

## FIQH ANALYSIS OF FOUR SCHOOLS AGAINST THE MAPPATABE TRADITION IN SOUTH SULAWESI

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### Abstract

Islamic civilization has developed dynamically and continuously interacted with local cultures through a selective process of acculturation. In Indonesia, particularly in South Sulawesi, the tradition of mappatabe'—which involves saying "tabe'" while slightly bowing as a sign of respect toward elders—represents a clear example of the integration between local culture and Islamic values. Nevertheless, this practice has generated fiqh-related debates concerning the limits of human respect so that it does not resemble acts of worship such as rukū' or sujūd, which are exclusively devoted to Allah SWT. This study aims to examine and analyze the perspectives of the four Sunni schools of Islamic jurisprudence Hanafi, Maliki, Shafi'i, and Hanbali) regarding the mappatabe' tradition as a local cultural practice within the framework of Islamic law. The research employs a library-based qualitative method with a normative-fiqh approach, supported by ex post facto and descriptive methods to explore causal relations and to describe the practice of mappatabe' in its social and legal contexts. Data were collected from primary sources, including the Qur'an, the Prophet's hadiths, classical fiqh texts of the four schools, works of contemporary scholars, and relevant religious fatwas, complemented by secondary sources such as academic books and scholarly journal articles. The findings indicate that the mappatabe' tradition is fundamentally permissible as long as it is understood as a form of social etiquette and respect, does not involve elements of servitude or worship, does not resemble the physical acts of rukū' or sujūd, and does not promote discrimination among individuals. Therefore, mappatabe' can be regarded as a form of cultural acculturation that aligns with the principles of Islamic law and reflects noble moral values in social life.

Keywords: Jurisprudence; 4 Mazhabs; Tradition; Mappatabe'.

### INTRODUCTION

The historical trajectory of Islamic civilization demonstrates a continuous process of transformation throughout various stages of human development. This dynamic evolution has consistently interacted with changing socio-cultural contexts, resulting in diverse forms of cultural acculturation. In the Indonesian context, a nation distinguished by its extensive cultural diversity, such processes are particularly pronounced. Indonesia is also recognized as one of the countries with the largest Muslim populations globally. Demographic data indicate that approximately 87 percent of the Indonesian population adheres to Islam, accounting for nearly 12.7 percent of the world's total Muslim population (Hidayat & Darmadi, 2019)

Islamic civilization approaches cultural acculturation through a selective framework, wherein cultural elements are critically assessed before being adopted. The primary principle of this approach lies in accepting only those cultural practices that do not conflict with the ethical and legal norms of Islamic law, that promote moral values, and that contribute to the realization of public benefit (*maslahah*) (Al-Amri & Haramain, 2017). This process of acculturation is carried out through the adaptation of values, particularly in the realm of art, by utilizing local cultural media as a means of disseminating Islamic teachings. Such an approach enables Islam to engage constructively with local cultural traditions without compromising its fundamental identity.

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Consequently, this adaptive strategy has contributed to the broader and more effective acceptance of Islamic teachings within diverse cultural contexts (Falah, 2025).

The acculturation between Islam and local cultures constitutes a reciprocal process in which Islamic teachings interact with and are integrated into indigenous traditions, resulting in distinctive cultural expressions, particularly within the Nusantara context. Manifestations of this acculturation can be observed in various domains, including art and architecture, calendrical systems and time reckoning, performing arts, as well as customary traditions and religious rituals. With specific regard to customary practices, the process of cultural acculturation necessitates a flexible, accommodative, and selective approach. Its fundamental principle lies in preserving the core values of Islamic teachings while avoiding practices that conflict with the principles of Islamic law (*shari'ah*) (Muntoha, Sodik, Taufiq, & Ramadhan, 2023).

In Indonesia, particularly in South Sulawesi, there exists a local cultural tradition that strongly emphasizes respect and serves as a manifestation of ethical conduct and politeness toward elders, known as *Mappatabe'*. This cultural practice is instilled from an early age and has become a deeply rooted habit transmitted continuously from one generation to the next. *Mappatabe'* is a traditional practice of the Bugis Makassar community in South Sulawesi, characterized by the utterance of the word "*tabe*" (excuse me) accompanied by a slight bowing of the body as an expression of respect toward parents, elders, or individuals of higher social standing. This tradition highlights fundamental values of courtesy, humility, and social ethics (*adab*) in communal interactions (Suhada, Ekawardhani, & Nurulita, 2021).

