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# Acculturation of Local Culture in the Celebration of the *Maulid Nabi* in Indonesia: A Study of the *Ambelu* Tradition from the Perspective of the al-Shafi'i and Hanafi Madhhab

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## Abstract

This study analyses the acculturation of Islam to the *Ambelu* tradition in the celebration of the *Maulid Nabi* in Bontomanai Subdistrict, Selayar Islands Regency through a comparison of the views of the al-Shafi'i and Hanafi Madhhab. This study aimed to examine whether this practice correlated with Islamic law or contained elements of *bid'ah* and to assess how local cultural acculturation influenced the implementation of the tradition in the context of religious celebrations. A qualitative method with a descriptive-analytical approach was used in this study. Data collection included direct observation, interviews with religious leaders and local communities, as well as a review of related documents. The analysis was further carried out by comparing the perspectives of the al-Shafi'i and Hanafi Madhhab on the *Ambelu* tradition and the concept of *bid'ah* in Islam. The results showed that the *Ambelu* tradition was widely accepted by the local community as part of religious culture, despite various opinions among scholars regarding the legal status. The al-Shafi'i Madhhab tended to be more permissive of this practice, while the Hanafi Madhhab adopted a more cautious stance in the context of *bid'ah*. This study was original in the comparative analysis of two fiqh madhhab in examining local traditions that rarely receive academic attention. Additionally, it also offered fresh insights into the interaction between Islamic law and local culture in Selayar. The results emphasized the importance of a contextual method to studying local traditions in Islam and outlined the relevance of maintaining harmony between culture and religion in society.

**Keywords:** Acculturation; *Ambelu* Tradition; *Maulid Nabi*; Muslim Community; Madhhab of Fiqh.

### Abstrak

Penelitian ini menganalisis akulturasi Islam dengan tradisi Ambelu dalam perayaan Maulid Nabi Muhammad saw di Kecamatan Bontomanai, Kabupaten Kepulauan Selayar, dengan membandingkan pandangan mazhab al-Syafi'i dan Hanafi. Penelitian ini bertujuan mengkaji sejauh mana praktik tersebut sejalan dengan prinsip hukum Islam serta bagaimana budaya lokal memengaruhi pelaksanaannya. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif-analitis. Data diperoleh melalui observasi langsung, wawancara dengan tokoh agama dan masyarakat, serta studi dokumen terkait. Analisis dilakukan dengan membandingkan pandangan mazhab al-Syafi'i dan Hanafi terhadap tradisi Ambelu dan konsep bid'ah dalam Islam. Hasil penelitian menunjukkan bahwa tradisi Ambelu diterima luas sebagai bagian dari budaya keagamaan di Selayar. Mazhab al-Syafi'i lebih permisif terhadap tradisi ini, sementara mazhab Hanafi lebih berhati-hati dalam menilai unsur bid'ah. Keaslian penelitian ini terletak pada pendekatan perbandingan dua mazhab fiqh untuk mengkaji tradisi lokal, yang masih jarang dibahas dalam kajian akademik. Penelitian ini menegaskan pentingnya pendekatan kontekstual dalam memahami tradisi lokal untuk menjaga harmoni antara budaya dan agama di masyarakat Muslim Indonesia yang beragam.

**Kata Kunci:** Akulturasi; Tradisi Ambelu; Maulid Nabi; Komunitas Muslim; Mazhab Fikih.

## Introduction

The celebration of the Prophet's Birthday (*Maulid Nabi* Muhammad PBUH) is developing into a prominent tradition among Muslims especially in Indonesia with a specific purpose (As'ad, 2020; Sarah et al., 2023; Sila, 2020). This celebration serves as a form of respect and commemoration of the exemplary life of the Prophet Muhammad PBUH through (Eko & Putranto, 2019; Wardi & Ismail, 2018) various traditions and cultural activities. Although the celebration remains controversial among scholars some considering it a *bid'ah* (an impermissible innovation in religion) (Jahroni, 2018; Jakfar et al., 2023) and others viewing it as a permissible practice the celebration continues to be observed in many countries including Indonesia (Long, 2017; Raihani, 2018). This phenomenon shows that the celebration has become integrated with the religious and cultural practices of Muslims in many places.

