

## THE EXISTENCE OF "MANRE BALE BUNGO" BELIEF IN COMMUNITY CREED VIEWED FROM THE PERSPECTIVE OF ISLAMIC RELIGIOUS EDUCATION

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### ABSTRACT

This research aims to determine the community's perception of the existence and influence of the "manre bale bungo" (eating bungo fish) belief on community beliefs from the perspective of Islamic religious education in Sumpabaka Hamlet, Pasaka Village, Sabbangparu District, Wajo Regency. The method used in this research uses descriptive-qualitative research. With data collection procedures using field research (Field Research), Data collection techniques were carried out by conducting observations, interviews, and documentation. Technical data analysis is carried out using steps, namely data reduction, data presentation, conclusions, and verification. Descriptive-qualitative research is a type of research that describes events, phenomena, and conditions that occur in the field. The research results state that the public's perception regarding "bale bungo" is as a form of respect for the culture of their ancestors by not consuming bale bungo. The influence of public belief in "bale bungo" is that it gives rise to fanatical attitudes, which are divided into fanatics in social practices and fanatics in religious practices, as well as being the subject of further study from the perspective of Islamic religious education.

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## 1. INTRODUCTION

Culture is an identity that exists in society and will never be separated from the life of the community. The root word for culture is culture, or "budhi," plural "buddayah," in Sanskrit, namely mind and reason (Handayani & Wicaksono, 2021; Nasution et al., 2022). Culture also refers to something related to the mind, such as a reason or mindset that develops into a social system. In society, a mindset will be born, namely a rule or norm in people's lives to protect, regulate, and look after one another. At this time, culture can also be interpreted as belief, namely as the basis and guidelines contained in society to support their survival (Veltri et al., 2019; Manshur, 2020; Russo et al., 2020).

In everyday life, it is not uncommon to find humans talking so often about culture and how humans themselves cannot possibly be unable to deal with the results of the

culture. These inherited habits contain a variety of cultural values, which include customs, knowledge systems, social systems, belief systems, art, and language (Saddhono & Rahmaniar, 2019; Pavlyshyn et al., 2019; Fatmawati, 2021). The culture that has survived to this day in society is tradition. One of the advantages possessed by humans is the ability to think and work. Humans could think about what is good and bad, right, and wrong, and even beyond the five senses. That is what distinguishes humans from other creatures.

Humans and culture are two very close units that cannot be separated; where there are humans, there is culture, and where there is culture, there must be supporters, namely humans (Welzel et al., 2003). However, humans don't live long, so to continue a culture, its supporters must have more than one descendant. Thus, it must be passed on to future generations or grandchildren, and subsequent descendants will make it a tradition.

Tradition implies sacred, eternal truth and the wisdom of its application in a certain time and space (Syafarudddin, 2018). Tradition is something that has been done for a long time and has become part of the lives of a group of people, usually from the same country, culture, period, or religion (Berry, 2005). That tradition has survived to this day, and of course, humans must be able to preserve every custom, tradition, and culture. Every region in Indonesia has different cultural characteristics and traditions, including Wajo Regency, which has its own culture and traditions. Likewise, in Sabbangparu District, which is still very thick with traditions that are still maintained by the community, there are some people who still choose to maintain their cultural heritage. The community relates that this culture is a habit that must be maintained even though it has experienced internal and external challenges.

Now, most of the people still adhere to the ancestral culture and heritage that is still attached, which has been passed down from generation to generation and binds the members of the community who support it. Even in this modern era, people still believe in myths and legends and carry out traditions or rituals passed down by their ancestral heritage (Cashman et al., 2008). Then everything that has been passed down by their ancestors becomes their culture and sticks to that principle. Because of this, traditions are very difficult to change, and if they do change, they do so very slowly. Traditions or habits passed down from generation to generation in a society are related to dynamism and animist beliefs (Malawi et al., 2021). This belief is considered the initial belief of mankind, and even today it is still often found in various layers of society whose phenomena and practices are still similar. The beliefs of this society have completely become a tradition, motivated by beliefs in previous teachings prior to the existence of an understanding of law in Islamic teachings.

