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## ISLAMIC EDUCATION VALUES IN THE TALLASA KAMASE-MASE TRADITION TO STRENGTHEN THE RELIGIOUS MODERATION OF THE INDIGENOUS PEOPLE OF AMMATOA KAJANG

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### ABSTRAK

Tradisi Tallasa Kamase-Mase merupakan warisan budaya masyarakat adat Ammatoa di Kajang, Kabupaten Bulukumba, yang menanamkan nilai-nilai kesederhanaan, keseimbangan, dan keharmonisan dalam kehidupan sehari-hari. Di tengah kompleksitas kehidupan beragama saat ini, penting untuk mengeksplorasi bagaimana kearifan lokal dapat menjadi sarana penguatan sikap moderasi beragama. Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam yang terinternalisasi dalam tradisi Tallasa Kamase-Mase dan kontribusinya terhadap pembentukan sikap moderat masyarakat Ammatoa. Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi, melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Teknik triangulasi sumber, metode, dan waktu digunakan untuk menguji validitas data. Hasil penelitian menemukan 12 nilai pendidikan Islam dalam tradisi Tallasa Kamase-Mase yang mencakup dimensi akidah, ibadah, akhlak, muamalah, dan keilmuan, yang selaras dengan sepuluh prinsip moderasi beragama seperti *tawassuth*, *tasamuh*, *musawah*, dan *muhākamah*. Kesimpulan dari penelitian ini menunjukkan bahwa kearifan lokal tidak hanya kompatibel dengan nilai-nilai Islam, tetapi juga efektif dalam membentuk karakter religius yang inklusif. Temuan ini memberikan kontribusi teoritis dan praktis dalam pengembangan pendidikan Islam berbasis budaya lokal.

**Kata Kunci** : Kearifan Lokal, Tallasa Kamase-Mase, Nilai Pendidikan Islam, Moderasi Beragama, Ammatoa Kajang.

### ABSTRACT

*The Tallasa Kamase-Mase tradition was regarded as a cultural heritage of the Ammatoa indigenous community in Kajang, Bulukumba Regency, which instilled values of simplicity, balance, and harmony in everyday life. Amidst the increasing complexity of contemporary religious life, exploring how local wisdom could*



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*strengthen religious moderation was essential. This study was conducted to analyze the Islamic educational values internalized within the Tallasa Kamase-Mase tradition and its contribution to shaping the moderate attitudes of the Ammatoa community. A qualitative approach was employed using ethnographic methods, including participatory observation, in-depth interviews, and documentation. Triangulation of sources, techniques, and time was applied to ensure the validity of the data. Twelve Islamic educational values were identified within the Tallasa Kamase-Mase tradition, covering the dimensions of creed, worship, ethics, social interaction, and scientific-ecological understanding. These values aligned with ten principles of religious moderation, such as tawassuth, tasamuh, musawah, and muhākamah. The findings indicated that local wisdom was compatible with Islamic values and effective in shaping inclusive religious character. The study was concluded to offer both theoretical and practical contributions to the development of Islamic education rooted in local cultural wisdom.*

**Keywords:** *Local Wisdom, Tallasa Kamase-Mase, Islamic Educational Values, Religious Moderation, Ammatoa Kajang.*

## INTRODUCTION

Indonesia is a country rich in cultural diversity, religion, and local traditions.<sup>1</sup> In the midst of this diversity, Islamic education has a significant role in instilling the values of faith, noble morals, and social responsibility.<sup>2</sup> These values are not only conveyed through formal education in schools but also internalized through community cultural practices that are full of spirituality and noble ethics.<sup>3</sup> One form of local wisdom that reflects Islamic values in real terms is the Tallasa Kamase-Mase tradition carried out by the Ammatoa Kajang indigenous people in Bulukumba Regency, South Sulawesi. This tradition teaches simple living, humility, and avoiding greed—values that are in line with Islamic teachings such as *zuhud*, *tawadhu'*, and *qana'ah*.<sup>4</sup>

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<sup>1</sup> Hans Lura, 'Religious Pluralism: A Study of John Hick's Thought', *KINAA: Journal of Theology*, 5.1 (2020).

