
INTEGRASI ISLAM DENGAN BUDAYA LOKAL : STUDI TENTANG TRADISI MAUDHU LOMPOA DI KABUPATEN GOWA


INTEGRATION OF ISLAM WITH LOCAL CULTURE: A STUDY OF MAUDHU LOMPOA TRADITION IN GOWA REGENCY

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ABSTRACT

This research explores the historical integration of Islamic culture with local traditions in the Maudhu Lompoe celebration in Gowa Regency, which commemorates the birth of the Prophet Muhammad. The study reconstructs the historical process of Islamic integration since the adoption of Islam as the official religion of the Kingdom of Gowa in 1605, focusing on how local elements were incorporated into Islamic traditions. It also analyzes the impact of this integration on modern-day social, spiritual, and economic aspects of the community. Using qualitative methods, including historical and anthropological approaches, data were collected through observations, in-depth interviews, photovoice, and documentation. The results reveal that Maudhu Lompoe has evolved into a celebration that integrates Islamic spiritual values with local cultural practices, symbolizing prosperity and gratitude to Allah SWT. This integration has significantly influenced the religious and economic life of the community by fostering increased religiosity and economic empowerment through the tradition's annual celebrations. The findings fill gaps in previous research and are expected to guide government policy in preserving cultural heritage and promoting community welfare through traditional practices.

Keywords: *Islamic cultural integration; local tradition; Maudhu Lompoe; Gowa Regency*

ABSTRAK

Penelitian ini membahas integrasi budaya Islam dengan budaya lokal dalam tradisi Maudhu Lompoe di Kabupaten Gowa. Penelitian ini bertujuan untuk merekonstruksi sejarah integrasi Islam dengan budaya lokal, serta menganalisis proses integrasi Islam dalam prosesi tradisional, nilai-nilai yang terkandung dalam tradisi, dan dampak integrasi tersebut terhadap kehidupan masyarakat. Penelitian ini menggunakan metode kualitatif dengan pendekatan historis dan antropologis terhadap agama. Data dikumpulkan melalui observasi, wawancara mendalam, fotovoice, dokumentasi, dan studi pustaka. Hasil penelitian menunjukkan bahwa tradisi Maudhu Lompoe mulai dilaksanakan setelah Islam menjadi agama resmi Kerajaan Gowa pada tahun 1605. Tradisi ini merupakan perayaan Maulid Nabi Muhammad yang digunakan sebagai sarana penyebaran Islam, dengan memadukan unsur-unsur lokal seperti properti tradisional yang memiliki makna simbolis sebagai harapan untuk mencapai kesejahteraan. Seiring perkembangan zaman, tradisi ini dilaksanakan setiap tahun sebagai bentuk cinta kepada Nabi Muhammad SAW dan ungkapan syukur kepada Allah SWT. Integrasi budaya Islam dalam tradisi ini tercermin dalam tahap persiapan dan pelaksanaan, dan tidak hanya sebagai peringatan Maulid Nabi, tetapi juga sebagai simbol harapan masyarakat untuk kesejahteraan. Nilai-nilai budaya Islam dan budaya lokal yang terintegrasi dalam tradisi ini mencakup dimensi spiritual, sosial kemasyarakatan, serta seni dan hiburan. Dampak dari integrasi ini antara lain peningkatan

religiusitas masyarakat dan peningkatan kesejahteraan melalui pemberdayaan ekonomi. Hasil penelitian ini diharapkan dapat mengisi kekosongan kajian akademik sebelumnya dan berguna bagi pemerintah dalam merumuskan kebijakan terkait pengelolaan dan pelestarian tradisi, serta pemberdayaan dan peningkatan kesejahteraan masyarakat melalui pelaksanaan tradisi.

Kata kunci: integrasi budaya Islam; budaya lokal; *Maudhu Lompoe*; Kabupaten Gowa

INTRODUCTION

Maudhu Lompoe tradition is one of the traditions that is still maintained as a culture/tradition for modern Makassar society amidst very strong cultural dynamics, even the celebration of this tradition is awaited by people who want to be involved in enlivening this tradition and receive blessings as well as by Maudhu property and equipment traders. This is the uniqueness of Maudhu Lompoe tradition.

