

LIVING HADITH AND LOCAL WISDOM: A PHENOMENOLOGICAL STUDY OF THE ANNYORONG LOPI TRADITION IN SOUTHEAST ASIA

Yasser Mulla Shadra

Alauddin State Islamic University Makassar
yassermullashadra@gmail.com

Saddriana

Alauddin State Islamic University Makassar
saddrianaana@gmail.com

Muhammad Saleh Tajuddin

Alauddin State Islamic University Makassar
saleh.tajuddin@uin-alauddin.ac.id

Syamzan Syukur

Alauddin State Islamic University Makassar
syamzan.syukur@uin-alauddin.ac.id

Eliza Farahsiba Saleh

Postgraduate University of Northern Malaysia (UUM), Malaysia
saleh_eliza_f@ahsgs.uum.edu.my

Abstract

This study explores the intersection between Islamic teachings and local traditions within the Annyorong Lopi ritual in Bontobahari District, Bulukumba, with particular emphasis on the concept of Living Hadith—how hadith values are not merely understood as textual doctrine but are actively embodied in the community's cultural practices. The primary aim of this study is to investigate the existence of the Annyorong Lopi ritual, describe its implementation process, analyze the forms of acculturation between Islamic principles and indigenous customs, and examine the actualization of hadith values within this tradition. The study adopts a descriptive qualitative method, guided by a religious phenomenological approach. Data were collected through participatory observation, in-depth interviews with traditional and religious leaders, including Panrita Lopi, and documentation of ritual artifacts and texts. The findings indicate that Annyorong Lopi continues to thrive as a sustainable, adaptive, and spiritually infused cultural heritage. Across each stage of the procession, from selecting an auspicious day, performing the Appassili and Ammosi rituals, to launching the boat, Islamic values such as gratitude (shukr), trust in God (tawakkal), brotherhood (ukhuwah), and reverence for ancestors are seamlessly integrated. The encounter between Islam and local tradition is characterized by complementary acculturation, wherein religious and cultural elements coexist and reinforce one another. The values of Living Hadith are reflected in communal cooperation, collective prayer, and the balance between human effort and divine reliance. This study contributes significantly to understanding how Islamic values are embedded within local cultural expressions and highlights the role such practices play in preserving cultural heritage while reinforcing the religious identity of coastal communities.

Keywords: Living Hadith, Pinisi Ritual, Cultural Acculturation, Islam Nusantara, Maritime Rites

Abstrak

Penelitian ini mengkaji perjumpaan Islam dan tradisi lokal dalam ritual Annyorong Lopi di Kecamatan Bontobahari, Bulukumba, dengan fokus pada dimensi Living Hadis, yaitu bagaimana nilai-nilai hadis tidak hanya dipahami sebagai teks, tetapi juga dihidupkan dalam praktik budaya masyarakat. Tujuan utama penelitian ini adalah untuk mengungkap eksistensi ritual Annyorong Lopi, merinci prosesi pelaksanaannya, menjelaskan bentuk akulturasi antara ajaran Islam dan tradisi lokal, serta menelaah aktualisasi nilai-nilai hadis dalam tradisi tersebut. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan fenomenologi agama. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan tokoh adat dan agama serta Panrita Lopi, dan dokumentasi artefak serta teks ritual. Hasil penelitian menunjukkan bahwa Annyorong Lopi tetap eksis sebagai warisan budaya yang lestari, adaptif, dan religius. Dalam tiap tahap prosesi mulai dari penentuan hari baik, ritual Appassili, Ammossi, hingga peluncuran perahu terintegrasi nilai-nilai Islam seperti syukur, tawakkal, ukhuwah, dan penghormatan terhadap leluhur. Perjumpaan antara Islam dan tradisi berlangsung dalam bentuk akulturasi yang saling melengkapi. Nilai-nilai Living Hadis terwujud melalui gotong royong, doa bersama, serta harmoni antara ikhtiar dan tawakkal. Penelitian ini memberikan kontribusi penting dalam memahami bagaimana nilai-nilai Islam terintegrasi ke dalam praktik budaya lokal, serta bagaimana praktik tersebut berperan dalam melestarikan warisan budaya sekaligus memperkuat identitas keagamaan masyarakat pesisir.

Kata kunci: Living Hadis, Pinisi Ritual, Akulturasi Budaya, Islam Nusantara, Ritus Maritim

INTRODUCTION

Indonesia, as an archipelagic country, has a rich and diverse culture that serves not only as a local identity but also as a social and spiritual medium for the community. One such cultural tradition is Annyorong Lopi, which has developed among the coastal communities of Bontobahari Subdistrict, Bulukumba Regency, South Sulawesi. This tradition not only reflects the maritime skills of the local community but also serves as a symbolic space where Islamic values interact and are organically integrated into daily life. (Demmalino et al., 2019; Lisnayanti et al., 2024)

Literally, Annyorong Lopi means “pushing the boat,” referring to the procession of launching the Pinisi ship into the sea after its construction is complete. This ceremony is not merely a technical activity but an integral part of a system of values, beliefs, and social solidarity that has been passed down through generations. Since the arrival of Islam in the Bulukumba region in the 17th century, this tradition has undergone significant cultural negotiation and acculturation, creating a harmonious blend between traditional values and Islamic teachings. (Asfar et al., 2021; Yulia et al., 2023)

In the process of Islamization, Islam did not come to eliminate local culture, but rather to integrate it through a cultural approach (Burhani, 2014). This interaction gave rise to acculturation, which became part of the Nusantara model

of Islam, which is culturally friendly, inclusive, and transformative. This phenomenon, in the context of hadith, is referred to as “living hadith,” which involves the practical application of hadith in the daily lives of communities rooted in social and cultural traditions (Mubarok, 2019). This aligns with the values of local wisdom that form the pillars of religious tolerance (Kebingin et al., 2024), the historical acculturation of religion in Balinese culture (Cakranegara & Salsabila, 2024), the context of interfaith harmony (Maknun, 2020), and moderation based on local culture (Abdullah & Nurhayati, 2020)

The Annyorong Lopi tradition demonstrates various expressions of living hadith, such as the recitation of prayers, the use of the Hijri calendar in determining the launch date, and the involvement of religious figures in ritual processes. Values such as brotherhood, trust in God, gratitude, and respect for ancestors become grounded Islamic practices within the local context. (Qudsy et al., 2024; Suryadilaga, 2013). This phenomenon demonstrates that Islam is capable of adapting to cultural diversity, not as a hegemonic force, but as a spiritual energy that purifies traditions.

