

**Analysis of 'Urf on the Makkappa'
Tradition among the Pattae
Community in Polewali Mandar**

Arman

IAIN Parepare, Parepare

Email: armanhki@iainpare.ac.id

Ahmad

IAIN Parepare, Parepare

Email: ahmad@iainpare.ac.id

Naharuddin SR

IAIN Parepare, Parepare

Email: naharuddinsr@iainpare.ac.id

Faisal Nur Shadiq Shabri

IAIN Parepare, Parepare

Email: faisalapril08@gmail.com

Article History

Submitted: 05 Mei 2026

Revised: 10 Mei 2026

Accepted: 26 Mei 2026

How to Cite:

Arman, Ahmad, dkk. "Analysis of 'Urf on the Makkappa' Tradition among the Pattae Community in Polewali Mandar." *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 23, no. 1 (2026): 162-183



Abstract:

This study explores the *Makkappa*' tradition among the Pattae community in Polewali Mandar Regency, analyzing its alignment with the Islamic legal concept of 'urf sahih (valid custom). *Makkappa*', practiced before Ramadan, involves communal prayers, shared meals, and social gatherings, fostering unity, gratitude, and spiritual readiness. The research employs a qualitative ethnographic approach, using interviews, participant observation, and documentary analysis to examine how *Makkappa*' reflects Islamic values while preserving cultural identity. Findings reveal that *Makkappa*' strengthens social cohesion, promotes intergenerational bonding, and supports cultural sustainability without contradicting Sharia. This tradition exemplifies the harmonious integration of local culture and Islamic principles, contributing to a resilient Pattae identity.

Key words:

Makkappa traditions, 'urf sahih, social cohesion, cultural sustainability, Islamic law.

Abstrak

Penelitian ini mengkaji tradisi *Makkappa*' di kalangan masyarakat Pattae, Kabupaten Polewali Mandar, dengan menganalisis keselarasannya dengan konsep hukum Islam 'urf sahih (adat yang sah). *Makkappa*', yang dilakukan sebelum Ramadan, melibatkan doa bersama, makan bersama, dan perkumpulan sosial, memperkuat persatuan, rasa syukur, dan kesiapan spiritual. Penelitian menggunakan pendekatan etnografi kualitatif melalui wawancara, observasi partisipan, dan analisis dokumen untuk memahami bagaimana *Makkappa*' mencerminkan nilai-nilai Islam sambil melestarikan identitas budaya. Hasil penelitian menunjukkan bahwa *Makkappa*' mempererat kohesi sosial, mendorong ikatan antargenerasi, dan mendukung keberlanjutan budaya tanpa bertentangan dengan syariat. Tradisi ini menjadi contoh integrasi harmonis antara budaya lokal dan prinsip Islam, memperkuat identitas Pattae yang tangguh.

Kata Kunci:

Tradisi *Makkappa*', 'urf sahih, kohesi sosial, keberlanjutan budaya, hukum Islam.

Introduction

Local traditions in indigenous communities serve as living repositories of cultural identity and social values, while reflecting adaptive responses to religious and legal norms.¹ One prominent example is *Makkappa*', a pre-Ramadan communal ritual among the Pattae people in Polewali Mandar Regency, West Sulawesi, involving collective prayers, shared meals, and social gatherings that have been maintained across generations. Field observations and in-depth interviews with fifteen key informants — comprising traditional leaders, local Islamic scholars, and community members in Desa Batetangnga and Desa Kelapa dua— confirm that *Makkappa*' remains actively and consistently practiced, with participation spanning multiple generations within each household. Despite this cultural vitality, the tradition occupies an ambiguous position within Islamic legal discourse: while community members and local scholars generally regard it as permissible, no systematic analysis has examined whether *Makkappa*' formally fulfills the criteria of 'urf sahih — a custom accepted

¹ Huzaini Huzaini and Rachmat Panca Putera, "Adat Dan Syariat: Manifestasi Islam Dalam Perkawinan Lampung Pepadun," *Mandub: Jurnal Politik, Sosial, Hukum Dan Humaniora* 1, no. 2 (2023): 78–87.

by the community that does not contradict Sharia.² This analytical gap is particularly significant given the broader tensions between cultural preservation and Islamic normativity in Indonesian Muslim communities. This tradition is often associated with the concept of *'urf* in Islamic law, referring to customs that are accepted by the community as long as they do not contradict Sharia.³ Although *Makkappa*' has become an integral part of the Pattae community's way of life, in-depth analysis of the relevance of *'urf* within this tradition remains limited, especially in the context of the interaction between local culture and Islamic principles.

Previous studies on pre-Ramadan communal traditions in Muslim communities provide a useful comparative foundation for analyzing *Makkappa*', though direct studies on this tradition remain scarce. Hallaq (2009) establishes that *'urf* functions as a secondary source in Islamic jurisprudence, particularly in validating community-accepted customs within the *fiqh* framework — a theoretical basis directly applicable to agrarian traditions such as *Makkappa*'.⁴ Building on this, Tarlam et al. (2024)⁵ examine the Sundanese *Munggahan* tradition in Subang, West Java, demonstrating how pre-Ramadan communal gatherings strengthen spiritual readiness and social bonds, a dynamic structurally parallel to *Makkappa*' in its emphasis on collective prayer and communal solidarity before the holy month. Similarly, Yuliyani (2022)⁶ finds that the *Punggahan* and *Pudunan* traditions in Central Java persist across generations because they embody faith, togetherness, and communal benefit — values equally central to *Makkappa*'. Linggar (2025)⁷ further shows that the *Punggahan* tradition in Lampung significantly reinforces *ukhuwah Islamiyah* and social harmony through gotong royong, congregational prayer, and shared meals, mirroring the egalitarian and inclusive character of *Makkappa*'. Within a South Sulawesi context more closely related to *Makkappa*', Rahman et al. (2020)⁸ document the *Suru Maca* ritual in Takalar as a Ramadan-welcoming

² Rizka Amalya Maulidia, "Pandangan Masyarakat Terhadap Tradisi Perhitungan Weton Dalam Pernikahan Perspektif 'Urf: (Studi Kasus Di Ds. Sugiharwas Kec. Ngoro Kab. Jombang)," *Journal Sains Student Research* 2, no. 4 (2024): 972–84.

³ Rian Chandra, "Tradisi Piduduk Dalam Perkawinan Adat Banjar Ditinjau Dari Perspektif Hukum Islam," *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan* 11, no. 2 (2020): 96–110.

⁴ Muhammad Pakarti et al., "The Role and Application of 'Urf as a Source of Islamic Law: A Historical Review and Fiqhiyah Rules," *An-Nisa: Journal of Islamic Family Law* 2 (September 29, 2025): 175–92, <https://doi.org/10.63142/an-nisa.v2i3.300>.

⁵ Alam Tarlam, N Fitri Amaliya, and Ernawati Ernawati, "Budaya Unik 'Munggahan' Menjelang Bulan Ramadhan Di Kabupaten Subang Jawa Barat: Studi Antropologi Al-Qur'an," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024): 257–70.

⁶ Devi Sri Yuliyani, "Mengenal Tradisi Menyambut Bulan Ramadhan (Studi Tentang Tradisi Punggahan Dan Pudunan)," *Sosial Budaya* 19, no. 1 (2022): 39–47.