Indonesia is a nation that has a diversity of cultures or traditions. Each region or tribe has a unique culture according to the character of the supporting community. These diverse cultures or traditions are assets that need to be maintained, because they contain a number of wisdom and noble values that can strengthen the life of the nation and state.

Islam has an accommodating attitude towards local culture or traditions, this can be seen in several traditions in regions in Indonesia that are integrated with Islamic culture. According to Taufiq Abdullah and Sharon Siddique, Islam has a unique ability to Islamize the archipelago, the basic values of Islam are still maintained but on the other hand Islam adapts to local traditions or customs. The characteristic of spreading Islam in the archipelago in a peaceful way meant that Islam was easily accepted and spread almost throughout the archipelago (Taufik dan Sharon Siddique (Ed), 1988: 1. Islam's ability to integrate with local culture, which then forms new traditions in the archipelago, is based on the universal nature of Islam and teaches equality and freedom (Syamzan Syukur, 2009).

Another interesting thing about the acculturation of Islam in local culture is the elements of local wisdom from each tradition in the archipelago. This local wisdom reflects the character of the community. Maudhu Lompoe tradition in Gowa is an Islamic culture that is acculturated with local wisdom, which

if carried out in depth analysis, this tradition has a positive impact on people's lives, especially the dimension of increasing community religiosity and the dimension of increasing community welfare. According to Bagus, religious traditions are a very prominent manifestation of a person's or society's thinking (L Bagus: 2000). Meanwhile, Riyadi stated that every tradition has functions and benefits for the community that supports it (Agus Riyadi, 2018) Maudhu Lompoe tradition is a large and festive ceremony usually held by the government and the King's family which is held at Balla Lompoe as it is known that Balla Lompoe is a cultural center and is also a heritage site of the kings of the Gowa kingdom. The characteristic of the Maudhu Lompoe celebration or ceremony (major birthday) is the offerings and giant baskets covered in silk cloth containing thousands of eggs and agricultural products as well as the reading of Al-Barasanji as well as prayers and salawat to the Prophet.

Another thing that seems interesting about this tradition is the enthusiasm of the community to participate. Apart from that, people are willing to fight over agricultural products, because economically the agricultural products they are fighting over are very affordable and easy for the community to obtain and buy. The community believes that the agricultural produce provided as property during Maudhu Lompoe procession has a blessing from Allah SWT which is interpreted by the people of Gowa as meaning "prosperity". This meaning of prosperity is symbolized through rice, chicken, coconut and eggs. These properties have philosophical meaning. Therefore, this property must be presented at the birthday ceremony.

Maudhu Lompoe is sometimes also called *maudhu ada'* (customary birthday). It is called a traditional birthday because it has a traditional feel. The aim of carrying out Maudhu Lompoe is not only to commemorate

the Prophet's birthday but also to remember the ancestors, so that the birthday ceremony is very sacred.

Studies on Maudhu Lompoe tradition have been carried out by several researchers such as; M Ridwan MC, 2022, focuses his research on the Islamic values contained in Maudhu Lompoe tradition in Bissoloro, Gowa Regency. According to him, the Islamic values are manifested in religious, social, economic and scientific dimensions. Meanwhile, Hendra et al., studied on Maudhu Lompoe, focusing their study on the study of cultural geography. According to him, cultural changes in Maudhu Lompoe tradition were influenced by the environmental, social and economic conditions of the community. The results of this research also show that the community solidarity has become stronger in Maudhu Lompoe tradition in Cikoang. (Hendra dkk, 2019: 81-94)

This study highlights the historical dimension, the impact of tradition and the community's motivation to preserve the Maudhu Lompoe tradition in the context of a dynamic society. Another study that overlaps with this research was conducted by Hermin et al, (Hermin dkk, 2020: 284-296) with the title "Maudhu Lompoe: Historical Study of the Largest Prophet's Birthday Celebration in Cikoang District. Takalar (1980-2018)". This study highlights the historical dimension, the impact of tradition and the community's motivation to preserve Maudhu Lompoe tradition in the context of a dynamic society.

Az Zahra Salsabila, in his research on the impact of Maudhu Lompoe ritual on the household economy of fishermen in Takalar, shows that the Maudhu Lompoe ritual is not just a celebration of the Prophet's birthday, but this ritual has an impact on improving the economy and welfare of fishermen's households. in Takalar (Az Zahra Salsabila Rosadi , 2023).

