

THE PHILOSOPHICAL MEANING OF THE MAKKALU DAPURENG TRADITION IN THE PERSPECTIVE OF MARRIAGE: A HARMONIZATION OF BUGIS–MAKASSAR CULTURAL VALUES AND THE PRINCIPLES OF ISLAMIC SACREDNESS.

¹ Suriah Pebriyani Jasmin, ² Hasnia, ³ Sudirman, ⁴Sarsil, ⁵Mustafa

Email: ¹ny.abdy@gmail.com, ²hasnia.mangun@gmail.com, ³sudirmansanrego78@gmail.com,
⁴sarsil453@gmail.com, ⁵laafaawo@gmail.com

^{1,2,3,4,5,6,7,8} Universitas Islam Negeri Makassar

ABSTRACT

The Makkalu Dapureng tradition is one of the enduring cultural heritages of the Bugis-Makassar community, still actively practiced today, particularly in the context of marriage ceremonies. This tradition reflects the values of togetherness, mutual cooperation, and social solidarity that form the moral foundation of community life. Beyond its social dimension, Makkalu Dapureng embodies profound philosophical meanings closely related to the essence of marriage as both a spiritual and social bond. This article aims to explore the philosophical significance of Makkalu Dapureng from the perspective of marriage using a theological-normative and sociological approach. Theologically, the study traces Islamic values embedded in the tradition, such as the principles of ta'awun (mutual assistance), ukhuwah islamiyah (Islamic brotherhood), and the ideals of sakinah, mawaddah, and rahmah as the ultimate goals of family life. Sociologically, it examines how this tradition strengthens social cohesion, fosters collective responsibility, and maintains the balance between individual and communal values. The findings reveal that Makkalu Dapureng functions not only as a social practice but also as a symbol of harmony between local cultural values and Islamic teachings. Its philosophical meaning lies in the moral messages of sincerity, loyalty, and togetherness, which serve as the main pillars of family life. Therefore, Makkalu Dapureng can be regarded as a tangible expression of the integration between culture and religion, reinforcing the sacredness of marriage within the Bugis-Makassar society.

Keywords: *Makkalu Dapureng, philosophical meaning, marriage, Bugis-Makassar culture, Islamic values.*

INTRODUCTION

Marriage in Islam is a sacred institution that serves not only to fulfill biological needs but also as a spiritual, moral, and social bond between two human beings. The Qur'an refers to marriage as *mitsāqan ghalīzan* (a solemn covenant), which forms the foundation for establishing a family characterized by tranquility (*sakinah*), love (*mawaddah*), and mercy (*rahmah*), as stated in QS. Ar-Rum/30: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Translation: “And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are surely signs for a people who reflect.”¹

Thus, marriage embodies transcendental values that cannot be separated from the cultural system that lives and thrives within society.

In the context of Indonesian society, particularly among the Bugis-Makassar community, the marriage ceremony is not only governed by religious norms but also enriched with customary symbols that reflect deep social and spiritual values. One of the traditions that remains preserved among rural Bugis communities is *Makkalu Dapureng*, a form of communal cooperation in which community members assist families hosting a wedding celebration. This tradition is not merely a social routine but a tangible manifestation of solidarity and the embodiment of *siri' na pacce* values honor, empathy, and mutual responsibility in everyday life.²

Etymologically, the term *Makkalu Dapureng* is derived from two Bugis words: *kalu* (to cook) and *dapureng* (kitchen), which literally means “cooking in someone’s kitchen.” However, in a philosophical sense, it symbolizes the social participation of the community in ensuring the success of a wedding celebration and in strengthening familial and communal bonds. Every member of the community bears a moral responsibility to take part in the preparation and execution of the event from cooking rice and preparing dishes to cleaning kitchen utensils reflecting a collective spirit of cooperation and mutual care.³ This tradition is grounded in the fundamental values of Bugis-Makassar society, namely *siri'* (personal and familial honor) and *pacce* (social empathy). *Siri'* motivates individuals to uphold the dignity of their families through respectful conduct and social responsibility, while *pacce* inspires a deep sense of compassion and selfless assistance toward others. Together, these values form the moral foundation of communal life, where social harmony and mutual respect are maintained through collective participation and shared obligations.⁴ Through *Makkalu Dapureng*, these two values are manifested in concrete form as an expression of moral unity and profound solidarity among community members.

