



Existence And Values Of Islamic Education: (Reflection of *Ma'balla* Local Wisdom of Kaluppini Community, Enrekang Regency)

Abd. Rahman¹, Arfian Alinda Herman², Suhartina³, Hamdanah⁴,
Bahtiar⁵

^{1,2,3,4,5} Institut Agama Islam Negeri Parepare

*Corresponding Author, e-mail: arfianalindaherman@iainpare.ac.id

Abstract

The ma'balla tradition in Kaluppini Village, Enrekang Regency, is a unique communal eating ritual that embodies Islamic educational values. This study, employing a descriptive qualitative method through interviews, observations, and documentation with local leaders and the community, explores the faith, moral, psychological, and social aspects. Ma'balla highlights faith through collective prayers, instills morality by ensuring equality in food distribution, and fosters social education through the spirit of cooperation involving the entire community. A notable feature is the active involvement of men in food preparation, reflecting a rare practice of gender equality in such traditions. Beyond preserving cultural heritage, ma'balla serves as a medium for teaching Islamic values, strengthening social bonds, and maintaining the cultural identity of the Kaluppini community. This tradition demonstrates how local wisdom can integrate spiritual and communal values, offering a meaningful model for Islamic education rooted in cultural practices.

Keywords: Existence, Islamic Education, Ma'balla Tradition.

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Introduction

Traditions in society that are rooted in religious values, often become a place to educate the younger generation and maintain culture and beliefs. The *ma'balla* tradition is one of the traditions originating from Kaluppini Village, a tradition that has its own characteristics and uniqueness. The *ma'balla* tradition is a habit of the Kaluppini Village community in the implementation of eating together. This tradition is carried out during party activity which ends with the process of eating together, which is what is called the *ma'balla* tradition. Its uniqueness lies in the containers used, such as teak leaves as plates, and fruit shells as soup containers. The tradition of eating together begins after all visitors have received their food (Septiani, 2017). Another uniqueness lies in the process of serving the food. In general, it is women who are in charge of cooking, preparing food, and serving food. Unlike the *ma'balla* tradition, those in charge of cooking, preparing food, even in serving food are almost completely taken over by men, but women still participate fairly in the process.

Previous studies have highlighted Islamic educational values in cultural traditions, albeit with different focuses and variables and from diverse cultural backgrounds. For example, Ainur Rofiq in "Javanese Slametan Tradition in the Perspective of Islamic Education" discusses the tradition of slametan in Java which contains prayers and meals as a form of alms. This tradition contains Islamic education values related to care and togetherness (Ainur Rofiq, 2019). Similarly, Desi Marleni through her study of the thanksgiving kenduri tradition in Babakan, Bogor, highlighted the value of faith, gratitude, and moral aspects, such as mutual respect and mutual cooperation. This kenduri tradition contains the value of togetherness and patience that strengthens the social bonds of the community. Furthermore, Satria Wiguna and Ahmad Fuadi in their research on tahlilan in Batu Melenggang Village emphasize Islamic values such as *ukhuwah islamiyah*, *zikrulmaut*, and *da'wah*, which

strengthen relationships between residents through joint prayers and dhikr (Wiguna & Fuadi, 2022). These studies show the dynamics of local traditions in various regions that contain Islamic educational values. However, until now, there has been no research that specifically examines the *ma'balla* tradition in Kaluppini Village, Enrekang Regency, especially to Islamic educational values. The *ma'balla* tradition has its characteristics that are different from *slametan*, *kenduri*, or *tahlilan*, both in terms of cultural origin and the implementation process. This tradition reflects social values, such as equality and togetherness, which are internalized through the local wisdom of the Kaluppini tribe. Thus, this research offers a new contribution to the study of Islamic education by revealing a unique perspective of Islamic education values in the context of the *ma'balla* tradition, which has never been raised in previous research.

This research focuses on the values of Islamic education in the *ma'balla* tradition that developed in Kaluppini Village, Enrekang Regency. The *ma'balla* tradition has its own rich meaning and uniqueness, so it is important to study it more deeply in order to understand the existence and concept of its implementation which is still sustainable in the Kaluppini community. This study seeks to reveal the values of Islamic education embedded in the *ma'balla* tradition, especially those related to character building, social interaction, and gender equality reflected in the various activities of the tradition.

