

Research Article

Interpreting Symbols, Nurturing the Spirit: The Dialectics of Islam in the *Maudu' Ada' Kalabbirang* Tradition in Maros Indonesia

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Abstract

The objectives of this study are: 1) to understand the historical development of the *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang, Maros Regency, 2) to identify the implementation process of the *Maudu' Ada' Kalabbirang* tradition, and 3) to analyze the exploration of Islamic educational values contained within it. The study questions addressed include: 1) what is the historical development of the *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang, Maros Regency, 2) how is the tradition implemented, and 3) how are Islamic educational values explored in the *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang?. This study was conducted with a qualitative approach with a phenomenological method to understand the meanings and values embedded in the community. The results showed that the *Maudu' Ada' Kalabbirang* tradition possesses a unique and complex historical background, rooted in the process of Islamization and the cultural acculturation of the Bugis and Makassar peoples. Its implementation involves various religious and cultural activities that educate the community about Islamic values. The Islamic educational values explored include aspects of *aqidah* (faith), *akhlaq* (morality), spirituality, and social solidarity. This tradition serves not only as a form of religious cultural expression but also as a means of character education and contextual transmission of Islamic values. This study is expected to provide deeper insights into the integration of local culture and Islamic teachings, as well as its contribution to Islamic education in Maros Regency.

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INTRODUCTION

This study explored the *Maudu' Ada' Kalabbirang* tradition—a distinctive local celebration of the Prophet Muhammad's birthday (Maulid Nabi SAW)—that has evolved uniquely in Butta Salewangang, Maros Regency, South Sulawesi. As a religious practice shaped by the acculturation of Islamic teachings with the indigenous wisdom of Bugis-Makassar communities, the tradition comprises a sequence of ceremonial events: a preparatory deliberation (*emposipitanggarri*), cultural procession (*kirab budaya*), *Angngaru* ritual, performances of traditional dance and poetic visualization, recitation of the wisdom of Maulid (*hikmah Maulid*), reading of *Ammaca Barsanji*, cultural seminar, exhibition of heirloom blades (*bilah pusaka*), and the communal Mattompong ceremony. Within these activities lie rich Islamic educational values that encompass *ubudiyah* (devotion to Allah),

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akhlak (moral ethics), *muamalah* (social conduct), *ma'rifat* (spiritual gnosis), and the aesthetic dimensions of local culture.

The *Maudu' Ada' Kalabbirang* tradition has thus become a critical subject of inquiry due to the intense controversy it generates within the Muslim community itself. On one hand, proponents regard it as a profound expression of love and reverence for the Prophet Muhammad (SAW), as well as an effective medium of da'wah that resonates deeply with the spiritual and social dimensions of local society. On the other hand, a significant number of groups vehemently reject it, classifying the practice as *bid'ah* (reprehensible innovation) on the grounds that it lacks firm grounding in the Prophet's Sunnah and therefore deviates from the purity of Islamic teachings. This polarisation vividly illustrates the broader tension between puritanical reformism and the preservation of customary Islam (*Islam adat*) in contemporary Indonesian religious discourse (Nurmayanti & Rofi'i, 2025).

Amid the currents of modernisation and globalisation, the *Maudu' Ada' Kalabbirang* tradition faces formidable challenges. A growing generational disconnect is evident, as younger cohorts become increasingly alienated from their religio-cultural roots, drawn instead toward instant, individualistic strands of global popular culture (Wahyudi & Khotijah, 2021). Consequently, the spiritual essence that should animate the tradition is gradually eclipsed by mere ceremonial routine. Compounding this issue, divergent interpretations and attitudes toward the tradition harbour the potential to trigger social fragmentation and intra-communal conflict within Maros' Muslim population, thereby threatening the very values of moderation and inter-group harmony that the tradition has historically upheld. This study is therefore imperative: it seeks to demonstrate how a localised tradition can function as a contextual, inclusive, and solution-oriented medium of Islamic education—one capable of addressing contemporary challenges while safeguarding communal cohesion in Butta Salewangang, Maros Regency.

Over the past decade, numerous studies have explored the celebration of Maulid Nabi and the acculturation of Islamic culture across the Indonesian archipelago. For instance, Ainiyah (2016) and Hasyim (2018) highlighted the spiritual and cultural dimensions of Maulid observances in East Java and Lombok, while Amirullah (2020) examined the Sufi values embedded in the *Barzanji* tradition of Takalar. More recent works by Zuhdi and Ridwan (2022) and Rahman (2023) addressed issues of cultural identity and resistance to puritanism within Maulid contexts. Despite this growing body of literature, a study that specifically analyses the Islamic educational values embedded in localised traditions such as *Maudu' Ada' Kalabbirang* in Maros remains strikingly scarce. The majority of existing studies concentrate predominantly on ceremonial, ritualistic, or historical aspects, with little in-depth exploration of the profound pedagogical meanings these traditions convey.