The *Ambelu* tradition in commemorating the *Maulid Nabi* Muhammad PBUH in Bontomanai Subdistrict, Selayar Islands Regency represents a significant local cultural heritage that endures to this day. This tradition is not only an avenue to celebrate the *Maulid Nabi* but also a medium to unite the community during various social changes (Bouchiba & Laakili, 2024; Siddiqi, 2024). In the context of the Bontomanai community, *Ambelu* is a traditional activity that contains religious and social values showing how Islam is integrated with local culture (Maulida et al., 2022; Mutawali, 2016; Sahin, 2018; Sulaiman et al., 2024). The sustainability of this practice further shows that the *Ambelu* tradition plays an important role in maintaining cultural identity and strengthening social ties in the Selayar community.

There are various views regarding the celebration of the *Maulid Nabi* (Shadiqin & Ikramatoun, 2022). Scholars who support this celebration argue that the *Maulid Nabi* is a form of expression of love for the Prophet and gratitude for his birth (As'ad, 2019). This is based on hadiths that allow good innovations in Islam provided there is no contradiction between the Qur'an and Sunnah (Putra et al., 2024). On the other hand, scholars who reject it argue that all forms of worship not carried out during the time of the Prophet and his companions are misguided innovations (Arifianto et al., 2021; Musawar, 2019). This refers to hadiths that prohibit the establishment of new practices not correlating with the religion (Badri, 2018; Ismail & Awang Mat, 2016). The two views show differences in the interpretation of religious texts in understanding the meaning of innovations in Islam.

Literature on the tradition of celebrating the *Maulid Nabi* in various regions shows variations in implementation influenced by local *Madhhab* and culture. Previous studies have examined how the *Maulid Nabi* tradition is practiced in various regions focusing on the influence of the al-Shafi'i and Hanafi Madhhab in shaping the religious tradition (Irsyad, 2024; Manullang et al., 2021). For example, in the al-Shafi'i Madhhab, the *Maulid Nabi* celebration is often associated with activities including *dhikr* and prayer (Ainul Yaqin et al., 2024; Saputri, 2023). However, the Hanafi Madhhab places more emphasis on teaching and sermons (Hamdi et al., 2022; Rahmadi & Firmansyah, 2024). This study adds a new perspective by comparing how the two madhhab influence the implementation of the *Ambelu* tradition in the Bontomanai Regency. Furthermore, analyzing this tradition requires an in-depth understanding of how each *Madhhab* contributes to shaping local religious rituals and practices.

This study aimed to analyze and compare the influence of the al-Shafi'i and Hanafi Madhhab on the *Ambelu* tradition in the *Maulid Nabi* Muhammad PBUH celebration in Bontomanai Subdistrict, Selayar Islands Regency. The objective is crucial for understanding how these two madhhab shape religious practices at the local level. By conducting a comparative analysis, this study is expected to identify differences and similarities in the implementation of the *Ambelu* tradition influenced by the two madhhab. Furthermore, the results will provide deeper insight into the dynamics of interaction between local traditions and Islamic teachings in the context of different madhhab.

The analysis further argues that the *Ambelu* tradition in the Bontomanai Subdistrict reflects a complex blend of the influences of the al-Shafi'i and Hanafi Madhhab, leading to unique religious practices in the celebration of the *Maulid Nabi*. Historical evidence suggests that these two madhhab have long influenced religious life in the Selayar Islands. For example, several elements in the *Ambelu* tradition such as reciting praise poems and performing special prayers can be traced to teachings from both madhhab. This tradition

exemplifies the acculturation between Islamic and local cultures that continues to be maintained because it correlates with the religious and social values of the local community.

The *Ambelu* tradition further demonstrates Islam's adaptability in engaging with local cultures and illustrates how Muslim communities in the Selayar Islands contextualize religious teachings to the local environment. Therefore, this study aimed to provide new perspectives on the dynamics and sustainability of local Islamic traditions during social change, concluding that the *Ambelu* tradition reflects the adaptation and synthesis of the al-Shafi'i as well as Hanafi Madhhab within the local culture of Selayar.