⁷ Septiani Linggar, "Tradisi Punggahan Dalam Memupuk Ukhuwah Islamiyah Terhadap Keharmonisan Sosial Pada Masyarakat Desa Poncokresno Kabupaten Pesawaran" (UIN Raden Intan Lampung, 2025), <https://repository.radenintan.ac.id/id/eprint/40322>.

⁸ Abdul Rahman, Muhammad Syukur, and Abdul Aziz, "Suru Maca: Tradisi Menyambut Bulan Ramadan Masyarakat Desa Pakkappa Kabupaten Takalar Sulawesi Selatan," *Jurnal Smart* 6, no. 02 (2020): 277–91.

tradition that functions to strengthen solidarity, kinship, and community identity — illustrating how Islamic values are expressed through local custom in the same regional cultural sphere. Megawati (2019)⁹ similarly examines *Massuro Ma'Baca* in Bulukumba, a Bugis-Makassar tradition preceding Ramadan, finding that such practices serve as cultural glue between family and community while maintaining Islamic normativity. Collectively, these studies reveal a consistent pattern: pre-Ramadan communal traditions across Indonesia function as mechanisms of social cohesion and cultural identity formation. However, none of these studies analyzes such traditions through the specific lens of *'urf sahib* within an agrarian community context, a gap that the present study addresses through its examination of *Makkappa*' in Desa Batetangnga, Polewali Mandar.

While existing studies have examined pre-Ramadan communal traditions — such as *Munggahan* (Tarlam et al., 2024), *Punggahan* (Yuliyani, 2022; Linggar, 2025), *Suru Maca* (Rahman et al., 2020), and *Massuro Ma'Baca* (Megawati, 2019) — these studies predominantly employ anthropological or sociological frameworks focused on cultural description and social function. None of them systematically evaluates such traditions against the normative criteria of *'urf sahib* in Islamic jurisprudence, nor do they situate their findings within the specific agrarian and ethno-religious context of the Pattae community in West Sulawesi. Furthermore, theoretical treatments of *'urf* in the existing literature — such as Hallaq (2009) and Khalid (2009) — remain confined to family law and commercial transactions, leaving agrarian communal traditions analytically underexplored. This study fills that gap by applying the *'urf sahib* framework to the *Makkappa*' tradition in Desa Batetangnga, Polewali Mandar, based on fieldwork with seven key informants. The novelty of this research lies in three contributions: first, it extends the application of *'urf* analysis beyond family and commercial law into the domain of agrarian communal ritual; second, it provides the first systematic Islamic legal assessment of *Makkappa*' as a culturally specific practice of the Pattae people; and third, it demonstrates how local wisdom in Eastern Indonesian Muslim communities can serve as a living site of contextual Islamic jurisprudence.

This article addresses three interconnected research questions: (1) Does the *Makkappa*' tradition of the Pattae community fulfill the criteria of *'urf sahib* in Islamic jurisprudence, and what elements of the tradition demonstrate this alignment? (2) To what extent does *Makkappa*' contribute to social cohesion within the Pattae community in Desa Batetangnga, Polewali Mandar? (3) How does the practice of *Makkappa*' sustain the cultural identity of the Pattae people amid modernization and globalization? These questions are addressed through fieldwork involving seven key informants comprising traditional leaders, local Islamic scholars, and community members. The findings are expected to contribute to the understanding of contextual Islamic law as it is practiced within local communities, and

⁹ Megawati, "Tradisi Massuro Ma'Baca Menjelang Ramadhan Pada Masyarakat Barugae Desa Kambuno Kecamatan Bulukumpa Kabupaten Bulukumba" (Universitas Islam Negeri Alauddin Makassar, 2019), <http://repository.uin-alauddin.ac.id/id/eprint/15924>.

to demonstrate how agrarian communal traditions in Eastern Indonesia can serve as living expressions of 'urf that remain both culturally authentic and Islamically valid.

Research Method

This section outlines the approach and steps used to analyze the relevance of 'urf within the *Makkappa*' tradition of the Pattae community in Polewali Mandar Regency, as well as its implications for social cohesion and cultural preservation. The research methodology is designed to answer questions regarding how the *Makkappa*' tradition reflects the principles of 'urf in Islamic law and its contribution to the cultural identity of the Pattae people.

This study adopts a qualitative approach using ethnographic methods to understand the practice of *Makkappa*' in the cultural and religious context of the Pattae community. A qualitative approach is chosen for its ability to deeply explore the meanings, values, and norms underlying local traditions. In this context, the analysis of 'urf is guided by the framework of Islamic law, particularly the principles of *fiqh* relevant to accepted social customs (*'urf sahib*).

The research was conducted in three main stages: data collection, data analysis, and interpretation of findings. Data collection involved in-depth interviews with seven key informants, comprising Pattae traditional leaders, local Islamic scholars, and active community members in Desa Batetangnga, to explore the cultural significance and relevance of 'urf in the *Makkappa*' tradition. Participant observation was carried out during the implementation of *Makkappa*' in the days preceding Ramadan, documenting communal prayers, social interactions, and the division of roles within the ritual. Documentary analysis was also conducted using local historical records, regional government documents, and academic literature related to 'urf and communal traditions in Indonesia to enrich the research context. Primary data were obtained from field interviews and observations, while secondary data were sourced from relevant documents and literature. To ensure the validity and trustworthiness of the data, this study employed triangulation as the primary technique for establishing credibility (Lincoln & Guba, 1985). Specifically, source triangulation was applied by cross-checking information obtained from traditional leaders, Islamic scholars, and ordinary community members, while technique triangulation was carried out by comparing data derived from interviews, participant observation, and documentary analysis. In addition, member checking was conducted by returning key findings to selected informants to verify the accuracy and authenticity of interpretations. These measures ensured that the research findings authentically reflect the lived experience of the Pattae community regarding the *Makkappa*' tradition.

The data were analyzed using thematic analysis to identify patterns and themes related to 'urf and *Makkappa*'. This process involved data coding, in which interview transcripts and observation notes were coded based on themes such as cultural values, Islamic norms, and social cohesion. These themes were then categorized to map the relationship between the

Makkappa' tradition and the principles of '*urf sahib*' in Islamic law. Triangulation was applied by comparing data from interviews, observations, and documents to ensure the validity and consistency of findings. The analysis of '*urf*' specifically involved comparing the *Makkappa*' practice with the criteria of '*urf sahib*': a custom accepted by the community, not in contradiction with Sharia, and providing social benefit.

The results of this analysis were interpreted to explain how *Makkappa*' reflects the values of '*urf*' in Islamic law and how the tradition contributes to the cultural sustainability of the Pattae people. This interpretation is supported by theoretical foundations from Islamic legal studies and cultural anthropology.

The selection of this methodology is based on its suitability for examining the interaction between local culture and religious norms. The ethnographic approach enables a deeper understanding of the social context of *Makkappa*', while the analysis of '*urf*' provides a normative basis for assessing the validity of this tradition from an Islamic legal perspective. Thus, this methodology ensures that the research addresses the research questions in a systematic and comprehensive manner.

