



THE TRADITION OF “PANAUNG RI ERE” IN ORO GADING VILLAGE, KINDANG SUBDISTRICT, BULUKUMBA REGENCY (REVIEW OF ISLAMIC BELIEFS)
TRADISI “PANAUNG RI ERE” DI DESA ORO GADING, KECAMATAN KINDANG, KABUPATEN BULUKUMBA (TINJAUAN AKIDAH ISLAM)

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ABSTRACT

This study discusses the traditional procession of “*panaung ri ere*” carried out by the people of Oro Gading Village, Kindang District. This tradition is an activity carried out one day after an event, such as a wedding ceremony. The method used in this study is qualitative. This study is a field study, using philosophical, theological, and historical approaches. Data collection techniques were carried out through observation, interviews, and documentation. Data processing and analysis techniques were deductive. The results of the study show that the *panaung ri ere* procession involves several requirements, namely *panca*, *gambarang*, *barakkasa*, *kanre mata*, *kalongkong*, *songkolo*, *kaluku*, and *jangang akkaju*. This tradition has several stages of implementation, namely the preparation stage, the implementation stage, and the post-implementation stage, which are carried out at the Bijahang River. From an Islamic creed perspective, this study emphasizes that the creed teaches to worship only one God, namely Allah SWT. However, the informants in this study explained that *panaung ri ere* is likened to a pilgrimage to a grave or a gathering, and is also a form of gratitude and does not lead to polytheism. The food offerings brought are also used as part of social and family activities, consumed together or distributed to family members, without any ritual elements or symbolism of shirk.

Keywords: Tradition, *Panaung Ri Ere*, Islamic Faith

ABSTRAK (BAHASA INDONESIA)

Penelitian ini membahas tentang prosesi tradisi “panaung ri ere” yang dilaksanakan oleh masyarakat Desa Oro Gading, Kecamatan Kindang. Tradisi ini merupakan suatu kegiatan yang dilakukan satu hari setelah melaksanakan sebuah acara salah satunya setelah prosesi pernikahan. Metode yang digunakan dalam penelitian ini adalah bersifat kualitatif. Penelitian ini termasuk jenis penelitian lapangan, dengan menggunakan pendekatan filosofis, teologis dan historis. Teknik pengumpulan data dilakukan dengan mengadakan observasi, wawancara dan dokumentasi. Dengan teknik pengolahan dan analisis data yang bersifat deduktif. Hasil penelitian menunjukkan bahwa prosesi panaug ri ere melibatkan beberapa persyaratan yaitu panca, gambarang, barakkasa, kanre mata, kalongkong, songkolo, kaluku, jangang akkaju. Tradisi ini ada beberapa tahap pelaksanaan yaitu tahap persiapan, tahap pelaksanaan dan tahap pasca pelaksanaan yang dilakukan di sungai Bijahang. Dari tinjauan aqidah Islam, penelitian ini menekankan bahwa aqidah mengajarkan hanya menyembah satu Tuhan yaitu Allah swt. Meskipun demikian informan dalam penelitian ini menjelaskan bahwa panaung ri ere diibartakan seperti ziarah kubur atau silaturahmi dan juga sebagai bentuk rasa syukur dan bukan mengarah pada kesyirikan. Makanan sesajen yang dibawa juga dimanfaatkan sebagai bagian dari kegiatan sosial dan kekeluargaan yang dikonsumsi bersama atau dibagikan kepada keluarga, tanpa ada unsur ritual atau simbolisme kesyirikan.

Kata-kata kunci: Tradisi, Panaung Ri Ere, Akidah Islam

A. INTRODUCTION

Religion and culture are two concepts that are interrelated in society. Religion is a system of beliefs or convictions that influences how people think and behave, while culture is the work, feelings, and creations of humans that contain values, philosophical ideas, and local wisdom (Nasution et al., 2024).

Speaking of religion and culture, Islam is a religion based on the Qur'an, whose teachings include human life, where culture is an important aspect of human life and Islam has set all its boundaries. Religion and culture do not reject the development of culture and customs of society, as long as they do not conflict with the teachings of Islam or lead to polytheism.

The act of shirk is an injustice because shirk means putting something in the wrong place. As for why shirk is the greatest injustice, it is because shirk is an injustice related to the fundamentals of faith, equating, comparing, and equating the Creator with His creatures, between the One who alone is the Giver of Blessings and something that is completely powerless to give any blessings, namely idols and statues (Az-Zuhaili, 2016).