## Methods

This study used a qualitative descriptive design to examine (Kim et al., 2017) the *Ambelu* tradition of celebrating the *Maulid Nabi* Muhammad PBUH in the Bontomanai Subdistrict, Selayar Islands Regency. The design was selected because the method allowed authors to describe in detail how the tradition was developed and practiced as well as the influence of the Syafi'i and Hanafi *Madhhab*. Using this method, the study provided an in-depth depiction of the interaction between local traditions and Islamic teachings within a specific socio-cultural context where a qualitative descriptive design was considered suitable for understanding the complexity of cultural and religious acculturation in the *Ambelu* tradition.

In this study, data were collected through participatory observation, in-depth interviews, and documentation studies. Furthermore, the participatory observation was conducted by participating in the *Maulid Nabi* celebration and the *Ambelu* tradition in Bontomanai directly to understand the social and cultural context from an insider's perspective. In-depth interviews also included religious figures, traditional practitioners, and local community members to explore various views on the influence of the Syafi'i and Hanafi *Madhhab* on this tradition while the documentation studies included analyzing literature, archives, and historical records related to the *Maulid Nabi* tradition in the Selayar Islands.

The collected data were then analyzed using thematic analysis techniques to identify the main patterns in the interaction between local traditions and the teachings of *Madhhab*, including steps such as coding data, grouping main themes, and interpreting the meaning behind each theme. The method was selected due to its effectiveness in capturing the complexity of cultural and religious interactions evident in the *Ambelu* tradition.

## Results and Discussion

### **Ambelu Tradition: Between Religious Practice and Ancestral Heritage**

The *Ambelu* tradition in Selayar Regency was preserved due to its significant role in strengthening community ties through kinship values, ancestral heritage, and the spirit of community cooperation which were the foundation prompting *Ambelu* to be a symbol of unity and cultural identity within the Bontomanai Subdistrict community. In the celebration, the tradition was carried out alongside a spirit of togetherness where mothers in the village came together to prepare food and other necessities for the event while young people participated in the rituals actively (Arauf, 2023). The participation of all levels of the community ensured that the *Ambelu* tradition remained relevant and vibrant during modernization.

Additionally, the preservation of the *Ambelu* tradition was also driven by a collective sense of shared responsibility to maintain bonds of brotherhood. This tradition served as an occasion for social gatherings and also functioned as a tangible manifestation of community solidarity. Participation in providing food and assistance during the celebration was also underscored by the importance of family values in sustaining the tradition. All community members participation both young and old also reflected a unified effort to maintain social harmony where mothers acted as pioneers in food preparation to be shared communally while younger generation often served as technical organizers to ensure the event was observed smoothly (Arsal et al., 2023). Therefore, these collective activities created spaces for people to share stories, exchange experiences, and strengthen social relationships.

Additionally, the tradition also enabled the community to reinforce social bonds through shared participation in the preparation and execution of the event where values such as cooperation, mutual assistance, and respect formed the foundation of the activity in the *Ambelu* tradition. In this context, the tradition served not only as a formal ritual but also as a medium for imparting social values that were essential for societal continuity (Gathogo, 2017). Children and teenagers who observed and participated in this tradition learned crucial lessons about maintaining social harmony. Consequently, *Ambelu* functioned as more than a tradition as it became a life school which shaped the character of the younger generation.

Another factor driving the preservation of *Ambelu* was respect for ancestral heritage. The Bontomanai Subdistrict community regarded this tradition as a symbol of reverence for ancestors and a commitment to upholding ancestral values. Through the *Ambelu* tradition, the community not only remembered the ancestors but also strengthened the connection to the past. The tradition served as a connecting tool



between the current generation to the community's long history as many families continued to practice the *Ambelu* tradition across generations, showing how the cultural heritage was passed down and preserved.