Results And Discussions

This study reveals that the *Makkappa*' tradition practiced by the Pattae community in Polewali Mandar Regency is a cultural manifestation rich in social, religious, and symbolic values, and reflects the principle of '*urf sahib*' within the framework of Islamic law. This tradition is carried out a day before the beginning of Ramadan and serves as a significant moment for the community to strengthen social, spiritual, and cultural bonds. In its practice, *Makkappa*' involves the active participation of families and neighbors in the form of thanksgiving celebrations, communal prayers led by the mosque imam, and the sharing of food that symbolizes unity and spiritual readiness for the holy month.

The study shows that this practice not only fosters stronger bonds among community members but also plays a role in reinforcing the collective identity of the Pattae people. In line with the concept of '*urf sahib*', which emphasizes community-accepted customs as long as they do not contradict Islamic principles, the *Makkappa*' tradition has proven to make a tangible contribution to preserving local cultural heritage while creating a space where Islamic values coexist harmoniously with ancestral traditions. Thus, *Makkappa*' is not merely a form of cultural expression but also an essential means of building a strong and sustainable socio-religious dynamic in the life of the Pattae community.

Makkappa' as 'Urf Sahih: A Normative Assessment

The question of whether a local tradition qualifies as '*urf sahib*' within Islamic jurisprudence is not merely academic — it carries significant implications for how Muslim communities understand the legitimacy of their inherited practices in relation to religious norms. In classical Islamic legal theory, '*urf*' refers to customs and practices that have been consistently observed by a community over time and have become embedded in their social

fabric as accepted norms of conduct. For a custom to be classified as *'urf sahib* — valid custom — Islamic jurists have established three foundational criteria: the practice must enjoy broad and consistent acceptance within the community, it must not contradict any established principle of Sharia, and it must generate tangible benefit (*maslahah*) for the community (Khalid, 2009; Hallaq, 2009). The Makkappa' tradition of the Pattae community in Desa Batetangnga, Polewali Mandar, when examined systematically against these three criteria through fieldwork involving seven key informants, demonstrates a compelling and comprehensive alignment with the requirements of *'urf sahib*. This section presents that normative assessment in detail, drawing on observational data, interview findings, and the framework of *maqasid al-shari'ah* to establish the Islamic legal standing of Makkappa' as a living, valid, and socially beneficial custom.

First Criterion: Broad and Consistent Community Acceptance

The first and most foundational criterion of *'urf sahib* is that the custom must be widely accepted and consistently practiced within the community — not as an individual preference or isolated behavior, but as a shared social norm recognized and upheld by the collective. A practice that is accepted only by a minority, or that is observed only sporadically, does not rise to the level of *'urf* in Islamic jurisprudence. The Makkappa' tradition in Desa Batetangnga meets this criterion in a clear and demonstrable manner. Field observations conducted in the days preceding Ramadan confirm that the tradition is not limited to particular households or social groups within the Pattae community, but is observed collectively and comprehensively across the village, with participation spanning families of different economic backgrounds, age groups, and social positions.

What is particularly significant about the acceptance of Makkappa' is its organic and voluntary character. The tradition is not sustained through institutional mandate or formal enforcement by religious or governmental authority. Rather, it persists because the community itself regards it as an essential and meaningful part of their annual social and spiritual calendar. This depth of communal acceptance was articulated powerfully by a traditional leader (*tokoh adat*) interviewed in Desa Batetangnga, who stated:

"Oh, kalau Makkappa' ini sudah mendarah daging bagi kami orang Pattae, Nak. Ini bukan cuma sekedar tradisi kumpul-kumpul atau makan-makan biasa, tapi sudah jadi wujud syukur yang kita warisi turun-temurun dari nenek moyang. Sampai sekarang, Alhamdulillah tidak ada warga yang menolak atau protes. Malah sebaliknya, kalau mau masuk bulan puasa tapi tidak bikin Makkappa', rasanya di kampung ini ada yang kurang dan kurang afdal."

This testimony is particularly instructive for the purposes of *'urf* analysis. The informant's description of Makkappa' as having been "mendarah daging" — literally, having entered the blood and flesh of the Pattae people — captures precisely the quality of deep communal internalization that Islamic jurists associate with genuine *'urf*. The tradition is not experienced as an external imposition but as an intrinsic expression of collective identity,

gratitude, and spiritual belonging. Equally significant is the informant's observation that the absence of Makkappa' before Ramadan would create a felt sense of incompleteness within the community — "ada yang kurang dan kurang afdal" — indicating that the practice has attained the status of a communal norm whose observance is considered necessary for the social and spiritual integrity of the community's Ramadan experience.

This pattern of voluntary, multigenerational, and community-wide participation is precisely what Islamic legal scholars identify as the hallmark of genuine '*urf*' — a custom so deeply embedded in communal life that it functions as an unwritten social contract among community members (Khalid, 2009). The tradition's longevity, having been practiced across multiple generations without significant interruption or internal contestation, further substantiates its status as a firmly established '*urf*' rather than a recently introduced or contested custom. Moreover, the active involvement of the mosque imam in leading communal prayers at each household during Makkappa' signals that the tradition has been endorsed not only at the level of cultural practice but also at the level of religious leadership within the community — a form of communal validation that aligns with the classical understanding of '*urf*' as a practice ratified by the community's collective wisdom and moral judgment.

Second Criterion: Non-Contradiction with Sharia

The second criterion for '*urf sahib*' is that the custom must not contradict any established principle or ruling of Islamic law. This is the critical normative boundary that distinguishes '*urf sahib*' from '*urf fasid*' — invalid custom — the latter referring to practices that persist within a community but involve elements prohibited by Sharia, such as polytheistic rituals, excessive wastefulness (*israf*), or impermissible innovations in worship (*bid'ah*). A systematic examination of the ritual components of Makkappa' reveals that it contains no such prohibited elements, and that its core activities are in fact positively aligned with Islamic teachings and values.

The central ritual of Makkappa' is the communal prayer (*doa bersama*) conducted at each household, led by the local mosque imam. This practice is unambiguously compatible with Islamic teachings, as it involves the recitation of prayers of safety (*doa selamat*), *dhikr*, and *salawat* upon the Prophet Muhammad (peace be upon him) — all of which are established and encouraged forms of Islamic devotion. The communal meal that follows is not an act of cultural excess but is intended as *sadaqah* — a voluntary act of charity and gratitude — making it explicitly consistent with the Islamic encouragement of generosity, particularly in the period preceding Ramadan. The normative assessment of a local Islamic scholar (*tokoh agama*) interviewed for this study confirms this evaluation with notable clarity:

"Kalau kita kaji secara syariat, sama sekali tidak ada unsur kesyirikan di dalam Makkappa' ini. Coba kita lihat praktiknya, inti acaranya itu kan kita berkumpul baca doa selamat, zikir, dan selawatan kepada Nabi yang dipimpin imam masjid. Terus, makanan yang disajikan dan dimakan sama-sama itu

Arman, Ahmad, Nabaruddin SR, Faisal Nur Shadiq Shabri

niatnya sedekah. Jadi, tidak ada yang melenceng. Praktiknya ini malah sangat sejalan dengan ajaran Islam, apalagi tujuannya untuk mempererat ukhawah atau silaturahmi antarwarga sebelum Ramadan."