This article is structured systematically to guide readers smoothly through the discussion. The first section outlines the study background and its urgency, followed by a literature review and relevant theoretical framework on Islamic education and religious traditions. The subsequent section details the study methodology, encompassing a qualitative approach and data-collection techniques. The core of the article then presents fieldwork findings and analysis, exploring the Islamic educational values embedded in the *Maudu' Ada' Kalabbirang* tradition. Finally, the article concludes with a synthesis of key findings, practical recommendations, and strategies for preserving local wisdom-based religious traditions amid the pressures of modernisation. To date, the *Maudu' Ada' Kalabbirang* tradition has rarely been examined as a medium of Islamic education that integrates the principles of *tarbiyah* (holistic personal development), *ta'dib* (inculcation of refined character and manners), and *ta'lim* (transmission of knowledge). Few studies have investigated how this tradition can serve as a contextual and relevant strategy for shaping Islamic character in the face of modernity. Moreover, no prior study has critically analysed its role in fostering religious consciousness and social solidarity among Maros' Muslim community while countering the twin challenges of puritanical currents and cultural globalisation. Therefore, the specific objectives of this article are twofold: first, to explore and analyse the Islamic educational values embedded within the *Maudu' Ada' Kalabbirang* tradition; and second, to demonstrate how this tradition functions as an effective medium for character formation and da'wah within the local cultural context. This study aimed to fill existing gaps in the literature while offering a fresh perspective: namely, that tradition-based religious practices are not inherently at odds with Islamic principles, but can instead serve as strategic means for internalising *tauhid*, noble *akhlaq*, and *ukhuwwah Islamiyyah*.

Accordingly, the central argument advanced and tested in this study is that *Maudu' Ada' Kalabbirang* transcends mere cultural ritual; it constitutes a holistic medium of Islamic education that harmoniously

integrates revealed teachings with local wisdom. Far from being a superficial commemoration, the tradition instils love for the Prophet Muhammad (SAW) at a profound spiritual level, while simultaneously cultivating social consciousness, cultural sensitivity, and moral commitment—values that align fully with the vision of Islamic education as *rahmatan lil 'alamin* (Afroyina Zulfa, 2022).

METHOD

This section describes the systematic procedures employed in conducting the study to yield valid and accountable data. This study aimed to explore Islamic educational values embedded in the *Maudu' Ada' Kalabbirang* tradition, which exemplifies the integration of Islamic teachings with the local culture of the Maros community. A descriptive qualitative approach with a phenomenological model was adopted, as it is well-suited for uncovering the meanings inherent in religious and cultural traditions through the lived experiences of the community (Akbar, 2024). The focus of the study is not on generalization but on achieving a profound understanding of the local context and the values embedded therein. The study design was structured flexibly and progressively, commencing with a preliminary investigation, followed by field data collection through observation and interviews, and culminating in documentation and data analysis (Umar Sadiq et.al, 2029). This process encompassed direct observation of the *Maudu'* tradition's implementation, interactions with cultural practitioners and religious figures, and a review of pertinent literature to corroborate field findings.

The study participants comprised key figures in the *Maudu' Ada' Kalabbirang* tradition, including religious leaders (*Sayyid, Anre' Gurutta, Kyai*), customary stewards of the kingdom and cultural experts, members of the noble family of Balla Lompoa Karaeng Marusu', as well as academics and Maros community members actively engaged in the tradition. Informants were selected through purposive sampling with a snowball technique, based on their expertise and involvement in the tradition under investigation. The study was conducted in Butta Salewangang, Maros Regency, South Sulawesi, with a primary focus on the area surrounding Balla Lompoa Karaeng Marusu' in Kassi Kebo' as the central venue for the tradition.

Data collection techniques included participant observation, in-depth interviews, and documentary study. Observations were carried out directly on the *Maudu'* procession, Barzanji recitations, and social interactions during the tradition's execution. Interviews were conducted with key informants to elicit perceptions, meanings, and educational values they internalized. Documentary study involved gathering *lontara'* manuscripts, photographs of activities, cultural archives, and official records of the tradition's implementation (Aris Alimuddin, 2020).

The primary instrument in this study was the researcher as a human instrument. To ensure the instrument's relevance to the field context, content validity testing was performed by the supervising lecturer and local cultural experts. Data analysis was conducted inductively, following the qualitative stages outlined by Miles and Huberman, namely data reduction (selecting and summarizing essential data), data display in descriptive narrative form, and conclusion drawing with verification through interpretation of the Islamic educational values identified in the tradition (Miles & Huberman, 1994).

