

## VALUES OF ISLAMIC EDUCATION IN THE MAUDU' LOMPOA TRADITION IN CIKOANG, TAKALAR REGENCY

Hattajur<sup>1</sup>, Muhammad Amri<sup>2</sup>, Muhammad Yahdi<sup>3</sup>

<sup>1,2,3</sup>, UIN Alauddin Makassar

[Hatta.ucha@gmail.com](mailto:Hatta.ucha@gmail.com)<sup>1</sup>, [muhammadamri73@gmail.com](mailto:muhammadamri73@gmail.com)<sup>2</sup>, [yahdi002@gmail.com](mailto:yahdi002@gmail.com)<sup>3</sup>

### ABSTRACK

The Maudu' Lompoa tradition is a Maulid Nabi Muhammad SAW celebration that has been practiced for generations by the community of Cikoang Village, Takalar Regency, South Sulawesi. This tradition represents an integration of Islamic teachings and local wisdom that has been maintained since the arrival of Sheikh Jalaluddin Al-Aidid in the sixteenth century. Although Maudu' Lompoa has been debated among some Islamic scholars and is sometimes perceived as a form of *bid'ah*, substantively it contains Islamic educational values that remain relevant to the socio-religious life of the community. This study aims to examine the implementation of the Maudu' Lompoa tradition and to identify the Islamic educational values embedded within it. The research employs a qualitative descriptive approach, with data collected through observation, interviews, and documentation. The findings indicate that the Maudu' Lompoa procession consists of several ritual stages, including purification rites, food preparation, communal prayers, and the distribution of alms. A distinctive feature of this tradition is the preparation of *Julung-Julung*, decorated wooden boats filled with agricultural products and daily necessities that are shared with the community as a form of charity. The Islamic educational values reflected in the Maudu' Lompoa tradition include *ilahiyah* values manifested in the strengthening of faith and love for the Prophet Muhammad SAW, *ubudiyah* values expressed through purification and almsgiving, *muamalah* values embodied in mutual cooperation and social solidarity, and aesthetic values reflected in cultural creativity and artistic expression. This study contributes to Islamic education scholarship by demonstrating how local cultural traditions function as effective media for internalizing Islamic values within community life.

### Keywords:

Maudu Lompoa; Islamic  
Educational Values;  
Local Tradition;

### ABSTRAK

Tradisi Maudu' Lompoa merupakan perayaan Maulid Nabi Muhammad SAW yang dilaksanakan secara turun-temurun oleh masyarakat Desa Cikoang, Kabupaten Takalar, Sulawesi Selatan. Tradisi ini tidak hanya menjadi simbol ekspresi kegembiraan atas kelahiran Rasulullah SAW, tetapi juga merepresentasikan perpaduan

antara ajaran Islam dan kearifan lokal yang telah mengakar sejak kedatangan Syekh Jalaluddin Al-Aidid pada abad ke-16. Meskipun tradisi Maudu' Lompoa kerap menjadi perdebatan di kalangan ulama karena dianggap sebagai praktik bid'ah, secara substantif tradisi ini mengandung berbagai nilai pendidikan Islam yang relevan dengan kehidupan sosial-keagamaan masyarakat. Penelitian ini bertujuan untuk mengkaji pelaksanaan tradisi Maudu' Lompoa serta mengidentifikasi nilai-nilai pendidikan Islam yang terkandung di dalamnya. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa rangkaian prosesi Maudu' Lompoa meliputi Mandi Safar, kurung ayam, jemur padi, menumbuk padi, menanak kelapa, penyembelihan ayam, hingga puncak perayaan yang diisi dengan dzikir, shalawat, dan doa. Tradisi ini juga ditandai dengan pembuatan Julung-Julung yang berisi hasil bumi dan perlengkapan kebutuhan sehari-hari untuk dibagikan kepada masyarakat sebagai bentuk sedekah. Nilai-nilai pendidikan Islam yang terkandung dalam tradisi Maudu' Lompoa meliputi nilai ilahiyah berupa penguatan iman dan kecintaan kepada Rasulullah SAW, nilai ubudiyah yang tercermin dalam praktik bersuci dan bersedekah, nilai muamalah melalui gotong royong dan silaturahmi, serta nilai estetika yang tampak dalam kreativitas dan ekspresi budaya masyarakat. Penelitian ini berimplikasi pada pengayaan khazanah keilmuan pendidikan Islam, khususnya dalam memahami peran tradisi budaya lokal sebagai media internalisasi nilai-nilai Islam.

