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## **INTERNALIZATION OF ISLAMIC VALUES IN THE TAMMU TAUNGANNA SAMPULUNGAN FOLK FESTIVAL TRADITION IN TAKALAR REGENCY**

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### Abstract

*This study aims to explain the internalization of Islamic values in the Tammu Taunganna Sampulungan tradition as a form of cultural acculturation in an agrarian society in South Sulawesi. This study is motivated by the dynamics of interaction between customs and religion that shape local ritual practices. Using a qualitative approach with a descriptive-analytical design, through historical and anthropological approaches. Data were collected through participatory observation, in-depth interviews, documentation, and literature studies. The results show that the Tammu Taunganna tradition consists of a series of rituals that combine elements of ancestral customs with Islamic values through a process of symbolic reinterpretation. The determination of the day of implementation, the prayer procession, grave pilgrimage, the use of Bunbung Baraniya water, and the appaddekkko performance illustrates the integration of the values of gratitude, prayer, almsgiving, friendship, and mutual cooperation. The changing meanings of symbols and ritual practices reflect the dynamics of active and selective acculturation. This tradition serves to maintain social cohesion, strengthen cultural identity, and uphold religious values of the Sampulungan community. This study concludes that Tammu Taunganna is a vibrant and adaptive form of Islamic acculturation, affirming the harmonious relationship between religion and culture. Implications of this study include the importance of preserving local traditions as part of the heritage of Islamic civilization in the Indonesian archipelago, as well as the need for further research on generational dynamics and comparisons of agrarian traditions across regions.*

**Keywords:** *Tammu Taunganna; Local Traditions; Islamic Values; Cultural Acculturation.*

## INTRODUCTION

Indonesia is a country with diverse cultures, traditions, and belief systems that have developed within the social and historical contexts of each region. Local traditions not only serve as a cultural heritage representing collective identity but also serve as a dialectical arena for interactions between cultural values, local beliefs, and religion. In regions undergoing the process of Islamization, such as South Sulawesi, local traditions demonstrate a unique pattern of adaptation, where Islamic values do not eradicate local culture but instead contribute to the recontextualization of the meaning and practice of rituals previously rooted in pre-Islamic belief systems. This phenomenon demonstrates that tradition and religion can relate through patterns of accommodation, modification, and integration of values, thus forming a new cultural structure that is more inclusive and resilient in the face of social change.

South Sulawesi has long been known as a region with diverse agricultural traditions and rituals steeped in religious values. Before the arrival of Islam, the community performed various rituals related to the life cycle and the natural cycle, and held strong beliefs in the power of certain sacred objects. When Islam arrived and spread, the process of acceptance occurred peacefully through cultural transformation, without eliminating deeply rooted local traditions. Instead, Islamic values enriched the community's ritual patterns through a more focused internalization of values of gratitude,

togetherness, and spirituality. One tradition that reflects this acculturation process is the tradition of folk festivals. *Tammu Taunganna* Sampulungan in Takalar Regency, South Sulawesi, is a celebration of gratitude for a successful harvest that has been carried out from generation to generation by the people of Sampulungan Village.

Tradition *Tammu Taunganna* Sampulungan includes a series of complex traditional processions, including determining auspicious days, reading prayers, pilgrimages, traditional arts performances (such as *appaddekko*), and cross-generational community participation. Socially, this tradition serves to strengthen social networks, maintain community cohesion, and represent local cultural identity. Furthermore, this tradition embodies internalized Islamic values in the form of expressions of gratitude to God, practices of *silaturahmi* (*silaturahmi*), and mutual cooperation activities in its preparation and implementation. Therefore, the existence of this tradition is important not only in the context of cultural preservation but also in studying the relationship between religion and culture in Muslim communities in the archipelago.

Although several previous studies have discussed the harvest festival tradition and its cultural elements in the Takalar region and its surroundings (for example, studies of dance *Paddekko* by Ismayanti Abd Samad, 2023; study of the application of Islamic values in harvest festivals by Kasmawati, 2018; and study *Appaddekko* by Nurbaya Kadir et al., 2022), but most of these studies still focus on the performing arts aspect, ritual function, and socio-economic dimensions. As for the novelty (*novelty*) The focus of this research is on highlighting the internalization of Islamic values as part of the cultural acculturation process by examining the ritual structures, symbols, and social practices of the Sampulungan community holistically. Thus, this research offers a new perspective that local traditions are not merely cultural artifacts but also contextualized means of transmitting religious values.