In a modern context, respect for ancestral heritage was also a form of resistance to globalization which tended to erode local identity as the *Ambelu* tradition served as a marker showing the community adhered to the traditional values inherited from the ancestors despite the Bontomanai Subdistrict community living in the modern era. The *Ambelu* ritual was often interspersed with prayers and *dhikr* reflecting how the local community integrated religious values into the traditions, showing that preserving tradition was not only about maintaining old forms but also regards assigning new meanings relevant to contemporary contexts.

The enthusiasm of the younger generation played an important role in ensuring the sustainability of the *Ambelu* tradition, such as *pabelu* and *pakarra* along with the community members who participated as spectators creating a strong atmosphere of togetherness. Furthermore, *pabelu* and *pakarra* represented special roles within the *Ambelu* tradition that required specific skills and dedication. The younger generation not only became physically active but also gained a profound understanding of the tradition by ensuring the preservation over time through participation. This participation underscored that *Ambelu* was not solely relevant to the older generation but also held a strong appeal to the younger population.

The younger generation participating in the *Ambelu* tradition learned various values such as courage, responsibility, and solidarity, understanding that the tradition was not only a legacy from the past but also a responsibility to maintain for the future. In the process, the young people became agents of change, capable of steering the *Ambelu* tradition towards greater inclusivity and relevance to contemporary challenges. For instance, some young people began using social media to promote the *Ambelu* tradition, introducing it to a broader audience. This effort not only expanded the tradition's reach but also imbued the tradition with new meanings correlated with the digital era.

The results of this study outlined the significant social impact of the *Ambelu* tradition on the Bontomanai Subdistrict community by serving as an avenue for strengthening kinship ties and functioning as a social mechanism that reinforced community identity and bridged generational divides. In this context, *Ambelu* served as a symbol of unity, transcending social, economic, and generational differences, creating a space where all members of society regardless of the background, gathered to share experiences and strengthen communal bonds.

Community participation in joint activities further enhanced social cohesion, solidifying relationships among families, neighbors, and the broader community with activities such as communal meals, discussions, and collective preparations for the events fostering a deep sense of solidarity. In the *Ambelu* tradition, no one felt excluded as every individual played a significant role as a performer and spectator. This outlined that the *Ambelu* tradition embraced not only cultural values but also crucial social values contributing to the continuity of society.

Additionally, the implementation of the tradition outside the mosque reflected the community's adaptability to social changes, ensuring that the tradition remained correlated with evolving religious values (Aziz & Huda, 2024; Saefudin et al., 2023). In recent decades, the Bontomanai Subdistrict community experienced significant social shifts including a growing awareness of religious principles. By incorporating religious elements into the *Ambelu* tradition, the community succeeded in balancing the preservation of cultural heritage with adherence to religious values. This showed the flexibility of the *Ambelu* tradition in remaining relevant during changing social dynamics.

The *Ambelu* tradition in Bontomanai Regency was not only a cultural ritual but also a social institution playing a crucial role in maintaining community harmony. The tradition managed to endure and flourish during modernization through active community participation, respect for ancestral heritage, and the enthusiasm of the younger generation (Qin & Leung, 2021). It also symbolized the identity of the Bontomanai Subdistrict community and illustrated how cultural heritage could remain relevant in the modern era.

To preserve the *Ambelu* tradition, a collective commitment from all parties including the government, community leaders, and the younger generation was required. In this context, the government played a role by providing financial and logistical support for the implementation of the tradition while community leaders acted as guardians of traditional values. Furthermore, the younger generation served as agents of change steering the tradition toward inclusivity and modern direction. The *Ambelu* tradition could remain an inseparable part of the lives of the Bontomanai Subdistrict community and stand as a proud cultural heritage of Selayar Regency through the synergy of all parties.

### **The *Ambelu* Tradition Process in the *Maulid Nabi* Celebration in Selayar Regency**

The celebration of the *Maulid Nabi* Muhammad PBUH was an event observed by Muslims worldwide as an expression of love for the Prophet Muhammad SAW which marked the arrival of the month of Rabi'ul Awwal each year (Wahab et al., 2020). Although the forms of celebration varied across regions and countries, the essence of the *Maulid*

Nabi celebration lay in expressing devotion to the Prophet Muhammad SAW through prayers and practices permitted by religion.

