

## **MAUDU LOMPOA: A TRADITION TO WELCOME THE BIRTH OF THE PROPHET MUHAMMAD SAW**

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### **Abstract**

This study has a purpose, namely to find out the background of the celebration Maudu Lompoa as the biggest birthday celebration in Cikoang Village, Takalar Regency, to find out how the views of the people in Cikoang Village about the celebration tradition Maudu Lompoa in Cikoang, Takalar Regency, to find out the emergence of the celebration Maudu Lompoa for community in Cikoang, Takalar Regency. This study uses historical research methods consisting of four stages, namely: heuristics (collection of data or sources), source criticism consisting of internal and external criticism, interpretation or interpretation of sources and historiography, namely historical writing. Based on the results of the study, it shows that the Maulid celebration is carried out with the intention of commemorating the Birthday of the Prophet Muhammad SAW which coincides with the 12th of Rabi'ul Awal, where the Maudu Lompoa ceremony is a tradition that has been taught by Sheikh Djalaluddin who is a cleric from Aceh who comes from the descendants of the Prophet Muhammad SAW. Those who come to Cikoang Village aim to preach Islam. The survival of the commemoration of the Prophet's birthday is due to encouragement in the form of religious motivation and social motivation, which are two factors that encourage the people of Cikoang Village to continue to preserve the tradition Maudu Lompoa, so that it has an impact on the community. community, which is seen in the field of social, economic and cultural tourism.

**Keywords:** maudu lompoa, cikoang, celebration.

Received 20 October 2021, Revised 5 November 2021, Accepted 10 November 2021

### **INTRODUCTION**

Tradition is the habit of an activity passed down from generation to generation from our ancestors, which is usually carried out by members of the community through ritual ceremonies. Something that has always been held and has become part of people's lives, information that is passed on from generation to generation, both written and oral, because without this, a tradition will be extinct. Traditions can also be interpreted as things that are transmitted or inherited from the past to the present. Shil emphasized that: "Humans cannot live without tradition even though they often feel dissatisfied with their traditions" (Shils 1981).

Customs or traditions are usually defined as a provision that applies in a particular society and describes a whole way of life in society. In the big Indonesian dictionary, tradition has two meanings: first, the hereditary customs that are still carried out by the community. Second, the assessment or assumption that the existing methods are the best and correct way. Thus, the tradition is a generic term to designate everything present accompanies the present.

Wood craft is a form of creativity in making an art or design, and can make the art of high selling value. In general, wood crafts can be divided into three types, namely "art product" (mostly handcrafted art), "mass

product" (mostly machine work and art). The process of making wood crafts is a combination of mechanical processes (cutting and patterning wood) and traditional art work (manually forming finished products). The resulting wooden crafts are the result of crafts that have artistic and functional content (Shils 1981).

## METHOD

### 1. Research type and location

#### 1) Research Type

The type of research used to obtain and collect research information data is field research, which is a study in which the author conducts research directly to the research location and is directly involved with the object to be studied.

The method used is descriptive-qualitative method, which is a study that provides an explanation of the description of the characteristics of a phenomenon under study whose data is expressed in the form of responses to oral information from several people who are considered to know more about the object under study.

#### 2) Research location

The location of this research was conducted in Cikoang Village, Takalar District, Mangarabombang District. The reason for choosing the location of this research is because of the interest and curiosity of the researcher towards the process of implementing the Maudu Lompoa ceremony tradition. Therefore, researchers are motivated to study more deeply about the title of the journal. The second reason is because researchers really like the culture of the local community regarding the tradition of the celebration of the Prophet

Muhammad's Birthday (Adler, Patricia A., and Peter Adler).

### 2. Research Approach

The approach used in this study is as follows:

#### 1) Historical approach

This approach aims to reveal historical events that have occurred in the past within a certain period of time by grouping and interpreting various information chronologically. With this approach, we can find out the history of Maudu Lompoa itself.

#### 2) Cultural approach

The cultural approach is the result of human creativity by using all the inner potential possessed by humans. In this culture there is knowledge including artistic values, customs and so on. All of them can be used as a frame of reference by a person in answering the various problems he faces.