This scholarly assessment from within the community carries significant weight in the 'urf analysis. The informant's identification of the ritual's core elements — communal supplication, *dhiker*, *salawat*, and intentional *sadaqah* through shared food — as not only permissible but actively aligned with Islamic teachings directly addresses the 'urf *sahib* criterion of Sharia non-contradiction. The reference to *ukhawah* (Islamic brotherhood) and *silaturahmi* (maintenance of social ties) as the tradition's explicit social objectives further grounds Makkappa' within the ethical framework of Islamic community life, connecting it to prophetic teachings on the importance of maintaining relational bonds among believers, particularly in the spiritually charged period preceding the holy month.

From the perspective of Islamic jurisprudence, the absence of *bid'ah* in Makkappa' is particularly important. The tradition does not introduce any new form of worship (*ibadah*) that lacks precedent in Islamic sources, nor does it make any such innovation obligatory upon community members. Its ritual elements — prayer, *dhiker*, *salawat*, communal eating, and social gathering — are all well-established practices in Islamic tradition. What Makkappa' does is provide a culturally specific *occasion* and *framework* for these practices, organizing them around the communal identity and seasonal rhythm of the Pattae people. This distinction between introducing new forms of worship and organizing established practices within a culturally meaningful communal framework is precisely the space that the concept of 'urf *sahib* is designed to accommodate within Islamic legal thinking.

It is also noteworthy that Makkappa' imposes no expectation of extravagant expenditure upon participating households. The tradition's emphasis on simplicity and proportionate contribution — where each family provides what it is able to afford — reflects the Islamic principle of avoiding *israf* (excess and wastefulness) and ensures that the tradition remains economically accessible to all members of the community. This characteristic further distinguishes Makkappa' from practices that might be culturally embedded but financially burdensome or socially stratifying, reinforcing its alignment with the egalitarian and inclusive ethics of Islamic law.

Third Criterion: Tangible Social Benefit (*Maslahah*) and Alignment with *Maqasid Al-Shari'ah*

The third criterion of 'urf *sahib* requires that the custom generate genuine and tangible benefit for the community — what Islamic legal theory terms *maslahah*. This criterion connects the assessment of customary law directly to the broader framework of *maqasid al-shari'ah*, the higher objectives of Islamic law as articulated by classical scholars such as al-Ghazali and al-Shatibi. The *maqasid* framework identifies five essential objectives that Islamic law seeks to protect and promote: the preservation of religion (*hifẓ al-dīn*), life (*hifẓ al-nafs*), intellect (*hifẓ al-'aql*), lineage and community (*hifẓ al-nasl*), and wealth (*hifẓ al-māl*). A custom

that actively supports one or more of these objectives while harming none of them can be considered genuinely beneficial in the sense required for *'urf sahib* classification.

The Makkappa' tradition generates social benefit across multiple dimensions that correspond directly to the objectives of *maqasid al-shari'ah*. In terms of the preservation of religion (*hifz al-din*), Makkappa' serves as a communal mechanism for spiritual preparation and renewal at the threshold of Ramadan. By gathering families and neighbors in collective prayer and gratitude before the commencement of fasting, Makkappa' cultivates a spiritual disposition that enhances the community's collective engagement with the religious obligations of the holy month. Rather than entering Ramadan as isolated individuals, community members enter it as a unified congregation that has collectively oriented itself toward piety, gratitude, and mutual spiritual accountability — a disposition that Islamic scholarship consistently identifies as foundational to the spiritual effectiveness of Ramadan observance.

In terms of the preservation of community and social bonds (*hifz al-nasl*), Makkappa' plays a vital role in sustaining the social fabric and intergenerational cohesion of the Pattae community. The tradition creates structured occasions for families and neighbors — including those whose daily interactions may have become infrequent due to the demands of modern life — to reunite, share a meal, and reaffirm their social and spiritual bonds before Ramadan. The social benefit of this function was articulated vividly by a community member (*anggota masyarakat*) who participates in Makkappa' annually in Desa Batetangnga:

"Terasa sekali manfaatnya buat kami warga di sini. Kadang kan kita ini sibuk masing-masing, ada tetangga yang jarang kita sapa atau kita temui. Nah, lewat Makkappa' ini kita jadi bisa kumpul bareng, duduk makan sama-sama, sekalian saling maaf-maafan sebelum masuk bulan puasa. Hubungan yang tadinya mungkin agak renggang atau canggung, jadi hangat lagi. Pokoknya tradisi ini bikin warga di kampung makin rukun lah."

This testimony illuminates the concrete and lived dimension of *maslahah* generated by Makkappa' in a way that abstract legal analysis cannot fully capture. The informant's observation that Makkappa' creates an occasion for neighbors who have grown distant in their daily interactions to reconnect, share a meal, and seek mutual forgiveness before Ramadan reflects multiple dimensions of Islamic social ethics simultaneously: the restoration of *silaturahmi*, the practice of *afw* (forgiveness) in preparation for the holy month, and the cultivation of communal *rukunah* (harmony and peaceful coexistence). These are not peripheral social benefits but central values in the Islamic vision of community life, and their realization through Makkappa' constitutes precisely the kind of *maslahah* that *'urf sahib* is designed to recognize and protect within the Islamic legal framework.

The division of roles within Makkappa' further illustrates its *maslahah*-generating character. The structured yet collaborative allocation of responsibilities — where women prepare communal meals and men or community elders coordinate the ritual proceedings — reflects the Islamic principle of *ta'awun* (mutual cooperation and assistance), as prescribed in

Surah Al-Ma'idah (5:2). This cooperative framework not only ensures the harmonious execution of the tradition but also reinforces the interdependence of community members, cultivating a sense of collective responsibility that extends beyond the ritual occasion itself and into the broader fabric of daily communal life. With respect to the preservation of wealth (*hifz al-mal*), the preparation for Makkappa' generates a modest but meaningful boost to local economic activity, as households purchase food ingredients and supplies from local vendors and traditional markets in Desa Batetangnga, supporting the livelihoods of small traders within the community in a manner consistent with Islamic economic principles of localized circulation and communal welfare.

Makkappa' as a Living and Legitimate Expression of 'Urf Sahih

Having established that Makkappa' fulfills all three criteria of *'urf sahih* — broad community acceptance, non-contradiction with Sharia, and the generation of genuine social benefit aligned with *maqasid al-shari'ah* — it is possible to affirm with confidence that this tradition occupies a legitimate and recognized position within the framework of Islamic customary law. Makkappa' is not a relic of pre-Islamic practice reluctantly tolerated at the margins of Muslim communal life in Desa Batetangnga; it is a living, dynamic, and Islamically grounded tradition that has been organically shaped over generations through the community's ongoing and creative negotiation between their cultural heritage and their religious commitments. The testimony of the community's own traditional leaders, religious scholars, and ordinary members converges in affirming that Makkappa' is simultaneously a cultural inheritance, a spiritual practice, and a social institution — and that its continued observance enriches rather than compromises the Islamic character of Pattae community life.

This finding carries important theoretical implications for the study of *'urf* in Islamic jurisprudence. Existing scholarship has largely confined the analysis of *'urf* to domains such as family law and commercial transactions (Hallaq, 2009; Khalid, 2009), leaving agrarian communal rituals and pre-Ramadan traditions in Eastern Indonesian Muslim communities analytically underexplored. The case of Makkappa' demonstrates that the *'urf sahih* framework is not only applicable but analytically productive in this domain, extending the reach of Islamic customary law scholarship into a rich and underrepresented area of Muslim lived experience. By documenting and assessing Makkappa' through the lens of *'urf sahih*, this study contributes to a more comprehensive and contextually sensitive understanding of how Islamic law operates as a living jurisprudence — one that accommodates, recognizes, and indeed celebrates the diversity of Muslim cultural expressions across the Indonesian archipelago and the broader Muslim world.

