



**al-Ihkam:** Jurnal Hukum dan Pranata Sosial, 20 (1), 2025: 63-93  
ISSN: 1907-591X, E-ISSN: 2442-3084  
DOI: <https://doi.org/10.19105/al-ihkam.v20i1.14025>

## ***Mapalus* Tradition: North Sulawesi Muslim Society in the *Maqāṣid Syarī'ah* Discourse**

**Nasruddin Yusuf**

Institut Agama Islam Negeri Manado, Indonesia  
email: [nasruddinyusuf@iain-manado.ac.id](mailto:nasruddinyusuf@iain-manado.ac.id)

**Djamila Usup**

Institut Agama Islam Negeri Manado, Indonesia  
email: [djamila.usup@iain-manado.ac.id](mailto:djamila.usup@iain-manado.ac.id)

**Anisa Jihan Tumiwa**

Universitas Gadjah Mada, Yogyakarta, Indonesia  
email: [anisajihantumiwa@mail.ugm.ac.id](mailto:anisajihantumiwa@mail.ugm.ac.id)

**Naskur Bilalu**

Institut Agama Islam Negeri Manado, Indonesia  
email: [naskurbilalu@iain-manado.ac.id](mailto:naskurbilalu@iain-manado.ac.id)

**Nurlaila Isima**

Institut Agama Islam Negeri Manado, Indonesia  
email: [nurlaila.isima@iain-manado.ac.id](mailto:nurlaila.isima@iain-manado.ac.id)

Article history: Received: June 08, 2024, Accepted: May 11, 2025,  
Published: May 31, 2025

### **Abstract**

This research explores the alignment and divergence of the principles of *Mapalus* with Islamic legal and ethical frameworks, contributing to the broader discourse on integrating local wisdom with Islamic values in multicultural societies. *Mapalus*, a communal tradition rooted in the Christian-majority Minahasan society, has been adopted by the Muslim minority by applying *Maqāṣid Syarī'ah* principles, particularly in community well-being, justice, and property protection. Through empirical data from interviews with religious leaders and community members, the study highlights how Islamic jurisprudence guides modifications to

Author correspondence email: [nasruddinyusuf@iain-manado.ac.id](mailto:nasruddinyusuf@iain-manado.ac.id)  
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traditional *Mapalus* practices, ensuring compliance with religious obligations while preserving core cultural values. The research reveals that while Islamic values of justice, reciprocity, and mutual assistance align with *Mapalus*' cooperative ethos, certain rituals require adaptation or exclusion to adhere to Islamic law. This integration is facilitated by the involvement of religious leaders, who mediate potential conflicts and help maintain social harmony. The study concludes that *Mapalus* is a model for successfully integrating local wisdom with Islamic values in a multicultural context, demonstrating the flexibility of cultural practices and religious principles in fostering unity and cooperation across diverse communities.

**Keywords:**

Tradition; *Mapalus*; North Sulawesi; *Maqāṣid Syarī'ah*

**Introduction**

Minahasa, a region in North Sulawesi, is a vibrant example of Indonesia's rich multicultural identity. Ethnic and religious diversity harmoniously coexist to shape its social and cultural fabric.<sup>1</sup> The predominantly Protestant population lives alongside a significant Muslim minority and other religious groups, creating a dynamic interplay of traditions and values that enrich the region's way of life. This diversity profoundly influences local customs, particularly *Mapalus*, a traditional mutual aid system rooted in Minahasan culture.<sup>2</sup>

*Mapalus* represents a cultural ethos that transcends religious boundaries, embodying reciprocity, solidarity, and justice principles. In this multireligious setting, *Mapalus* serves as a bridge that unites diverse communities and aligns with the objectives of *Maqāṣid Syarī'ah*. The principles of *Maqāṣid*—such as preserving religion, life, intellect, lineage, and wealth—are reflected in how *Mapalus* supports

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<sup>1</sup> Nasruddin Yusuf and Faradila Hasan, "Pilar-Pilar Kerukunan Beragama di Sulawesi Utara," *Gorontalo Journal of Government and Political Studies* 3, no. 2 (2020): 1–13, <https://doi.org/10.32662/gjgops.v3i2.1116>.

<sup>2</sup> Juliana Lumintang, "Kontstruksi Budaya Mapalus dalam Kehidupan Masyarakat Minahasa," *Jurnal Administrasi Publik* 1, no. 28 (2015): 73–80, <https://ejournal.unsrat.ac.id/index.php/JAP/article/view/7265/6769>.

social harmony, ensures collective well-being, and respects the religious practices of all participants, especially the Muslim minority in Minahasa.<sup>3</sup> This integration highlights how local wisdom can be harmonized with Islamic teachings in fostering social cohesion.

The term "*Mapalus*" is derived from the Minahasan language. "*Ma*" signifies mutual assistance, and "*palus*" means pouring or sharing. Thus, the term embodies the act of mutual assistance.<sup>4</sup> *Mapalus* encompasses various communal activities, such as providing help during misfortunes, celebrating joyful events like weddings or baptisms, and cooperating in agricultural production.<sup>5</sup> It functions as a structured system where collaboration is organized under set rules, focusing on reciprocity. Unlike spontaneous mutual aid, *Mapalus* operates with clear expectations where community members assist one another and return the favor when needed.<sup>6</sup> This formality underlines the role of *Mapalus* as a social institution, reinforcing values of communal discipline and solidarity.

Minahasa's multicultural setting further enriches the understanding of *Mapalus*. Although the region is predominantly Protestant, it hosts significant Muslim populations, adding layers of religious diversity to the tradition. *Mapalus* is a cultural bridge, transcending religious divides and fostering harmony within a pluralistic society.<sup>7</sup> The tradition adapts to these changing religious dynamics, allowing Protestant and Muslim communities to

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<sup>3</sup> Christar A. Rumbay et al., "Embracing Mapalus Traditional Management Values for Christian Religious Education," *HTS Teologiese Studies / Theological Studies* 78, no. 1 (2022): 1–8, <https://doi.org/10.4102/hts.v78i1.7986>.

<sup>4</sup> Thelma Wawointana and Margareth Inof Riisyie Rantung, "Mapalus Local Wisdom in Overcoming Inter-Village Conflict," in *Proceedings of the 3rd International Conference on Social Sciences (ICSS 2020)* (Paris, France: Atlantis Press, 2020), 157–61, <https://doi.org/10.2991/assehr.k.201014.035>.

<sup>5</sup> Rumbay et al., "Embracing Mapalus Traditional Management Values for Christian Religious Education."

<sup>6</sup> Theodorus Pangalila, Juliana Margareta Sumilat, and Kosmas Sobon, "Learning Civic Education Based on Local Culture of North Sulawesi Society," *Journal of International Conference Proceedings* 4, no. 3 (2021): 559–69, <https://doi.org/10.32535/jicp.v4i3.1359>.