The *ma'balla* tradition in Kaluppini Village offers a unique perspective on Islamic education that has yet to be explored, especially in terms of values that are rarely found in other cultural traditions. With the active involvement of men in the process of preparing and serving food, this tradition challenges common norms that often place women in charge of domestic activities. This reflects gender equality, which is rare in similar traditions. *Ma'balla* also internalizes the values of togetherness and mutual cooperation, which are important for social character building. In the context of Islamic education, these values enrich approaches to harmonious social interaction, deepening the integration between local wisdom and Islamic principles in building an ethical society.

The contribution of this research is not only to enrich the academic literature in the world of Islamic education, but also to provide relevant teaching materials to be applied in formal and informal learning contexts. Through an in-depth approach to local traditions, this research is expected to inspire educators and policy makers to integrate local wisdom values such as *ma'balla* into education, so that students are not only equipped with extensive religious knowledge, but also a deep understanding of the importance of establishing harmonious social relations and respecting equality in the midst of diversity. Thus, this research has the potential to enrich the understanding of how Islamic education values can serve as a foothold in shaping the character of a cultured, ethical and Islamic society.

Methods

This research uses a qualitative approach with a descriptive field method to explore the values of Islamic education in the *ma'balla* tradition in Kaluppini Village, Enrekang Regency. Data were obtained through interviews, observation, and documentation, with analysis based on Quraysh Shihab's theory and several supporting theories and concepts. The *ma'balla* tradition involves community togetherness in eating together, with men preparing food assisted by women, using teak leaves as containers. This tradition reflects the values of Islamic education, such as faith, morals, soul, physical, and society. Research informants included customary leaders, sharia leaders, education leaders, and the local community.

Data collection techniques included direct observation, open and semi-structured interviews, and documentation studies. For data validity, the credibility test was used through extended observation, persistence, and triangulation. Quraysh Shihab's framework was operationalized in analyzing the data by identifying thematic links between the tradition's practices and the educational values derived from Islamic teachings, such as those outlined in the Quran and Hadith. This involved coding data related to community practices and correlating these with the principles of faith, morals, and social harmony emphasized in

Shihab's interpretations. The results of the research are expected to provide an in-depth description of the existence of the ma'balla tradition and the Islamic education values contained in it.

Results And Discussion

The Existence of *Ma'balla* Tradition

Based on its existence, to understand more deeply the existence of the *ma'balla* tradition, the researcher divides it into two indicators based on the concept of its existence, namely the existence of the *ma'balla* tradition and the way humans are in the *ma'balla* tradition, which will be presented in the following paragraphs.



Figure 1. *Ma'balla* tradition

The existence of *Ma'balla* tradition. The *ma'balla* tradition, derived from the Enrekang language meaning "opening a container," uses teak leaves or salu leaves as a base for eating together in the rituals of the Kaluppini community, Enrekang Regency. The ritual is divided into rambusolo (death rituals) and *rambutuka* (celebration of life), guided by the Traditional Leader and Religious Leader to strengthen togetherness, as a form of gratitude, and preserve local cultural values. Community participation is strong, with joint prayers accompanying the procession. Teak leaves were chosen because they are practical, do not require washing, and can be used to wrap leftover food, making it easier for people to take food home. This tradition prioritizes togetherness regardless of status, reflecting local wisdom that has been passed down from generation to generation and is a means to strengthen social ties and maintain the continuity of cultural values in the community.



The process of implementing the *ma'balla* tradition.