**Kata Kunci:**

Maudu Lompoa; Nilai-  
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## INTRODUCTION

Education is an effort undertaken by an individual or group to encourage someone who is not yet capable to reach their full potential and possess religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills they need. Education is a basic need for humans because humans are born knowing nothing (Mustofa, 2020). Islam views education as very important, especially in relation to understanding, processing, utilizing, and being grateful for the blessings of Allah SWT. Education and knowledge are the light of human life, enabling us to distinguish between what is false and what is true. This is because one of the conditions that enable humans to be pious and faithful is their willingness to think, which can be cultivated and developed in the world of education (Indana, 2020). Islamic education encourages us to focus on things that align with Islamic values, such as faith, worship, and morals, and to practice them rather than abandon them. If we abandon these things, we will suffer terrible regret, as happened

in the story of the flood of Prophet Noah. Until the punishment from Allah SWT came in the form of the flood, the people of Prophet Noah did not carry out Allah's commands in accordance with Sharia law. From the above description, it can be concluded that the values of Islamic education are a set of beliefs or feelings within humans that align with Islamic norms and teachings, aiming to create perfect individuals (Nugroho & Mustaidah, 2017).

Allah SWT has made this religion perfect, with the excellence of its sharia, the clarity of its knowledge, and the breadth of its treasures. Intelligent people always feel thirsty for its guidance, hungry for its uniqueness, and longing for the clear drops of wisdom. They all always have a need and sit prostrate under the shade of this religion, above the purity and majesty of this religion. Allah Ta'ala has prescribed that Muslims love His Prophet, *as-sayyidul anbiya'i wal mursalin, al-musthafa wa khatamin Nabiyyin*, Muhammad bin Abdillah; *shalawatullah wa salamuhu' alaihi wa' ala alihi wa ashabihi ajma'in*. Love for the Prophet is part of the Sharia, a proof of faith, and a light that illuminates the glories of religion (Waskito, 2014). Obeying the Messenger of Allah, Muhammad SAW, is a prerequisite for receiving the love and forgiveness of Allah SWT, the Most Forgiving (*ghafûr*) and the Most Merciful (*rahîm*). How does one obey the Messenger of Allah, Muhammad (peace be upon him)? It is none other than by following the paths he has established and traveled (*ittibâ' al-sunnah*), meaning that whatever he brought to humanity must be taken, and whatever he forbade must be refrained from. "Obedience to the Prophet Muhammad through *ittiba'* should be accompanied by the belief that whatever he taught and did is the best example (Masruri, 2018).

There is a tradition among Muslims that is carried out every year in many countries. This tradition takes place in the month of Rabiul Awal, known as the commemoration of the Prophet's Birthday, to celebrate the birth of the Prophet Muhammad SAW, the greatest blessing for us. Sharia law commands us to show gratitude for this blessing. This is evident in our religion, which commands us to sacrifice a goat as an 'aqiqah at the time of a child's birth. This shows that what is good in this month of Rabi' al-Awwal is to show joy at the birth of the Prophet Muhammad SAW (Masruri, 2018). The commemoration of the Prophet's birthday has been equated with other major religious holidays. The community commemorates the Prophet's birthday to remember his life, noble character, and universal mission as *a blessing for all humanity*. The Prophet's Birthday celebration in Indonesia is also traditionally observed by religious communities. The royal palaces of Yogyakarta, Solo, and Cirebon celebrate Maulid every year with rituals that are rich in mysticism. The royal palace of Yogyakarta carries out the Sekaten tradition, while the royal palace of Solo carries out the Grebeg Mulud.