Fostering Social Cohesion and Community Resilience

The Makkappa' tradition serves as one of the most significant mechanisms for building and sustaining social cohesion within the Pattae community in Desa Batetangnga. Unlike formal institutional structures, Makkappa' generates social solidarity organically — through shared ritual activities that bring together community members across generational, economic, and social divides. Field observations conducted in the days preceding Ramadan confirm that participation in Makkappa' is neither selective nor hierarchical: religious leaders, community elders, heads of households, young people, and women contribute collectively to the tradition's preparation and enactment, each according to their capacity and role. This inclusive architecture is not incidental but constitutive of Makkappa's social function, reflecting the Islamic principle of *ta'awun* (mutual cooperation) as enjoined in Surah Al-Ma'idah (5:2).

The most immediately observable dimension of Makkappa's social impact is its capacity to dissolve the interpersonal distance that accumulates in the course of daily life. In contemporary village settings, the demands of work, household responsibilities, and — increasingly — digital technology create patterns of social fragmentation that erode neighborly ties. Makkappa' creates a structured occasion to reverse this fragmentation. As Ambo' Udin, a head of household in Desa Batetangnga, articulated in interview:

"Kalau hari-hari biasa, kadang kita sama tetangga sebelah rumah saja jarang tegur sapa karena sama-sama repot urusan kerjaan. Tapi pas Makkappa' ini beda. Di sinilah momennya kita semua lebur jadi satu. Kita makan bareng, ketawa-ketawa, sekalian saling maaf-maafan sebelum masuk bulan puasa. Rasanya di hati itu plong sekali, dan persaudaraan di kampung ini terasa kental betul."

This testimony captures the experiential core of what social cohesion theory identifies as *bridging social capital* — the renewal of lateral ties across households and social groups that sustains community resilience (Putnam, 2000). The informant's reference to *saling maaf-maafan* (mutual forgiveness) as an embedded element of Makkappa' is particularly significant from an Islamic social ethics perspective, as it connects the tradition directly to the prophetic encouragement of reconciliation and the clearing of relational grievances before Ramadan — a practice that reinforces both spiritual preparation and communal harmony simultaneously.

An equally vital dimension of Makkappa's contribution to social cohesion is its role in intergenerational transmission. The continuity of a living tradition depends not merely on its performance by the existing generation but on the active induction of younger members into its meanings and practices. Field observations reveal that this induction is deliberate and structured within Makkappa': the older generation does not simply perform the tradition in the presence of youth but actively assigns them participatory roles — arranging prayer spaces, assisting in food preparation, and sitting together during communal supplication — ensuring that the tradition is experienced rather than merely witnessed. Puang Hasan, a traditional leader (*tokoh adat*) in Desa Batetangnga, described this pedagogical intention explicitly:

"Anak-anak muda sekarang kan sibuknya main HP terus, ya. Nah, kalau pas acara Makkappa' ini, pokoknya kami wajibkan mereka ikut kumpul. Minimal mereka bantu siapkan tikar atau dengar doa sama-sama. Kalau tidak diajak duduk bersama dari sekarang, lama-lama mereka tidak paham maknanya. Lewat Makkappa' ini kita mau kasih libat ke mereka, oh begini caranya orang tua kita dulu menjaga silaturahmi dan gotong royong supaya tidak hilang dimakan zaman."

This intergenerational dynamic is further affirmed by the perspective of youth themselves. Rudi, a university student and village youth representative, expressed that Makkappa' functions as a meaningful corrective to the social disengagement that characterizes the experience of many young people: *"Adanya Makkappa' ini kayak jadi pengingat buat kami. Kami diajak duduk bareng orang-orang tua, diajarin tata krama menghadapi tamu, dan diajarin cara menghargai makanan."* His framing of Makkappa' as both a cultural anchor and an ethical education — teaching hospitality, respect, and the value of food — illustrates precisely the kind of value transmission that Murphy (2012) identifies as the defining function of community-based intergenerational engagement.

The cooperative structure of Makkappa's preparation further reinforces its social cohesion function at the practical level. As Nenek Indo', a senior woman who coordinates meal preparation in her household cluster, described: *"Biasanya kami ibu-ibu ini kumpul di dapur satu rumah, masak sama-sama dari pagi... Yang muda-muda juga ikut potong-potong sayur. Jadi gotong royongnya itu bukan cuma pas makan, dari pas masak juga sudah kumpul."* This account reveals that Makkappa's social bonding does not begin at the moment of communal eating but is already underway in the collaborative labor of preparation — a dimension of the tradition's social function that purely descriptive accounts of the ritual tend to overlook.

Beyond its social and relational impacts, Makkappa' also generates modest but meaningful economic and psychological benefits that reinforce community resilience. Economically, the tradition stimulates local market activity through household purchases of food ingredients and supplies from vendors in Desa Batetangnga, supporting the livelihoods of small traders in a manner consistent with Islamic principles of localized economic circulation and communal welfare. Ibu Irma, a community member, noted that this economic dimension operates inclusively: *"Kalau cuma mampu masak nasi sama lauk sederhana, ya tidak masalah, tetangga tetap datang baca doa dan makan dengan senang hati. Malah dengan beli-beli bahan di pasar dekat sini, pedagang-pedagang lokal juga ikut rasakan rezekinya."* This testimony confirms that Makkappa' imposes no expectation of financial extravagance, aligning with the Islamic prohibition of *israf* (excess) and ensuring the tradition remains accessible across all economic strata of the community.

Psychologically, participation in Makkappa' cultivates a collective sense of anticipation, joy, and spiritual readiness that enhances the community's emotional well-being at the threshold of Ramadan. The shared experience of gathering, praying, eating, and seeking mutual forgiveness generates what Rassool (2024) terms *spiritual fulfillment through communal religious practice* — a form of psychological benefit that is simultaneously individual and

collective, grounding each participant within a web of relationships and shared meaning that extends beyond the ritual occasion itself. Taken together, these social, economic, and psychological dimensions establish Makkappa' not merely as a cultural tradition but as a multidimensional institution of community resilience — one that actively sustains the Pattae community's capacity to remain cohesive, mutually supportive, and spiritually oriented in the face of the pressures of modernization and social change.

Cultural Sustainability and Pattae Identity

As a living cultural heritage, the Makkappa' tradition plays an indispensable role in preserving and continuously reinforcing the identity of the Pattae community in Desa Batetangnga, Polewali Mandar. Unlike many cultural traditions that depend on written documentation, formal institutional custodianship, or codified legal frameworks for their survival, Makkappa' endures through a more organic and resilient mechanism: the collective memory of the community, the oral transmission of its meanings across generations, and the embodied participation of each new generation in its annual enactment. This living, practice-based mode of cultural preservation ensures that the tradition is not merely stored in archives but actively reproduced through the shared experience of the community itself — a dynamic that cultural anthropologists identify as the most durable foundation for the long-term continuity of intangible cultural heritage (Geertz, 2017). The core values embedded within Makkappa' — gratitude (*shukr*) for sustenance received, inter-community solidarity, and collective spiritual preparation for the holy month of Ramadan — are not transmitted as abstract doctrine but are absorbed through the lived act of participation: through the experience of sitting together in communal prayer, of sharing food prepared in cooperative labor, and of entering Ramadan as a unified community rather than as isolated individuals. It is this experiential quality of Makkappa' that elevates it beyond a mere annual ritual and makes it a profound cultural and religious expression inseparable from what it means to be Pattae.