In the traditional practice, *Makkalu Dapureng* was not performed spontaneously but rather followed a value system known as *Wekka Pitu*, which literally means “seven portions” or “seven forms of contribution.” *Wekka Pitu* symbolizes the seven types of offerings or assistance that community members can extend to families hosting a wedding or special occasion. These include *wekka nasu likku*

¹ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

² Andi Rasdiyana, *Nilai-Nilai Budaya Dalam Adat Bugis-Makassar* (Makassar: Pustaka La Galigo, 2018).

³ Sitti Rahmawati, “Gotong Royong Dalam Tradisi Makkalu Dapureng Di Sulawesi Selatan,” *Jurnal Sosial Dan Budaya* 12, no. 1 (2021): 45–60.

⁴ Mattulada, *Latoa: Satu Lukisan Analitis Terhadap Antropologi Politik Orang Bugis* (Makassar: Hasanuddin University, 1995).

(offering meat), *wekka beras* (offering rice), *wekka juku* (offering fish), *wekka minyak* (offering cooking oil), *wekka gula* (offering sugar), *wekka kopi* (offering coffee), and *wekka tenaga* (offering labor or physical assistance). Each of these contributions reflects not only material support but also a shared moral commitment to cooperation, generosity, and social harmony within the community.⁵ The philosophical meaning of *Makkalu Dapureng Wekka Pitu* does not merely emphasize its material aspect but, more profoundly, the spiritual values embedded within it. The offerings represented by *wekka* symbolize sincerity and togetherness, not as an obligation imposed by custom, but as an expression of moral and spiritual calling. From an Islamic perspective, this act embodies Allah's command to help one another in goodness (*ta'awun 'alā al-birr wa al-taqwā*), as stated in the Qur'an, Surah Al-Mā'idah (5:2). Thus, *Wekka Pitu* serves as a manifestation of *ukhuwah islamiyah* (Islamic brotherhood) and *ta'awun* (mutual assistance) that are brought to life within the framework of local culture. In addition to its spiritual significance, *Makkalu Dapureng Wekka Pitu* functions as a means of maintaining social balance within the community. Through this tradition, individuals are taught not to live individualistically but to share social responsibilities collectively. From a cultural anthropological viewpoint, this practice establishes a *moral economy* a social exchange system governed not by money but by values of trust, empathy, and moral reciprocity. It sustains social harmony by fostering interdependence and nurturing a deep sense of belonging among community members, ensuring that both cultural identity and social cohesion remain intact across generations.⁶

In the context of marriage, *Makkalu Dapureng Wekka Pitu* reflects the essence of togetherness that forms the foundation of family life. In Islam, marriage is not merely the union of two individuals but also the joining of two extended families. This tradition teaches that family happiness is not solely determined by the husband and wife but also by the social support provided by their surrounding community. In this regard, *Makkalu Dapureng* stands as a symbol of harmony between cultural values and Islamic teachings, embodying the principles of *ukhuwah* (brotherhood) and *ittihād al-ummah* (unity of the community). Through its practice, the tradition reinforces the idea that social solidarity and spiritual unity are essential pillars for sustaining a peaceful, cooperative, and enduring family system.⁷ Unfortunately, modernization and rapid social change have begun to erode the *Makkalu Dapureng* tradition in several Bugis-Makassar regions. Urban communities increasingly prefer transactional economic systems over collective cooperation. This shift indicates the gradual decline of *siri' na pacce* values, which have long served as the moral foundation of Bugis society. Yet, traditions such as

⁵ Andi Nurpahmi, *Simbolisme Wekka Pitu Dalam Adat Bugis: Kajian Antropologis* (Makassar: Balai Bahasa Sulsel, 2020).

⁶ Nurhayati Mappangara, *Struktur Sosial Dan Kearifan Lokal Masyarakat Bugis-Makassar* (Makassar: Pustaka Timur, 2017).

