

## THE PROCESS AND CULTURAL VALUES OF THE MAUDU LOMPOA TRADITION IN CIKOANG VILLAGE TAKALAR REGENCY

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### **Abstrak**

*Tujuan penelitian ini adalah untuk mengetahui proses pelaksanaan tradisi Maudu Lompoa pada masyarakat Cikoang dan nilai-nilai budaya yang masih dianut oleh masyarakat Cikoang Kabupaten Takalar. Metode yang digunakan adalah metode deskriptif kualitatif. Dalam penulisan ini, data diperoleh dari pengamatan langsung dan wawancara di lapangan oleh Pemangku Adat, Tokoh Agama, Imam Desa dan salah satu tokoh masyarakat desa Cikoang. Hasil penelitian meliputi proses pelaksanaan maudu lompoa dan nilai-nilai budaya yang masih dianut oleh masyarakat cikoang. Dimana Maudu Lompoa yang dilaksanakan secara meriah oleh masyarakat Cikoang bersumber dari kecintaan kepada Nabi Muhammad saw., yang mengandung makna bersalawat kepada Nabi Muhammad saw., dengan adanya tradisi Maudu Lompoa mengajarkan dan membiasakan masyarakat untuk selalu bersedekah walaupun sedikit dan juga silaturahmi antar sesama manusia. Nilai-nilai budaya yang masih dianut oleh masyarakat Cikoang hingga saat ini menunjukkan bahwa masyarakat cikoang masih menjunjung tinggi adat dan istiadat.*

**Kata Kunci:** *Maudu Lompoa, Nilai, Tradisi*

### **Abstract**

The aims of this study are to find out the process of implementing the Maudu Lompoa tradition in the Cikoang village Takalar Regency, and the cultural values that are still adhered to in the Cikoang community of Takalar Regency. The method used is descriptive qualitative method. In this writing, data was obtained from direct observation and interviews in the field by traditional stakeholders, religious leaders, village priests, and one of the Cikoang village community leaders. The results of the research include the process of implementing Maudu Lompoa and cultural values that are still adhered to by the Cikoang community. Where Maudu Lompoa which was carried out royally by the Cikoang community stemmed from love for the Prophet Muhammad saw., which implies offering prayers to the Prophet Muhammad saw., The existence of the Maudu Lompoa tradition, it teaches and accustoms the community to always give alms even though it is a little and also the friendship between fellow human beings. The cultural values that are still adhered to by the Cikoang people to this day show that the Cikoang people still uphold their customs and traditions.

**Keywords:** Maudu Lompoa, Traditions, Values

## INTRODUCTION

Indonesia is a country with various tribes, cultures, customs, religions, languages, and arts. There are hundreds or even more ethnic groups in Indonesia. The cultures of these tribes later diverged from one another regional songs, rituals, customs, and everything else of a regional origin make up one of the local cultures that are still practiced in diverse places. Indonesia is known as a country that is still full of different customs and traditions so foreigners are also interested in visiting Indonesia. The tradition of regional traditional ceremonies is still very strong in various regions of Indonesia. Each traditional ceremony has its own function and benefits for the supporting community. Various traditions develop in society in the form of customs, behavior, ceremonies, or rituals related to belief systems and past arts. One form of tradition in question is a hereditary religious ceremony. Religious ceremonies in the community of a tribe, group, or community are usually cultural elements that appear in their activities. Actions in religious ceremonies are manifestations of human thoughts and feelings which are very visible to the eye. (Muhajir, Anuar, Mohd Bin Abdul Rahman., 2013; Muhajir., 2018).