The local cultural community still exists today, even though it is broad in nature. In the simplest sense, it is something that has been done for a long time and is part of the life of a group of people, usually from the same country, time or religion. The most basic thing about tradition is the existence of information that is passed on from generation to generation, both written and (often) orally, because without this a tradition can become extinct (Chairani et al., 2022). Indonesia is a country that has extensive natural resources, various tribes spread across various regions and has unique human resources

as well. In addition, in each of these areas there is a story or something that is believed by the people to have happened in that place. There are many factors behind this, so many different cultures, myths and stories that circulate in society are created. Until now, there are still many local cultures that still exist even though they have to unite with major religions.

In a preliminary study conducted by researchers, one of the beliefs that exist in the Sumpabaka community is to save " bale bungo" which has become a belief and taboo for them. In their daily lives, they do not dare to have anything to do with " bale bungo" because they are considered sacred, both in the form of food or the economy. This belief is still firmly held by the Sumpabaka people to this day. The prohibition of "manre bale bungo" is no stranger to our ears and on behalf of the Sumpabaka people it is not permissible to "manre bale bungo" because it will be disastrous if you consume it. Prohibition on eating and keeping is true in Sumpabaka Hamlet, the community is very sensitive when it comes to " bale bungo".

The prohibition against consuming bale bungo for the Sumpabaka people stems from the legend "Topanggalung" which gives a very mysterious impression so that the oath "Topanggalung" and " bale bungo" is created, namely that none of his descendants will harm him, where if among his children and grandchildren there are those who touch, hurt let alone eat it, then they will get a reward that is worth it, which is still believed to be something very sacred and can cause disaster if violated.

The culture of the Sumpabaka people believes that disaster will occur if they eat bale bungo. This belief is the result of the culture of the people at that time, namely through history or history. History that develops through oral speech will not be ingrained unless there are other supporting factors, namely the existence of the oath "Topanggalung" which is the originator of the prohibition of eating " bale bungo" for posterity because it will be exposed to disaster or disaster if you violate this oath.

The essence of faith in Allah SWT is to return everything that will happen, is happening, or has already happened in this world, whether in the form of a test or something else, as a whole to Allah SWT. At the same time, ensuring that everything that happens to a person, positive or negative, good or bad, happens solely by Allah's permission. It is the essence; faith will not exist and be perfect if it is not accompanied by trials and tests in life.

In sheltering the ark of life in the world, humans will experience various unwanted events, be it in the form of calamities disasters or other life difficulties. However, humans who have perfect faith in Allah will be able to give birth to the belief in themselves that Allah is a substance that rejects and gives. He is the only Lord and substance whose existence is obligatory to be worshipped; in His hands are all the powers and controls of the heavens and the earth, and what He wills will surely happen. Thus, a human being who is strong and firm in his faith and has a good relationship and communication with his Lord will certainly be guarded and cared for by Him from all the tests and trials that will befall him ([Inayah & Haerudin, 2022](#)).

Even so, it cannot be denied that, until now, there are still many beliefs that are often found in society, especially in the Bugis community. What ultimately makes people

think or act when viewing a phenomenon or event can also be called the culture that exists in society. In various ways, they will do something to be well-maintained and avoid various disasters. As explained similarly to Sumpabaka Hamlet's beliefs, namely, how the influence of the "manre bale bungo" belief on the people's beliefs at the time progressed through history or history. Given these circumstances, the author is eager to delve deeper into the issue of this tradition from in Islamic religious education perspective.

## **2. METHOD**

The type of research used by the author is a descriptive-qualitative approach. The data collected is in the form of words and pictures, so it doesn't emphasize numbers (Creswell, 2017). The location to be studied is one that can be reached, namely Sumpabaka Hamlet, Pasaka Village, Sabbangparu District, and Wajo Regency. The author went directly to the field or the community where the research was conducted to find out clearly about the various sides of the influence of the "manre bale bungo" belief on community beliefs in Sumpabaka Hamlet, Pasaka Village, Sabbangparu District, and Wajo Regency. As a result, based on the type of data and analysis, this research is qualitative, whereas field research was used due to the location of the research.

