

The Integration of Pangadereng Values in the Bugis Bone Community from the Perspective of Maqashid al-Syari'ah: A Conceptual-Philosophical Study

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Abstract: This study is motivated by the need to formulate the philosophical legitimacy of local wisdom within the framework of universal Islamic law. This conceptual and philosophical research aims to connect the Pangadereng ethical system of the Bugis Bone community—consisting of five core elements (*Ade'*, *Bicara*, *Rapang*, *Wari'*, and *Sara'*)—with the universal objectives of *Maqāṣid al-Sharī'ah*. The study employs an expanded *Maqāṣid* framework that includes eight dimensions of protection, notably environmental sustainability (*al-bi'ah*) and state stability (*al-daulah*), to identify points of convergence between local ethical values and Islamic legal objectives. Using a qualitative descriptive approach and value-based hermeneutic analysis, the findings indicate that Pangadereng represents a coherent local ethical system that substantively aligns with the principles of *Maqāṣid al-Sharī'ah*. Philosophically, *Sara'* functions as a normative reference related to the protection of religion (*ḥifẓ al-dīn*), while *Ade'* and *Wari'* contribute significantly to social order, environmental sustainability (*ḥifẓ al-bi'ah*), and state stability (*ḥifẓ al-daulah*) as forms of collective public benefit (*maṣlaḥah*). This study makes a theoretical contribution to the development of a more inclusive and contextual *Maqāṣid* discourse by positioning local wisdom as a crucial philosophical foundation, complementing purely textual legal approaches.

Keywords: Bugis; Local Wisdom; *Maqāṣid al-Sharī'ah*; Pangadereng; Value Integration.

Introduction

Within the landscape of Indonesian cultural heritage, Bugis culture is recognized for possessing a complex and well-structured system of values and social norms, one of which is embodied in the concept of *Pangadereng*. *Pangadereng* is not merely customary practice in a general sense; rather, it constitutes an ethical and customary legal system that governs all aspects of social life within the Bugis Bone community. This system consists of five interrelated core elements: *Ade'* (customary norms), *Bicara* (ethics of communication and decision-making), *Rapang* (ancestral precedents that serve as references), *Wari'* (social structure or status), and *Sara'* (rules derived from Islamic law).¹ Together, these elements function as an integrated normative system that has historically shaped the social, political, and spiritual framework of Bugis society across generations.

As a normative system, *Pangadereng* functions not only to regulate social behavior externally but also to shape the internal moral awareness of individuals within Bugis society. Core values such as *siri'* (sense of dignity or self-respect), *pacce* (empathy and social solidarity), honesty, and social

¹ Nurnaningsih Nawawi, "Asimilasi lontara pangadereng dan syari'at Islam: Pola perilaku masyarakat Bugis-Wajo". *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1) (2015): 21–41.

responsibility are internalized through customary mechanisms, family-based education, and everyday social practices. In this sense, Pangadereng serves as an instrument for the formation of social ethics that is preventive rather than merely repressive.

The distinctiveness of *Pangadereng* lies in its capacity to integrate social, political, and spiritual dimensions within a unified value system. The elements of *Wari'* and *Bicara* regulate power relations, leadership structures, and mechanisms of conflict resolution, while *Rapang* functions as a source of historical and moral legitimacy. At the same time, the presence of *Sara'* indicates that the Bugis customary system is not isolated from religious values; instead, it consciously incorporates them as an integral part of its binding normative structure.

In this context, *Pangadereng* can be understood as a localized form of social governance oriented toward public welfare (*maṣlahah*). Customary rules are not intended to arbitrarily restrict individual freedom, but rather to maintain a balance between individual rights and obligations, as well as between personal and collective interests. This orientation demonstrates that *Pangadereng* possesses an ethical rationality aligned with principles of justice, social order, and the protection of public interests.

The normative character and ethical objectives of *Pangadereng* open a conceptual space for dialogue with *Maqāṣid al-Sharī'ah*. Both frameworks place *maṣlahah* at the center of regulating human life. Therefore, interpreting *Pangadereng* through a *Maqāṣid* perspective is not only theoretically relevant but also strategically important in demonstrating that local values can serve as a concrete medium for realizing the objectives of Islamic law within specific socio-cultural contexts.

Local wisdom constitutes an important intellectual resource for understanding the social and spiritual dynamics of Muslim communities in Indonesia. In the context of the Bugis Bone community, the *Pangadereng* value system serves as a primary foundation for shaping individual character, social structure, and legal norms.² Meanwhile, within the Islamic tradition, *Maqāṣid al-Sharī'ah* functions as a universal and rational framework for the objectives of Islamic law. The integration of these two frameworks is therefore essential for strengthening Islamic values that are deeply rooted in local cultural contexts.³ This article seeks to construct a conceptual and philosophical bridge between the core values embedded in *Pangadereng* and the principles of *Maqāṣid al-Sharī'ah*, demonstrating that both can work synergistically to foster a social order that is just, harmonious, and dignified.

The concept of *Maqāṣid al-Sharī'ah* refers to the primary objectives underlying the legislation of Islamic law. These objectives generally encompass five fundamental protections: religion (*al-dīn*), life (*al-nafs*), intellect (*'aql*), lineage (*al-nasl*), and property (*al-māl*). In its contemporary development, three additional objectives have been proposed, namely the protection of the environment (*al-bi'ah*), the community (*al-ummah*), and the state (*al-daulah*).⁴ *Maqāṣid al-Sharī'ah* thus serves not only as a basis for reinterpreting Islamic legal rulings in contemporary contexts but also as an ethical and philosophical framework for constructing a just, balanced, and civilized society.

This study is motivated by the importance of exploring the relationship between local values and the universal ethical system of Islam. In this context, *Pangadereng*, as a representation of the local

² Sagaf S. Pettalongi, "Local Wisdom dan Penetapan Hukum Islam di Indonesia", *TSAQAFAH*, 8(2) (2012): 231-248.

³ Muannif Ridwan, Surya Gusnadi & Aji Kurniawan, "HUBUNGAN MAQASHID AL-SYARIAH DENGAN FILSAFAT HUKUM ISLAM," *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial*, 9(1) (2023): 1-11.

⁴ Tarmizi Tahir & Syeikh Hamid, "Maqasid Al-Syari'ah Transformation in Law Implementation for Humanity," *International Journal Ihya 'Ulum al-Din*, 26(1) (2024): 119-131.

tradition of the Bugis Bone community, embodies values that are consistent with the spirit of *Maqāshid al-Sharī'ah*, particularly in terms of social protection, justice governance, and public morality.⁵ Nevertheless, there remains a lack of studies that systematically and philosophically examine the relationship between these two value systems.