The researcher was present in the field, interacting with informants and participating in the tradition's proceedings (Muhammad Taufuq Rahman, 2025). However, to maintain objectivity, the researcher upheld ethical distance, adopted a neutral stance, and remained reflexively aware of their position throughout the study process. To ensure data validity, source triangulation was employed by comparing data from multiple informants, member checking by confirming interview results with informants, peer debriefing through academic discussions with colleagues, and an audit trail via systematic documentation of all data collection and analysis processes.

RESULTS AND DISCUSSION

This study aimed to explore the Islamic educational values embedded in the *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang, Maros Regency. The findings indicated that the *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang, Maros Regency, serves as a religious celebration commemorating the birth of Prophet Muhammad SAW, while also functioning as a vital space for transmitting Islamic educational values into the social and cultural life of the community.

History of the *Maudu' Ada' Kalabbirang* Tradition in Maros

The *Maudu' Ada' Kalabbirang* tradition represents a profound religio-cultural heritage of the Butta Salewangang community in Maros Regency, with deep historical roots tracing back to the founding of the Marusu' Kingdom in the 15th century. Originally an exclusive palace ritual of the Balla Lompoa Karaeng Marusu, it was performed to commemorate the birth of the Prophet Muhammad (SAW), primarily through the recitation of *Barzanji* every Friday night during the month of Rabi'ul Awwal. Preserved across generations by the royal aristocracy, the celebration thus served simultaneously as a religious observance and a mechanism for perpetuating Islamic values within the kingdom's social and political order.

With the official introduction of Islam to the Marusu' Kingdom around 1605–1625, facilitated by da'wah and cultural assimilation by Hadramaut scholars and the Gowa-Tallo kingdom network, the Maulid celebration became more formalized. Islamization in the Maros region was bolstered by figures such as Sultan Muhammad Adam and Ahlul Bait descendants who settled there, including Sayyid Jalaluddin Al-Aidid and Sayyid Ba'alwy As-Saqqaf, who integrated Islamic values into local customs, including the *Maudu'* tradition (Andi Isbullah Pallawagau, 2020).

Over time, the tradition expanded in scope and meaning. From its originally elite confines within the palace, it evolved into a communal celebration involving all societal strata. The initiative to extend the tradition to the broader public was formally undertaken in 2021 with the *Maudu' Ada' Kalabbirang* event themed "Jejak Tu Panrita di Kassi Kebo?" Since then, it has been held annually with educational and religious themes highlighting historical, Islamic, and local cultural values. Major themes such as "Balla Lompoa as a Center for Education and Islamization" (2022), "Echoes of Sholawat and Maulid Nabi" (2023), and "Appakalabbiri Kalabbirang" (2024) demonstrate the tradition's transformation into a culture-based Islamic education platform, a da'wah space, a medium for social unity, and an inclusive cultural arena that encourages participation from youth, religious leaders, academics, and the general public.

The historical trajectory of *Maudu' Ada' Kalabbirang* illustrates the synergy between Islamic genealogy, kingdom structures, and Bugis-Makassar local wisdom, positioning it as a symbol of the Maros community's religious, civilized, and culturally reverent identity. Beyond a spiritual commemoration, the tradition serves as a means for transmitting Islamic and cultural values to younger generations, fostering love for history and the practical application of the Prophet's teachings through contextual and resonant approaches.

Procession of the *Maudu' Ada' Kalabbirang* Tradition

The *Maudu' Ada' Kalabbirang* tradition is a religious and cultural celebration rich in symbols, meanings, and Islamic educational values. Its procession comprises interconnected stages forming a cohesive sequence from planning to closure, each with spiritual, social, and educational functions. The main stages are as follows:

1. *Emposipitanggarri*

This initial deliberation involves customary leaders, religious figures, youth, and community members in planning the event. The forum facilitates coordination and consensus, embodying the Islamic value of *syura* (community discussion) while cultivating courteous and participatory dialogue. In Makassar epistemological terms, it is known as *emposipitanggarri*, and in Bugis culture as *tudangsipulung*—both collective gatherings where community members convene to exchange ideas and resolve significant issues through deliberation and agreement.

The *emposipitanggarri* or *tudangsipulung* practice is crucial in preparing for *Maudu' Ada' Kalabbirang*, serving as the primary venue for unifying ideas, forming committees, scheduling implementation, determining themes, and collaboratively designing the event sequence. It represents Islamic educational values such as *syura* (community discussion), *ukhuwah* (brotherhood), and *ta'awun* (cooperation). Through this forum, collective spirit and social solidarity are fostered among Maros stakeholders—from religious leaders and customary stewards to youth and the public—ensuring the *Maudu'* upholds both Islamic educational principles and traditional values.