Data collection methods that the authors use in conducting research are observation, interviews, and documentation. In the context of this study, the author directly observed how the belief in "manre bale bungo" that occurred in Sumpabaka Hamlet originated. Furthermore, the author went directly to the person being interviewed's home or residence to ask questions if they were necessary. This method is used to obtain information or data about people's lives and their stance on something related to the influence of belief in "manre bale bungo." In addition, written documents such as diaries, life histories, stories, biographies, regulations, and policies documents in the form of images, for example, photographs, live images, sketches, and others.

Data analysis techniques were carried out by researchers, namely data reduction steps, data presentation, as well as conclusions and verification.

## **3. RESULTS AND DISCUSSION**

### **3.1 Community Perceptions of the Existence of "Bale Bungo" in Islamic Religious Education Perspective**

The beliefs held by the community in general and the Sumpabaka community must be placed as the center of attention throughout efforts to stabilize religious life, because the religious spirit they have still needs to be filled, fostered, and developed according to the guidance, appreciation, and practice of Islam. We believe that the Bugis people in general and the Sumpabaka people are adherents of Islam, but from the other side they are known to hold the principle of living according to customs and it has become a tradition that is inherent in them, including for the Sumpabaka people their belief in matters related with " bale bungo" can be disastrous when consumed.

The belief of the Sumpabaka people in eating or touching " bale bungo" stems from an oath of "Topanggalung" with " bale bungo" who made an oath that he and his descendants would never touch or eat " bale bungo" in his lifetime and this oath will be continued by his descendants. and valid forever or eternal. An oath that was never thought of before.

Until now, the oath of "Topanggalung" is still being preserved and carried out by his great-grandson and applies to each of his descendants, as the greatest award given to beings who have returned their beloved sister. Although in general we can interpret that every kindness will be rewarded with kindness too.

Thus, the words "Topanggalung" become the meaning of the prohibition of consuming " bale bungo". Based on the interviews that have been conducted, the people in Pasaka Village, Sumpabaka Hamlet, Sabbangparu District, Wajo Regency believe in this story and respect the oath made by their ancestors. This is because they think that all good deeds will give good results (deceng ri wale deceng).

Talking about the beliefs of the Sumpabaka people, which are still strong today, are a form of their predecessors' beliefs, through speech. The community still adheres to the story of " bale bungo" because they already know or have seen firsthand how when someone eats bale bungo, disaster will occur. This incident makes people or people who suffer think that the story is true, in the sense that it has been indoctrinated from the events that occur when eating " bale bungo" will get disastrous. As the result of an interview with Iman in Sumpabaka Village:

"The prohibition of "manre bale bungo" is indeed the original people of Sumpabaka, we see the fact that now there are many mixed people in other words immigrants living in Sumpabaka, but the story about bale bungois, not just a fairy tale when you eat bale bungosomething must have happened chill. As had happened, at that time my brother-in-law and I went to Lumpulle and my brother-in-law did not want to go up to that person's house, it turned out that my brother-in-law had a hunch that above the house there was a bale bungo and at that time he felt amused, and it turned out that it was indeed above the house there is bale bungo."

Apart from that, people's speech also confirms that if they see and touch (are near bale bungo), they feel something strange, such as fever, dizziness, body shaking, nausea, and so on. They had thought that if this was a coincidence why did they still feel the same way when they saw or touched the fish? Then, if they accidentally taste or eat the fish, they will get sick, and the pain will only be cured if they give offerings in the river. It's not that they don't believe in the ability of doctors, but, indeed, medicine from doctors has never succeeded in curing them. From the data that has been presented, it can be said that the prohibition against "manre bale bungo" has become a belief for the Sumpabaka people. Namely, from the start, it was instilled that bale bungo would cause havoc if you consumed it. Those who practice abstinence from eating bale bungo are all the Sumpabaka people. Never mind consuming, cultivating or selling bale bungo they don't even dare. It is not without reason.