The tradition of *Mappatabe'* has been widely discussed and documented in various academic writings. However, existing studies largely tend to address this tradition primarily as a manifestation of local cultural values, without sufficiently exploring its deeper normative or religious dimensions. For instance, a study conducted by Hasmawati et al. (2020), entitled "*Tradisi Mappatabe dalam Masyarakat Bugis di Kecamatan Tanralili Kabupaten Maros*" examines the level of public awareness regarding the practice of *Mappatabe'* as an expression of the implementation of the Second Principle of Pancasila. Another study, authored by Evi Damayanti (2020) and titled "*Konsep Islam dalam Tradisi Mappatabe pada Masyarakat Bugis Kecamatan Mallusetasi Kabupaten Barru*," focuses on the integration of Islamic values within the tradition. Additionally, from the perspective of Hadith studies, *Mappatabe'* has been examined as a form of local culture, as reflected in an undergraduate thesis written by Zultan, entitled "*The Mappatabe Tradition (Bowing the Body) in Bugis Society from the Perspective of Hadith*," which analyzes the practice of *Mappatabe'* through the lens of prophetic traditions (Zultan, 2021).

Based on the existing body of research, the present study seeks to examine the perspectives and juridical analyses of the four Sunni schools of Islamic law (*madhahib al-arba'ah*) regarding the *Mappatabe'* tradition as a form of local culture in South Sulawesi that embodies norms of politeness and ethical conduct (*adab*) instilled and practiced from an early age. In its practical application, the *Mappatabe'* tradition involves a gesture of slightly bowing the body when passing by or walking in front of parents or respected elders. This practice has generated scholarly debate when situated within the broader discourse of cultural acculturation and Islamic legal norms. Accordingly, this study aims to provide a clear and systematic explanation of how Islamic law views the *Mappatabe'* tradition, with particular emphasis on the juridical evaluations offered by the four major schools of Islamic jurisprudence. From an Islamic legal perspective, a fundamental fiqh-related question arises: whether such an act of bowing is legally permissible, or whether it may be construed as a form of ritual devotion (*rukū' or sujūd*) that is exclusively reserved for Allah. To address this issue, the study critically analyzes the responses of the Hanafi, Maliki, Shafi'i, and Hanbali schools, drawing upon established principles of Islamic jurisprudence and authoritative scholarly evidences (Thahir, 2022).

The emergence of religious dictatorship or oligarchy that aims to establish theocratic control is a result of inadequate understanding of Theo-humanistic ethics and contextual-integrative methodology in Islamic studies, together with its associated tools. Additionally, there is disagreement between academics who support critical freedom and power, which is frequently

repressive, because there is no precise and contextual articulation and no distinction made between responsibilities in the political and religious spheres. The secularism that Turkey has experienced in the past can teach other Muslim nations valuable lessons. Similarly, the detrimental effects of political marginalisation on religious beliefs in Western nations, as demonstrated in the new order eras of France and Indonesia.

## RESEARCH METHOD

According to Sugiyono, research methodology refers to a scientific approach employed to obtain data for specific objectives and purposes (Sugiyono, 2012). The present study adopts a library-based research design. Accordingly, this article focuses on examining the *Mappatabe*' tradition within the framework of Islamic law, utilizing data derived exclusively from written sources.

The research methodology applied in this study combines the ex post facto method and a descriptive approach. The ex post facto method is employed to investigate causal relationships related to a particular phenomenon, allowing for the identification of potential patterns or indicators that may contribute to deeper analytical insights. Meanwhile, the descriptive method is used to systematically explain and interpret phenomena that have occurred in the past as well as those that continue to exist in the present (Untari, 2015).

The entire research process is conducted through comprehensive exploration and critical examination of primary sources, including the Qur'an, Prophetic traditions (hadith), classical jurisprudential texts representing the four Sunni schools of law, works of contemporary Muslim scholars, and relevant fatwas issued by authoritative religious institutions addressing issues related to the *Mappatabe*' tradition. Secondary sources, such as academic books, peer-reviewed journal articles, and previous scholarly studies, are also utilized to enrich and support the analysis. The collected data are subsequently examined using a descriptive-analytical approach to elucidate how Islamic law, as interpreted by the four schools of jurisprudence, evaluates the legal status of the *Mappatabe*' tradition.