Accordingly, this article aims to examine and analyze the integration of values within the Pangadereng system of the Bugis Bone community from the perspective of *Maqāshid al-Sharī'ah*, employing a conceptual and philosophical approach. The central question addressed is to what extent the principles of Pangadereng reflect or support the realization of the objectives of Islamic law. By addressing this issue, the study contributes not only to the development of a more contextual Maqāshid theory but also opens space for recognizing local wisdom systems as an integral component of the development of Islamic values at the community level.

Method

This study employs a qualitative descriptive approach combined with a conceptual-philosophical analytical method. The primary focus of this approach is to examine and interpret the fundamental concepts of *Pangadereng* and *Maqāshid al-Sharī'ah*, and subsequently to identify points of convergence in values and principles between the two frameworks. The data used in this study consist of secondary qualitative sources obtained from several categories. First, classical and contemporary literature on *Maqāshid al-Sharī'ah*, including the works of al-Ghazālī, al-Shāṭibī, Ibn 'Āshūr, and Jasser Auda. Second, Bugis cultural manuscripts and texts, such as *Lontara'*, as well as scholarly studies by anthropologists, philologists, and researchers of Bugis customary law, particularly Mattulada, Idrus, and Nurhayati Rahman. Third, relevant customary and local Islamic legal documents from South Sulawesi, especially those related to the Bugis Bone community. The analysis is conducted through a value-oriented hermeneutic approach by interpreting the underlying meanings of the Pangadereng value structure and comparing them substantively with the dimensions of *Maqāshid al-Sharī'ah*. In addition, a normative-comparative approach is applied to assess the compatibility between local norms and Islamic principles.

Results and Discussion

The Concept of *Pangadereng* in the Bugis Bone Community

In the tradition of the Bugis Bone community, *Pangadereng* constitutes a value system that regulates not only social relations but also encompasses legal, moral, and spiritual dimensions of communal life. As a social order, *Pangadereng* is normative and binding upon all members of society. It structures the relationship between individuals and the community, as well as the relationship between humans, God, and the natural world through a system that has been tested and sustained across generations.⁶ Therefore, *Pangadereng* does not merely function as custom (*adat*) in a narrow sense, but rather as a living ethical-legal system (*living law*) that possesses resilience and practical effectiveness in maintaining social harmony.

⁵ Andi Anugrah Surya Ardhy, "Relevansi Siri' na Pacce sebagai Warisan Budaya Bugis-Makassar dengan Nilai-nilai Qur'ani di Era Modern," 2(1) (2024): 61-78.

⁶ Nurnaningsih Nawawi, "Asimilasi lontara pangadereng dan syarī'at Islam: Pola perilaku masyarakat bugis-wajo," *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1) (2015): 21-41.

Ade' within the Bugis Bone community is not simply a collection of customs or social habits, but a comprehensive value system that governs patterns of social life as a whole. It functions as a binding social norm and serves as a reference for action at the individual, familial, and communal levels. *Ade'* emerges from the accumulation of noble values that have developed within society and have been transmitted across generations through oral traditions, social practices, and customary institutions.⁷ As such, *Ade'* holds strong social legitimacy and demonstrates durability in responding to changing times.

Within the Pangadereng system, *Bicara* refers to the ethics of speech and the principles of civilized communication in the Bugis Bone community. This value is not limited to linguistic ability, but also encompasses politeness, honesty, and responsibility in conveying information.⁸ In Bugis Bone society, an individual is regarded as dignified when their speech is measured, does not harm others, and reflects wisdom in choosing words as well as appropriate timing. Thus, *Bicara* is not merely a technical aspect of communication, but an expression of one's intellectual and moral quality in social interaction.

The values of *Bicara* extend beyond the individual level to shape broader public ethics. In customary deliberations, community forums, and local governance interactions, *Bicara* serves as a guiding principle for expressing criticism, proposals, and collective decisions. This reinforces its function as an instrument for maintaining social and political stability, as constructive communication enables conflict resolution without resorting to violence.⁹ In this sense, *Bicara* acts as a bridge between personal values and collective ethics that sustain social harmony.

Rapang in the Bugis Bone tradition refers to precedents or normative references inherited from ancestors and regarded as ideal models of conduct. It represents a collective record of the actions and decisions of wise figures from the past that are considered worthy of emulation. Within the Pangadereng system, *Rapang* functions as a form of "customary jurisprudence," serving as a source of legitimacy for evaluating social behavior, resolving conflicts, and determining sanctions. Deeply embedded in the collective memory of society, *Rapang* operates as a moral compass that guides collective conduct.¹⁰

Wari' establishes a system of balance between rights and obligations, directly protecting personal integrity and community security.¹¹ In a society that upholds *Wari'*, each individual understands to whom they are accountable, whom they are responsible for guiding, and within what social context these relationships take place.

In the context of Pangadereng among the Bugis Bone community, *Wari'* refers to a system of social stratification that positions individuals within specific social roles based on lineage, social

⁷ K. VijayaKumari, "Oral Tradition as Source of Construction of History of Pre Literate Societies," *Asian Review of Social Sciences*, 7(3) (2018): 140-142.

⁸ Nurnaningsih Nawawi, "Asimilasi lontara pangadereng dan syari'at Islam: Pola perilaku masyarakat bugis-wajo," *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1) (2015): 21-41.

⁹ Justyna Miklaszewska, "Freedom of Speech in Modern Political Culture," *Avant: Journal of the Philosophical-Interdisciplinary Vanguard*, 10(1) (2019): 77-88.

¹⁰ Ali Aridi & Yana Sukma Permana, "Kedudukan hukum adat dalam penguatan pelestarian nilai-nilai adat dalam yurisprudensi," *The Juris*, 6(2) (2022): 352-362.

¹¹ Mohammad Jamin, "Social conflict resolution through empowerment of local wisdoms," 9(1) (2020): 1-20. <https://doi.org/10.20961/YUSTISIA.V9I1.39430>

function, and communal responsibility.¹² Although it may appear hierarchical at first glance, Wari' plays an important role in maintaining social balance and collective responsibility. Each social layer carries ethical obligations, including responsibilities related to environmental stewardship as part of broader social and moral duties.

Sara' represents the highest and most authoritative element within the Pangadereng structure, referring to Islamic law (*sharī'ah*) as the source of values, norms, and legitimacy in the Bugis Bone community.¹³ Unlike other elements that are primarily cultural in nature, *Sara'* is explicitly grounded in religious texts and the authority of Islamic scholars. Within traditional Bugis society, *Sara'* does not merely complement customary norms but serves as the determinant of the validity of social rules, positioning it as the ultimate reference in communal life.