The ancestors believed that bad things would happen to anyone who violated it. It should be noted that the belief in bale bungo is still developing until now. Even if

someone is married to a Sumpabaka descendant, like it or not, the family is also prohibited from consuming bale bungo. As the results of an interview with the Imam of Sumpabaka Village:

"The Sumpabaka people are "mapaccuemi temmacue" (if you have a family with the Sumpabaka people, you have to go without eating bale bungo)."

Based on the interviews that have been conducted, the researchers found that there are still many people who believe in the story "Topanggalung" regarding his oath with "bale bungo". This is evidenced by several community responses from Mr. Akil stating that:

"I believe because in the tradition of the Bugis community in South Sulawesi, things like that cannot be separated."

This was emphasized again by the opinion of Mr. Rusli who thought that:

"I believe because what I met in the field is that it is true that the people of Sumpabaka Hamlet do not consume bale bungo."

Therefore, the people who live there believe in the existence of this oath even though it is forbidden by religion. However, in this activity, they consider it as their ancestral cultural heritage and must be preserved.

It's different with Mr. Bambang who thinks about " bale bungo". He does indeed have descendants from Sumpabaka, according to him this belief is still developing because from the history of ancient society with very high suggestions to the next generation it was made into something that was truly trusted without a doubt. He also believes that this belief is due to several factors, firstly from parents who instilled in them from a young age not to consume " bale bungo". Second, because of the minds of people who believe in it and make them are reluctant to encounter " bale bungo".

Some of the Sumpabaka people indeed look very sacred to " bale bungo". And it's not the reason they do this, other than because there is a "Topanggalung" oath but also because there are factors that support them to believe and believe in abstinence from eating " bale bungo". As the results of an interview with Mrs. Hafsah:

"I believe because until now the people of Sumpabaka still adhere to the belief about "bale bungo" by not consuming it."

This belief has existed for a long time and has been passed down from generation to generation. So, the story develops to date. It cannot be denied that the Sumpabaka people are very taboo to eat " bale bungo" let alone keep it, as was the case with Jusmianti's mother, she said:

"Because the people of Sumpabaka have maintained this oath until now and if you violate it, you will be hit by a calamity or disaster and that was our ancestor's message."

If the tradition developed in the Sumpabaka area is linked to the teachings of Islam, something similar will appear in the words of Allah SWT. That is when conveying the blessings that Allah has given to humans and when they are invited to follow the teachings of the Islamic religion, they only say that what they follow is only based on the habits of their predecessors. We can see this information in QS Luqman /31: 21.

Verse illustrates how the Sumpabaka people's understanding of bale bungo only follows what they get from stories passed down from generation to generation or from their ancestors, even though they have not been able to scientifically prove what they believe in.

Some of these opinions have been able to describe that the trust of the Sumpabaka people in the "Topanggalung" oath is still very strong and is highly respected to be implemented. As for some of the community's responses, there are still several things that must be straightened out, such as in terms of religion and other beliefs. Even so, people still believe in it. Therefore, we as Muslims should always be vigilant and careful about behavior not to miss the rails that have been set by Allah. This was also expressed by the Sumpabaka community during an interview with Ms. Mastura, namely:

"I salute the people of Sumpabaka who are still protecting their ancestral heritage even though most of them have not seen the events that happened before."

As for the interviews, it was found from several passive community responses such as the opinion of Mrs. Harriani who stated:

"I kinda believe it because I once heard a similar story from my grandmother"

Unlike the opinion of Mr. Bakri who stated:

"It is difficult to say you believe because as Muslims such things are contrary to Islamic teachings even though it is believed by most of the people of Sumpabaka Hamlet."