The process of implementing the *ma'balla* tradition in Kaluppini Village varies depending on the type of event, such as aqiqah, marriage, or death, which is divided into two main categories: rambusolo (death rituals) and *rambutuka* (celebration of life). The prayed-for food is then distributed to the community using teak leaves or fruit shells as practical containers. The Traditional Leader and Religious Leader have important roles in this procession; the Traditional Leader leads the event according to custom, while the Religious Leader leads the prayers and ensures conformity with Islamic teachings. Both must be present for the ritual to be carried out perfectly. The people of Kaluppini Village are fully involved in this tradition, from the provision of materials, to the making of woven baskets, to the distribution of food,

which strengthens togetherness and solidarity. The preservation of the *ma'balla* tradition is driven by ingrained ancestral messages that cannot be eliminated, and as a means to strengthen social relations and maintain cultural identity. Local government support is also helpful, albeit limited. The essence of *ma'balla* is reflected in the way people sit on the floor together, which creates familial warmth and strengthens social ties between residents. The following table. 1 summarizes the research data on the existence of the *ma'balla* tradition based on two main indicators: the existence of the tradition and the way people are in the *ma'balla* tradition.

Table 1 Data on the existence of **ma'balla** tradition, Kaluppini Village.

Indicator	Aspects	Research Description
The Existence of Ma'balla Tradition	Definition of <i>Ma'balla</i> Tradition	<i>Ma'balla</i> comes from the Enrekang language, meaning "to open a container". The process uses salu leaves or teak leaves to eat together at the rambusolo and rambutuka rituals in Kaluppini, Enrekang.
	Purpose of the <i>Ma'balla</i> Tradition	The main purpose is thanksgiving, creating equality and togetherness, involving the whole community. Contains spiritual meaning through prayers during the procession. Practical due to the use of teak leaves.
	Practical Reasons to Use Teak Leaf	Teak leaves are easy to prepare, hassle-free to wash, and can be used to wrap up leftovers.
The Human Way of Being in Ma'balla Tradition	<i>Ma'balla</i> Tradition Implementation Process	Implementation varies depending on the event (<i>aqiqah</i> , wedding, death), the point is to serve food that is prayed for and shared. The use of teak leaves as food containers is cheaper and more practical than plastic containers.
	The Role of Customary and Sharia Leaders	The customary leader leads the procession, the sharia leader leads the prayers. Both have important roles and complement each other, the implementation is not valid if one is not present.
	Community Support and Participation	The community is involved in providing ingredients, making baskets, welcoming guests, and sharing the food. This tradition reflects cohesiveness and solidarity. All elements of the community from children to adults have their respective roles.
	Reasons for Preserving the <i>Ma'balla</i> Tradition	This tradition is important for maintaining the community's cultural and social identity, passed down from generation to generation. Its preservation is supported by ancestral messages and the local government despite limited financial assistance.
	Essentials of Lesehan (Sitting on the Floor) Implementation	<i>Ma'balla</i> is done sitting on the floor, reflecting the meaning of "opening up". If chairs are used, containers such as leaves are irrelevant, only plates are suitable, so the essence of kinship will be lost.

Traditions are customs carried out as traditional or religious rituals and become an integral part of the life of a group, usually from the same country, culture or religion (Septiani, 2017). Traditions also undergo change and adaptation, influenced by evolving social, economic and cultural factors (Oring, 2021). Traditions contain deep cultural and spiritual values, such as the recitation of Surah Yasin in Indonesia, which is not only a habit, but also a sacred and meaningful religious ritual (Sagir & Hasan, 2021). The purpose of

tradition is to maintain values and practices that have been passed down from the past, both to preserve the existing order and as a basis for measuring change (Macfarlane & Yeung, 2024). Traditions are symbolically constructed, with each activity conveying meaning and significance as a cultural symbol (Nainunis, 2023). Tradition always coexists with existence to show the existence of an individual or group activity.

Existence comes from the Latin *existere*, which means to exist, appear, or have real existence. The word consists of *ex* (out) and *sistere* (to appear). According to the Big Indonesian Dictionary, existence means being or being, which is divided into four meanings: existence as what it is, having actuality, experience that shows existence, and perfection. Existence is a condition of life or reality (Sanusi et al., 2022). Zainal Abidin states that existence is dynamic, can go forward or backward according to one's ability to actualize their potential. Existence is personal and consists of three stages: aesthetic, ethical, and religious (Majid, 2020). According to Chaplin's theory of existence, existence is being and the way humans are. Thompson and Rodgers add that existence includes the potential to be oneself, while Smith calls consistency a basic human trait (Rosmalah, 2022). With this, the researcher interprets the findings by relating them to several studies and theories.