METHOD

This study is a cultural study; As a cultural study, the center of this study is humans. This type of research is qualitative research, by analyzing data obtained in the field (field research). Meanwhile, the approach

used is a) historical approach; used to obtain data relating to the history of the Maudhu Lompoe tradition in Gowa; especially answering questions about the history of the integration of Islam with local culture in the Maudhu Lompoe tradition, b) An anthropological approach tries to reach an understanding of the cultural values that exist in the minds of the majority of society and find out what they consider valuable, valuable and important in life. Therefore, the anthropological approach works through approaching society and investigating the history of society's religion and culture. Through this approach, it is hoped that we will be able to discover elements of Islamic and local culture as well as the impact of the Maudhu Lompoe tradition on society, and c) a sociological approach, namely an approach that looks at social relationships between individuals and groups and between groups and other groups as something that has a very close relationship. closely in society. The data collection methods are through observation,(Lexy J Moleong, 2011: 135), in-depth interviews, photovoice, documentation and creating audio-visual data(Adi Kusumastutu, dkk, 2019: 126) library research. Interview data by using purposive sampling (key informants) and snowball informants. Purposive sampling informants specifically answered questions related to the existence of the Maudhu Lompoe tradition, the procession of Islamic traditions and values that acculturated with local culture. Meanwhile, the snowball informant relates to research questions about the impact of the Maudhu Lompoe tradition

Those data will be identified, classified and arranged in the reduction stages carried out during the research process. The results of data management are then analyzed using the stages of data reduction, data arrangement and drawing conclusions (Adi Kusumastutu, dkk, 2019: 126).

RESULT AND DISCUSSION

History of the Integration of Islamic Culture with Local Culture in Maudhu Lompoe Tradition

In the historical context, the Mawlid tradition is not new in the Islamic world but is a tradition that has existed for a long time. Maulid was first held during the Fatimid dynasty in Egypt which was Shia Ismailiyah (Rafidhah) (362-567 H/ around the 4-6th century H). It was from this dynasty that the celebration of the birth of the Prophet Muhammad (maulid) began to be known by the general public, including being adapted by Ahlussunnah wa Jama'ah. As time progressed, the tradition of the Prophet's birth spread to local kingdoms throughout the world, one of which was the Kingdom of Gowa. The Maudhu Lompoe tradition cannot be separated from the Islamization process that occurred in the Kingdom of Gowa, because the origin of this tradition was the acceptance of Islam as the kingdom's religion.

The Oxford Dictionary states that the word "Integration" comes from English, namely integrate (verb), which means combine something in such a way that it becomes fully a part of something else (AP Cowie. Ed, 1994: 651-652). In other dictionary sources it is also stated that integration comes from the word integrate (verb) to mix with and join society or a group of people, after changing to suit their way of life habits and costumes (Ed Elizabeth, Wekter, et al, 2008: 751). Then, in its development, there was a change from integrate to integration (noun), so what was called racial or cultural integration (cultural integration) occurred. Thus, Islamic integration can be interpreted as an assimilation activity, the unification of two different objects into one unit that contains Islamic values. Something different blends with Islamic values. It can also be said that Islamic values blend with local cultural values that have existed for a long time in society.

In Gowa, Maudhu Lompoe tradition has been carried out for a long time, regarding the detailed year calendar, there are no classical sources that explain this, but what is certain is that Maudhu Lompoe tradition was implemented after Islam entered the Kingdom of Gowa. Based on research by Ahmad Sewang (2005), Islam was officially accepted by the Kingdom of Gowa in 1605 AD. There are many differences in opinions about when

Maudhu Lompoe tradition was implemented, but what is certain is that this tradition began in the 17th century.

The researchers analysis regarding when Maudhu Lompoe tradition was first implemented can be seen from several aspects of the approach. Namely historically, socially and religiously. Historically, Islam arrived in Gowa in 1605 AD, logically in the same year Maudhu tradition could not be implemented because the kingdom and muballiq were more focused on the spread of Islam and had not yet entered the development stage because the main mission was Islamization.