Humans and culture cannot be separated because they together make up life. There are no humans without culture and, conversely, no culture without humans; there is no culture without society.

Rural communities find it difficult to abandon the traditions of their ancestors because these traditions are still deeply believed to have profound meanings that are closely related to their daily lives. They also believe that performing ritualistic cultural practices can bring safety and that if they do not carry out these traditions, they will suffer misfortune, one of which is believed to be falling ill.

As is the case in the remote village of Oro Gading, Kindang District, Bulukumba Regency, there are still many rituals that have been passed down from generation to generation, from grandparents to children to grandchildren. One of the traditions that is still practiced is *Panaung ri ere*, which is performed one day after a wedding celebration.

The people of Oro Gading Village believe that water is their oldest sibling because when humans are born, the first thing that comes out is a drop of water (Baco, 2025). In Oro Gading Village, the community carries out this tradition at the Bijahang River because it cannot be performed just anywhere. The *Pananung ri ere* tradition is a sacred ritual because it is believed to bring safety, and this tradition also aims to *mappasabbi* or give news to our oldest sibling.

B. LITERATURE REVIEW

The Concept of Islamic Faith

In general, the term akidah is used to refer to a firm decision in the mind, whether right or wrong. If the firm decision of the mind is correct, it is called true akidah, such as the belief of Muslims in the oneness of Allah. However, if it is wrong, it is called false akidah, such as the Christian belief that Allah is one of three gods (the Trinity).

The term akidah is also used to refer to beliefs and firm decisions that cannot be disturbed by doubt, namely what a person believes, is deeply rooted in their heart, and has become the sect or religion they adhere to, regardless of whether it is true or not (Aksarin & Nur, 2024).

According to Abu Hasan al-Banna, Aqidah, in its deepest sense, refers to a set of principles or fundamental matters that are imperative to be believed and sincerely accepted as true by the heart of a Muslim. This belief is not merely an intellectual acceptance of a concept, but rather a process of internalization that permeates the soul, resulting in deep inner peace and tranquility.

When aqidah is firmly rooted, it becomes an absolute belief, without any room for doubt or hesitation. This genuine belief pro-

vides firm certainty, guiding a Muslim's steps in living life with a sense of security and peace, because he relies on the truth he believes in unconditionally. Thus, faith is not merely a dogma or a memorized teaching, but a living foundation of belief that resides in the heart, providing direction, meaning, and peace of mind that stems from pure conviction untainted by doubt (Al-Banna, 1906-19490).

The sources of Islamic beliefs are:

1. The Qur'an

The Qur'an is the word of Allah SWT revealed to the Prophet Muhammad SAW through the angel Jibril. The Qur'an is the most important basis of Islamic creed because it explains everything in the universe, from the obvious to the unseen, including matters related to the basic teachings of belief and faith (Muliati, 2020).

2. Hadith

Hadith is everything that Prophet Muhammad (pbuh) said, did, or decreed that has been recorded and has become the second source of law and guidance for Muslims after the Qur'an. Hadith serves as a guide that explains issues set forth in the Qur'an that are still general in nature. Everything that the Prophet Muhammad (pbuh) conveyed to mankind is guidance from Allah SWT, including Islamic creed. Therefore, everyone who claims to believe in the Messenger must follow the creed taught by the Prophet Muhammad (Muliati, 2020).

Islamic creed is the root that supports the tree of life of a Muslim. The deeper the roots are planted, the more lush and sturdy the tree will be. Faith in Allah and His Messenger is a source of infinite strength. With strong faith, a Muslim will be able to face the storms of life with calmness and confidence. Pure creed will radiate the light of goodness and produce the fruits of noble character.

Religion and Belief

Religion is defined in the Oxford Student Dictionary as "the belief in the existence of a supernatural ruling power, the creator and controller of the universe." Religion is the belief that there is an omnipotent supernatural power that created and controls the entire universe. In addition, religion can also be interpreted as a system of values and life goals that guide a person. In other words, all people are essentially religious because they need a system or guidance in life. The culture we know today was formed from the way humans practice religion and interact with their beliefs (Rohidin, 2020).

