

Adapting Tradition to Faith

The Transformation of Maccera Tasi' in Bonepute Village amid Islamic Influence

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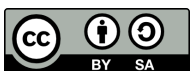
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This study examines the transformation of the Maccera' Tasi tradition in Bonepute, Luwu Regency, and the role of Islamic preaching in shaping community religious awareness. Using qualitative methods that combine ethnographic and phenomenological approaches, the research investigates how Islamic values have influenced the evolution of this coastal ritual. Data were gathered through interviews, participant observation, and document analysis, focusing on the perspectives of religious leaders, traditional elders, community members, and preachers. Findings indicate that Maccera' Tasi has shifted from rituals rooted in animist practices to forms more consistent with Islamic cultural norms. This transformation has been guided by da'wah efforts, particularly through persuasive preaching and cultural engagement, which reinterpret the ritual's meanings in line with Islamic teachings while fostering deeper religious consciousness. The study highlights the significance of contextual preaching strategies that respect local traditions while gradually aligning them with Islamic principles. It also emphasizes the value of collaboration between religious scholars and cultural practitioners to maintain the continuity of cultural heritage within an Islamic framework. Ultimately, the research demonstrates how local customs and Islamic values can be harmonized, strengthening both cultural identity and religious life.

Keywords: Maccera Tasi', cultural adaptation, Islamic values, tradition and religion, Bonepute Village, Indigenous People of Southeast Asia



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Introduction

The Maccera' Tasi tradition, practised by coastal communities in Bonepute, Luwu Regency, has long been a cornerstone of local cultural identity. Historically, this ritual has served as an expression of gratitude for maritime blessings and protection, involving symbolic offerings and communal ceremonies. Rooted in ancestral customs, Maccera' Tasi embodies the profound connection between the community and their maritime environment, fulfilling both spiritual and social functions. However, as Islamic teachings increasingly shape religious consciousness in the region, debates have arisen regarding the compatibility of Maccera' Tasi with Islamic principles. Some scholars contend that elements of the ritual incorporate pre-Islamic or syncretic practices, potentially conflicting with Islamic monotheism (*tawhid*) and necessitating reevaluation (Muhammed et al., 2024). Conversely, others view Maccera' Tasi as a culturally significant tradition that can be adapted within an Islamic framework, preserving its meaning while adhering to religious tenets.

The intersection of Islam and local traditions has been a prominent subject of academic inquiry in Indonesia. Geertz (1976), for instance, highlights the role of syncretism in Javanese religious practices, illustrating how local traditions coexist with Islamic teachings over time. Similarly, Woodward (2019), in his work *'Islamicate Civilization and National Islams: Islam Nusantara, West Java, and Sundanese Culture'*, explores the dynamic interplay between Islamic civilisation and local culture in West Java, demonstrating that religious transformations often involve the adaptation, rather than outright rejection, of indigenous practices. Furthermore, research on the Islamisation of traditional ceremonies in Indonesia (Wahid, 2022) reveals that Islamic preachers (*da'i*) frequently engage in negotiations with cultural actors, balancing religious orthodoxy with societal acceptance. Despite these contributions, limited research has specifically examined the transformation of Maccera' Tasi and the role of *da'wah* in guiding its evolution. This study seeks to address this gap by investigating how Islamic preaching (*da'wah*) influences the reinterpretation of Maccera' Tasi and its impact on religious awareness in Bonepute, Luwu Regency.

Kuntowijoyo (2001) posits that religion and culture can coexist, critique, and influence one another in people's lives. Similarly, Weber, as discussed by Putra (2020), argues that religion extends beyond belief in the supernatural, fostering social cohesion and shaping traditions within a community. The relationship between religion and culture is deeply intertwined, manifesting in daily life and creating complex social dynamics. This interplay, often likened to two sides of a coin, underscores their mutual influence and potential for conflict or transformation (Arifin & Harpiani, 2023). As Amin Abdullah (2014) notes, the interaction between religious and cultural elements can lead to new challenges and changes, significantly impacting adherents' lives. This perspective highlights the importance of understanding the nuanced relationship between religion and culture, particularly in societies where their coexistence shapes social and cultural dynamics. Such analysis is crucial for comprehending the complexities of societal change and continuity.

