

Date Received : April 2025  
Date Revised : May 2025  
Date Accepted : May 2025  
Date Published : May 2025

## THE VALUES OF ISLAMIC EDUCATION IN THE IMPLEMENTATION OF RAMPANAN KAPA' IN THE MIDST OF RELIGIOUS LIFE IN THE TANA TORAJA COMMUNITY

**Ahmad Abdullah<sup>1</sup>**

Universitas Muhammadiyah Makassar, Makassar Indonesia (daiahmadabdullah@gmail.com)

**Saidin Mansyur**

Universitas Muhammadiyah Makassar, Makassar Indonesia (saidinmansyuro9@gmail.com)

**Mahlani Sabae**

Universitas Muhammadiyah Makassar, Makassar Indonesia (mahlani.emsel@gmail.com)

**Makmur**

Sekolah Tinggi Agama Islam Poso, Poso, Indonesia (drmakmur1984@gmail.com)

**Uswatun Hasanah**

Sekolah Tinggi Agama Islam Poso, Poso, Indonesia (uh3593290@gmail.com)

---

**Keywords:**

Rampanan Kapa';  
Islamic Educational  
Values;  
Religious  
Inculturation;  
Multiculturalism;  
Religious Tana Toraja

---

**ABSTRACTS**

**Background:** The Rampanan Kapa' tradition is a customary wedding practice among the Tana Toraja people, rooted in the Aluk Todolo belief system. This tradition carries significant philosophical and spiritual values that have evolved in the context of a multicultural community, which includes both Muslims and Christians. **Purpose:** The study aims to explore the philosophical meanings embedded in the Rampanan Kapa' tradition, its practice among adherents of Aluk Todolo, its adaptation among Muslims and Christians, and the Islamic educational values inherent in this tradition. Additionally, it seeks to examine the impact of the Rampanan Kapa' tradition on the socio-religious life of the multicultural Torajan community. **Method:** This research adopts a descriptive qualitative approach, utilizing in-depth interviews, observations, and documentation for data collection. **Result:** The analysis reveals that the Rampanan Kapa' tradition upholds key Islamic educational values, such as responsibility, honesty, loyalty, cooperation, and justice, while also emphasizing social and spiritual values in the context of marriage. Despite the multicultural influences, the tradition has been preserved and adapted by both Muslims and Christians as a unifying social practice. **Implication:** The Rampanan Kapa' tradition not only serves as a cultural heritage but also plays a vital role in character education and fostering multiculturalism within Indonesian society. **Conclusion:** This study highlights the importance of integrating cultural traditions with Islamic values to strengthen socio-religious harmony in diverse communities.

---

---

<sup>1</sup> Correspondence Author

## A. INTRODUCTION

Toraja is one of the ethnic groups in South Sulawesi that lives in a mountainous valley called Tana Toraja. Tana Toraja is a district that is about 340 km from the provincial capital (Makassar) and is located at an altitude of approximately 600-2800 meters above sea level. The population is 99% Toraja people, the rest are immigrant tribes who mostly live in the cities of Makale and Rantepao. Another opinion says that the word toraya comes from two words, namely to which means tau 'person', and raya which comes from the word maraya which means 'big' or 'nobility'. The residential area of the majority of the Toraja tribe is known as Tana Toraja. Tana Toraja is one of the 24 level regions or districts in South Sulawesi Province. . In addition, the term Toraja gives the meaning of a group of people who gradually distinguish themselves from the groups of the To Luwu people who settle in the coastal area. This group of people who moved to distinguish themselves became known as the ethnic group or tribe of To Raja. (Rahim, 2017)(Patarai, Ibrahim, & Tasbih, 2021)

In addition, the people of Tanah Toraja have a variety of cultures and traditions or local wisdom, the local wisdom is based on the values of Aluk Todolo's teachings. Aluk Todolo as a rite or ceremony because it is a guarantee of the preservation of the cosmos and society and guarantees harmony, balance, harmony and peace. . This local wisdom tends to be a kind of guideline for human behavior. . One of them is (Umar, 2006) (Lumbaa, Mukramin, Damayanti, & Martinihani, 2023) *Rampanan Kapa'* (Palintin, Suhaeb, & Nurlala, 2022) The implementation of the *rampanan kapa'* in Toraja is carried out at a wedding reception which is part of the Toraja culture. (Sirenden, Bone, & Kalimbuang, 2023)