One tradition that is still practiced by the community and is visited by many is the Maudu Lompoa Tradition in South Sulawesi, especially in Cikoang Village. The term Maudu is the local dialect of the word Maulid an Arabic word that means birth. The Maudu Celebration is a religious ritual that is characteristic of the Cikoang Community. Maudu literally refers to the commemoration of the Prophet Muhammad's birthday, which is an Islamic holiday that is held on the twelfth day of Rabiul Awwal or the third month of the Hijriah calendar. This celebration is an annual festival in many Muslim communities in the world. Maudu is usually celebrated by having a ritual meal and reciting special prayers that tell the story of the life of the Prophet Muhammad saw., known as barzanji. (Muhammad Hisyam, 2014). The purpose of community-owned traditions is to enrich human existence with cultural and historical values. A peaceful existence will also be produced through tradition. But only if people respect, uphold, and adhere to tradition in a legitimate and lawful manner can this come to pass. (Ridiani, 2018). The commemoration of the Maulid of Prophet Muhammad became a custom among the inhabitants of Cikoang, who did so seriously. This makes the birthday of the prophet Maulid a significant day for Indonesian Muslims, especially for Cikoang Muslims. This is evident in the time and money required for planning and implementation.

The Cikoang people celebrate the birthday of the Prophet Muhammad saw., in a festive and traditional way, and in essence this custom is remembered as a way to show our love for the Prophet Muhammad and to strengthen relations between people. All Muslims in the world, including Muslims in South Sulawesi, especially the people of Cikoang and its surroundings, have designed and carried out the Maulid Traditional Ceremony. The Maudu Lompoa celebration, which is better known for its meaning as the understanding of love from the Prophet Muhammad saw., is said that the Cikoang people have a view of life that is directly related to events and the beginnings of human formation. Maudu Lompoa is one of the cultures that is full of local cultural values. This culture is led by a distinctive and unique community, namely the Sayyid community in Cikoang Village, Takalar Regency. The Maudu Lompoa Festival is celebrated to remember the Prophet Muhammad saw., birthday with full purity and wisdom. the application of Maudu Lompoa is made with a lot of food. It is exposed at the mouth of the Cikoang river, so the demand for visiting it is high. Maudu Lompoa is the original local culture of Cikoang which is still well preserved.

In terms of culture and uniqueness, Maudu Lompoa is characterized by its embodiment through a way of thinking as an information system that originates from the culture of the community. During the implementation of Maudu Lompoa, residents apply the conditions to welcome the entry of the Maulid month which is carried out sacredly according to the rules that apply in the local community. A month before the coming of Maulid Nabi or 10 Syafar, residents take the oath of Safari at the mouth of the river, after which the chicken coop is closed for a month. Three weeks before Mawlid, residents make Baku' from pandan or palm leaves, then grind the rice and make coconut oil. Two days before Maudu Lompoa, the rice is steamed until half cooked, and the day before the ritual, the chicken is fried and the julung-julung (boat) is decorated with traditional musical instruments. In the process of carrying out the Maudu Lompoa ritual, there are values or symbols that are full of meaning, so it is very important to know the meaning of the values or symbols in the Maudu Lompoa ritual. Based on the above background, the authors examine the process and cultural values of the Maudu Lompoa tradition and determine the following research objectives, namely finding out the process of implementing the Maudu Lompoa tradition in Cikoang village and to find out the cultural values contained in the Maudu Lompoa tradition process and still highly respected by the Cikoang Community.

## METHOD

In this analysis, the researchers used a qualitative descriptive method to explained the processes and cultural values of the Maudu Lompoa tradition in Cikoang Village, Takalar Regency. This analysis also used an ethnographic approach. An ethnographic approach is an approach to expressing cultural meanings in depth carried out by the community. The researchers used primary data from field research results through interviews with respondents regarding the formulation of the problem in the research object. The data collection technique the researcher did first made direct observations in the field to observe how conditions occurred at the research location. Then the researcher conducted interviews with respondents related to the research object under study. In this study, several informants were interviewed, such as traditional leaders, village priests, and one of the Cikoang villagers who knew about Maudu Lompoa. After that, do documentation of the process of implementing Maudu Lompoa.

The data is written in descriptive form, then the researcher writes some conclusions from the observations using the data analysis technique that has been used, namely the writer collects all data related to the formulation of the problem, namely about: how is the the stages of implementing the Maudu Lompoa Traditions in Cikoang Village, Takalar Regency? And, what are the cultural values that are still highly valued by the people in the area? After that, the researcher will conduct data analysis by explaining in detail about the Maudu Lompoa process and the cultural values contained therein.