<sup>7</sup> Masfi Sya'fiatul Ummah, "Memaknai 'Torang Samua Basudara' (Manajemen Dakwah Berbasis Kearifan Lokal di Kota Manado)," *Potret Pemikiran* 19, no. 2 (2015): 42–65, <https://doi.org/10.30984/pp.v19i2.731>.

participate in shared cultural practices.<sup>8</sup> The multicultural context of Minahasa thus plays a crucial role in shaping the tradition's evolution. A deeper exploration of *Mapalus* reveals its capacity to accommodate diverse religious beliefs, underscoring its significance in maintaining regional social cohesion.

Existing research on *Mapalus* has predominantly explored its role within Protestant communities, emphasizing its contributions to cultural preservation and community solidarity. For instance, studies by Burdam et al. examine the cultural implications of *Mapalus* within Protestant families.<sup>9</sup> Rumbay et al. highlight how *Mapalus* reflects Christian theological values in fostering cooperation and education.<sup>10</sup> Despite these insights, there is limited scholarly attention on how *Mapalus* has been adopted and adapted by Muslim communities, particularly in regions like Minahasa with significant religious diversity.<sup>11</sup> This gap in research is critical to address, given the increasing need for interfaith collaboration in pluralistic societies.

The adaptation of *Mapalus* by Muslim communities provides an opportunity to understand the dynamics of cultural and religious integration in pluralistic settings. Drawing on theoretical perspectives such as Whitehead and Chryssides'<sup>12</sup> cultural adaptation framework, this study examines how a tradition with Protestant roots, like *Mapalus*, has been transformed to align with Islamic values.<sup>13</sup> Such an analysis sheds light on cultural negotiation and religious pluralism

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<sup>8</sup> Nancy Tatom Ammerman, "Rethinking Religion: Toward a Practice Approach," *American Journal of Sociology* 126, no. 1 (2020): 6–51, <https://doi.org/10.1086/709779>.

<sup>9</sup> Yohanes Burdam, Eka Yuliana Rahman, and Aksilas Dasfordate, "Peran Rukun Keluarga dalam Tradisi Kumawus Masyarakat Kelurahan Walian Kecamatan Tomohon Selatan," *Diakronika* 22, no. 1 (June 2022): 14–35, <https://doi.org/10.24036/diakronika/vol22-iss1/219>.

<sup>10</sup> Rumbay et al., "Embracing Mapalus Traditional Management Values for Christian Religious Education."

<sup>11</sup> Jeini Ester Nelwan et al., "The Role of Mapalus Culture by Minahasa Ethnic in North Sulawesi to the Coronary Heart Disease Incidents," *International Journal of Scientific and Research Publications (IJSRP)* 8, no. 3 (2018): 45–52, <https://doi.org/10.29322/ijsrp.8.3.2018.p7508>.

<sup>12</sup> Amy R Whitehead and George D Chryssides, *Contested Concepts in the Study of Religion* (Sydney: Bloomsbury Publishing, 2022).

<sup>13</sup> Burdam, Rahman, and Dasfordate, "Peran Rukun Keluarga dalam Tradisi Kumawus Masyarakat Kelurahan Walian Kecamatan Tomohon Selatan."

processes, where local traditions are adapted to accommodate different faith practices while maintaining their core principles.

The alignment of *Mapalus* with Islamic principles presents a unique opportunity for interdisciplinary exploration. *Maqāṣid Syarī'ah*, which seeks to safeguard key aspects of human well-being such as religion, life, intellect, lineage, and wealth, offers a relevant framework for examining *Mapalus*.<sup>14</sup> The principles of mutual assistance and reciprocity, central to *Mapalus*, resonate with Islamic concepts of justice and social welfare. Assessing *Mapalus*'s conformity with *Maqāṣid Syarī'ah* highlights the points of convergence between Minahasan traditions and Islamic legal frameworks.<sup>15</sup> This interdisciplinary approach, blending cultural anthropology with Islamic jurisprudence, provides a fresh perspective on how indigenous traditions can be harmonized with religious obligations. Exploring these intersections offers new insights into the adaptability of local customs within Islamic contexts, contributing to a deeper understanding of cultural-religious integration.

This study will focus on three research questions, guiding the analysis and discussion. *First*, it will examine the significance of *Mapalus* within the Minahasan community, considering its historical roots, social functions, and cultural values. *Second*, it will explore how *Mapalus* has been adopted by Muslim communities, investigating the adaptations and interpretations that have emerged. *Third*, the study will apply the framework of *Maqāṣid Syarī'ah* to analyze how *Mapalus* aligns with Islamic legal principles. The research aims to comprehensively examine *Mapalus*, contributing to a broader understanding of cultural adaptation and religious pluralism in a diverse society. By addressing these research questions, the study seeks to fill critical gaps in existing literature and provide a nuanced perspective on the intersection of culture and religion in North Sulawesi.

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<sup>14</sup> Rizal Darwis et al., "The Understanding of Religious and Multicultural Culture in Manado City Society from *Maqāṣid Al-Syarī'ah* Perspective," *Madania: Jurnal Kajian Keislaman* 26, no. 1 (2022): 25–40, <https://doi.org/10.29300/madania.v26i1.6730>.

<sup>15</sup> Sarah Skerratt, "Enhancing the Analysis of Rural Community Resilience: Evidence from Community Land Ownership," *Journal of Rural Studies* 31 (2013): 36–46, <https://doi.org/10.1016/j.jrurstud.2013.02.003>.

## Methods

This study employs a descriptive qualitative method to explore cultural and social phenomena in depth.<sup>16</sup> This approach integrates a literature-based method and empirical data collection to analyze Muslim communities in North Sulawesi's adaptation of the *Mapalus* tradition through the framework of *Maqāshid Syarī'ah*. The descriptive qualitative approach allows researchers to comprehensively understand cultural practices by contextualizing them within religious and social frameworks.<sup>17</sup> Empirical data were gathered through in-depth interviews with key informants, ensuring the findings are grounded and reflect lived experiences.

Primary data were collected through in-depth interviews with 10 purposively selected key informants, including Muslim community leaders, religious scholars, *Mapalus* group members, and local officials, conducted over three months (January–March 2024). Additionally, secondary data were gathered from books, academic journals, legal documents, and law encyclopedias to complement the primary findings.<sup>18</sup> Data analysis followed a juridical-normative qualitative approach. Interview transcripts and observation notes were thematically coded and compared with Islamic legal principles derived from *Maqāshid Syarī'ah*, focusing on communal responsibility, reciprocity, and social welfare themes. By connecting scientific rigour to the study's findings, this technique guarantees a thorough knowledge of how *Mapalus* complies with Islamic ideals.

