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Values of Islam in The Local Wisdom of The Tomakaka Community of North Luwu, South Sulawesi

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Abstract

Cultural heritage in Indonesia, apart from having high historical value, is also closely linked to spiritual and religious values. However, in this modern era, local wisdom and customs are underestimated by millennials. Assumptions about ethnicity and culture that are even considered deviant from religious teachings. Culture is considered taboo and not worth preserving. Traditional habits that should become local wisdom are actually increasingly shifting and almost disappearing one by one. In this regard, the researcher intends to conduct research to review the religious values contained in the local wisdom of the Tomakaka people of North Luwu district, South Sulawesi. This is intended so that local wisdom as regional culture can continue and continue to exist in the onslaught of the modern world. The relationship between religious and cultural values is a complex and multidimensional subject. Religion is often a moral pillar in culture, shaping values, norms, and social institutions. However, culture also influences the way religion is practiced and interpreted in everyday life. Understanding this relationship is the key to embracing cultural and religious diversity throughout the world as well as the religious values contained in the local wisdom of the Tomakaka people of North Luwu, starting from the traditions of Toke' Sampa', Mapalesso Samaja, Massolo', Tudang Sipulung, and Ma'bunga ' Lalang.

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Introduction

Indonesia is a country rich in culture with a variety of cultural riches that are reflected in various aspects of its people's lives. Indonesia consists of more than 300 ethnic groups that have their own languages, customs and cultural traditions. The official language of the country is Indonesian, but there are more than 700 regional languages actively spoken throughout Indonesia. Indonesia is a country with a majority Muslim population, but also has a variety of other religions such as Christianity, Hinduism, Buddhism and traditional beliefs. This diversity is reflected in religious practices, worship architecture, and unique religious celebrations. Indonesia is also rich in material and immaterial cultural heritage. Material cultural heritage such as temples, shrines, palaces, traditional houses, and handicraft arts such as batik, wood carvings, weaving, and statues (Haryanto, 2015). Meanwhile, immaterial cultural heritage includes performing arts such as shadow puppetry, traditional dances, gamelan music, and various traditional rituals. And the most important thing is the traditions of each culture in Indonesia. Indonesia has a variety of celebrations and traditions celebrated by people from various cultural and religious backgrounds. Indonesia's cultural richness is not only a valuable heritage for this nation, but also a source of inspiration and pride for its people and contributes to the cultural diversity of the world as a whole.

Cultural heritage in Indonesia, apart from having high historical value, is also closely linked to spiritual and religious values. However, in this modern era, local wisdom and customs are underestimated by millennials. Assumptions about ethnicity and culture that are even considered deviant from religious teachings. Culture is considered strange and not worth preserving. Traditional habits that should become local wisdom are actually increasingly shifting and almost disappearing one by one. Like the culture inherited by the *Tomakaka* people, North Luwu, South Sulawesi. Traditional habits that must be preserved do not receive attention from modern society. Local wisdom which should be the richness of regional culture is being defeated by westernized western culture. This requires attention that the culture left by our ancestors also contains religious values which must be maintained as regional identity. In this regard, the researcher intends to conduct research to review the religious values contained in the local.

Method

This research is classified as descriptive research, namely research that attempts to provide a descriptive description of the social reality of a community. The research was conducted in the Tomakaka community of North Luwu using data collection techniques in the form of: interviews and observation. The interview was aimed at exploring the community's views on the dynamics of relations between Muslims and exploring aspects related to this issue. Meanwhile, observations were carried out by observing the residential environment and the daily situations of the community.

Results

History of Tomakaka North Luwu

In 1999, when reform was starting throughout the Republic of Indonesia, Law No. 22 of 1999 concerning Regional Government was issued, which changed the way of government towards Regional Autonomy. On February 10 1999, the Luwu Regency DPRD

issued Decree Number 03/Kpts/DPRD/II/1999 which proposed and approved the expansion of the Dati II Luwu Regency area into two regency areas. The Governor of KDH Tk.I South Sulawesi then followed up on this proposal with Decree No.136/776/OTODA on 12 February 1999. Finally, on 20 April 1999, North Luwu Regency was officially formed through the enactment of Republic of Indonesia Law No. 13 of 1999.

