

Ritual of Maudu Lompoa in South Sulawesi Indonesia: An Islamic Economy Perspective

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ABSTRACT---It is a descriptive study of the Maudu Lompoa Ritual that conducted in Cikoang Takalar village of South Sulawesi, Indonesia. The purpose of this study was to find (1) the implementation of the Maudu Lompoa Ritual, and (2) how the Islamic Economy views the ritual. The results of this study are as follows. First, the ritual is conducted to celebrate the birthday of Prophet Muhammad as the greatest prophet in Islam. It is celebrated luxuriously. The phase of the ritual consists of A'jene-jene sappara (taking a bath), Anynyongko jangang (confining chicken), Angngalloi ase (drying rice), A'dengka ase (pounding rice), and A'tanak minyak (making oil from coconut), and finally, celebrating it. However, it is found that the ritual tends to waste money. It is not suitable for the Islamic economy perspective. Therefore, it is suggested that the ritual should be examined, whether it is appropriate to be conducted in Indonesia or not.

Keywords---Ritual, Maudu Lompoa, Islamic Economy

I. INTRODUCTION

As a religion with the most significant number of adherents in Indonesia, many Indonesian traditions are affected by Islam (Brenner, 1996; Tibi, 2001; Nadia, 2011). One of them is *Maudu Lompoa*; a tradition carried out by Indonesian people as the celebration of the birthday of the Prophet Muhammad (Kaptein, 1993; Syukur *et al.*, 2019; Iswanto *et al.*, 2018). This celebration is centered on the *Cikoang* River, *Takalar* Regency, South Sulawesi, Indonesia (hereinafter, the ritual, in the current article, is called MLCT, as the abbreviation of *Maudu Lompoa* in *Cikoang Takalar*).

MLCT is proof that two different elements, namely local religion and culture, can come together to form an ancestral tradition (Schlehe, 2010; Hendra *et al.*, 2018). All types of people join in celebrating MLCT. The uniqueness of the MLCT tradition lies in the boulders or wooden ships that are decorated using the colorful clothes. Inside the ships, there are various staples ranging from eggs, which are also colored by various colors. Furthermore, inside the ships, there are also agricultural products from the area around *Takalar* Regency. In addition to eggs and agricultural produce, spoilors are also filled with daily supplies such as clothes, pants, and toiletries like toothpaste and soap. All the ornaments contained in the spoilors are a symbol of the teachings of Islam entering the *Cikoang* area, brought by traders.

Various offerings are also presented as fillers, like large baskets made from woven palm leaves. In each basket, it is filled with half-cooked rice equipped with side dishes of native chicken. These scaffolding will later be collected at a point in which various processions will be held. The contents of the reel will also be distributed to all who attend the MLCT event. MLCT is carried out on a large scale outdoor, precisely on the river. This event

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is typically held with boats, colorful sails, and abundant food inside the boat. Another interesting thing from the ritual is the homecoming tradition. *Cikoang* residents who are outside the area will come on that big day. No matter the distance is, they must travel to their hometown, no matter how much money they have to spend.

There are also other visitors come to the ritual. They come not only as a tourist but also a participant of the ritual (Said, 2015; Srivastava & Mishra, 2016; Espique, 2018). They even rent residents' homes while they are there. Surely, there is a message that the founder wants to convey to the entire generation of his successors, which in this case is communicated through the ritual (Katz, 2010; Ola, 2017; Masreng *et al.*, 2017). Besides, based on the data, visitors of the ritual always increase from year to year, both by domestic and foreign tourists. Based on the background described above, the current research tries to describe the ritual of MLCT, and reveal how MLCT is viewed in the Islamic economy perspective.

II. RESEARCH METHOD

Data analysis technique

This study applied a qualitative method (Sugiyono, 2013). Types and Sources of data in this study consisted of primary data and secondary data with the translation as follows:

1) Primary Data

Primary data was data obtained directly from research subjects using data collection tools directly on the object as a source of information sought. The primary data source was the results of interviews and observations at the study site, the community of *Cikoang* village.