The data analysis combines a juridical-normative qualitative approach, where interview transcripts and field observations are thematically coded and compared with Islamic legal principles derived from *Maqāshid Syarī'ah*.<sup>19</sup> This approach allows for a

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<sup>16</sup> Muhammad Chairul Huda, *Metode Penelitian Hukum (Pendekatan Yuridis Sosiologis)* (Salatiga: IAIN Salatiga Pers, 2022).

<sup>17</sup> Suyadi and Sutrisno, "A Genealogical Study of Islamic Education Science at the Faculty of Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga," *Al-Jami'ah* 56, no. 1 (2018): 29–58, <https://doi.org/10.14421/ajis.2018.561.29-58>.

<sup>18</sup> Huda, *Metode Penelitian Hukum (Pendekatan Yuridis Sosiologis)*.

<sup>19</sup> Nasruddin Yusuf et al., "Examining the Basis of Maqashid Sharia in Renewal of Islamic Law in Indonesia," *Petita: Jurnal Kajian Ilmu Hukum dan Syariah* 9, no. 1 (2024): 357–75, <https://doi.org/10.22373/petita.v9i1.258>; Doli Witro, "Maqashid Syarī'ah as a Filter of Hoax Through al-Quran Perspective," *Jurnal Ilmiah Al-Syir'ah* 18, no. 2 (2020): 187, <https://doi.org/10.30984/jis.v18i2.1133>; Syahrial Dedi, "Perluasan Teori Maqashid al-Syari'ah: Kaji Ulang Wacana Hifdz al-Ummah A. Djazuli," *Al*

comprehensive examination of how the *Mapalus* tradition aligns with Islamic values, focusing on communal responsibility, reciprocity, and social welfare.

## **Result and Discussion**

### **Significance of the Mapalus Tradition**

*Mapalus* is a traditional Minahasan culture rooted in communal cooperation within society. This tradition involves collective efforts in various aspects of life, primarily in agriculture, social events, and mutual assistance during times of hardship. For example, in farming communities, *Mapalus* ensures that planting and harvesting are carried out efficiently through cooperative labor, where community members help each other in rotation. In social settings, *Mapalus* is practiced in events such as weddings and funerals, where neighbors and relatives contribute by preparing food, organizing the venue, or providing financial support. This structured mutual aid system strengthens social bonds and ensures collective welfare.

The primary purpose of *Mapalus* is mutual assistance among its members, both in joyful moments, such as expressing gratitude for successes, and in times of mourning, such as during death. Conducted within structured groups according to shared interests, *Mapalus* can be seen as part of an organization that operates with collectively agreed-upon rules and structures. This tradition institutionalizes the Minahasan practice of cooperation into an organized collaborative work system.<sup>20</sup>

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*Istinbath: Jurnal Hukum Islam* 1, no. 1 (2016): 45–62,  
<https://doi.org/https://doi.org/10.29240/jhi.v1i1.72>.

<sup>20</sup> Wawointana and Rantung, "Mapalus Local Wisdom in Overcoming Inter-Village Conflict."



**Figure 1.** *Mapalus* tradition of the Minahasa tribe: Mutual Cooperation in Agricultural and Social Activities<sup>21</sup>

As a culture, *Mapalus* is the foundation for shaping and maintaining the identity of the Minahasa community, which has long been known as a people with a strong sense of solidarity or concern for each other.<sup>22</sup> This tradition is passed down from generation to generation as an indispensable part of everyday life, binding community members in a close-knit network of solidarity as can be seen in Figure 1. Through *Mapalus*, values such as help, justice, and unity are upheld, forming a strong foundation for advancing communal life and strengthening bonds between community members. It can also be a source of pride for the greatness of the Minahasa tribe.

In the *Mapalus* group, roles are divided according to specific tasks to ensure the smooth execution of communal activities, particularly in traditional agricultural work and cultural ceremonies.<sup>23</sup>

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<sup>21</sup> DAM, "Mapalus, Cara Masyarakat Minahasa Bekerjasama," *Horizon Budaya*, August 3, 2015, <https://denmasdeni.blogspot.com/2015/08/mapalus-cara-masyarakat-minahasa.html>.

<sup>22</sup> Treesje Imran, "Reciprocal Management in Mapalus as a Model of Community Economic Empowerment in Southeast Minahasa, North Sulawesi," *Journal of International Conference Proceedings* 1, no. 2 (2018): 1-10, <https://doi.org/10.32535/jicp.v1i2.256>; Ahmad Rajafi, Yasin Yetta, and Nur Allan Lasido, "Deradicalism in the Family at Tahuna, Sangihe Islands, North Sulawesi," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 1 (2022): 369-90, <https://doi.org/10.22373/sjhk.v6i1.12445>.

<sup>23</sup> Rumbay et al., "Embracing Mapalus Traditional Management Values for Christian Religious Education."



For example, the *mapongkol*, often the group's oldest and most respected member, enforces discipline and ensures all members fulfill their obligations. The *sumesuweng*, the coordinator, is responsible for dividing workloads or tasks among members to ensure equitable distribution of responsibilities. The *mapepalus* serves as the scheduler and logistics manager, organizing the timing of activities and ensuring that all necessary tools and materials are prepared. Musical roles, such as the *tumatamor* (drum beater), *lumelay* (tambourine player), and *tumetengkor* (*tetengkoren* or gong player), are primarily assigned during ceremonies or special events. These musical elements are functional and help boost morale and harmony within the group.

*Mapalus* plays a significant role in supporting the social and economic sustainability of communities in Minahasa. Based on interviews with participants, the benefits of *Mapalus* encompass economic, social, and cultural dimensions, as summarized in the table below:

**Table 1.** Dimensions and Benefits of *Mapalus*

Dimension	Benefits of <i>Mapalus</i>	Explanation
<b>Economic</b>	Increased agricultural productivity and work efficiency.	Collaboration in <i>Mapalus</i> helps expedite tasks, particularly during planting or harvesting seasons.
<b>Social</b>	Strengthened solidarity and sense of community among members.	<i>Mapalus</i> fosters mutual support, creating stronger bonds between individuals in the community.
<b>Cultural</b>	Preservation of local traditions and values of mutual cooperation.	<i>Mapalus</i> is a medium for maintaining Minahasa's cultural values, such as teamwork and equality.

Sources: researchers' documents

Table 1 shows that the *Mapalus* tradition provides significant benefits across economic, social, and cultural dimensions. Economically, *Mapalus* enhances agricultural productivity by enabling collective labor efforts, ensuring that planting and harvesting are completed efficiently. Socially, it fosters a strong sense of solidarity and mutual support among community members, strengthening interpersonal relationships and trust. Culturally, *Mapalus* preserves

Minahasan values of cooperation and shared responsibility, ensuring the sustainability of traditional practices despite modernization. These benefits highlight the integral role of *Mapalus* in maintaining communal well-being and reinforcing social cohesion in Minahasa.