⁷ Asnidar, "Peran Tradisi Adat Dalam Pembentukan Nilai Sosial Islam Di Bugis-Makassar," *Jurnal Al-Daulah: Hukum Dan Sosial Keagamaan* 8, no. 2 (2020): 130–46.

Makkalu Dapureng play a crucial role in preserving social and spiritual integrity, especially during sacred moments like marriage. Therefore, it is essential to rediscover the philosophical meaning of *Makkalu Dapureng* through theological-normative and sociological approaches. The theological perspective helps to interpret the Islamic values embedded in the tradition, while the sociological approach reveals its social and cultural roles as a mechanism for strengthening solidarity. This study aims to demonstrate how *Makkalu Dapureng* functions as a form of harmonization between religious teachings and local culture in upholding the sanctity of marriage. Thus, *Makkalu Dapureng* should not be viewed merely as a customary practice but as a profound value system that teaches sincerity, togetherness, and social responsibility values that are essential foundations for family life and the moral fabric of modern Muslim society.

METHOD

This study employs a theological-normative and sociological approach to explore the philosophical meaning of *Makkalu Dapureng* within the context of marriage among the Bugis-Makassar community. The theological-normative approach is used to examine the Islamic values embedded in this traditional practice based on normative sources such as the Qur'an, Hadith, and classical Islamic literature, while the sociological approach seeks to understand the socio-cultural context and social functions of the tradition within community life. Data collection techniques include library research by reviewing relevant books, journals, and scholarly works, as well as in-depth interviews with local cultural and religious leaders to obtain empirical insights. The data are then analyzed using a qualitative-descriptive method, interpreting the symbolic meanings and philosophical values contained in the *Makkalu Dapureng* tradition, in order to produce a holistic understanding of the relationship between local culture and Islamic teachings in the context of marriage.

RESULTS AND DISCUSSION

1. General Description of the *Makkalu Dapureng* Tradition

The *Makkalu Dapureng* tradition is one of the customary practices of the Bugis-Makassar community that remains alive in several regions of South Sulawesi, particularly in rural areas where ancestral cultural values are still strongly upheld. This tradition carries profound social, spiritual, and moral meanings, as it is closely associated with mutual cooperation, social solidarity, and respect for family values and togetherness.⁸ Etymologically, the term “*Makkalu Dapureng*” derives from two words in the Bugis language: “*Makkalu*,” which means working together or engaging in communal cooperation, and “*Dapureng*,” which means kitchen or cooking area. Thus, *Makkalu Dapureng* literally

⁸ Abd. Rahman Hamid, “Budaya Gotong Royong Dan Solidaritas Sosial Dalam Masyarakat Bugis,” *Jurnal Sosial Dan Budaya* 7, no. 2 (2020): 134–36.

translates to “working together in the kitchen.” However, contextually, it refers to the collective activity of community members particularly women who cooperate in preparing food for traditional ceremonies or major communal celebrations.⁹

The *Makkalu Dapureng* tradition is one of the customary rituals of the Bugis-Makassar people, passed down through generations. This procession is usually held in the context of family thanksgiving, communal celebrations, or specific traditional events. *Makkalu Dapureng* serves as a symbol of social cohesion that strengthens solidarity among villagers. The procession typically involves communal food sharing, traditional prayers, and the participation of religious figures, thus integrating cultural and religious elements. Historically, this tradition is believed to have developed during the pre-Islamic period and later underwent acculturation with Islamic teachings after the 17th century, when Islam became deeply rooted in South Sulawesi. Azyumardi Azra notes that the Islamization process in the Indonesian archipelago tended to be accommodative toward local traditions, allowing practices such as *Makkalu Dapureng* to be preserved while being imbued with new religious nuances.¹⁰ This is evident from the inclusion of Islamic prayers in the procession, which was previously more oriented toward animistic beliefs.