The existence of *Ma'balla* Tradition. *Ma'balla* is a tradition in Kaluppini, Enrekang Regency, which has strong roots in the social life of the community. Etymologically, the term *ma'balla* means "to open a vessel" in Enrekang and refers to the use of leaves instead of plates to serve food in rituals. Teak leaves or salu leaves are chosen not only for convenience, but also as part of the cultural identity of the local community. The tradition falls into two main categories: *rambusolo*, which is used in death rituals, and *rambutuka*, which celebrates happiness such as marriage or harvest. The use of leaves as containers in *ma'balla* also contains deep philosophical values, namely simplicity and harmony with nature. Traditional leaders emphasize that leaves as temporary and natural containers illustrate the community's temporary attitude towards the material world, in line with the philosophy of ecocentrism which believes that humans in living their lives cannot separate themselves from nature, because humans are members of the network of life together with other organisms (Humaida & Murniningsih, 2024). Thus, this tradition is not only a means of ritual but also a symbol of the close relationship between humans and nature. Furthermore, *ma'balla* preserves the cultural identity and local language of the Kaluppini people. The Enrekang terms and language used during the procession create a bridge between the older and younger generations, strengthening cultural connections through active participation. As a cultural expression, *ma'balla* blends harmony between people, environment and ancestral culture in a simple and meaningful practice.

The ma'balla tradition in Kaluppini Village is a form of thanksgiving and togetherness that embraces social and spiritual aspects. In every ritual, the community gathers to eat together using teak leaves instead of plates, reflecting equality regardless of social or economic status. This practice is not just about eating, but a symbol of equality and sharing. *Ma'balla* is a manifestation of the value of egalitarianism, emphasizing the importance of togetherness and solidarity that prioritizes social equality between individuals in a community (Widianto & Mahfud, 2023). Spiritually, traditional leaders lead a collective prayer before and after the procession, as a form of gratitude to God. This ritual strengthens people's relationship with God and strengthens social ties. The use of teak leaves, which are biodegradable, also demonstrates the community's harmony with nature, reflecting the value of sustainability and ecological awareness. In addition, teak leaves provide practical benefits, being easy to use and dispose of, reducing waste, and helping to distribute food evenly. *Ma'balla* teaches the values of gratitude, social responsibility and togetherness, as well as being a practical solution born from everyday needs. Through the preservation of this tradition, the Kaluppini people maintain their identity as a community that is united, environmentally friendly, and respectful of ancestral heritage.

The Human Way of Being in *Ma'balla* Tradition. The process of performing *ma'balla* in Kaluppini Village reflects the adaptation and dynamics of tradition, divided into two categories: *rambusolo* (death rituals) and *rambutuka* (celebration of life). This division

illustrates the human life cycle, which requires different rituals to maintain the social and spiritual balance of the community. In this context, *ma'balla* serves to regulate social and spiritual relations according to the phase of life, in line with the concept of life cycle in anthropology which emphasizes that each phase of life requires different ritual handling to maintain social and spiritual balance in society (Wibisono, 2020). The use of teak leaves and shells as food containers has ecological and philosophical significance. The heat-resistant and environmentally friendly teak leaves reflect the harmony between humans and nature, illustrating local wisdom in utilizing natural resources wisely. This tradition shows strong ecological adaptation, maintains the principle of sustainability and prioritizes cultural values not eroded by the times. Although in the past the use of leaves and shells was due to limited resources, this tradition is still maintained because of its deep cultural value. This is in line with the findings in Ainur Rofiq's research on the Javanese slametan tradition, which emphasizes the importance of togetherness and prayer in various rituals (Ainur Rofiq, 2019), as well as Desi Marleni's research showing how thanksgiving feasts strengthen social relations and strengthen community morale. *Ma'balla*, with all its symbolism and adaptations, maintains important cultural and social values in the lives of the Kaluppini people (Marleni, 2021).