When North Luwu Regency was formed, its territory stretched from the boundaries of Saluampak in Sabbang District to the boundaries of Central Sulawesi and Southeast Sulawesi Provinces. This district consists of 19 sub-districts, namely: Sabbang sub-district, Baebunta sub-district, Limbong sub-district, Seko sub-district, Malangke sub-district, West Malangke sub-district, Masamba sub-district, Mappedeceng sub-district, Rampi sub-district, Sukamaju sub-district, Bone-bone sub-district, Burau Subdistrict, Wotu District, Tomoni Subdistrict, Mangkutana Subdistrict, Angkona Subdistrict, Malili Subdistrict, Nuha Subdistrict, and Towuti Subdistrict.

In 2003, in its fourth year, North Luwu Regency experienced the expansion into two districts, namely East Luwu Regency. This expansion was ratified through Law Number 7 of 2003 on February 25 2003. After this expansion, North Luwu Regency consisted of eleven sub-districts, namely Sabbang District, Baebunta District, Limbong District, Seko District, Masamba District, Rampi District, Malangke District, West Malangke, Mappedeceng District, Sukamaju District, and Bone Bone District.

In the structure of the Luwu kingdom, Tomakaka Masamba is a traditional leader in a certain area. Tomakaka Masamba's territory in the past covered part of the Masamba area which is now the capital of North Luwu. Tomakaka Masamba was under the direct authority of the Luwu kingdom and had relations with the Baebunta macolean.

After The Netherlands succeeded in subduing Luwu and destroying Luwu's resistance to the arrival of Netherlands troops, led by the Luwu royal commander, Andi Tadda, together with his troops at Ponjalae, Palopo beach in 1905, the Dutch then built infrastructure and facilities to meet the administrative needs of the colonial government throughout the territory of the Luwu kingdom, from the South, Pitumpanua, to the north Poso, and from the Southeast, Kolaka (Mengkongga), to the West, Tana Toraja.

Under The Netherlands government, the government system in Luwu was divided into two levels, namely: The high-level government was directly held by the Dutch, while the low-level government was held by the Swapraja. With the existence of a dualistic government system in the Luwu government structure at that time, the high level of government was held by the Netherlands, while the low level was held by Swapraja, although it was still regulated by the Dutch. However, legally, the Swapraja Government is still recognized. After the Netherland gained full power in Luwu, the territory of the Luwu kingdom began to be narrowed and divided according to the wishes and interests of the Netherlands.

Furthermore, the Poso region (which is now in Central Sulawesi) which was previously included in the Luwu Kingdom area was separated and formed into a separate Afdeling. Pitumpanua District (now Pitumpanua and Keera District) was separated and included in Wajo's territory. Then, an Afdeling was formed in Luwu led by a Resident Assistant based in Palopo. Furthermore, Afdeling Luwu is divided into five Onder Afdeling, consisting of:

1. Onder Afdeling Palopo, with its capital Palopo.

- 2. Onder Afdeling Makale, with its capital Makale.
- 3. Onder Afdeling Masamba, with its capital Masamba.
- 4. Onder Afdeling Malili, with its capital Malili.
- 5. Onder Afdeling Mekongga, with its capital Kolaka.

The areas included in the tomakaka custom are: Malangke, Uraso, Kau-Kau, Babakalo, Lampuawa, Tamboke, Masamba, Maipi, Masapi, Kalotok, Daun Bau, Mokakende, Mangkaluku, Buangin, Buka, Parra, Tallu Ara, Masakke, Limbong, Kanandede, Amboan, Beroppa, and Kariango

The Value of Islam in The Local Wisdom of The Tomakaka Community

a. Toke' Sampa'

The Toke' Sampa' tradition is a tradition where a precious cloth, formerly called MAWA', is lifted or hung. Today, the cloth is made from ordinary materials, but is still considered sacred because MAWA' has become rare. Toke' Sampa' is a symbol of holding a party that is considered sacred, where Sampa' is a man-made object that has sacred value. The opinion expressed by Raucek and Warren (in Mattulada: 1997) is in accordance with this, that culture does not only include art in life, but also objects created by humans. Culture is defined as a way of life developed by a society to fulfill its basic needs, continue heredity, and regulate social experience.