During this event, there is usually a procession of heirlooms; royal heirlooms that are normally kept in storage are taken out, washed, and displayed to the public. In addition, offerings are made to certain supernatural beings by presenting them with food or other items. These supernatural beings are believed to have the power to bring prosperity or disaster. Food or cakes that have been recited with magical mantras are also distributed there. Rituals such as scattering flowers, burning incense or joss sticks, and mystical processions are certainly not to be missed. The general public, including tourists, attends this event in large numbers. They come to seek blessings from the food that is distributed (Waskito, 2014).

The Prophet's Birthday celebration in South Sulawesi is better known as *Maudu' Lompoa*. The *Maudu' Lompoa* tradition may still sound unfamiliar to most Indonesians, but not to the people of South Sulawesi Province. The *Maudu' Lompoa* tradition, or Maulid akbar, is the culmination of celebrations commemorating the birth of the Prophet Muhammad SAW, 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 Islam and local wisdom that have been passed down from generation to generation since the 16th century (Hermin, Ahmadin Ahmadin, 2020). The teachings of the Prophet Muhammad SAW contain many values. There are at least three values present in the Maudu' Lompoa celebration: social, artistic, and religious. This research is a means for the author to provide an explanation and knowledge about how Islamic educational values are reflected in the *Maudu' Lompoa* tradition. Based on the background description, the author is interested in conducting research titled *Islamic Educational Values in the Maudu' Lompoa Tradition in Cikoang, Takalar Regency*.

## METHODOLOGY

This research is qualitative. The type of research used by the researcher is descriptive, which studies existing problems and applicable work procedures. This research is located in Cikoang, Takalar Regency. The researcher chose this location as the study site because he discovered a unique tradition in the celebration of the Prophet Muhammad's birthday in Cikoang, Takalar Regency, one of which is commonly practiced by the people of Cikoang. In addition, the researcher wanted to introduce the procession of the Prophet's birthday celebration in the village, which embodies Islamic educational values, such as faith, morals, and worship. Methodologically, this research was conducted using a phenomenological approach. The data sources used were both primary and secondary. Primary sources were those directly related to Islamic educational values in the *Maudu' Lompoa* celebration tradition through interviews with religious leaders, village imams, heads of traditional institutions, and youth organization leaders in Cikoang Village.

Secondary data sources are complete or supporting data when needed. This data helps avoid invalid results obtained from the research. Secondary data can be obtained from documentation on Islamic educational values in the *Maudu' Lompoa* celebration tradition, as well as from data closely related to the issues addressed in this study. Data collection methods are ways of gathering the data needed for research. The methods used to collect data for this study included interviews, observations, and document research (Sugiyono, 2021). Data analysis in this study was carried out before going into the field, during observation, interviews, and document collection, and after completing the field research. In accordance with the type of research described above, the researcher uses the interactive model developed by Miles and Huberman to analyze the research data. The analysis of qualitative data is carried out interactively and continuously until saturation is reached (no further data are found) (Huberman, 2019).

## RESULTS AND DISCUSSION OF THE RESEARCH

### a. The Practice of the *Maudu Lompoa* Tradition

The *Maudu Lompoa* tradition is one of the characteristics of Indonesia's rich culture. The *Maudu Lompoa* tradition blends religious values and local Indonesian culture. This tradition reflects the harmony between ritual concepts and moral purity through each procession in the *Maudu Lompoa* celebration. Every detail of the procession and important elements of the *Maudu Lompoa* celebration contain philosophical meanings that can be understood by the Cikoang community and are expected to provide a deeper understanding for people outside the Cikoang community of the celebration's mission and important messages. Geographically, Cikoang Village is located in Mangarabombang District. Cikoang is one of twelve villages in Mangarabimbang District, Takalar Regency, South Sulawesi. Cikoang Village comprises five hamlets: Cikoang Hamlet, Jonggoa Hamlet, Bonto Baru Hamlet, Bila-Bilaya Hamlet, and Kampung Karang Hamlet. The main occupations of the residents of Cikoang Village are farming, fishing, salt farming, trading, private employment, and civil service. The community's social conditions are divided into three classes: the aristocracy (Karaeng), the ordinary people, and the ata (enslaved people).