The roles of customary and religious leaders in the implementation of *ma'balla* in Kaluppini demonstrate the harmonious coexistence of custom and religion. In contrast to the tendency for a dichotomy between custom and religion in some Indonesian communities, in Kaluppini the two complement each other. Adat leaders emphasize that the roles of custom and religion are equal in maintaining social order, reflecting a mutual agreement that custom and religion have important functions and do not compete with each other. Sociologically, this phenomenon reflects "religius custom," which is a synthesis between religion and culture that creates a coherent entity, where the community successfully synthesizes local values and religion into a coherent entity (Mahfuz, 2019). The Traditional Leader leads the procession according to cultural values, while the Religious Leader ensures conformity with Islamic teachings. This synergy shows that Islam in Kaluppini adapts to local culture without losing its essence, creating a form of "*local Islam*." This harmony strengthens social cohesion in the Kaluppini community, where Traditional Leader and Religious Leader are not only ritual leaders, but also symbols of inclusivity and harmony. Their collaboration enriches the *ma'balla*, showing how custom and religion can unite in traditions that strengthen social and spiritual values.

The active participation of the community in the *ma'balla* tradition in Kaluppini makes it more than just a traditional ritual, but a social space that connects all levels of society in strong solidarity. Every individual, from children to adults, is involved in various aspects of this tradition, which demonstrates *ma'balla's* function as a social mechanism that strengthens bonds between citizens. This is in line with Durkheim's concept of "ritual as social glue," where rituals strengthen community solidarity with significant social meaning (Ahmad, 2021). The *ma'balla* tradition also maintains structural balance in the community through the division of tasks by age group and gender, serving as a means of social education that teaches individual roles and responsibilities. In addition, patron-client relationships are also involved, which are vertical relationships between superiors and subordinates (Firzan & Erawan, 2020). The relationship is seen in the role of the Traditional Leader and Religious Leader as leaders who guide the community in the implementation of rituals, strengthening the emotional bonds and social structure of the Kaluppini community.

The preservation of the *ma'balla* tradition in Kaluppini reflects the community's high awareness of the importance of cultural heritage as part of their collective identity. Shari'a holders state that this preservation is based on the responsibility to honor ancestral messages, indicating that *ma'balla* is not just a ritual, but a bridge that connects previous generations with current and future generations. It also serves as a symbol of cultural identity that strengthens local culture in the face of global homogenization. Communities with strong local cultures tend to resist cultural homogenization (Suradi, 2018). In addition to internal drives, external factors such as cultural recognition from outside the community also influence the preservation of *ma'balla*, further promoting Kaluppini's local identity. Government support,

although limited, shows a commitment to maintaining the uniqueness of local culture as part of culture-based social development. The *ma'balla* tradition, with its local wisdom values, plays an important role in maintaining the social and cultural sustainability of the community in the modern era.

Islamic Education Values in *Ma'balla* Tradition

The *ma'balla* tradition in its implementation includes various aspects of Islamic education values that have been identified by researchers through observations and interviews with resource persons. These values include faith education, moral or moral education, physical or physical education, psychological or conscience education, and social or community education. Each of these aspects is not only part of the tradition, but also enriches the understanding and practice of Islamic values in daily life.

The *ma'balla* tradition in Kaluppini begins and is based on prayers that are performed repeatedly at various important stages, such as before and after slaughtering animals, before cooking, and before distributing food. The customary leader states, "*There are many stages of prayer, depending on the event such as rambutuka and rambusolo.*" The Sharia Minister adds, "*The ma'balla will not start without prayers, and the food must be distributed first to all those present.*" The joint prayer in *ma'balla* is not just a ritual, but a faith education that strengthens the sense of community and the importance of blessings in every activity. This tradition teaches that every activity must begin by asking for blessings from God, instilling the spiritual value that everything is done with good intentions and prayer.