The *Makkalu Dapureng* procession typically begins with the communal preparation of food ingredients by family members and neighbors. Each household usually contributes basic ingredients such as rice, chicken, or spices, which are then cooked together. The dishes prepared hold symbolic meanings for instance, rice represents fertility and blessing, while the side dishes symbolize prosperity. The symbolic meaning of food in *Makkalu Dapureng* reflects the close relationship between human beings, nature, and God. Once the meal is ready, the procession continues with a collective prayer led by a religious leader or community elder. This prayer usually contains supplications for safety, abundant sustenance, and family harmony.¹¹ In several instances, Qur’anic verses such as *Surah Al-Fatihah* and supplications for well-being are recited as part of the ritual. Such traditions exemplify the practice of Islamic and local cultural acculturation that aligns with the spirit of religious moderation in Indonesia.

According to Baso Daeng Tompo, a 67-year-old traditional leader from Bone, the *Makkalu Dapureng* tradition represents a form of *somba rilaleng* (respect and honor toward the newlyweds) and serves as a communal blessing, symbolizing the hope that the couple’s household will become “a kitchen that never ceases to burn” a metaphor for enduring prosperity, harmony, and warmth within family life.¹² This meaning symbolizes the continuity of sustenance and the harmony of family life.

⁹ Rasyid P. Daeng, “Makna Simbolik Tradisi Makkalu Dapureng Dalam Kehidupan Sosial Masyarakat Bugis,” *Jurnal Kajian Budaya Nusantara* 5, no. 1 (2022): 42–45.

¹⁰ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal* (Jakarta: Prenada Media, 2022).

¹¹ Universitas Hasanuddin, *Antropologi Kuliner Bugis-Makassar: Studi Tradisi Ritual Makan Bersama* (Makassar: Unhas Press, 2022).

¹² Baso Daeng Tompo, *Wawancara Tokoh Adat* (2025).

Meanwhile, Mrs. Andi Mardiana, a 58-year-old Bugis woman from Gowa, emphasized that the “kitchen” in the context of Bugis-Makassar culture is the center of family life. When the kitchen is alive and active, the household is considered healthy and filled with *sakinah* a state of peace and tranquility.¹³ Therefore, the *Makkalu Dapureng* tradition is not merely a social activity but also holds a profound spiritual meaning, signifying that marriage marks the beginning of devotion, cooperation, and affection that must be continuously nurtured. From these findings, it can be concluded that *Makkalu Dapureng* serves not only as a social symbol but also as a manifestation of sacred values that connect human beings, nature, and God in a harmonious unity.

Moreover, the *Makkalu Dapureng* tradition represents the harmony between local cultural values and Islamic teachings within the Bugis-Makassar community. This tradition is not merely an act of communal cooperation in the kitchen, but rather a symbol of social solidarity, respect for familial values, and a spiritual expression that nurtures gratitude and togetherness. The procession, which involves collective participation, communal prayers, and the recitation of Qur’anic verses, reflects an acculturation between pre-Islamic traditions and Islamic values that enrich its meaning. Thus, *Makkalu Dapureng* functions not only as a medium for strengthening social relationships but also as a reflection of religious moderation that upholds the spirit of unity, reverence for ancestors, and the balance between culture and spirituality within Bugis-Makassar society.

2. Philosophical Meaning from a Cultural Perspective

Culturally, *Makkalu Dapureng* reflects the value of *gotong royong (siri’ na pacce)*, which serves as the ethical foundation of Bugis-Makassar social life. This value is highly significant as it emphasizes solidarity, compassion, and a sense of shame when an individual fails to contribute to communal life.¹⁴ Amid the modern social crisis, this value has become increasingly relevant. According to data from the Central Statistics Agency (BPS) in 2023, the level of social participation among urban communities has declined by 12% over the past five years, indicating a shift toward individualism.¹⁵ Therefore, the *Makkalu Dapureng* tradition serves as a counterbalance to the weakening of modern social cohesion, as it emphasizes the importance of togetherness, mutual sharing, and collective responsibility.