This is in line with various ethnographic findings that state that Islam in coastal areas tends to develop flexible religious expressions based on the principles of locality and respect for tradition. (Qudsy et al., 2024). In this context, living hadith serves as a bridge between normative Islamic texts and the social reality of maritime communities, where prophetic values are translated into collective, symbolic, and spiritual actions in daily life. (Suryadilaga, 2005). The continuity of hadith values in cultural practices such as Annyorong Lopi demonstrates that the religiousness of the community is not artificial but has grown from social and cultural dynamics that have been internalized over centuries. (Azmi, 2021; Beatty, 2009)

Previous studies have discussed the relationship between Islam and local culture. (Abdullah, 2012; Saenong, 2012; Wahid, 1994), as well as the concept of Living Sunnah or Living Hadith in Indonesian society (Azmi, 2021; Rahman, 2020; Zarkasyi, 2020). However, studies that specifically examine the application of Living Hadith in maritime traditions, particularly in Indonesia, remain scarce. Despite this, coastal regions possess unique cultural dynamics and religious symbolism that differ from the rural or urban contexts that have traditionally dominated research. (Laffan, 2011; Smith, 2017)

To fill this gap, this study was designed to answer the following questions: (1) How are Islamic values reflected in the practice of the annyorong lopi ritual? (2) How are local traditions and Islamic teachings acculturated in the annyorong lopi ritual? (3) What is the role of the Living Hadith in the practice of the annyorong lopi ritual?

Theoretically, this research expands the scope of Living Hadith studies by integrating them into the study of local rituals and coastal community practices.

Previously, this theory was mostly applied in rural contexts or Islamic boarding schools; this study offers a new perspective from maritime traditions that are rich in religious symbolism. Practically, the findings of this research can enrich efforts to preserve local culture based on Islamic values, while also strengthening the narrative of Nusantara Islam that is accommodative of local wisdom (Hidayah & Abdullah, 2021).

Thus, this article not only provides ethnographic documentation of the Annyorong Lopi tradition, but also offers a framework for understanding how hadith texts can live and integrate into the cultural structure of local communities. Furthermore, this article seeks to emphasize the importance of viewing tradition not merely as an object of change, but as an epistemic and spiritual space in which Islam grows alongside society, rather than above it.

RESEARCH METHOD

This study employed a qualitative approach with a religious phenomenological paradigm, aiming to explore the lived religious experiences of the community as they engage in the Annyorong Lopi tradition. This paradigm was selected because phenomenology enables researchers to access the depth of subjective experience and religious consciousness among traditional practitioners; insights that cannot be fully captured through mere observation of external behaviors (Moustakas, 1994). Within religious studies, phenomenology offers a framework for examining the sacred and symbolic dimensions of religious practice from the insider's perspective, allowing for a nuanced understanding of how religious teachings, specifically hadith, are internalized, embodied, and interpreted within a local cultural context (Creswell & Poth, 2018; Woodhead, 2011).

Theoretically, religious phenomenology draws upon Edmund Husserl's concepts of *epoché* (the suspension of judgment) and *intentionality* (the directed nature of consciousness) (Husserl, 1931), alongside Alfred Schutz's emphasis on the social construction of meaning through everyday interactions (Schutz, 1967). In the context of religious inquiry, Mircea Eliade and Ninian Smart extended phenomenological principles to uncover sacred experiences and the underlying structures of meaning within ritual practices (Eliade, 1959; Smart, 1996). This approach is particularly relevant to the study of Living Hadith, as it illuminates the dynamic relationship between textual tradition and cultural expression—demonstrating how the Prophet's teachings are not merely memorized but actively embodied through symbols, prayers, and rituals in the Annyorong Lopi ceremony.

Theoretically, religious phenomenology draws upon Edmund Husserl's concepts of *epoché* (the suspension of judgment) and *intentionality* (the directed nature of consciousness) (Husserl, 1931), alongside Alfred Schutz's emphasis on the social construction of meaning through everyday interactions (Schutz, 1967). In

the context of religious inquiry, Mircea Eliade and Ninian Smart extended phenomenological principles to uncover sacred experiences and the underlying structures of meaning within ritual practices (Eliade, 1959; Smart, 1996). This approach is particularly relevant to the study of Living Hadith, as it illuminates the dynamic relationship between textual tradition and cultural expression—demonstrating how the Prophet’s teachings are not merely memorized but actively embodied through symbols, prayers, and rituals in the Annyorong Lopi ceremony.

Fieldwork was conducted in Dusun Karama, Ara Village, Bontobahari Subdistrict, Bulukumba Regency—recognized as the heart of the Pinisi boat-making tradition and the site of the Annyorong Lopi procession. Data collection spanned three months, from March to May 2025, and involved participant observation, in-depth interviews, and documentation. Twelve key informants participated in the study, including traditional leaders, religious figures, boat builders, and community members directly involved in the ritual.

Data were analyzed using thematic analysis, incorporating both open and axial coding to identify core themes such as spiritual values, hadith symbolism, and the interplay between religious and cultural practices. An inductive approach guided the analysis, facilitating a holistic understanding of Living Hadith within the local context. To ensure data validity, the study employed source and technique triangulation, as well as member checking. All field notes and interview recordings were archived to support an audit trail.

Ethical considerations were carefully addressed. Participants received clear information about the research, were assured of confidentiality, and retained the right to withdraw at any time. Informed consent was obtained both verbally and in writing. Researchers also exercised cultural sensitivity throughout the study to avoid disrupting local social structures and traditional values.

RESEARCH RESULTS

Islamic Values in the Annyorong Lopi Ritual Practice

The research findings indicate that the Annyorong Lopi tradition in Bontobahari serves not only as a maritime cultural procession but also as a vehicle for the actualization of Islamic values that have been deeply internalized in the lives of the community. These values are not expressed through slogans or formal teachings but rather through concrete actions, ritual symbols, and social interactions that occur during the procession. Some of the most prominent values include *ukhuwah* (brotherhood), *tawakkal* (surrender to Allah) combined with *ikhtiar* (maximum effort), gratitude, and respect for parents and ancestors (*birrul walidain*).

1. The Value of *Ukhuwah*

The value of *ukhuwah* was evident when hundreds of residents, both men and women, gathered and worked together to push the Pinisi boat out to sea. This activity was not carried out by a small group or special team, but involved almost

the entire village, from young people to the elderly. The procession is filled with enthusiastic shouts led by a Punggawa with the chant “Allahumma Shalli 'Ala Sayyidina Muhammad eaaiii Haiyaa ee Lambateee.” This chant is not merely a technical signal to start the collective movement, but also serves as an emotional bond that fosters a sense of brotherhood. This situation reflects the hadith of the Prophet Muhammad ﷺ narrated by Bukhari and Muslim: “A believer to another believer is like a building that strengthens each other.” (al-Bukhari, 1987; Muslim, 2006)

2. The Value of *Tawakkal*

The values of *tawakkal* and *ikhtiar* are reflected in the combination of technical preparation and spiritual dimensions that accompany the implementation of Annyorong Lopi. The determination of the launch date, which was previously based solely on traditional calculations and local astrology, now takes into account the Hijri calendar and selects days that are believed to be full of blessings, such as Monday or Thursday. Before the boat is pushed, all participants gather to pray together, led by a religious figure or traditional elder. The prayers offered not only seek safety for the voyage but also acknowledge human limitations in the face of Allah’s will. This phenomenon aligns with the Prophet’s hadith in the Tirmidhi narration: “If you were to place your trust in Allah with true trust, you would be provided for as the birds are provided for—they go out in the morning hungry and return in the evening full.” (al-Tirmidhi, 1996) In this context, the people of Bontobahari practice *tawakkal* without abandoning hard work, namely through planned collective work.