## FINDINGS AND DISCUSSIONS

Maudu Lompoa was brought by Sayyid Jalaludin Bin Muhammad Wahid, He is a direct ancestor of the Prophet Muhammad, who came to Aceh from Hadratut Maut, Yaman, and then to the village of Cikoang. He came to Cikoang Village in 1633 M. He came to Cikoang by sea and arrived at Cikoang where he was picked up by Bunrang. The implementation of Maudu Lompoa began in 1630 AD and was attended by the families of Bunrang, danda, and sentients. Maudu Lompoa contains religious values and because it has been carried out for generations, it has become a custom and culture carried out in Cikoang.

## 1. The Process of the Maudu Lompoa Tradition in Cikoang Village, Takalar Regency

The implementation of Maudu Lompoa begins with the preparation stage first. At this stage, all the things that are needed and that will be displayed at Maudu Lompoa are well planned so that the implementation will go well and not lose its sacredness. The implementation of the Maudu Lompoa tradition is divided into two stages, namely the preparation stage and the implementation stage.

### a. Stages of Maudu Lompoa Preparation

Maudu Lompoa has a distinctive feature in its implementation, which is sourced through the culture of the community. The uniqueness of this tradition is that the Cikoang people carry out the requirements in welcoming Maudu Lompoa. The conditions that must be carried out are:

- i. Bathing Syafar (je'ne-je'ne sappara). Entering the early month of Rajab (10 Syafar) the Syafar bath is performed (je'ne-je'ne sappara') which aims to make humans clean and pure before entering the month of birthday, because everything in the Maulid series includes worship, must purify themselves first.
- ii. Cage The Chicken (Annyongko Kanre). After taking the syafar bath, the Cikoang people do a series of chicken brackets (annyongko jangang). The chicken confinement period is a maximum of 40 days before the time of slaughter. This phase is an important part of the implementation of Maudu Lompoa.
- iii. Grinding Rice (A'dengka Ase). After the chickens are in the cage, the rice is dried in the sun and ground (a'dengka ase). As soon as the month of Mawlid comes, the rice is dried in the sun. The rice is then milled to separate the rice from the bran, which is then stored well before being partially cooked to fill the baskets.
- iv. Peeling Coconut (Ammisa' Kaluku). The coconut is then processed, separated from the shell (Ammisa' Kaluku), grated and pressed to produce coconut oil (Attana' Minnyak), which is then used to fry the chicken.
- v. Cook Half Cooked Rice (Annyongkolo Kanre). Cooking rice (annyongkolo kanre). The process of cooking this rice is also called "Pamatar" Kanre in Makassar language Half-cooked rice. Rice that is prepared in this way is intended so that the rice doesn't spoil or stale quickly. This activity is usually carried out two days before the peak of the birthday.
- vi. Chicken Slaughter (Ammolong Jangang). Next is the slaughter of the chicken (ammolongjangang) which has been locked up for 40 days. This chicken slaughter is done by every Anrongguru.
- vii. Basket Filling Process (Bad Ammone'). Fill the basket (baku ammonei) with parboiled rice, boiled eggs and fried chicken. Finally, eggs (anno'do bayao) are colorfully decorated to make them look attractive and equipped with pointed bamboo handles.

### b. Level of implementation Maudu Lompoa

The things that must be done on the Maudu Lompoa celebration day are:

- i. Ammone Baku'. Ammone Baku' is the process of filling baskets which are carried out by women who are pure (not menstruating) and must be in a state of ablution. This is done to maintain the purity of the food placed in the basket. Regarding the order of filling the Basket, first fill the basket with half-cooked rice, then wrap the fried chicken in banana leaves and put it in a basket, cover the surface of the basket with woven coconut leaves or the Cikoang people call it passalussung, then stick the eggs that have been cooked. decorated to the edge of the basket.