Baharuddin Daeng Tutu, a community leader in Bone Regency, reinforces this perspective. He stated, “The Bugis people feel ashamed if they do not participate in communal work. In traditions such as *Makkalu Dapureng*, everyone feels obliged to be present, to help, and to give, because it is through such acts that our honor is measured.”¹⁶ This statement emphasizes that *siri’* encompasses not only personal dignity but also social responsibility toward the community. The tradition embodies the

¹³ Andi Mardiana, Wawancara Masyarakat Umum (n.d.).

¹⁴ Mattulada, *Latoa: Satu Lukisan Analitis Terhadap Antropologi Politik Orang Bugis*.

¹⁵ Badan Pusat Statistik (BPS), *Indeks Partisipasi Sosial Masyarakat Indonesia 2018–2023* (Jakarta: BPS, 2023).

¹⁶ Baharuddin Daeng Tutu, Wawancara Tokoh Adat. (2025)

philosophy of *siri' na pacce*, which forms the moral core of Bugis-Makassar society. *Siri'* is understood as the honor of the individual and family, while *pacce* signifies profound empathy toward the suffering of others. These values are evident in the practice of *Makkalu Dapureng*, where all villagers participate voluntarily, whether by contributing food supplies or offering labor. Accordingly, the tradition instills the understanding that a person's dignity is measured not solely by social or economic status, but by the extent of their contribution to communal life. Beyond fostering solidarity, *Makkalu Dapureng* also carries a philosophical meaning in maintaining harmony between humans and nature. The ritual utilizes local food ingredients such as rice, spices, and agricultural produce as symbols of the community's connection to the land and the environment.

Nurhayati, a resident of Gowa, expressed that, "We always use ingredients from our own gardens. It is not merely an act of frugality, but also a form of gratitude and respect toward nature, which provides life."¹⁷ Thus, *Makkalu Dapureng* instills an ecocentric awareness that preserving environmental sustainability is an inseparable part of maintaining social life. This tradition demonstrates how cultural values, spirituality, and ecology can harmoniously intertwine within a single meaningful social practice.

3. The Philosophical Meaning from a Religious Perspective

From a religious perspective, particularly within Islam, the *Makkalu Dapureng* tradition can be understood as a form of collective gratitude for the blessings of sustenance and life. The communal prayer, which serves as the central element of this ritual, reflects the Qur'anic teaching on the importance of expressing gratitude to Allah, as stated in *Surah Ibrahim* (14:7):

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Translation: (Remember) when your Lord proclaimed, 'If you are grateful, I will surely increase My favor upon you; but if you deny (My blessings), indeed, My punishment is severe.'¹⁸

Thus, the religious philosophical meaning within *Makkalu Dapureng* lies not only in its ritual dimension but also in the internalization of gratitude as a spiritual foundation that strengthens both the vertical relationship (with Allah) and the horizontal relationship (with fellow human beings). In addition to gratitude, the element of prayer in the *Makkalu Dapureng* tradition serves as a reinforcement of faith and a reminder of human limitations before God. The recitation of *Surah Al-Fatihah*, *dhikr*, and supplications for well-being that accompany the ceremony represent an institutionalized form of religiosity within a cultural context.

The process of Islamization in the Indonesian archipelago has always been marked by a harmonious acculturation between Islam and local culture, in which prayers and religious rituals serve

¹⁷ Nurhayati, Wawancara Masyarakat Umum.

¹⁸ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya*.

as gateways for the internalization of Islamic teachings into community traditions.¹⁹ This illustrates that *Makkalu Dapureng* is not merely a customary ritual but also a form of cultural *da'wah* that revitalizes Islamic values within the framework of local wisdom. The religious philosophy embedded in this tradition can also be examined through the framework of *Maqāṣid al-Syarī'ah*. The values of togetherness and solidarity manifested in the communal meal align with the objectives of Islamic law to preserve fraternity (*ḥifẓ al-'ird*), safeguard lineage (*ḥifẓ al-nasl*), and promote public welfare (*maṣlahah*). Jasser Auda emphasizes that Islamic law is not solely oriented toward legal texts but is directed toward achieving universal purposes that uphold justice, balance, and social welfare.²⁰