One informant described the impact of *Mapalus* on fostering solidarity and community pride as follows:

“Through Mapalus, we achieve not only our economic goals but also strengthen our bonds as a community. It is a source of pride for us.”<sup>24</sup>

This quote, supported by the data in the table, illustrates how *Mapalus* functions as a mechanism for economic cooperation and as a social institution that reinforces relationships among community members. By integrating economic, social, and cultural dimensions, *Mapalus* remains relevant in maintaining social cohesion and the sustainability of the community.

The organizational culture instilled in *Mapalus* activities is a culture of togetherness and egalitarianism. Active participation in *Mapalus* has encouraged members to participate simultaneously in *Mapalus* activities. Community members have equal opportunities to contribute, share their knowledge and skills, and feel they have an important role to play in advancing the lives of their communities.<sup>25</sup> The practice of *Mapalus* opens up space for discussion, deliberation, and joint decision-making in the community. It allows community members to participate in decision-making processes that affect their lives, thus giving them a sense of ownership and control over their destiny. Through their contributions to *Mapalus* activities, community members can expand their knowledge and skills through various communal activities. This can include practical learning about agriculture, development, or other activities, increasing their capacity to face challenges and take chances.<sup>26</sup>

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<sup>24</sup> Soleh, Mapalus Participant, North Minahasa, *Interview*, February 20, 2024.

<sup>25</sup> Dini Daniswari, “Mengenai Mapalus, Budaya Gotong Royong di Minahasa,” *Kompas*, November 17, 2022, <https://regional.kompas.com/read/2022/11/17/142537278/mengenai-mapalus-budaya-gotong-royong-di-minahasa?page=all>.

<sup>26</sup> Darwis et al., “The Understanding of Religious and Multicultural Culture in Manado City Society from *Maqâshid al-Syarî'ah* Perspective.”

Philosophically, *Mapalus* culture is built upon three main principles: kinship, religion, and unity. The kinship principle reflects members' shared goals to assist one another in activities agreed upon collectively, fostering a sense of familial solidarity. The religious principle is demonstrated through rituals that are believed to ensure the smooth implementation of *Mapalus* activities. These include ancestral practices, such as traditional prayers or symbolic offerings before agricultural work, and formal religious rituals, such as group recitations (*doa bersama*) or blessings led by religious leaders of the members' respective faiths. The principle of unity emphasizes that all members are equally responsible for adhering to the established rules, ensuring fairness, and preventing violations that could disrupt communal harmony. For instance, a local leader explained:

"In every *Mapalus* activity, we always begin with a group prayer. If it's agricultural work, we pray for a bountiful harvest and the safety of all members during the process. This prayer is usually led by a religious figure, whether a pastor or an imam, depending on the faith of the majority."<sup>27</sup>

Additionally, Muslim members incorporate Islamic prayers, such as the recitation of *al-Fātiḥah*, to align the rituals with their beliefs while preserving the communal spirit of *Mapalus*. A Muslim religious leader noted:

"We adjust the rituals to follow Islamic teachings, but the essence remains the same: seeking blessings and protection together."<sup>28</sup>

*Mapalus* culture has undergone significant transformations over time, adapting to changes brought about by technological advancements, economic development, and shifts in societal values. Initially focused on agricultural activities, *Mapalus* has expanded its scope to encompass social events such as funerals and weddings, utilizing the same *gotong royong* (mutual cooperation) system.

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<sup>27</sup> Community Leader, North Minahasa, *Interview*, February 15, 2024.

<sup>28</sup> Muslim Religious Leader, South Minahasa, *Interview*, February 20, 2024.

Contributions once limited to traditional items like bananas, cassava, vegetables, and fish, have evolved to include modern dishes, some of which incorporate animal fat, reflecting changes in culinary preferences.

Rituals that were once central to *Mapalus* practices, such as *pontuang* (offerings), *ma'tambor* (drum performances), and *ma'zani* (ritual chants), have significantly diminished due to generational shifts and changing societal dynamics. *Pontuang*, traditionally offering symbolic items like rice, fruits, and other agricultural produce to ancestors or spirits, was performed to seek blessings or express gratitude. This ritual was pivotal in reinforcing the community's spiritual connection to the land and productivity. However, with the decline of agrarian-focused livelihoods and the rise of modern religious practices, *pontuang* has gradually faded as younger generations prioritize practicality over symbolic gestures.

Similarly, *ma'tambor*, once an essential part of communal gatherings, utilized rhythmic drum performances to signal the start of agricultural work or significant ceremonies. These performances, which often included a communal aspect of participation and celebration, were instrumental in building morale and unity among participants. In modern times, however, *ma'tambor* has been replaced by technological alternatives, such as recorded music or digital sound systems, which are easier to organize and align more closely with contemporary entertainment preferences.

Meanwhile, *ma'zani*, ritual chants performed in unison by participants, served both spiritual and motivational purposes. They invoked blessings or protection for the tasks ahead and fostered a sense of camaraderie and shared purpose within the group. Today, *ma'zani* has largely been replaced by informal singing, storytelling, or conversations, shifting towards less structured and more spontaneous communal interactions.

These changes, as highlighted in community reflections, underscore the dynamic nature of *Mapalus* in balancing traditional values with the evolving needs and preferences of its members.

"In our community, *Mapalus* is the backbone of our agricultural success. Every planting season, we come together—men, women, young and old—to work the fields. It's not just about one person's land; it's

everyone's responsibility. Through this collective effort, we've cultivated vast coconut and clove plantations. These plantations have become the pride of our village. The yields are sufficient for our needs, but we also sell the surplus in the market. This has greatly boosted our local economy and made us more self-reliant. The resilience we've built through Mapalus means that even in tough times, we can rely on each other to sustain our livelihoods."<sup>29</sup>

The younger generation finds the shift of *Mapalus* culture less appealing due to the influence of global cultural development.<sup>30</sup> Local culture, which is the identity of a region, tribe or region, will be eroded and disappear without cultural preservation through social processes. Social processes will majorly impact local culture, whether local culture will shift or survive. Social processes can possibly guide a local culture to remain relevant in a global context through cultural adaptations that combine local cultural identity with global development without damaging the core substance of that culture. This is clear from the following excerpt:

"In the past, Mapalus was essential for survival. During the planting season, villagers gathered in the fields to help one another, ensuring no one was left behind. This cooperation guaranteed food security for everyone in the village."<sup>31</sup>

In another word, *Mapalus*, a traditional communal practice deeply embedded in the Minahasa culture, is a profound testament to the significance of social solidarity. This tradition extends beyond cooperation, encapsulating a moral obligation among community members to engage in mutual aid. Particularly within the Muslim

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<sup>29</sup> The Community Leaders, Minahasa Utara, *Interview*, February 12, 2024.