To achieve its objectives, this study adopts a qualitative research approach, combining

ethnographic and phenomenological methods to gain a nuanced understanding of community perspectives and experiences surrounding Maccera' Tasi. Primary data is gathered through in-depth interviews with religious scholars, traditional leaders, and community members, complemented by participant observation and document analysis. This methodological framework allows the research to explore the dynamic interplay between religious teachings and cultural practices, illuminating the factors driving the transformation of Maccera' Tasi. The study employs Islamic anthropology and da'wah theories to analyse how religious narratives reshape the meanings and practices associated with this tradition, offering a structured approach to evaluate the effectiveness of da'wah strategies in facilitating cultural adaptation.

The central argument of this study is that the transformation of Maccera' Tasi represents not a rejection or eradication of tradition but a reimagining of cultural practices to align with Islamic values. Islamic da'wah acts as a mediating force, fostering a balance between religious principles and local customs. Rather than perceiving Islamisation as a disruptive process, this research contends that contextual da'wah strategies can successfully integrate Islamic teachings into cultural traditions, preserving both religious integrity and cultural heritage.

The findings of this study hold significant implications for the development of da'wah methodologies and efforts towards religious acculturation. By understanding the process of Islamising local traditions, da'wah practitioners, religious scholars, and policymakers can design culturally sensitive and community-oriented approaches to religious education. Furthermore, this research contributes to broader academic discussions on the dynamic relationship between Islam and local cultures in Indonesia, offering insights into how religious and cultural identities can coexist and evolve harmoniously.

Ultimately, this study emphasises the importance of adaptive da'wah strategies that engage with local traditions rather than imposing Islamic values unilaterally. Such an approach fosters religious understanding and community cohesion. By examining the case of Maccera' Tasi, this research highlights the potential for cultural continuity within an Islamic framework, paving the way for further studies on the Islamisation of traditional rituals in Indonesia and beyond.

General Description of Research Locations

Luwu Regency, situated at the southern tip of Sulawesi, encompasses a vast and diverse geographical area. It lies between 2°03'00"–3°03'25" South Latitude and 119°28'56"–121°47'27" East Longitude, covering a total area of 6,944.88 km², which constitutes approximately 11.14% of South Sulawesi Province. Administratively, Luwu Regency is divided into 11 sub-districts, with Malili serving as its capital. The region is bordered by Central Sulawesi Province to the north, Southeast Sulawesi and Bone Bay to the south, and North Luwu Regency to the west (Timur, 2019).

East Luwu Regency is characterised by its rich natural resources, including 14 rivers

and five lakes. The Kalaena River, the longest at 85 km, flows through Mangkutana District, while the Bambalu River, the shortest, spans 15 km. Among the lakes, Lake Matano, located in Nuha District, is the largest, covering an area of 245.70 km². Other significant lakes include Mahalona, Towuti, Tarapang Masapi, and Lontoa. The region experiences high rainfall, averaging 258 mm annually, with December recording the highest precipitation at 393 mm over 23 rainy days. This climatic condition underscores the importance of effective natural resource management, particularly for flood control and the sustainable utilisation of rivers and lakes (Timur, 2019).