The results of observations and interviews show that moral education in the *ma'balla* tradition appears through the practice of *mappatabe'*, which is asking for permission. This tradition preserves the value of good manners as an important part of social life. The traditional leader stated, "It is not good if we pass in front of people without permission." This attitude teaches the importance of respect for others, instilling high ethical values in society. In addition, in *ma'balla*, food is distributed fairly without discriminating, reflecting the values of justice and equality taught in Islam. Thus, this tradition instills in the community to be fair and respectful to each other, strengthening the social bonds and harmony among them.

The implementation of *ma'balla* in Kaluppini Village reflects a division of tasks that matches the physical abilities and responsibilities of men and women. Men generally perform heavy tasks, such as cooking all night until dawn and distributing food to event participants. In contrast, women handle lighter but important tasks, such as preparing spices and serving cakes. The traditional leader explains, "*Because if women are the ones handing out the food, it must be heavy like saladda akkai, plus their clothes, such as negligee, restrict movement in a crowd.*" The Shari'ah leader adds, "If the task is heavy, the man takes it; the woman complements with a lighter role." The value of cooperation and complementarity in this tradition teaches sensitivity to each other's roles, while also showing appreciation for each gender's contribution in strengthening the community bonds of the Kaluppini people.

The *ma'balla* tradition in Kaluppini Village not only functions as a cultural ritual, but also teaches psychological values such as patience and justice. People are taught to patiently wait until everyone gets their share, even though sometimes the process takes a while. The principles of solidarity and mutual respect are also reflected in the local saying, "*Lainjaraki sipakario lasipakarannu,*" which means that everyone comes to have fun and support each other. The customary leader emphasizes that this mutual help is selfless: "*The act of helping here is not for pay, such as washing dishes, cooking, and others. No one is paid at all, it's all for togetherness.*" This attitude strengthens social bonds and instills the awareness that shared happiness is more important than personal interests, making *ma'balla* a legacy of noble values that are important to preserve for future generations.

Local community collaboration in the *ma'balla* tradition in Kaluppini Village involves all elements of the community, including children who help, for example by looking for teak leaves and preparing for the event. The Traditional Leader emphasizes that "*the spirit of gotong royong is very high here; no one stays at home except those who really can't, such as those who have jobs or are sick. People here will attend without compulsion because this enthusiasm has been passed down*

from generation to generation." Local community collaboration reflects early social education, where children learn to work together and understand their contribution to the community. The tradition also strengthens the sense of family and solidarity, as seen when people spontaneously bring rice to the event owner without asking for anything in return, as Religious Leader explains: "*The community upholds the rice for the event owner without request or debt. ma'balla greatly contributes to the sense of kinship and solidarity.*" Although *ma'balla* is sometimes considered costly, it is not an obligation for those who are less well-off. The Shari'a Minister mentions that "*Ma'balla is done by those who are well-off, so it can help feed the less fortunate, becoming a form of charity.*" This tradition not only strengthens social ties, but also creates a collective responsibility in preserving ancestral heritage. The following table II provides a brief and clear description of the Islamic education values contained in the *ma'balla* tradition in the Kaluppini Community, Enrekang Regency.

Table 2 Summary of data on Islamic education values in *ma'balla* tradition

Aspects of Islamic Education	Explanation	Practice Example in <i>Ma'balla</i>
Faith Education	Teaches the importance of starting every activity with a prayer to seek blessings and guidance from Allah.	Collective prayers are performed before and after the slaughter of animals, as well as before starting and ending the ritual.
Moral/ Moral Education	Emphasize the values of courtesy, justice and equality in social interaction and resource sharing.	The practice of <i>mappatabe'</i> (asking for permission) and the distribution of food fairly to the entire community without discriminating.
Physical Education	The division of tasks based on physical ability, teaches the importance of cooperation and complementarity between men and women.	Men are responsible for cooking and distributing the food, while women take care of preparation and serving.
Psychological Education/Conscience	Teaches patience, fairness, and solidarity in the face of a time-consuming process that requires cooperation between individuals.	Waiting patiently for everyone to get their share of food, and helping each other with the execution of the event.
Social/Community Education	Fostering a sense of mutual cooperation, kinship and social responsibility, by involving the entire community in the process of implementing the tradition.	Children and adults alike are involved in sourcing materials and helping to prepare for the event, and uphold solidarity.