This tradition is maintained for several reasons. First, this tradition is a legacy passed down from ancestors, and the people of the Tomakaka family consider that this tradition is important to maintain and even develop further. Second, the existence of the Katomokakaan, which is a strong family, a family system that is still strong, and the continuity of customs that are still strong, are important factors in maintaining this tradition. Third, there is no argument against this tradition from a religious perspective; In fact, this tradition is considered good because Sampa' is not only a barrier to dirt, but is also part of maintaining cleanliness, which is considered part of the faith. Therefore, Sampa' is considered not to be lost. Fourth, Sampa' is also a traditional symbol in the To Masapi family, and its presence at every party is considered a marker or symbol of the celebration being held. Fifth, Sampa' also functions as a party flag or an illustration of the ongoing event (Rusmianti, 2018). Apart from containing high social values, the Toke' Sampa' tradition also contains religious values, namely the requirements for harmonious and good relations between communities. Harmonious relationships include equality, balance, cooperation, and most importantly trust and goals to be achieved together. As Islamic religious teachings explain, humans must be able to establish harmonious relationships between fellow humans, namely Ukhuwah Islamiyah.

Every believer in carrying out his duties in life cannot be separated from two main obligations, namely maintaining a good relationship with Allah swt and maintaining good relationships with fellow humans. Allah swt has emphatically explained in the Koran that people who sever their relationship with both Allah and fellow humans will live in humiliation wherever they are. Worshiping Allah not only reminds us of the limits of our own power, but can also eliminate arrogance and arrogance which can damage inner bonds and alienate brotherhood.

Al-Qur'an reminds us that every individual has weaknesses and strengths. By establishing ukhuwah (brotherhood) and togetherness between one individual and another,

we complement and perfect each other. However, many people sacrifice ukhuwah because of differences in interpretation of religion or because of certain interests, such as politics. In fact, the clear formulation in the Koran, "innamal mu'minuna ikhwatun" (Al-Hujurat: 10), shows that an individual's brotherhood is a reflection of their level of faith, the extent to which they maintain ukhuwah.

b. Mappalesso Samaja

Mappalesso Samaja, or giving up vows by eating together, is part of a traditional ritual in Luwu culture which is still carried out today. For the people of Luwu, especially the people of North Luwu, the beginning of the implementation of the mappalesso samaja tradition or ritual cannot be separated from the historical facts that occurred. At that time, the people of Luwu led by Andi Djemma (Datu Luwu) struggled hard against attacks by Dutch troops. Only when the situation was very critical, Datu Luwu and his troops were pressed so that to save himself, he was sent to the peninsula of Southeast Sulawesi.

When he was about to leave, Datu Luwu made a samaja or vow in front of the Hadat Council and the Luwu Youth Fighters, that if the struggle of the Luwu people in defending the Unitary State of the Republic of Indonesia succeeded in achieving the goals and ideals of the proclamation of Indonesian independence, he would carry out the traditional event of manre saperra or eating together for one kilometer with all levels of Luwu society (Bahtiar, 2021). Departing from this historical event, the Mappalesso Samaja tradition or ritual is carried out to this day.

The implementation of the mappalesso samaja traditional ritual chronologically consists of three stages, namely: mallekke wae, maddoja-roja, and manre saperra. Mallekke wae is a procession of taking water from a place that will be used during the traditional ritual procession. Meanwhile, the maddoja-roja carried out in Baruga has the meaning of maintaining awareness or paringngerang, which in the Luwu indigenous community is considered to have supernatural powers. Furthermore, manre saperra is the final stage of the mappalesso samaja ritual. One of the implementations is carrying out the call to prayer in the four corners of Baruga.