Tana-Luwu, historically known as Bumi Sawerigading, encompasses the former territory of the Luwu Kingdom in South Sulawesi. It is divided into four administrative regions: Luwu Regency (with Belopa as its capital), Palopo City (an autonomous municipality), North Luwu Regency (centred in Masamba), and East Luwu Regency (with Malili as its capital). Stretching from Bone Bay in the south to the Latimojong Mountains in the west and the Verbeck Mountains in the north, Tana-Luwu covers approximately 17,791 km² and is home to over 700,000 inhabitants. The region's fertile land supports the cultivation of various crops and commodities, including cocoa, coffee, cloves, shrimp, seaweed, and nickel ore. Historically, Tana-Luwu has undergone territorial divisions as part of the proposed Greater Luwu Province initiative. Its abundant marine and terrestrial resources have long sustained the livelihoods of the Luwu people (DPM PTSP Sulawesi Selatan, 2023).

During the pre-Islamic era, the Bugis people of Luwu adhered to animistic beliefs, centred on the existence of spirits believed to inhabit both animate and inanimate objects. These spirits were thought to exert significant influence over human activities, including aspects of fortune, prosperity, and protection, both during life and after death (Ridhwan, 2019). This belief system formed the foundation of the Bugis community's spiritual and cultural practices, shaping traditional ceremonies, rituals, and daily life. Even after the widespread adoption of Islam, traces of these animistic beliefs persist in the cultural and spiritual traditions of the Bugis people, reflecting the enduring interplay between indigenous beliefs and Islamic teachings in the region.

The Bugis people often identify themselves based on the historical Bugis kingdoms that once flourished in the region, such as Bone, Wajo, Soppeng, and Sidenreng, as well as smaller alliances around Pare-Pare, Suppa (Pinrang), and the western coastal areas extending to Barru, Sinjai, and Bulukumba in the south. This self-identification serves to distinguish them from other ethnic groups in South Sulawesi, such as the Makassar, Mandar, and Toraja. However, in everyday discourse, the term 'Bugis' is frequently paired with 'Makassar,' resulting in the commonly heard phrase 'Bugis-Makassar.' This reflects the deep historical and cultural connections between these two ethnic groups in South Sulawesi. Despite their distinct identities, the Bugis and Makassar peoples have long interacted and influenced one another in various aspects of life, including culture, language, and traditions (Wekke, 2013).

Interestingly, the term 'Bugis' is not always present in historical records, as those traditionally referred to as 'Bugis' often used the terms 'Ugi' or 'To Ugi' to describe themselves.

This is evident in classic Bugis literary works, such as the lontara manuscripts. It is possible that the term 'Bugis' evolved from 'Ugi,' which itself may have originated from the name of a Chinese regional leader mentioned in the Bugis epic, *I La Galigo* —'La Sattumpugi'. During this period, the Bugis were referred to as 'To Cina' or 'people who inhabit the territory of China,' specifically 'Cina ri Aja' and 'Cina ri Lau,' with La Sattumpugi' as their first leader. This terminology was used to differentiate them from other human groups inhabiting different regions, such as 'To Luwu' for the Luwu area and 'To Manre' for the Mandar area (Alifah & Jumrah, 2006). Over time, despite shared cultural and traditional similarities among the peoples of South Sulawesi, the gradual passage of time fostered the development of unique cultural and traditional practices for each ethnic group, ultimately shaping the distinct ethnic identities recognised in the region today.

The term 'Bugis,' derived from 'To Ugi' or 'To Cina' during the *I La Galigo* era, likely emerged later, particularly through interactions with external communities. This is supported by the fact that the Mandar people, to this day, refer to the Bugis as 'To Bugis' rather than 'To Ugi.' Additionally, the Portuguese, upon their arrival in South Sulawesi in the 16th century, used the term 'Boulgius,' which clearly aligns with 'Bugis' rather than 'Ugi.' Thus, the evolution from 'To Ugi' to 'Bugis' likely resulted from interactions between the Bugis community and outsiders, as well as the adoption of the term by foreign visitors to the region.

