

MAUDU' LOMPOA CELEBRATION CULTURE: (A RELIGIOUS RITUAL EVENT IN CIKOANG TAKALAR, SOUTH SULAWESI)

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ABSTRACT

This research and writing aim to discover the background of Maudu' Lompoa as the biggest birthday celebration in Cikoang, Takalar Regency. Based on the results of this study, it was shown that the existence of this maulid celebration was carried out with the intention of commemorating the birthday of the Prophet Muhammad, which coincided on 12 Rabiul Awal, when Sheikh Jalaluddin, a scholar from Aceh who was a descendant of the Prophet Muhammad SAW who came to Cikoang Village to spread Islam, brought the thought of the Maudu' Lompoa ceremony. Two factors encouraged the people of Cikoang Village to continue to preserve the Maudu' Lompoa trade so that it impacted society, namely in the social, economic, and cultural tourism sectors. This study used the historical research method, which consists of four stages: heuristics (collection of data or sources), source criticism which consists of internal and external criticism, interpretation or interpretation of sources, and historiography, namely historical writing.

Keywords: Makassarese; religious ritual; local customs

1. INTRODUCTION

Maudu Lompoa is a procession commemorating the birthday of the Prophet Muhammad SAW which is filled with various religious and cultural activities of the Makassarese. *Maudu Lompoa* comes from the Makassar language, consisting of two words: *maudu* and *lompoa*. Maudu means birthday and lompoa means big, so Maudu Lompoa means big birthday. Maudu Lompoa is an annual commemoration typical of the Makassar tribe in Takalar Regency, which is centered on the Cikoang River. The Maudu' Lompoa tradition may still sound foreign to most Indonesians, but not to the

people of South Sulawesi Province. The Maudu' Lompoa or Big Birthday tradition is the culmination of the celebration of the commemoration of the birthday of the Prophet Muhammad SAW which is held by the community in Cikoang Village, Takalar Regency, South Sulawesi Province, every 29th of Rabiul Awal.

This tradition is unique because it combines elements of the Islamic religion and local wisdom passed down from generation to generation since the 16th century. Historically, the celebration of the Maudu Lompoa tradition has existed since 1621. At that time the great Acehnese scholar named Sayyid Jalaludin came to the land of Talakar to spread Islam. Sayyid is also believed to be a descendant of the Prophet who settled in Cikoang. The Maudu Lompoa celebration symbolizes the history of the arrival of Islam in the southern region of the island of Sulawesi brought by Arab traders. The Maudu Lompoa commemoration also makes Cikoang, which is 80 kilometers from Makassar, an attractive cultural tourism destination for tourists. The celebration of the Maudu Lompoa tradition has existed since 1621. At that time the great Acehnese scholar named Sayyid Jalaludin came to the land of Talakar to spread Islam. Sayyid is also believed to be a descendant of the Prophet who settled in Cikoang. The Maudu Lompoa celebration symbolizes the history of the arrival of Islam in the southern region of the island of Sulawesi brought by Arab traders.

The implementation of the Maudu Lompoa celebration requires preparation 40 days before the main event. Preparation begins with *je'ne-je'ne Sappara* (bathing in the month of Syafar) by the Cikoang community led by traditional elders or teachers. Other preparations were also made to provide chicken, rice, coconut oil, eggs, boats, colorful paper, clothes and other crops. The chickens used as a banquet in the climax of the celebration must be locked up for 40 days to be healthy and only get clean and good food. In addition, the community also began to carry out the *angnganang* raw procession, namely making rice baskets from palm leaves. Next, the people dry the rice in a circle of fences, followed by *adengka ase*, namely pounding rice in a mortar. After that, local people peel whole coconuts that they planted themselves.

For the Cikoang people, the Maudu' Lompoa celebration is a commemoration of the birth of the Prophet Muhammad, and the Maudu' Lompoa ceremony has a deeper meaning. The Maudu' Lompoa celebration contains a philosophy of life that is very closely related to the events of the universe and the beginning of the creation of the human spirit. This is closely related to the understanding of *makrifat* that the Cikoang community believes in, namely *Kaniakang*, *Kalassukang*, and *Pakaramula*. Understanding *Makrifat* is an essential spiritual understanding of Allah SWT. In addition, this ritual ceremony is considered mandatory by the Cikoang people because they know and love the Prophet Muhammad SAW. That is an obligation for all Muslims in the world and a motivation to follow the sunnah and example of the Prophet Muhammad SAW. The

celebration, Maudu Lompoa, is more crowded than Idul Fitri. In this celebration, residents of Cikoang and its surroundings paraded a replica of a Pinisi boat decorated with various sarongs and exhibited on the banks of the Cikoang river.