From some of these opinions, we can see that some people believe in the story, but they are afraid to be called people who associate partners with Allah SWT. However, it is undeniable that they also have a hereditary belief in this because according to them, even though the story is logically illogical, the reality in society shows different things, for example, if they consume "bale bungo" then they will get sick suddenly.

Belief in the story cannot be separated from the words or information from one person to another until it spreads widely. Assume that in the past there was someone who ate "bale bungo" then it would be a disaster and he told it to someone and finally this information made a belief about being forbidden to eat bale bungo.

The people of Sumpabaka do not dare to eat "bale bungo" because there is an incident when someone eats "bale bungo" which will cause disaster. Consciously, the people of Sumpabaka have avoided "bale bungo" which is considered to bring bad things to their lives. This started with "bale bungo" having services for "Topanggalung" by saving the younger brother of "Topanggalung". Therefore, as a reward, the Sumpaka people do not eat "bale bungo" or keep it, as a form of reciprocation of their appreciation for the services of bale bungo.

### 3.2 The Influence of the "Manre bale bungo" Belief on Community Faith in Islamic Religious Education Perspective

Trust Rural communities in general are heavily influenced by traditions, myths, and religion (Joakim & White, 2015). Broadly speaking, tradition is a frame of reference for norms in society that are fundamental and essential in human life itself which are related to honoring self-esteem, identity, and community sustainability. Tradition is difficult to



change because it has been integrated into the life of the supporting community. Community tradition is a form of the norm that is formed from below, so it is difficult to know the source of origin (Cislaghi & Heise, 2020). Therefore, it seems that tradition has been formed as a frozen norm in people's lives. Culture in a society is a certain value system that is used as a way of life by citizens who support that culture (Cheng et al., 2019). Because it is used as a frame of reference in acting and behaving, culture tends to become a tradition in society.

Aqeedah is an accurate monitor and guide that can regulate and direct every human movement and step. Everything that arises from within the deepest human soul, whether in the form of words, deeds, movements, steps or the vibrations that beat in the walls of one's heart, is very dependent on the stability and firmness of one's faith; even the imaginary trajectories that move in one's mind are very much influenced by tools. very essential monitor. The Aqeedah is the brain and motor of every human movement and step. If there is even the slightest discrepancy and inequality in a person's life, then his aqeedah needs to be examined, because if it is damaged, it will also affect the movements and steps of the people he created himself.

The concept of Aqeedah in Islam is not only known and owned by someone but more than that, Islamic aqeedah must be internalized and implemented properly and correctly (Afifah, 2019). If the aqeedah has been owned, understood, internalized, and implemented properly and correctly, one's awareness will grow, and one's awareness of one's duties and obligations as a servant of Allah will appear by itself. This can be seen in his daily behavior and actions. His worship, behavior, attitudes, words, and mindset are greatly influenced by the beliefs he has.

In essence, all humans are aware of the existence of absolute power in this universe. Either the power dominates him or controls the universe. Because of its inherent nature, the ability to believe in its power is a gift from Allah SWT.

Sumpabaka Hamlet is one of the villages in the Sabbangparu District, and its people are Muslims. However, the level of knowledge is still considered low, especially about religious matters and belief in Allah SWT. The religious reality of the Sumpabaka people is still localisation. Many local wisdom values or traditions also color their religious teachings.

The community believes that consuming " bale bungo" will bring disaster. This is a belief that has been passed down from generation to generation in the early days of the beliefs of the former, those who are still influenced by the belief in dynamism, namely the belief in an object that has power, therefore it needs to be based on the true faith.