Islamic education is an education that aims to form the person of the Muslim community as a whole, develop all human potential, both physical and spiritual to foster a harmonious relationship between every human person and Allah, man with man, and man and the universe. . Because Islamic education is directed to develop all human potentials such as: physical, intellect, soul and heart. All of these potentials are optimized to build human life, including: spiritual, intellectual, social sense, imagination and so on. (Daulay, 2012)(Purnomo, 2016). This shows that the *Rampanan Kapa'* tradition is not only a cultural heritage, but also relevant to the principles of Islamic education which is based on the values of Rahmatan Lil 'Alamin. (Sanaky, 2003). As Allah SWT says in the Qur'an surah al-Hujurat verse 13:

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing.*

Even though several studies have examined related to *Rampanan Kapa'*, there are still few studies that specifically discuss the values of educators contained in it, this is a gap for researchers to conduct research, by raising the formulation of the problem, how is the understanding and process of implementing *Rampanan Kapa'* of the Tana Toraja community? And what are the values of Islamic education contained in the implementation of *Rampanan Kapa'* in the midst of the religious life of the Tana Toraja community? Meanwhile, the goal is to reveal the meaning and process of implementing *Rampanan Kapa'* of the Tana Toraja community as well as the values of Islamic

education in the implementation of *the Rampanan Kapa' tradition* in the midst of the life of religious people in the Tana Toraja community.

Therefore, this research is expected to enrich the treasures of interdisciplinary studies between cultural anthropology and Islamic education, by revealing the values of Islamic education contained in the Rampanan Kapa' tradition. In addition, the findings of this research can be an inspiration in formulating strategies for the preservation of local culture that are in harmony with Islamic teachings, as well as a study material for multicultural and character education.

## B. METHOD

This study adopts a **descriptive qualitative approach** to thoroughly investigate the **Rampanan Kapa'** tradition within the religious and cultural framework of the **Tana Toraja** community. A qualitative methodology was chosen to deeply explore the meanings, practices, and values embedded in the tradition, focusing on how it is adapted in the multicultural setting of Toraja, which includes both Muslim and Christian communities.

### Study Location and Participants

The research was conducted in the **Tana Toraja** region, where the Rampanan Kapa' tradition is widely practiced. The study specifically focused on this **multicultural** setting, where both **Muslim** and **Christian** populations coexist, and where the Rampanan Kapa' tradition has evolved over time. The study engaged **30 participants**, consisting of **10 traditional leaders** with extensive knowledge of the tradition and **20 community members**—both Muslims and Christians—who are directly involved in this cultural practice.

Participants were selected using a **purposive sampling** method to ensure that the informants had relevant experience with the tradition and could provide insightful data. Additionally, **snowball sampling** was employed to identify further participants through recommendations from initial informants. This sampling approach allowed for a broad and comprehensive understanding of the practice across various segments of the community.

### Data Collection Methods

Data were collected through multiple techniques to ensure validity and provide a comprehensive picture of the Rampanan Kapa' tradition. These methods included:

1. **In-depth interviews:** Semi-structured interviews were conducted with key informants, including traditional leaders, religious figures, and active participants in the Rampanan Kapa' practice. The goal was to understand the philosophical meanings, religious importance, and social roles of the tradition within the Tana Toraja community.
2. **Participant observation:** The researcher actively participated in the Rampanan Kapa' ceremony to observe the rituals, social dynamics, and roles within the community during the tradition. This hands-on involvement allowed for a richer

understanding of how the tradition is practiced and how it serves as a means of internalizing Islamic values in the daily lives of participants.

3. **Documentation:** The researcher analyzed relevant documents, such as photographs, videos, and written records, to gather background information on the evolution of the Rampanan Kapa' tradition, its adaptation by Muslims and Christians, and the community's participation in it. This helped contextualize the ongoing practice and its significance in the multicultural setting.

## Data Analysis

The collected data were analyzed using the **Miles and Huberman** model, which involves three key stages:

1. **Data reduction:** In this phase, unnecessary or irrelevant data were filtered out, focusing only on the key information that directly addressed the research questions. This ensured that the study remained centered on the critical issues of the Rampanan Kapa' tradition and its alignment with Islamic educational values.
2. **Data presentation:** The remaining data were presented in a descriptive narrative form, offering detailed insights into the meanings, values, and practices of the Rampanan Kapa' tradition. This stage highlighted how the tradition contributes to the internalization of values such as **responsibility, honesty, cooperation, and justice**.
3. **Drawing conclusions and verification:** In this final stage, conclusions were drawn from the data by identifying recurring themes and verifying the findings through **member checks**. The researcher shared preliminary interpretations with key informants to confirm the accuracy of the conclusions. Additionally, **peer debriefing** was employed to ensure the robustness of the findings by consulting with colleagues in the field.