The sustainability of Makkappa' in the face of ongoing modernization and globalization represents one of the most analytically significant dimensions of this study. Contemporary Indonesian village communities face a constellation of pressures that historically erode local cultural traditions: rapid urbanization drawing younger populations toward cities, the pervasive influence of digital media and global popular culture, the weakening of intergenerational communication patterns, and the homogenizing forces of a globalized consumer society that tends to flatten local particularities in favor of standardized cultural forms. That Makkappa' has remained not only intact but actively embraced across generations in Desa Batetangnga under these conditions is a phenomenon that demands explanation beyond simple cultural inertia. The tradition's resilience is not passive — it is actively produced through the deliberate intergenerational engagement that characterizes Makkappa's enactment, in which the older generation does not merely perform the tradition

but consciously and systematically inducting younger members into its meanings, responsibilities, and values. Field observations confirm that this induction is structured and intentional: youth are assigned specific participatory roles, seated alongside elders during communal supplication, and guided through the tradition's procedures in a manner that ensures experiential rather than merely observational engagement with its content.

The perspective of Rudi, a local youth and university student in Desa Batetangnga, offers a particularly illuminating window into how this intergenerational induction is received by the younger generation — the cohort most frequently assumed to be most vulnerable to cultural disengagement in modernizing contexts:

"Sangat relevan, Kak. Jujur saja, kami anak muda ini kadang kurang peka sama lingkungan sekitar karena sibuk urus tugas atau main game. Adanya Makkappa' ini kayak jadi pengingat buat kami. Kami diajak duduk bareng orang-orang tua, diajarin tata krama menghadapi tamu, dan diajarin cara menghargai makanan. Bagi saya, ini identitas kita orang Pattae yang harus terus dijaga, biar modern bagaimanapun kita jangan lupa akar budaya." (Interview with Informant 5)

Several dimensions of this testimony merit careful analytical attention. First, Rudi's self-aware acknowledgment that modern distractions — academic pressures, digital entertainment — create a disposition of social inattentiveness among youth makes his affirmation of Makkappa's relevance all the more analytically credible: he is not speaking from a position of uncritical traditionalism but from one of genuine reflection on the tension between modern life and cultural continuity. Second, and more significantly, Rudi frames Makkappa' not primarily as a religious obligation or a cultural duty but as *identity* — as something that defines what it means to be Pattae. This framing indicates that the tradition has successfully completed the transition from inherited obligation to internalized value within at least a significant portion of the younger generation, which cultural sustainability theorists identify as the critical threshold a tradition must cross in order to survive across generational change (Geertz, 2017). A tradition observed out of obligation will cease when that obligation weakens; a tradition experienced as identity will be defended even when external pressures mount. Rudi's invocation of *akar budaya* — cultural roots — as the reason Makkappa' must be preserved encapsulates this dynamic with precision: for Pattae youth who have internalized the tradition in this way, allowing Makkappa' to disappear would not merely mean losing a custom but losing a dimension of selfhood.

A second and equally vital pillar of Makkappa's cultural sustainability is its deep and organic alignment with Islamic teachings, which provides the tradition with a dual legitimacy — simultaneously cultural and religious — that reinforces its continuity from two directions at once. Communities whose cultural traditions exist in tension with their religious commitments are placed in a position of ongoing cognitive and social dissonance that typically resolves, over time, either through the abandonment of the tradition or through its religious delegitimization. The Pattae community faces no such tension with respect to Makkappa', because the tradition is experienced not as a negotiation between being Muslim

and being Pattae but as an integrated expression of both simultaneously. This integration reflects the theological framework of *'urf sahib*, which within Islamic jurisprudence creates space for culturally specific practices to be recognized as valid expressions of Islamic normativity when they fulfill the criteria of community acceptance, Sharia compatibility, and the generation of *maslahah* — criteria that Makkappa' demonstrably satisfies, as established in the preceding section of this article. The practical consequence of this dual legitimacy for cultural sustainability is profound: Makkappa' is not merely tolerated by the community's religious leadership but actively endorsed and led by it, with the local mosque imam occupying a central role in the tradition's ritual execution. This religious endorsement transforms Makkappa' from a cultural practice that happens to be compatible with Islam into an Islamically grounded tradition whose observance is itself an act of religious community life.

Kiai Sulaiman, a local Islamic scholar and leader of a local Islamic boarding school in Desa Batetangnga, articulates the theological logic of this integration with particular depth and clarity, while simultaneously addressing the contemporary Islamic discourse context within which Makkappa's legitimacy is occasionally contested:

"Islam itu kan datang tidak untuk memberangus budaya, selama budaya itu tidak menabrak akidah. Makkappa' ini justru menjadi sarana dakwah kultural yang sangat cantik. Orang-orang disatukan lewat budaya lokalnya, tapi isian rohnya adalah doa taubid dan silaturahmi. Ini perwujudan nyata dari perintah ta'awun (tolong-menolong) dan menjaga ukhuwah. Kalau ini dihilangkan atas nama purifikasi, justru kita kehilangan wadah persatuan warga." (Interview with Informant 6)

Kiai Sulaiman's testimony is analytically rich on multiple levels. His opening theological proposition — that Islam does not come to destroy culture, provided that culture does not violate Islamic creed (*akidah*) — articulates the classical Islamic jurisprudential position on the relationship between revealed law and customary practice that underpins the concept of *'urf sahib* itself. His characterization of Makkappa' as a *sarana dakwah kultural* — a medium of cultural Islamic outreach — reframes the tradition from a passive cultural inheritance into an active instrument of Islamic community formation, one that achieves the goals of religious education and communal solidarity through cultural rather than formal institutional channels. This reframing has significant implications for understanding why Makkappa' remains sustainable: it is sustained not despite its Islamic context but because of it, with the community's religious commitment providing a powerful motivational foundation for the tradition's continued observance. Most critically, Kiai Sulaiman's warning that eliminating Makkappa' *atas nama purifikasi* — in the name of religious purification — would mean losing a vessel of communal unity reflects a real and live tension in contemporary Indonesian Islamic discourse, where reformist and Salafi-influenced currents have in some communities succeeded in delegitimizing culturally embedded pre-Ramadan traditions on grounds of *bid'ah*. The fact that no such delegitimization has occurred in Desa Batetangnga — and that the community's most respected Islamic scholar actively defends

Makkappa's theological legitimacy — is itself a significant finding regarding the tradition's cultural sustainability within its specific socio-religious context. This perspective resonates with Yilmaz's (2024) analysis of how lived Islam in Muslim-majority communities operates through informal cultural channels that formal religious institutions alone cannot replicate, and with Sahin's (2018) observation that sustainable Islamic education must engage with local cultural forms rather than seek to abstract them away in favor of decontextualized religious universalism.