According to Mukhlis and his colleagues, prior to the arrival of Christianity and Islam, the people of South Sulawesi adhered to indigenous belief systems deeply rooted in the living traditions and customs of the region's various ethnic groups. These beliefs, inherited from their ancestors, formed the foundation of their spiritual and cultural identity (Mukhlis et al.). These native belief systems were fundamentally animistic and dynamistic in nature. Animism, in this context, refers to the belief that all elements of nature—both animate and inanimate—possess spirits or spiritual power. Dynamism, on the other hand, denotes the belief in active spiritual forces within nature that influence human life and natural phenomena. These two concepts are central to the pre-Christian and pre-Islamic belief systems of South Sulawesi, shaping the worldview, value systems, traditional ceremonies, and daily practices of its people. These beliefs also underscored their interactions with the natural environment, reflecting a profound connection between spirituality and the physical world.

Christian Pelras, referencing *I La Galigo*, provides a detailed account of the pre-Islamic Bugis belief system. At the apex of this spiritual hierarchy is an eternal entity known as Dewata Sisine, or the Almighty God. Following the creation of the seven layers of heaven, earth, and the underworld, this deity gave rise to a pair of gods symbolising the sun and moon. The sun, referred to as La Tepulangi (the whole sky), and the moon, known as We Sengngeng Linge (perfect creation), were also responsible for the emergence of the stars. During solar or lunar eclipses, these two deities were believed to meet, resulting in the birth of another divine pair: La Patinaga, the Sun God, and We Lette Sompá (worshiped lightning). This couple subsequently gave birth to 18 gods (or 14, according to some *I La*

Galigo manuscripts), consisting of nine (or seven) sets of twins. These gods intermarried, though unions between twins were prohibited and considered sinful. This intricate spiritual hierarchy reflects a cosmology in which a supreme entity governs the universe, while various gods symbolise different aspects of nature and life.

The Maccera Tasi tradition, deeply rooted in the animistic and dynamistic beliefs of pre-Islamic Bugis society, exemplifies the enduring influence of these indigenous spiritual systems (Pabbajah, 2012). In this tradition, water is regarded as possessing significant spiritual power, and rituals involving the sea are believed to facilitate the peaceful passage of the deceased's spirit to the afterlife. The Maccera Tasi tradition also highlights the Bugis people's profound connection to the sea, which serves not only as a vital source of livelihood but also as a symbol of spiritual and cultural significance. Despite the widespread adoption of Islam, the Maccera Tasi tradition persists in some Bugis communities in South Sulawesi, albeit with adaptations to align with Islamic values. This tradition remains an integral part of the Bugis cultural and spiritual heritage, preserved and respected by successive generations as a testament to their ancestral beliefs and practices.

The term 'Maccera tasi' originates from the combination of two words: 'cera,' meaning blood, and 'tasi,' meaning sea. Thus, Maccera tasi' can be interpreted as a traditional ceremony involving the spilling of animal blood into the sea (Mustafa, 2019). This ritual is typically conducted on the beach during the lowest tide, where the shoreline marks the boundary between land and sea habitats. This location symbolises the convergence of two distinct ecosystems—land and ocean. The ceremony involves the preparation of *Sebbu kati*, or offerings, believed to be received by various sea creatures. A key activity within this ritual, known as *Massorong Sebbu Kati*, begins with the throwing of a buffalo's head into the sea, followed by the presentation of other offerings. These include four-coloured sticky rice (*sokko patanrupa*) topped with an egg, two chickens, and agricultural tools such as hoes and ploughs, symbolising harmony between farmers and fishermen. Additionally, betel nuts and areca nuts are included as symbols of unity and affection, while white cloth represents purity and cleanliness. At first glance, this tradition may appear as a form of worship directed at a sea deity through offerings and prayers. However, this aspect has drawn criticism from Islamic communities in Luwu, who view it as conflicting with monotheistic principles.