The *Maudu' Lompoa* celebration is actually held to mark the Prophet Muhammad's birthday. However, preparations for the *Maudu' Lompoa* celebration begin 40 (forty) days before the peak of the *Maudu' Lompoa* event on the night of 12 Rabi'ul Awal. Based on research, the *Maudu' Lompoa* celebration originally began with the arrival of a cleric from Aceh, Syekh Jalaluddin bin Muhammad Wadid Al-Aidid. Syekh Jalaluddin came to Cikoang with a mission to spread Islam. Syekh Jalaluddin is known to be a descendant of the Prophet Muhammad SAW through a direct lineage (one line of descent) with Sayyidina Ali bin Abi Thalib and Sayyidah Fathimah Ra (Interview, February 25, 2023). When spreading Islam in Cikoang Village, Sheikh Jalaluddin said that his arrival in Cikoang Village was to spread Islam. He said that he was a graduate of a university in the city of Baqdah. He also brought nine books. One of these books was the Maulid book "*Aqidatul Anwal*". This book contains teachings about the Maulid of the Prophet SAW and was also conveyed to the people of Cikoang Village.

The *Maudu' Lompoa* celebration has been held since the arrival of Sheikh Jalaluddin Al-Aidid, and has been preserved by the people of Cikoang Village to this day. Sheikh Jalaluddin's preaching mission has certainly blended into the culture of Cikoang Village, enriching the current *Maudu' Lompoa* celebration with cultural values. The *Maudu' Lompoa* celebration has become an important cultural value, even receiving support from the local government, particularly the Tourism Office. This means that the *Maudu' Lompoa* celebration has become part of the tourism customs and values that should be preserved. The *Maudu' Lompoa* event series begins with the Mandi-Mandi Safar (Je'ne Je'ne Sappara) procession on the 10th of Safar. This procession is led by the religious leaders of Cikoang Village, followed by the residents, who together perform the Mandi Safar ritual in the Cikoang River. The philosophy behind this procession is to purify the residents of Cikoang Village in preparation for the month of the Prophet Muhammad SAW's birth.

The procession after Mandi Safar continues with kurung ayam. The residents of Cikoang Village together cage the chickens that have been prepared in advance for the *Maudu' Lompoa* celebration. The chickens are caged for 40 (forty) days and given pure food. The philosophy behind this chicken enclosure is to cleanse the chickens of impurities so that, when they are offered in the *Maudu' Lompoa* celebration, they are in a state of purity, having been enclosed from the outside environment and fed pure food. The procession continues with the "Angnganang Baku" stage. Angnganang Baku is the process of making rice baskets from palm leaves. Next, the community dries the rice in a circle surrounded by a fence. The fence is built around the drying rice and carries the philosophical meaning that the rice to be used in the *Maudu' Lompoa* celebration must be free of impurities. This means the rice is in a state of purity when used in the *Maudu' Lompoa* celebration later. The procession after drying the rice is carried out with Adengka Ase, which is pounded in a mortar until it becomes rice. This rice is used by the community in the *Maudu' Lompoa* celebration.

The following process is cooking coconuts. Preparations for the *Maudu' Lompoa* peak event are usually carried out seven days in advance. One of the preparations is cooking coconuts. The coconuts picked by the people of Cikoang Village are processed into coconut oil. The coconut oil will later be used to fry or cook the chickens that have been caged beforehand. The people of Cikoang Village are not allowed to use packaged oil. The philosophy behind this procession is that

the community gives all of nature's riches wholeheartedly in the *Maudu' Lompoa* celebration as a sign of gratitude and joy, and uses ingredients processed directly by the residents of Cikoang Village (Interview, February 25, 2023). A week before the *Maudu' Lompoa* peak event, the community also began preparations by making "Julung-Julung". Julung-Julung is a characteristic feature of the *Maudu' Lompoa* celebration. Julung-Julung is a wooden boat that the residents of Cikoang Village decorate. Julung-Julung are decorated with colorful fabrics and filled with various agricultural products, such as eggs and rice. In addition to eggs and agricultural products, Julung-Julung are also filled with daily necessities, such as clothes, sarongs, pants, and toiletries like soap and toothpaste.