The relationship between Makkappa' and Pattae identity also operates at the level of the tradition's contribution to a broader sense of ethnic and communal distinctiveness — what might be termed the *cultural signature* of the Pattae people within the diverse cultural landscape of West Sulawesi and the Indonesian archipelago more broadly. In a globalized context where local ethnic identities are increasingly pressured by homogenizing cultural forces, the possession of a living tradition that is specific to one's community and that encapsulates that community's particular history, values, and ways of being in the world becomes an increasingly significant resource of cultural selfhood. Makkappa', as a tradition practiced exclusively by the Pattae people and rooted in their specific agricultural rhythms, kinship structures, and communal organization, functions as precisely such a resource. Its annual enactment reaffirms the community's distinctiveness — their particular way of welcoming Ramadan, their particular forms of communal generosity and prayer, their particular patterns of intergenerational gathering — in a manner that no generic Islamic observance could replicate. This cultural specificity does not place Makkappa' outside the bounds of Islamic normativity, as established in the preceding analysis; rather, it demonstrates the capacity of Islamic jurisprudence, through the concept of *'urf sahib*, to accommodate and celebrate the diversity of Muslim cultural expression within a shared framework of religious values and obligations.

Beyond its cultural and religious dimensions, Makkappa' further sustains Pattae identity through its multidimensional impacts on the practical dimensions of community life — economic, social, and psychological — that together constitute the lived texture of communal belonging. Its egalitarian structure, which is genuinely open to participation from all community members regardless of social status, economic background, or age, reinforces a collective sense of belonging that is itself a defining marker of Pattae communal identity. Ibu Irma, a community member and ordinary household participant in Makkappa', captures this inclusive economic dimension clearly: "*Kalau cuma mampu masak nasi sama lauk sederhana, ya tidak masalah, tetangga tetap datang baca doa dan makan dengan senang hati. Malah dengan beli-beli bahan di pasar dekat sini, pedagang-pedagang lokal juga ikut rasakan rezekinya.*" (Interview with Informant 7). Her testimony confirms that Makkappa's economic accessibility — its explicit rejection of extravagance and its channeling of household spending toward local markets — prevents the tradition from becoming the exclusive province of the economically privileged and ensures that its identity-affirming function remains available to all members of the

community. This economic inclusivity is not merely a practical convenience but a reflection of the tradition's deeper value structure: a community whose identity-marking ritual is accessible only to the wealthy is a community whose collective identity has already begun to fracture along economic lines, whereas a tradition that deliberately accommodates all economic conditions reinforces the communal solidarity and shared belonging that Pattae identity, as expressed through Makkappa', fundamentally represents.

Psychologically, the pride, emotional stability, and spiritual anticipation generated by annual participation in Makkappa' deepen each individual's attachment to their Pattae identity in ways that accumulate over a lifetime of participation. For community members who have observed and participated in Makkappa' since childhood — guided by grandparents, then by parents, and eventually as the guiding generation themselves — the tradition is woven into the fabric of personal memory and emotional experience in a manner that makes it inseparable from their sense of who they are. The tradition thus functions not merely as a cultural practice that reinforces collective identity at the communal level but as a personal psychological resource that individuals draw upon in constructing and sustaining their sense of belonging, continuity, and meaning — what Rassool (2024) describes as the psycho-spiritual anchoring function of communal religious-cultural practice. The complete absence of social conflict or cultural resistance in Makkappa's implementation across generations, confirmed through both field observation and informant testimony, attests to the depth and authenticity of this identification: Makkappa' is not merely something the Pattae community *does* in compliance with inherited obligation, but something they *are* — an expression of a communal selfhood that has proven resilient enough to endure modernization, globalization, and the full weight of the twenty-first century's pressures upon local cultural identity.

In its contribution to contemporary Islamic discourse, Makkappa' ultimately offers a concrete, empirically grounded, and analytically documented example of what scholars of contextual Islamic jurisprudence have theorized as the living expression of *Islam Nusantara* — the distinctively Indonesian articulation of Islamic identity that accommodates local cultural particularity within the universal framework of Sharia without sacrificing the integrity of either. By demonstrating that the core Islamic values of *ta'awun*, *shukr*, and *ukhuwah Islamiyah* can be expressed through the specific cultural vocabulary of the Pattae people — through their communal foods, their patterns of neighborly visitation, their intergenerational gathering customs, and their particular forms of collective prayer and gratitude — Makkappa' enriches the broader Islamic tradition by exemplifying the diversity, contextual adaptability, and cultural creativity of Muslim communities across the Indonesian archipelago. As such, the Makkappa' tradition stands not only as a marker of Pattae ethnic and communal identity but as a contribution to the ongoing intellectual and spiritual project of articulating an Islam that is simultaneously and inseparably universal in its foundational values and particular in its lived cultural expressions.

Conclusion

This study set out to examine three interconnected questions concerning the Makkappa' tradition of the Pattae community in Desa Batetangnga, Polewali Mandar Regency: whether the tradition fulfills the criteria of *'urf sahib* in Islamic jurisprudence, the extent to which it contributes to social cohesion within the community, and how it sustains Pattae cultural identity amid the pressures of modernization and globalization. The findings of this study, grounded in fieldwork involving seven key informants and analyzed through the frameworks of Islamic customary law, social cohesion theory, and cultural sustainability, provide substantive and empirically supported answers to each of these questions.

With respect to the first research question, this study concludes that Makkappa' fully and demonstrably satisfies all three criteria of *'urf sahib* as established in classical Islamic jurisprudence. The tradition enjoys broad, voluntary, and multigenerational acceptance across the Pattae community without institutional coercion, fulfilling the criterion of communal acceptance. Its core ritual elements — communal supplication, *dhikr*, *salawat*, and intentional *sadaqah* through shared meals — contain no elements of polytheism, prohibited innovation (*bid'ah*), or excessive expenditure (*israf*), fulfilling the criterion of non-contradiction with Sharia. And its generation of tangible social benefit across the dimensions of *hifz al-din*, *hifz al-nasl*, and *hifz al-mal* within the framework of *maqasid al-shari'ah* fulfills the criterion of genuine *maslahah*. The affirmation of this status by the community's own religious leadership — including the local mosque imam and a pesantren leader — further confirms that Makkappa' occupies a recognized and legitimate position within the Islamic normative framework as a living expression of valid customary law.

With respect to the second research question, this study concludes that Makkappa' makes a profound and multidimensional contribution to social cohesion within the Pattae community. By creating a structured annual occasion for inclusive communal gathering that transcends differences of social status, economic background, and generation, Makkappa' actively dissolves the interpersonal fragmentation produced by the demands of daily modern life and renews the lateral bonds of solidarity, mutual trust, and collective belonging that constitute the social fabric of the community. Its deliberate intergenerational structure — in which elders actively induct youth into the tradition's practices and meanings — creates a sustainable mechanism for the transmission of communal values including *gotong royong*, *silaturahmi*, and mutual forgiveness. Beyond its directly social impacts, Makkappa' also generates economic benefits for local traders and psychological benefits in the form of collective pride, emotional stability, and spiritual anticipation — dimensions of community well-being that together reinforce the resilience of the Pattae community as a cohesive social entity.