Then on the social side, changing the traditions of a society that have been rooted for a long time is certainly not easy, because there is still a belief side that is the main foundation for them. Therefore, in 1605 there was still very little possibility of making Maudhu tradition the main weapon in the spread of Islam. Furthermore, on the religious side, it is very clear that the people of Gowa during the kingdom period were very inclined towards the beliefs of their former ancestors, so to change this of course you need to understand belief in Allah and believe in the prophet.

Changing a society's beliefs cannot be done instantly, but takes years. Therefore, it is very likely that Maudhu Lompoe tradition could only be implemented at the end of 1607 and early 1608 AD if based on the Islamization process. This is not without basis, but in accordance with the explanation in the Lontaraq says that Friday prayers were first held on November 9, 1607 AD, thus it can be concluded that obligatory worship can only be carried out for the first time after two years of the arrival of Islam, especially if it is still traditional which is not a basic part of Islam.

This was made clearer in the Lontaraq that the Friday prayers were attended by all levels of society, from the lowest levels (slaves) until King Sultan Alauddin then said that the Kingdom of Gowa would become the center of Islamization. (Ahmad M Sewang, 2005). Although H. Maddatuan said that Maudhu Lompoe tradition began in 1606 AD. However, this needs to be reviewed because the age of Islam in the Gowa Kingdom is still very new, therefore it is still unlikely that

Maudhu Lompoe tradition was implemented in that year.

If it looks more broadly at when Maudhu Lompoe tradition began to be implemented and how the acculturation of Islam with local culture took place, it can be analyzed in terms of language and ethnicity. This basis refers to the language concept used in the use of the word manu' in the Bugis tribe, which in the Makassar tribe is called jangang or chicken in Indonesian. Manu'/Jangang is one of the components that must be present in Maudhu lompoe celebration which is stored in Songkolo (black sticky rice), Manu' comes from the word 'amanu (faith). For the Bugis Makassar community; Manu' or Jangang and Songkolo are full of symbolic meanings. Thus, it can be understood that the language contamination between these two tribes indicates that at that time the Bugis tribe had already embraced Islam and had also implemented the traditions of the Prophet's birthday. From this data, the history of Islamic acculturation with local culture can also be interpreted.

After the innovation of the Umara and Amir in the Kingdom of Gowa regarding efforts to develop Islamic activities within the scope of the kingdom, the Maudhu Lompoe tradition slowly began to develop and became known throughout society and became an annual tradition which they considered to be mandatory for held. The Maudhu Lompoe tradition was introduced to the public after Islam became the official religion of the kingdom, therefore initially the implementation of this tradition was carried out very traditionally, almost all the components contained in this tradition were taken from agricultural products. Agricultural products and livestock are inseparable in this tradition, starting from the food ingredients to the food used.

Maudhu Lompoe was carried out during the royal period as a form of orientation towards Islam so that people would become more familiar with their religion, therefore the royal party carried it out on a large scale and with great fanfare. This was done to attract sympathy from the general public, although it was not that difficult to gather large numbers

of people because of their obedience to the king, but this was part of an effort and motivation to get to know Islam and the Prophet Muhammad SAW better.

Today's Maudhu Lompoe celebrations are very different from the early days of the celebration, initially the implementation of Maudhu Lompoe did not include a series of religious lectures as we usually find when attending Maudhu Lompoe and Maudhu activities in general but more tended to be the reading of books or narrations about the Prophet Muhammad. The book in question is the book of Barazanji. Nowadays, we are the ones who read it and others interpret the meanings contained in it.

In today's era, Maudhu Lompoe tradition is no longer strange to the people of Gowa, but is one of the traditions that must be carried out every year, namely in the month of Rabiul Awal. The implementation of this tradition has undergone many changes, including the properties used using modern materials such as egg holders, Kanre Maudhu holders made from plastic which were previously made from woven leaves.