2. Cultural Procession (*Kirab Budaya*)

This procession engages diverse community members carrying *baku maudu'* (containers with rice, eggs, and cakes). Participants wear Bugis and Makassar traditional attire, parading to the central venue at Balla Lompoa Karaeng Marusu. It symbolizes unity, mutual cooperation, and gratitude for the Prophet Muhammad SAW's birth. As the opening event in *Maudu' Ada' Kalabbirang*, held at the Balla Lompoa Karaeng Marusu' palace with distinctive royal traditions and regal Bugis-Makassar attire, the cultural procession (*kirab budaya*) includes several sub-sequences:

a) *Appanai' Baku'* (අප්පනායි බකු '.)

Appanai' Baku' Maudu' is the Maulid celebration where Muslims offer special foods called *Songkolo'* (Makassar) or *Sokko'* (Bugis), stored in woven baskets or containers known as "baku," crafted from bamboo or lontar leaves.

In Bugis and Makassar culture, "*Songkolo*" carries significant symbolic meaning, reflecting strong social and humanitarian bonds (Nur Azizah Hasan, 2024). Additionally, the Maulid eggs—preserved and placed within the *baku maudu'* baskets—are revered as potent symbols of life and spiritual rebirth. Their perfectly round, unbroken form conveys an aura of divine wholeness and abundant blessing.

Baku' Maudu' woven from bamboo or lontar also symbolizes communal strength and unity, underscoring Islamic identity and robust interpersonal ties in Maros. *Appanai' Baku'* illustrates community gratitude and cohesion. Eggs and *Songkolo'* transcend mere sustenance; they convey messages of relational preservation and vitality. The round eggs signify unity and renewal, while the woven baskets embody Muslim Bugis-Makassar identity and solidarity. Maros communities collectively prepare *Appanai' Baku'* and transport it to Balla' Lompoa, the customary and governance center. There, the *baku' Maudu'* is presented to the *Maudu' Ada' Kalabbirang* organizing committee, announced to guests and attendees as a ritual of sharing and relationship strengthening.

Figure 1. Maulid Basket (*Baku' Maudu'*) woven from lontar leaves.



b) *Annarima Baku'* (අන්නරිමා බකු '.)

Annarima Baku' continues *Appanai' Baku'*, forming an integral ritual sequence in *Maudu' Ada' Kalabbirang*. Literally meaning to receive *baku maudu'* (Maulid offerings) collected via *Appanai' Baku'*, it involves communal preparation and submission to the organizing committee. The *baku maudu'* is then formally handed to Karaeng Marusu' as the kingdom's customary custodian at Balla' Lompoa, the governance and symbolic power center. This handover symbolizes obedience and respect from subjects to leaders.

The *Annarima Baku'* tradition affirms the customary leader's role as cultural heritage guardian and central social figure. It embodies Islamic educational values of *ta'ah* (obedience), *ikram* (honor), and social responsibility in maintaining harmonious ruler-subject relations. When the *baku maudu'* are formally presented to Karaeng Marusu' at Balla Lompoa, the act transcends mere ritual; it constitutes a public affirmation of the leader as protector and guide. This practice transmits across generations the enduring importance of loyalty, respect, and social cohesion within the community's hierarchical structure.

c) *Angngaru Ritual* (අංංගරු රිතු)

The *Angngaru* ritual derives from the Makassar word "*Arw*" and traces its origins to the era of *Tu Manurung Bainea*, the first ruler of Gowa around 1320 CE. As an oral tradition of the Makassar people, *Angngaru* vividly expresses a warrior's reverence, courage, and unwavering loyalty toward leaders.

or distinguished guests (Ince Nasrullah, 2021). Traditionally performed during customary ceremonies, royal receptions, and cultural spectacles—especially in the historic kingdoms of Gowa and Tallo—it remains a hallmark of Makassar identity.

This distinctive Makassar ritual serves as an elaborate gesture of honour and welcome to dignitaries (Dian Azis Triastuti, 2019). The powerful chants of spirit and declarations of devotion encapsulate courage, fidelity, and refined conduct toward authority. Within an Islamic framework, *Angngaru* instils responsibility and loyalty as expressions of faith. Its noble values—courage, steadfastness, and respect for tradition—position the ritual as a living embodiment of Makassar heroism and cultural pride.

In contemporary contexts, *Angngaru* retains relevance as a symbol of cultural identity, moral fortitude, and local nationalism. No longer a warrior's pledge in traditional kingdoms, it preserves virtues like courage, loyalty, and respect for leaders and guests. In cultural, educational, and state activities, *Angngaru* asserts Makassar selfhood, particularly in welcoming guests or inaugurating events. An excerpt from the *Aru Tubarani* script embodying leadership loyalty:

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(*Ikatte jarung Karaeng*  
*Naikambe bannang panjai'.*  
*Antakleko jarung*  
*Namamminawang bannang panjai'.*  
*(Makkanamaki mae Karaeng*  
*Naikambe mappajari*  
*Manynyabbu maki mae Karaeng*  
*Naikambe mappa'rupa).*

*Translation:*

*You are like the needle, Karaeng*  
*And we are the sewing thread*  
*Step forward, and we are ready to follow*  
*Command, O Karaeng*  
*And we are ready to execute your orders*  
*Defeat, O Karaeng*  
*Then we are ready to obey all commands*

*Angngaru's* philosophical values—readiness for collective sacrifice and honor—remain vital in shaping youth character amid globalization's erosion of traditions. Thus, it transcends ceremonial form to mirror enduring cultural spirit in modern social spaces. In *Maudu' Ada' Kalabbirang*, *Angngaru* integrates as customary honor fused with Islamic and local values.