Maccera tasi' is a traditional ceremony that serves as an expression of gratitude for the marine resources provided to the fishing community (Maulidyna et al., 2021). It reflects the joy and thankfulness of fishermen for the abundance bestowed by God (Ningsih, 2020). Beyond being a ritual, Maccera tasi' embodies the deep spiritual connection between fishing communities and the sea. It highlights their dependence on and gratitude for natural resources, particularly marine products, which form the backbone of their livelihoods (Ferrol-Schulte et al., 2013). Through this tradition, the fishing community honours and celebrates the blessings provided by God through the sea.

Overall, Maccera tasi' is not only a manifestation of spiritual beliefs but also a cultural heritage that enriches the identity of the fishing community. It embodies values of unity,

gratitude, and respect for nature, fostering a deeper bond between humans and their environment.

In an interview with Amiruddin, a traditional leader in Bonepute, he explained:

“This series of Maccera tasi’ activities serves as a platform to strengthen the relationship between the people of Bonepute Village and the government, particularly with coastal communities. It is important to note that the Maccera tasi’ tradition, as practiced here, incorporates Islamic principles in accordance with Islamic law. This is done to ensure that no elements of polytheism are present in its implementation and to strengthen the faith of Muslims in Luwu Regency, South Larompong District, especially in Bonepute Village.”

This statement underscores the importance of aligning the tradition with Islamic teachings, particularly by eliminating polytheistic elements. Additionally, Maccera tasi’ is seen as a means of fostering stronger ties between the community, the government, and religious values. By integrating an Islamic approach, the tradition aims to contribute positively to the spiritual faith of Muslims in the region.

In a complementary interview, Asnawi, a community leader in Bonepute Village, added:

“It is important to recognise that the Maccera tasi’ tradition has become an integral part of the cultural fabric of coastal communities. This tradition, passed down through generations, is held once a year and serves as a significant cultural event. Its successful implementation is made possible through close collaboration between the government, traditional leaders, community leaders, and youth leaders. As a result, the Maccera tasi’ tradition is preserved and aligned with the principles of Islamic law.”

The interview highlights that the Maccera tasi’ tradition is not merely an annual event but a cornerstone of cultural identity for coastal communities. The cooperation among various stakeholders, including the government and community leaders, is acknowledged as a critical factor in sustaining the tradition while ensuring its compliance with Islamic teachings.

At its core, the Maccera tasi’ ceremony is philosophically believed to rejuvenate and strengthen the spirit of fishermen, serving as a source of motivation and resilience. This ritual is understood not only as a symbolic act but also as a means of reinforcing the determination and morale of the fishing community (Isnaeni, 2020). Additionally, the ceremony validates the authority of traditional leaders in the Wotu area. The term ‘Maccera tasi’ derives from two words: ‘cera,’ meaning blood, and ‘tasi,’ meaning sea. In practice, the tradition is an expression of joy and gratitude for the abundance of marine resources provided by God. Although deeply rooted in the community’s heritage, the tradition has undergone gradual adaptation since the introduction of Islam (Habib Shulton Asnawi, 2018).

These adaptations reflect the community’s efforts to integrate Islamic values into local traditions. Over time, the Maccera tasi’ tradition has been modified to align with Islamic teachings, demonstrating the delicate balance between preserving cultural heritage and adhering to religious principles.

The traditional leader Amiruddin stated:

“This Maccera’ tasi tradition is a legacy from our ancestors, making it difficult to abandon. However, we strive to refine the tradition to ensure it does not involve elements of shirk (polytheism) in its practice. We achieve this by incorporating the cultural values deeply embedded in our society.”

Similarly, Asri Bambang, the head of Bonepute Village, remarked:

“Maccera’ tasi is essentially an expression of gratitude for the abundant catches of fishermen. When viewed through the lens of Islamic teachings, which emphasise gratitude for Allah’s blessings, this tradition aligns well. To prevent deviations, we always seek harmony between the tradition and Islamic principles.”

These interviews underscore the community’s commitment to preserving cultural values while ensuring alignment with Islamic teachings. This approach reflects a conscious effort to honour ancestral traditions without compromising religious integrity (Alserhan, 2010). By doing so, the community demonstrates a harmonious balance between cultural preservation and religious adherence, creating a space where heritage and faith coexist respectfully.