In social practice, *Sara'* serves as the primary benchmark when disputes arise between customary norms and religious principles. When customary values are perceived to conflict with the principles of Islamic law, the Bugis Bone community refers to *Sara'* as the highest authority. This indicates that within the Pangadereng system, Islam is not merely adopted symbolically but is established as a central normative axis that shapes collective morality. The presence of *Sara'* thus represents a concrete form of integration between Islamic law and local wisdom, characterized by mutual complementarity rather than competition.¹⁴

The Concept of *Maqāshid al-Sharī'ah*: From Classical to Modern Perspectives

Maqāshid al-Sharī'ah constitutes the rational foundation of Islamic law by explaining *ghāyah al-tashrī'* (the objectives of legal enactment). Classical formulations of this concept were articulated by al-Juwaynī and al-Ghazālī and later systematized by al-Shāṭibī in *al-Muwāfaqāt*. These scholars emphasized that every legal provision in Islamic law aims to realize *maṣlahah* (public welfare) and prevent *mafsadah* (harm or corruption). The notion of *maṣlahah* in this context is not utilitarian in nature, but rather encompasses moral and spiritual dimensions that guide human beings toward *sa'ādah* (true well-being). Al-Shāṭibī further classified *maqāshid* into five primary objectives (*darūriyyāt*): the protection of religion (*al-dīn*), life (*al-nafs*), intellect (*al-'aql*), lineage (*al-nasl*), and property (*al-māl*).¹⁵ In contemporary developments, scholars such as Ibn 'Āshūr and Jasser Auda have expanded the scope of *maqāshid* by incorporating broader social, political, and ecological dimensions, including the protection of the environment (*ḥifẓ al-bi'ah*), the community (*ḥifẓ al-ummah*), and the state (*ḥifẓ al-daulah*).¹⁶ Accordingly, *maqāshid* should not be understood merely as a normative legal system, but rather as a moral epistemology that explains both the rationale behind Islamic law and its civilizational orientation.

Maqāshid al-Sharī'ah functions as a value framework that ensures Islamic law consistently aims at justice (*al-'adālah*), balance (*al-tawāzun*), and public welfare (*al-maṣlahah al-'āmmah*). The axiological dimension of *maqāshid* clarifies that Islamic law is not simply a collection of formal legal rules, but a manifestation of ethical values that safeguard human integrity, social order, and the natural

¹² Nurnaningsih Nawawi, "Asimilasi lontara pangadereng dan syari'at Islam: Pola perilaku masyarakat bugis-wajo," *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1) (2015): 21–41.

¹³ Nurnaningsih Nawawi, "Asimilasi lontara pangadereng dan syari'at Islam: Pola perilaku masyarakat bugis-wajo," *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1) (2015): 21–41.

¹⁴ Tomi Hendra, Siti Amalia Nur Adzani, & Kori Lilie Muslim, "Dakwah Islam dan kearifan budaya lokal: Konsep dan strategi menyebarkan ajaran Islam," *Journal of Da'wah*, 2(1) (2023): 65–82.

¹⁵ Al-Ghazālī, *al-Mustaşfā min 'Ilm al-Uşūl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 174–176.

¹⁶ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: IIIT, 2008), 21–28

environment. In socio-cultural contexts such as the Bugis Bone community, *maqāshid* may be interpreted as universal principles that find concrete expression in local value systems such as *Pangadereng*. For instance, *Ade'* and *Bicara* reflect *maqāshid*-oriented protection of intellect, human dignity, and social order, while *Wari'* demonstrates aspects of protecting property and honor through fair social distribution. In this sense, the axiological framework of *maqāshid* enables a productive dialogue between Islamic law and local culture, in which universal Islamic values do not negate custom but instead reinforce it as a living instrument of *maṣlahah*.

Maqāshid does not remain at the normative level alone, but develops into a dynamic paradigm for reconstructing Islamic law in a manner that is adaptive to changing contexts of time and place. Contemporary *maqāshid* thinkers, particularly Jasser Auda, emphasize that *maqāshid* should be understood through an open systems approach—one that is contextual, multidimensional, and integrative. Within this framework, local cultures such as *Pangadereng* can be viewed as a practical locus of *maqāshid*, namely a contextual space in which *maqāshid* is realized through social ethics and cultural governance. This perspective gives rise to the concept of *maqāshid al-thaqāfiyyah* (culture-based *maqāshid*), which suggests that each Muslim community possesses local wisdom that can serve as a medium for realizing the objectives of Islamic law. By understanding *Pangadereng* as a living expression of *maqāshid*, Islamic law is no longer confined to formal textual interpretations but emerges as an ethical and civilizational force that integrates divine values with social realities. This represents a progressive orientation of *maqāshid*, aimed at realizing a form of Islamic law that is humanistic, ecological, and civically grounded.

The protection of the environment (*ḥifz al-bi'ah*) emerges from eco-theological awareness that environmental sustainability is integral to human survival. The Qur'an commands humans to act as *khalifah fi al-arḍ* (stewards of the earth) and prohibits *fasād fi al-arḍ* (environmental destruction). Accordingly, preserving ecosystems and natural resources constitutes a form of collective *maṣlahah* that is vital (*darūri*).¹⁷ Meanwhile, *ḥifz al-ummah* emphasizes the importance of safeguarding social cohesion and the integrity of the Muslim community as a moral and spiritual collective. This principle encompasses the protection of brotherhood (*ukhuwwah*), social solidarity, and equality.¹⁸ Likewise, *ḥifz al-daulah* underscores that political stability and just governance are prerequisites for the realization of other *maqāshid*. Without a strong, just, and sovereign state, objectives such as the protection of life, religion, and property cannot be effectively achieved. These three dimensions expand the scope of *maqāshid* from individual concerns to social, ecological, and institutional domains, thereby positioning *maqāshid* as a comprehensive paradigm of Islamic law that addresses all aspects of human civilization.¹⁹

The inclusion of these three additional *darūriyyāt* reflects an epistemological shift from a purely *fiqh*-oriented (normative-legal) approach toward a *ḥadārī* (civilizational) perspective. The concepts of *ḥifz al-bi'ah*, *ḥifz al-ummah*, and *ḥifz al-daulah* situate Islamic law as an ethical force that regulates human relationships with nature, society, and systems of authority. In the cultural context of the Bugis Bone community, these three *maqāshid* find practical relevance within the *Pangadereng* system. For example, *Ade'* governs harmony between humans and nature as an expression of *ḥifz al-bi'ah*; *Wari'* regulates social balance and collective responsibility in line with *ḥifz al-ummah*; and *Sara'*,

¹⁷ Abd al-Majid al-Najjar, *Maqāshid al-Syari'ah bi Ab'ād Jadidah* (Beirut: Dār al-Gharb al-Islāmī, 2008), 215.