Julung-Julung holds that Islam entered Cikoang Village by boat. As in history, at that time, two residents of Cikoang saw a large, glowing boat in the middle of the river. The two residents were named Bunrang and Danda. The two of them then approached the glowing boat to investigate. However, upon closer inspection, they realized that the light was not a boat, but a person wearing a white robe, sitting on a prayer mat and carrying a "Cerek" (a place for wudhu). Bunrang and Danda then brought this person to Cikoang Village and discovered that he was Sheikh Jamaluddin Al-Aidid. The history of Islam's arrival in Cikoang Village became the main philosophy guiding the Cikoang Village community in creating Julung-Julung. The harvest of rice, eggs, and chickens is interpreted as a form of gratitude and offered as alms to the people of Cikoang Village during the *Maudu' Lompoa* celebration (Interview, February 25, 2023).

The *Maudu' Lompoa* celebration is not only filled with religious and cultural celebrations. The *Maudu' Lompoa* celebration activities are divided into two types: the core *Maudu' Lompoa* celebration and cultural arts events organized by the Cikoang Village youth group. The youth group, or Karang Taruna, of Cikoang Village believes that the essence of the *Maudu' Lompoa* celebration is not only its religious aspect but also its opportunity to widely promote and preserve the arts and culture of Cikoang Village. To achieve this important goal, the Karang Taruna youth group held an arts event starting three days before the peak of the *Maudu' Lompoa* celebration. The event on the first day featured religious competitions. The event on the second day featured cultural competitions. The peak of the *Maudu' Lompoa* celebration was also marked by competitions organized by the Karang Taruna Youth Organization, such as duck-catching and tug-of-war. The festivities and activities at *Maudu' Lompoa* attracted residents from outside Cikoang Village, who flocked to witness the series of celebrations.

The enthusiasm of the community, both from Cikoang Village and outside Cikoang Village, is seen by the local government and the Tourism Office as a cultural destination that needs to be preserved. Therefore, to realize its support, the government also provides material support. Not only that, many corporate sponsors have come forward to give material support to *Maudu' Lompoa* celebration events. In addition to providing material support, the government and these companies also support the preservation of culture in Cikoang Village. Based on the description of the *Maudu' Lompoa* tradition, it is clear that it is rooted in culture. Culture contains a set of values that have been formed over many years. Culture is a value, and values always exist in a culture. The *Maudu' Lompoa* tradition contains various values. These values include the following:

1. Religious Values. Religious values are related to Aqidah (divinity) and worship. Faith and worship are the highest values to be achieved in the *Maudu' Lompoa* tradition procession. The origin of this tradition is to honor the Prophet Muhammad SAW's birthday, as proof of



Muslims' faith in Allah SWT and the presence of the Prophet Muhammad SAW. Religious values are demonstrated through a strong belief that by holding this celebration, the Muslim community of Cikoang Village can attain the pleasure of Allah SWT and offer prayers/respect to the Prophet Muhammad SAW.

2. Moral Values. Moral values are reflected in the form of charity, cooperation, and mutual assistance among the people of Cikoang Village. The community jointly organizes the Maudu' Lompoe celebration. The people of Cikoang Village work together and cooperate in every procession of the *Maudu' Lompoe* celebration. During the *Maudu' Lompoe* celebration, the bonds of friendship between Muslims are strengthened. People from all walks of life gather in one place, regardless of social status, and work together to participate in the *Maudu' Lompoe* celebration. Not only that, Baku Maudu and Julung-Julung reflect the social awareness of the Cikoang community, which can give some of its wealth to the less fortunate.
3. Artistic Value. The *Maudu' Lompoe* celebration is also rich in artistic value. As is well known, Indonesian society is a cultured society with a strong artistic spirit. Making Julung-Julung certainly requires a high level of creativity and emphasizes beauty. This is what constitutes the artistic value of the *Maudu' Lompoe* celebration. Not only that, the *Maudu' Lompoe* celebration has high artistic value because it is built on its cultural philosophy. This is what characterizes the people of Cikoang Village, making it a cultural identity distinct from that of other regions.