Dewa Gede Edi Praditha, in his book *Hukum Kearifan Local; Suatu Pengantar Hukum Adat (Local Wisdom Law: An Introduction*

to Customary Law), explains that religion is not only a spiritual belief system, but also serves as a foundation of values and norms that guide behavior and social relationships. It plays an important role in shaping ethics, morals, and a sense of justice in society, while also providing guidance on the meaning of life and human destiny (Praditha, 2023).

Islam has a broader meaning than religion in general. Etymologically, the word “Islam” itself comes from the root word “salima,” which means ‘safe’ or “peaceful.” This meaning then developed into “surrendering” to Allah SWT. Thus, Islam teaches us to live in peace and submission to Allah. Meanwhile, in terms of terminology, Islam is the name of a religion that comes directly from Allah. This name is unique because it is not associated with its founder or a particular group like other religions. The Quran, the holy book of Muslims, provides a clear explanation of the origin of the name Islam (Ajahari, 2017).

Semantically speaking, the phrase “belief” actually has various meanings, at least four in total:

1. Both faith and belief in religion imply recognition of God's existence as the supreme power and complete devotion to Him.
2. The assumption that an entity or object truly exists
3. Related to credibility or trust in something, acknowledging or agreeing with the value of wisdom (Hannan, 2022).

C. METHOD

Based on the type of data and analysis, this research is qualitative research, which is an approach to conducting research that focuses on natural phenomena. Qualitative research is fundamental and natural in nature, and cannot be conducted in a laboratory but rather in the field (Abdussamad & Sik, 2021). It is located in Oro Gading Village, Kindang District, Bulukumba Regency.

The approaches used are: philosophical, theological, and historical. The researcher used several data collection techniques, namely observation, interviews, and documentation. After collecting data using qualitative methods, the researcher then collected data using deductive methods, which is one of the ways to obtain scientific knowledge by starting from general things and then drawing specific conclusions.

D. RESULT AND DISCUSSION

Traditional *Panaung Ri Ere* Procession

Panaung ri ere is an activity that is still practiced today. This custom is considered an obligation after a wedding ceremony, and the tradition is still highly revered because it is considered a tradition that has been practiced since ancient times. *Panaung ri ere* is one of the traditions of the people of Oro Gading Village and is considered a mandatory activity.

According to H. Sanuddin, after conducting a ceremony, such as a wedding, the community will carry out a tradition called *panaung ri ere* (Sanuddin, 2025). The *panaung ri ere* tradition, according to this religious leader, is a custom in which the community brings food or offerings to the river, and *panaung ri ere* must be performed at the river. The people of Oro Gading Village carry out this tradition at the *Bijahang* River because this river never dries up and is also home to our brothers and sisters who live in the water, known as *kareta senre jala*. *kareta senre jala* only live in the water and never come ashore.

The community believes that if the *panaung ri ere* tradition is not carried out properly and correctly, they will suffer misfortune (fall ill). This belief has existed since the time of their ancestors and is still believed today, but the illness can be cured by repeating the *panaung ri ere* tradition (Baco, 2025).

The process of carrying out the *panaung ri ere* tradition is as follows:

1. Preparation stage

Before entering the stage of implementing the *panaung ri ere* tradition, there are several requirements that must be prepared, namely:

- a. *Panca*: as a place for offerings in the river
- b. *Gambarang buaya*: this must be present as a symbol of notification to our relatives in the river that we are coming to visit
- c. *Barakkasa* and *Kanre mata*: inside the *barakkasa* are *lekleng* eye veins, *eja* eye veins, *pute* eye veins, *didi* eye veins,
- d. Black and white *kukus*: as food
- e. *Jangang akkaju*: as a side dish
- f. Coconut: as drinking water
- g. Chickens: as *paciu* or whistles

Figure 4.1



These requirements must be met and nothing should be overlooked, because if even one is missing, the panaung ri ere ceremony will be invalid or unsuccessful and will result in illness (Baco, 2025).

2. Implementation stage

First, the mabbaca is performed by the sanro when all the requirements for panaung ri ere have been prepared. The sanro will begin the mabbaca according to the intentions of the person who will carry out the procession. The mabbaca is performed at home so that it does not have to be performed again when arriving at the river.

Figure 4.2



The second thing to do is to go to the river and fill the *lahasuji* with the offerings that have been brought to the river.