¹⁸ Ibn 'Ashūr, *Maqāshid al-Syari'ah al-Islāmiyyah* (Amman: Dār al-Nafā'is, 2001), 202–204.

¹⁹ Yusuf al-Qaradawi, *Fiqh al-Daulah fi al-Islām* (Kairo: Dār al-Syurūq, 1997), 45–47

as the highest religious dimension, provides moral and legal legitimacy that supports *hifz al-daulah*. Thus, the integration of local values into these expanded *maqāshid* broadens the scope of *maṣlahah* and affirms that *maqāshid* represents not merely legal objectives, but a comprehensive philosophy of life encompassing spiritual, social, and ecological well-being.²⁰

The Integration of Maqāshid al-Shari'ah Values within Pangadereng of the Bugis Bone Community

Pangadereng may be understood as an instrument of social education that internally cultivates collective awareness regarding the importance of living in accordance with *maqāshid*-oriented values.²¹ For example, *Wari'*, which regulates social positions and responsibilities, reflects an effort to balance authority and obligation. When *maqāshid* emphasizes social justice and respect for fundamental human rights, *Wari'* provides a social structure through which stability and justice can be practically realized.

Among the elements of Pangadereng, *Sara'*, which represents religious law, occupies the most strategic position in this integrative framework. Within Pangadereng, *Sara'* is not merely a symbol of the Islamization of custom, but a determinant of the legitimacy of other norms. This affirms the position of *maqāshid* as the ultimate objective of both legal and customary regulations.²² In practice, when conflicts arise between custom and religion, the Bugis Bone community refers to *Sara'* as the mediator, thereby safeguarding *maqāshid* from social distortion.

Rapang also plays a central role in maintaining value continuity. As a body of precedents and historical norms inherited from ancestors, *Rapang* contains authoritative values that function as moral, social, and environmental references.²³ From a *maqāshid* perspective, *Rapang* contributes to the preservation of noble values that support *hifz al-dīn*, *hifz al-'aql*, *hifz al-nasl*, as well as *hifz al-bi'ah* and *hifz al-ummah*. The strengthening of *Rapang* within the social order illustrates how local culture preserves transcendent values in a practical and internalized manner.

Bicara, as an element related to speech and communication ethics, plays a vital role in creating public order and civility. In the framework of *maqāshid*, this element is closely related to the protection of intellect (*hifz al-'aql*) and human dignity (*hifz al-'ird*). Ethical communication prevents social harm caused by slander, conflict, and misinformation. Thus, *Bicara* represents a concrete expression of *maqāshid* in the domain of social communication.²⁴

Ade', which functions as the core framework of customary norms, serves as the foundation governing all social actions. It acts as the primary guide for social interaction and *mu'āmalah*.²⁵ When viewed through the lens of *maqāshid*, *Ade'* supports the protection of all five classical objectives by maintaining social order, justice, and balanced relationships.

²⁰ Tarmizi Tahir & Syeikh Hamid, "Maqasid Al-Syari'ah Transformation in Law Implementation for Humanity," *International Journal Ihya 'Ulum al-Din*, 26(1) (2024): 119–131.

²¹ Nurnaningsih, "Pendidikan kepribadian dalam Pangadereng: naskah Latoa asimilasi dengan nilai-nilai Islam," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 18(1) (2015): 43–55

²² Fikri dkk, "Transformation of Religious Moderation and Islamic Law: Reflections on Siri' Na Pesse Culture in Bugis Community," *Al-Ulum*. (2023). <https://doi.org/10.30603/au.v23i2.4119>

²³ Andi Anugrah Surya Ardhy, "Relevansi Siri' na Pacce sebagai Warisan Budaya Bugis-Makassar dengan Nilai-nilai Qur'ani di Era Modern," 2(1) (2024): 61–78.

²⁴ Siti Farida, Akhmad Faozan, & Arina Nur Arofah, "Ethics Of Social Media From Maqashid Syari'ah Perspective" *International Proceedings of Nusantara Raya*, 1 (2022)., 35–38.

²⁵ Aelita Mikhailovna Mongush, "The role of customs in the system of social norms." 118, (2021). <https://doi.org/10.1051/SHSCONF/202111802019>

One of the most important dimensions of *Ade'* is its role in safeguarding religious life. The Bugis Bone community holds that customary norms must not contradict religious teachings. Since the Islamization of Bugis society in the seventeenth century, a synthesis between custom and Islam has been expressed in the well-known maxim: "*Ade' iyya to sara', sara' iyya to Ade'*" (custom is religion, and religion is custom).²⁶ In *maqāṣid al-Sharī'ah*, this reflects a strong connection between *Ade'* and *ḥifẓ al-dīn*. *Ade'* not only respects religious practices but also reinforces the presence of religion within the social sphere.

Beyond religious protection, *Ade'* also plays a crucial role in safeguarding lineage (*ḥifẓ al-nasl*). Marriage relations, gender roles, child-rearing patterns, and parental responsibilities are strictly regulated through customary norms. *Ade'* promotes the formation of legitimate and stable families grounded in honor and social responsibility.²⁷ Violations of family norms are considered serious breaches of *Ade'* and are subject to social sanctions, thereby supporting *maqāṣid* principles in an ethical and dignified manner.

Ade' further regulates social structure to ensure order and continuity. By defining rights, obligations, and hierarchical responsibilities, it enables religious and social values to be preserved across generations.²⁸ Within the *maqāṣid* framework, such stability is essential for achieving collective objectives of Islamic law.

Thus, *Ade'* is not merely a cultural heritage or a social system, but rather an integral component of the mechanism for safeguarding the fundamental values of Islam. Its conformity with *ḥifẓ al-dīn* and *ḥifẓ al-nasl* demonstrates that local wisdom such as *Ade'* can function as a transformative medium for *maqāṣid al-sharī'ah* within a cultural context. In Bugis society, customary norms do not stand as entities separate from the *Sharī'ah*; instead, they reinforce and mediate *Sharī'ah* values in everyday life. Therefore, the integration between *Ade'* and *maqāṣid* is not merely a form of coexistence, but represents a coherence of values between local traditions and the universal objectives of Islam.