2. METHODS

In this research, the researcher used qualitative method. According to Cevilla (2003), qualitative descriptive research is a method of researching the status of a group of humans, to create an object, the picture or painting, descriptive in a systematic, factual and accurate manner of the facts or phenomena. Moreover, In this study, the researcher used historical research methods (Anggraeni & Setiawan, 2022). According to Louis Gottschalk, the historical method is a process for critically examining and analyzing the records and legacies of events that occurred in the past (Fadli, 2021; Utomo, 2017; Wasino & Hartatik, 2018). The stages of the historical research method are as follows:

- a) Heuristics, the historical method process includes four stages: heuristics (data collection), criticism (verification), interpretation, and historiography. Heuristics is a stage or activity of finding and gathering sources, information, and traces of the past (Nina Hernina, 2020: 30). At this stage, the writer collects sources related to the theme and title written. As for collecting sources, the authors use the technique of collecting data from the study of literature. The sources collected are in the form of books, e-books, scientific journals, and many more. The book sources that the author managed to obtain are as follows: Introduction to the History of New Indonesia: History of the 2018 National Movement, 2013 Indonesian Nationalism and Revolution, De Geboorte van Boedi Oetomo 1918, and several sources of books, e-books, and other scientific journals.
- b) Source Criticism According to Kuntowijoyo, source criticism has two forms: internal and external. Historical criticism is a criticism made by a writer or historian of the historical sources they have obtained. If a researcher or historian is completely convinced of the authenticity of the sources they have obtained, but this does not mean that the information contained in these sources has true historical value, then that is why source criticism needs to be done in writing history. Internal criticism is that the author is to check the credibility of each source and ensures that the source can be trusted for its truth. The external criticism that the author does is the authenticity of the source, the year it was published, and also the sources used.
- c) Interpretation is a stage or activity of interpreting facts and establishing interrelated meanings that have been obtained from sources obtained and has been criticized. In this stage the writer reinterprets the research results obtained after criticizing the

sources obtained. To avoid errors in the interpretation stage, the authors also make comparisons again with the primary sources obtained.

- d) Historiography is the stages or activities of conveying the results of an imaginative reconstruction of past events by traces from sources obtained. In this final stage, the writer writes down the research results which are based on the results of the interpretation of the sources that the writer has obtained and presented in the form of a scientific paper.

3. RESULTS AND DISCUSSION

The Cikoang people celebrate Maudu Lompoa from generation to generation because it is a Cikoang cultural custom every year. The maudu Lompoa tradition is an integral part of the community of descendants of Sayyid Jalaluddin Al-aidid, a Mufti of the Gowa sultanate, during the reign of Sultan Alauddin.

History of Maudu Lompoa

The early history of the presence of maudu lompoa developed, and their understanding differed according to the stories given by their parents. However, the following is an explanation according to Karaeng Sila regarding this matter: "In the past, there was a name called Syekh Djalalluddin. He can only speak Arabic. He sailed using a prayer rug in a state of prostration and leaning at the mouth of the Cikoang river. He was the one who taught Islam. The maudu lompoa celebration was held under a tamarind tree in 1641." According to historical developments, Sheikh Djalalluddin was a person who played an important role in the teachings of Islam in Cikoang Village. Residents consider him a religious scholar from Aceh who, throughout his life traveled from one island to another intending to teach good things. At first, Sheikh Djalalludin met a King of Gowa in the Banjar area. The King of Gowa had a daughter named Daeng I Event Tamami.