b. Islamic Educational Values in the *Maudu Lompoe* Tradition

1. Ilahiyah Values (Tawhid/Divinity)

Islamic educational values in the divine aspect (tauhid/belief) of the *Maudu' Lompoe* celebration are contained in the belief itself. Implicitly, the community understands that the *Maudu Lompoe* celebration embodies the wisdom of expressing joy at the birth of the Prophet Muhammad SAW, the holy and great messenger of Allah SWT. Loving the Prophet Muhammad SAW is one of the six pillars of faith, which also includes love for the ulama, the successors of the Prophet and Messenger in spreading Islam. If both are believed in correctly, it automatically reflects faith or love for Allah SWT, the Creator. Explicitly, gratitude and proof of faith are manifested in every recitation of prayers and sholawat at the start of each stage of the *Maudu' Lompoe* procession (Musnamar, 2003).

The highlight of *Maudu' Lompoe* is the prayers led by hundreds of Andong Guru and the Sayyid families. This means that the value of Islamic education in the divine aspect is the human effort to maintain and nurture a strong belief in Islamic teachings and love for the Prophet Muhammad and the scholars as the successors of the Prophet (*al-ulama' warotsatul anbiyaa'*). The word of Allah SWT in QS. An-Nisa verse 136 contains a command to believe in the messengers of Allah SWT. Therefore, faith is an absolute guideline for Muslims. The teachings of the Prophet Muhammad SAW were conveyed through the ulama, so the ulama have an important role in the delivery of Islamic teachings to this day. The existence of the noble descendants of the Prophet Muhammad SAW also serves as intermediaries for the propagation of Islam and as evidence of the Prophet Muhammad SAW's existence during his time (Ilham, 2020).

## 2. The Value of Worship (Ibadah)

The value of worship comes from a series of human actions, both good deeds according to Islamic law and those formed by culture, as long as they do not contradict Islamic teachings (Azmi, 2014). Humans must base their good deeds on gratitude or worship to obtain the pleasure of Allah SWT. The value of worship in the *Maudu' Lompoa* celebration is evident in the concept of "alms" in Julung-Julung, which is filled with various agricultural products and daily necessities, then distributed to Andong Guru, the Sayyid family, and the surrounding community in need. The value of worship is also present in the purification procession or Mandi Safar. Both are based on Islamic teachings regarding the importance of giving alms and purification before performing worship. The essence of purification in the Mandi Safar procession is to cleanse the soul. Meanwhile, the essence of almsgiving is to cleanse both (wealth and soul). The value of *ubudiyah* can be an important Islamic educational value because it fosters relationships with Allah SWT and with humans. The concept of charity through Julung-Julung and Baku Maudu encompasses both. Meanwhile, Mandi Safar fulfills the principle of building a relationship with Allah SWT. The process of caging chickens and drying rice with fences to avoid impurities teaches that humans must eat halal, pure food.

## 3. Muamalah (Social) Values

The values of muamalah, or social values, in the *Maudu' Lompoa* celebration are expressed through cooperation among the community. The community's belief in the *Maudu' Lompoa* celebration encourages them to work together to prepare for the procession and participate enthusiastically from the Mandi Safar procession to the main event. The interactions that take place in each procession strengthen the bonds of kinship among the people of Cikoang Village. Not only that, the enthusiasm for the *Maudu' Lompoa* celebration also attracts the Sayyid family from outside Cikoang Village, relatives who have lived far away and then returned to Cikoang Village, Andong Guru from outside Cikoang Village, people from various regions, and tourists.