<sup>30</sup> Darwis et al., "The Understanding of Religious and Multicultural Culture in Manado City Society from *Maqāṣid al-Syarī'ah* Perspective"; Imran, "Reciprocal Management in Mapalus as a Model of Community Economic Empowerment in Southeast Minahasa, North Sulawesi"; Pangalila, Sumilat, and Sobon, "Learning Civic Education Based on Local Culture of North Sulawesi Society."

<sup>31</sup> Alimuddin, Community Elder, Minahasa Utara, *Interview*, February 12, 2024.

community of Minahasa, *Mapalus* provides an insightful lens through which we can observe how an indigenous cultural practice can be harmoniously integrated with Islamic values, thereby retaining its essential spirit while adapting to different religious frameworks. The core principles of helping and justice serve as the two pillars of social solidarity in *Mapalus*, playing a crucial role in fostering unity and mutual support among community members across religious lines.

The concept of helping, often referred to as "*gotong royong*," resonates strongly within the practices of *Mapalus* and aligns seamlessly with the Islamic principle of *ta'āwun*, which emphasizes cooperation and mutual assistance. Through extensive field interviews, it has become evident that Muslim community members actively participate in various communal activities, including farming, construction, and local celebrations. This engagement enables the community to achieve shared goals and significantly enhances interpersonal relationships among individuals, fostering a spirit of togetherness. A notable example comes from a farmer within the Muslim community who shared insights about the collaborative nature of agricultural activities. During critical planting and harvesting seasons, helping becomes vital, allowing families to work collectively to ensure crops are planted and harvested efficiently. This synergy maximizes agricultural outputs, reinforces social ties, and nurtures a sense of belonging among community members.

However, despite the harmonious nature of *Mapalus*, conflicts sometimes emerge, particularly concerning perceptions of injustice in task distribution or rewards. Empirical data gathered from interviews with local leaders illustrate that disputes regarding fairness – whether in allocating responsibilities or sharing benefits – are not uncommon. The dynamics of these conflicts highlight the complexities within community interactions. Nevertheless, the Minahasa community has developed effective conflict resolution strategies, primarily through *musyawarah*, or collective deliberation. This approach serves as a vital mechanism for addressing grievances and ensuring equality and fairness. The involvement of Muslim religious leaders in these discussions is particularly noteworthy; they act as mediators who bridge cultural norms and Islamic teachings. Their role is instrumental in ensuring that the resolutions derived from these deliberations reflect both ethical considerations rooted in local

traditions and moral imperatives of Islam, thereby reinforcing a sense of justice, accountability, and unity within the community.

The adaptability of the *Mapalus* tradition highlights its potential as a model for fostering social cohesion in diverse communities. It embodies a cultural practice and a vital social framework that sustains harmony and cooperation among its members. By intertwining indigenous customs with religious principles, *Mapalus* showcases a sophisticated interplay that nurtures a supportive environment where individuals can thrive, regardless of their religious affiliations. The challenges of conflicts of interest and perceptions of unfairness are addressed through open dialogue, emphasizing the importance of shared values and collective responsibility. In this way, *Mapalus* functions as a practical means of social organization and embodies deeper ethical commitments that resonate with the broader Islamic teachings on social justice and community welfare.<sup>32</sup>

Moreover, its contribution to economic solidarity further reflects *Mapalus*'s rich cultural heritage. The principle of reciprocity inherent in *Mapalus* strengthens social bonds and fosters economic cooperation among community members. Participants engage in a mutual exchange of labor and resources, which is crucial in rural settings where collective efforts often determine the success of agricultural and economic ventures.

The *Mapalus* culture serves as a crucial mechanism for preserving the social fabric of the Minahasa community while aligning with Islamic values. Fulfilling the objectives of social solidarity and economic cooperation highlights the potential for cultural practices to adapt and flourish within the framework of religious teachings. The commitment to helping one another, grounded in principles of justice and reciprocity, enhances the community's resilience and provides a blueprint for fostering harmony in a pluralistic society. However, an important dimension to consider is the extent to which *Mapalus* participants are aware that their practices embody and enliven religious values rather than being solely driven by practical and economic purposes. While the

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<sup>32</sup> Suud Sarim Karimullah, "From Tradition to Mainstream: Understanding the Integration of Islamic Law in Various Global Settings," *Justicia Islamica* 20, no. 2 (2023): 214–40, <https://doi.org/10.21154/justicia.v20i2.6478>.

functional aspects of *Mapalus* are evident, its alignment with religious principles such as mutual assistance (*ta'āwun*) and justice (*al-'adl*) suggests a deeper spiritual significance that its practitioners may not consciously recognize. This dual nature—both pragmatic and spiritual—demonstrates the versatility of *Mapalus* as a tradition that bridges practical needs and religious ideals. By embodying these multifaceted values, *Mapalus* thrives as a dynamic cultural and spiritual practice in Minahasa.

### **Adaptation of Mapalus Among Muslims**

The participation of Muslims in *Mapalus* is a testament to the adaptability of this traditional practice in accommodating religious diversity in Minahasa.<sup>33</sup> Despite its Christian origins, *Mapalus* has evolved into a platform for fostering interfaith collaboration, reflecting its deep-rooted principles of mutual assistance, justice, and solidarity. For Muslims, engagement in *Mapalus* offers practical benefits in addressing community needs and an opportunity to integrate Islamic values into a cultural tradition. This integration has allowed Muslims to maintain religious integrity while meaningfully contributing to communal activities.

One of the ways in which Muslim communities in Minahasa actively participate in *Mapalus* is through environmental initiatives. The principle of mutual cooperation (*gotong royong*) extends beyond agriculture and social events to include ecological sustainability. In coastal areas, particularly in South Minahasa, Muslim groups have been involved in *Mapalus*-based mangrove planting initiatives. This activity reflects their commitment to environmental conservation while integrating the Islamic value of *khalifah* (stewardship of the Earth).

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<sup>33</sup> Edwin Wantah, "Pengembangan Model Pemberdayaan Nelayan Pesisir Berbasis Pendidikan Ekonomi dan Budaya Mapalus di Kabupaten Minahasa Utara Provinsi Sulawesi Utara" (Universitas Negeri Malang, 2018), <http://repository.um.ac.id/id/eprint/64825>; Donald Tungkagi and Muhammad Adlin Sila, "Baku Tolong, Torang Samua Basudara: Modal Sosial dan Titik Temu dalam Mengelola Keragaman Etnoreligius di Wilayah Transmigrasi Dumoga, Sulawesi Utara," *Harmoni* 21, no. 1 (2022): 1–24, <https://doi.org/10.32488/harmoni.v21i1.608>.