At that time the King of Gowa introduced his daughter to Sheikh Jalalluddin, and finally he proposed to the King's daughter to be his wife. After several years he and his wife sailed to several islands. When he was blessed with 3 children: two sons and one daughter named Sayyid Umar, Sahabuddin, and Saripah Nur, he returned to Gowa and settled in his wife's hometown. Sheikh Jalalluddin went around seeing his wife's village. The family and their bodyguards sailed around the mouth of the river in Cikoang Village. At that time the King of Gowa introduced his daughter to Sheikh Jalalluddin, and finally he proposed to the King's daughter to be his wife. After several years he and his wife sailed to several islands. When he was blessed with three children: two sons and one daughter named Sayyid Umar, Sahabuddin, and Saripah Nur, he returned to Gowa and settled in his wife's hometown. Sheikh Jalalluddin went around to see his wife's village.

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Arriving at Cikoang Village, Syekh Djalalluding toured the village and taught the teachings of Islam. He taught the public about life and how to be grateful to the khaliq and his prophets. In this case, Sheikh Jalalludin teaches gratitude by reading surahs from the Qur'an and completing them with offerings to strengthen friendship ties between residents. The following is an explanation according to Karaeng Opu regarding this matter: "At the time of the Prophet's birthday, the Cikoang people used to say maudu lompoa. There are conditions that each person must meet to participate and represent one person, namely one bushel of rice, one chicken, one egg and one coconut. The amount depends on the number of people in the family. Residents who migrate will return to Cikoang during this maudu lompoa. The implementation is currently very lively "Maulid Nabi is held on 12 Rabiul Awal in the Islamic calendar. The first Maulid was held under a tamarind tree located in Cikoang Village in 1625 led by Syekh Djalalluddin.

During the event, the dishes are simple, such as *kaddo Minyak'* (glutinous rice) accompanied by a fried chicken side dish. Then there will be a ritual of reading albarazanji, and reciting surahs from the Al Qur'an. Shaykh Djalalludin's followers are increasing day by day. Cikoang residents who migrate will take time to return to Cikoang to participate in this ritual. Because the number of people participating in this ritual is increasing, it is called maulu lompoa. This ritual is the ritual that involves the most people in its implementation in Cikoang. After Syekh Djalalluddin sailed again and left Cikoang Village, residents still regularly hold the maudu lompoa ritual. Where the development, implementation, and understanding of maudu lompoa is still maintained without experiencing several shifts in the public's minds, including in quantity, both visitors and attributes.

Symbolic Meaning of the Maudu Lompoa Ritual Processing

The maudu lompoa ritual procession is full of symbolic message meanings that are difficult for people outside Cikoang Village to understand. Because, this meaning is contained in the symbols contained in ritual processions, as one of the complex systems of meaning, to regulate behavior and culture for the Cikoang people. The ritual procession is highly purified and awaited by the Cikoang people. Implementing maudu lompoa is a form of gratitude to the creator and his Prophet, especially the Prophet Muhammad SAW, for being given life, fortune, and health. It intends to strengthen the ties of friendship between villagers. However, animate rituals in living life, and making

traditions that are considered sacred from religious values among the community. This ritual procession combines religious and cultural values, becoming an annual celebration for the residents of Cikoang Village. Maudu Lompoa has a distinctive feature in its implementation as a knowledge system that originates through the culture of the community. The uniqueness of the maudu lompoa ritual is that the people carry out the requirements to welcome the holy day. A month before the arrival of the Prophet's Birthday, residents carry out saffar bathing activities, then cage the chickens for a month. Three weeks before Mawlid, residents pound rice and make oil from coconut. Two days before the ritual, the rice is half cooked and the day before the ritual, the chicken is fried and garnished with the sambara rate. In the implementation process some symbols are full of meaning so it is very important to know the meaning of the maudu lompoa ritual procession symbols. Here's a brief explanation:

1. Shari'at is a law, bond, relationship, community, group, alliance, and rules in Islam that govern all aspects of Muslim life. For example a trade union of people who agree to trade together. Sarikat here can be attributed to the community of Cikoang people like people responsible for reciting Al Barazanji, performing pencak silat, and so on.
2. Tariqah is a general group (in this case it can include unions) in certain traditions that are believed to provide benefits when carrying out physical and mental practices to make a person more pious. For example getting used to reading Surah al-Ikhlās, and believing that al-Ikhlās is the essence of the Qur'an with the benefit of getting closer to Allah. Taraikat can be attributed to the customary practice of celebrating mawlid or maudu lompoa.
3. The essence is an inner meaning that is able to be absorbed by one's mind and heart from any movement or something that happens. For example, the essence of praying, fasting, salawat, the point of which is not in the movements but in their meaning, these meanings deal with the attainment of the mind, heart and soul. The essence can be attributed to the belief in the importance of carrying out the maudu lompoa tradition.