<sup>2</sup> Laila Wardati, Darwis Margolang, and Syahrul Sitorus, 'Islamic Religious Learning Based on Religious Moderation: Policy Analysis, Implementation and Barriers', *Fitrah: Journal of Islamic Education*, 4.1 (2023), pp. 175–87.

<sup>3</sup> Erry Nurdianzah, 'The Values of Islamic Education in the Javanese Tradition (A Historical Study of Islamic Education in Walisanga Da'wah)', *Progress Journal*, 8.1 (2020), pp. 1–22.

<sup>4</sup> Suryani Musi and Fitriana Fitriana, 'Ammatoa's Communication Pattern in Preserving Local Wisdom through the Value of Kamase-Masea in Kajang', *Commodification*, 7.2 (2019).



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Tallasa Kamase-Mase has long been the cornerstone of the life of the Kajang community. More than just a custom, it reflects a deep spirituality, guiding social behavior in a community that upholds the values of honesty, simplicity, and peace.<sup>5</sup> On the other hand, the concept of religious moderation—which is now a strategic theme in the national context—demands a new approach that is able to be rooted in the local social and cultural realities of the community. Religious moderation is not just a slogan but a process of internalizing the values of balance, tolerance, and diversity that can be found in local wisdom as carried out by the Ammatoa community.<sup>6</sup> In this case, the government, through the Ministry of Religious Affairs, has encouraged cultural approaches as a basis for strengthening religious moderation in Indonesia.<sup>7</sup>

However, although the Kajang people have consistently practiced Tallasa Kamase-Mase, and it has become a strong identity in their culture, there are still very few studies that have in-depth highlighted the content of Islamic educational values contained in it and how these values can be instrumental in strengthening religious moderation. Most previous research has focused more on ecological aspects, social structures, or customary laws of the Kajang community.<sup>8</sup> For example, the study of Sitti Rahma (2019), which researched environmental conservation through local wisdom, and M. Ridwan (2021) which reviewed the social structure of Ammatoa. These studies are important, but not many explicitly link these local values to the concept of Islamic education and religious moderation as contextual and transformational learning frameworks.<sup>9</sup>

This is where the theoretical gap and the contextual gap of this research lie. There have not been many academic approaches that combine the perspective of Islamic education with the traditional values of Tallasa Kamase-Mase to strengthen moderate religious awareness in the context of indigenous peoples. In fact, if these values are studied and raised in the framework of Islamic education,

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<sup>5</sup> Disnawati Disnawati, 'The Application of the Kamase-Masea Life Principles of the Ammatoa Kajang Indigenous People, Bulukumba South Sulawesi in Natural Resources Management', *Word: Journal of Cultural Studies*, 8.1 (2013), pp. 83–90.

<sup>6</sup> Sitti Rabiatal Wahdaniyah Herman and Supriadi Takwim, 'PHILOSOPHY OF KAMASE-MASE SUKU KAJANG IN THE IMPLEMENTATION OF POLICY GOVERNANCE FOR CONTROLLING SPACE UTILIZATION', *Rausyan Fikr: Journal of Ushuluddin Studies and Philosophy*, 18.2 (2022), pp. 323–50.

<sup>7</sup> Gustiana A Kambo, 'The Political Power of Ammatoa Traditional Stakeholders in Indigenous Peoples in Tanatoa Bulukumba', *Journal of Noken: Social Sciences*, 7.1 (2021), pp. 90–99.

<sup>8</sup> Nadia Saphira Cahyani and Miftahur Rohmah, 'Religious Moderation', *Jalsah: The Journal of Al-Quran and As-Sunnah Studies*, 2.2 (2022).

<sup>9</sup> K Kamaluddin and M Mustolehudin, 'Pasang Ri Kajang: The Local Wisdom Values of Forest Preservation in Bulukumba, South Sulawesi', *Jurnal Penamas*, 33.1 (2020), pp. 133–52.