The main objective of this research is (1) to explain the existence of the folk festival tradition. *Tammu Taunganna* Sampulungan as local wisdom in Sampulungan Village, and (2) identifying the Islamic values internalized in the implementation of this tradition. Academically, this research is significant because it contributes to the study of Islam and Nusantara culture, particularly in understanding how Islam works through the process of cultural reception at the local community level. Practically, this research is useful for efforts to preserve local traditions, cultural education, the development of cultural tourism, and strengthening community identity based on local wisdom.

To achieve these objectives, this study uses a qualitative approach with field research methods (*field research*) through direct observation, interviews, documentation, and literature studies. Data collection involved informants consisting of traditional leaders, religious leaders, village officials, local historians, and community practitioners of the tradition. In addition, this study used a multidisciplinary approach, including a historical approach to trace the origins of the tradition, an anthropological approach to understand the symbolic structure and function of culture, and a sociological approach to analyze social practices and social relationships formed within the tradition. The data obtained were analyzed through the stages of data reduction, data presentation, and

drawing conclusions, and their validity was tested through triangulation techniques. Based on this conceptual structure, this study argues that the tradition *Tammu Taunganna Sampulungan* represents a harmonious integration of the agrarian culture of the Makassar people with Islamic values, where expressions of gratitude, social solidarity, and community harmony serve as indicators of the internalization of religious values within the local cultural context. This emphasizes that tradition is not static, but rather adaptive, dynamic, and capable of serving as a medium for socio-religious education for the community.

## RESULTS and DISCUSSION

### The Existence of the *Tammu Taunganna Sampulungan* Folk Festival Tradition as Local Wisdom

#### 1. Historical Background and Cultural Context

Tradition *Tammu Taunganna Sampulungan* is a thanksgiving ritual practiced by the agrarian communities of South Sulawesi, particularly in Sampulungan Village, North Galesong District, Takalar Regency. This tradition is believed to have been passed down through generations since before Islamization, with cosmological roots rooted in the belief in the interconnectedness of humans, nature, and ancestors.<sup>1</sup>In the early days, people interpreted the harvest not only as an economic commodity, but as a divine gift that required expressions of gratitude and safety rituals to ensure the sustainability of the next season.

In line with the character of local culture in South Sulawesi which is bound by the principle *siri'* And *pesse*, this tradition also becomes a vehicle for affirming social identity.<sup>2</sup> *Siri'* in the context of Makassar-Bugis culture it is related to collective self-esteem, where as *pesse* It implies emotional solidarity among residents. The combination of the two makes the harvest ritual not only a form of religious expression but also a momentum for strengthening long-established social structures.

According to local sources, the origins of this tradition are linked to Lo'mo Ahmad Sampulungan, a historical figure who collaborated with the Gowa Kingdom in war. After rejecting material rewards, Lo'mo chose to return to his village to lead the people. In the community's collective memory, this act is interpreted as a form of humility and moral leadership. This story continues to be reproduced through ritual, forming a historical narrative that legitimizes the tradition over time.<sup>3</sup>

#### 2. Ritual Structure and Traditional Procession

Implementation of traditions *Tammu Taunganna Sampulungan* is generally performed in May or June, after the harvest season is over. The procession begins with

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<sup>1</sup>Mutmainnah, "Appaddekko Tradition in Sampulungan Village, North Galesong District, Takalar Regency" (Gowa, 2017), <https://repositori.uin-alauddin.ac.id/13399/1/MUTMAINNAH.pdf>.

<sup>2</sup>Mattulada, Bugis-Makassar: People and Their Culture, Jakarta: UI Press, 1974, 23-24.

<sup>3</sup>Dg Tommi (41), Sampulungan Village Office Staff, October 6, 2024.

customary coordination, holding a meeting to discuss the village's moral purity, such as the absence of internal conflict and the prohibition of out-of-wedlock pregnancies. These requirements are seen as an effort to maintain the sanctity of the social space before the ritual is performed.

The next step is determining the day of the event, usually Monday, Thursday, or Friday. This choice is not arbitrary, but based on religious values, with Monday and Thursday considered days of blessing, while Friday is considered the day when prayers are answered in Islam.<sup>4</sup>

The main series of rituals includes:

- a. *Assoro Manca Doangang* (Chanting prayers)  
Before the ceremony begins, a prayer is held to ensure that the participants will not encounter any obstacles until the ceremony is complete. This prayer is called *assoro manca doangang* (reading prayers), and is led by an *anrong guru*.
- b. Pilgrimage to the tomb of Lo'mo Sampulungan  
After reading the prayer, the participants made a pilgrimage and asked for permission to go to the tomb of Karaeng Lo'mo Sampulungan, as previously explained, that in carrying out the traditional ceremony of *Tammu Taunganna* Sampulungan, it is always combined with a pilgrimage to the tomb of Karaeng Sampulungan, because both have the same purpose and goal. The participants read the prayer'a and sweep the flowers.
- c. Visit to *Bungung Baraniya* (The well of the brave)  
Next visit *bungung baraniya* (the well of the brave) the participants took water from *bungung baraniya* then wash your face with water. *Bungung baraniya* is an old well which is the bathing place of Karaeng Sampulungan.<sup>5</sup>
- d. Surrounding *Poko Rita*<sup>6</sup>(Twin trees) seven times  
Then, they circle the *poko'rita* (twin tree) seven times while being accompanied by traditional Makassar drums. Besides the *poko'rita*, the traditional *Tammu Taunganna* ceremony is performed.<sup>7</sup>
- e. Show *Appaddekko*  
After the series of ceremonies, the *appaddekko* tradition is performed, the final part of the *Tammu Taunganna* ceremony. This *appaddekko* tradition involves a performance of rice pounding, each with its own rhythm and melody. It also

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<sup>4</sup>Rahma Daeng Tanang (38), Sampulungan Village Office Staff, September 4, 2024.

<sup>5</sup>Kaharuddin Dg. Gassing (85), Sampulungan hamlet community, October 7, 2024.

<sup>6</sup>The Pulai tree (Rita tree) is a highly versatile tree. Nearly every part of the plant can be used, from the trunk (bark and wood), leaves, roots, and even its sap. The Pulai tree has been recognized as an Ayurvedic medicinal plant for centuries. Furthermore, the Pulai tree is also believed to harbor spirits. This myth has led to the tree's association with spirits. Not just ordinary spirits, some communities believe the Pulai tree is the abode of the 'king of the jinn'. The center of the tree is also believed to house magical treasures.

<sup>7</sup>Mutmainnah, "The Appaddekko Tradition in Sampulungan Village, North Galesong District, Takalar Regency.", 52-54.

showcases the body's resistance to blows, whether using sticks or large stones.<sup>8</sup>

In this ritual there are various symbolic objects such as *assongkolo'* (rice made from sticky rice), *bayao* (egg), *leko'* (betel leaves), coconut water, and incense, which are read symbolically as representations of fertility, purity, safety, and peace.<sup>9</sup>The entire procession is not only aimed at celebrating the harvest, but also renewing social relationships and *re-enchantment* towards village living space.

### 3. Social Function and Continuity of Tradition

As local wisdom, the existence of the tradition *Tammu Taunganna Sampulungan* has several social functions, namely:

- a. Integrative function, because it strengthens solidarity among citizens through collective participation in the preparation and consumption of food and cultural performances. Durkheim called it a form of *collective effervescence*, where individual singularities melt into collective energy.<sup>10</sup>
- b. Transgenerational function, because tradition becomes a medium for transmitting cultural values from the older generation to the younger generation through the process of imitation and social learning.
- c. Representational function, where tradition becomes a cultural identity that distinguishes the people of Sampulungan Village from other communities in Takalar.

The village government also supports the continuation of traditions through the facilitation of cultural events and infrastructure. This support pattern is a form of *cultural governance*, where the state is involved in managing cultural heritage without reducing customary authority.<sup>11</sup>

Thus, the existence *Tammu Taunganna Sampulungan* not only survives as a residue of the past, but develops as a cultural entity that continues to be implemented in a modern context.

### Islamic Values in the Implementation of Traditions

When viewed from a religious perspective, it is clear that religion is a crucial element in determining a society's identity. Therefore, the acceptance of Islam as a religion, especially for the people of South Sulawesi, was a momentous event. Muslims are typically united by a bond of brotherhood among Muslims (*Ukhuwah Islamiyah*),

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<sup>8</sup>Mutmainnah, "The Appaddekkko Tradition in Sampulungan Village, North Galesong District, Takalar Regency.", 45-47.

<sup>9</sup>Rahma Daeng Tanang (38), Sampulungan Village Office Staff, September 4, 2024.

<sup>10</sup>Emile Durkheim, *The Elementary Forms of Religious Life*, New York: Free Press, 1995, 217-230.

<sup>11</sup>Yolla Ramadani and Astrid Qommaneecei, "The Influence of the Implementation of Kenduri Sko (Harvest Festival) on the Economy and Beliefs of the Kerinci Community, Jambi Province," *Journal of Anthropology* Volume 20, Number 1 (2018), 71-83, <https://doi.org/https://doi.org/10.25077/jantro.v20.n1.p71-83.2018>.

which makes one Muslim a brotherhood with another.

Islamization did not erase local traditions, but rather fostered a dialectic that resulted in a form of cultural acculturation. The relationship between Islam and culture in this context is integrative, as is the case with the Bugis-Makassar model of Islam, which is characterized by soft accommodation.<sup>12</sup> This study found three main Islamic values that are internalized in the tradition. *Tammu Taunganna* Covering.