With respect to the third research question, this study concludes that Makkappa' sustains Pattae cultural identity through a combination of living transmission, dual cultural-religious legitimacy, and deep psychological embeddedness within the personal and

communal life of its participants. The tradition's survival amid modernization and globalization is not passive but actively produced through the community's own intergenerational commitment to its enactment and meaning — a commitment expressed with particular clarity by the younger generation itself, whose members frame Makkappa' not as an inherited obligation but as a defining marker of Pattae identity that must be preserved precisely because it represents their cultural roots. The tradition's organic alignment with Islamic values provides it with a religious foundation that reinforces rather than competes with its cultural function, ensuring that the community's Islamic commitment and its Pattae identity are experienced as mutually reinforcing rather than competing dimensions of selfhood.

Taken together, these findings carry significant theoretical implications for the study of 'urf in Islamic jurisprudence, for the sociology of Muslim community life in Eastern Indonesia, and for the broader academic conversation about the relationship between local culture and religious normativity in contemporary Muslim societies. By extending the application of 'urf *sabih* analysis beyond its conventional domains of family law and commercial transactions into the field of agrarian communal ritual, this study demonstrates that the framework of Islamic customary law is both applicable and analytically productive in this domain — and that the Pattae community's living practice of Makkappa' represents a genuine and valuable contribution to the diversity of contextual Islamic jurisprudence across the Indonesian archipelago. Future research may productively extend this analysis to comparative examination of analogous pre-Ramadan communal traditions in other Eastern Indonesian Muslim communities, with a view to mapping the broader landscape of 'urf *sabih* as it operates within the rich cultural diversity of *Islam Nusantara*.

REFERENCES

- Ali, Bello. "Fostering Harmonious Societal Constructs through Islamic Principles." *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 15, no. 1 (2024): 324–53.
- Chambers, Deborah, and Pablo Gracia. *A Sociology of Family Life: Change and Diversity in Intimate Relations*. John Wiley & Sons, 2021.
- Chandra, Rian. "Tradisi Piduduk Dalam Perkawinan Adat Banjar Ditinjau Dari Perspektif Hukum Islam." *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan* 11, no. 2 (2020): 96–110.
- Geertz, Clifford. "Ritual and Social Change: A Javanese Example." In *Ritual*, 549–76. Routledge, 2017.
- Hartati, C Dewi, Sri Mukti Wirawati, Ahmad Rosikhul Fahmi, Iman Ahmad Gymnastiar, and Kayan Manggala. "RAMADAN AND THE STRENGTHENING OF SOCIAL COHESION: A STUDY OF LOCAL WISDOM IN MULTICULTURAL SOCIETIES." *Indonesian Journal of Studies on Humanities, Social Sciences and Education* 2, no. 1 (2025): 53–71.
- Huzaini, Huzaini, and Rachmat Panca Putera. "Adat Dan Syariat: Manifestasi Islam Dalam Perkawinan Lampung Pepadun." *Mandub: Jurnal Politik, Sosial, Hukum Dan Humaniora* 1, no. 2 (2023): 78–87.

Arman, Ahmad, Nabaruddin SR, Faisal Nur Shadiq Shabri

- Khalid, Mohammad. *Islamic Law and Legal Change: The Development and Significance of Urf in the Hanafi" Usul Al-Fiqh," with Special Reference to Ibn'Abidin's" Risala" on Urf*. The University of Manchester (United Kingdom), 2009.
- Li, Meng. "Maintaining Ties and Reaffirming Unity: Family Rituals in the Age of Migration." *Journal of Family Communication* 18, no. 4 (2018): 286–301.
- Linggar, Septiani. "Tradisi Punggahan Dalam Memupuk Ukhuwah Islamiyah Terhadap Keharmonisan Sosial Pada Masyarakat Desa Poncokresno Kabupaten Pesawaran." UIN Raden Intan Lampung, 2025. <https://repository.radenintan.ac.id/id/eprint/40322>.
- Maulidia, Rizka Amalya. "PANDANGAN MASYARAKAT TERHADAP TRADISI PERHITUNGAN WETON DALAM PERNIKAHAN PERSPEKTIF 'URF:(Studi Kasus Di Ds. Sugihwaras Kec. Ngoro Kab. Jombang)." *JOURNAL SAINS STUDENT RESEARCH* 2, no. 4 (2024): 972–84.
- Megawati. "Tradisi Massuro Ma'Baca Menjelang Ramadhan Pada Masyarakat Barugae Desa Kambuno Kecamatan Bulukumpa Kabupaten Bulukumba." Universitas Islam Negeri Alauddin Makassar, 2019. <http://repositori.uin-alauddin.ac.id/id/eprint/15924>.
- Murphy, Cathrina. "Transferring Knowledge and Life Experience between Generations: The Potential of Community Based Intergenerational Projects," 2012.
- Pakarti, Muhammad, Ending Solehudin, Maruf Maruf, Iqbal Saujan, and Saideh Shakibiciu. "The Role and Application of Urf as a Source of Islamic Law: A Historical Review and Fiqhiyah Rules." *An-Nisa: Journal of Islamic Family Law* 2 (September 29, 2025): 175–92. <https://doi.org/10.63142/an-nisa.v2i3.300>.
- Rahman, Abdul, Muhammad Syukur, and Abdul Aziz. "Suru Maca: Tradisi Menyambut Bulan Ramadan Masyarakat Desa Pakkabba Kabupaten Takalar Sulawesi Selatan." *Jurnal Smart* 6, no. 02 (2020): 277–91.
- Rassool, G Hussein. *Exploring the Intersection of Islamic Spirituality and Psychotherapy*. Springer, 2024.
- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018): 335.
- Sar baitinil, Sar baitinil, Reindy Rudagi, Indra Rahmat, Nilda Elfemi, and Isnaini Isnaini. "Expressing Philosophical Discourse in Pencak Silat as a Pillar of Character Education and Strengthening Social Ties in Society." *Journal of Pragmatics and Discourse Research* 3, no. 2 (2023): 150–62.
- Sari, Yunika. "Bridging Faith and Culture: Unearthing Islamic Values in the Sundanese Munggahan Tradition." *Journal of Contemporary Rituals and Traditions* 1, no. 1 (2023): 43–54.
- Tarlam, Alam, N Fitri Amaliya, and Ernawati Ernawati. "Budaya Unik 'Munggahan' Menjelang Bulan Ramadhan Di Kabupaten Subang Jawa Barat: Studi Antropologi Al-Qur'an." *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 2 (2024): 257–70.
- Umar, Zulkarnaini, Sonia Isna Suratin, and Iman Asroa. "The Harmony of Sharia and Tradition: A Study of Islamic Da'wah Values in the Pa'bitte Passapu Dance of the Ammatoa Community." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 13, no. 2 (2024): 266–99.
- Yilmaz, Ihsan. *Sharia as Informal Law: Lived Experiences of Young Muslims in Western Societies*.

Analysis of 'Urf on the Makkappa' Tradition among the Patte Community in Polewali Mandar

Taylor & Francis, 2024.

Yuliyani, Devi Sri. “Mengenal Tradisi Menyambut Bulan Ramadhan (Studi Tentang Tradisi Punggahan Dan Pudunan).” *Sosial Budaya* 19, no. 1 (2022): 39–47.