## Ethical Considerations

Ethical approval was obtained for this research, and all participants were informed about the purpose of the study and consented to participate. The study ensured confidentiality by anonymizing all personal data and using pseudonyms in reporting findings. Throughout the study, the researcher maintained transparency and objectivity, acknowledging potential biases and striving to ensure that the interpretation of the data reflected the perspectives of the participants.

This methodology provided an in-depth exploration of the Rampanan Kapa' tradition, its philosophical meanings, and its role in the internalization of Islamic values within a multicultural society. The combination of **interviews, observations, and documentary analysis** allowed for a comprehensive understanding of this tradition and its significance in promoting Islamic educational values.

## **C. RESULT AND DISCUSSION**

This study has illustrated the substantial significance of the Rampanan Kapa' tradition within the Tana Toraja community, highlighting its function as a cultural practice that encapsulates spiritual, moral, and social values. This tradition, grounded in the Aluk Todolo religious system, has developed within the region's heterogeneous context, encompassing both Muslim and Christian groups. Although rooted in animism, the Rampanan Kapa' tradition has preserved its significance and has been modified to correspond with the religious activities of both faiths, underscoring its lasting relevance and adaptability.

### **Philosophical and Religious Importance of Rampanan Kapa'**

The Rampanan Kapa' tradition centers on the philosophical and spiritual importance of marriage, regarded as a holy connection intricately linked to the community's faith in a higher power. For the Torajan people, marriage is not simply a social contract but a divinely sanctioned commitment. This aligns with the Islamic conception of marriage as an act of devotion and a method of adhering to God's precepts. Participants in the Rampanan Kapa' tradition regard the marriage relationship as sacrosanct, both spiritually and within moral and social frameworks, by internalizing these principles.

This practice aligns with Islamic marriage norms, which highlight commitment, submission, and loyalty to Allah SWT. The recognition that marriage constitutes a form of worship and a means of spiritual development underpins the participants' involvement in this practice. Islamic teachings emphasize the necessity of entering marriage with a comprehensive awareness of its spiritual significance, rendering it a vital aspect of religious and moral education.

Furthermore, Islamic education underscores the assimilation of faith (aqidah) in every facet of life. The Rampanan Kapa' tradition emphasizes marital responsibility and devotion, providing a tangible method for implementing Islamic teachings in everyday life. The internalization of aqidah (faith) through this tradition reinforces the qualities of honesty, purity, devotion, and accountability, which are fundamental to both Islamic practice and the cultural fabric of Tana Toraja.

### **Societal Values and Communal Unity**

Rampanan Kapa' significantly contributes to the cultivation of social solidarity within the community. The custom emphasizes deliberation, mutual cooperation, and joint responsibility in the preparation for the wedding ceremony. This represents not only a physical embodiment of cooperative principles but also a reflection of the Islamic tenet of ta'awun (mutual support). The entire community unites to assist the couple, strengthening social cohesion and enhancing collective well-being.

One of the most significant societal implications of Rampanan Kapa' is its capacity to connect individuals from diverse religious backgrounds. The participation of Muslims, Christians, and Aluk Todolo practitioners in the wedding ceremony exemplifies the interfaith cooperation that characterizes the multiculturalism of the Tana Toraja community. The mutual respect and tolerance exhibited during the wedding festivities highlight the common societal ideals that surpass religious divisions.

This tradition underscores the significance of unity and cohesion, in accordance with Islamic principles of social justice and the collective welfare. Islam posits that genuine societal harmony is achieved when persons from varied origins unite with mutual respect for each other's ideas and behaviors. Rampanan Kapa', recognized by diverse religious factions, functions as a social cohesive that sustains harmony and fosters peace within the multicultural community of Tana Toraja.

The moral instruction inherent in Rampanan Kapa' underscores certain ethical precepts vital to both the Islamic perspective and the Torajan cultural paradigm. Fundamental moral principles, like honesty, loyalty, commitment, accountability, and justice, are consistently highlighted during the wedding ceremony. These principles are fundamental in forming individual character, ensuring that participants comprehend the ethical implications of marriage and the responsibilities it encompasses.