#### 1. The Value of Expressing Gratitude

Gratitude is a central value in Islam that is manifested in both worship and ethics.<sup>13</sup> In this tradition, gratitude is expressed through the momentum of the harvest festival, the recitation of prayers, communal consumption, and the spiritual awareness that the harvest is a gift from God. This awareness is not merely symbolic but has ethical implications, namely the recognition of human frailty and dependence on God.

In practice, gratitude is expressed through expressions *sappasala* (asking for safety) and *mass* (giving thanks), which is theologically identical to the concept of gratitude in QS. Ibrahim: 7. Although the ritual form is mixed with ancestral customs, the value orientation has undergone a transformation towards monotheism.<sup>14</sup>

#### 2. Mutual Cooperation Values

Mutual cooperation is a social ethic that is in line with Islamic teachings regarding *ta'awun* (helping each other) in goodness, as stated in QS. al-Maidah: 2. In this tradition, all citizens are involved in a series of activities starting from preparing logistics, making *tumpi-tumpi*, *songkolo*, including decorating the ceremony venue. There is no financial compensation, as the work is seen as a form of community service.<sup>15</sup>

From a sociological perspective, this value underpins the structure of social cohesion that prevents the fragmentation of modern rural society. Durkheim called this mechanical solidarity, where moral bonds are stronger than economic rationality.<sup>16</sup>

#### 3. The Value of Silaturahmi

Silaturahmi in Islam is not merely a kinship relationship, but a theological imperative to maintain the continuity of affection (*rahim*). The Prophet Muhammad (peace be upon him) taught that maintaining silaturahmi prolongs life and increases one's livelihood, as stated in a hadith narrated by Bukhari.<sup>17</sup>

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<sup>12</sup>Sabara Nuruddin, "Islam in the Traditions of Local Communities in South Sulawesi," *Mimikri: Journal of Religion and Culture* Volume 4, Number 1 (2018), 50-67.

<sup>13</sup>Qur'an; see Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an and its Translation*, Jakarta: Ministry of Religion of the Republic of Indonesia, 2019.

<sup>14</sup>Rahma Daeng Tanang (38), Sampulungan Village Office Staff, September 4, 2024.

<sup>15</sup>Palisa Aulia Dewanti, Usman Alhudawi, and Hodriani Hodriani, "Gotong Royong in Strengthening Citizen Participation (Civic Participation)," *Pancasila and Civics Education Journal (PCEJ)* Volume 2, Number 1 (2023), 15-22.

<sup>16</sup>Emile Durkheim, "The Division of Labor in Society," in *Social Stratification, Class, Race, and Gender in Sociological Perspective*, Second Edition, Routledge, 2019.

<sup>17</sup>Istianah Istianah, "Shilaturrahim as an Effort to Connect Broken Ties," *Riwayat* Volume 2, Number 2 (2018), 199-210.

In tradition *Tammu Taunganna*, friendship is manifested through:

- a. Arrival of relatives from outside the village
- b. Collaborative involvement of youth and parents
- c. Invitation to people from other areas
- d. Pilgrimage to the tomb of Lo'mo Sampulungan

Through this mechanism, tradition serves as a social encounter space that strengthens collective identity and symbolically connects humans with their ancestors. Tradition thus not only unites the profane and sacred worlds but also strengthens both horizontal and vertical connections.

## CONCLUSION

This study concludes that the *Tammu Taunganna* Sampulungan folk festival tradition is a form of local wisdom of the Sampulungan Village community that has strong historical, social, and cultural functions. This tradition is not only rooted in the community's agricultural system and harvest cycle, but also serves as a means of reproducing values, strengthening communal identity, and social consolidation. Its existence persists to this day through intergenerational inheritance mechanisms, historical narratives about the figure of Lo'mo Sampulungan, and structural support from village officials and traditional communities. Thus, *Tammu Taunganna* is not merely a ceremonial event, but a cultural institution that maintains the continuity of collective memory and relational structures within the community.

Furthermore, this study demonstrates that the tradition has substantively internalized Islamic values, particularly gratitude, mutual cooperation, and silaturahmi (a sense of community). The value of gratitude is reflected in the community's spiritual expression of the harvest, the value of mutual cooperation is seen in selfless collective participation, and the value of silaturahmi is evident through the intensity of social encounters and the involvement of relatives across regions. This confirms that the process of Islamization in Sampulungan Village occurs through a pattern of cultural accommodation, not a negation of tradition. Thus, *Tammu Taunganna* Sampulungan is an example of harmonious acculturation between religion and local culture, while also serving as a relevant social and religious educational medium for strengthening the Islamic identity of the South Sulawesi community in a modern context.

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