### 3. Data and Data Sources

Determining the source of data for research is based on the ability and skill of the researcher is trying to reveal a subjective event as possible and determine informants who are following the terms and conditions, so that the data needed by the researcher is truly appropriate and natural with the facts of this author as follows;

#### 1) Primary Data

Primary data, namely data sourced from the results of research in the field in the form of interviews, opinions from individuals or groups (people) as well as observations from an incident object or test results (objects).

### 4. Method of collecting data

#### 1) Observation

Observation, namely the author directly sees and conducts investigations and makes observations at the place that is the object of research.

- 2) Interview or Interview  
According to Koentjaraningrat, the interview is a method used for certain tasks, trying to obtain information and verbally forming respondents, to communicate face-to-face. This technique is used to obtain primary data about the tradition of the birthday of the Prophet Muhammad.
- 3) Documentation  
Documentation is a method used to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, and so on so that the data obtained are expected to support research (Alfin, Eljihadi, Widihardjo Widihardjo 2018).
5. Data Management and Analysis Method  
In principle, the data analysis method is one of the steps taken by researchers to analyze the data findings that have been collected through the data collection methods that have been applied. In data management, methods are needed, namely as follows:
  - 1) The inductive method, which starts from specific elements and then draws general conclusions.
  - 2) Deductive method, which analyzes data from general problems and then conclusions that are specific.
  - 3) Comparative method, namely analyzing by comparing data or according to one expert with one another and then concluding.

The data that has been collected is described as findings in the research report. The data processing procedures in the field are analyzed interactively and continue continuously to completion, with data reduction activities, namely selecting the main things and focusing on the main themes in the problem, then performing data display, namely the presentation and organization of data in a logical-systematic manner. Finally, the author verifies the data, namely

concluding the data that has been presented in stages until it becomes the researchers' findings.

## RESULTS AND DISCUSSION

### 1. The Beginning of the celebration Maudu Lompoa in Cikoang as the Biggest Birthday Celebration in Takalar Regency

The tradition of celebrating Maudu Lompoa is a ceremony to celebrate the Birthday of the Prophet Muhammad SAW on a large scale by the community in Cikoang Village, Takalar Regency. This Maulid celebration is held with the intention of commemorating the birthday of the Prophet Muhammad which coincides on 12 Rabi'ul Awal every year (KADIR, 2021).

Based on information and research results, the early history of the emergence of Maudu Lompoa began when a great cleric from Aceh came to Cikoang to spread Islam. The understanding of the local community develops and differs according to the stories given by their parents (Yanti, Jumadi, and Ridha 2019).

According to an interview with Mr. Muhammad Arif, one of the religious leaders, as well as a traditional leader (customary council) in Cikoang Village, said that: Maudu Lompoa was first held because of someone, Tu Panrita (he said Cikoang) originally from Aceh from a baqdah lecture named Syekh Jalaluddin. This Sheikh Jalaluddin arrived in Cikoang in 1629 AD. At that time he arrived next to the Dutch Cikoang, he brought nine books including the Maulid al-Kitab "Aqidatul Anwal". This Sheikh Jalaluddin said that I am a descendant of the Messenger of Allah, who graduated from lectures in the city of Baqdah, where my intention and purpose was to come here to develop Islam in Cikoang. So what he first directed to the Cikoang people three

days before his death was about Maulid" (Muhammad Arif, 2021).

Until now, the celebration tradition is Maudu Lompoa held livelily and by the people of Cikoang Village, Takalar Regency, the celebration Maudu Lompoa has full support from the Takalar Regency government and the government always provides financial subsidies to make the celebration tradition a success Maudu Lompoa. This role is an indication that the Maulid performed by the Cikoang community is no longer a ceremony for a few people but has become the government's agenda, but the community still takes a big role in its implementation.

## **2. Cikoang People's Belief About Maudu Lompoa in Takalar Kapatén**

The emergence of a belief is usually motivated by an awareness of the existence of an abstract soul. In the human mind, the soul is transformed into creatures that surround human habitation. In human life, living things get special treatment and very important places which are then used as objects of worship. In addition, a belief can also arise because of a sense of awe in humans for extraordinary things. That power cannot be explained by reason and is above human strength (Marhaeni et al. 2011).

In commemorating the birthday of the Prophet Muhammad, the Cikoang people commemorate it by carrying out a series of events that are traditionally ceremonial. Traditional community ceremonies are the embodiment of a belief system that has universal values that are sacred, holy, and every human activity always has goals and objectives to be achieved, including religious activities.