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it will be possible to develop a learning model that is not only textual but also contextual, applicative, and grounded. Traditional values that are harmonious with Islam can be a strength in fostering a tolerant and moral young generation.<sup>10</sup>

Therefore, it is important to conduct research that is able to bridge the gap between the local values of the Kajang community and the universal values of Islam. This research is presented to reveal and reflect on the values of Islamic education in the Tallasa Kamase-Mase tradition and to see its potential in strengthening the religious moderation of the Ammatoa Kajang indigenous people.<sup>11</sup> Thus, Islamic education is not only a teaching activity in the classroom but also a cultural movement that is able to revive the roots of local wisdom as the foundation of civilization.<sup>12</sup>

This research is scientifically and practically relevant because it brings together Islamic normative approaches with community-based cultural approaches. This approach also presents novelty based on the findings of new research and an interdisciplinary approach, in which local values are reread through the lens of Islamic education to answer the challenges of radicalism, exclusivism, and the fragility of social tolerance in pluralistic societies. In addition, this research also contributes to the development of a more contextual and applicative Islamic education curriculum in customary territories or tradition-based communities.

In the framework of M. Quraish Shihab's thought, a *wasathiyah* (moderate) Islam builds a balance between text and context, between sharia and local wisdom. This is also in line with Kuntowijoyo's idea of the importance of local culture as a contextual media of Islamization, not just formalistic adoption.<sup>13</sup> Therefore, Islamic education that is able to accommodate local wisdom, such as

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<sup>10</sup> Kamaluddin Kamaluddin and Mustolehudin Mustolehudin, 'Pasang Ri Kajang: The Values of Local Wisdom in Forest Environment Conservation in Bulukumba, South Sulawesi', *Penamas*, 33.1 (2020), pp. 133–52.

<sup>11</sup> Misbahuddin Misbahuddin and others, 'Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi's Ammatoa Community', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7.1 (2023), p. 629, doi:10.22373/sjhh.v7i1.15987.

<sup>12</sup> Zainuddin, Juselim Sammak, and Salle, 'Patuntung: The Encounter of Local Culture and Islamic Sharia in the Ammatoa Kajang Community', *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 18.1 (2023), pp. 177–99, doi:10.19105/al-lhkam.v18i1.8207.

<sup>13</sup> M. Aqil Fahmi Sanjani, Basri Zain, and M Lutfi Mustofa, 'Islam and Local Wisdom: Integration of Local Values in Islamic Thought', *Journal of Social Studies and Education*, 2.1 (2024), pp. 27–43, doi:10.61987/jsse.v2i1.567.



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Tallasa Kamase-Mase, not only strengthens Islamic values but also ensures cultural sustainability and social harmony in diverse Indonesian society.<sup>14</sup>

Based on the background described earlier, this research departs from academic anxiety about the limited study that explicitly reviews the values of Islamic education in the Tallasa Kamase-Mase tradition of the Ammatoa Kajang indigenous people. From this, a number of fundamental questions arise that are the focus of this study. First, what values of Islamic education are contained in the Tallasa Kamase-Mase tradition, and how are these values internalized in the lives of indigenous peoples? Second, how can these values contribute significantly to strengthening religious moderation, especially in the context of a society that has a strong value system and customary order, such as Ammatoa Kajang? Third, what are the challenges and opportunities faced in the effort to integrate these local values into a broader and contextual Islamic education framework?

To answer these questions, this research generally aims to identify and analyze the values of Islamic education in the Tallasa Kamase-Mase tradition. This research also aims to explain how these values are relevant and can be developed as part of the strategy to strengthen religious moderation in the Indigenous people of Ammatoa Kajang. Furthermore, this research aims to formulate an integrative model or approach that makes these local values part of contextual Islamic education that is more grounded, dialogical, and applicable in the life of multicultural communities in Indonesia.

From the theoretical side, this research is expected to be able to make a real contribution to the development of Islamic education studies based on local wisdom. The values found in the Tallasa Kamase-Mase tradition are believed to enrich the scientific treasures of Islamic education, especially in strengthening the perspective of religious moderation, which has not been widely explored in the context of indigenous peoples. This research also seeks to answer the theoretical and contextual gap that is still quite wide in the academic literature regarding the integration between Islamic teachings and local cultural values.