Makfirat is knowledge that is achieved from divine. It means knowledge obtained from the will of the almighty. *Makfirat* can be attributed to the source of inspiration and the basis for implementing maudu lompoa. From the explanation above, it can be concluded that the intended rice is life. The coconut referred to is the achievement of the value of life. The chicken and the egg are concluded as the Prophet Muhammad who has a soul.

Maulid Celebration in Cikoang Village

Coinciding with 29 Rabiul Awal of the Hijri calendar, residents of Cikoang Village, Mangarabombang District, Takalar Regency, South Sulawesi, were filled with joy and gratitude. Not every day they can express joy on the road. Some danced in the streets along the Cikoang River. Not only children, also adults. Dancing, throwing sea water and mud at each other, they celebrate an annual ritual called Maudu Lompoa, which can be interpreted as Maulid Akbar. A celebration of the birthday of the great Prophet Muhammad SAW, which is celebrated every 12 Rabiul Awal H. It calls Maudu Lompoa because this Maulid is the biggest culmination of the implementation in that area. The usual Maulid Akbar on 29 Rabiul Awal Hijri, falls on January 30, 2014.

After this Maulid there should be no Maulid celebrations. This is the biggest Maulid of the residents here, so it is very crowded," said Muhammad Riza, a researcher from Hasanuddin Makassar University who studied Maudu Lompoa, when Mongabay met him at the location. The boat he was carrying was not an ordinary boat. They call *julung-julung*. A replica of a typical Sulawesi wooden boat, which local fishermen usually use to catch fish. Unlike the ordinary boat, this boat is more 'colored'. This boat has been dressed in such a way with various everyday accessories. Starting from clothes, pants, cloth, plastic cabinets, and sheets. Even soap, toothpaste, and pots were hanging along the side of the boat. This colorful screen of various kinds of cloth symbolizes the coming of the true teachings of the Prophet brought by Sayyid Jalaluddin, the pioneer.

The selected cloth motifs can vary according to the taste of the boat owner. A boat at this celebration was even covered with an American flag cloth. This *julung-julung* or *parade* boat has four relatively high masts, so it looks like a stage. On the back of the boat is a Rp. 5,000 or Rp. 10,000 note attached. These *julung-julung* contain a typical dish like pamatara or half-cooked rice. They were accompanied by side dishes of free-range chicken, colorful eggs decorated with paper flowers, and male or oil paper cutouts to resemble a human body. Uniquely, during the birthday celebration, these boats only moored along the coast of the Cikoang River, which is only 100 meters from the coast. The location allows fishing boats to anchor after sailing on the open seas. The *julung-julung* procession is called *angngantara'* kanre maudu or ushering in the preparations for the birthday to the Maudu Lompoa location.

After arriving at the site, a space opens in front of the balla lompoa (large hall) of the indigenous people of Karaeng Laikang, the group spreads out around the boat. The drum beats still sounded resounding. Some youths formed a small circle by throwing water at each other and throwing mud. They demonstrated *mappenca'* or *pencak silat* attractions. Two people take turns fighting martial arts and hug each other after the fight is over. *Pencak silat* makes the atmosphere noisier. The committee's shouts for the

residents to calm down and stop their activities, because there was a formal birthday celebration from the local government, were completely ignored.

Speech by Isan Noor, Association of Indonesian District Governments (APKASI), people do not care at all. Not far from that place, another process of this birthday celebration took place in another hall. Namely, the core process of this celebration is called *zikkiri'* which can be interpreted as *dhikr*, even though it contains recitation of poetry praising the Prophet Muhammad SAW. Also the reading of Sura' *Rate'*, which narrates the birth of the Prophet to the Islamic period in Cikoang brought by Sayyid Jalaluddin. Dozens of religious leaders descended from Sayyid Cikoang took turns reciting this *zikkiri'* and Sura' *Rate'*, surrounded by hundreds of residents with wisdom. At the start of the Sayyid era, Maudu Lompa was routine and institutionalized in local royal rituals. Especially when the Sayyid's influence, which is always interpreted as "descendant of the Prophet" in Cikoang, is getting stronger regarding government and religion. From the Sayyid era until now, the celebration of Maulid continues. This is what makes the village known as *'Kampung Maulid'*.