Ade', as the customary norm of the Bugis Bone community, not only regulates social order but also reflects a value system that is deeply integrated with nature. In many traditional Bugis communities, nature is positioned as an integral part of spiritual and social life. Forests, seas, rivers, and rice fields are perceived as possessing both symbolic and functional value; therefore, they are preserved and respected through inherited customary regulations.²⁹ In this regard, *Ade'* functions as a cultural mechanism that ensures environmental sustainability across generations.

Within this framework, *Ade'* embodies the spirit of *ḥifẓ al-bi'ah* by regulating human-nature relations based on principles of balance (*mappasilasa*), harmony, and sustainability. Prohibitions against indiscriminate deforestation, rules governing water management, deliberative agricultural systems, and the equitable distribution of marine resources all represent expressions of *Ade'* that

²⁶ Patmawati, "Peranan Nilai Filosofi Bugis Terhadap Proses Pengislaman Kerajaan Bugis Makassar di Sulawesi Selatan," 6(2) (2016). <https://doi.org/10.24260/KHATULISTIWA.V6I2.651>

²⁷ M. Tahir Maloko, Agus Indiyanto, Hengky Fernando, & Yuniar Galuh Larasati, "Sompa Tanah in Makassar Bugis Customary Marriages: Legal, Religious, and Cultural Perspectives," *Jurnal Ilmiah Peuradeun*, 12(3) (2024): 1213. <https://doi.org/10.26811/peuradeun.v12i3.1309>

²⁸ Nasir Katong, Sintya Paula Junaedy & Debby Ch. Sendow, "Indigenous Peoples and Customary Law in Lolayan District, Bolaang Mongondow Regency in a Modern State," *West Science Law and Human Rights*, 1(04) (2023): 247-255.

²⁹ Fathu Rahman, Andi Muhammad Akhmar, Muhammad Hasyim, M. Dalyan, & Fakhriawan Fathu Rahman, "The principle of worldview and core values of buginese in their culture: philosophy, religion, and moral perspectives," *Al Qalam - Balai Penelitian Lektur Keagamaan Ujung Pandang*, 28(2) (2022): 197. <https://doi.org/10.31969/alq.v28i2.1108>

preserve nature for the collective good.³⁰ Although these practices are not articulated in formal fiqh terminology, they inherently contain the substance of ecological *maqāshid*.

Likewise, *Ade'* as the customary norm of the Bugis Bone community functions not only as a guideline for individual conduct but also as a regulatory instrument of collective life that ensures stability, order, and the authority of the social structure.³¹ From the perspective of *maqāshid al-sharī'ah*, particularly within contemporary thought that expands its scope, the principle of *ḥifẓ al-daulah* emerges – namely, the preservation of state sovereignty and stability as an objective of Islamic law.³² In this context, *Ade'* bears a direct relevance, as it comprehensively regulates relations among citizens, leaders, and the social system in a manner that upholds harmony and the legitimacy of authority.

Within the Bugis Bone system, *Ade'* is inseparable from the concepts of *pappuangeng* (authority) and *ajangeng* (legitimacy of leadership). A leader, or *arung*, cannot govern without the foundation of *Ade'*, as all acts of governance must conform to norms recognized by the community.³³ This parallels the principle of *ḥifẓ al-daulah*, which emphasizes the importance of legitimate, just authority supported by the populace. Thus, *Ade'* binds power to ethical and moral-legal standards that prioritize public welfare (*maṣlahah 'āmmah*), which constitutes the core of *maqāshid*.

From the *maqāshid* perspective, the value of *Bicara* is closely related to *ḥifẓ al-'aql* (the protection of intellect). One of the greatest threats to the intellect is misleading information, slander, hoaxes, and hate speech. Through the principle of *Bicara*, society is taught to be cautious in expressing opinions and conveying information, as well as to encourage the dissemination of correct knowledge. This becomes an important foundation for the creation of a rational and critical society that is free from verbal manipulation. By maintaining truthfulness in communication, the Bugis community helps preserve its collective sound intellect.³⁴

Bicara is also closely associated with *ḥifẓ al-'ird* (the protection of human honor). In Bugis culture, verbal humiliation, insults, or the disclosure of another person's disgrace are regarded as serious violations of human dignity. A person who loses self-control in speech may damage both their own reputation and that of others, potentially giving rise to widespread social conflict.³⁵ Therefore, *Bicara* functions as a social mechanism for safeguarding individual honor and preventing community disintegration resulting from the deterioration of communication.

From the perspective of the integration of *maqāshid al-sharī'ah*, *Bicara* demonstrates the relevance of Bugis local wisdom in supporting two important aspects: a sound intellect and preserved human dignity. It serves as a cultural filter against the destructiveness of poor communication, while simultaneously reinforcing healthy social construction. In the contemporary

³⁰ Alhusna Efendi & Mhd Syahminan, "Natural Resource Management According To The Quran From The Perspective Of Environmental Issues (Al Misbah Interpretation Study)," *Academy of Education Journal: Jurnal Ilmu-Ilmu Kependidikan* (2024). <https://doi.org/10.47200/aoej.v15i2.2570>

³¹ Andika Wahyudi Gani & Hamsu Abdul Gani, "Culture of Siri'Na Pacce As Part of Legal Awareness of the Bugis-Makassar Community," *KnE Social Sciences* (2024): 687-701.

³² Tarmizi Tahir & Syekh Hamid, "Maqasid Al-Syari'ah Transformation in Law Implementation for Humanity," *International Journal Ihya 'Ulum al-Din*, 26(1) (2024): 119-131.

³³ Wahyuddin Halim, "Arung, Topanrita dan Anregurutta dalam Masyarakat Bugis Abad XX," *Al-Ulum*, 12(2) (2012): 317-334.

³⁴ Muhammad Najmuddin & Kamaluddin Tajibu, "Avoiding Fitnah: A Review of Islamic Communication Ethics," *Palakka : Media and Islamic Communication*, 4(1) (2023): 15-24.

³⁵ Darul Ma'arif Asry, "Siri' as bugis people's dignity in qur'anic perspective," (2018): 235-241.

world, which is marked by a crisis of digital communication, the Bugis value of *Bicara* becomes highly relevant in shaping a civil society that prioritizes truth, ethics, and honor. Therefore, this value may constitute a local contribution to the universal Islamic vision of building a civilized and dignified society.³⁶

Bicara' indirectly contributes to *ḥifz al-bi'ah* because it encourages transparency and honesty in conveying information about environmental conditions. In societies that uphold the value of *Bicara'*, for example, reports concerning pollution, deforestation, or threats of natural disasters are not concealed for political or economic interests, but are communicated truthfully for the common good. In this regard, *Bicara'* becomes an instrument of social control over actions that potentially harm the environment.