## RESULT AND DISCUSSION

*Mappatabe* is a cultural tradition of the Bugis ethnic community in South Sulawesi that reflects fundamental principles of human conduct, particularly in relation to politeness and respectful interaction among individuals. This tradition is not limited to expressions of respect toward parents or elders, but is also practiced in interactions with newly acquainted individuals. In practice, *Mappatabe*' involves a gesture of slightly bowing the body distinct from the ritual posture of *ruku'* accompanied by a downward movement of the hands and the utterance of the term "*tabe*," which conveys the meaning of seeking permission or showing courtesy. The practice of this tradition is taught and internalized from an early age and continuously transmitted across generations. Although *Mappatabe*' may appear to be a simple cultural gesture, its social impact is substantial when consistently applied in daily life, particularly in fostering ethical behavior, strengthening moral character, and cultivating respectful attitudes among children toward parents and elders (Zultan, 2021).

### The Acculturation of the Mappatabe Tradition from the Perspective of Islamic Law

The acculturation of the *Mappatabe* tradition with Islamic law occurs through established practices of showing respect toward parents and elders, reflecting values of politeness, courtesy, and mutual respect among individuals. Within the framework of Islamic law, such attitudes of respect and consideration are integral components of ethical conduct (*adab*) that are highly emphasized in everyday life. Consequently, the *Mappatabe*' tradition, when viewed through the lens of Islamic law, closely aligns with and serves as a cultural expression of these normative principles of propriety and respectful behavior (Zultan, 2021).

The Bugis-Makassar community is widely recognized for its strong commitment to preserving customary norms, particularly those related to maintaining harmonious social relations.

This cultural orientation is reflected in everyday practices, such as the habit of slightly bowing the body while saying “*tabe*” (excuse me) when passing in front of an elder. The *Mappatabe* tradition functions as a cultural expression of respect toward parents, elders, or individuals held in high regard. Several anthropological and local spiritual studies describe the practice of *Mappatabe* as involving the verbal expression “*tabe*,” accompanied by a modest forward inclination of the body and a subtle downward movement of the right hand when passing by an elder or respected person. (Suhada et al., 2021).

According to Jamaluddin and Mursyid (undergraduate thesis, UIN Alauddin), *Mappatabe* in Bugis social communication encompasses both verbal and nonverbal dimensions, with meanings deeply embedded in the Bugis ethical system of politeness (*adab*). (Jamaluddin, 2016). Nevertheless, studies on value transformation indicate a gradual decline in the practice of this tradition among younger generations, largely influenced by processes of modernization.

Noble moral conduct (*akhlaq al-karimah*) is strongly emphasized in Islam, as believers are commanded to cultivate virtuous character and to uphold mutual respect in their social relations, particularly in honoring parents and elders. In Islamic teachings, the quality of an individual's faith is reflected in their moral behavior. Allah the Exalted affirms the exemplary character of the Prophet Muhammad saw. in the Qur'an, as stated in Q.S. al-Qalam (68):4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ .

“Indeed, you are of a great moral character”.

Ibn al-Qayyim (RA) explains that the Prophet Muhammad Saw combined devotion to Allah (*taqwa*) with noble moral conduct. According to him, *taqwa* strengthens the relationship between a servant and his Lord, while good character enhances harmonious relations among human beings. Thus, devotion to Allah nurtures love for Him and simultaneously guides individuals to cultivate self-respect and ethical conduct in their interactions with others. (Qoyyim, 1994)

Moral conduct and mutual obligations among Muslims constitute essential expressions of ethical behavior that reflect reciprocal respect. The Prophet Muhammad Saw exemplified various forms of showing respect, including kissing the hand, lowering the head, and standing in honor of others (Qurtubi, 2011). In this regard, the early cultivation of courteous character among younger generations through the internalization of the *tabe* tradition is particularly appropriate. When practiced in daily life, especially within the family environment, this cultural practice serves as an effective means of teaching respect and appreciation for others through concrete behavioral implementation.

## Mappatabe Cultural History

Historically, human beings and culture constitute an inseparable unity, as humans serve as the primary agents who sustain and transmit cultural existence. Edward Burnett Tylor conceptualizes culture as a complex whole encompassing knowledge, beliefs, morals, art, law, customs, as well as abilities and habits acquired by individuals as members of society. Within this framework, values function as the foundational elements that give meaning and coherence to culture itself. Furthermore, culture is manifested through patterns of social life, reflected in human activities that embody and express the values inherent within a given cultural system (Sumarto, 2018).

Culture may be understood as a way of life that develops within a community, is collectively shared, and is transmitted from one generation to another. It is not limited to simple practices, but is formed through complex elements, including religious systems, customs and traditions, political structures, language, architecture, and artistic expressions. From a conceptual perspective, culture is deeply embedded in human existence, leading some scholars to view it as if it were inherited naturally, even though it is socially constructed and learned (Arifin, 2025).