- ii. A'belo-Belo Kanre Maudu'. A'belo-belo kanre maudu' is something done in the maudu' celebration process such as baskets, kandawari and julung-julung Baskets are decorated with paper or plastic flowers placed on top of the basket, while kandawari and julung-julung are decorated with sails or cloth of various colors that are hung to attract attention.
- iii. Anggantara Kanre Maudu'. After the Kanre Maudu' is decorated, it is then brought to the Maudu Lompoa celebration. the Maudu Lompoa celebration has a special location, namely on the banks of the Cikoang River. The method of delivery is also different because families who are far from the location of the Maulid celebration bring their Maudu by carrying the julung-julung to the location of the celebration and families whose homes are close to the location of the Maulid celebration simply decorate the julung-julung or kandawari at the location of the maulid celebration.
- iv. Pannarimang Kanre Maudu'. Kanre Maudu that has been brought by the owner will be accepted by anrongguru as ritual leader.
- v. A'rate/Azzikkiri. A'rate or azzikkiri is the main event of the celebration Maudu Lompoa lead by anrongguru. The content is in the form of a poem of praise, in Arabic, addressed to Allah swt and greetings to His Majesty the Messenger of God and his family, using special rhythms and songs that can touch the heart, lasting about 2 hours and performed in baruga. A'rate comes from the book rate' which is the work of Sayyid Jalaluddin Al-Aidid and is the core of his teachings in the order of Nur Muhammad.
- vi. Attoana. After process a'rate/azzikkiri finished all the guests who were in the baruga were treated. The guest is usually from Sayyid's lineage, banquet Pattona not food taken from kanre maudu' but food that has been prepared by the organizing committee. Kanre maudu' Those who have gone through the ritual of reading prayers will be distributed to certain people.
- vii. A'bage Kanre Maudu'. After entertaining the guests then distributed of kanre maudu'. The distribution of the kanre maudu' or baku' will be given to the priests or anrongguru who participate in the rate/remembrance process as well as given to local government officials who take part in enlivening the Maulid celebration. while for the first decorations such as tepa'-tepa', and red eggs will be given to all the people who take part in enlivening the event.

## 2. Cultural Values Contained in Tradition *Maudu Lompoa* in Cikoang Village, Takalar Regency

Value is something desired, aspired to, and considered significant by members of the community. Value is one of the beliefs or beliefs used by a person or group of people to decide what to do or how to judge whether something has meaning or not in their life. The meaning of other facts, such as actions, behaviors, mindsets, and attitudes of a person or group of people, must be taken into account to find out or explore a value. Cultural values are ideas about what the majority of people believe to be appropriate or dignified behavior that is in keeping with the culture that exists in a particular community area and can be used as standards and requirements in social life. A crucial component of human existence, values are inseparable from human life. Values are opinions on what is desired or despised, what can be accomplished and what cannot, and what is valuable and what is not. The values of the society are reflected in the customs and traditions that the community's members unwittingly uphold. So, from the results of an analysis of the Maudu Lompoa tradition, it was found that several cultural values are cared for and guarded by the Cikoang community, namely as follows:

### a. Religious Value

Religious value are plans for the future, for both the time when humans are still alive and the time when they are no longer. Therefore, a teaching about obtaining the goodness of the world and the afterlife that is applied in daily life is the value of religion. The religious value in the implementation on the prophet of maulid is found in the meaning of the maulid namely, offering prayers to him in order to increase love for the prophet Muhammad saw. Expressing joy on the maulid reflects respect for the prophet Muhammad saw. Prophet Muhammad saw is a prophet who brings mercy to the whole world. Therefore, muslim must emulate the praiseworthy qualities of the prophet Muhammad saw. On the day of the prophet maulid we can moved to say the prhophet's blessings and other customs. And religious value also referred to charity. The religious value of the Maudu Lompoa tradition can be seen in the contents of the boats (julung-julung) that have been prepared by the community. The food or cloth that has been prepared to be put on the first day is no longer the property of the community because the intention has already been donated. Charity is one of the acts of worship because by giving charity we will be spared from the plague. Charity is a medicine (antidote) for the economic disease of narrow sustenance, so that the community hopes that its sustenance will be expanded.

### b. Friendship value

Gathering is strengthening the ties of friendship, kinship between human beings. Gathering is one of the teachings commanded by Allah SWT. By strengthening friendly relations between people, we can draw closer to Allah SWT. In general, one of the objectives of implementing Maudu Lompoa is to strengthen ties of friendship between human beings. In addition to Eid al-Fitr and Eid al-Adhah, with the implementation of the maulid in Cikoang village, all relatives, relatives and families who migrate outside Cikoang will return to their villages at the time of the maulid month to participate in enlivening the celebration of the maudu lompoa tradition. The commemoration of the prophet birthday also indirectly establishes a sense of unity when muslims gather together to saying sholawat and zikir. This was done with the aim of strengthening the sense of solidity and unity of the Islamic forces in the face of the crusades at the time.