Moreover, in many traditional Bugis communities, customary advice and admonitions containing messages of environmental preservation are conveyed through refined, metaphorical, and meaningful speech. This represents a concrete manifestation of *Bicara'* that educates society to respect the environment. Expressions of local wisdom, such as prohibitions against indiscriminate logging of large trees or warnings against river pollution, are conveyed prudently as part of a customary communication system that safeguards the *bi'ah* (environment) through ethically binding language.³⁷

Bicara' shapes a culture of responsible information. In the current era of digitalization and information democracy, states are highly vulnerable to disinformation, hoaxes, and hate speech that may trigger horizontal conflicts and threaten national security.³⁸ If society internalizes the value of *Bicara'*, every form of expression, both in physical and digital spaces, will be grounded in an awareness of preserving national unity and the authority of state institutions.

In the Bugis Bone tradition, the articulation of aspirations toward leaders or rulers is conducted in a polite, deliberative manner and based on factual grounds. *Bicara'* prohibits provocative, divisive, or hateful forms of communication.³⁹ This aligns with the spirit of *ḥifz al-daulah*, which emphasizes the importance of maintaining state integrity through ethical political communication. Thus, *Bicara'* trains society to become critical citizens while continuing to uphold decorum and national stability.

Within the framework of *maqāṣid al-sharī'ah*, *Rapang* makes a significant contribution to *ḥifz al-dīn* (the protection of religion), as many of the values contained in *Rapang* convey teachings and ethics that resonate with Islamic principles. Most *Rapang* that have endured to the present have undergone a process of Islamization, rendering ancestral norms consistent with *Sharī'ah* values.⁴⁰ Accordingly, the preservation of *Rapang* also contributes to maintaining religious values and ensuring their continued relevance within an ever-evolving social context.

³⁶ Sultan Hasanuddin, & Muhammad Rusydi, "The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications," *Al-Ishlah*, 16(2) (2024): <https://doi.org/10.35445/alishlah.v16i2.5285>

³⁷ Irsyad Ibadulloh & Rizal Samsul Mutaqin, "Islamic Eco-Theological as Local Wisdom for The Preservation of Natural Environment," *Islam Transformatif*, 6(2) (2023): 145.

³⁸ Ihor Khmyrov, Anton Khriapynskyi, Ivo Svoboda, Mykhailo Shevchuk, & Kateryna Dotsenko, "The impact of disinformation on the state information policy," *Revista Amazonia Investiga*. (2023).

³⁹ Kasma F. Amin, Muhammad Rafi Tang, Paturungi Parawansa, & Salam, "The Ideology of Buginese in Indonesia (Study of Culture and Local Wisdom)," *Journal of Language Teaching and Research*, 6(4) (2015): 758-765.

⁴⁰ La Adu, Bahaking Rama, & Muhammad Yahdi, Islamisasi Ilmu Pengetahuan, "Jurnal Studi Islam Lintas Negara" (*Journal of Cross-Border Islamic Studies*), 5(1) (2023): 21-33. <https://doi.org/10.37567/cbjis.v5i1.2108>

Rapang also supports *ḥifẓ al-'aql* (the protection of intellect) by providing a foundation for moral and legal learning through narrative and historical approaches. By studying *Rapang*, younger generations of the Bugis Bone community are taught to reason about events and to draw lessons from social history. *Rapang* sharpens critical thinking through the examination of past cases that are narrated with wisdom, thereby strengthening the intellectual quality of society. In this regard, *Rapang* serves as a source of informal education that shapes the collective sound intellect of the community.⁴¹

Rapang is also closely related to *ḥifẓ al-nasl* (the protection of lineage), particularly in the aspect of intergenerational ethical education. Many elements of *Rapang* regulate parental obligations toward children, principles of fidelity within the household, and family honor. It functions as a medium for transmitting noble values that ensure the continuity of lineage within a moral and orderly social environment. In this context, *Rapang* operates as a cultural instrument for safeguarding the quality of future generations through time-tested values.

Rapang demonstrates how local culture can serve as a medium for the cultural preservation of *maqāshid*. It ensures that law and values do not exist solely in texts, but are also embodied in the lived practices of society.⁴² *Rapang* provides concrete examples of how *maqāshid* principles are translated into everyday life through ancestral wisdom. Thus, *Rapang* is not merely a guardian of the past, but also a guide for the future, serving as an ethical heritage that continuously directs society toward a dignified life in harmony with Islamic teachings.

Many customary precedents contained in *Rapang* regulate the wise use of nature. For example, there are unwritten provisions prohibiting the felling of large trees without legitimate reasons, restricting hunting during certain periods, and limiting the use of water or land to maintain ecological balance. By regulating roles and responsibilities in this manner, social conflict resulting from norm violations or overlapping roles can be avoided.

Wari' is also closely associated with *ḥifẓ al-'ird* (the protection of honor). In Bugis Bone culture, honor (*siri'*) represents the highest value, and *Wari'* constitutes one of the frameworks that safeguard the dignity of both individuals and families. Actions that are inconsistent with one's social status may be perceived as violations of honor, whether on a personal or collective level.⁴³ Therefore, *Wari'* establishes behavioral norms appropriate to one's social position, which in turn reinforces social order based on self-respect and reciprocal ethics.

Wari' also supports the principle of *ḥifẓ al-māl* (the protection of property), in the sense that this social structure regulates economic distribution and responsibility. In Bugis Bone tradition, social status entails consequences for resource management and the fulfillment of economic obligations – for instance, customary leaders are responsible for safeguarding communal assets and

⁴¹ Andi Andi, Desvian Bandarsyah, & Sulaeman, "Penguatan Kesadaran Budaya Berbasis Kearifan Lokal Melalui Pembelajaran Sejarah," *Chronologia*, 5(1) (2023): 16–27.

⁴² Nur Insani, Sumiyati B, Suud Sarim Karimullah, Yavus Gönan, & Sulastris S, "Islamic law and local wisdom: exploring legal scientific potential in integrating local cultural values," *Kanun (Banda Aceh)*, 26(1) (2024): 101–124. <https://doi.org/10.24815/kanun.v26i1.32930>

⁴³ Juhansar, "*Siri na Pesse: The Bugis Custom in the Philosophy of Value Perspective*," 4(1) (2020): 75–90. <https://doi.org/10.30652/ML.V4I1.7764>

distributing them fairly during customary ceremonies or times of crisis.⁴⁴ Thus, *Wari'* creates a socio-economic system that supports the protection of property and prevents the abuse of authority.