History of the Integration of Islamic Culture with Local Culture in Maudhu Lompoe Tradition

1. Integration of Islam in Preparation for Implementing the Maudhu Lompoe Tradition

In general, traditions found in society must have preparations before carrying them out, likewise, Maudhu Lompoe tradition requires several preparations before carrying them out, including the following:

Staple ingredients such as Rice, Chicken, Eggs and Coconut. The mandatory requirements that must be met before implementing the Maudhu Lompoe tradition are the basic ingredients which generally come from the local community's agricultural products. This is implemented as a form of gratitude to Allah SWT for the blessings that have been given in the form of agricultural products. Apart from that, there is a minimum amount of the basic ingredients above, including a minimum of 4 liters of rice, then

one chicken, one egg and one coconut. Even though there is a minimum limit, the maximum limit is not limited because this tradition places more emphasis on the limits of the people's abilities.

Baku' (place of kanre Maudhu). Baku' is a food place that we definitely encounter at every Maudhu Lompoea event in Gowa. Baku' is a tool that is similar to a bucket, but the material for making it comes from palm leaves woven into a rectangular shape.

Decoration (belo-belo). Pa'belo-belo are decorations found in kanre Maudhu which will later be given to the community. This pa'belo-belo is part of the decoration to beautify the appearance of kanre Maudhu so that it can attract people's attention. This decoration is a tradition that has existed since the time of the Gowa kingdom, therefore we see decorations today during Maudhu Lompoea celebrations or Maudhu activities in small mosques and people's homes.

Place for the Maudhu Lompoea Procession. The venue for Maudhu Lompoea is held at Balla Lompoea Sungguminasa Gowa. So the nuances of implementing this tradition are very strong with traditional values. Another option as a place to implement this tradition is the Grand Mosque of Sheikh Yusuf Gowa. This option is the second option so that the community's capacity is greater and wider. Regarding the choice of place, it is basically situational which is more needed during the implementation of Maudhu Lompoea.

2. Integration of Islam in Maudhu Lompoea Tradition Procession

After the preparations have been completed, the next stage is the process of implementing Maudhu Lompoea as follows:

Basket Filling. The process of filling the basket is also known as ammmone baku', at this stage a person begins to fill the basket with food, but the person who fills it is not just any woman, that is, she must be a pure woman (not menstruating) and must perform ablution before carrying out the activity of filling the basket. Some of the steps include filling the basket with rice, then filling it with chicken (usually filled with fried chicken), covering it with banana leaves at the bottom and top to

cover the basket, while the egg is stuck on the top of the basket.

Basket decoration (pa'belo-belo). Basket decoration is one of the characteristics of kanre Maudhu in Maudhu Lompoea tradition, the basket is decorated with colorful colors and leaves made from male paper. Apart from the decorations above, there are also those who make unique decorations, including making miniature houses or small boats as a place for kanre Maudhu.

Delivering Maudhu Rice Basket. The process of delivering Maudhu rice basket which is also known by the people of Gowa as angngerang kanre Maudhu. Maudhu basket that has been filled and decorated is then taken to the location of Maudhu Lompoea celebration. It depends on the agreement of the committee, whether it is held at Balla Lompoea or at the Grand Mosque of Sheikh Yusuf Gowa, then that is where the Maudhu basket is taken.

Reception of Maudhu Basket by Anrongguru. After delivering kanre Maudhu to the place where Maudhu is held, at that place there is someone who is tasked with receiving the kanre Maudhu, who is called anrongguru. This reception is done by sitting cross-legged, then burning incense and facing the Qibla and reciting a prayer.

Azzikkiri. Azzikkiri is another name for remembrance/a'rate or reading a book containing praise for the Prophet Muhammad SAW and his family, this book was written by Sayyid Jalaluddin al-Aidid. In the process of reading this book, who carried out by an expert, there are also those who interpret it into Makassar language with a distinctive tone like someone singing. After the reading of the book of Zikkiri is finished, the feeding process (attoana) is carried out. Usually the people who serve food are the royal family, the government and other invited guests. The food served was not kanre Maudhu which had previously been decorated, but food that had been specially prepared for the guests of honor.

Division of Kanre Maudhu. The distribution of kanre Maudhu is the final part of the process of implementing Maudhu Lompoea. The details of the distribution are that first kanre Maudhu is given to the Imam/Qadhi who is also called Anrongguru, then the Gowa

royal family and the Regency government, secondly the Pa'rate' participants and finally the general public who attend this tradition. One of the teachings of Islam is sadaqah; the Maudhu Lompoa tradition educates people to share; together enjoy a meal of Maudhu.