Therefore, the authors contend that practices with idolatrous connotations have long been eliminated from this traditional event. However, this does not alter the fundamental essence of the Maccera tasi’ ceremony or sea festival as previously described. With the advent of Islam, the *aqidah* (beliefs) and rituals associated with this tradition have been adapted to align with Islamic *aqidah* and *sharia*. These adaptations reflect the community’s efforts to harmonise and integrate local traditions with Islamic values, ensuring that no polytheistic elements are present in its implementation (Arsyad AT, 2012). In this way, the Maccera tasi’ tradition continues to be preserved and celebrated as an integral part of the community’s cultural heritage, while remaining consistent with the principles of their faith. This demonstrates a dynamic process of adaptation and harmonisation between local traditions and the religious values embraced by the community.

Bonepute Community Response to the South Sulawesi MUI Announcement

On June 7, 2023, the South Sulawesi Indonesian Ulema Council (MUI) Maklumat Commission issued an edict, numbered Maklumat-05/DP.PXXI/VI/Tahun 2023, concerning the Maccera’ Tasi’ ritual ceremony practiced in various regions of South Sulawesi (Rizkayadi Sjukri, 2023). This proclamation clarified both the legal and traditional aspects of the ritual. It emphasized that religious practices should be carried out in accordance with Islamic teachings, noting that while expressing gratitude for Allah’s blessings is commendable, it must be done in ways consistent with Islamic principles. The Maccera’ Tasi’, commonly performed as a form of thanksgiving for the sea’s bounty, was described as not originating from Islamic law and therefore potentially leading to impermissible practices. The edict further urged the community to channel expressions of gratitude through pre-

scribed Islamic acts of worship, such as the Qurbani (sacrificial) service. In addition, it advised the government not to promote cultural practices that conflict with Islamic law and called on religious scholars, youth leaders, educators, and parents to prioritize the faith of future generations. By instilling correct Islamic teachings, the community is expected to cultivate a generation with strong faith and conviction (MUI Sulawesi Selatan, 2023).

This document serves as an official guideline, shaping attitudes and actions related to the Maccera' Tasi' tradition in the region. It reflects the South Sulawesi MUI's efforts to provide clarity and direction on the intersection of religious and cultural practices, particularly concerning the Maccera' Tasi' tradition. The MUI's role in this context is to offer guidance on Islamic perspectives while addressing local rituals, ensuring that religious and traditional values are preserved in alignment with Islamic principles.

The response from traditional, religious, and local government leaders has generally aligned with the MUI's announcement, acknowledging the need for gradual adjustments between Islamic teachings and local culture (Azka, 2023). While they have accepted the edict, they also recognise that changes to certain practices must be implemented gradually. This measured approach reflects an awareness of the importance of balancing cultural heritage with religious values. By adopting a gradual process, the community aims to minimise resistance and preserve the integrity of local traditions while adhering to Islamic principles. This approach underscores the delicate interplay between cultural preservation and religious adherence in South Sulawesi.

Based on an interview with Asri Bambang, the head of Bonepute Village, he explained that the village government consistently strives to provide the best for the community, particularly in matters related to Islamic law, as it is the government's duty to protect society from practices that deviate from Islamic teachings. In a similar vein, Amiruddin noted that the government's response to ongoing changes has been supportive, especially in assisting the improvement of traditional practices that were previously regarded as inconsistent with Islamic principles. He further emphasized that following the announcement from the South Sulawesi MUI, the government's positive stance has played a crucial role in gradually facilitating these transformations.