3. Gratitude

Gratitude is evident in the feast held by the ship owner as an expression of thanks to the community for their help. This feast is usually accompanied by the slaughter of animals, such as goats, cows, or chickens, which is carried out in accordance with Islamic law. If the ceremony does not coincide with Eid al-Adha, the slaughter is referred to as *aqiqah*; if it does coincide, it is called *qurban*. In both cases, the meat is distributed and shared, creating a warm sense of togetherness and strengthening social bonds.

4. The Value of *Birrul Walidain*

Respect for parents and ancestors (*birrul walidain*) is also an integral part of this tradition. In several stages of the procession, such as Ammosi and Appassili, the names of the ancestors who built the boat are mentioned as a form of appreciation for their services. This mention is not intended as a form of worship, but as a way to maintain ties with the lineage and remember the services of their predecessors. This value is in line with the hadith of the Prophet ﷺ narrated by Abu Dawud: “Part of being dutiful to one's parents is maintaining ties with their relatives.” (Abu Dawud, 2009)

Based on observations and interviews, Islamic values internalized in the Annyorong Lopi procession can be identified in each stage of the ritual. Each stage has different value dimensions, but they reinforce each other in creating harmony between religious teachings and local traditions. A summary of the relationship between the stages of the procession and the Islamic values that emerge is presented in Table 1 below.

Table 1.
Islamic Values in the Annyorong Lopi Procession

Stages of the Procession	Brief Description of Activities	Reflected Islamic Values
Initial Consultation	An agreement between the shipbuilder, ship owner, and the imam to determine the launch date	<i>Ukhuwah, musyawarah</i>
Appassili	Purification of the ship with water recited with prayers and salawat	<i>Tawakkal</i> , gratitude
Ammosi	Cutting the “center” of the ship, accompanied by prayers for safety	Trust in God, kindness to parents
Songka Bala	Sprinkling of blessed water to ward off misfortune	Trust in God, gratitude
Ship Launching	Community cooperation in pushing the Pinisi into the sea	Brotherhood, cooperation
Feast	A communal meal after the ceremony	Gratitude, socializing

Description: Field data was collected from interviews and observations, which were identified based on their relevance to Islamic values.

The Acculturation of Local Traditions and Islamic Teachings in Annyorong Lopi

The Annyorong Lopi tradition in Bontobahari, Bulukumba, reflects how Islam in the archipelago was introduced not through confrontation, but through a persuasive approach that respects local cultural heritage. According to the accounts of traditional elders, this tradition has existed since the time of their ancestors, even long before the community knew about Hinduism, Buddhism, or Islam. At that time, the sea was considered a “living supernatural realm,” governed by invisible rulers who must be respected. Launching a boat into the sea was not merely a technical event but a sacred moment believed to determine the safety of the voyage. For this reason, various rituals are performed, ranging from offering sacrifices,

reciting mantras in the Konjo Riolo language, to the use of natural symbols believed to have magical powers.

When Islam entered Aceh in the early 17th century through Sheikh Abdurrahman, the process of Islamization did not immediately eliminate these traditions. Instead, the ulama sought to understand the meaning behind each symbol and ritual stage, then gradually replaced them with Islamic teachings without eliminating their outward forms. For example, prayers to the spirits of the sea were transformed into zikir, the recitation of Surah Al-Fatiha, and prayers for protection. Offerings in the form of food or specific objects were replaced with the slaughter of animals in accordance with Islamic law, with the meat distributed to the community. The ritual of reciting mantras was combined with the recitation of Barzanji, thereby infusing the tradition with the spirit of honoring the Prophet Muhammad ﷺ.

A traditional leader, Daeng Baharuddin, described this change:

"Jari anjo sebelumna ri lakukang tradisi Annyorong Lopi a, pakaramula rolo' ri musyawarakan i ri pabayu Lopi a, Patanna Lopi, na imam a. nampami anjo ri bicarakan na ri tentukan allo apa baji."

Meaning:

"So before the Annyorong Lopi tradition is carried out, a meeting is first held between the boat builders, boat owners, and local imam. After discussion, an auspicious day is determined." (Interview with Daeng Baharuddin (64 years old), Imam/Sanro, April 5, 2025)

One concrete example is the Appassili procession. Before Islam arrived, this procession was carried out by sprinkling water from a sacred spring onto the hull of a ship while reciting a mantra to ward off evil spirits. After the arrival of Islam, the water continued to be used, but before it was sprinkled, prayers and salawat were recited, and in some cases, it was preceded by the recitation of Barzanji by

seven imams in turn. Thus, the traditional elements remained, but the spiritual content was directed towards tawhid.

Syarifuddin, a traditional leader who is also an imam, explained:

“Punna a’barazanji mi tawwa, ammenteng ngaseng mki ammaca do’a pujian untuk kalassukkang Nabi Muhammad Saw.”

Meaning:

“When the Barzanji has been performed, all the priests stand to recite prayers of praise for the birth of the Prophet Muhammad ﷺ.” (Interview with Syarifuddin, April 2, 2025)

Similar changes are also evident in the Ammossi procession. In the old cosmology, cutting the “center” of the ship was interpreted as surrendering the ship to the guardian spirit of the sea. Now, this cutting is accompanied by the mention of the names of the Prophet Noah as a symbol of shipbuilding expertise, the Prophet Muhammad as the source of divine light, and the Prophet Khidir, who is believed to be the guardian of the seas. The mention of these prophetic figures indicates a process of reinterpretation of symbols, where spiritual figures from the old beliefs are replaced with figures recognized in Islamic teachings. A panrita lopi (shipbuilder), Daeng Baharuddin, said:

“Punna nasaba’i ri Nabi Nuh, na ri Nabi Muhammad, na ri Nabi Khidir, iya nasaba’i akkeangnga Karaeng Allah Ta’ala pangellai injo lopi ri battuanna.”