Integration of Islam with Local Culture on the Values contained in Maudhu Lompoa Tradition

1. Spiritual Dimension

Traditions that are deeply rooted in society are a wealth that contains local wisdom that needs to be preserved. Because it contains noble values that can become binding rules or laws of society (Wahyuddin G dan Rahmat Syukur, Syamzan,2022: 21). This happens because there are strong values embedded in every local community, such as Maudhu Lompoa tradition, a tradition that has been carried out by the people of Gowa for a long time, a tradition that contains many Islamic values and/or Islamic culture.

Carrying out Maudhu Lompoa tradition is part of reminding the Prophet Muhammad SAW of his struggle to spread Islam, changing ancient traditions into traditions that are in accordance with the religious rules of Allah SWT. Therefore, Maudhu Lompoa's commemoration is a moment to remind people of negative things that are not in accordance with the teachings of the Prophet, because basically humans are God's creatures who always make mistakes, so with traditional activities we can remind them of the spiritual values of the Gowa people. This is in accordance with Agus Riady's statement that religious traditions convey religious messages.

Previous generations of Muslims had very good knowledge about Islam, this was implemented in the form of tradition, therefore the traditions carried out today are not just traditions but have deep meaning. Like properties that are an important part of a tradition. This is illustrated in the foods contained in kanre Maudhu which contain deep philosophical meanings.

There are four components that must be fulfilled and provided before carrying out the

Maudhu Lompoa tradition, namely rice, chicken, eggs and coconut. These four foods were chosen not without reason but rather provide a symbolic picture of knowledge in Islam, namely symbolizing the shari'a, tarekat, essence and ma'rifatullah.

Paddy or Rice is interpreted as the human body (sharia), another opinion says that rice is symbolic in Islam, that the more knowledgeable a person is, whether in religious knowledge, general knowledge and others, the more tawadu (low self-esteem). Paddy or rice is a basic need that is consumed every day, and it is also important that the shari'a must be implemented every day as a basic human spiritual need.

Chicken means human spirit or piety (tarekat science), the word originates from manu' (Bugis) amanu' (Arabic) which means human priest to Allah SWT. Chicken also means a reminder of time, chickens are one of Allah SWT's creatures that always remind you of the time to worship, such as at dawn the chicken always crows to remind people to get up to perform morning prayers as one of the needs of human spiritual life.

Coconut means human heart (essence), coconut contains clear water and has many benefits. Likewise, a clean heart has many benefits for those around it because it can bring kindness. The heart is one of the intimate organs for humans which has an important role.

The egg means human secret (ma'rifatullah), the egg means human secret (disgrace) because its nature is almost the same in that no one can see the egg and guess whether its contents are good or not, damaged or not. Likewise, no human can know the contents of their hearts, intentions and actions. Therefore, in Islam, if someone covers up his brother's disgrace, Allah will also cover up his disgrace. Apart from that, an egg also means that the contents of the egg cannot be seen with the naked eye but it is believed to exist.

A basket is a container made from white palm leaves, the method of making it is woven, the uniqueness of the method of weaving this basket is that where the weaving starts, that's where the weaving ends. Likewise human life, Allah created it and will

ultimately return to Allah through the door of death.

2. Social Dimension of Community

Society is a unit that cannot be separated from one another, a social unit that has the same nature, character and behavior. In this way, a sense of solidarity will grow and refer to the same feelings both in terms of attitudes and norms that apply in that society. Solidarity is something that is initially considered an attitude, but for society, acting is not enough if it is not accompanied by actions of solidarity. According to Putnam in Field (2005: 45) communities that have harmonious relationships have the potential to help each other and build solidarity.

Lawang (1994:181) quoted Durkheim's statement that the characteristic of a society that has a good level of solidarity is that it is characterized by a collective consciousness, this consciousness has a high level of awareness in respecting religious values. Basically, religious values are a very sensitive thing in social life, therefore it is very necessary so that people do not destroy each other. Regarding the function of ceremonies or rituals, Endraswara (2006: 175) stated that rituals can strengthen brotherhood through the values contained in culture.