Meanwhile, from a practical perspective, the results of this study are expected to be a strategic reference for educators, policymakers, and Islamic education activists in designing inclusive and contextual learning approaches. This research can also be an inspiration for Indigenous communities and the

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<sup>14</sup> Encik Fauzan and others, 'The Effectiveness of Sharia Local Laws in Making Good Local Government', in *Proceedings of the 1st International Conference on Environmental Governance, ICONEG 2019, 25-26 October 2019, Makassar, South Sulawesi, Indonesia* (EAI, 2020), doi:10.4108/eai.25-10-2019.2300503.



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broader community in developing a model of character education and religious moderation that does not contradict the local culture but is actually deeply rooted in it. More than that, the approach offered in this study is also expected to be able to be a bridge between tradition and modernity, between Islamic spirituality and local wisdom, to build a religious, moderate, and tolerant society.

## RESEARCH METHOD

This research uses a qualitative approach with the type of ethnographic research.<sup>15</sup> The choice of this approach is motivated by the primary purpose of the research, which is to understand in depth the socio-cultural phenomena reflected in the Tallasa Kamase-Mase tradition in the Ammatoa Kajang indigenous community. The ethnographic approach allows researchers to enter directly into the lives of indigenous peoples, observe the living cultural practices in full and comprehensively, and document various expressions of Islamic values that are naturally internalized in the daily lives of these people.<sup>16</sup> In other words, this method gives researchers the flexibility to not only see what appears outwardly but also to explore the implicit meaning through direct involvement in the field. This research was carried out in the Ammatoa community, which is located in Kajang District, Bulukumba Regency, South Sulawesi Province. The selection of this location was made deliberately because this community is still very consistent in carrying out the tradition of Tallasa Kamase-Mase and has religious moderation practices that are harmoniously integrated with local customs.<sup>17</sup>

The data in this study was collected through three main techniques, namely participatory observation, semi-structured interviews, and documentation. These three techniques were chosen in order to capture in-depth and contextual information. First, participatory observation was carried out in a way that the researcher was directly involved in the daily life of the Ammatoa community.<sup>18</sup> The researcher followed various community activities, observed religious, social, and customary practices related to Tallasa Kamase-Mase, and noted how the values of religious moderation were embodied in concrete actions. Second, semi-structured interviews were conducted with key informants, such as Ammatoa (the

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<sup>15</sup> Eliezer Sasmoko, 'Research Methods, Data Measurement and Analysis', *Lippo Karawaci, Tangerang: HITS*, 2005, pp. 259–60.

<sup>16</sup> Ivanovich Agusta, 'Qualitative Data Collection and Analysis Techniques', *Centre for Socio-Economic Research. Agricultural Research and Development, Bogor*, 27.10 (2003), pp. 179–88.

<sup>17</sup> Kamarusdiana Kamarusdiana, 'Ethnographic Studies in the Framework of Society and Culture', *SALAM: Journal of Syar-I Social and Culture*, 6.2 (2019), pp. 113–28.

<sup>18</sup> Misbahuddin and others, 'Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi's Ammatoa Community'.



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supreme traditional leader), traditional stakeholders, religious leaders, community leaders, and community members who carry out the tradition. This interview aims to explore the history, meaning, and values of Islam and religious moderation that live in society.<sup>19</sup> Third, documentation is used to strengthen the findings of field data. This documentation includes the collection of historical archives, traditional records, photographs, videos, and other written documents relevant to the object of study. In general, the data sources in this study consist of primary data obtained from direct observation and interviews, as well as secondary data, which are sourced from documents, village archives, academic literature, and the results of previous research on the Ammatoa Kajang community.

The informants were selected based on their depth of knowledge of the Tallasa Kamase-Mase tradition and active involvement in customary practices related to Islamic educational values and religious moderation. The primary informants in this study include Ammatoa as the central figure of customs, traditional stakeholders who lead or are involved in traditional rituals, religious leaders who become spiritual references for the community, and community members who actively preserve the Tallasa Kamase-Mase tradition in daily life. This approach is believed to be able to produce authentic and representative data on the local cultural context being studied. The researcher plays the role of the main instrument (human instrument). This means that the presence, sensitivity, and involvement of researchers in the field are the main aspects of the data collection and interpretation process.<sup>20</sup>

The procedure for implementing this research is carried out through several systematic stages. The first stage is pre-field, which includes literature study activities, preparation of research instruments, and licensing arrangements to research sites. The second stage is data collection in the field, namely through intensive and repeated observation, interviews, and documentation processes, until it reaches a saturation point or no new information emerges (saturation point).