H. A. M. Yusman Batara Aji, a prominent cultural figure from Bone, stated in an interview with RRI that *Mappatabe* represents a form of etiquette manifested in behavior that conveys

permission or respect. For example, when walking in front of parents or elders, an individual utters the word “tabe” as a polite expression of apology or request for permission, accompanied by a slight bowing of the body and a downward movement of the hand (Agussalim, 2024).

In his work *Nilai-Nilai Utama Kebudayaan Bugis*, Rahim (1985) explains the philosophical foundation of Bugis culture through the concept known as the “3S” values. First, *Sipakatau* emphasizes the recognition of human dignity and rights regardless of social status, reflecting a sense of mutual concern. Second, *Sipakalebbi* underscores mutual respect and appreciation, affirming the equality of all individuals; within the tabe’ tradition, both the person who requests permission and the one who receives it are regarded as tau (persons) deserving of respect (*sipakalebbi*). Third, *Sipakainge* refers to the moral obligation to remind one another toward ethical conduct. Given the significance of these values, the philosophical principles embodied in the 3S framework warrant continuous preservation through everyday practice.

Culture consists of shared ideals, values, and behavioral standards upheld by members of a society. Consequently, each human community exhibits distinctive and unique cultural characteristics. Such cultural particularity is evident in the Bugis ethnic group of South Sulawesi. The Bugis people are among the Austronesian family and are widely distributed across various regions of Southeast Asia, with a population exceeding four million. Primarily inhabiting the southwestern part of Sulawesi Island, the Bugis are commonly characterized by a strong sense of determination and a profound commitment to honoring parents and elders, values that are deeply embedded in their cultural identity.

### Mappatabe Culture from the Perspective of Four Schools of Fiqh

Moral conduct (*akhlak*) occupies a highly prioritized position in Islam, particularly in the application of values related to politeness, courtesy, and respect, especially toward parents and elders. In this context, the Mappatabe’ tradition practiced by the Bugis community represents a cultural form that appropriately acculturates with Islamic moral teachings. Mappatabe’ is expressed through a gesture of slightly bowing the body when passing by individuals who are older or socially respected. However, this practice has given rise to polemical debate, as such a bodily gesture in Islamic legal discourse is referred to as *inhina*. The term *inhina* is often associated with *ruku*, the bowing posture performed during the five daily prayers. In Islamic teachings, *ruku* constitutes an act of worship that is exclusively devoted to Allah and is therefore prohibited when directed toward human beings. This prohibition is grounded in Prophetic traditions, including a ḥadīth narrated by Anas ibn Malik (RA), in which the Prophet Muhammad saw. addressed the issue of bodily gestures of reverence toward others.

قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيْنَحْنِي لَهُ؟ قَالَ: لَا

“There was someone who asked, “O Messenger of Allah, when someone meets his brother or friend, is it permissible to bow to him?” Rasulullah replied, “No.”

Numerous scholars have examined this ḥadīth, particularly jurists (*fuqaha*) who discuss whether *inhina*, which is often associated with *ruku*, may be directed toward created beings. Scholars from all four Sunni schools of Islamic jurisprudence have addressed the legal status of this act and have articulated their respective rulings regarding its permissibility. Among the Hanafi scholars, Burhan al-Din al-Ma’ali states in his work *al-Muhit al-Burhani fi al-Fiqh al-Nu’mani* that bowing or inclining the body (*inhina*) toward a ruler or toward any other individual is considered *makrūh* (disliked). (Al-Ma’aly, 2004). Similarly, ‘Abd al-Haqq al-Dihlawi, in his work *Lum’at al-Tanqih fi Sharh Mishkat al-Masabih*, when commenting on the ḥadīth concerning the prohibition of inclining the body (*inhina*) toward others, states that the apparent ruling in this matter is that such an act is *makrūh*, even when it is performed toward a learned individual or a righteous person. (Al-Dahlawy, 2014)

From the Hanbali school, Abu al-‘Abbas Taqyuddin Ibn Taymiyyah elaborates in *Majmu’ al-Fatawa* on the rationale behind the prohibition of *inhina* in Islamic law. He asserts that bowing when greeting others is forbidden, as indicated in the ḥadīth narrated by Imam al-Thirmidzhy. The

prohibition is based on the principle that ruku' and sujūd are acts of devotion exclusively reserved for Allah, while bowing to created beings originates from pre-Islamic (*jahiliyyah*) customs (Taymiyyah, 1431). Likewise, al-Buhuti, another Hanbali jurist, states in Kasyf al-Qina' 'ala Matn al-Iqna' that such a practice is reprehensible in Islam, and he further cites Ibn al-Qayyim, who categorizes *inhina'* as prohibited (*haram*) (Al-Buhuty, 2008)