Wari' in Bugis society is not an oppressive caste system, but rather a functional framework that regulates social roles proportionally and ethically.⁴⁵ In its integration with *maqāṣid al-sharī'ah*, *Wari'* becomes a cultural instrument that strengthens social structure through the protection of life, honor, and property. Its existence enables *maqāṣid* to be applied contextually through a value system that is lived and understood by the community. Therefore, the revitalization of *Wari'* in a modern context may constitute an important contribution to the formation of a civil society grounded in social responsibility and Islamic values.

Wari' is not merely a social structure, but also an ethical foundation of collective responsibility that supports environmental protection as part of the social and spiritual order of Bugis society.⁴⁶ When integrated with the principles of *maqāṣid al-sharī'ah*, it offers an effective local model for environmental stewardship through a community-based and socially just approach. In this sense, *Wari'* plays an active role in supporting *ḥifẓ al-bi'ah* through cultural and social pathways that have proven resilient across generations.

Wari', as a system of social stratification in the Bugis Bone tradition, does not simply create class divisions, but rather defines specific social roles and responsibilities for each group within society. It functions as a framework to ensure social order and harmony, while also serving as a means for the distribution of authority and collective duties.⁴⁷ In this context, *Wari'* becomes a foundation for internal stability within Bugis society – an essential prerequisite for safeguarding the state (*ḥifẓ al-daulah*) within the *maqāṣid* framework.

Wari' not only maintains social harmony in Bugis Bone society, but also has direct implications for state stability and continuity. It serves as a cultural element that reinforces political awareness, loyalty to legitimate governance, and adherence to legal values and social ethics.⁴⁸ Within the *maqāṣid* framework, *Wari'* may be viewed as a form of local wisdom that contributes to the social construction necessary for upholding the principle of *ḥifẓ al-daulah*, thereby rendering *maqāṣid* not merely abstract, but concretely manifested within the cultural configuration of the Indonesian archipelago.

In relation to *maqāṣid al-sharī'ah*, *Sara'* clearly plays a role in ensuring the achievement of the five primary objectives: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). As *Sara'* contains Islamic teachings derived from the Qur'an and the Sunnah, all values embodied within it inherently guide the Bugis Bone community

⁴⁴ M. Tahir Maloko, Agus Indiyanto, Hengky Fernando, & Yuniar Galuh Larasati, "Sompa Tanah in Makassar Bugis Customary Marriages: Legal, Religious, and Cultural Perspectives," *Jurnal Ilmiah Peuradeun*, 12(3) (2024): 1213. <https://doi.org/10.26811/peuradeun.v12i3.1309>

⁴⁵ Dyan Paramhita Darmayanti, Darman Manda, & Andi Sadriani, "Peran kesetaraan gender dalam mempengaruhi kemandirian dan kekuatan perempuan bugis masa kini," *Phinisi Integration Review*, 7(2) (2024): 167. <https://doi.org/10.26858/pir.v7i2.62176>

⁴⁶ Fathu Rahman, Andi Muhammad Akhmar, Muhammad Hasyim, M. Dalyan, & Fakhriawan Fathu Rahman, "The principle of worldview and core values of buginese in their culture: philosophy, religion, and moral perspectives," *Al Qalam - Balai Penelitian Lektur Keagamaan Ujung Pandang*, 28(2) (2022): 197. <https://doi.org/10.31969/alq.v28i2.1108>

⁴⁷ Supartiningsih, "KONSEP AJJOARENG-JOA' DALAM TATANAN SOSIAL MASYARAKAT BUGIS (Perspektif Filsafat Sosial)," 20(3) (2016): 217–238.

⁴⁸ Andika Wahyudi Gani & Hamsu Abdul Gani, "Culture of Siri'Na Pacce As Part of Legal Awareness of the Bugis-Makassar Community," *KnE Social Sciences* (2024): 687–701.

to live in accordance with *maqāshid*.⁴⁹ The existence of *Sara'* ensures that prevailing customs do not deviate from the fundamental values of Islam.

Sara' also possesses transformative power in renewing custom. Rather than freezing tradition, it enables processes of adaptation and value alignment in response to social change. In this context, *Sara'* strengthens *maqāshid* by ensuring that the transformation of local values remains within the corridor of moderate, tolerant Islam that is oriented toward social justice.⁵⁰ Therefore, *Sara'* is not merely a religious element within *Pangadereng*, but an ethical driver that reinforces social cohesion and *maqāshid* values within the cultural sphere.

Sara' serves as both a spiritual and juridical foundation that guarantees moral continuity and justice within Bugis Bone society. It affirms that custom cannot operate independently without Sharī'ah legitimacy. The integration of *Sara'* into *Pangadereng* illustrates how *maqāshid al-sharī'ah* can be embedded within social order not only through formal religious institutions, but also through cultural structures that are organically internalized by society. *Sara'* thus becomes a bridge between divine values and local context, positioning it at the center of the integration of Islamic values and Bugis Bone tradition.⁵¹

Sara' within the *Pangadereng* system of Bugis Bone refers to religious law—specifically Islamic law—which serves as the highest spiritual and normative foundation within the value structure of Bugis society. Its presence not only symbolizes the Islamization of custom, but also functions as the primary reference for regulating human relations with God, fellow human beings, and the natural world.⁵² Therefore, when *maqāshid al-sharī'ah* develops the principle of *ḥifz al-bi'ah* (environmental protection), *Sara'* possesses the theological and ethical capacity to support this principle from the perspective of Sharī'ah norms.

Sara' plays a strategic role in internalizing the principle of *ḥifz al-bi'ah* within Bugis local culture through an Islamic normative approach. It acts as a link between Sharī'ah ethics and cultural practice, while reinforcing the paradigm that environmental protection constitutes an act of worship.⁵³ Within the *maqāshid al-sharī'ah* framework, *Sara'* becomes an effective means of ensuring that environmental protection is not merely an ideal, but a deeply rooted social and spiritual praxis in community life.

Sara', as the highest element in the *Pangadereng* system of Bugis Bone, refers to Islamic religious law as the source of legitimacy for social norms and practices. In Bugis society, *Sara'* not only regulates the relationship between humans and God, but also serves as the foundation for organizing collective life, including governance and leadership. Accordingly, *Sara'* is directly

⁴⁹ Andi Anugrah Surya Ardhy, "Relevansi Siri' na Pacce sebagai Warisan Budaya Bugis-Makassar dengan Nilai-nilai Qur'ani di Era Modern," 2(1) (2024): 61–78.

