

Community Perspectives on the Vow of Releasing Chickens in Mangempang Village Bungaya District Gowa Regency

Rahmat Hidayat, Hasan Bin Juhanis, Ahmad Muntazar*), Abu Ayyub**)

Department of Family Law, Faculty of Islamic Studies, Universitas Muhammadiyah Makassar, Jl. Sultan Alauddin No.259, Makassar, Indonesia 90221*)

Universitas Indonesia Timur**)

Abstract

The tradition of making a vow to release chickens in Mangempang Village represents a religious commitment performed as the fulfillment of a promise to God after the realization of certain wishes. This practice, which continues to be maintained by the local community, is usually carried out in situations such as recovery from illness, the achievement of personal goals, or protection from danger. It reflects both religious belief and cultural heritage passed down through generations. This study aims to explore community perspectives on the vow of releasing chickens in Indonesia and to analyze this practice from the perspective of Islamic law. The research employed a qualitative field study approach, with data collected through direct observation and in-depth interviews with 14 informants, including religious leaders, traditional leaders, community figures, and younger generations. Primary and secondary data sources were analyzed using data condensation, presentation, and verification techniques. The findings reveal that most community members view the vow of releasing chickens as an expression of gratitude and a fulfillment of a promise to Allah once their prayers are answered. However, perspectives differ: some regard it as a positive cultural tradition worth preserving as long as it does not contradict Islamic teachings, while others argue for adjustments to prevent elements of shirk or deviant beliefs. From the standpoint of Islamic law, vows made solely for the sake of worshiping Allah are valid, yet the procedures must comply with sharia principles. In conclusion, the vow of releasing chickens represents a blend of local tradition and religious values, requiring proper understanding and guidance to ensure that its practice remains consistent with Islamic teachings. This study also emphasizes the difference between cultural traditions and Islamic legal guidance, where some local practices occasionally conflict with the principles of qurbah and the provisions of Sharia.

Keywords: *Community Perspectives; Vows; Releasing Chickens; Local Tradition; Islamic Law*

*)Penulis Korespondensi

E-mail : rahmat050521@gmail.com

Introduction

South Sulawesi is known for its cultural diversity, influenced primarily by the Bugis and Makassar ethnic groups. The region's topography, which includes both coastal and mountainous areas, has shaped unique cultural practices in each area, including in Gowa Regency. Although the majority of the Makassar people are Muslim, some communities continue to preserve ancestral practices, such as offering rituals and the veneration of

sacred objects, which are integrated into daily life and influence local traditions (Ibrahim & Mustafa, 2021; Heriyanti & Utami, 2021).

One of the traditions that continues to be practiced in South Sulawesi is the vow of releasing chickens, carried out by the people of Mangempang Village, Bungaya Subdistrict, as an expression of gratitude after a particular wish or supplication is granted. The term “nazar” originates from the Arabic word نَذْر, meaning a promise or pledge (Hadi, 2015). In the local context, a nazar is expressed verbally and personally without the need for witnesses, making it highly individual. Once the wish is fulfilled, the community releases a chicken at a place considered sacred, known as saukang. This act is viewed not only as an expression of gratitude to Allah but also as a form of respect for ancestors and a symbolic release of the burden associated with the vow.

Although this practice contains strong elements of local culture, the Qur'an emphasizes that a nazar must be fulfilled solely for Allah. Surah Al-Baqarah (2:270) and Surah Al-Insan (76:7) highlight the importance of intention and the proper execution of a vow as an act of worship directed exclusively to Allah. The practice of releasing chickens in Mangempang reflects a blending of Islamic spiritual values with local cultural heritage that continues to be preserved by the community. This tradition also demonstrates how local people integrate ancestral beliefs with religious practices, resulting in a ritual that is simultaneously symbolic, social, and spiritual.

Previous studies indicate that the tradition of nazar within the Bugis-Makassar communities remains strongly rooted due to cultural inheritance passed down through generations (Faturahman, 2018; Sofiansyah, 2020). Earlier research conducted in Bungung Salapang, Jeneponto, as well as at the tomb of Ali Onang in South Sumatra, revealed a similar pattern: the practice of nazar is performed across generations and closely intertwined with local belief systems that have evolved over long periods. This tradition not only reflects spiritual values but also reinforces community identity and preserves cultural continuity amid social changes.