The concept of education in the Qur'an definitely educates humans to become *insal kamil* based on praiseworthy morals and behavior (Kanus & Saerozi, 2023), this is what is referred to as Islamic education. Islamic education is an education system based on the principles of the Islamic religion, involving the concepts of *tawhid*, morals, and Islamic law (Anugroho, 2023). Islamic religious education is important for shaping personality, instilling faith in God, encouraging obedience to worship, and developing noble morals (Abu Bakar et al., 2023). The universal principles of Islamic education include divine, social, consciousness and environmental aspects (Harimansyah, 2019). The purpose of Islamic education is to foster awareness of relationships with God, strengthen faith, and develop intellectual, spiritual, and emotional aspects based on the Qur'an and Hadith (Kosim et al., 2023). According to Quraisy Shihab, the values of Islamic education, namely, faith education (*al-tarbiyah al-imaniyah*), moral / moral education (*al-tarbiyah al-khuluqiyah*), physical / physical education (*al-tarbiyah al-jasmaniyah*), psychological / conscience education (*al-tarbiyah al-nafsiyah*), and social / community education (*al-tarbiyah al-ijtimaiyah*) (Anggrayni, 2021). Based on the results of

interviews and adjusted to the concept of Islamic education above, researchers found five indicators of Islamic education values in the *ma'balla* tradition.

The ma'balla tradition in Kaluppini contains deep faith values that go beyond ordinary spiritual rituals. Through a transgenerational process that can be defined as something from generation to generation or passed down (Utama, 2017), through the values of faith and awareness of God's help are passed down from Generation to generation. This tradition not only maintains cultural continuity, but also strengthens faith in every member of the community, especially the younger generation. Like the prophets, *ma'balla* is a means of passing on spiritual and cultural values that ensure the continuity of faith. The Kaluppini community views faith as the basis for decision-making and the implementation of social activities, including the choice of teak leaves as a substitute for plates. The use of this natural material reflects gratitude for God's grace and emphasizes the responsibility to protect nature. The value of faith in *ma'balla* is also seen in the collective responsibility and sincere intention of each community member to carry out rituals for the pleasure of God. This tradition teaches that faith is not just words, but must be manifested in concrete actions, both in religious rituals and daily life. *Ma'balla*, therefore, shows how Islamic teachings can be practiced practically and collectively, strengthening faith and community togetherness.

The ma'balla tradition in Kaluppini emphasizes good manners in social interactions, especially through the principle of *mappatabe'*, which teaches respect and manners towards others. This value encourages people to always respect others, prioritize common interests over personal interests, and reflect Islamic ethics in social relations. Every individual, regardless of age or status, is treated with respect, in accordance with Islamic teachings on noble morals. This is a tangible manifestation of the Islamic teaching on noble morals that should be applied in every social relationship (Ismail, 2022). The principle of fairness in food distribution is also at the core of this tradition. All members of the community receive equal shares without discrimination, emphasizing that social status does not distinguish a person in the eyes of Allah (Zakaria & Nasohah, 2020). This value teaches justice and reinforces the principle of *tasamuh* or tolerance, where everyone's rights are respected. Togetherness is also reflected in the joint prayers before and after the event, creating an atmosphere of respect for God and fellow human beings, as well as providing equal opportunities for all individuals to participate. This *ma'balla* tradition is a means of moral education that teaches the importance of togetherness, mutual respect and ethics in social life, in line with Islamic values.

The ma'balla tradition in Kaluppini includes physical education that goes beyond engaging in physical tasks such as cooking and gathering ingredients. It educates the community about discipline, hard work and perseverance. Every member of the community, especially men, are required to work responsibly, even when conditions are grueling. This value of discipline and physical endurance is an important part of character building. The clear division of tasks in the *ma'balla* tradition also serves to educate the community about collective responsibility and togetherness. The importance of building collective awareness in Islamic education is to avoid negative and destructive behaviors (Rahmah, 2024). Each individual has a role according to his or her ability, and the success of the event depends on the execution of these roles. The collective consciousness that is formed encourages people to understand that even the smallest task has a major contribution to the whole event, teaching togetherness and shared responsibility. In addition, physical education in *ma'balla* involves mental training to hone patience and perseverance. Each individual is taught to face physical challenges with a positive attitude, forming a strong and resilient character. This process makes the community always ready to face various challenges, both in the context of rituals and daily life, making *ma'balla* a comprehensive means of character education.