2) Secondary Data

Secondary data was data obtained through other parties, not directly obtained from the research subject. Researchers used this data as supporting data. This data was in the form of fundamental theories taken from magazines or journals, articles, books. The data source would be directly taken in the field where the research was conducted with several methods, including:

- a. Interview, which was a data collection method used to obtain information directly from the source.
- b. Observation, the researcher made observations directly to the object of research to look closely at the phenomena or activities carried out.
- c. Documentation, namely, researchers obtained data directly from the research site in the form of non-human resource data.

Data Analysis Techniques used in this study were Activities in data analysis, including data reduction, data presentation, and conclusions (Bhamra & Lofthouse, 2015).

III. FINDING AND DISCUSSION

Background of MLCT

The first ceremony of MLCT was held by a man named *Jalaluddin Aidid*. He is called *Sayyid Jalaluddin* (SJ). He is believed as a descent of the previous regency King. The story of MLCT was started when SJ visited his mother-in-law's land. His initial intention was to visit the place and to spread Islamic teachings. However, he did not get a proper response. SJ, then, is believed to leave the place using his prayer mat as his only flying vehicle.

He left the place and arrived in the village of *Cikoang*. Arriving at the village, he immediately made friends with local residents and spread the Islam religion (Ruja & Pratama, 2019).

Since then, the presence of SJ in *Cikoang* Village seemed to bring a new era to the lives of the people there. He was considered capable of broadcasting Islam in a way that is easily captured by the local community. This made him a figure that was greatly admired. Although at that time, the people of *Cikoang* were already familiar with Islam, the presence of SJ contributed more to their understanding of Islam (Ningsih, 2017; Sebayang, 2019; Artana *et al.*, 2019).

Next, SJ began to teach more to the local people about Islam. He also taught them how to commemorate the birthday of Prophet Muhammad that known as *Maudu Lompoa*. In its development, the *Cikoang* community had considered this celebration as an obligation. Finally, the *Cikoang* community, assisted by families of descendants of SJ continued to hold and preserve the culture that they considered as a religious ritual, namely MLCT. The ritual aims to glorify the greatest Prophet Muhammad. During its development, the implementation of MLCT underwent several changes, especially in terms of quantity, both visitors and the attributes of the ceremony.

Implementation of the MLCT Ritual

The process of carrying out the MLCT ceremony is categorized into two stages, namely the preparatory stage and the implementation stage. The following is the complete description.

a) Preparation stage

The preparation phase includes the attributes that must be completed and the procession or ritual that must be carried out before MLCT ritual. These attributes are: *Four main ingredients (rice, chicken, coconut, and egg*. As explained before, the four main components are absolutely necessary in the celebration of MLCT. The minimum amount that must be fulfilled is 4 liters of rice, 1 chicken, 1 coconut, and 1 egg. There is no maximum limit for all four ingredients. The maximum number of benchmarks is limited to the ability of people who want to hold it. As much as possible this material is sought from the fields (rice fields) and livestock themselves. Exception for eggs can be obtained by buying it on the market or from farmers. The eggs used may also be chicken eggs or duck eggs.

These four ingredients must be ingredients that are intended for MLCT from the beginning, may not use waste materials. This is based on the Prophet's breastfeeding period which at the time was nursing on a woman who had never breastfeed before.

Basket Decoration: The decoration consists of flowers and thieves. Either the flower or the so-called thief is a decoration made of paper. The flower is a decoration that is planted in the middle of a filled basket. While the thief is a decoration in the form of a scarecrow placed on an egg that has been pierced. Besides functioning as decoration, this thief also functions as a symbol of the Kingdom of *Laikang*. In addition to decorations for baskets, it is also prepared decorations for the spools and candlesticks. The ornament is usually in the form of a long cloth stretched over a puddle like a screen. The decoration is equipped with household equipment, such as cupboards, sheets, gloves, prayer headscarves, prayer mats, cosmetic tools and so on. The decorations function as a symbol of the happiness and gratitude of their owners. In addition, it also symbolizes the coming of the teachings of truth from the Prophet Muhammad, brought by SJ. This decoration is a measure of the social ability of the owner (Mais, 2017; Liu & Alley, 2019; Gorda *et al.*, 2018).

Kandawari: is a place for storing baskets and other attributes. It is rectangular in shape and has legs. This object is likened to the vehicle used by the Prophet when he met God to receive the command to pray for the first time. The vehicle is called raparaping.