### c. Mutual Collaborative value

Mutual collaborative value is an attitude or behavior that community members engage in to work together and assist one another in solving problems voluntarily and without expectation of compensation. The Cikoang community places a high value on mutual cooperation, and it is a tradition that was passed down from their ancestors. The facilitation of the preparations for the implementation of the Maudu Lompoa tradition is greatly aided by this attitude of reciprocal cooperation. The biggest tradition in Cikoang Village is called Maudu Lompoa. There are many values contained in it, especially the value of mutual cooperation which pervades every traditional ceremonial procession. The Maudu Lompoa event certainly takes a lot of effort and costs because it is the biggest event. However, for the Cikoang community, this is not a problem because all members of the community are willing to intervene and work together, with a shared understanding to provide support in the form of labor and money for the implementation of this tradition as a form. community participation in working to overcome all current problems.

### d. Social values

The value of social is a behavior or action based on concern for the problems of others. Caring means heeding, paying attention, ignoring what is around him or helping each other to help the suffering or misery of others. Caring attitude is an attitude that needs to be instilled in everyone.

In essence, humans are social beings who cannot live alone. Therefore it is natural for humans to have concern for others. The value of social in the Maudu Lompoa is the established of good relations between people. This human to human relationship describes the harmony of muslims in helping others. Among them for people who provide dishes and banquets for guests from the poor. Maulid Nabi can be a tradition to be grateful for god's grace given through the celebration of Maulid Nabi and shows that in helping fellow human beings, we as creatures of Allah SWT. must love and care for one another. The Cikoang community has been educated from the past to be sensitive to fellow citizens and not to discriminate in helping fellow human beings. This proves that in channeling a sense of concern we should not choose who we will help. All Cikoang people, starting from their teenage years, are always involved in Maudu Lompoa activities so that they understand the traditions they carry out.

**e. Aesthetic value**

Aesthetics is something beautiful that is evaluated from a technical perspective when creating a work, but societal shifts in mentality will also affect how beauty is perceived. While it takes time to create beauty within, when it manifests, peace is brought to our hearts that are touched by beauty. Beauty cannot be equated with material things, but rather with the satisfaction that comes from within and is something that we imagine because we want to judge it. In general, people say that works of art in their respective appearances present beauty. Beauty is harmony between object and observer. At the Maudu Lompoa celebration, the aesthetic value can be seen in the boats used in the Maulid tradition. The boat is decorated in such a way as to make it look beautiful in the eyes of visitors and connoisseurs of the Maudu Lompoa tradition. The boat is decorated with cloth, sarongs and colorful clothes to make it look beautiful. Because beauty can be said to be beautiful if those who see it feel satisfied and happy.

**CONCLUSIONS**

The conclusion derived from the research is that there are typically two steps to the Maudu Lompoa celebration process: preparation and implementation. The preparatory stage includes the facilities and infrastructure that must be prepared and equipped, including the four main ingredients (chicken, coconut, rice and eggs), Baku', Pa'belo-Belo, julung-julung and Kandawari. The implementation stage of Maudu Lompoa includes processes such as: Ammone Baku', A'belo-Belo Kanre Maudu, Angngantara Kanre Maudu, Pannarimang Kanre Maudu, A'rate/Azzikkiri, Attoana, A'bage Kanre Maudu. Based on the process of implementing the maulid, the cultural values contained in this tradition are maintained and cared for by the Cikoang people, namely: Religious Values, Friendship Values, Mutual Cooperation Values, Social Values, And Aesthetic Values. After seeing the implementation of the Maudu Lompoa tradition, it is clear that the cultural values in the Maudu Lompoa tradition are very intertwined from the preparatory stage to the implementation stage. The Maudu Lompoa tradition strengthens ties between people and also works hand in hand in the success of the event. Moral and material contributions from the entire community have indirectly fostered a sense of brotherhood with the local community.

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