From the results of the author's research based on information from several sources, the author can explain that the biggest influence on the Sumpabaka people's belief in "bale bungo" is the existence of a fanatical attitude which is very difficult to influence or change from narratives that come from outside and of course influences the aspect of the community's Islamic religious education. "Fanatic" is the term for the attitude of someone who has too strong a belief in teaching or belief (Hemminger, 2021). Fanaticism is related to the understanding of having a strong belief in an object. By "fanatic" the author means Sumpabaka beliefs, especially those who are more fanatical



about things related to "bale bungo", such as consuming and maintaining it, in the sense of sticking to it and not wanting to abandon their habits. even always ordering his children and grandchildren to look after or look after him. local wisdom. In practice, bale bungo enthusiasts in the Sumpabaka community can be divided into two groups, namely:

a. Fanatical in social practice

Fanaticism is a very important phenomenon in modern culture, marketing, and personal reality in society. This is because, today's culture has a big influence on individuals and the relationships that occur in individuals create a belief and understanding in the form of relationships, loyalty, devotion, love and so on. Fanatical behavior arises as a result of the process of cultural interaction between individuals with one another, which can give birth to a new form of behavior. Fanatics tend to insist on their own or group's self-righteous ideas and ignore all facts or arguments that might conflict with their thoughts or beliefs.

As is the case with the social fanatical practices of the Sumpabaka community in their daily life, this can be seen in:

1. Wedding traditions

In the version of the Sumpabaka community, when one family circle will carry out family fusion or unification through marriage. So before that, the Rumpung Sumpabaka family will definitely provide an understanding to the prospective bride and groom about matters related to bale bungo. So that in the future, after marriage it will no longer be a problem in their family, because indeed from the start they have been given an understanding of the existence of an ingrained tradition of abstinence from consuming bale bungo for the Sumpabaka people. As explained by the Sumpabaka Village Priest:

"The Sumpabaka people are mapaccuemi temmacue (if you have a family with the Sumpabaka people, you have to don't want to eat bale bungo."

2. Traditions in household life

After the marriage for the Sumpabaka family family and then producing offspring, that is where the second fanatical cultivation process occurs, namely when they give birth to children, they will be instilled from an early age an ideology or belief about abstinence from consuming " bale bungo" and this will continue for generations. The Sumpabaka people always convey news about " bale bungo" to the people who they believe have Sumpabaka descent so that it has become an open secret for those who have Sumpabaka ancestry. So it is not uncommon when there is a kind of bale bungo being sold in the market and then the seller passes through Sumpabaka Hamlet, they will be aware of the existence of the bale bungo. This is due to their strong ingrained belief that consuming " bale bungo" will have disastrous effects. This proves that the feelings of the Sumpabaka people are very strong towards the existence of the " bale bungo" .

The prohibition against consuming " bale bungo" is still being preserved by the Sumpabaka people because it has very important values and meanings for the Sumpabaka people who still maintain the continuity of a culture, especially local

culture. It is very important to note, but it needs to be emphasized that culture with excessive mystical processes must be eliminated in the customs of the community so that the culture or traditions of the community according to religious recommendations can be preserved.

According to them, this tradition is carried out solely to appreciate the culture of their ancestors or to thank God for saving "Topanggalung"'s younger brother through " bale bungo". Abstinence from consuming " bale bungo" for the Sumpabaka people is considered as an inheritance from their ancestors that should be preserved and respected, because maintaining and respecting this belief is of the same value as continuing to remember their ancestors or their parents, such are the beliefs of the Sumpabaka people regarding abstinence from consuming " bale bungo" . This has become a role model for the Sumpabaka people whom they trust to avoid disaster.

Cultures that have already experienced mixing and are still practiced by the community must still be controlled by the government, religious leaders, and the surrounding community can also appeal to other communities so that in cultural or traditional practices they do not carry out practices that can deviate from Islamic teachings.

#### b. Fanatical in religious practice

Fanaticism towards teaching is a consequence that must be carried out by someone as a form of justification or support for what they adhere to. This belief will certainly have a positive impact on someone who believes in teaching because then that person will reflect or apply everything related to what he believes in everyday life. This is what drives the Sumpabaka people so that they are fanatical about the belief in " bale bungo" . In general, this belief is a wealth of local wisdom. However, in practice, sometimes this belief starts to touch the religious attitudes of the Sumpabaka people, which then impact the people's beliefs.