The implementation of the *Ambelu* tradition in the celebration of *Maulid Nabi* Muhammad PBUH in Selayar Regency had distinct characteristics. *Ambelu* was a social event held one day after the *Maulid Nabi* including symbolic interactions between young males and females. Study results showed that this tradition was not only a religious celebration but also an avenue for strengthening social relations within villages and providing opportunities for matchmaking among young people. Over time, the *Ambelu* tradition evolved into more than a religious ritual functioning as a cultural medium deeply rooted in local traditions.

The execution of the *Ambelu* tradition varied across the Subdistrict in Selayar Regency with differences in the days of implementation. These variations reflected the cultural flexibility and the ability of local communities to adapt religious celebrations to correlate with regional norms and customs (Eko & Putranto, 2019; Liang & Chan, 2018; Verkuyten et al., 2022) Despite these differences, each *Ambelu* procession preserved cultural elements passed down through generations including traditional tools used in rituals and special foods served afterward. The *Ambelu* tradition further outlined the unique local dynamics in commemorating the *Maulid Nabi*.

Once all participants had gathered and the necessary *Ambelu* tools had been distributed, the ritual commenced. The event began with the young males presenting the *balehang* to the young females. At the start of the procession, the young males were not permitted to choose recipients but the males and females faced each other in a structured arrangement (Mansur, 2022).

After the young male (*pakarra*) provided the *balehang*, the female (*pabelu*) inserted pandan leaves into the hole of the *balehang*. Once this step was completed, the *pabelu* returned the *balehang* to the *pakarra*. The *pakarra*'s task was then to cut the pandan leaves into fine pieces while rotating the leaves swiftly (Kadir, 2022). The cutting process required the upper bamboo to be secured under the armpit and the lower bamboo clamped between the legs with the *pakarra* wearing a sarong that covered the entire lower body.

The *Ambelu* tradition was accompanied by the reading of the *Barzanji* performed with tambourine accompaniment. Religious leaders formed a circle and recited the *Barzanji* book in loud voices for the surrounding community near the mosque to hear. This recitation followed the *Ambelu* custom, creating a lively and engaging atmosphere (Andi Alang, 2022). Many villagers both young and old gathered to watch the event until the end.



The next day after the *Ambelu* tradition was carried out, the following event took place. Mothers in the village prepared traditional foods such as *songkolo* (cooked black and white sticky rice), fried chicken, boiled eggs, and *cucuru* (a traditional Selayar cake). These items were arranged in woven palm-leaf baskets with lids. The arrangement started with fried chicken at the bottom, followed by *songkolo*, and topped with eggs surrounded by banana leaves and *cucuru* (Mansur, 2022).

Once everything was prepared, the event began with the recitation of the *Barzanji* until it was completed. Following the recitation, a communal meal was held, and *besek* (food parcels) were distributed to the villagers and visiting relatives. This *songkolo* event marked the conclusion of the *Maulid Nabi* Muhammad PBUH celebration (Kadir, 2022).

The *Ambelu* tradition showed a strong integration of religious and cultural elements. The *Barzanji* recitation and tambourine accompaniment combined with the *Ambelu* procession underscored the centrality of Islam in the event. Consequently, local customs played a crucial role in shaping the tradition's structure. This blending of religion and culture in the *Ambelu* tradition reflected a harmonious balance between Islamic values and the local customs of Selayar.

The tradition was perceived as a symbolic expression of community identity where the social interactions during the procession reflected the social structure of the local community. Symbolic actions such as the handing over and cutting of pandan leaves represented the traditional interconnectedness of people within society (Suardi, 2022). In this context, *Ambelu* theory explained how the procession functioned not only as entertainment but also as an avenue to reinforce social standing and cultural identity. Summarily, this tradition symbolized the social values upheld by the local community.

The *Ambelu* tradition also emphasized the social function of this tradition where the procession acted as a mechanism to maintain social ties between villagers and outsiders. This moment created a space for interaction across generations and regions which strengthened social cohesion in society. Furthermore, the food and rituals that accompany *Ambelu* served as symbols of generosity and social solidarity. This tradition also played a crucial role in maintaining social stability and fostering community integration in Selayar Regency (Kadir, 2022).