These statements highlight the government's commitment to prioritising the well-being of the community, particularly in ensuring compliance with Islamic law. The government views its primary responsibility as safeguarding society from actions that contravene Islamic principles. By emphasising adherence to Islamic teachings, the government plays an active role in preserving religious values within the community (Karimullah et al., 2023). This reflects an awareness of the government's crucial role in protecting society from practices that conflict with religious teachings. Furthermore, it underscores the government's efforts to act as a guardian and protector, particularly in moral and religious contexts. In this way, the government aims to foster an environment that supports the implementation of Islamic values while safeguarding against actions that may deviate from religious principles.

Amiruddin also expressed his commitment to aligning Maccera tasi' activities more closely with Islamic teachings. Concrete steps taken to achieve this include incorporating

the call to prayer (adhan) using loudspeakers, eliminating the procession of throwing buffalo heads and offerings into the sea, and replacing it with the release of small fish and fish food as symbolic acts within the tradition. These measures demonstrate a serious effort to integrate Islamic principles into local cultural practices (Supriyadi, 2023). The inclusion of the adhan adds a stronger religious dimension to the event, while the removal of rituals potentially inconsistent with Islamic teachings, such as the offering of buffalo heads, reflects a conscious effort to avoid un-Islamic elements.

Additionally, the transformation of Maccera tasi' into a broader festival aims to engage the wider community, not just fishermen. This shift represents an effort to increase public understanding and appreciation of local traditions while ensuring the event remains aligned with Islamic values. These steps illustrate a harmonious blending of cultural heritage with religious principles, fostering a balance between preserving local traditions and adhering to Islamic teachings (Harahap et al., 2023).

The Maccera tasi' event held in September 2019 was integrated into the XIII Nusantara Palace Festival (FKN) in Palopo City. The traditional Maccera tasi' procession took place at Ulo-ulo Harbour, where the Bojo Boat and Puawang Boat circled the *ance* (a traditional ceremonial tower) three times. While the floats in the competition remained stationary around the *ance*, the atmosphere was imbued with a sacred tone as the call to prayer (*adhan*) was proclaimed simultaneously from all four corners of the *ance*, adding a profound religious dimension to the event. This was followed by the *Mallambe* procession, which transitioned into *Mallapessang*, the release of fish seeds and food into the sea. The inclusion of Maccera tasi' in the Nusantara Kraton Festival demonstrates efforts to expand the reach of this traditional event, promoting local cultural heritage on a national platform. The integration of religious elements with traditional ceremonies reflects a commitment to preserving cultural identity while upholding the religious values embraced by the local community.

Amiruddin elaborated:

“Because we adhere to the Luwu principle, *pattupu i ri ada e pasanre i ri syara e* (adapting customs to align with religious teachings), we have continued to refine this tradition since the arrival of Islam. We aim to ensure that this local wisdom of Luwu does not disappear, while also fulfilling our responsibility to uphold Islamic values within the tradition.”

A positive response was also voiced by Amal and Mabela, religious figures in Bonepute Village, who stated:

“The influence of the surrounding community in Bonepute Village plays a crucial role in minimising deviations from Islamic teachings in the Maccera tasi' tradition. We believe that a good environment positively shapes behaviour. If we are surrounded by virtuous individuals, we are more likely to adopt good habits. Conversely, a negative environment can lead us astray.”

These interviews highlight the understanding that the social environment significantly shapes individual values and behaviour. In the context of Maccera tasi', the community in Bonepute Village is seen as a vital factor in fostering positive norms and values, thereby

helping to prevent deviations from Islamic teachings. Collective efforts to cultivate a virtuous environment serve as a strategy to preserve traditions while safeguarding the religious values cherished by the community.

This confirms the adaptation of the Maccera tasi' tradition to align with Islamic values and teachings following the acceptance of Islam in Luwu. The evolution of this tradition reflects the community's response to the religious principles embraced by the majority. By integrating Islamic teachings, the tradition remains relevant and can be practised without contravening the tenets of the faith.