However, most previous studies have been limited to merely describing the phenomenon and have not thoroughly examined the practice of releasing chickens in Mangempang from an Islamic legal perspective. There remains a lack of comprehensive analysis regarding whether this practice aligns with or contradicts the principles of sharia, particularly those related to the concept of *qurbah* (acts of worship intended to draw closer to Allah), the intention behind its performance, and the potential for deviations in faith. Moreover, most prior research has not critically explored the theological values embedded in this practice or how the community interprets the relationship between tradition and Islamic teachings. This gap highlights the need for further research using a more comprehensive and contextual approach to understanding the religious realities of the Mangempang community.

This study offers a new contribution by providing a deeper and more focused analysis of both the Islamic legal aspects and the socio-cultural values underlying the practice. It explores community perspectives on the tradition of releasing chickens, traces its cultural roots and underlying beliefs, and assesses its conformity with the principles of Islamic law. Through this approach, the study seeks to uncover how the community perceives and interprets *nazar* as both an act of worship and a form of cultural expression. Consequently, this research enriches academic understanding of the interaction between local culture and Islamic teachings, while also offering practical insights to ensure that this tradition can be preserved with its social and spiritual values intact, without conflicting with religious principles.

The main issue addressed in this research concerns how the people of Mangempang perceive the practice of releasing chickens as a form of *nazar*, and how this practice is evaluated within the framework of Islamic legal thought. The study focuses not only on understanding the community's perception of the meaning and purpose of *nazar*

but also on how the practice is accepted and adapted within prevailing religious and social frameworks. Therefore, the objective of this article is to explore in depth the perspectives of the local community regarding the *nazar* tradition, to examine the cultural and religious factors that sustain it, and to analyze its legitimacy within the framework of Islamic law. Thus, the findings of this study are expected to provide both academic contributions and practical insights for the community and religious stakeholders in understanding and evaluating this enduring tradition more objectively and comprehensively.

Research Methods

This study employed a qualitative field research design conducted in Mangempang Village Bungaya District Gowa Regency, for one month, from July 5 to August 5, 2025. The researcher directly observed and engaged with the community to explore their perceptions of the vow of releasing chickens (*nazar melepas ayam*). The choice of a qualitative method was based on the research objective, which focuses on understanding the meanings, perspectives, and experiences of the community in depth regarding this practice. This method was considered appropriate because it enables the researcher to gather information holistically, contextually, and descriptively, so that the data obtained are not merely numerical but also in the form of narratives that comprehensively portray the social phenomenon. Primary data were obtained through observation, unstructured interviews, and documentation, while secondary data were derived from relevant literature, journals, and official documents (Sugiyono, 2006; Sulung & Muspawi, 2024). The instruments used included observation sheets, interview guidelines, and audio-visual recording tools. Data analysis was carried out in three stages: condensation, presentation, and verification, allowing the findings to be systematically structured and interpreted to answer the research questions (Nur & Utami, 2022; Surokim et al., 2016).

Results and Discussion

This section consists of results and discussion. Every finding should be supported by sufficient data. Then, research findings should be able to answer the research question or hypothesis stated earlier in the introduction. This research focuses on the perspectives of the people of Mangempang Village, Bungaya District, Gowa Regency, regarding the tradition of *nazar melepas ayam* (vowing to release a chicken). This tradition is still practiced by most of the community as an expression of gratitude as well as the fulfillment of a vow made to Allah SWT once a personal wish or request has been granted. The data was obtained through in-depth interviews with local residents consisting of religious leaders, traditional leaders, community figures, and the younger generation. The findings reveal a variety of perspectives that illustrate the dynamics of the community's understanding in interpreting this tradition. These field data are then analyzed and connected with religious, cultural, and social perspectives in order to answer the main research question concerning how the community perceives this practice and what factors influence their views.