Though *Maudu'* essentially commemorates the Prophet's birth, *Angngaru's* inclusion in openings or VIP receptions (e.g., scholars, customary leaders, officials) reflects Makassar cultural heritage synergizing with community religiosity. Aru chants symbolize courage, loyalty, cultural reinforcement, self-respect, and unity. Integrating *Angngaru* into religious traditions like *Maudu' Ada' Kalabbirang* demonstrates customary expressions' compatibility with Islam, serving as cultural da'wah to enhance spirituality and local social solidarity.

**Figure 2.** *Angngaru* ritual performance welcoming royal honored guests or high officials at the *Maudu' Ada' Kalabbirang* opening in Maros.



### 3. *Ammaca Barasanji*

The recitation of the *Kitab Barzanji*, which chronicles the life of Prophet Muhammad SAW, is performed rhythmically by religious leaders and community members. This procession forms the core of the celebration, inviting participants to offer *shalawat*, engage in *dzikir*, and emulate the Prophet's noble character. It constitutes a form of *ta'lim* (instruction) and *tazkiyah* (purification) that reinforces community spirituality and morality. Known as *A'barasanji* or "Kitab Barzanji," this ritual is conducted at night in the Balla Lompoa palace and carries profound spiritual significance with deep historical roots in Marusu'. For Bugis and Makassar communities, *Barzanji* recitation is an integral expression of local Islamic spiritual and cultural identity. The text, comprising praises and wise narratives of the Prophet's life, serves as a medium for instilling love for the Messenger while fostering social bonds (Muh. Rusdi Nur, 2022).

This tradition has undergone acculturation with Bugis and Makassar values emphasizing *siri'* (honor), *paccé* (empathy), and reverence for ancestors and spiritual leaders (Sahriana, 2025). Accompanied by distinctive melodies (*Barasanji* and *Akraté*), it creates an intergenerational educational space that strengthens *ubudiyah* (devotion to Allah), *mahabbah* (love) for the Prophet, and social solidarity. The practice demonstrates that Islam in Bugis society is not rigid but harmoniously integrated into inherited cultural traditions in Butta Salewangang, Maros.

In commemorating the Prophet's birth, Muslim communities express love and reverence through *A'barasanji*, reminiscing and extolling his life. This allows the Marusu' people to articulate gratitude to Allah SWT for the Prophet Muhammad SAW's birth as guidance and mercy for humanity.

### 4. The Wisdom of Maulid (*Hikmah Maulid*) as *Pappakainga'*

Religious lectures (*tausiyah*) delivered by ulama or figures address the Prophet's exemplarity, Islamic values, and the importance of preserving religious traditions. This stage provides contextual religious understanding, encompassing moral education, worship, and social dimensions. As a key element of Maulid celebrations, the sermon by a *muballigh* aims to deepen comprehension of the Prophet Muhammad SAW's life, character, and struggles. Through *Hikmah Maulid*, participants are encouraged to recall and emulate his noble traits—compassion, honesty, patience, justice, and piety—conveying a theological message of the Prophet as mercy for all worlds.

### 5. Arts as Local Cultural Identity

Various Islamic artistic performances, including traditional and modern dances, enliven the event. These serve as cultural da'wah media, conveying Islamic messages through local aesthetic approaches. In the *Maudu' Ada' Kalabbirang* tradition, proceedings feature regional dances and poetic musicalizations presented as entertainment and offerings by Maros arts and culture institutions. Notable performances include:

- Marennu* Dance (馬倫舞)

Originating from Bugis and Makassar roots in Butta Salewangang, Maros, *Marennu* dance is an aesthetic expression of refined grace and meaning. Beyond visual spectacle, it artistically represents feminine gentleness, moral nobility, and spirit in Maros within customary and Islamic contexts. Values of *siri' na pacce* (honor and empathy) and modesty are reflected in the dancers' soft, calm, and elegant movements, core to South Sulawesi's cultural identity. Performers symbolize the refinement of Bugis-Makassar women, upholding dignity, propriety, social, and spiritual responsibility in traditional elegant attire.