The celebration of the *Maulid Nabi* Muhammad PBUH through the *Ambelu* tradition in Selayar Regency had a significant social impact. It not only strengthened social relations within the community but also reinforced the cultural identity of the Selayar people during modernization. Furthermore, *Ambelu* tradition preserved local values related to solidarity, kinship, and religion. It also served as a crucial instrument in shaping and sustaining the socio-cultural structure of society in Selayar Regency.

### Ambelu Tradition in the al-Shafi'i and Hanafi Madhhab

The *Ambelu* tradition carried out in the context of celebrating the *Maulid Nabi* Muhammad PBUH in the Bontomanai Subdistrict, Selayar Islands Regency originated from a complex acculturation process between local customs and Islamic elements (Mursalin, 2023). This tradition became an inseparable part of the local community passed down through generations (Bachrong & Ansar, 2021; Datta, 2017). Although no definitive historical records existed about the origins of the tradition (Fuadi et al., 2024; Munip, 2018), it was evident that Islamic elements such as the recitation of the *Barzanji* book and rituals in the mosque had become inseparable from the celebration (Manullang et al., 2021). Therefore, the *Ambelu* tradition reflected a blend of local wisdom and Islamic values that persisted over time.

The Bontomanai Subdistrict community perceived *Ambelu* as a tradition and a form of respect for the Prophet Muhammad PBUH. However, this tradition was not free from debate regarding Islamic status. Some scholars and the community considered the tradition consistent with Islamic principles (Bukhari, 2017; Ni'mah, 2020), especially given the inclusion of practices such as the recitation of *Shalawat* and the *Barzanji* book. Conversely, critics argued that the tradition contained elements of *bid'ah* as the celebration of *Maulid Nabi* remained a topic of scholarly debate (Adynata et al., 2022; Jubaidi & Khoirunnisa, 2024; Nawawi et al., 2024). In this regard, the *Ambelu* tradition embodied the dynamics of syncretism where local cultural and religious elements interacted closely.

This syncretism was evident in the community's practices where ancestral heritage was preserved but adapted to correlate with Islamic teachings for broader acceptance (Al Zahra', 2024; Aluede & Ikhidero, 2024; Nasir, 2019). For instance, Islamic prayers and blessings were incorporated while traditional elements were maintained in the *Ambelu* ritual. The method showed that the Bontomanai community used religion as an avenue to enrich culture rather than replace it. The process of Islamization in the region was inclusive and adaptive (Pahwa, 2017), allowing local traditions to endure provided there was no contradiction between the fundamental Islamic principles such as *Aqidah* and *Sharia* (Muhajarah & Soebahar, 2024; Said et al., 2024).

From the perspective of the Hanafi Madhhab, the *Ambelu* tradition could be associated with the concept of *'urf* referring to customs acknowledged in Islamic law provided no conflict existed with textual evidence (Duderija, 2016). In the Hanafi view, the default ruling in all matters was *haram* unless clear evidence permitted it, particularly in

the context of worship (Norkhair et al., 2024). Therefore, when the Ambelu tradition was considered an act of worship, the legitimacy required explicit justification. As part of *'urf*, the tradition could be accepted provided it did not promote immorality or contradict Islamic teachings. In this context, the Ambelu tradition was categorized as *'urf al-sahih*, or permissible customs that did not oppose Islamic law.

In contrast, the al-Shafi'i Madhhab approached traditions such as Ambelu with the principle that "the original ruling in all matters is permissible unless clear evidence prohibits it." Based on this perspective, the Ambelu tradition was considered valid in the absence of explicit prohibitions. Since the tradition was more cultural than religious in nature, the al-Shafi'i Madhhab tended to embrace it. Under the framework of *'urf*, Ambelu could be classified as *'urf al-khas* or customs specific to certain regions. The al-Shafi'i Madhhab regarded these traditions as valid provided Islamic principles were adhered to. Furthermore, the Ambelu tradition as an expression of love for the Prophet Muhammad PBUH was more readily accepted in the al-Shafi'i Madhhab.