Most villagers understand the *nazar melepas ayam* (vow to release a chicken) as a promise made to Allah that must be fulfilled once a person's request has been granted. This understanding is reflected in the statement of one community member who emphasized that if someone has made a vow such as promising to release a chicken after recovering from an illness then the vow must be fulfilled immediately. The people regard the fulfillment of a promise to Allah as something sacred and non-negotiable, as they believe that neglecting it may bring misfortune or calamity. This study shows that the community perceives *nazar* not only as a spiritual obligation but also as a deeply rooted cultural heritage passed down from generation to generation. This tradition has become part of the religious and social identity of the Mangempang people, where religious values and customary practices are intertwined into a unified meaning. The act of releasing a chicken is symbolically regarded as a tangible expression of fulfilling a vow, as well as a form of

gratitude for the fulfillment of one's prayers or wishes. Furthermore, this tradition reflects a collective belief that every promise made to Allah must be fulfilled as a sign of faith and submission to Him. Through the fulfillment of *nazar*, the community seeks to maintain a harmonious relationship between humans and the Creator, while also strengthening social bonds through communal participation in the tradition. Thus, the *nazar melepas ayam* tradition in Mangempang holds not only a religious dimension but also encompasses social, moral, and cultural values that reinforce the solidarity and spirituality of the local community.

A. Results

The tradition of *nazar melepas ayam* (the vow of releasing chickens) in Mangempang Village is a long-standing cultural and religious practice that serves as the fulfillment of a promise made to Allah once a particular wish, prayer, or request has been granted. The local community believes that by releasing chickens into the wild, their vow is considered complete, and they are thereby freed from the moral and spiritual responsibility of the promise previously made. The chickens are typically released in gardens, open fields, or forested areas locally known as *Saukang*. This act is not only regarded as a symbolic expression of gratitude to Allah but is also understood as a ritual act of discharging a sacred commitment. Furthermore, the community believes that this tradition brings protection and blessings, averting potential misfortunes or calamities that might otherwise befall the individual or their family. Beyond its spiritual dimension, this tradition also holds significant social value, as it is often carried out collectively by families or community members. During its performance, people help one another and participate together, fostering a sense of togetherness and mutual cooperation that strengthens social bonds within the community. The practice also functions as a means of transmitting religious values to younger generations, teaching them the importance of fulfilling promises made to Allah and expressing gratitude for His blessings. From a spiritual perspective, *nazar melepas ayam* is viewed as a form of vertical communication between humans and the Creator, as well as a medium for self-reflection and the deepening of faith. By fulfilling a vow, individuals demonstrate obedience, sincerity, and devotion in their worship of Allah. Therefore, this tradition not only reflects the community's belief in the sanctity of vows made to God but also embodies the harmonious integration between Islamic teachings and local cultural values that continue to be preserved to this day.

For the people of Mangempang, this tradition carries layers of meaning that extend beyond its ritualistic aspect. It represents a way of preserving ancestral heritage, reinforcing community identity, and maintaining a spiritual connection with God through acts of sincerity and devotion. The practice has been transmitted from one generation to the next, with parents teaching their children about the values embedded within it, such as loyalty to one's promises, gratitude for divine mercy, and trust in divine protection. Although modern influences and changing lifestyles have begun to affect the prevalence of such customs, the tradition of *nazar melepas ayam* continues to be observed by a segment of the community as an enduring expression of faith and cultural continuity.

The majority of the people in Mangempang Village view the practice of *nazar melepas ayam* (vowing to release chickens) as an expression of gratitude and a form of spiritual obligation after their wishes or prayers are granted, although not all of them fully understand the Islamic legal foundation behind it. Chickens are chosen because they are easy to obtain, not economically burdensome, and symbolically represent sacrifice. For many villagers, releasing chickens is not merely a physical ritual but also a sincere expression of fulfilling a vow to God.