Movements are accompanied by melancholic tones from traditional instruments like gembus, kecapi, and Makassar drums, enhancing atmosphere and linking present to ancestral traces rich in Sufi and local wisdom. The *marennu* dance bridges Islam and aesthetic beauty, illustrating how Butta Salewangang civilization preserves roots while evolving tradition as gentle yet potent da'wah. In every fabric fold and hand curve lies a message to safeguard noble heritage for a religious and civilized society.

b) *Dala Maru' Dance*

*Dala Maru'* dance conveys noble values of struggle and solidarity alongside kinetic beauty. Dynamic, rhythmic, energetic compositions evoke collective spirit, narrating Maros courage, unity, and resilience against life's challenges—natural or socio-cultural. Beyond entertainment, it transmits local cultural and historical values to future generations, mirroring Butta Salewangang's communal ethos through profound moral gestures and rhythms.

c) *Mabarakka Ase ri Lino Dance* (マラカセリリノ)

A distinctive Marusu' dance, *Mabarakka Ase ri Lino* imparts aesthetic and moral values in commemorating the Prophet's birth, expressing gratitude and love while reinforcing Bugis-Makassar culture in Maros. It depicts cosmological human-nature relations and divine connections via spiritual movements in theatrical presentation. Employed in *Maudu' Ada' Kalabbirang*, it symbolizes cultural expression fusing Islam, tradition, and history.

The dancers often wear traditional Bugis and Makassar attire, while traditional music is used with symbolic meaning. The purpose of the music and rhythm in this dance is to create a special and sacred atmosphere, while fostering love for the Prophet Muhammad SAW and Islamic values. The *Mabarakka Ase ri Lino* dance also serves to educate people about culture and strengthen community bonds. The younger generation is introduced to historical values and traditions embedded in the *Maudu' Ada' Kalabbirang* through this dance. It also highlights the importance of maintaining balance between Islamic teachings and the cultural heritage of the Maros community.

6. *Pakarena Dance* (パカラーナ)

A enduring classic in South Sulawesi, *Pakarena* dance features graceful movements and distinctive Makassar attire. Beyond entertainment, it showcases cultural richness and traditions for preservation against traditional music backdrops.

The *Pakarena* Dance reflects the richness of culture and traditional values passed down through generations. This dance is often performed in various traditional ceremonies, welcoming honored guests, and cultural celebrations such as *Maudu' Ada' Kalabbirang*, as a symbol of respect, courtesy, and loyalty. Therefore, beyond serving as an artistic expression, the *Pakarena* Dance also acts as a medium for preserving the cultural identity of the Bugis and Makassar people to this day.

7. Exhibition of Heirloom Blades

This exhibition showcases a collection of heirloom weapons and historical artifacts inherited from royal palaces. The event provides both historical and aesthetic education, instilling pride in cultural identity and awareness of the importance of preserving heritage in line with Islamic values. This exhibition is one of the key elements of the traditional event *Maudu' Ada Kalabbirang*, which takes place over three days in Maros Regency. It is attended by guests from various heritage communities and collectors of *badik* (traditional daggers) across South Sulawesi. The exhibition, initiated by the "Lembaga Badik Celebes Maros", features various types of traditional blades while educating the public about the cultural and historical values embodied in each heirloom.

a) The Meaning of *Pamoro* in Heirloom Blades

In local terminology, *pamoro* refers to the distinctive patterns, marks, or features on traditional weapons such as the *Badik* of Makassar, the *Geong* from Luwu, and the *Kawali* of the Bugis people.

These serve as identifiers that reflect the unique characteristics of each weapon, which originally functioned as tools of defense or personal protection. Beyond their physical form, *pamoro*' embodies deep symbolic meaning within the culture of South Sulawesi. In the local cultural context, *pamoro*' is regarded as a representation of honor, courage, personal identity, and the continuity of ancestral values passed down through generations.

Each heirloom blade carries its own unique story, often linked to the history of struggle, heroism, or devotion of certain figures within the community. Some blades, for instance, are associated with the legends of historical figures who fought for their homeland and the honor of their people. Therefore, *pamoro*' is not merely a physical object but also a narrative medium that preserves the collective memory and identity of a society.