**Figure 2.** Muslim participation in *Mapalus* mangrove planting activities (observation data)

As illustrated in Figure 2, Muslim participants collaborate with their neighbors in restoring and maintaining mangrove forests. These activities serve multiple purposes: protecting coastal ecosystems, preventing erosion, and enhancing fishery resources, which are crucial for local livelihoods. The *Mapalus* framework ensures collective effort in this initiative, with each member contributing either through manual labor, logistics, or knowledge sharing. Moreover, this participation demonstrates how *Mapalus* can function as a vehicle for Islamic ethical values, particularly in environmental preservation (*ḥifẓ al-bī'ah*), which aligns with broader principles of *Maqāṣid Syarī'ah*.

Muslim involvement in *Mapalus* historically arose out of necessity, particularly in rural areas where collective labor was essential for agricultural productivity and social infrastructure.<sup>34</sup> *Mapalus* groups are often formed based on shared geographic proximity, familial ties, or occupational interests, with little emphasis on religious affiliation. This inclusivity enables Muslims and Protestants to coexist within the same groups, fostering mutual

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<sup>34</sup> Yusuf et al., "Examining the Basis of Maqashid Sharia in Renewal of Islamic Law in Indonesia"; H. L. Rahmatiah et al., "Strict Liability and Product Safety: The Case of Dangerous Syrup in Indonesia in the *Maqāṣid al-Sharī'ah* Perspective," *Ahkam: Jurnal Ilmu Syariah* 23, no. 2 (2023): 543–62, <https://doi.org/10.15408/ajis.v23i2.34240>.

respect and understanding. A community elder emphasized this dynamic, stating:

"For us, Mapalus is about helping one another regardless of religion. It's about coming together as neighbors and friends to share the workload and celebrate life's important moments."<sup>35</sup>

A distinctive feature of Muslim participation in *Mapalus* is how they adapt the tradition to align with Islamic teachings. Dietary practices, for example, are a central area of adaptation. Traditional *Mapalus* feasts often include pork, which is prohibited in Islam. To address this, Muslim participants contribute halal dishes or abstain from non-halal items while continuing to participate in the communal spirit. These adaptations not only ensure the religious compliance of Muslim members but also highlight the willingness of the broader community to accommodate diverse practices. Similarly, prayer times are respected during *Mapalus* activities, with breaks scheduled to allow Muslim members to fulfill their religious obligations. A young Muslim participant remarked:

"We always ensure that the food we bring is halal. If others serve pork, we don't consume it, but we still join the gathering because the essence of Mapalus is togetherness."<sup>36</sup>

Another critical aspect of Muslim participation in Mapalus is the equitable distribution of labor and rewards, which strongly resonates with the Islamic principle of *al-'adl* (justice).<sup>37</sup> In the context of *Mapalus*, *al-'adl* ensures that all members, regardless of their social or economic status, are treated fairly. Tasks are distributed based on

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<sup>35</sup> Community Elder, Minahasa Utara, *Interview*, February 12, 2024.

<sup>36</sup> Young Participant, South Minahasa, *Interview*, February 18, 2024.

<sup>37</sup> Misbahul Munir Makka et al., "Midodareni Transformation in Jawa Tondano: Cultural Adaptation and Islamic Integration," *Potret Pemikiran* 28, no. 1 (2024): 42-57, <https://doi.org/http://dx.doi.org/10.30984/pp.v28i1.2881>; Kamarudin Kamarudin, "The Early Marriage of the Tolaki Konawe Community in the Perspective of Critical Islamic Law," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, no. 2 (2022): 255-70, <https://doi.org/10.18326/ijtihad.v22i2.255-270>.

individual abilities and availability, preventing undue burden on certain members. Similarly, rewards, whether as shared resources or communal benefits, are allocated transparently and equitably, fostering a sense of trust and mutual respect among participants. For example, during agricultural activities, individuals contribute based on their physical capabilities, and those unable to provide physical labor, such as elderly or disabled members, may contribute through alternative means, such as preparing meals or providing logistical support. These contributions are valued equally within the community, ensuring inclusivity and preventing discrimination. This fair treatment aligns with the core tenets of Islamic justice, which emphasize balance, equity, and the avoidance of harm to any party.

This alignment between *Mapalus* practices and the Islamic value of justice strengthens Muslims' participation in this tradition. They view their involvement not only as a communal obligation but also as an embodiment of their faith, where the principles of fairness and responsibility are practiced. By upholding *al-'adl*, *Mapalus* is a practical framework that bridges cultural traditions with Islamic ethics, reinforcing unity and cooperation within a pluralistic society.

Religious leaders are instrumental in ensuring Muslim engagement in *Mapalus* aligns with Islamic principles. They guide issues such as acceptable contributions, scheduling around prayer times, and conflict resolution. Religious leaders often mediate when disputes arise, such as disagreements over task distribution or resource contributions, by drawing upon Islamic teachings to advocate for fairness and unity. A Muslim religious leader explained:

"Our role is to ensure that participation in *Mapalus* aligns with Islamic values while maintaining the spirit of togetherness. It's not about rejecting traditions but adapting them to suit our faith."<sup>38</sup>

While the theoretical alignment of *Mapalus* practices with Islamic values such as justice (*al-'adl*), mutual assistance (*ta'āwun*), and unity (*ittihād*) is evident, it is essential to consider whether

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<sup>38</sup> Religious Leader, South Minahasa, *Interview*, February 15, 2024.

participants consciously recognize these principles.<sup>39</sup> Field interviews suggest that many participants, especially within the Muslim community, adapt their involvement in *Mapalus* based on practical needs rather than a deliberate understanding of its alignment with Islamic teachings. For example, while ensuring halal contributions reflect an Islamic principle, participants often view this as a routine practice rather than a conscious application of religious values.

This lack of explicit awareness does not diminish the significance of the alignment but rather highlights the organic integration of Islamic principles into daily life.<sup>40</sup> It suggests that these values are lived rather than explicitly articulated, making *Mapalus* an implicit expression of cultural and religious harmony. The understanding of Islamic beliefs is reflected in many *Mapalus* rituals. In Table 2, this map is displayed.

**Table 2.** Mapping Islamic Values in *Mapalus* Practices

<i>Mapalus</i> Practice	Islamic Value Reflected	Description
Labor contribution	partnership ( <i>syirkah</i> )	Equitable division of tasks among members based on each ability and availability.
Shared meals	Mutual assistance ( <i>ta'āwun</i> )	Contribution of halal food to communal gatherings while respecting religious diversity.
Scheduling around prayers	Unity ( <i>ittihād</i> )	Adjusting activities to accommodate prayer times and ensure inclusivity.