This tradition continues to be preserved by certain groups, particularly among the older generation and traditional leaders, who regard the vow of releasing chickens

(*nazar melepas ayam*) as an essential part of their cultural identity and ancestral heritage that must be maintained. Releasing chickens into the wild is understood as a spiritual oath connecting humans with Allah while simultaneously honoring the ancestors who practiced the same custom in the past. For them, preserving this tradition represents an effort to sustain cultural continuity and strengthen social cohesion within the community. Nevertheless, traditional leaders have begun to show openness to change and adaptation, especially to harmonize this practice with Islamic teachings embraced by the majority of the community. On various occasions, community and religious leaders engage in dialogue to find a common ground between customary values and the principles of *sharia* so that the tradition can continue to be practiced without containing elements that contradict Islamic beliefs.

In addition, the younger generation is now being introduced to the symbolic and historical meanings of the *nazar melepas ayam* tradition, so that they do not only perceive it as a mere ritual but also understand it philosophically as a form of honoring a vow to Allah and as a cultural heritage rich in moral and spiritual values. Preservation efforts through value-based education, religious discussions, and local cultural activities have become essential means of maintaining a balance between faith and culture. Thus, the *nazar melepas ayam* tradition in Mangempang Village not only endures as a legacy of the past but also evolves into a form of local wisdom that harmonizes with Islamic teachings and remains relevant in the life of modern society.

While traditional leaders and the older generation tend to uphold *nazar melepas ayam* as a cultural and ancestral legacy, religious leaders approach the practice from a more critical and normative standpoint. They emphasize that making vows (*nazar*) is indeed permissible in Islam, but its fulfillment must take the form of acts of worship that are clearly supported by Islamic law, such as performing voluntary prayers, fasting, giving alms, or slaughtering animals in accordance with religious guidelines. The practice of releasing live chickens into the wild, however, is considered to lack any strong basis in Islamic teachings and may even fall into wastefulness if the chickens end up dying without being of any benefit. Therefore, religious leaders strive to educate the community so that their good intentions in fulfilling vows are carried out in ways that align with the principles of Islamic law.

Meanwhile, the younger generation demonstrates a more critical and reflective stance. They have begun to question the relevance of the *nazar melepas ayam* tradition in relation to Islamic teachings, and instead promote forms of vows that are considered more beneficial to society. Examples include giving alms to the poor, organizing social activities, contributing to public facilities, or holding religious gatherings as an expression of gratitude. Nevertheless, the younger generation does not completely reject the ancestral tradition. They continue to respect it as part of their cultural identity, but encourage gradual transformation so that changes can be accepted without creating social conflict or division within the community.

Thus, the practice of *nazar melepas ayam* in Mangempang Village reflects a dynamic interplay between cultural values and religious teachings. For the older generation and traditional leaders, it embodies deep symbolic and historical meaning. For religious leaders, it must be grounded in legitimate Islamic practices to avoid futility or waste. For the younger generation, it represents an opportunity for reform by offering alternative forms of vows that are more socially beneficial, while still respecting local wisdom. This shows that the *nazar melepas ayam* tradition is not only a ritual but also a space of interaction where culture, religion, and social dynamics converge and continue to evolve.

The main factor behind the practice of the vow of releasing chickens (*nazar melepas ayam*) in Mangempang Village is the long-standing tradition that has been

passed down from ancestors and parents. Based on observations and interviews, several factors influence the community's perspective on this practice. From a cultural standpoint, this tradition has become part of the local heritage, perceived not only as a spiritual act but also as an ancestral legacy that must be preserved. The community believes that releasing chickens can bring blessings, safety, and the fulfillment of wishes, so the cultural influence makes this practice considered normal, and in some circumstances, obligatory.

Religious understanding also plays a role in shaping community views. However, some community members with limited religious knowledge tend to follow this tradition without thoroughly examining its legal basis (Koentjaraningrat, 2002). While the community generally understands that vows are encouraged in Islam, they do not always fully comprehend the proper forms and procedures according to Islamic law. Social factors, particularly family influence, also significantly affect the practice. Many individuals perform the vow of releasing chickens because they were taught by their parents or observed their neighbors doing so. In rural communities with strong social bonds, social pressure and the desire not to oppose local customs further encourage participation in this practice.