Thus, *Makkalu Dapureng* can be understood as a medium for realizing *maṣlahah* (public good) through togetherness and social harmony. The religious philosophical meaning embedded in this tradition also functions as a form of spiritual education. It instills awareness from an early age of the importance of prayer, gratitude, and communal unity among the younger generation. Moreover, local traditions that embody religious values have the potential to strengthen religious moderation, as they integrate Islamic spirituality with inclusive cultural practices. Consequently, *Makkalu Dapureng* remains relevant to be preserved as a tradition that not only safeguards cultural heritage but also reinforces a moderate and contextual religious identity within the Bugis-Makassar community. From a religious perspective, this tradition holds profound spiritual significance consistent with Islamic teachings. The rituals of prayer and expressions of gratitude performed during the ceremony align with Islamic principles emphasizing thankfulness to Allah for the blessings of sustenance and life. This demonstrates that *Makkalu Dapureng* does not contradict religious values; rather, it serves as a cultural medium of *da'wah* that promotes moral virtues, social piety, and Islamic spirituality within the cultural fabric of society.

4. The Dialectic Between Culture and Religion

The *Makkalu Dapureng* tradition exemplifies a harmonious dialectic between the local Bugis-Makassar culture and Islamic teachings. Initially, this ritual contained strong animistic elements that emphasized reverence for ancestors. However, following the arrival of Islam in the 17th century, the practice underwent acculturation. Traditional prayers were integrated with the recitation of Qur'anic verses, resulting in a form of ritual that is both culturally accepted by the community and consistent with Islamic principles. This phenomenon aligns with Azyumardi Azra's theory of "Cultural Islam," which posits that Islam in the Indonesian archipelago did not seek to abolish existing traditions but rather produced a synthesis between local values and the principles of Islamic law.²¹ Thus, *Makkalu Dapureng* serves as a concrete example of how religion and culture can complement each other without

¹⁹ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal*.

²⁰ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, n.d.).

²¹ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal*.

compromising their respective identities. In the modern context, the dialectic between culture and religion in this tradition holds significant relevance for promoting religious moderation. The Indonesian Ministry of Religious Affairs (2023) emphasizes that local traditions aligned with religious teachings can serve as effective instruments for maintaining social harmony and strengthening cohesion within Indonesia's multicultural society.²² Therefore, Makkalu Dapureng is not merely a customary ritual but also a means of actualizing contextual Islamic values while serving as a bastion of cultural identity amid the forces of globalization. The tradition demonstrates a harmonious dialectic between culture and religion, as it preserves cultural identity while simultaneously strengthening social morality. In this regard, Makkalu Dapureng serves a dual function: as an expression of Bugis-Makassar cultural identity and as a medium for internalizing contextual Islamic values. This dialectic is crucial for maintaining the tradition's relevance amid modern social dynamics.

5. The Perspective of Maqāṣid al-Syarī'ah in Modern Relevance

Within the framework of *Maqāṣid al-Syarī'ah*, every cultural practice must be analyzed in terms of its purpose in promoting human welfare. When examined through the principles of maqāṣid, the *Makkalu Dapureng* tradition demonstrates strong relevance to three primary objectives of Islamic law: the preservation of religion (*ḥifẓ al-dīn*), the protection of lineage (*ḥifẓ al-nasl*), and the safeguarding of social fraternity and dignity (*ḥifẓ al-'ird*). The communal prayers, which form the core of this ritual, serve as an expression of gratitude to Allah while simultaneously reinforcing the community's spiritual dimension.²³ Thus, *Makkalu Dapureng* is not merely a cultural ritual but also a practice that upholds core Islamic values. Moreover, the collective effort in preparing and sharing food instills values of solidarity and social care, which align with the principle of *maṣlahah* (public welfare). Maqāṣid al-syarī'ah requires that Islamic law continuously adapts to social contexts to achieve justice and community well-being. From this perspective, *Makkalu Dapureng* holds modern relevance as a means to strengthen social cohesion, particularly in the face of rising individualism and urbanization that erode communal bonds. Furthermore, *Makkalu Dapureng* can be understood as a medium for preserving ecological values within the framework of maqāṣid. The use of locally sourced produce in the ritual reflects an awareness of environmental stewardship (*ḥifẓ al-bī'ah*), an extension of maqāṣid that has gained attention in contemporary scholarship. By reinforcing the human-nature relationship through the symbolism of food, this tradition teaches that environmental sustainability is intrinsically linked to the continuity of social and religious life.