Within the *Maudu' Ada' Kalabbirang* tradition, heirloom blades are given a special place through the *Pameran Bilah Pusaka* (Exhibition of Heirloom Blades), which serves as a moment of reflection on the values embodied within them. The inclusion of the blade exhibition in the *Maudu'* celebration signifies that these heirlooms are inseparable from the spiritual and religious essence of the Maulid itself. The blades not only represent worldly history but are also regarded as manifestations of moral and spiritual responsibility in upholding the honor (*marwah*) of one's family and community. The *badik*, in particular, is closely associated with the concept of *adat-istiadat* (customary law and traditions) in South Sulawesi society, symbolizing the moral values that guide social conduct. Those who possess or carry a heirloom weapon are expected to embody discipline, integrity, and a strong sense of leadership. In this sense, the *pusaka* serves as a symbol of self-control, ethics, and moral strength that binds an individual to their social and spiritual responsibilities.

b) Varieties of Heirloom Blades Displayed

The exhibition featured a diverse range of traditional blades, including the *Badik* (峇迪), a distinctive weapon of the Makassar people; the *Kawali* (峇拉), a traditional blade from the Bugis region; the *Geong* (峇戎) from Luwu; and the *Sele'* (峇列), a keris-type heirloom. These traditional weapons hold both historical and spiritual value. In local culture, *bilah pusaka* (heirloom blades) are often regarded as symbols of courage, honor, and ancestral legacy. Each blade possesses its own unique form, character, and meaning—often intertwined with sacred historical narratives and the belief systems of the local community.

8. *Mattompang* (峇冬邦)

In Bugis society, the *Mattompang* tradition—known as *Mattompang Arajang* or *Attompang Kalompoang* among the Makassar people—is a sacred ritual that reaffirms the cultural identity of the local community. During this ceremony, royal heirlooms are carefully cleansed within the palace, not merely as a form of cultural preservation but also as an expression of spiritual and social renewal that has been upheld across generations. The ritual involves the purification of royal heirlooms such as kris, spears, and regalia, marking the community's readiness both spiritually and symbolically. It serves as a gesture of reverence toward history and ancestral heritage. In the context of Islamic values, the *Mattompang* tradition embodies the principles of cleanliness, respect for entrusted heritage, and the moral responsibility to safeguard what has been passed down.

The connection between this ritual and Islamic education is deeply rooted. The *Mattompang* tradition is not merely a ceremonial act but a profound life lesson that teaches younger generations to honor their history and traditions as values and norms that remain in harmony with Islamic teachings. Within the context of religious education, the ritual conveys the importance of moral and spiritual values, unity within the community, and reverence for the legacy of ancestors who have passed down wisdom and life principles as meaningful guidance for the present and future generations.

Within the concept of *Maudu' Ada' Kalabbirang*, the meaning and existence of the *Mattompang* tradition become even more profound. This commemoration and act of honoring the ancestors invite the community to remember and appreciate the legacy they have left behind. By involving the younger generation, the ritual serves as a bridge connecting people with their cultural roots while simultaneously fostering character development grounded in the values of togetherness and Islamic principles of mutual cooperation.

**Figure 3.** The ritual of cleansing royal heirlooms at the Balla Lompoa Palace of the Marusu Kingdom, known as *Mattompang*.



## 9. Cultural Seminar

The Cultural Seminar is held as a scholarly forum involving academics, cultural figures, religious scholars, and community leaders to discuss the meaning, history, and educational values embedded in the *Maudu'* tradition. This event fosters critical, reflective, and intellectual awareness within an Islamic framework. The Cultural Seminar of *Maudu' Ada' Kalabbirang* serves as one of the key activities in preserving the intellectual and cultural values of Islamic tradition and local heritage. The seminar functions as a “dialogue space” and a platform for knowledge exchange concerning culture, Islamic education, and the identity of the Maros community. It aims to: a) explore the cultural values contained within the *Maudu' Ada' Kalabbirang* tradition and discuss how these values can be applied in daily life; b) raise public awareness of the importance of preserving local culture amidst the growing influence of globalization; and c) provide a medium for intergenerational and intercommunity dialogue so that traditional values can be passed on to younger generations as a form of knowledge and living civilization. The seminar highlights several essential points, particularly in the fields of culture, history, and religion, to strengthen the existence of the *Maudu' Ada' Kalabbirang* tradition and to explore its meaning and relevance in the modern context.

## 10. Prayer and Closure

The event concludes with collective prayer expressing gratitude and hope for the Prophet Muhammad SAW's blessings upon the community. This affirms *Maudu'* as collective worship—not mere cultural festivity—but spiritual momentum reinforcing ummah bonds and Islamic values.

## Islamic Educational Values in the *Maudu' Ada' Kalabbirang* Tradition

The *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang, Maros Regency, is a religio-cultural celebration transcending ceremony to serve as Islamic learning medium across life aspects. Through meaningful processions, communities internalize Islamic values contextually and sustainably. Key values include:

### 1. Moral Values in the *Maudu' Ada' Kalabbirang* Tradition

The *Maudu'* tradition serves as an educational space rich in moral teachings derived from the exemplary life of Prophet Muhammad SAW. Moral values are not taught rigidly but are conveyed subtly through stories of the Prophet's life recited in the *Barzanji* and through the wisdom shared in Maulid sermons. Each verse of the *Barzanji* poetry reflects the Prophet's noble character—his gentleness, honesty, compassion, and love for others. The *Maudu'* tradition plays an essential role in strengthening spirituality and serves as a medium for character formation among the people of Maros, particularly the younger generation, encouraging them to emulate the Prophet's character in their daily lives.