Before the Maulid begins, one of the processes of the processions of the elders who have been dressed up in such a way to the location of the Maulid. This process is called *anggantara' kanre maudu*, or escorting the Maulid preparations to the Maudu Lompoa location. Photo: Wahyu Chandra Zainab, a Cikoang resident who now lives in Jeneponto Regency, South Sulawesi, feels that he cannot be separated from this Mawlid ritual. He returns to his hometown every year to celebrate this Mawlid. "It feels like something is missing if Maulid is not here. I've tried for several years, it doesn't come, it feels incomplete. Now our family always comes back here." For one cikoang resident, this Maulid celebration is not just an annual ritual.

The social meaning of this celebration is social attachment. Both the community as community from the same lineage, namely Sayyid, have a passion for the surrounding environment where they live and develop. He believes that there is an environmental conservation meaning behind this celebration. A tradition of caring for nature, by being grateful for what God has given both from the sea and land. With Mawlid on the coast of this river and beach, it can be interpreted broadly the connection of local residents to nature, the sea is a place to make a living. "Earth where they spread out in search of life. It's a kind of affirmation nature around an entity that must be maintained if we hope, the sea as a source of livelihood continues to provide a living."

Moreover, in this ritual, the condition of the mouth of the Cikoang River, as the place for the ritual, is cleaned first. Along the river, not only is the Maulid center, there are also jolloro (boat) racing competitions for fishing and catching ducks that are deliberately released into the river. Residents will scatter down into the river.

The affirmation of 'sea' as a symbol of a source of livelihood can be seen from the fact that not only fishermen take part in this celebration. Some traders hope their fortune will increase by participating in the celebration. Before the Maulid, various preparations were made, such as chickens, rice, coconut oil, eggs, boats, and various other equipment. This process begins a month before 12 Rabiul Awal, or around 10 Shafar Hijriah. Some preparations include confining the chicken to be slaughtered to be healthy. These chickens are slaughtered by anrongguru or religious leaders from the Sayyid family. The rice used must be pounded by yourself, not from a factory. The mortar for pounding rice is fenced and should not be close to the ground. It is not permissible for the rice pounder to step on the top of the mortar.

This process is done carefully and it is ensured that none of the pounded rice spills onto the ground. The rice dregs must be collected in a place that is not easily soiled and maintained until the zikkiri' or reading of the Sura' Rate' is finished. All food and boat accessories were distributed to everyone in the place, starting with the religious leaders who recited zikkiri and Sura' Rate'. This process took place lively, people scramble to take the eggs which are considered a blessing. After all these processes, these boats sail the rivers and seas, heading for their homes in procession. At the end of the Maulid, pambageang kanre maudu' or the distribution of Maulid food is carried out. All food and boat accessories were distributed to everyone in the place, starting with the religious leaders who recited zikkiri and Sura' Rate'. This process took place lively, people scramble to take the eggs which are considered a blessing. After all these processes, these boats sail the rivers and seas, heading for their homes in procession. According to the Head of the Customary Institution, Karaeng Laikang M Yunus Aidid Karaeng Sibali, this tradition is an integral part of the community of descendants of Sayyid Jalaluddin Al-Aidid, a Mufti for the Sultanate of Gowa during the reign of Sultan Alauddin (1593-1639).

Several reports say Sayyid Jalaluddin has Hadramaut Arab blood and is believed to be the 27th descendant of the Prophet Muhammad SAW. "Sayyid Jalaluddin was a propagator of Islam in Cikoang and its surroundings and then spread to South Sulawesi. Folklore says that for one reason or another, Sayyid Jalaluddin left the Balla Lompoa Palace without being accompanied by his wife, Daeng Tamami Binti Sultan Abdul Kadir. He walked to the north along the Bontolara, Parappa, Sanrobone and Maccinibaji Rivers with only a prayer mat and a kettle or container for ablution water. On his way, he met a pair of knights tasked with overseeing the Cikoang River, namely I Bunrang and I Danda. Their meeting at the Cikoang River began with the curiosity of the two when they saw the silhouette of a large ship from a distance. It turns out that the silhouette is Sayyid Jalaluddin sitting cross-legged on a prayer mat floating along the river. The people of Cikoang immediately accepted long story short, Sayyid Jalaluddin. After bringing his wife, he then led the congregation in the village until the end of his life. The thing that

attracts attention is the presence of a decorative ship called Julung-julung. According to the Acting Head of Cikoang Village, Andi Abilwansyah, boats are an integral part of the life of the local community. with the name Julung-julung," he said.