The gathering of the community, both those who witnessed the procession and those who participated in it, can foster a sense of kinship (*silaturahmi*) among Muslims. This reflects the Islamic educational value of constantly strengthening *silaturahmi*, working together, and building good social relationships in the community. The value of Islamic education in the social aspect is also contained in the procession of distributing the contents of Julung-Julung, namely almsgiving. In social science, almsgiving or sharing is recognized as a means of strengthening *silaturahmi* between the rich and the poor. Almsgiving can also be a means of building concern among fellow human beings about cooperation and of alleviating others' burdens and suffering. This education cannot be obtained only through the theoretical transfer of knowledge; in the *Maudu' Lompoa* celebration, it is realized directly. It is not only a manifestation of building relationships through charity, but also an understanding of the wisdom behind charity.

The value of Islamic education in terms of morals is also found in the *Maudu' Lompoa* celebration procession. The form of expressing joy on the anniversary of the Prophet Muhammad SAW's birth by purifying oneself, eating pure and halal food, and reciting *sholawat* and prayers during religious rituals teaches the practice of expressing joy in a good way. In addition, moral values are also reflected in the act of expressing gratitude for the blessings that Allah SWT has given by giving alms. Giving alms means using wealth well.

## 4. Aesthetic Values

Aesthetic values arise from within humans due to their innate love of beauty. Every human being loves beauty, both physical and spiritual. Physical beauty comes from physical admiration, such as listening to music, seeing scenery, creating handicrafts, creating or enjoying art, and so on. Spiritual beauty is perceived through the heart, such as feelings of



love or affection. The *Maudu' Lompoa* celebration encompasses both inner and physical beauty (aesthetics). Inner aesthetics are evident in the sincerity of the people of Cikoang Village in creating Julung-Julung, coloring and arranging eggs for Julung-Julung, decorating Julung-Julung with colorful fabrics, making Baku Maudu, holding arts and cultural competitions, and in the distinctive characteristics of the *Maudu' Lompoa* celebration, which differ from those of other regions. Inner aesthetics are created from artistic taste that originates from human intellect. Realizing inner aesthetics can be understood as a form of human gratitude for being given intellect by Allah SWT (Liliweri, 2019).

Inner aesthetics originate from the heart and are expressed as love. The love expressed in the *Maudu' Lompoa* celebration is directed towards the Prophet Muhammad SAW. Everyone has their own way of expressing their love for someone. Similarly, the people of Cikoang Village express their love for the Prophet Muhammad SAW in their own way, namely through the lively *Maudu' Lompoa* celebration. Inner aesthetics are also implemented in events such as religious and cultural competitions organized by youth leaders. Their love for the beauty of their culture and arts is expressed through the organization of cultural events during the *Maudu' Lompoa* celebration.

## CONCLUSION

The *Maudu' Lompoa* celebration has been carried out for generations by the people of Cikoang Village. The *Maudu' Lompoa* celebration is divided into two activities: the *Maudu' Lompoa* procession, a religious ritual by the Customary Institution, and a cultural event by the Cikoang Village Youth. The *Maudu' Lompoa* traditional procession begins with the Mandi Safar procession, chicken enclosure, rice drying, rice pounding, coconut cooking, chicken slaughtering, and the *Maudu' Lompoa* peak event with zikir, sholawat, and prayers. The community made Julung-Julung, or wooden boats filled with rice, chickens, eggs, crops, and daily necessities such as clothes and toiletries. The Julung-Julung were taken to the banks of the Cikoang River, and their contents were distributed after the *Maudu' Lompoa* procession. This cultural event aims to enliven the *Maudu' Lompoa* celebration. The Karang Taruna youth organization holds religious, cultural (arts), and traditional competitions.

Divine values are embodied in the community's belief that the *Maudu' Lompoa* celebration is a manifestation of love and faith in the Prophet Muhammad (PBUH) and a hope for Allah SWT's blessings. The value of worship is embodied in the *Maudu' Lompoa* procession, which embodies its essence: purification and almsgiving. The value of muamalah (social) is contained in the principle of strengthening friendship during the *Maudu' Lompoa* celebration, the principle of cooperation during the preparation for the celebration, and the principle of helping others in terms of charity. Aesthetic values are demonstrated through the community's creativity in decorating Julung-Julung and the *Maudu' Lompoa* celebration's appeal to people from outside Cikoang Village. These values are preserved and have educational value because of the important values they contain.

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