Figure 4.3



Third, float the *gambarang buaya* and *barakkasa* offerings alternately, then place a little *songkolo* (steamed rice) on the stone and submerge the *lahasuji* three times, then take the offerings inside the *lahasuji*.

Figure 4.4



3. Post-implementation stage

After the *panaung ri ere* tradition has been carried out, the next activity is to eat together by the river before returning home because the offerings that were brought cannot be taken back home.

Figure 4.5



Although the pace of globalization and progress have allowed various foreign cultures to enter so easily, this phenomenon has surprisingly not hindered efforts to preserve the *panaung ri ere* tradition. This demonstrates the resilience and strength of this local tradition, which has been able to survive amid the tide of modernization and massive external influences, proving that this cultural heritage has deep roots and is relevant to the local community.

An Overview of Islamic Beliefs Regarding the *Panaung Ri Ere* Tradition

The people of Oro Gading Village, who are predominantly Muslim, still believe in a tradition. Since Islam began to spread in Bulukumba Regency, the beliefs that existed previously have been mixed with Islamic teachings.

Islamic doctrine teaches that Allah SWT is the only God worthy of worship and that there is no God but Allah SWT. He created the universe and everything in it, including humans and other creatures, and Allah SWT also governs everything in this universe and provides rules that must be obeyed by humans.

As stated by the Religious Counselor of the Kindang Subdistrict KUA, Bulukumba Regency, he said that the *panaung ri ere* tradition that has developed in the community is only a tradition that has been passed down from generation to generation. He also explained that the traditions that have developed in the community are not something that we are obliged to carry out because these traditions are not explained in the Qur'an and hadith. (Sanawati, 2025).

However, contrary to the understanding of the Oro Gading Village community, the *panaung ri ere* tradition, which has existed for a long time, must be preserved and carried out because they believe that this tradition has been practiced by their ancestors and descendants.

The Oro Gading Village Chief said that as Bugis Makassar people, especially those of us in this village, after getting married, we will carry out *panaung ri ere* at the Bijahang River, and he emphasized that when we relate it to Islamic teachings, *panaung ri ere* does not deviate because *panaung ri ere* is a form of gratitude for the marriage that has been carried out (Nasir, 2025).

According to Puang Mado, the *panaung ri ere* tradition is a form of family bond that we must always remember, even though the descendants/relatives at the river are different from ordinary people. Then, prayers are offered to Allah SWT, and the prayers are in accordance with Islamic teachings (Mado, 2025).

According to Rahmi, as young people in the village, they follow what their parents do and continue or preserve the *panaung ri ere* tradition (Rahmi, 2025). From this, we can understand together that as young people living in an era of rapid development, where technology is advancing very rapidly in the midst of life, it is not a factor in the decline of a long-standing tradition.

Based on the above explanation, the *panaung ri ere* tradition does not fundamentally undermine one's faith, but it ultimately depends on the intentions of those who practice it. The community also understands that seeking assistance from anyone other than Allah SWT. falls under the category of polytheism.

Then, when viewed from the perspective of Islamic beliefs, the offerings brought to the river are not wasted. Instead, they are fully utilized as part of a social and familial activity. Generally, the food is consumed immediately on site in an atmosphere of togetherness and community, which does not contain any ritual or symbolic elements that lead to practices of shirk or idolatry.

If the food is not completely consumed at the location, it is not thrown away, but distributed to the families attending the tradition to be used again. This shows the community's awareness of preserving the values of blessings and wisdom in managing food so that it is not wasted. Thus, this tradition not only reflects social values and togetherness, but also reflects Islamic principles that avoid elements of shirk and promote gratitude and responsibility for the blessings of Allah SWT.

E. CONCLUSION

The *panaung ri ere* procession consists of several stages, the first being the preparation stage, which involves preparing the offerings to be taken to the river, and the second being the implementation stage. If the *panaung ri ere* tradition is viewed from an Islamic perspective, then it can be categorized as a custom that does not deviate from Islamic teachings. This is because this tradition upholds kinship and friendship, and does not constitute shirk.

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Islam di tengah umat Islam, terutama pertengahan abad ke-20, ia juga di anggap sebagai salah satu tokoh pembaharu (mujaddid) Islam modern. Dalam gagasannya, Al-Banna mengajak umat Islam untuk Kembali kepada Al-Qur'an dan Sunnah sebagai sumber pokok akidah, syariah dan akhlak”.

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