In addition to these adaptations, the local government has undertaken concrete efforts to minimise deviations within the Maccera' Tasi tradition. Asri Bambang, the Head of Bonepute Village, explained that such efforts are carried out through a persuasive and family-oriented approach within the community, aiming to reduce misunderstandings and ensure the tradition is observed in line with Islamic principles. Echoing this view, Amiruddin noted that the government consistently adopts a gentle and respectful strategy to foster positive responses and encourage active community participation in preserving the tradition while remaining aligned with Islamic values.

This gentle approach reflects an awareness of the importance of respecting and understanding the community when introducing changes or adjustments to local traditions. By employing such methods, the aim is to create an environment where the community feels respected and understood, making them more receptive to necessary changes. This strategy not only ensures the preservation of cultural heritage but also strengthens the alignment of these traditions with the religious values upheld by the community.

The Dynamics of Religious and Cultural Negotiation in Contemporary Contexts

Recent research on the negotiation between religion and culture has increasingly focused on the impact of globalisation and digitalisation on how societies understand and practise religion. Over the past few decades, a significant shift has emerged: religion and culture are no longer negotiated solely within local communities but also within virtual spaces that transcend geographical boundaries. For instance, Hirschkind (2006), in his study on the use of digital media in Islam, highlights how technological advancements have transformed the dissemination and practice of religion. Social media and digital platforms enable the rapid and widespread transmission of religious teachings, but they also introduce challenges such as cultural homogenisation and potential identity conflicts.

Similarly, Carter (2025) explores how globalisation has created new forms of negotiation between religion and culture, particularly in the context of migration and diaspora. For example, Muslim communities in Europe often face different cultural adaptation processes compared to their countries of origin. While there is a strong desire to maintain Islamic identity, Muslims in the West frequently navigate complex social norms, leading to nuanced dynamics of negotiation. In Indonesia, Basuki (2020) reveals that young Muslim

generations engage in religious identity negotiation through popular culture. Phenomena such as the digital *hijrah* movement, the rise of modest fashion, and the proliferation of Islamic studies on social media illustrate how young people strive to balance religious values with modern cultural influences (Fathurrosyid et al., 2024).

From these studies, it is evident that the negotiation between religion and culture is an ongoing and dynamic process. While classical research primarily examined this negotiation within local contexts, contemporary studies demonstrate that it has become increasingly complex due to globalisation, digitalisation, and rapid social change. On one hand, religion and culture can adapt to and enrich one another. On the other hand, this negotiation may also lead to tensions when local traditions conflict with universal religious teachings.

Therefore, understanding the negotiation between religion and culture requires a multidisciplinary approach that considers historical, social, economic, and technological factors. Research in this area is not only crucial for understanding social dynamics within communities but also serves as a foundation for developing inclusive policies to address the challenges of diversity in the modern era. By examining these dynamics, scholars and policymakers can better navigate the complexities of cultural and religious coexistence in an increasingly interconnected world.

Conclusion

Based on the findings and discussion presented, this article highlights the transformation and dynamics of the Maccera tasi' tradition in Bonepute Village, Luwu Regency, following the arrival of Islam. Originally, the Maccera tasi' tradition served as an expression of gratitude by fishermen for the bounty of the sea. However, it faced challenges with the issuance of an edict by the Indonesian Ulema Council (MUI), which critiqued certain practices within the tradition, particularly the offering of sacrifices to the sea, deemed inconsistent with Islamic principles. Despite this, the local community and traditional leaders have sought to preserve the tradition by adapting it to align with Islamic teachings. These adaptations include incorporating Islamic elements, such as the call to prayer (*adhan*), removing controversial rituals, and enhancing the religious dimension of the event.

The approach taken by traditional leaders, community members, and local government officials reflects a conscious effort to balance cultural heritage with religious values. While the tradition has undergone changes, the commitment to preserving local wisdom while adhering to Islamic principles demonstrates the adaptability of the Luwu people in responding to evolving times and religious demands. As a result, the Maccera tasi' tradition remains a vital part of the community's cultural identity, albeit with modifications that integrate Islamic values.

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