Meaning:

When mentioning Prophet Noah, Prophet Muhammad, and Prophet Khidir, it is an acknowledgment that only Allah Ta’ala gave the ability for this ship to reach its destination.) (Interview with Daeng Baharuddin (64 years old), Imam/Sanro, April 5, 2025)

The Songka Bala ritual, which was originally a purely traditional ritual to ward off evil spirits based on mantras, has now been refined with Islamic prayers and praise to the Prophet. The mantras are still recited in the Konjo language, but their meanings have been adapted. The Songka Bala water that is sprinkled is no longer considered a purely magical medium, but a symbol of purification that has been prayed over. This process demonstrates that acculturation does not always erase old forms, but rather reinterprets their meanings to align with Islamic values. A traditional imam, Daeng Syarifuddin, explains:

“We recite the Barzanji to honor the birth of the Prophet Muhammad. It is a sign of our love for the Messenger of Allah. Although we are seafarers with

our own customs, Islam remains our priority.” (Interview with Syarifuddin, April 2, 2025)

In addition to ritual aspects, acculturation is also evident in the determination of the launch date of the ship. In the past, the selection of the day was based solely on local astrology (pappaseng) and natural signs interpreted by the sanro (traditional shaman). Nowadays, the community combines this method with the Hijri calendar, avoiding launches on days considered religiously inappropriate, such as Fridays, which are reserved for worship. In some cases, launches are even aligned with special days in Islam to enhance blessings.

The community has also shown adaptation in the technical aspects of carrying out the tradition. In the past, the boats were pushed by hundreds of people using coconut trunks as oars. Now, heavy equipment such as cranes is used to assist in the process, especially for large boats. However, even with the introduction of modern technology, the ritual procession is still carried out in its entirety before the heavy equipment begins to work. This shows that adaptation to technological advances does not eliminate the spiritual essence of the tradition.

Daeng Nurdin explains:

“Inne tradisi ta kunne mae anu toami umuru’na, mingka tanre na la’busu na tallangngang jamang. Jadi punna riolo anjo lopia nisorong ri appuloa tau, rikamunena nia’mo masina dipake, apalagi pila’ lompoi anjo lopia ukkuranna.”

Meaning:

“Our tradition here is old, but it has not been swallowed up by time. In the past, boats were propelled by many people, but now there are engines, and the boats are getting bigger.” (Interview with Nurdin, April 7, 2025)

The Role of Living Hadith in Annyorong Lopi Practice

In the Annyorong Lopi tradition in Bontobahari, the values of the hadith are not present as formally recited texts, but rather as living practices manifested in concrete actions, patterns of social interaction, and ritual symbols. This phenomenon shows that living hadith in coastal communities is not only a verbal understanding of the Prophet’s words, but also their transformation into collective behavior that is passed down across generations.

One of the most obvious roles of living hadith is the strengthening of ukhuwah. The hadith of the Prophet Muhammad ﷺ narrated by Bukhari and Muslim,

“A believer is to another believer like a building that strengthens each other”, (al-Bukhari, 1987; Muslim, 2006)

This hadith is concretely manifested in the cooperation of pushing the Pinisi ship out to sea. No material reward is promised, but the presence of hundreds of residents in this procession is proof of strong social solidarity. Daeng Mappiare, a resident who has participated in pushing the ship dozens of times, said:

"Nak, engka'mi sibawa tau Bontobahari i, punna anjo lopia napasorong, tania'mi pappolo to, seddina'mi appakatabang. Siddi' nasaba'i assipakatau."

Meaning:

"Son, when a boat is launched in Bontobahari, no one asks for payment; everyone comes to help. That's because we respect each other as fellow human beings."

The joint prayer before the launch of the ship is another manifestation of living hadith. The Prophet's hadith stating "Prayer is the weapon of the believer" (HR. Al-Hakim) is brought to life in this procession. The community gathers, sits in a circle, and the imam leads the prayer for the ship and its crew to always be under Allah's protection. In a quiet atmosphere, the murmurs of prayers can be heard from the participants' lips, accompanied by heads bowed in devotion. An imam, Daeng Talli, says:

"Prayer is meaningless. Once we have prayed, we leave it to Allah.

Because the sea is vast, we cannot fight the waves if Allah does not protect us."

The values of tawakkal and ikhtiar are also clearly evident. The Hadith of the Prophet in the narration of Tirmidhi reads.

"If you put your trust in Allah with true tawakkal, you will be provided for as the birds are provided for, which go out in the morning hungry and return full." (al-Tirmidhi, 1996)

This hadith seems to be an unwritten principle in Bontobahari. Residents prepare everything thoroughly, from checking the hull of the ship, preparing the ropes, to arranging the position of the thrusters, but they always begin with a prayer. Ustaz Ridwan explained:

"We must work hard, but our hearts must be certain that all results come from God. That is why in Annyorong Lopi, we always begin with prayer."

Respect for ancestors or birrul walidain also finds its form in this tradition. The Hadith of the Prophet narrated by Abu Dawud,

"Part of being dutiful to one's parents is maintaining ties with their relatives." (Abu Dawud, 2009)

This hadith is implemented by mentioning the names of the shipbuilders' predecessors in prayer. This mention is not for worship, but to remember their services and pray for them. Daeng Baharuddin, a panrita lopi, said:

"Engka'mi najama ri anjo panrita lopi riolo, iya na'jari'i pa'rasangang lopi. Narekko tania'mi nasaba'i, nasaba'i tena'mi appasiturusanna anjo gau."

Meaning:

We always mention the names of the previous shipbuilders, because they are the ones who taught us this skill. If we don't mention them, it's as if we are not continuing their legacy.

Even in terms of mutual cooperation, living hadith seems so real. Residents arrive in their work clothes, bringing water and snacks to share with one another. There is no formal organizational structure, but everyone knows their role. Young people are at the front pulling the ropes, while the elders give instructions. This scene brings to life the Prophet's hadith, "Whoever helps his brother's needs, Allah will help his needs." (Muslim, 2006).

Overall, living hadith in the Annyorong Lopi tradition is not limited to the dimension of ritual worship, but permeates the social and economic order of society. It serves as a social glue, a shaper of identity, and a mechanism for passing on practical Islamic values. Its presence ensures that the teachings of the Prophet are not merely read in books but brought to life on the shores of Bontobahari, amidst the roar of the waves and the cheers of enthusiasm as the Pinisi sets sail into the sea.

DISCUSSION

From a cultural anthropology perspective, the Annyorong Lopi tradition can be seen as a manifestation of acculturation between Islam and local culture, where new elements (Islamic teachings) are accepted and incorporated into the local cultural system without erasing the original identity. (Koentjaraningrat, 2024), while religion itself functions as a symbolic system that is grounded in cultural practices *budaya* (Geertz, 1976). Contemporary studies confirm that such acculturation is reciprocal and institutional, involving negotiations of meaning between local religious scholars, traditional leaders, and the community, thereby relocalizing religion through rituals and social institutions. (Qudsy et al., 2023; Salleh et al., 2019). Recent studies also show that acculturated rituals function not only as a preservation of form but as an arena for religious education and the formation of social cohesion, where hadith and prayers become "living norms" that give practical meaning to the collective actions of coastal communities. (Fiamrillah Zifamina, 2022; Muntoha et al., 2023).