The ma'balla tradition in the Kaluppini community contains psychological education that emphasizes self-control, social awareness and strengthening of conscience. Core values such as patience are taught through the process of waiting for one's turn to receive food and participating in the entire event, reflecting Islamic teachings on patience as an essential attribute for facing life's trials. This patience includes physical and mental self-control, encouraging each individual to respect the rights of others and refrain from selfishness

(Zuhriyandi, 2024). Patience also serves as a therapy to achieve good mental health (Salwa Nabiila & Kosasih, 2023). Social awareness in *ma'balla* reflects the principle of *ihsan*, where every action is done with high social responsibility. When food is distributed, people not only take for themselves, but also pay attention to whether others have received their share, fostering a sense of empathy and responsibility towards the well-being of others. In addition, *ma'balla* teaches simplicity and humility, where individuals are encouraged to be humble and not feel superior to others. These values shape a character that has a clear conscience and is committed to doing good to others, making *ma'balla* an effective tool in psychological education.

The tradition of *gotong royong* in *ma'balla* reflects strong social education in the Kaluppini community. Through cooperation in the execution of the event, individuals of different ages and genders play an important role, building a sense of community, solidarity and collective responsibility. In line with Albert Bandura's social learning theory, this tradition allows individuals to learn from observation and imitation of behavior, developing valuable social skills. The theory states that individuals learn through the process of observing, modeling and imitating the behavior of others in a social context (Warini et al., 2023). *Ma'balla* also strengthens social bonds between community members, encouraging harmony and support for one another. This reflects the principle of *ukhuwah*, where everyone plays a role in social tasks to achieve a common goal. In addition, the tradition teaches responsibility for the environment and cultural preservation, encouraging people to maintain ancestral heritage as a symbol of Muslim identity rooted in Islamic values. This social education makes individuals aware of their contribution to the survival of the community, making *ma'balla* an important tool in shaping togetherness and a strong social identity.

Ma'balla involves social responsibility towards the environment and cultural heritage, educating the community to preserve traditions as a tribute to ancestors while strengthening a deeply rooted Islamic identity. The tradition encompasses five aspects of Islamic education: faith (gratitude for God's blessings through the utilization of nature), moral (mutual respect through *mappatabe'*), physical (discipline in tasks), psychological (patience and social awareness), and social (bonds of solidarity through *gotong royong*).

Conclusion

This research reveals the existence and analyzes the Islamic education values contained in the *ma'balla* tradition in Kaluppini Village, Enrekang Regency. The *ma'balla* tradition, as the practice of eating together in Kaluppini Village, is not just a cultural activity but also an important place to foster the value of togetherness and unity. This tradition is unique in its gender roles, with men taking part in the cooking and serving of food, demonstrating a balanced division of roles and equality within the community. In addition, the use of teak leaves and fruit shells as eating utensils demonstrates a strong connection to nature and the principles of local wisdom. In this way, *ma'balla* teaches the community to live in harmony with the environment and to value natural resources wisely.

The *ma'balla* tradition contains Islamic educational values that are integrated in community life. The value of faith (*al-tarbiyah al-imaniyah*) is reflected in the community's attitude of gratitude for the sustenance they receive. Moral values (*al-tarbiyah al-khuluqiyah*) are shown through the practice of mutual cooperation and social care, which teaches noble morals. Psychological values (*al-tarbiyah al-nafsiyah*) are honed through empathy and social responsibility, while social values (*al-tarbiyah al-ijtimaiyah*) strengthen brotherly relations and community harmony. This tradition also acts as a practical educational medium for the younger generation to live and practice Islamic values in everyday life.

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