In carrying out traditional rituals, religious or religious values are reflected in several aspects, such as in the maddoja-roja event which is held at night. At the event, several clerics read verses from the holy Qur'an and prayed for safety and prosperity for the entire Luwu community. When the holy verses of the Koran were read and prayers were performed, all ceremony participants participated solemnly until the event was over. The actions and words of the ulama and other ceremony participants show that religious values provide direction to ask for protection and blessings from Almighty God in order to achieve safety and prosperity. The attitude of respect and appreciation of the ceremony participants also emphasizes the importance of the continuity of the event.

The embodiment of religious or other religious values is also reflected in the equipment or equipment used at the event, such as the dapo-dapo which functions as a place to burn incense and incense which emits fragrant smoke. Through these two ritual equipment, traditional event organizers (Pallawolo) read prayers during the mappakurru sumange event, which means restoring the spirit.

Apart from that, religious values are also manifested when the smoke from incense or incense is rubbed onto Datu Luwu's body while he is on the lamming. For local residents, especially supporters of this traditional ritual, the burning devices used in the mappakurru

sumange event are seen as a means of asking for safety and blessings from Almighty God. Therefore, dapo-dapo and all its equipment are considered to have very high religious value.

c. Massolo'

A Luwu traditional wedding is an event carried out according to the traditions of the Luwu community. The series of events carried out were in accordance with the customs of the Luwu community. When the people of Luwu hold a wedding event, many people come to attend the event to fulfill the invitation given by the event organizer. The activity of fulfilling this invitation in Luwu tradition is called massolo'. Masollo' can be interpreted as attending an event and giving something good in the form of goods or money sincerely to those holding the event. Massolo' itself means helping because it provides assistance to those who have a celebration.

In the Islamic religion, helping each other is mandatory for humanity. Lightening other people's burdens is a very noble thing. Islam and tradition are two different substances but are interrelated, influence each other, color each other's behavior and complement each other. Regarding the Islamic view of the Massolo' tradition, it is said that the aim of the Massolo' tradition as a form of mutual help.

d. Tudang Sipulung

Tudang Sipulung is a tradition of the people of North Luwu which is an activity of sitting together to talk and negotiate several things. Tudang Sipulung acts as a union between the leadership and the community, where communication is vertical, both from superiors to subordinates and vice versa. Implementation can be formal or informal, depending on the context. Starting from the smallest level in the family environment, between families, within villages, between villages, within kingdoms, to between kingdoms.

Informal tudang sipulung is generally done within the family or between families to discuss issues such as marriage, proposals, and so on. Meanwhile, tudang sipulung is officially carried out when it concerns community issues or important decisions in a kingdom or region.

The informal implementation of Tudang Sipulung will usually be led by an Arung Matoa (traditional or respected elder). However, when it becomes an official event, Tudang Sipulung will be headed by a wanua village chief or king who is also called tudang wanua. This event was attended by traditional leaders, pakketenni ade', and the entire community. Communication that occurs in tudang sipulung involves both verbal and non-verbal interactions between the government and the community in a friendly and family atmosphere. Through Tudang Sipulung, groups can share information, experiences and knowledge with group members, as well as discuss various other fields such as animal husbandry, plantations, irrigation, and so on.

In the implementation of tudang sipulung there are very important religious values, namely: (1) empathy by feeling the suffering of others as well as your own suffering, (2) compassion for the environment and other creatures, (3) togetherness by showing an attitude of being happy to cooperate with others. other people, (4) respecting differences by avoiding demeaning attitudes towards others,

(5) being willing to make sacrifices by paying attention to the public interest, (6) tolerance by giving friends the opportunity to do something good, (7) tolerance with a patient attitude towards other people, and (8) please help by helping overcome other people's difficulties (Yunus, 2020).

Tudang Sipulung tradition does not only demonstrate a ritual implementation that gathers many people from various social layers in society to discuss with each other to achieve a common goal. However, the Tudang Sipulung tradition has more than just ritual implementation, namely it has deliberation, solidarity and religious values which have a very important function in the existence of human life as taught in Islamic religious teachings.

e. Ma'bunga' Lalang

In the North Luwu community, there is a tradition known as ma'bunag' lalang. This tradition involves a series of practices or rituals carried out during agricultural activities or in the rice fields, led by a bunga' lalang. The purpose of the practice or ritual in the ma'bunag' lalang tradition is to support good agricultural results for a village. Rituals in the ma'bunag' lalang tradition can be carried out on special land called tempe' bunga' lalang, which has been given to the leader of the ritual from generation to generation, or in other rice fields in the village, even covering the entire village rice fields, depending on needs and village community agreement.