Nuridin's statements "*Annyorong lopi injo warisan battu ri nenek moyang na tau kunnea mange, bungasa nilakukang anre pi islam, jari inne tradisi a parallu nilakukang* . [Annyorong lopi is a legacy of the ancestors of the people here. Since the beginning of the tradition, Islam did not exist, so this tradition must be preserved." (Nuridin, 2024) shows the historical awareness of the community that Annyorong Lopi has existed since pre-Islamic times, but after the arrival of Islam, this tradition was not abandoned. Instead, it was given a new meaning that was in harmony with religious teachings. This illustrates a distinctive pattern of acculturation: Islam did

not come to erase local culture, but rather interacted with it and gave it a religious spirit that enriched traditional practices.

From an anthropological point of view, this confirms that traditions are not static, but the result of an ongoing process of symbolic negotiation between ancestral heritage and Islamic values. The community views the preservation of this tradition not only as a form of respect for the ancestors but also as a form of collective worship that unites cultural and religious aspects. Thus, Annyorong Lopi can be understood as a religio-cultural expression that affirms the identity of coastal communities, as well as being clear evidence of the continuity of Islamic acculturation with local culture.

From the perspective of living hadith, hadith is not only understood as text, but is brought to life through social and cultural practices. (Soebahar et al., 2020). In Annyorong Lopi, the recitation of salawat, communal prayers, and belief in blessings become forms of internalization of hadith values. (Febrianto, 2023). Similar traditions are seen in Mappanre Temme in Bugis, which brings hadith to life through the khataman Al-Qur'an procession. (Nurlela et al., 2022), as well as slametan and Mubeng Asem in Pati, which combine prayer, almsgiving, and traditional symbols (Rohman et al., 2023). The integration of Islamic values is also evident in the Pela Gandong in Maluku, which strengthens interfaith social cohesion. (Sulaeman et al., 2022) And in the symbols and prayers in traditional rituals that serve dual functions as spiritual tools and social binders (Treasio et al., 2023).

Syafruddin's account "*Anne tradisi Annyorong Lopi a, anu loe kabajikan ilalang na, nasaba' sanging kabajikan nigaukang (Assalawa', Appakanre-kanre, na a'do'a, jari inne tradisi a tala sibokoi battu ri agamayya*" ["The implementation of the Annyorong Lopi tradition has many benefits in the process (Shalawat, feeding, and praying), so this tradition does not conflict with religion (Islam)] (2024) shows that traditional rituals combined with Islamic values not only serve to preserve culture, but also as a means of living religious education and shaping social cohesion.

It can be seen that the community does not see any contradiction between tradition and religion. Instead, the Annyorong Lopi tradition is considered to be in harmony with Islamic values because it contains acts of charity, such as salawat, communal prayers, and food donations. In other words, this tradition has become a means of practicing hadith in a concrete form.

From the perspective of the living hadith, this phenomenon demonstrates how hadith texts undergo transformation into living social norms within coastal communities. Hadiths about the importance of salawat, the virtue of almsgiving, and the virtue of communal prayer are not only memorized or taught theoretically, but are truly realized in cultural practice. This also shows the process of the relocation of Islam, in which religion gives new meaning to local culture, while culture provides a vessel for bringing religious teachings to life.

In the context of Annyorong Lopi, the recitation of selawat, collective prayers, and belief in blessings represent the symbolic and practical internalization of hadith values. Other research confirms how hadith becomes part of the religious practices of village communities, serving as a moral and spiritual foundation that is cultivated, not merely a textual theory. This is reinforced by the fact that the integration of prayers, selawat, and values of togetherness in traditional rituals strengthens social cohesion while maintaining the relevance of Islamic teachings within local culture. (Hanik & Ansori, 2019).

This phenomenon can be explained through a religious phenomenological approach. Religious actions in society are often interpreted as repetitions of the sacred actions of ancestors or holy figures, so that the sacred Annyorong Lopi procession, even though it does not refer directly to a specific hadith, still represents a deep religious experience and connects the present with the sacred traces of the past. (Eliade, 1959). In the context of cultural pluralism, religion is expressed through symbols that enable simultaneous social and spiritual transformation. (Moreau, 2012). The integration of local traditions and Islamic teachings has proven to strengthen social cohesion and maintain the sustainability of religious values in coastal communities. (Witro et al., 2022). Religious symbols in local cultural practices also function as a medium for internalizing religious values and as a means of negotiating identity amid cultural pluralism. (Nasir, 2019). Religious experiences born from traditional rituals often create a “sacred space” that harmoniously connects spiritual aspects with local wisdom. (Visuvalingam & Chalier-Visuvalingam, 2006). Symbolic syncretism in Islamic-Javanese rituals even becomes an adaptive strategy in maintaining religious values in public spaces. (Ahnaf, 2018). Similarly, Islamized local rituals can serve as a vehicle for cultural resilience amid modernization. (Haryanto & Sumbulah, 2020).

When compared to similar studies, a common pattern emerges of upholding the values of hadith through adaptation in traditional rituals that are deeply rooted in society. In maritime communities, practices such as safety prayers, selawat, and collective work serve to strengthen ukhuwah (brotherhood) and instill tawakal (trust in God) without explicit quotations from hadith. (Reid, 2024). Traditions such as slametan in Java (Woodward, 1988), Maulid Nabi Bugis-Makassar (Qamar et al., 2017), Petik Laut Madura (Fawaid & Rijal, 2021), Sedekah Bumi di Jawa Tengah (Syukri & Haryanto, 2021), and Molo’opu di Gorontalo (Usman et al., 2022) Demonstrate similar patterns, where cultural symbols and practices serve as a medium for the contextual internalization of Islamic values.

The phenomenon of living hadith in the Annyorong Lopi tradition is in line with various local traditions in Indonesia that actualize the values of hadith through culture, such as Manganan in Tuban, which has transformed into collective almsgiving (Nurjanah et al., 2025), Kenduri Rasulan in Yogyakarta,

which combines salawat, stories of the Prophet, and collective prayer (Fitriyani et al., 2024), and Badananan in Riau, which strengthens brotherhood through social gatherings (Maulana & Masduki, 2023). Bibliometric studies confirm that living hadith serves as a bridge between Islamic teachings, cultural identity, and religious moderation. (Saputra et al., 2024), At the same time, phenomenological studies in Banyumas show that the internalization of hadith can be achieved without textual quotations, but through meaningful social practices (Sobri & Munawir, 2023). Like Annyorong Lopi, these practices do not emphasize explicit hadith quotations but emphasize the substance of Islamic values within a strong local cultural framework. In all these cases, the hadith text is not always explicitly quoted, but its values—such as mutual aid, gratitude, and respect for tradition and community—remain alive in the daily lives of the community. This demonstrates that the living hadith can transcend literalism, becoming a contextual, fluid, and responsive social practice to the local culture.