In the teachings of Islam, fanaticism is an attitude that is very necessary so that adherents can carry out or apply its teachings in everyday life ([Hemminger, 2021](#)). This fanaticism applies to each adherent in the sense that when they socialize with adherents outside the teachings of Islam, what arises is not a fanatical attitude but an attitude of tolerance. This also applies within the internal religion of Islam where today Muslims consist of various understandings or schools of thought in practicing Islam. The currents that exist in the Islamic religion each have arguments for what they believe in so in dealing with them what must be emphasized is an attitude of tolerance.

Based on the research conducted by the author, the belief of the Sumpabaka people in " bale bungo" which later gave birth to awards is relevant. Because appreciating the history of their ancestors is a form of their gratitude for " bale bungo" . However, sometimes from this respect the Sumpabaka people exaggerate their behavior so that it becomes a belief that at one point will undermine their Islamic faith. This can be seen in the words of one of the informants who said that when the

Sumpabaka family accidentally ate " bale bungo" they would throw offerings into the river as a form of apology for violating their predecessor's oath.

On the other hand, in one case a tragedy occurred which simultaneously drowned two small children in the Lampulung lake which occurred in Atakkae. After conducting in-depth research it was revealed that one of the child's parents had eaten " bale bungo" whose partner was the Sumpabaka family rumpung so that the community at that time, including the family from the Sumpabaka rumpung, immediately linked the drowning of their child to consuming " bale bungo" .

Based on the case that occurred in the Sumpabaka community, it indicates that there is a mixture of respect for " bale bungo" with Islamic belief and when this is always allowed to drag on, it will lead to shirk. Of course it is a shirk because they believe or depend that when the Sumpabaka family gathers to eat bale bungoit can directly wreak havoc on themselves and even their families. As the word of God in QS Yunus /10: 106-107.

In interpretation al-misbah Quraish Shihab explained, that worship in this verse is defined as believing or trusting in the existence of a power that can bring harm or disaster or benefit other than Allah SWT. Whereas in verse 107 Allah clearly emphasizes that nothing can give good or cause harm to human beings except Allah swt. In connection with the appreciation of the Sumpabaka people for the legacy of their predecessors, it is something that must be preserved, but when this is done with exaggeration, this is where the role of Islam becomes a brake in life.

Then how does Islam address this? When referring to the historical editorial the birth of a local wisdom towards " bale bungo", is rooted in the assistance provided by bale bungo to "Topanggalung"'s sister who then took her oath in the form of a promise not to consume " bale bungo" which this applies for himself and his descendants. Because there is a pledge or promise that is traditionally binding on the entire Sumpabaka community. So when we want to get away from this, then of course we need the Qur'an as a guide. In dealing with matters concerning the promise or oath of Allah swt. provides a solution that we can find in QS Al-Maidah / 2: 89:

In his explanation, Tafsir Quraish Shihab said this verse was revealed regarding a friend who had sworn an oath not to eat halal food to get closer to Allah SWT.

#### 4. CONCLUSION

The community's perception of the existence of "manre bale bungo" namely the Sumpabaka people's view that matters related to bale bungo, they still preserve it as a form of appreciation for the oath made "Topanggalung" when his younger sibling was saved by bale bungo so that through this a form of "Topanggalung" gratitude arises to God through words that will not consume bale bungo. So the story is held until now as a form of respect for the culture of their ancestors.

The trust "manre bale bungo" belief in the beliefs of the Sumpabaka people is that it gives birth to fanatical attitudes, namely fanatics in social practices and fanatics in religious practices. The fanatic that I mean is that the community still holds fast and does not want to

leave their habits and even always orders them to their children and grandchildren so that they continue to care for or maintain this local wisdom. Regarding public trust when consuming bale bungo, then of course this is returned to everyone in the Sumpabaka community. In connection with the appreciation of the Sumpabaka people for the legacy of their predecessors, it is something that must be preserved so that it does not easily cause unwanted things, but when it is done with exaggeration, this is where the role of Islam becomes a brake in life.

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