In the context of globalization, the *Maqāṣid al-Syarī'ah* perspective on the *Makkalu Dapureng* tradition becomes increasingly relevant. UNESCO (2022) emphasizes the importance of cultural heritage that supports sustainable development by integrating social, spiritual, and environmental

²² Kementerian Agama Republik Indonesia, "Laporan Moderasi Beragama 2023" (Jakarta, 2023).

²³ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

values. This aligns with the Indonesian Ministry of Religious Affairs' (2023) concept of religious moderation, which encourages the preservation of local traditions as long as they do not conflict with Islamic principles. Accordingly, *Makkalu Dapureng* can be positioned as a cultural practice that holds not only historical value but also contemporary relevance in fostering a just, harmonious, and socially equitable society.

CONCLUSION AND RECOMMENDATIONS

1. Conclusion

The *Makkalu Dapureng* tradition is a Bugis-Makassar cultural heritage imbued with profound philosophical values, both from cultural and religious perspectives. Culturally, it reflects the spirit of *siri' na pacce*, emphasizing solidarity, togetherness, and collective responsibility. The communal meal, cooperative preparation of dishes, and the involvement of the entire community demonstrate the social function of this tradition as a cohesive force, particularly amid the challenges of modern individualism. From a religious standpoint, *Makkalu Dapureng* embodies values of gratitude, prayer, and spiritual reinforcement, aligning with the principles of *Maqāṣid al-Syarī'ah*, particularly those relating to justice, public welfare, and the protection of human dignity. In the modern context, this tradition is relevant as a cultural practice that supports religious moderation, preserves local identity, and promotes sustainable development. It illustrates that religion and culture can engage in a harmonious dialectic, complementing rather than negating each other. Therefore, *Makkalu Dapureng* is significant not only as a symbol of customary heritage but also as a means of character education, spiritual strengthening, and social cohesion. Preserving this tradition contributes to maintaining local wisdom in a manner that remains contextual, beneficial, and consistent with the universal values of Islam in the era of globalization.

2. Recommendations

a. Preservation through Education and Local Curriculum

Local governments and educational institutions, particularly in South Sulawesi, are encouraged to incorporate the *Makkalu Dapureng* tradition into the local content curriculum. This effort is essential to ensure that the younger generation not only becomes familiar with ancestral traditions but also understands the philosophical meanings and moral values embedded within them.

b. Integration with Religious Moderation Programs

The Ministry of Religious Affairs and local religious institutions can position *Makkalu Dapureng* as a concrete example of a cultural practice that promotes religious moderation. The values of mutual cooperation, tolerance, and social solidarity embedded in this tradition can serve as a contextual medium for *da'wah*, addressing and engaging with the humanistic aspects of society..

c. An Ecological Approach in the Implementation of the

Given the use of local ingredients in the *Makkalu Dapureng* ceremony, the community should continue to uphold principles of environmental friendliness and sustainability. Utilizing natural produce without chemicals, along with the spirit of sharing the bounty of nature, reflects an ecological awareness that must be continuously nurtured amid the global environmental crisis.

d. Digitalization and Documentation of Local Traditions

A systematic effort is needed to document the various practices of *Makkalu Dapureng* through digital media, including videos, photographs, and ethnographic texts. This initiative is crucial not only to preserve the tradition locally but also to make it accessible globally as a means of promoting Bugis-Makassar cultural heritage.

e. Academic Collaboration and Further Research

Researchers, academics, and students in the fields of social sciences, anthropology, and Islamic law are encouraged to conduct interdisciplinary studies on the *Makkalu Dapureng* tradition, particularly in the context of the relationship between local culture and Islamic values. Such further research will enrich the body of knowledge and strengthen the argument that local traditions can serve as sources for shaping Islamic social ethics and legal principles.

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