⁵⁰ Sumarta, Burhanudin, & Budiyo, "Maqasid Al-Syariah Mendorong Keadilan Dan Keseimbangan Dalam Hukum Islam," *Khulasah : Islamic Studies Journal*, 6(1) (2024): 16–31. <https://doi.org/10.55656/kisj.v6i1.120>

⁵¹ Patmawati, "Peranan Nilai Filosofi Bugis Terhadap Proses Pengislaman Kerajaan Bugis Makassar di Sulawesi Selatan," 6(2) (2016). <https://doi.org/10.24260/KHATULISTIWA.V6I2.651>

⁵² Nurnaningsih Nawawi, "Asimilasi lontara pangadereng dan syari'at Islam: Pola perilaku masyarakat bugis-wajo," *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1) (2015): 21–41.

⁵³ Andi Anugrah Surya Ardhy, "Relevansi Siri' na Pacce sebagai Warisan Budaya Bugis-Makassar dengan Nilai-nilai Qur'ani di Era Modern," 2(1) (2024): 61–78.

connected to efforts to maintain state stability, legal systems, and just power structures – elements that lie at the core of the principle of *ḥifẓ al-daulah*.⁵⁴

Sara' plays a vital role in supporting the principle of *ḥifẓ al-daulah*. It not only ensures the moral and religious compliance of citizens with the law, but also provides cultural and spiritual legitimacy for the existence of the state itself. In the Bugis context, *Sara'* functions as a bridge between customary law and state law, guiding society toward a system of governance that is just, stable, and dignified, in accordance with the spirit of *maqāṣid al-sharī'ah* in protecting the state.

Philosophically, the integration of *Pangadereng* and *maqāṣid al-sharī'ah* demonstrates that Islamic values do not always manifest in symbolic or formalistic forms of textual *fiqh*, but may also be realized through contextual local ethics. Within the epistemological framework of *maqāṣid*, as developed by Jasser Auda, local values may serve as sources of *maqāṣid* insofar as they uphold public benefit, prevent harm, and are oriented toward justice and social sustainability.⁵⁵

Accordingly, the *maqāṣid* approach opens space for the acceptance of local wisdom as part of authentic Islamic practice.⁵⁶ Local contexts such as Bugis *Pangadereng* can provide a strong foundation for developing models of Islamic law implementation that are inclusive, progressive, and compatible with local cultural values.

In Indonesia's plural and multicultural context, these findings are highly significant. They demonstrate that Islam can integrate with and grow alongside local cultures without negating traditional roots. Indeed, through the *maqāṣid* approach, *Sharī'ah* can be articulated more humanely and contextually.⁵⁷ This also addresses the challenges of Islamization of law and culture in Indonesia, ensuring that it is neither exclusive nor overly formalistic, but inclusive, participatory, and grounded in the community's noble values.

Moreover, the contemporary relevance of this integration is reflected in its potential for value-based public policy formulation. Local governments, particularly in South Sulawesi, may adopt principles within *Pangadereng* as instruments of social regulation aligned with moderate Islamic values.⁵⁸ This opens space for *maqāṣid* to operate not only within the realm of *fiqh*, but also in social planning and community development. Thus, the integration of *Pangadereng* values and *maqāṣid al-sharī'ah* represents a model of harmonization between local wisdom and the universal values of Islam, demonstrating that *maqāṣid* can take root and flourish within cultural contexts without losing their *Sharī'ah* substance.

⁵⁴ Fitriyani, Abdul Basir & Abdul Rouf Fansyuri, "Konsep Negara dalam Fiqih Siyasah. *Farabi : Jurnal Pemikiran Konstruktif Bidang Filsafat Dan Dakwah*," 19(1) (2022): 1–15.

⁵⁵ Ahmad Syafi'i Sulaiman Jamrozi, "Maqāṣid al-Sharī'ah Jasser Auda Sebagai Kajian Alternatif Terhadap Permasalahan Kontemporean," *The Indonesian Journal of Islamic Law and Civil Law*, 3(1) (2022): 39–55. <https://doi.org/10.51675/jaksya.v3i1.192>

⁵⁶ Dinar Fatmawati, "Islam and Local Wisdom in Indonesia," *Journal of Social Sciences*, 2(1) (2021): 20–28. <https://doi.org/10.46799/JSS.V2I1.82>

⁵⁷ Ahmad Syafi'i Sulaiman Jamrozi, Suad Fikriawan, Syamsul Anwar, & Misnen Ardiansyah, "Maqāṣid al-Sharī'ah in The Study of Hadith and Its Implication for The Renewal of Islamic Law: Study on Jasser Auda's Thought," *Justicia Islamica*, 19(1) (2022): 74–93.

⁵⁸ Muhammad Yusuf, "Integration of Islamic Law into Local Governance: the Impact of Datuk Tellue's Da'wah in South Sulawesi," *Nukhbatul 'Ulum : Jurnal Bidang Kajian Islam*, 10(2) (2024): 317–334. <https://doi.org/10.36701/nukhbah.v10i2.1493>

Conclusion

The results of this study confirm that the value system of *Pangadereng* within the Bugis Bone community exhibits a profound alignment with the principles of *Maqāshid al-Sharī'ah*—epistemologically, axiologically, and in terms of cultural praxis. Its five components—*Ade'*, *Bicara*, *Rapang*, *Wari'*, and *Sara'*—do not merely constitute ethno-cultural identifiers, but embody value structures parallel to the eight dimensions of *maqāshid al-sharī'ah* (religion, life, intellect, lineage, property, environment, community, and state). This conceptual integration demonstrates that Bugis customary values do not exist as profane entities, but function as transformative mediums for the actualization of *maqāshid* within a living social context. This study expands the horizon of *maqāshid* scholarship through the concept of *maqāshid al-thaqāfiyyah* (culture-based *maqāshid*), a paradigm that positions local culture as an epistemic and practical foundation for *maqāshid*.

Through a hermeneutic-philosophical approach, this research demonstrates that *maqāshid* can be understood not only through legal texts, but also through cultural praxis that embodies protective functions (*hifz*) and promotes collective welfare (*maṣlahah*). Accordingly, *Pangadereng* can be positioned as a “living *maqāshid* system” —a manifestation of *maqāshid* that grows organically within the collective consciousness of the Bugis Bone community. This study provides a strategic contribution to the development of contextual Islamic law in Indonesia. The integration of *Pangadereng* values and *Maqāshid al-Sharī'ah* opens opportunities for formulating social, educational, and customary law policies based on local wisdom while remaining grounded in universal Islamic principles. The novelty of this study lies in its ability to construct a philosophical bridge between tradition and *Sharī'ah*, between custom and *maqāshid*, while simultaneously introducing an inclusive, ecological, and civically oriented framework of Islamic law.

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