The third stage is data analysis and reflection, where the collected data begins to be classified, analyzed, and interpreted. In this process, the researcher also validates and confirms with informants (member check) to ensure that the

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<sup>19</sup> Gustia Tahir and others, 'Eco-Sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba', *Journal of Islamic Thought and Civilization*, 15.1 (2025), pp. 124–45, doi:10.32350/jitc.151.08.

<sup>20</sup> D. Daniel and others, 'To What Extent Does Indigenous Local Knowledge Support the Social–Ecological System? A Case Study of the Ammatoa Community, Indonesia', *Resources*, 11.12 (2022), p. 106, doi:10.3390/resources11120106.



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results of the researcher's interpretation are in accordance with the meaning intended by the source.

The data that has been collected in this study is analyzed using a descriptive qualitative analysis approach as proposed by Miles and Huberman.<sup>21</sup> This analysis process takes place in three important stages that are interrelated and run sequentially. The first stage is data condensation, which is the initial process in which the researcher selects, focuses, and simplifies data to suit the main themes that are the focus of the research, such as Islamic educational values, religious moderation practices, and the traditional philosophy of Tallasa Kamase-Mase. Furthermore, the data that has been filtered and classified is rearranged in the second stage, namely data presentation. In this stage, information is presented in the form of a rich descriptive narrative, complete with direct quotes from informants, and mapped based on thematic topics that emerge from the field. The third stage is conclusion drawing and verification, which is a reflective process to formulate the deep meaning of the data findings. In order for the conclusions produced to be truly valid and accountable, a re-verification process is carried out through triangulation techniques. In this study, triangulation was carried out in three forms: source triangulation, which is comparing information from various informants; triangulation method, which is to match data obtained from observations, interviews, and documentation; and time triangulation, by collecting data at different times and situations. These three forms of triangulation are carried out to ensure that the data obtained is consistent, credible, and not affected by momentary bias so that the interpretation constructed truly reflects the reality being studied.

## RESULTS AND DISCUSSION

Based on the results of qualitative research with an ethnographic approach conducted in the Ammatoa Kajang indigenous community, it was found that the Tallasa Kamase-Mase tradition contains a number of Islamic educational values that are strong, lively, and naturally internalized in the culture of the community. These values include the dimensions of faith, worship, morals, muamalah, science, and concern for the environment. In the dimension of faith, for example, it is found that the concept of monotheism is manifested locally in the term Tu Rie' A'ra'na, which is understood as God Almighty. This shows the internalization

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<sup>21</sup> Jennifer C. Greene, 'Qualitative Data Analysis and Interpretation', in *Creative Ideas For Teaching Evaluation* (Springer Netherlands, 1989), pp. 147–53, doi:10.1007/978-94-015-7829-5\_17.



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of the value of faith in the spiritual life of the community; although linguistically, the term "Allah" is not used, the substance of the belief is still in harmony with the teachings of Islam.<sup>22</sup>

This research also found that values such as effort and tawakkal are reflected in the lifestyle of people who are actively working, not greedy, but still surrendering to God's will. Moderation of life (zuhud), qanaah, and obedience to leaders (ulil amri) are social principles that are upheld and practiced in daily interactions. The values of tawadhu' (humility) and as-sidq (honesty) are very prominent in their spoken culture, ethics, and social systems.<sup>23</sup>

Furthermore, this tradition contains the values of ukhuwah and ta'awun, which are reflected in social solidarity and cooperation within the community, especially in life situations such as marriage, death, harvest, and house construction. Not only that, the value of justice (al-'adl) and wisdom (hikmah) is evident in the way the community resolves customary violations in a proportionate and deliberative manner. On the other hand, the love of science (ḥubb al-'ilm) and environmental preservation (ḥifz al-bī'ah) became important foundations that showed that the Ammatoa people not only preserved the heritage of their ancestors but were also able to adapt them to the challenges of modern times.<sup>24</sup>