For the people of Cikoang Village, the celebration tradition Maudu Lompoa has very good benefits and influences for the surrounding community and also has

a very deep meaning. The celebration Maudu Lompoa contains a philosophy of life that is very closely related to the events of the universe and the beginning of the creator of the human spirit. This is closely related to the understanding of makrifat believed by the Cikoang people, namely Kaniakg, Kalassukang, and Pakaramula. Understanding Makrifat is an attempt to understand the spiritual essence of Allah Subhana Huata 'Alla {Formatting Citation}.

## **3. People's Views on the Maudu Lompoa Celebration in Cikoang Village, Takalar**

1) Motivation of the community in carrying out the celebration Maudu Lompoa in Cikoang Village, Takalar Regency

### **a. Religious Motivation**

This ritual ceremony is considered mandatory by the people of Cikoang Village because knowing and loving the Prophet Muhammad is an obligation for all Muslims in the world and is a motivation in following the sunnah and example of the Prophet Muhammad, PBUH. Not participating in this ritual is considered a loss for him, because they will not get guidance and safety if they do not show their love for the Prophet Muhammad.

One of the things that can motivate the people of Cikoang Village in carrying out the commemoration of the ceremony Maudu Lompoa is the arrival of a religious figure from Aceh named Sheikh Djalaluddin where the purpose of his arrival is to provide a big change to the community in Cikoang Village, especially in the religious field, namely at

the beginning of his arrival in 1629 AD starting from teaching about the importance of the commemoration Maudu Lompoa as a form of love for the Prophet Muhammad and then in the following years the Maudu Lompoa ceremony is still growing every year, the purpose of this Maudu Lompoa celebration is to get blessings and love for the Prophet Muhammad.

With the religious motivation that exists in the Cikoang community, the Maudu Lompoa celebration entered 1983 until year 2000 the celebration experienced development, namely the implementation of this celebration was based on more modern Islamic thought without losing the characteristics of the celebration.

b. Social Motivation

The whole series of rituals of this event is able to create the nature of mutual cooperation among residents, a sense of social and mutual assistance will be clearly seen in the process of this series of traditions Maudu Lompoa. Everything that is done naturally, such as pounding rice, making julung-julung and all preparations for Maudu Lompoa creates togetherness between families and between communities. This is the reason for the Cikoang people to maintain and preserve their culture. Based on the results of the study, it was shown that in the 1980s Maudu Lompoa had experienced developments,

especially in terms of community involvement which each year was growing, by increasing participants from the community who did not only come from the Cikoang community, but also from outside the Cikoang Village which made Maudu Lompoa. This is getting more and more crowded, this shows that in 1980 the social motivation that existed in the community had an influence on the celebration Maudu Lompoa.

Not only to the involvement of the outside community, entering 1983 the local government was also involved in the implementation of this once-a-year celebration, namely with the presence of the government this celebration ceremony got a place and opportunity for the community to enjoy it.

2) Values Embedded in the celebration Maudu Lompoa in Cikoang Village, Takalar Regency

a. Social Values

Determining the implementation of Maudu Lompoa should also be able to provide an appreciation of social values in the life of the Cikoang community which of course does not conflict with the teachings of Islam. As stated by Sheikh Djalaluddin Aidid who said: "In the process of the ceremony, there Maudu Lompoa is an attitude of mutual cooperation between communities where it is clear that the community will help each other when this event will be held" (Aidid, 2020).

b. Religious Values

The emergence of public belief regarding the process of celebrating Maudu Lompoa brought by Syekh Jalaluddin who is a descendant of the Prophet Muhammad SAW makes the celebration of Maudu Lompoa a condition for religious meaning. In addition, in its implementation, which also involves many people, it is hoped that they will be able to continue to maintain harmony among Muslims, especially for the community in Cikoang Village (Sila 1981).

c. Art Value

The traditional ceremony Maudu Lompoa in Cikoang contains an artistic value. The value of art can be experienced in the form of beauty where there is an aesthetic concept in assessing objects or events (Pranitisari 2018).

The implementation process gradually increased, namely in 1629 AD which at first was only carried out in a simple manner including offerings that were done simply and using simple tools until entering the 1980s as times progressed, the implementation of this activity was carried out lively by the community and the community. local government. Various art performances and performances, such as dances, drum music, and pencak silat were held to enliven the Maudu Lompoa event and various colored baskets decorated with colored eggs and various clothes were placed on boats as a form of decoration to enliven this event so that local

people and people outside Cikoang Village are interested in attending to witness this great event (Rodgers 2011).

