karaeng Galesong* Ceremony from the Perspective of *Al-'Urf*

The *Appalili'* tradition is an inherited cultural practice of the Galesong community that has been transmitted from one generation to the next. Its purposes include commemorating ancestral history, strengthening social relationships, and maintaining cultural identity. From the perspective of Islamic jurisprudence, the tradition must be assessed in terms of its compatibility with the Qur'an and the Sunnah. Although the ritual involves beliefs concerning supplication through the *awliyā'* (the friends or saints of Allah), community members maintain that blessings and protection ultimately come from Allah. The legal assessment of this practice therefore requires distinguishing between supplication directed to Allah, the use of *tawassul* (seeking nearness to Allah through an intermediary), and beliefs or actions that might conflict with the principles of Islamic monotheism. The permissibility of particular forms of *tawassul* remains a subject of scholarly disagreement.

In Islamic jurisprudence, *'urf* refers to established customs and practices recognized within a community, whether expressed through words or actions. Scholars of *uṣūl al-fiqh* generally understand *'urf* as a customary practice that has become familiar and widely accepted within society.

[27] Thriwaty Arsal, Dewi Liesnoor Setyowati, and Puji Hardati, "The Inheritance of Local Wisdom for Maintaining Peace in Multicultural Society," *Journal of Aggression, Conflict and Peace Research* 15, no. 2 (2023): 137–51, https://doi.org/10.1108/JACPR-01-2022-0673; Lazarus Obed Livingstone Banda et al., "Preserving Cultural Heritage: A Community-Centric Approach to Safeguarding the Khulubvi Traditional Temple Malawi," *Heliyon* 10, no. 18 (September 30, 2024): e37610, https://doi.org/10.1016/j.heliyon.2024.e37610.

Although *'urf* and *'ādah* (habit or custom) are closely related concepts, custom may acquire a normative force within a community when it becomes an established, collectively recognized practice. Such practices are transmitted across generations and may develop into unwritten social norms that guide communal behavior.

From the perspective of *al-'urf*, the *Appalili'* ritual may be classified as *'urf ṣaḥīḥ* (valid custom) insofar as its constituent practices are consistent with Islamic legal principles. This assessment, however, depends on the actual beliefs, intentions, and actions associated with the ritual rather than on its customary status alone. A religious leader interviewed for this study offered the following explanation:

> "In my view, *Appalili'* involves prayers and requests for protection from Allah against harmful things. I do not consider this particularly problematic, as it can also be understood as an effort to protect oneself. Furthermore, the cow used in the *Appalili'* procession is slaughtered after the ritual and its meat is consumed and distributed among the participants. This encourages a spirit of mutual cooperation. In my opinion, these activities are carried out with consideration for what religion commands and what it prohibits."[28]

The respondent's statement indicates that the religious acceptability of *Appalili'* is understood in relation to the community's efforts to maintain conformity with Islamic teachings. The ritual is perceived positively because it incorporates prayer, collective participation, and the distribution of food. These practices also provide opportunities for gratitude to Allah and the strengthening of social solidarity. Nevertheless, the respondent's assessment represents a local religious interpretation and must be considered alongside the relevant principles of Islamic jurisprudence.

This perspective can be related to a well-known statement attributed to the Companion 'Abd Allah ibn Mas'ud concerning the relationship between communal judgments of goodness and Islamic legal reasoning. The statement is commonly rendered as follows:

> "What the Muslims consider good is good in the sight of Allah, and what they consider bad is bad in the sight of Allah."

This statement is frequently invoked in discussions of *'urf* to emphasize the relevance of established communal judgments in identifying beneficial practices. It does not, however, mean that every practice accepted by society automatically becomes permissible under Islamic law. Rather, customary acceptance must be considered alongside the Qur'an, the Sunnah, and the broader principles of Islamic jurisprudence. Accordingly, traditions that promote beneficial social relationships and do not conflict with Islamic legal principles may be preserved, whereas practices involving prohibited beliefs or actions cannot be justified solely by their historical continuity.

Historically, Islamic law has accommodated beneficial customs that developed within different societies, provided that they do not contradict the fundamental principles of the Qur'an and the Sunnah. Islam does not necessarily require the wholesale abandonment of established cultural practices. Instead, customs are evaluated according to their substance, consequences, and compatibility with Islamic teachings. On this basis, scholars have recognized *'urf* as a consideration in Islamic legal reasoning, subject to specific conditions. Both *'urf 'āmm* (general custom) and *'urf*

[28] Bachtiar Syamsuddin (65 Tahun) , Tokoh Agama, Wawancara, Gowa, 20 Desember 2024

khāṣṣ (particular or local custom) may be considered in appropriate legal contexts, whereas *'urf fāsid* (invalid custom) is not accepted as a legitimate basis for determining legal rulings when it conflicts with Islamic principles.

The classification of *Appalili'* as *'urf ṣaḥīḥ* can therefore be examined through the following criteria.