Maudhu lompoa is a tradition that still survives in a dynamic society. This tradition provides positive value and is beneficial for the continuation of the social system. The Maudhu Lompoa celebration educates the public about Islamic teachings in attitudes, behavior and etiquette. Therefore, the momentum for implementing this birthday is one way to increase people's understanding of Islam and the example of the Prophet Muhammad. The Prophet Muhammad SAW gave many examples in social relations, including bringing together the Ansar and Muhajirin (Amani Lubis dkk, 2005: 31) Shi'ar Islam is very strong in this tradition.

One of the important things contained in this tradition is the establishment of good relationships between humans and each other (mutual cooperation), which in religious language is called *hablumminannas*. The presence of various groups of people in this

celebration not only gives a feeling of love for the Prophet Muhammad, but also fosters a deep sense of brotherhood regardless of status and occupation. So that it merges into a feeling of joy, gratitude and enjoyment of the gifts that God has given. Apart from that, people are motivated to live socially in the style of the Prophet Muhammad, namely prioritizing the values of harmony, prosperity and peace in society.

Through Maudhu Lompoa celebration, we can build and maintain community sensitivity, brotherhood and even the values of mutual cooperation among the people of the city in the era of globalization. This positive impact, if managed well, will make Gowa as a regency with character.

3. Dimensions of Arts and Entertainment in Maudhu Lompoa Tradition

In the field of art, almost every region has its own characteristics. Achdiat Kartamiharja quoted by Bastoni (Bastoni Suwaji, 1992: 10) said that "art is a human spiritual activity that reflects reality in a work, both its form and content have the power to evoke certain experiences in the spiritual realm of the recipient". In Islam, art is considered a science that has many benefits, therefore some Islamic transmissions are carried out using artistic methods. This method is considered to be a powerful way of conveying Islam subtly according to its rules. Islamic preaching is not limited to lectures or sermons in the pulpit, but can include other aspects such as the arts, so it can be understood that *da'wah* has a broad meaning because in essence *da'wah* is inviting goodness.

The process of implementing Maudhu Lompoa tradition, it turns out that it contains many aspects of art and entertainment. Making *kanre* Maudhu such as baskets, miniature houses and miniature boats is an art created by the creativity of the people of Gowa which is presented in the Maulid celebration. Apart from that, the book of *Zikkiri* (*dhikr*) is read to the tune of tone and some are accompanied by drum musical instruments. This is part of art and also entertainment for the people who attend the

event. This is one of the reasons why this tradition is lively and busy with people.

The Impact of the Integration of Islam and Local Culture in Maudhu Lompoa Tradition for Society

1. Impact on Community Religiosity Attitudes

Religious traditions are a type of communication that can convey religious messages (Riyadi: 198). One of the religious traditions in Gowa is Maudhu Lompoa or the birthday of the Prophet Muhammad. Maudhu Lompoa as a religious tradition aims to convey religious messages or as a medium for da'wah. According to the researchers analysis, the media for da'wah through Maudhu Lompoa celebration is quite effective both in quantity and quality. In terms of quantity, Madhu Lompoa celebration involves many people, both tradition practitioners and tradition spectators. Meanwhile, in terms of the quality of public acceptance of religious messages, they are conveyed well, namely through symbols of local wisdom such as basic needs which contain philosophical meanings (shari'ah, tarekat, essence and ma'rifat).

The real changes that occur in society with this tradition can be seen from their understanding of the teachings of the Prophet Muhammad, such as how to pray, give alms, fasting, and other obligatory acts of worship that have been exemplified by him. The impact on the religious side is slowly getting better, where initially there were still many mistakes in worship, they are starting to be corrected with the increase in religious knowledge that has been obtained in the Maudhu Lompoa celebration. One of the series of events celebrating Maudhu Lompoa is a lecture on the wisdom of the Prophet's birthday.

In general, Maudhu Lompoa's activities teach people to always improve Islamic knowledge, this is not just reading, hearing and seeing but also applying it in everyday life so that life becomes more peaceful.

One of the activities that plays a very important role in the Maudhu tradition is that religious figures are entrusted to deliver

lectures on the wisdom of Maulid; The lecture content is relevant to the conditions of Gowa society in general. Religious messages conveyed indirectly can change behavior and tend to improve the quality of faith in Allah SWT and the Prophet Muhammad SAW. This is in accordance with Riyadi's (198) theory that the aim of religious traditions is to increase the faith and piety of Muslims. that the aim of religious traditions is to increase the faith and piety of Muslims.