The process of cultural acculturation in the Bontomanai Subdistrict had a significant impact both socially and religiously. On the other hand, the community succeeded in creating a synthesis between local traditions with Islamic teachings, thereby strengthening social cohesion (Huda et al., 2020). The community also felt a strong cultural identity by embracing Islamic values (Adiyono et al., 2024; Cheruvallil-Contractor et al., 2021). The celebration of the *Maulid Nabi* indicated by the Ambelu tradition was not only a religious event but also a medium to enhance social relations among the community. In a culturally heterogeneous society, this tradition served as an effective tool for maintaining social harmony.

However, this tradition also caused controversy as some people opposed the inclusion of the Ambelu tradition in the *Maulid Nabi* celebration. Puritanical scholars criticized the practice by labeling it as *bid'ah* which was inconsistent with pure Islamic teachings (Junaidi, 2022). This criticism created social tensions, particularly between groups advocating for the preservation of local culture and those favoring a stricter interpretation of Islam (Mulia et al., 2024). The tensions further risked negatively impacting social relations, especially when efforts arose to abolish long-standing traditions.

This study on the Ambelu tradition provided an in-depth understanding of cultural and religious acculturation in the region. However, several limitations were identified when the study focused solely on the Bontomanai Subdistrict. This implied that the results could not be generalized to other areas in the Selayar Islands or elsewhere in Indonesia.

Furthermore, the data collected were primarily descriptive and lacked depth in analyzing the psychological or social impacts of the acculturation process on individuals and groups.

Furthermore, this study did not thoroughly examine the perspectives of local scholars on the *Ambelu* tradition. A detailed exploration of the views could have provided a more balanced understanding of the interplay between local culture and Islamic law. For instance, local scholars familiar with the cultural context might hold differing views compared to external scholars who emphasized textual interpretations.

The *Ambelu* tradition in the Bontomanai Subdistrict further reflected the community's ability to embrace new values while preserving the cultural identity. This acculturation process showed that Islam in Indonesia particularly in areas such as Selayar had an inclusive and adaptive character. Consequently, the *Ambelu* tradition was a cultural heritage and a symbol of harmony between local customs and Islamic teachings, deserving further preservation and study.

## Conclusion

In conclusion, the study found that the *Ambelu* tradition in the Bontomanai Subdistrict located in Selayar Islands Regency demonstrated cultural acculturation between local culture and Islamic teachings. Although rooted in local customs, the tradition incorporated Islamic religious elements such as the celebration of the *Maulid Nabi* and the recitation of the *Barzanji*. Studies through the al-Shafi'i and Hanafi Madhhab suggested that the *Ambelu* tradition was permissible under *Sharia* as it did not contradict religious texts or cause any harm. However, the role of the tradition in the *Maulid Nabi* celebration caused debates among scholars about the status of *bid'ah*. The main strength of this study lay in the holistic approach, combining Islamic legal analysis from two different madhhab with the concept of *'urf* to position the *Ambelu* tradition in the context of Islam. This interdisciplinary approach provided profound insights into how local traditions could integrate with Islamic teachings without eroding cultural identity. Additionally, the use of cultural acculturation theory enriched the understanding of the interaction between local customs and Islam in Selayar. The study also had several limitations as it lacked sufficient empirical data related to the implementation of the *Ambelu* tradition and the broader history of cultural acculturation. The focus remained on normative and theoretical analysis which precluded a comprehensive historical perspective on the evolution of the *Ambelu* tradition.

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#### Interview

Andi Alang (53 years), Head of Bontomarannu Village, interview, 21 September 2022.

Kadir (60 years old), Imam of Bontomarannu village, interview, 21 September 2022.

Mansur (65 years old), resident of Bonea Timur village, interview, Bonea Timur 22 September 2022.

Mansur (65 years old), East Bonea Village community member, interview, East Bonea, 22 September 2022.

Suardi (38 years old), Kaburu village official, interview, uru 30 September 2022.