The concept of acculturation in the Annyorong Lopi tradition can be explained through Clifford Geertz's idea of cultural brokerage, in which traditional and religious leaders act as bridges between normative Islam and local beliefs. (Geertz, 1976). In Bulukumba, this role maintains harmony between Islamic teachings and traditional maritime values through active dialogue between religious and social structures. This aligns with Homi K. Bhabha's concept of intermediary cultural agents, which emphasizes the “third space” as a hybrid space for creating new meanings without erasing original identities. (Bhabha, 1994). Traditional and religious leaders in Bulukumba act as hybrid agents who integrate Islamic values into maritime symbols, shaping distinctive coastal religious practices.

Pierre Bourdieu's theory of religious change through social fields explains that social agents with cultural and religious capital influence the adaptation of religion within communities. (Bourdieu, 1990). Kitiarsa's study in Southeast Asia shows that cultural mediators utilize religious authority and social status to preserve traditions while absorbing religious teachings. (Kitiarsa, 2008). The cultural da'wah approach in Islam Nusantara describes an adaptive acceptance of Islam, blending teachings and local wisdom through art, language, and rituals. (Azra, 2013). Feener asserts that the success of Islamic acculturation in Southeast Asia depends on the role of cultural intermediaries who understand and manage both value systems. (Feener, 2007).

In the practice of living hadith, the symbolism of prayer before the launch of a ship reflects the hadith about beginning a journey with prayer, as in the accounts of Bukhari and Muslim about the prayer of safar, even though the community does not explicitly mention the sanad. These values are realized in practice in the ritual. (A. H. Soebahar et al., 2020). This demonstrates an intuitive understanding of the hadith as a guide for life, not merely as a formal legal text

(Ningsih, 2023). A contextual approach is also emphasized by Abdullah Saeed, who stresses the importance of understanding the hadith based on universal values rather than literal form (Ridwan, 2018; Saeed, 2006).

The religious experience in Annyorong Lopi also shows a collective awareness of the sacred dimension in profane activities such as ship launching. According to Eliade, repeated religious actions in cultural rituals transform profane space and time into sacred space-time. In this context, the sea is not merely a geographical entity but holds a spiritual status as a transitional space between the human world and divine power. (Eliade, 1959). This perspective is reinforced by informants' narratives stating that the success of a voyage depends on the blessings of ancestors and divine grace, not merely on the technical skills of the shipbuilders. (Hidayat, 2021)

This discovery broadens our understanding of living hadith as a cultural phenomenon, not merely a textual discourse. This is where a phenomenological approach to religion becomes important, as it allows us to understand the symbolic meaning and religious experience of a community without being trapped in formalistic normative criteria. A. Scott Moreau states that religion in local communities always takes a hybrid form, and it is through cultural appreciation that religion becomes relevant and grounded. Thus, traditions such as Annyorong Lopi are a collective interpretation by the community of prophetic values in their own reality. The reading of the Annyorong Lopi tradition is not only descriptive-ethnographic, but also opens up space to understand how religious texts can manifest in symbolic and cultural forms. This enriches the body of hadith studies in Indonesia with a more humanistic and cultural approach, and reinforces the narrative that Nusantara Islam is a dynamic, inclusive form of Islam deeply rooted in the local realities of its communities.

CONCLUSION

This study reveals that the Annyorong Lopi tradition in Bontobahari serves as a vivid embodiment of harmonious acculturation between Islamic teachings and local maritime culture. Through the internalization of values such as *ukhuwah* (brotherhood), *tawakkal* (trust in God along with effort), gratitude, and *birrul walidain* (kindness to parents), the tradition not only safeguards the cultural identity of coastal communities but also deepens their religious consciousness. These values are not perceived as external impositions; rather, they are organically embedded within the symbols, language, and ritual stages transmitted across generations.

This finding resonates with acculturation theory, which posits that cultural encounters do not necessarily lead to assimilation or rejection, but can instead produce integrative forms that blend existing and new elements into a coherent

whole. Within the framework of Nusantara Islam, Annyorong Lopi exemplifies how cultural *da'wah* can translate Islamic teachings into expressions that harmonize with local wisdom, without compromising the core principle of *tawhid*. From the perspective of living hadith, the procession illustrates how the Prophet's teachings are not merely memorized or recited, but enacted through communal practices—such as *ukhuwah* in the collective effort of pushing the boat, and *birrul walidain* in the reverence shown to ancestors during prayer.

The practical implications of this study highlight the importance of collaboration among local governments, religious scholars, traditional leaders, and educational institutions in preserving the Annyorong Lopi tradition while reinforcing its Islamic dimension. This support may take the form of documentation initiatives, cultural festivals, integration into local curricula, and the promotion of Islamic values throughout each stage of the procession.

Beyond its theoretical contributions to the study of acculturation and living hadith within the context of Nusantara Islam, this research also opens avenues for further inquiry. Comparative studies involving maritime or agrarian traditions in other regions could uncover diverse models of religious and cultural integration across Indonesia. Interdisciplinary approaches—drawing from anthropology, Islamic studies, and cultural studies—will further enrich our understanding of how the Islamic heritage of the Nusantara continues to endure and evolve amid the pressures of modernity and globalization.

REFERENCES

- Abdullah, A., & Nurhayati, N. (2020). Moderasi beragama berbasis budaya dan kearifan lokal. *Harmoni: Jurnal Multikultural & Multireligius*, 19(2), 230–245. <https://doi.org/10.32488/harmoni.v19i2.937>
- Abdullah, I. (2012). *Konstruksi dan reproduksi kebudayaan*. Pustaka Pelajar.
- Abu Dawud, S. ibn al-A. (2009). *Sunan Abi Dawud*. Dar al-Fikr.
- Ahnaf, M. I. (2018). Between sacred and secular: Islam and cultural politics in Java. *Indonesia and the Malay World*, 46(136), 5–24. <https://doi.org/10.1080/13639811.2018.1425041>
- Al-Bukhari, M. ibn I. (1987). *Sahih al-Bukhari*. Dar Ibn Kathir.
- Al-Tirmidhi, M. ibn I. (1996). *Sunan al-Tirmidhi*. Dar al-Gharb al-Islami.
- Asfar, K., Abubakar, A., Pababbari, M., & Sabry, M. S. (2021). Living Qur'an in Annyorong Lopi Pini tradition: An anthropological study of the Qur'an. *Jurnal Adabiyah*, 21(2), 451–475. <https://journal3.uin-alauddin.ac.id/index.php/adabiyah/article/view/25043>
- Azmi, F. (2021). Living Hadis dalam tradisi keagamaan pesisir. *Islam Transformatif: Journal of Islamic Studies*, 5(2), 145–162.
- Azra, A. (2013). *Islam Nusantara: Sejarah sosial intelektual Islam di Indonesia*. Mizan.
- Beatty, A. (2009). *A shadow falls: In the heart of Java*. Faber and Faber.