2. Impact on Community Empowerment and Economic Welfare

Community empowerment is one of the actual strategies for alleviating poverty. Meanwhile, Gunnar Adler Karisson in Andre Bayo Ala, (1981), poverty alleviation strategies include; a). short term, namely transferring resources to the poor in sufficient quantities and b). short term by growing local self-reliance. Gowa population statistics data for 2017 released by BPS Gowa Regency amounted to 66.77 thousand people <https://gowakab.bps.go.id/indicator/23/49/1/besar-pembangun-miskin.html> out of a total population of 752,896 people.

The economy relies on mining, agriculture and tourism. The people of Gowa have many traditions or ritual ceremonies, where these traditions directly drive the community's economy or in other words, the Maudhu Lompoa celebration has empowered the community economically.

Maudhu Lompoa is synonymous with local symbols such as rice, chickens, eggs and baskets; so that this celebration will influence and boost the community's economy, especially local traders in traditional markets and home industries or creative industries making baskets, miniature houses, miniature boats and decorations or kanre Maudhu belo-belo as well as banana leaf suppliers. Even though this tradition is only seasonal, the community's economic movements are also growing (Suriyani, 2018: 198) Maudhu activities generally last for a whole month, namely in the month of Rabiul Awal, this is also carried out by remote communities, whether in mosques, community groups or carried out privately.

Maudhu Lompoea celebration can be used by the government to empower the poor community economically. Even though the celebration of the Prophet's birthday is seasonal, or the empowerment is short term, this strategy is quite helpful for small traders and home industries or the poor who want to take advantage of this opportunity.

3. Impact on Cultural Preservation

The Maudhu Lompoea ritual, apart from containing religious and economic values, also includes efforts to preserve local culture which has its own unique variety. The preservation of culture in the era of technology is an important part of social life, because if a tradition is no longer carried out then that tradition will be lost and erased in society's social activities.

The Maudhu Lompoea celebration is a tradition passed down from generation to generation carried out by ancient ancestors who accepted Islam. This is done as a form of respect and love for the Prophet Muhammad SAW. Therefore, as the next generation, we must continue to carry out this tradition and protect it from extinction because of this tradition. is a good activity. Most people consider the Maudhu celebration to be an obligatory thing to do every year, so in advance when the month of Rabiul Awal has arrived, the community is ready to carry it out.

Suryani said, one strategy for preserving local culture is through organizing or performing cultural performances and participating in cultural celebrations (Suriyani, 2018: 198) Through cultural celebrations, the value of solidarity and love for local culture will be instilled. In this context, in line with Suriyani's expression, Maudhu Lompoea celebration is part of cultural preservation efforts.

Maudhu Lompoea celebration contains distinctiveness and uniqueness. Celebrating traditions is also a process of transmission from generation to generation. In Supanto's view (1992:221-222) traditional celebrations are part of the social and cultural development of the community concerned, this is in accordance with the function of tradition as a reinforcement of prevailing cultural norms

and values. Saransi (2003) expressed the same thing: celebrating religious traditions is part of the guidance and development of national culture.

Maudhu Lompoea tradition is one of the Gowa people's efforts to maintain local wisdom and the sacredness of the Islamic religion, as well as a memorial to the struggle of the Muballiqli in educating the public about Islam. Apart from being a tradition, Maudhu lompoea celebration also acts as a place to spread Islam and even as an encouragement to the Islamic community to love their religion and prophet. This activity indirectly gives hope to the next generation to maintain the Maudhu Lompoea tradition.

CONCLUSION

Maudhu Lompoea tradition is an asset owned by Indonesia and especially in Gowa Regency, this tradition has many positive impacts on Islamic society. This is reflected in the implementation of this tradition which shows how Islamic communities flock to its implementation without looking at their social strata, thus this tradition needs to be maintained as teaching material for the next generation. Maudhu Lompoea tradition has the potential to become an annual tourist attraction that can attract national and domestic tourists, therefore the government needs to widely publicize this tradition so that when it is implemented, not only local people will see this activity but people from outside can also enjoy it.

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