Community beliefs underlying the chicken-releasing tradition include several aspects. Firstly, it is seen as an expression of gratitude to Allah SWT, as the community believes that every fulfilled wish or desire is a blessing from Him. Therefore, releasing chickens is considered a tangible way to show thankfulness. The released chicken is also viewed as a symbol of releasing a burden or a promise, signifying that the vow has been fulfilled. Additionally, the tradition is believed to ward off misfortune, protecting individuals from future dangers or adversity, which motivates those who make vows to fulfill them diligently. This practice is further strengthened by the respect for ancestral heritage; the tradition, which has been practiced for generations, is regarded as part of the local cultural identity, and neglecting it is believed to bring curses or disturbances from nature or ancestral spirits. Moreover, the ritual often takes place in open areas, such as village borders, small forests, or crossroads, which are considered spiritually significant. This practice is interpreted as strengthening the spiritual connection with nature as well as symbolizing the act of surrendering to the environment.

The execution of the vow begins with the individual's intention, usually expressed silently in the heart or verbally as a promise to Allah. Once the wish is fulfilled, the vow is performed promptly, choosing a place regarded as sacred, such as Saukang in the middle of the forest, believed to be an appropriate location for the ritual and as a form of honoring ancestors while reinforcing the spiritual relationship with the surrounding environment. The chickens used generally do not have specific criteria, although some people use healthy, unharmed village chickens. Afterward, the vow is carried out by releasing the chicken according to the promise made. The community's belief in the spiritual consequences of not fulfilling a vow is strong; they believe that failing to fulfill a vow may result in misfortune, such as recurring illness, financial difficulties, or family problems. Nonetheless, the practice is performed simply, without any formal ritual procedures.

There is no specific time requirement for carrying out the vow, though the community tends to choose days considered calm and spiritually blessed, such as Friday, Monday, or Thursday. The individual who makes the vow is primarily responsible for fulfilling it, including determining the time, place, and form of the vow. The vow can be performed by males or females of any age, making this tradition inclusive within the community of Mangempang Village.

B. Discussion

In Islam, a vow (*nazar*) is a promise made by a servant to Allah to perform acts of goodness if their wish is granted. A vow that involves permissible matters and does

not contradict Sharia is obligatory to fulfill, whereas a vow containing sinful acts or false beliefs should not be carried out (An-Nawawi, 2000; Asy-Syafi'i, 2001). Ibn Qayyim Al-Jawziyyah and Shaykh Ibn 'Utsaimin emphasized that believing in supernatural powers or blessings in a particular place without evidence from the Qur'an and Sunnah constitutes innovation (*bid'ah*) that can lead to *shirk* (Al-Jawziyyah, 1999; Al-Utsaimin, 2003). The fatwa of Lajnah Da'imah also affirms that making vows at sacred places without Sharia evidence is a deviation from faith (Al-Lajnah ad-Da'imah lil Buhuts al-'Ilmiyyah wa al-Ifta', 2000). The following provides a detailed explanation regarding the Islamic legal perspective on the practice of releasing chickens as a vow in Mangempang Village, Bungaya District, Gowa Regency.

A valid vow in Islam must involve *qurbah*, that is, acts of worship that bring one closer to Allah, such as prayer, fasting, charity, Hajj, or Umrah (An-Nawawi, 2000; Az-Zuhaili, 1985). Releasing live chickens without slaughtering or donating them does not constitute *qurbah*. In fact, this action is considered wasteful (*mubazir*) as stated in QS. Al-Isra/17:26–27: "And give the relatives their due, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been ungrateful to his Lord" (Ministry of Religious Affairs, 2019). The Prophet Muhammad SAW also emphasized avoiding excessiveness and wastefulness. Amr bin Shu'aib narrated from his father, from his grandfather RA that the Prophet said, "Eat, drink, dress, and give charity without excess (*israf*) and without arrogance (*makhilah*)" (HR. Abu Dawud).

Religious figures such as Pak AT and Pak BT stress that releasing chickens without benefit is not taught in Islam, as the animals could become neglected or pests. The essence of vows involving animals should be slaughtering for consumption or charity, not merely releasing them. Therefore, this practice does not meet the criteria of *qurbah* and is better avoided or redirected toward beneficial forms of worship (Az-Zuhaili, 1985).