From the results of in-depth observations and interviews, it also appears that these values have formed a strong framework for religious moderation. The Ammatoa people exhibit the attitude of tawassuth (middle way), tawazun (balance), i'tidal (straight and firm), tasamuh (tolerance), musawah (equality), shura (deliberation), islah (reform), aulawiyah (prioritizing priorities), tathawwur wa ibtikar (innovative), and muḥākamah (wisdom). These values are not just normative but are actually brought to life in the social system, spirituality, and

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<sup>22</sup> D Anggraeni and others, 'The Practice of Religious Moderation in Islamic Religious Education in Multicultural Communities in Bali', *Indonesian Journal of Islamic Education and Local Culture (IJIELC)*, 1.2 (2023), pp. 125–36.

<sup>23</sup> Latifatul Mahbubah, Yudi Suharsono, and Lutfi Mukhtar, 'The Implementation of Religious Tolerance Among Students of the University of Muhammadiyah Malang', in *International Conference on Cultures & Languages (ICCL)*, 2022, 1, pp. 13–25.

<sup>24</sup> H Sumper Mulia Harahap, H Fatahuddin Aziz Siregar, and S Darwis Harahap, *Values and Practices of Religious Moderation Based on Local Wisdom in North Sumatra* (Merdeka Kreasi Group, 2022).



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daily lifestyle of the Ammatoa people.<sup>25</sup> In general, these outcomes can be mapped thematically as follows:

**Table 1. The Value of Islamic Education and Religious Moderation**

Aspects	The Value of Islamic Education Found	Strengthened Religious Moderation
Akidah	Tauhid, keyakinan kepada Tu Rie' A'ra'na	Tawassuth, I'tidal
Worship	Zuhud, Qanaah	Tawazun, Aulawiyah
Moral	Tawadhu', As-sidq	Tasamuh, Muḥākamah
Social Muamalah	Ukhuwah, Ta'awun, Ulil Amri	Musawah, Syura
Science and Ecology	Ḥubb al-'Ilm, Ḥifẓ al-Bī'ah	Islah, Tathawwur wa Ibtikar
Moderation in general	Balance of religion and customs, selective openness to modernity	All the principles of moderation (tawassuth–musawah)

These findings directly answer the formulation of the problem in the study and illustrate that the Tallasa Kamase-Mase tradition is not only a local tradition but also an effective vehicle for building moderate, inclusive, and sustainable Islamic character education.

The results of this study significantly fill several gaps in academic studies and Islamic education practices based on local wisdom. First, in terms of theoretical gaps, this study offers a rereading of the concept of Islamic values through local traditions, which have tended to be approached normatively formally and less touching on the cultural dimension.<sup>26</sup> This research shows that values such as monotheism, tawakkal, honesty, and justice are not only found in the book but live in the oral traditions, tides, and daily actions of the Kajang people.<sup>27</sup>

<sup>25</sup> Mohammad Arif, 'PASANG RI KAJANG: LEGAL INSTRUMENTS OF ENVIRONMENTAL JUSTICE FOR THE AMMATOA KAJANG COMMUNITY', *PETITA: Journal of Legal and Sharia Studies*, 10.1 (2025), pp. 146–63.

<sup>26</sup> Lisa Widijayanti and Danial Danial, 'Ammatoa', *KABANTI: Journal of Anthropology*, 5.2 (2021), pp. 56–68.

<sup>27</sup> Abdul Hafid, 'Belief System in the Kajang Indigenous Community of Tanah Towa Village, Kajang District, Bulukumba Regency', *Patanjala: Journal of Historical and Cultural Research*, 5.1 (2013), pp. 1–19.