1. Compatibility with Islamic Legal Evidence

Although the *Appalili'* tradition is not specifically prescribed in the Qur'an or the Hadith, the absence of an explicit textual prescription does not, by itself, establish that the ritual is prohibited. Its legal status depends on whether its actual practices contradict established Islamic principles. Based on the community accounts presented in this study, the ritual involves collective prayer, the pursuit of protection from Allah, the slaughter and distribution of a cow, and the preservation of ancestral customs. Community members maintain that Allah is the ultimate source of blessings and safety.

The practice of *tawassul* through the *awliyā'*, however, requires a more nuanced assessment because its permissible forms are subject to scholarly disagreement. Its legal evaluation depends on the specific form of supplication and the beliefs underlying it. If supplication is directed to Allah and the intermediary is not believed to possess independent divine power, the practice must be assessed according to the particular understanding of *tawassul* adopted by the relevant scholars. Conversely, beliefs or actions that attribute independent divine power to other beings or objects cannot be legitimized merely by customary acceptance. The principle commonly expressed in the legal maxim *al-'ādah muḥakkamah* ("custom is authoritative") therefore applies only within the limits recognized by Islamic law.

2. Widespread Acceptance within the Community

The *Appalili'* tradition has been maintained across generations within the Galesong community and continues to involve customary leaders, religious figures, and local government representatives. Its continued observance reflects its significance within the community's social and cultural identity. This continuity provides an indication that the ritual is an established local practice rather than an isolated or newly introduced activity.

In terms of *'urf*, such acceptance may support its classification as *'urf 'amalī* (custom established through practice). Nevertheless, the extent to which the tradition is accepted across the community should be established through empirical evidence rather than assumed to be universal. Its widespread observance is relevant to its customary status, but social acceptance alone does not determine its validity under Islamic law.

3. Public Benefit and Rational Acceptability

The *Appalili'* tradition has several potential social and cultural benefits. It provides an occasion for maintaining ancestral heritage, strengthening interpersonal relationships, fostering mutual cooperation, and reinforcing collective identity. The slaughter and distribution of the cow after the procession also provide an opportunity for communal participation and sharing. Based on

the findings presented, the ritual is understood by participants as a means of maintaining social relationships and expressing gratitude.

These functions may be considered in light of the principle of *maṣlaḥah* (public benefit), particularly the preservation of social relationships and communal welfare (*ḥabl min al-nās*). However, the existence of social benefits does not automatically validate every element of a ritual. The assessment must also consider whether its implementation causes harm, involves coercion, or incorporates beliefs and actions that conflict with Islamic teachings. Where such elements are absent and the practice produces recognized benefits, its social and cultural dimensions may support its classification as a valid custom.

4. Prior Existence of the Custom

Another consideration in the recognition of *'urf* is that the relevant custom must have existed before, or at the time of, the legal matter to which it is applied. A custom introduced only after the relevant legal determination cannot automatically be used to establish the meaning of an earlier practice or agreement.

The *Appalili'* tradition is understood by the Galesong community as an ancestral practice that has been transmitted across generations and continues to be observed today. Its historical continuity makes it relevant for examination as an established local custom. Nevertheless, the age of a tradition does not independently determine its legal validity. Its historical existence must be considered together with its content, social function, and compatibility with Islamic legal principles.

This criterion is consistent with the legal maxim concerning the temporal relevance of custom, which may be translated as follows: "The custom applicable to a particular expression or legal determination is the custom that existed contemporaneously with or before it, not one that arose afterward."

Taken together, these criteria provide a framework for assessing the *Appalili'* tradition through *al-'urf*. The tradition's continuity, communal acceptance, and social benefits provide grounds for examining it as a potentially valid custom. Its final classification as *'urf ṣaḥīḥ*, however, requires that its specific ritual elements and associated beliefs remain consistent with Islamic legal principles. This distinction enables the preservation of beneficial cultural heritage while maintaining the normative boundaries of Islamic jurisprudence.

Conclusion

This study concludes that the *Appalili'* tradition practiced in Galesong Baru Village is a form of local wisdom inherited across generations and maintained as part of the community's cultural identity. Beyond its function as a cultural heritage, the tradition embodies social, spiritual, and religious values. Its implementation strengthens social bonds, fosters *ukhuwah* (brotherhood), encourages mutual cooperation, and expresses gratitude and supplication to Allah for safety and blessings. These findings demonstrate that *Appalili'* serves not only as a means of preserving ancestral traditions but also as a social and spiritual practice that reinforces communal solidarity.

From the perspective of *al-'urf*, the *Appalili'* tradition may be classified as *'urf ṣaḥīḥ* insofar as its constituent practices and underlying beliefs do not contradict Islamic legal principles. This assessment is supported by its longstanding presence, broad acceptance within the community, and social benefits, particularly in strengthening solidarity and maintaining cultural continuity. Nevertheless, its legal classification requires attention to specific ritual elements and beliefs, especially those concerning supplication and the attribution of spiritual power, to ensure that they remain consistent with Islamic monotheism (*tawḥīd*). Accordingly, the tradition's cultural significance and social benefits should be distinguished from the legal assessment of individual ritual practices. The study thus highlights the potential for harmony between Islam and local culture through a critical application of *al-'urf*, whereby beneficial customs can be preserved while practices that conflict with Islamic teachings are reassessed.

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