In Islam, vows involving animals should ideally consist of slaughtering for charity or sacrificial purposes, providing direct benefit to the poor and the community as a form of gratitude to Allah (Az-Zuhaili, 1985). Religious leaders and younger generations argue that chickens vowed are more appropriately slaughtered or donated. This is based on the consideration that releasing chickens without guaranteed benefit does not align with Sharia principles, which emphasize *qurbah* (approaching Allah) and social value in practice (Sabiq, 2000). This difference indicates that the local tradition of releasing chickens is more cultural in nature, whereas Islamic jurisprudence requires animal vows to be fulfilled in ways that bring tangible benefits (Sabiq, 2000). Some community members release chickens in places considered sacred, such as Saukang or under large trees. If this belief develops into thinking that these places or chickens possess supernatural power outside Allah's will, it can lead to *shirk*. *Shirk* is a major sin in Islam that cannot be forgiven if a person dies in that state without repentance (Al-Utsaimin, 2003). Allah SWT says in QS. An-Nisa/4:116: "Indeed, Allah does not forgive association with Him (*shirk*), but He forgives what is less than that for whom He wills. Whoever associates others with Allah has certainly gone far astray" (Ministry of Religious Affairs, 2019). The Prophet Muhammad SAW strongly forbade *shirk*: "From Abdullah bin Mas'ud RA, he said: I asked, 'O Messenger of Allah, what is the greatest sin?' He replied, 'You associate partners with Allah while He created you.' I asked, 'Then what?' He replied, 'You kill your child for fear that it may eat with you.' I asked again, 'Then what?' He replied, 'You commit adultery with your neighbor's wife'" (HR. Al-Bukhari and Muslim).

Religious leaders emphasize that vows (*nazar*) must be fulfilled in a manner free from any element of *shirk* (polytheism), such as offering sacrifices to entities other than Allah or believing that the released chicken possesses the power to bring blessings. Therefore, the good intention behind fulfilling a vow must remain aligned with the

principle of tawhid, which asserts that all prayers, hopes, and acts of devotion are directed solely to Allah. However, some members of the community still believe that failing to perform the vow of releasing a chicken can bring misfortune, illness, or calamity. Others even assume that the released chicken can “carry away” the burden of the vow or ward off evil. Such beliefs fall under the category of superstition (*takhayyul*) or myth (*khurafat*) because they have no foundation in the Qur’an or Sunnah. According to Aziz (2004), *khurafat* refers to beliefs or practices that contradict Islamic teachings, often involving veneration of or supplication to supernatural beings or objects believed to have magical powers. From the Islamic perspective, all forms of fortune or misfortune come solely from Allah SWT, not from neglecting a vow or from the mystical power of creatures such as chickens or other animals. Believing that unseen causes can exist independently of Allah constitutes a form of hidden polytheism (*shirk khafi*), which undermines the purity of one’s faith (*aqidah*).

Therefore, such customs are categorized as ‘urf *fāsid*, meaning traditions or habits that deviate from Islamic law (Al-Qaradawi, 1994). Customs of this kind cannot be used as a basis for Islamic rulings because they contradict the principles of monotheism and the purity of faith. Although the tradition of releasing chickens holds significant social and symbolic value within the community, its underlying belief system must be corrected to ensure it does not violate the core tenets of Islamic creed. Scholars also stress the importance of religious education and theological literacy among the public to eliminate practices that may lead to misconceptions about Islamic teachings. Through continuous religious guidance, sermons, and community studies (*pengajian*), people are expected to understand that acts of worship and vows are only valid if intended for Allah alone and performed according to Islamic principles—not based on inherited cultural beliefs lacking scriptural evidence. Thus, cultural values can still be preserved without compromising the purity of tawhid and the integrity of Islamic teachings.