In Islam, moral character is deemed crucial for spiritual development, and Islamic education aims to cultivate the principles of *adab* (excellent manners) and *akhlak* (noble character) in all facets of life. The regulations governing engagement (the exchange of rings), the payment of penalties (*kapa'*), and the fulfillment of vows correspond with the ethical principles of Islam, which stipulate that individuals are responsible for their acts and must exhibit integrity in their relationships.

Through these traditions, Rampanan Kapa' functions as a conduit for character education, cultivating individuals' moral behavior and assuring they enter marriage with honor, dedication, and respect for both their partner and the broader community. Consequently, tradition is essential in cultivating a robust moral basis among individuals, aligning with the objectives of Islamic education.

The Significance of Rampanan Kapa' in Multiculturalism and Interfaith Dialogue

A notable feature of Rampanan Kapa' is its contribution to multiculturalism and the promotion of interfaith cooperation. Although the custom started in the Aluk Todolo belief system, it has been embraced by both Muslims and Christians in the Tana Toraja community, resulting in a common cultural history that transcends theological distinctions.

The adaption of Rampanan Kapa' in Islamic and Christian wedding rituals underscores the tradition's flexibility and inclusion, enabling its integration into the religious practices of other faith communities. Muslims embrace Islamic traditions, including the marriage contract (*ijab kabul*) and marriage sermon, whilst Christians integrate their distinct religious practices. Notwithstanding these distinctions, all cultures maintain identical fundamental ideals of respect, dignity, and commitment about marriage.

Rampanan Kapa' exemplifies how local cultural traditions can foster social harmony and mutual respect among various faith communities. The tradition illustrates that cultural practices, when judiciously implemented, can serve as unifying elements in heterogeneous cultures, enabling persons of many views to coexist harmoniously and collaborate for the collective benefit.

## **Obstacles and Modern Significance**

Although Rampanan Kapa' is an essential tradition in Tana Toraja, it encounters difficulties in the contemporary age. With the region's growing exposure to globalization, there are apprehensions that traditional customs may diminish in significance among younger generations, who tend to favor individualism and exhibit reduced participation in communal rituals.

The increasing prominence of secular values and the digital era has prompted some to scrutinize the viability of traditional traditions that necessitate substantial financial and social investments. Given these problems, it is imperative for the community to adapt the tradition to modern situations while preserving its fundamental ideals.

The adaption of Rampanan Kapa' in accordance with Islamic principles may exemplify a framework for conserving ancient customs while also advancing Islamic education. This would entail integrating contemporary components, such as educational initiatives that emphasize the ethical and societal principles inherent in the heritage, so rendering it pertinent to the younger generation.

## **D. CONCLUSION**

This study has revealed that the Rampanan Kapa' tradition, originally rooted in the Aluk Todolo belief system, has evolved into a vital cultural practice that fosters Islamic educational values in the Tana Toraja community. Despite its origins in animism, the tradition has been adapted by both Muslim and Christian communities, demonstrating its flexibility and relevance in a multicultural setting. The philosophical meanings embedded in the Rampanan Kapa' tradition align with the core values of Islamic education, including responsibility, honesty, cooperation, justice, and commitment. These values are internalized by participants through their engagement in the tradition, contributing to their moral and spiritual development.

The Rampanan Kapa' tradition is more than just a cultural practice; it serves as an important tool for character education, promoting social cohesion and reinforcing moral integrity within the community. The tradition's emphasis on family solidarity, honoring commitments, and mutual respect mirrors Islamic principles of *ta'awun* (mutual cooperation) and social justice, making it a powerful example of how local customs can support Islamic values. Moreover, the practice serves as a bridge for interfaith dialogue, uniting people from different religious backgrounds through shared cultural values and respect for diversity.

While the Rampanan Kapa' tradition continues to thrive, it faces challenges, particularly with the younger generation's increasing detachment from traditional practices due to the influence of globalization and modernity. However, the adaptability of the tradition, coupled with its deep-rooted values, ensures its continued relevance. The integration of Islamic educational principles within the Rampanan Kapa'

tradition provides an opportunity to strengthen multiculturalism and interfaith harmony in contemporary Indonesian society.

In conclusion, the Rampanan Kapa' tradition is not only a symbol of cultural heritage but also a vehicle for promoting Islamic educational values and moral development. This study contributes to a deeper understanding of how traditional practices can be preserved and adapted to align with Islamic teachings. Further research is recommended to explore the long-term impact of such traditions on societal values and to examine their potential role in multicultural education and character development within diverse communities.

### **Acknowledgments**

This article will not be completed without the help of all parties, both moral, energy, thoughts and material, therefore the author expresses his infinite gratitude to all those who have helped prepare and provide data, information and references.