<sup>39</sup> Nasruddin Yusuf et al., "The Difficulty of Finding Halal Food for Muslim Minorities: Analysis of Maqasid Sharia," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 325–46, <https://doi.org/10.29240/jhi.v8i2.8182>; Azhar, "Islamic Law Reform in Indonesia from the Perspective of *Maqāṣid al-Sharī'ah*: Kerinci's Intellectual Views," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 2 (2024): 750–69, <https://doi.org/10.22373/sjhk.v8i2.15051>.

<sup>40</sup> Anita Mertosono, "Syirkah al-Abdan dalam Perspektif Muhammad Ibn Idris Al-Syafi'iy dan Relevansinya dengan Teori Ekonomi Modern," *Jurnal Ilmiah Al-Syir'ah* 3, no. 2 (2016): 1–23, <https://doi.org/http://dx.doi.org/10.30984/as.v3i2.337>.

Conflict resolution	Justice ( <i>al-'adl</i> )	Religious leaders lead mediation to maintain fairness and prevent disputes.
Sources: researchers' document		

Table 2 shows that the integration of *Mapalus* with Islamic values occurs in various aspects of communal life. The principle of *syirkah* (partnership) is reflected in the fair distribution of labor contributions among members, ensuring that cooperation remains balanced and equitable. Similarly, the concept of *ta'āwun* (mutual assistance) is evident in shared meal practices, where Muslims contribute halal food while respecting dietary differences within the community. The table also highlights the principle of *ittihād* (unity), as *Mapalus* activities are scheduled around prayer times to accommodate religious obligations. Finally, *al-'adl* (justice) plays a crucial role in resolving conflicts, with religious leaders serving as mediators to maintain fairness and social cohesion. These findings demonstrate that *Mapalus* is not only a cultural practice but also a reflection of Islamic ethical principles, making it a significant model for interfaith collaboration in pluralistic societies.

Although the alignment between *Mapalus* practices and Islamic values is theoretically evident, interviews suggest that many participants may not consciously associate their actions with these values. Instead, their involvement often stems from practical considerations or longstanding cultural habits. This indicates that integrating Islamic principles into *Mapalus* is more implicit than explicit.

While these adaptations have facilitated Muslim participation, challenges persist. For instance, some traditional rituals associated with *Mapalus*, such as offerings and blessings, may involve symbolic actions inconsistent with Islamic teachings.<sup>41</sup> Muslim participants modify or exclude these elements in such cases, ensuring their participation remains aligned with their faith. These modifications are widely accepted within *Mapalus* groups, reflecting the community's

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<sup>41</sup> Suyadi and Sutrisno, "A Genealogical Study of Islamic Education Science at the Faculty of Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga."

commitment to maintaining harmony and respecting diverse religious practices.<sup>42</sup>

In conclusion, Muslims' participation in *Mapalus* demonstrates the adaptability of this tradition to pluralistic contexts. By integrating Islamic values such as justice, mutual assistance, and unity, Muslims in Minahasa have successfully navigated the challenges of interfaith collaboration. Their involvement enriches *Mapalus* as a cultural tradition while showcasing its potential to bridge religious divides and promote social cohesion. This dynamic relationship between cultural practices and religious principles highlights the strength of *Mapalus* as a model for fostering harmony in a multicultural society.

### Analyzing Mapalus through the Framework of Maqāṣid Syarī'ah

*Mapalus*, as a communal tradition deeply rooted in Minahasan society, provides a unique perspective on how cultural practices can align with Islamic principles under the framework of *Maqāṣid Syarī'ahh*.<sup>43</sup> As formulated by Islamic scholars, *Maqāṣid Syarī'ahh* aims to preserve five fundamental objectives: religion (*ḥifẓ ad-dīn*), life (*ḥifẓ an-nafs*), intellect (*ḥifẓ al-'aql*), property (*ḥifẓ al-māl*), and lineage (*ḥifẓ an-nasl*).<sup>44</sup> Although *Mapalus* originated as a local cultural practice, its adaptation to Muslim participants demonstrates how these objectives are consciously or unconsciously realized in *Mapalus* activities and values.

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<sup>42</sup> Ummah, "Memaknai 'Torang Samua Basudara' (Manajemen Dakwah Berbasis Kearifan Lokal di Kota Manado)."

<sup>43</sup> Nur Alia et al., "Understanding and Implementing Islamic Law: Challenges and Solutions in Modern Contexts," *Antmind Review: Journal of Sharia and Legal Ethics* 1, no. 2 (2024): 72–82, <https://journal.aye.or.id/index.php/JSLE/article/view/16>; Makka et al., "Midodareni Transformation in Jawa Tondano: Cultural Adaptation and Islamic Integration"; Naskur Bilalu et al., "Compilation of Islamic Law as Judge's Consideration at a Religious Court in North Sulawesi, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): 514–36, <https://doi.org/10.22373/sjhk.v6i2.12441>.

<sup>44</sup> Witro, "Maqashid Syari'ah as a Filter of Hoax Through al-Quran Perspective"; A. Bahruddin, "Implementasi Maqasid al-Shari'ah Sebagai Solusi Problematika Sosial dan Kemasyarakatan Kontemporer," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 17, no. 1 (2017): 1, <https://doi.org/10.18326/ijtihad.v17i1.1-18>.

The preservation of religion (*ḥifẓ ad-dīn*) is apparent in how *Mapalus* accommodates Muslim participants' religious practices. Despite its origins in a predominantly Christian context, *Mapalus* has evolved to respect the religious needs of all its members.<sup>45</sup> This includes ensuring access to prayer spaces and halal food during communal activities for Muslim participants. Shared meals, a significant aspect of *Mapalus*, have been adapted to include halal options, allowing Muslims to maintain their dietary obligations without excluding themselves from the communal experience. This inclusivity protects the religious integrity of participants while fostering mutual respect across faiths. These adjustments demonstrate how *Mapalus* creates an environment where religion can thrive alongside cultural practices.

The principle of life preservation (*ḥifẓ an-nafs*) is well reflected in the collective support systems embedded within *Mapalus*. *Mapalus* is a safety net in rural communities during crises such as illness, agricultural hardships, or family emergencies. Through mutual assistance, members ensure that no one is left unsupported, embodying the Islamic emphasis on safeguarding life and well-being. For example, members' contributions during planting or harvest seasons compensate those unable to work, ensuring that the collective effort continues uninterrupted. This communal safety net not only protects individuals but also reinforces the collective strength of the community.<sup>46</sup>

Protecting property (*ḥifẓ al-māl*) is also central to the *Mapalus* tradition. The principle of reciprocity ensures that all contributions—whether in labor, resources, or materials—are fairly valued and returned in kind when needed. For example, participants who assist in building homes or farming lands can rely on receiving the same level of support during their projects. This system promotes trust

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<sup>45</sup> Abdul Wahab and Syaharuddin Syaharuddin, "Peran Ta'awun dalam Mengentas Kemiskinan di Kota Makassar," *Al-Buhuts* 16, no. 2 (2020): 1–16, <https://doi.org/10.30603/ab.v16i2.1755>.