The tradition of releasing chickens in Mangempang Village reflects the interaction between customary law and Islamic law (*Sharia*). Local traditional leaders and community members regard this practice as a valuable ancestral heritage and an essential part of their cultural identity that must be preserved. However, in Islamic teachings, a custom (*‘urf*) is only accepted if it does not contradict *Sharia* (*al-‘adatu muhakkamah*) (Al-Suyuthi, 1998; Zaidan, 1996). Thus, cultural traditions may be maintained as long as they remain in harmony with religious principles. The community’s intention to make a vow (*nazar*) to Allah as an expression of gratitude and fulfillment of a promise aligns with Islamic teachings. In Islam, showing gratitude is highly encouraged, as stated in Surah Ibrahim (14:7): “(Remember) when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’” (Ministry of Religious Affairs, 2019).

However, releasing live chickens without any *Sharia*-compliant purpose can be considered wasteful or purposeless (*mubazir*), which contradicts the Islamic principle of utilizing wealth wisely and avoiding futile actions (Az-Zuhaili, 1985). Moreover, the symbolic interpretation of chickens as bearers of blessings or protectors from calamity may lead to acts of *shirk* (polytheism) if they are believed to possess supernatural powers. Classical and contemporary scholars such as Imam An-Nawawi, Ibn Taymiyyah, and Al-Ghazali emphasize that any custom conflicting with *Sharia* must be abandoned (Al-Ghazali, 2004; An-Nawawi, 2000; Taymiyyah, 1995). Nevertheless, the solution to such conflicting traditions should not be harsh rejection but rather gradual

education and guidance (Al-Qaradawi, 1992). This approach is considered more effective in fostering religious understanding without creating social conflict or eroding cultural values. In line with this view, religious figures and the younger generation in Mangempang Village have begun proposing Sharia-compliant alternatives—such as slaughtering chickens for charity or community activities. In this way, the traditional values can still be preserved, while their practice becomes more meaningful and aligned with Islamic teachings. This approach demonstrates that custom and religion can coexist harmoniously as long as both are directed toward public welfare (*maslahah*) and devotion to Allah SWT.

Conclusion

This study concludes that the tradition of *nazar melepas ayam* in Mangempang Village reflects the community's strong attachment to ancestral customs while simultaneously revealing tensions with Islamic law. Although the practice is perceived as a sacred form of gratitude, Islamic jurisprudence does not recognize it as a valid *nazar* because it neither constitutes an act of devotion (*qurbah*) nor provides clear benefit; rather, it risks being classified as wasteful (*tabdzir*) and potentially leads to theological deviation when tied to sacred-site beliefs. The research objective to explore community perspectives and evaluate the practice from an Islamic legal standpoint has thus been achieved, confirming that cultural heritage continues to influence religious practice in ways that may diverge from normative teachings. This study highlights the need for community-based religious education that reorients such traditions toward beneficial practices, ensuring the preservation of cultural identity while upholding Sharia principles.

Acknowledgement

The author, with utmost humility, would like to express sincere gratitude to all parties who have provided support, assistance, and contributions in the preparation and completion of this research. The author's deepest appreciation is extended to the academic advisors for their patience, valuable guidance, direction, and constructive feedback throughout the research and writing process. The author also conveys heartfelt thanks to all informants and the people of Mangempang Village, Bungaya District, Gowa Regency, who have willingly devoted their time, shared their knowledge, and provided essential information that greatly contributed to this study.

Furthermore, the author wishes to express profound gratitude to the leadership and all academic members of the Family Law (*Ahwal Syakhshiyyah*) Study Program, Faculty of Islamic Studies, Muhammadiyah University of Makassar, for the knowledge, guidance, and facilities provided during the course of study until the successful completion of this research. The author's deepest thanks and endless love go to his beloved parents for their prayers, affection, and unwavering moral and material support, and to his beloved wife for her patience, understanding, and constant encouragement that served as a source of strength and inspiration in completing this academic work.

Finally, the author hopes that this research may provide valuable insights and meaningful contributions to future studies and the development of Islamic family law in Indonesia. May all the kindness, guidance, and prayers extended by everyone become acts of continuous charity (*amal jariyah*) rewarded by Allah SWT.

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