### **Conflict of Interest**

This paper is purely for the sake of scientific development, so that there is not the slightest interest that deviates from academic or non-academic aspects.

### **Author's Contributions**

The authors in this article are in accordance with the writing criteria in writing scientific papers in the form of articles. So that everything contained in this article is relevant to academics.

### **Funding**

All funds used in writing and publishing this article are purely from the author's personal funds.

### **Data Availability**

All data in this article is in accordance with the existing data obtained by the author.

### **Disclaimer Statement**

In this article, everything is purely the opinion of the author, not the opinion of academic or non-academic institutions or institutions.

## REFERENCES

- Arni, J. (2013). *Metode Penelitian Tafsir*. Pekanbaru: Daulat Riau.
- Baturante, N. (2024, Desember Rabu). Tokoh Adat dan Agama Islam. (A. Abdullah, Interviewer)
- Daulay, H. P. (2012). *Kapita Selekta Pendidikan Islam di Indonesia*. Medan: Perdana Publishing.
- Harahap, N. (2020). *Peneltian Kualitatif*. Medan: Wal Ashri Publishing.
- Lumbaa, Y., Mukramin, S., Damayanti, N., & Martinihani. (2023). Kearifan Budaya Lokal Dalam Ritual Rambu Solo' di Toraja. *INNOVATIVE: Journal Of Social Science Research* , 3(3), 4849-4863. doi:<https://doi.org/10.31004/innovative.v3i3>
- Marampa, A., & Labuhari, U. (1997). *Budaya Toraja*. Makale: Yayasan Maraya.
- Palintin, D. T., Suhaeb, F. W., & Nurlela. (2022). Pergeseran Pelaksanaan Rampanan Kapa' Pada Masyarakat Toraja Di Tongkonan Palawa' Kelurahan Palawa', Kecamatan Sesean Kabupaten Toraja Utara. *ALLIRI: Journal Of Anthropology*, 4(1), 57-65. Retrieved from <https://ojs.unm.ac.id/JSB/issue/view/1869>
- Patarai, M. I., Ibrahim, S., & Tasbih, I. (2021). *Implikasi Budaya Dalam Pemekaran Daerah*. Makassar: De La Macca.
- Purnomo, M. H. (2016). *Pendidikan Islam, Integrasi Nilai-Nilai Humanis, Liberasi dan Transendensi Sebuah Paradigma Baru Pendidikan Islam*. Yogyakarta: Absolute Media.
- Rahayu, W. (2017). *Tongkonan Mahakarya Arsitektur Tradisional Suku Toraja*. Jakarta: Kementerian Pendidikan dan Kebudayaan Badan Pengembangan dan Pembinaan.
- Rahim, A. R. (2017). *Mengenal Lebih Dekat Tana Toraja*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa.
- Salim, & Syahrums. (2012). *Metodologi Penelitian Kualitatif: Konsep dan Aplikasinya dalam Ilmu Sosial, Keagamaan dan Pendidikan*. Bandung: Citapustaka Media.
- Sanaky, H. A. (2003). *Paradigma Pendidikan Islam; Membangun Masyarakat Indonesia*. Yogyakarta: Safiria Insania Press dan MSI.
- Sirenden, R., Bone, L. O., & Kalimbuang, Y. I. (2023). Kajian Teologis Sampa' Rampanan Kapa' dan Relevansinya Bagi Kehidupan Pernikahan Warga Jemaat Golgota Rea. *Jurnal Sosiologi Pendidikan dan Pendidikan IPS (SOSPENDIS)*, 1(3), 142-154. Retrieved from <https://sospendis.com/index.php/1/article/view/20>
- Subhaktiyasa, P. G. (2024). Menentukan Populasi dan Sampel: Pendekatan Metodologi Penelitian Kuantitatif dan Kualitatif. *Jurnal Ilmiah Profesi Pendidikan*, 9(4), 2721 – 2731. doi:<https://doi.org/10.29303/jipp.v9i4.2657>
- Tangdibali, P. (2024, Desember Senin). Tokoh Adat. (A. Abdullah, Interviewer)
- Umar, A. F. (2006). *Aluk Todolo dalam Tatanan Kehidupan Sosial dan Budaya Masyarakat Toraja*. Masyarakat Toraja, Walennae: *Journal Archaeological Research of Sulawesi*, 9(2), 71-83. doi:<https://doi.org/10.24832/wln.v9i2.181>