<sup>46</sup> Himmaty Alimatun Nafi'ah, Chairul Fahmi, and Jefry Tarantang, "Exploring the Social and Economic Implications of Talaq in Islamic Law," *Antmind Review: Journal of Sharia and Legal Ethics* 1, no. 1 (2024): 23–30, <https://journal.aye.or.id/index.php/JSLE/index>; Wahyu Abdul Jafar et al., "The Childfree Phenomenon Based on Islamic Law and Its Respond on Muslim Society," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 2 (2023): 389–406, <https://doi.org/10.29240/jhi.v8i2.7865>.

among members and safeguards individual property within a collective framework. Additionally, religious leaders often mediate disputes over resource distribution or labor contributions, ensuring fairness and transparency through Islamic teachings on economic justice.

*Mapalus* also aligns with preserving lineage (*hifz an-nasl*) by strengthening familial and communal bonds. Supporting weddings and funerals brings members together, fostering unity and continuity within the community. These events mark significant milestones in the lives of participants and their families, and the collective support provided by *Mapalus* ensures that these occasions are celebrated or commemorated without undue financial or social burden. By facilitating these connections, *Mapalus* supports the stability of social and familial structures, which are vital for maintaining moral and societal cohesion.

While less overt, the preservation of intellect (*hifz al-'aql*) is also supported through the shared knowledge and skills cultivated in *Mapalus* activities. Members exchange expertise in farming techniques, construction methods, and organizational leadership, fostering intellectual development within the group. This aspect of *Mapalus* benefits individuals and enhances the community's capacity to innovate and adapt to new challenges. These practices align with the Islamic principle of nurturing intellect as part of holistic community growth.<sup>47</sup>

To illustrate the alignment between *Mapalus* practices and *Maqāṣid Syarī'ah*, Table 3 provides a detailed comparison:

**Table 3.** Alignment of *Mapalus* Practices with *Maqāṣid Syarī'ah* Objectives

<i>Mapalus</i> Practice	<i>Maqāṣid Syarī'ah</i> Objective	Description
Halal communal meals	Preservation of Religion ( <i>hifz ad-dīn</i> )	Ensuring participants can fulfill their religious obligations while engaging in communal activities.

<sup>47</sup> Yusuf et al., "The Difficulty of Finding Halal Food for Muslim Minorities: Analysis of Maqasid Sharia."



Mutual aid during crises	Preservation of Life ( <i>ḥifẓ an-nafs</i> )	Protecting the well-being of members through collective support during emergencies or hardships.
Reciprocal labor contributions	Preservation of Property ( <i>ḥifẓ al-māl</i> )	Safeguarding resources and ensuring equitable sharing of labor and rewards.
<b>Mapalus Practice</b>	<b>Maqāṣid Syarī'ahh Objective</b>	<b>Description</b>
Support for weddings and funerals	Preservation of Lineage ( <i>ḥifẓ an-nasl</i> )	Strengthening familial and communal bonds through mutual support during significant life events.
Knowledge exchange	Preservation of Intellect ( <i>ḥifẓ al-'aql</i> )	Enhancing intellectual growth and skill development through communal collaboration.

Sources: researchers' document

Table 3 demonstrates how *Mapalus* practices align with the objectives of *Maqāṣid Syarī'ah* by addressing essential aspects of human welfare. For instance, halal communal meals reflect the preservation of religion (*ḥifẓ ad-dīn*) by allowing Muslim participants to adhere to their dietary obligations while engaging in communal activities. Mutual aid during crises supports the preservation of life (*ḥifẓ an-nafs*) by ensuring the well-being of members in times of hardship. Reciprocal labor contributions emphasize fairness and mutual benefit, safeguarding property (*ḥifẓ al-māl*). At the same time, communal support for events like weddings and funerals strengthens familial and social bonds, thus preserving lineage (*ḥifẓ an-nasl*). Additionally, knowledge exchange during communal activities fosters intellectual growth and problem-solving skills, contributing to the preservation of intellect (*ḥifẓ al-'aql*). These examples highlight how

*Mapalus* embodies the core principles of *Maqāṣid Syarī'ah*, often implicitly, while promoting social cohesion and resilience.

One Muslim leader explained:

"In *Mapalus*, we see Islamic principles come to life. Justice, mutual assistance, and respect for one another are not just ideas but daily practices that bring us closer as a community."<sup>48</sup>

Another participant highlighted the importance of reciprocity in protecting resources:

"We contribute what we can give—labor, materials, or time—and we know that when we need help, it will be there for us. This trust is what keeps *Mapalus* alive."<sup>49</sup>

Therefore, integrating Islamic principles into *Mapalus* demonstrates its remarkable capacity to align with *Maqāṣid Syarī'ah*. By preserving religion, life, property, lineage, and intellect, *Mapalus* sustains its cultural relevance and exemplifies the universality of Islamic values in promoting human welfare. This analysis highlights how local traditions can evolve to support cultural and religious objectives, providing a model for fostering harmony and mutual benefit in pluralistic societies.

## Conclusion

This study demonstrates how the *Mapalus* tradition aligns with the objectives of *Maqāṣid Syarī'ah*, showcasing its adaptability in promoting social cohesion and cultural integration within a multicultural society. *Mapalus* embodies key Islamic values such as justice (*al-'adl*), mutual assistance (*ta'āwun*), and unity (*waḥdah*), which are reflected in practices like equitable labor distribution, shared communal responsibilities, and inclusive participation across religious boundaries. While participants may not always consciously link their actions to Islamic principles, the tradition implicitly supports the preservation of religion, life, intellect, property, and lineage, fulfilling

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<sup>48</sup> Religious Leader, Minahasa, *Interview*, February 15, 2024.

<sup>49</sup> *Mapalus* Participant, North Minahasa, *Interview*, March 2, 2024.

the broader goals of *Maqāṣid Syarī'ah*. The findings emphasize that *Mapalus* is not merely a cultural practice but a dynamic system that adapts to contemporary societal needs while maintaining its core values. This adaptability makes it a valuable model for bridging cultural and religious differences, fostering mutual respect, and sustaining harmony in diverse communities. Furthermore, integrating Islamic values into local traditions like *Mapalus* highlights the potential of indigenous practices to contribute to interfaith understanding and societal resilience in Indonesia's pluralistic context.

### **Acknowledgment**

We want to thank the Minahasa community and respondents from the Muslim minority community of North Sulawesi for their participation and contribution to this study. Thank you also to all those who provided support and guidance. We hope that the results of this study can contribute to the understanding of *Mapalus* culture and its adaptation to the norms of Islamic law.

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