It turned out that Maudu Lompoa required a 40-day preparation period. The *Jene-jene Sappara* tradition or bathing in the month of Syafar in the Hijriyah calendar, led by traditional elders, acts as the first event. Apart from that, free-range chicken, which will be served at the event's climax, began to be placed in confinement. Residents also started Angnganang Baku, namely making baskets of offerings from palm leaves. There is also Adengka Ase, a procession of pounding rice in a mortar that has been dried in the sun beforehand.

The uniqueness of the Maudu Lompoa tradition lies in the *julung-julung* or wooden ships which are decorated in such a way using colorful fabrics. These ships became a symbol of the entry of Islam, especially in Talakar. Inside the ships there are various kinds of staples, starting from eggs which are also colored in various colors, as well as agricultural products from the area around Takalar Regency. Besides eggs and agricultural products, the Julung-julung are also stocked with daily necessities such as clothing, pants, toothpaste, and soap. All the ornaments contained in the julung-julung are a symbol that the teachings of Islam entered the Cikoang area brought by traders. Various offerings are also presented as fillers for the julungs such as large baskets made of woven palm leaves or commonly called "Baku Maudu" by local residents. Each basket is filled with half-cooked rice, complemented by a side dish of free-range chicken. These julung will later be gathered at a point where various kinds of processions can be carried out. The contents of the first ones will also be shared with everyone who attends the Maudu Lompoa event.

There are at least three values contained in the Maudu' Lompoa Celebration, namely:

1. Social Value. In the maudu' lompoa ceremony series, the attitude of mutual cooperation between communities is clearly seen where the community will help each other when the procession is carried out. This will instill a high sense of brotherhood and concern among the people of Cikoang Village.
2. Religious/Religious Values. The emergence of an understanding of public belief regarding the process of the Maudu' Lompoa celebration brought by Syekh Jalaluddin, a descendant of the Prophet Muhammad SAW, made the Maudu' Lompoa celebration full of religious meanings.

3. Art Value. The value of art is reflected in the community's creativity in decorating boats with colorful fabrics and placing produce, making the Maudu' Lompoa tradition even more lively.

The main procession of the Maudu Lompoa series is *Zikkiri'* and *Sura' Rate'*. Namely reading the story of the birth of the Prophet and the history of the entry of Islam in Diikoang. Not forgetting the reading of the sholawat addressed to Rasulullah Muhammad SAW. This Maulid celebration is not just an annual ritual. The social meaning of this celebration is social attachment. Likewise, the meaning of caring for nature for the welfare of the citizens.

The Maudu Lompoa tradition is that decorated boats (julung-julung) are transported together to the Cikoang River. The Maudu Lompoa tradition was once maintained by the Sayyid Al'-Aidid family. Commemorated every year in Cikoang Village, Mangarabombang District, Takalar Regency, with an area of 566.51 km² and a population of ±250,000 people in the province of South Sulawesi. The series of activities commemorating the birth of the Prophet Muhammad had taken place a week earlier. The community prepared all their needs, starting with wooden boats, sarongs, various eggs, colorful paper and various food ingredients which would later be arranged and arranged in a wooden boat. The highlight of the commemoration of the birth of the Prophet Muhammad is called Maudu Lompoa. The highlight of the event is centered around the Cikoang river. Various colorfully decorated boats and traditional drums beat each other along the Cikoang village road. Maudu Lompoa is one of the proofs of the merging of two different elements, namely religion and local culture of Makassar which form a well-maintained cultural tradition. All walks of life participate with joy and enthusiasm in joining the work and working together to celebrate the Maudu Lompoa tradition. The tradition that has been passed down from generation to generation is a form of real expression of the people of Takalar Regency towards the Prophet Muhammad and the Prophet's family.

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