Scholars of the Maliki school have addressed this issue less extensively; however, some have offered conditional permissibility. Al-Nafrawi al-Maliki, in his commentary on Risalah Abi Zaid al-Qayrawani, notes that several scholars issued legal opinions allowing *inhina'* toward others, provided that the inclination does not reach the degree of ruku' performed during prayer. (Al-Nafrawy, 1995)

The concept of *inhina'* and its various forms is discussed in greater detail by scholars of the Syafi'i school than by those of other schools. Among them is Imam Abu Hamid al-Ghazali, who states in his well-known work—widely taught in Islamic boarding schools in Indonesia—that bowing when greeting others is prohibited under Islamic law. He supports this view by citing the hadith narrated by Anas ibn Malik (RA) mentioned earlier. (Al-Ghazaly, 1431)

Another prominent Syafi'i scholar, Imām Abu Zakariyya al-Nawawy, addresses this issue in his fatwa collection al-Masa'il al-Manthurah. He states that when questioned about *inhina'*, he regarded it as severely makruh, based on the clear hadith transmitted from Anas ibn Malik (RA) (Al-Nawawy, 1996). Al-Nawawi further emphasizes that this ruling remains unchanged despite differing opinions, asserting that the primary reference in religious matters must always be the Sunnah of the Prophet ﷺ, as affirmed by Allah's statement in Q.S. al-Hashr (59):7

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it..

Imam al-Nawawī further supports his position by citing the Qur'anic verse Q.S. Al-Nur/24:63

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

"Do not treat the call of the Messenger among you as you would the call of one of you to another. Indeed, Allah knows those among you who slip away secretly under the cover of others. Therefore, let those who oppose the command of the Messenger beware, lest a trial befall them or a painful punishment afflict them".

Imam al-Nawawi likewise addresses this issue in his Sharh Ṣaḥīḥ Muslim, reiterating the same position that inclining the back (*inhina'*) toward created beings is deemed makrūh, based on authentic (*sahih*) hadith evidence (Al-Nawawy, 1392). Nother Shafi'i scholar who discusses *inhina'* is Taqyuddin al-Subky, who categorizes the act as prohibited (*aram*) (Al-Subky, 1996). Muḥammad ibn Umar Nawawi al-jawy al-Indunisy, in his work Nihayah al-Zain Sharh Qurratul 'Ain, further elaborates that if a person inclines the body with veneration toward a created being in a manner comparable to glorification of Allah, such an act constitutes disbelief (*kufir*). However, if the act of *inhina'* is performed without glorification and merely as a customary expression of etiquette within a particular social context provided that the inclination does not reach the posture of ruku' then the act does not amount to disbelief nor is it prohibited, though it remains makruh. (Al-Indunisy, 2022).

Based on the collective opinions of scholars from the Hanafi, Hanbali, Maliki, and Syafi'i schools of jurisprudence, it can be concluded that inclining the head or body (*inhina'*) toward another person while accompanied by veneration comparable to that reserved for Allah is unlawful and may even expel a person from Islam. Conversely, if the inclination is performed without any element of glorification and solely as a customary social practice, then according to the predominant conclusions of the jurists it is permissible, provided that the posture does not resemble *ruku'* as performed during ritual prayer.

## CONCLUSION

Based on the examination of scholarly opinions from the four Sunni schools of Islamic jurisprudence, namely Hanafi, Maliki, Shafii, and Hanbali, it can be concluded that the ruling on inhina (inclining or bowing the body) toward others varies according to intention, form, and context. When inhina is accompanied by veneration resembling acts of devotion reserved exclusively for Allah, such as ruku or sujud, the act is deemed unlawful or haram, and some scholars even consider it to constitute disbelief. This is due to the fact that ruku and sujud are acts of worship exclusively dedicated to Allah.

However, when inhina is performed without any element of glorification, does not resemble the posture of ruku in prayer, and is intended solely as an expression of etiquette, politeness, and social respect rooted in local custom, the majority of jurists regard it as permissible or, at most, makruh. Within the cultural context of the Mappatabe tradition among the Bugis community in South Sulawesi, this practice may be understood as a form of social respect that aligns with Islamic moral values, provided that it does not involve elements of worship or veneration that contradict the principles of monotheism. Accordingly, Mappatabe may be accepted as a legitimate manifestation of cultural acculturation that harmonizes local tradition with Islamic teachings on ethics and respectful conduct.

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