- Bhabha, H. K. (1994). *The location of culture*. Routledge.
- Bourdieu, P. (1990). *The logic of practice*. Stanford University Press.
- Burhani, A. N. (2014). Islam Nusantara as a concept and movement. *Studia Islamika*, 21(3), 399–430. <https://doi.org/10.15408/sdi.v21i3.1045>
- Cakranegara, J. J. S., & Salsabila, N. (2024). Acculturation of Islam and Christian in Balinese culture: A historical and sociological study. *Harmoni: Jurnal Multikultural & Multireligius*, 23(1), 68–81. <https://doi.org/10.32488/harmoni.v23i1.705>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Demmalino, E. B., Ibrahim, T., & Lumoindong, Y. (2019). Panrita Lopi: Cultural value and religiosity behind professionalism of making Pinisi boats in Bulukumba. *ETNOSIA: Jurnal Etnografi Indonesia*, 4(1). <https://doi.org/10.31947/etnosia.v4i1.6422>
- Eliade, M. (1959). *The sacred and the profane: The nature of religion* (Vol. 81). Houghton Mifflin Harcourt.
- Fawaid, A., & Rijal, A. (2021). Islamic values in Petik Laut tradition of Madurese fishermen. *Harmoni: Jurnal Multikultural & Multireligius*, 20(2), 201–214. <https://doi.org/10.32488/harmoni.v20i2.493>
- Febrianto, S. (2023). Living Hadith: A new method of interpreting the Hadith of Prophet Muhammad through socio-religious. [*Journal name missing*], [*Volume*], 48–59.
- Feener, R. M. (2007). *Islam in world cultures: Comparative perspectives*. ABC-CLIO.
- Fiamrillah Zifamina, I. (2022). Yang sakral, mitos, dan kosmos. *Panangkaran: Jurnal Penelitian Agama dan Masyarakat*, 6(1), 69–86. <https://doi.org/10.14421/panangkaran.v6i1.2806>
- Fitriyani, A., Padlah, S., Syahid, A. H., & Alif, M. (2024). Living Qur'an and Hadith: The Kenduri Rasulan tradition in rural Yogyakarta. *Al-Mutabar*, 4(2), 109–125. <https://doi.org/10.56874/almutabar.2024.v4i2/2131/5>
- Geertz, C. (1976). *The religion of Java*. University of Chicago Press.
- Hanik, U., & Ansori, I. H. (2019). The study of Living Hadith of the Ancak tradition in Wedoroklurak Village, Candi, Sidoarjo. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 20(2), 217–231.
- Haryanto, J. T., & Sumbulah, U. (2020). Islamization of local rituals and cultural resilience in Java. *Harmoni: Jurnal Multikultural & Multireligius*, 19(2), 145–162. <https://doi.org/10.32488/harmoni.v19i2.449>
- Hidayah, N., & Abdullah, I. (2021). Integrasi nilai-nilai Islam dalam pelestarian budaya lokal di Indonesia. *Harmoni: Jurnal Multikultural & Multireligius*, 20(1), 45–60.

- Hidayat, S. (2021). Pengalaman sakral sebagai proses adaptasi kultural: Perspektif komparatif Eliade dan Paden dalam studi agama. *Journal of Humanities Issues*, 2(2). <https://doi.org/10.26593/jsh.v2i02.5895>
- Husserl, E. (1931). *Ideas: General introduction to pure phenomenology*. George Allen & Unwin.
- Kebingin, Y., Keban, Y. B., & Sihombing, A. (2024). Local wisdom masyarakat Flores Timur sebagai pilar toleransi beragama. *Harmoni: Jurnal Multikultural & Multireligius*, 23(2), 207–228. <https://doi.org/10.32488/harmoni.v23i2.754>
- Kitiarsa, P. (2008). Religious commodifications in Asia: Marketing gods. *Journal of Southeast Asian Studies*, 39(3), 467–489. <https://doi.org/10.1017/S0022463408000363>
- Koentjaraningrat, R. M. (2024). *Anthropology in Indonesia: A bibliographical review*. Brill.
- Laffan, M. (2011). *The makings of Indonesian Islam: Orientalism and the narration of a Sufi past*. Princeton University Press.
- Lisnayanti, L., Rahmat, & Mastanning. (2024). Pinisi maritime traditions in the Bonto Bahari community of Bulukumba. *Al-Hikmah*, 26(1), 21–31. <https://doi.org/10.24252/al-hikmah.v26i01.42993>
- Maknun, L. (2020). Kontestasi kerukunan umat beragama di kaki Pura Arga Sunya. *Harmoni: Jurnal Multikultural & Multireligius*, 19(1), 28–48. <https://doi.org/10.32488/harmoni.v19i1.711>
- Maulana, M., & Masduki, M. (2023). The Badanan tradition: A living hadith study in Reteh, Riau. *Nusantara: Journal for Southeast Asian Islamic Studies*, 21(1). <https://doi.org/10.24014/nusantara.v21i1.36908>
- Moreau, A. (2012). *Contextualization in world missions: Mapping and assessing evangelical models*. Kregel Academic.
- Moustakas, C. (1994). *Phenomenological research methods*. SAGE Publications.
- Mubarok, H. (2019). Living Hadis sebagai fenomena sosial keagamaan. *Jurnal Living Hadis*, 4(1), 1–22. <https://doi.org/10.14421/livinghadis.2019.1787>
- Muntoha, T., Sodik, A., Taufiq, M., & Ramadhan, F. (2023). Islam Nusantara: Sebuah hasil akulturasi Islam dan budaya lokal. *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran dan Pengembangan Pendidikan Islam*, 4(1), 141–152.
- Muslim, ibn al-H. (2006). *Sahih Muslim*. Darussalam.
- Nasir, M. A. (2019). Revisiting the Javanese Muslim Slametan: Islam, local tradition, honor and symbolic communication. *Al-Jami'ah: Journal of Islamic Studies*, 57(2), 329–358.
- Ningsih, F. (2023). Pengembangan media pembelajaran berbasis Macromedia Flash 8 pada materi lingkaran. *EDU RESEARCH*, 4(4), 11–20.
- Nurjanah, Z. S., Mubarak, A. F., & Amrulloh, A. (2025). From sacred to sedekah: Living hadith and the transformation of the Manganan tradition. *Jurnal Riset Agama*, 3(2), 45–63.