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Second, in terms of contextual and practical gaps, this study proves that indigenous peoples such as Ammatoa have internal mechanisms to form and maintain religious moderation without formal intervention from state religious institutions. In the context of Islamic education policy, it provides an alternative model of how Islamic values can be internalized through cultural and customary channels that remain authentic but in line with the spirit of Islam. This approach is critical in confronting the challenges of extremism, disorientation of values, and polarization of religious identities in modern society.<sup>28</sup>

Third, these results also provide new findings and an interdisciplinary approach, as they combine Islamic studies, cultural anthropology, and character education in one ethnographic framework. This research not only explains the "what" and "why" of a value applies but also "how" those values are brought to life and passed down across generations in a contextual and relevant manner. Thus, these results confirm that the integration between Islam and local culture is not a compromise but rather a tangible manifestation of Islam, that is, *rahmatan lil alamin*.<sup>29</sup>

The process of internalizing values is also strongly described in the phenomenon of Tallasa Kamase-Mase, which succeeds in maintaining social cohesion, preventing extremism, strengthening a sense of justice, and maintaining harmony with nature. Practices such as customary deliberation (*abborong*), forest conservation (*borong karamaka*), and a fair but wise customary sanction system show that the Ammatoa people implement Islam through a cultural language that all levels of society can accept—both those in customary areas and those who have been affected by modernity.<sup>30</sup>

Thus, these results not only fill the academic space but also have substantial practical implications for policymakers, educators, and social activists in building Islamic education that is contextual, sustainable, and able to answer fundamental problems in pluralistic societies.

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<sup>28</sup> Thio Christian Sulistio, 'John Hick's Theology of Religious Pluralism: A Critical Dialogue from a Particularist Perspective' 2001, 2001.

<sup>29</sup> Suharmis Suharmis, 'The Values of Islamic Education in the Family', *Journal of Musawa IAIN Palu*, 7.1, pp. 52–79.

<sup>30</sup> Ike Septianti, Devy Habibi Muhammad, and Ari Susandi, 'The Values of Islamic Education in the Qur'an and Hadith', *FALASIFA: Journal of Islamic Studies*, 12.02 (2021), pp. 23–32; Jusalim Sammak and Salle Salle, 'Patuntung: The Encounter of Local Culture and Islamic Sharia in the Ammatoa Kajang Community', *Al-Ihkam: Journal of Law and Social Institutions*, 18.1 (2023).



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## CONCLUSION

This research confirms that the Tallasa Kamase-Mase tradition is not just a symbolic cultural heritage but has become a philosophy of life that shapes the views, attitudes, and behaviors of the Ammatoa Kajang indigenous people. This tradition is closely integrated with the values of Islamic education and is carried out consistently in daily life. In this study, 12 central values were identified and spread across five aspects of Islamic education: faith, worship, morals, muamalah, as well as science, and ecology. Values such as monotheism, tawakkal, zuhud, qanaah, tawadhu', honesty, ukhuwah, justice, love of knowledge, and concern for the environment are not only normative doctrines but have become life practices that have been inherited from generation to generation. This shows that Islamic values can live naturally in the midst of indigenous communities that have distinctive belief systems and cultures without losing their Islamic essence.

Furthermore, the results of this study reveal that the values embedded in Tallasa Kamase-Mase directly strengthen the religious moderation attitude of the Ammatoa community. This moderation is reflected in various principles such as balance in religion and society, tolerance for differences, equality in social structure, openness to change, and wisdom in responding to the dynamics of the times. The religious observance they carry out is not displayed in a rigid formal form but in wise, simple, and sustainable social behavior. These findings show that indigenous peoples have internal mechanisms for fostering moderate religious character without having to strip away their cultural identity. In this context, Tallasa Kamase-Mase not only became part of the local culture but also became a manifestation of a living and grounded Islam.

An important contribution of this research is to answer the gap in the study of Islamic education based on local wisdom, especially in the midst of indigenous peoples who often go beyond the formal attention of education. The ethnographic approach used successfully illustrates that Islamic education can coexist with customs and even strengthen each other. Therefore, the future needs to continue to strengthen the dialogue between Islamic values and local traditions so that moderate character education can grow from the cultural roots of the community itself. All parties—traditional leaders, scholars, educational institutions, and policymakers—need to play an active role in maintaining and developing these values inclusively and sustainably. In addition, critical reflection on traditional practices that are not in line with Islamic teachings still needs to be carried out so that the process of contextualizing values runs harmoniously and not extremely, in accordance with the spirit of the Qur'an and Sunnah which is rahmatan lil alamin.



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