### 2. Symbols of Ubudiyah and Spirituality

The entire series of activities within the *Maudu'* tradition—from the recitation of *Barzanji* and collective *dzikir* to the chanting of prayers—serves as a powerful symbol of devotion (ubudiyah) to Allah SWT. These activities are not merely ceremonial but represent a genuine expression of the community's collective spirituality. The tradition is performed with sincerity and reverence as an expression of gratitude for the birth of Prophet Muhammad SAW, who is believed to be the greatest mercy for all creation.

Within this sacred atmosphere, every element of the community immerses in deep spiritual solemnity. The recitation of praises to the Prophet becomes a spiritual bridge connecting the hearts of believers with Allah,

strengthening divine consciousness in everyday life. Thus, the *Maudu'* tradition is not only a cultural space but also a form of communal worship that nurtures humility, love, and obedience toward the Creator.

### 3. Social Values and Solidarity

The *Maudu' Ada' Kalabbirang* tradition carries not only religious significance but also a strong social dimension that strengthens communal bonds. The celebration becomes a gathering space for people from diverse backgrounds, ages, and social statuses, united in a spirit of togetherness and warmth. The value of mutual cooperation is deeply evident—from the preparation to the execution of the event—where community members willingly support one another. This spirit of solidarity grows naturally, reinforcing *ukhuwah Islamiyah* (Islamic brotherhood) within the framework of local culture.

The active participation across generations—from children and youth to adults and elders—reflects an inclusive and egalitarian sense of unity. Religious scholars, youth groups, cultural figures, and traditional leaders all take part and offer their support, demonstrating that this tradition belongs collectively to the Maros community. In this familial atmosphere, social values such as mutual respect, helping others, and sharing goodness are manifested in real actions. Thus, the *Maudu'* tradition not only nurtures spirituality but also strengthens the harmonious and compassionate social fabric of the community.

### 4. Traditional Islamic Education and Da'wah Values

The *Maudu' Ada' Kalabbirang* tradition transcends mere religious ritual, functioning as a dynamic medium for culturally grounded Islamic education. A central element is the recitation of *Barzanji* verses narrating Prophet Muhammad SAW's life—from birth and prophetic mission to exemplary morals. Performed orally, musically, and with deep contemplation, it constitutes *ta'lîm* (instruction) embedding *tauhid* (monotheism), *adab* (etiquette), love for the Prophet, and Islamic history. This subtly educates listeners across generations—children, youth, and adults—in core Islamic tenets.

The tradition also serves as effective cultural da'wah, resonating with communities responsive to symbolic, aesthetic, and communal approaches. Through arts, poetry, customary processions, and collective celebration, Islamic values are conveyed enjoyably, engaging emotional and spiritual dimensions. Thus, *Maudu'* preserves ancestral heritage while providing inclusive, grounded da'wah accessible to all societal strata, demonstrating adaptive Islamic education via meaningful local traditions.

### 5. Transmission of Cultural and Religious Identity

*Maudu' Ada' Kalabbirang* acts as religious celebration and vital space for intergenerational transmission of cultural-religious values. Youth actively participate in processions—from preparation and *kirab budaya* to witnessing *Barzanji* recitation and Hikmah Maulid lectures. This involvement fosters educational understanding of spiritual-historical significance beyond symbolism.

Consequently, the tradition transmits Islamic and Bugis-Makassar cultural values in Maros Regency simultaneously. As intergenerational learning arena uniting spiritual, historical, and cultural dimensions, it cultivates collective identity rooted in local culture and religiosity. Through preservation with education, Maros community ensures continuity, keeping the tradition vibrant amid modern dynamics.

## CONCLUSION

This study revealed that the *Maudu' Ada' Kalabbirang* tradition in Butta Salewangang, Maros Regency, extends beyond cultural heritage or religious festivity to embody living Islamic education within society. It encompasses moral, spiritual (*ubudiyah*), social (*ukhuwah*), and contextual Islamic educational values via cultural approaches. These manifest in *Barzanji* recitation, collective *dzikir*, food sharing, and intergenerational engagement. The proceedings strengthen love for Prophet Muhammad SAW while shaping religious, civilized, mutually caring community character. In Islamic education context, the tradition aligns with Syed Muhammad Naquib al-Attas's *ta'dîb* principle: true education forms *tauhid*-souled, moral individuals beyond knowledge transfer. Socially, it bonds solidarity and harmony in Bugis-Makassar society rich in cultural-spiritual values. Thus, *Maudu' Ada' Kalabbirang* exemplifies religion-culture integration and local wisdom-based Islamic education model warranting preservation and development as moderate, inclusive, transformative da'wah.

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