Practices or rituals in the ma'bunag' lalang tradition, whether carried out by bunga' lalang as representatives of the community or together with the village community, involve actions (gau-gau) and words (pau-pau). Especially in the aspect of speech, there is a part called mappisa'bi, which in the context of this tradition is a way to greet the natural environment, the supernatural world, and the Creator of all nature. The process of activities in the ma'bunag' lalang tradition follows all stages of agriculture throughout one planting season.

The value contained in the Ma'bunga' Lalang tradition is Isti'anah which means asking for help and asking for protection and safety in the sense of hoping for help to be able to complete a job that cannot be completed with one's own strength. In essence, isti'anah is asking for help from Allah swt alone as in Q.S. Al-Fatihah is an illustration of the priority of goals over means.

Discussion

Religion and culture are often interrelated and influence each other. Religious values can form the moral and ethical foundation of a culture, while culture can also influence the way religion is practiced and interpreted (Solihah, 2019). In anthropological and sociological studies, this relationship is an interesting and complex research subject. In this article, we will explore how religious values influence culture and vice versa.

Religion is often the most important aspect in the formation of cultural values in society. Values such as honesty, justice, compassion and mercy are often instilled by religious teachings. such as the local wisdom traditions of the *Tomakaka* people of North Luwu which are still preserved to this day. At the individual level, religious beliefs play an important role in shaping a person's identity and personal values. Religion can be a framework for individuals to understand the world, provide a purpose in life, and provide moral guidance on how to live well (Ghoffar, 2019).

In line with this, religion also plays an important role in regulating social life in a culture. Religious rituals and celebrations are important moments that shape the rhythm of people's daily lives. For example, the celebration of Eid al-Fitr and the Prophet Muhammad's birthday are not only religious ceremonies, but also influence social, cultural and economic activities in many communities. Religion also often influences social

institutions such as family, education and politics. For example, in many societies, values such as family loyalty, parental responsibility, and respect for the elderly are strongly influenced by religious teachings.

On the other hand, culture also influences the way religion is practiced and interpreted. Every society has traditions and cultural norms that shape the way they understand and practice their religion. For example, local culture may influence how religious rituals are practiced, the language used in worship, or the interpretation of sacred texts. Apart from that, cultural values can also determine priorities in religious practice. For example, in a society that emphasizes material success, religious practices can become more focused on requests for luck and material success, as is the tradition carried out by the Tomakaka people of North Luwu in the Ma'Bunga' Lalang tradition, while in a society that values simplicity and social justice more, Religious practices can place more emphasis on acts of charity and service to others and helping each other like the Masolo tradition of the Tomakaka community.

Conclusion

The relationship between religious and cultural values is a complex and multidimensional subject. Religion is often a moral pillar in culture, shaping values, norms, and social institutions. However, culture also influences the way religion is practiced and interpreted in everyday life. Understanding this relationship is the key to embracing cultural and religious diversity throughout the world as well as the religious values contained in the local wisdom of the Tomakaka people of North Luwu, namely:

- 1) Toke' Sampa', contains religious values, namely the requirements for harmonious and good relations between communities.
- 2) Mapalesso Samaja, contains the value of asking for safety and prosperity for the entire community as carried out in the stages of the traditional process of chanting the holy verses of the Koran and also prayers to Allah SWT.
- 3) *Masolo'*, helping is something that is mandatory for humanity. Lightening other people's burdens is a very noble thing.
- 4) *Tudang Sipulung*, contains the value of deliberation to solve all the problems of human life.

Ma'bunga' Lalang, the value contained in the Ma'bunga' Lalang tradition is Isti'anah which means asking for help and asking for protection and safety in the sense of hoping for help to be able to complete a job that cannot be completed with one's own strength.

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