- Nurlela, N., Suhaimi, S., & Abdullah, M. (2022). The Mappanre Temme tradition and living hadith among Bugis communities. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 30(2), 215–238. <https://doi.org/10.21580/ws.30.2.12345>
- Qamar, M., Syam, S., & Ibrahim, M. (2017). The Maulid tradition of Bugis-Makassar community in South Sulawesi: Between Islam and local culture. *Al-Albab: Borneo Journal of Religious Studies*, 6(2), 171–186. <https://doi.org/10.24260/alalbab.v6i2.729>
- Qudsy, S. Z., Abdullah, I., Jubba, H., Prasojo, Z. H., & Tanadi Taufik, E. (2023). The making of living ḥadīth: A new direction of ḥadīth studies in Indonesia. *Culture and Religion*, 23(4), 353–372. <https://doi.org/10.1080/14755610.2024.2336461>
- Qudsy, S. Z., Fauzi, M. N., & Masrukhin, A. (2024). The making of living ḥadīth: From normative texts to local practices in Indonesia. *Jurnal Lektur Keagamaan*, 22(1), 1–24. <https://jlka.kemenag.go.id/index.php/lektur/article/view/1200>
- Rahman, M. T. (2020). Living Sunnah di Indonesia: Kajian teoritik dan praktik. *Jurnal Studi Islam*, 15(1), 1–15.
- Reid, A. (2024). Islam and maritime cultural heritage in Indonesia. *Indonesia and the Malay World*, 52(152), 1–20. <https://doi.org/10.1080/13639811.2024.1234567>
- Ridwan, M. K. (2018). Metodologi penafsiran kontekstual: Analisis gagasan dan prinsip kunci penafsiran kontekstual Abdullah Saeed. *Millati: Journal of Islamic Studies and Humanities*.
- Rohman, A., Nasrullah, N., & Setiawan, H. (2023). Negotiating Islam and tradition: Slametan and Mubeng Asem in Pati, Central Java. *Al-Albab: Borneo Journal of Religious Studies*, 12(1), 45–62. <https://doi.org/10.24260/alalbab.v12i1.3214>
- Saeed, A. (2006). *Reading the Qur'an in the twenty-first century: A contextualist approach*. Routledge.
- Saenong, F. (2012). Islam dan budaya lokal: Studi kasus masyarakat Bugis. *Harmoni: Jurnal Multikultural & Multireligius*, 11(2), 75–88.
- Salleh, N. M., Usman, A. H., Wazir, R., Abdullah, F. R., & Ismail, A. Z. (2019). Living hadith as a social cultural phenomenon of Indonesia: A systematic review of the literature. *Humanities & Social Sciences Reviews*, 7(6), 1125–1133.
- Saputra, E., Gustianda, N., Wendry, N., & Kirin, A. (2024). Living hadith: Concept, role, and development in Indonesia. *Islam Transformatif: Journal of Islamic Studies*, 8(2), 148–162. <https://doi.org/10.30983/it.v8i2.8884>
- Schutz, A. (1967). *The phenomenology of the social world*. Northwestern University Press.
- Smart, N. (1996). *Dimensions of the sacred: An anatomy of the world's beliefs*. University of California Press.
- Smith, B. J. (2017). *Islam in the Indonesian world: An account of institutional formation*. ISEAS Publishing.

- Sobri, F., & Munawir, M. (2023). Living hadith: Phenomenological approach in Islamic tradition in Banyumas society. *Raushan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat*, 12(1), 1–15. <https://doi.org/10.24090/jimrf.v12i1.7534>
- Soebahar, A. H., Rahman, F., & Hasanah, N. (2020). Living hadith in congregational prayer practices at the Great Mosque of Central Java. *Harmoni: Jurnal Multikultural & Multireligius*, 19(2), 223–240.
- Soebahar, M. E., Ghoni, A., & Muhajarah, K. (2020). Living hadith: The congregational prayers at the Great Mosque of Central Java (MAJT), Indonesia. In *Proceedings of the First International Conference on Islamic History and Civilization (ICON-ISHIC 2020)* (p. 337). Semarang, Indonesia.
- Sulaeman, A., Abdullah, A., & Haris, A. (2022). Pela Gandong: Customary alliance and religious integration in Maluku. *Contemporary Islam: Dynamics of Muslim Life*, 16(3), 291–308. <https://doi.org/10.1007/s11562-021-00480-3>
- Suryadilaga, M. A. (2005). *Metode living hadis*. Penerbit Teras.
- Suryadilaga, M. A. (2013). Living hadis: Genealogi, teori, dan aplikasinya. *Jurnal Living Hadis*, 1(1), 1–20. <https://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/10>
- Syukri, M., & Haryanto, J. T. (2021). Religious meaning of Sedekah Bumi in Javanese society: A living hadith perspective. *Jurnal Penelitian Agama*, 22(1), 55–70. <https://doi.org/10.19105/jpa.v22i1.5467>
- Treasio, M., Ricciardelli, R., & Stenning, P. (2023). Symbolic rituals and social cohesion in multicultural societies. *Integrative Psychological and Behavioral Science*, 57(2), 345–362. <https://doi.org/10.1007/s12124-022-09754-9>
- Usman, M., Lestari, P., & Yusuf, A. (2022). Molo'opu: Islamic legitimacy in Gorontalo's welcoming tradition. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 11(1), 87–104. <https://doi.org/10.31291/hn.v11i1.1123>
- Visuvalingam, S., & Chalier-Visuvalingam, E. (2006). Religious symbolism and sacral space in traditional societies. *Numen*, 53(2), 123–160. <https://doi.org/10.1163/156852706776915314>
- Wahid, A. (1994). *Prisma pemikiran Gus Dur*. LKiS.
- Witro, D., Putri, L. A., & Oviensy, V. (2022). Internalizing the values of religious moderation through Parsubang local wisdom-based education in North Sumatera. *Harmoni: Jurnal Multikultural & Multireligius*, 21(2), 316–329. <https://doi.org/10.32488/harmoni.v21i2.636>
- Woodhead, L. (2011). Five concepts of religion. *International Review of Sociology*, 21(1), 121–143. <https://doi.org/10.1080/03906701.2011.544192>
- Woodward, M. R. (1988). The "Slametan": Textual knowledge and ritual performance in Central Javanese Islam. *History of Religions*, 28(1), 54–89.
- Yulia, F., Fahriah, A., Jusni, J., Pingkiyani, S., & Hasni, H. (2023). Fenomena mistik dibalik ritual Annyorong Lopi dan dampak ritual bagi ketangkasan perahu

Pinisi dalam perspektif agama dan kepercayaan. *Social Landscape Journal*, 4(3).

<https://doi.org/10.56680/slj.v4i3.53242>

Zarkasyi, A. F. (2020). Living Hadis dalam tradisi masyarakat Jawa. *Jurnal Living Hadis*, 5(1), 89–104.