#### 4. Impact of Maudu Lompoa in Cikoang Village, Takalar Regency

##### 1) Social Impact

The emergence of the tradition Maudu Lompoa in the Cikoang Village environment makes the local community have a high bond of solidarity, from the implementation of the tradition Maudu Lompoa a harmonious life exists between the community and the government. The emergence of an attitude of mutual cooperation and cooperation between communities is very clearly visible when the celebration process Maudu Lompoa will be carried out. The community will help each other to make this event a success. Social attitudes in preparing everything in welcoming the holy day for them will be well prepared, the process is carried out naturally and carried out in collaboration, both within family members and the community, such as when pounding rice, making oil from coconut, making julung-julung, confining chickens and during the process of the peak day of the celebration of the Prophet Muhammad's Birthday, the community will appear together.

##### 2) Economic Impact

In addition to the social impact, the implementation of Maudu Lompoa also has an economic impact on people who work as small traders who sell their wares around the location of the celebration Maudu Lompoa. Usually, the traders will line up on the roadside selling their wares, and the people who come to witness the celebration Maudu Lompoa will buy

their wares, and indirectly the increase in income that they get greatly increases on normal days.

### 3) Impact of Cultural Tourism

The presence of the tradition Maudu Lompoa in Cikoang Village has had an impact on the community and local government until now the Maulid celebration has been carried out lively and on a large scale by the people of Cikoang Village, not only the community who took part in the implementation of this ceremony, but the local government has also played an important role in the implementation of this annual commemoration ceremony. This is in line with what was conveyed by

the head of the Tourism and Culture Office of Takalar Regency who said that: "Every year the ceremony is held Maudu Lompoa here, many people participate in this ceremony and now the government, especially from tourism and culture also plays a role in preserving and raised this activity as a cultural activity that has become an annual agenda" (Rusdi, 2020).

So the implementation of the ceremony Maudu Lompoa has had an impact on the community and local government, especially when this ceremony has been developed into cultural tourism that is held annually by the community and the government of Takalar Regency.

**Table 1. Biodata of Maudu Lompoa Traditional Stakeholders**

Full Name	Muhammad Arif
Age	51 Years
Place Date of Birth	Takalar, August 8, 1969
Address	Cikoang Village, Jonggoa Hamlet, Mangarabombang District
Gender	Male
Profession	Farmer & Customary Stakeholder



**Figure 1. Interview Results (Maudu Lompoa Traditional Stakeholders)**



**Figure 2. The atmosphere of the Maudu Lompoa Celebration in Cikoang Village, Takalar Regency**

## CONCLUSION

1. The tradition of celebrating the birthday of the Prophet Muhammad is carried out with the intention of commemorating the birthday of the Prophet Muhammad, which coincides on 12 Rabi'ul Awal every year. Various versions say that the ceremony Maudu Lompoa is teaching brought by Sheikh Jalaluddin who is a cleric from Aceh who is a descendant of the Prophet Muhammad SAW who came to Cikoang Village to spread Islam by bringing nine books and one of the books is al-Qur'an. Maulid book will later be taught to the people of Cikoang Village.
2. This tradition of celebration Maudu Lompoa takes place every year because the local community has a high level of motivation and their belief to continue to carry it out.  
Each process of the series of events Maudu Lompoa has values and meanings contained in it which serve as guidelines for the people of Cikoang Village to continue to preserve their culture.
3. The impact of the emergence of the tradition Maudu Lompoa in the Cikoang Village community made the local community have a high bond of solidarity, from the implementation of the tradition Maudu Lompoa a harmonious life was established between the community and the government. The formation of an attitude of mutual cooperation and cooperation between communities is

very clear when the process of the celebration ceremony is Maudu Lompoa about to be held. In addition, the presence of this tradition is an activity that helps from the economic point of view of the community, because it gives them the opportunity to make profits by trading, so traders who have been quiet so far will buy and then will get more profit from the income they get. One of the government's efforts in preserving the ceremony Maudu Lompoa is to make the ceremony Maudu Lompoa a National Cultural activity by the Tourism and Culture Office of Takalar Regency.

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