Squint: is an innovation of Kandawari. Since MLCT has been getting bigger than the contents, Kandawari improvised bigger.

Location: The location of the MLCT is around the Cikoang river. This location has never be moved. In the location, Squint and Kandawari are decorated, and be placed along the edge of the river, while some are stored on the banks of the river.

b) The Implementation of MLCT

A'jene-jene sappara (taking a bath in the month)

In its time, the people conduct the first series of MLCT, namely *a'en-jene sappara*. This activity marked the implementation of MLCT, or in other words, it is a kind of the opening of MLCT. The purpose of the implementation of this activity is to eliminate the bad luck of all citizens who participated in carrying out it. This is also intended to cleanse themselves before entering their very special month.

Anynyongko jangang (chicken confinement)

This activity was carried out after returning from the *sappara* contests. Chickens are put in cages or cages with supplies. Previously chickens had to be washed clean like humans who perform ablution. The chicken is confined until it is time to slaughter it. The purpose of imprisonment of this chicken is none other than to avoid the chicken from things that smell unclean and avoid association with free chickens.

Angngalloi ase (drying rice)

Drying rice begins with the supply of prayer. Rice is dried in an area that has been restricted by a fence around it; this is so that the rice is protected from dirt and unclean (excrement). This process is carried out after entering the month.

A'dengka ase (pounding rice)

The process of pounding rice is also carried out after entering the month of Rabiul Awal. Collision is done manually using mortar. Similar to drying, rice pounding is also done in an area that has a fence installed around it. Both men and women may do this, except for women who are unable to attend (menstruation). When doing this process, men are required to wear skullcap and sarong, while women wear a sarong. In the historical record, it is said that, besides having to wear a sarong, she must also wear a veil (headscarf). But in reality, nowadays women are no longer required to wear the hijab when pounding rice, just by wearing a sarong. In the implementation, this process must be carried out carefully because if there is rice falling to the ground then it cannot be taken anymore. Teenagers or younger children in the family are preferred to do this process. The prayer that is intended during this process is the request that one day they will meet angels and fairy.

A' tana minnyak (make oil from coconut)

This process is carried out in the day since this oil will be used to cook the contents of MLCT. The coconut used is peeled in a clean place.

Anynyongkolok kanre (cooking rice)

This process is called a'pamatara berasa. Cooked rice does not cook but only half cooked. This is intended so that the rice does not stale quickly. Its implementation is carried out a few days before the peak of the celebration. The implementation phase includes processions that must be carried out on the day of MLCT celebration. The procession is:

Ammoné Baku

People who are allowed to do this process are women who are in a sacred state (not women who are menstruating) and must perform ablution beforehand. The following are the stages of implementation:

- a) Fill the basket with half-cooked rice
- b) Wrap the chicken that has been cooked/fried in a banana leaf and placed at the bottom of the basket.
- c) Cover the baskets surface with banana leaves or young coconut leaves.
- d) Plant eggs that have been pierced and decorated at the edge of the basket.

For families who are able to usually eggs placed in baskets reach a thousand eggs. The way to lay it is by stacking (staircase) following the shape of baskets and centered in the center of baskets. This is intended so that the fortune of the owner Kanre Maudu can also be layered like the arrangement of eggs.

A'belo-belo

Kanre Maudu is decorating baskets activity. It is not only done for baskets but also for baskets or candlesticks. The decoration on the basket only covers the placement of paper flowers in the centre of the basket.

Anggantara 'Kanre:

Maudu Kanre Maudu, which has been decorated, is then taken to the location of the MLCT celebration, is near the Cikoang river. The delivery method is also different. For families who are far from the location of the celebration to bring kanre maudu using a boat, while for families whose homes are close to the location, the kanre maudunya will be brought by being raised (dibembeng) in mutual cooperation. For families who have a large kanre maudu will require labor a lot anyway. But for Kanre Maudu which is smaller in size it is usually delivered using a tractor engine.

Pannarimang Kanre Maudu

Kanre Maudu who has been delivered by each owner is then accepted at the celebration site by Anrong Guru as leading the ritual. The process is done by burning incense and sitting cross-legged facing the Kiblat while reciting prayers so that the offerings are accepted and pleasing to the Prophet.

A'ratek / Azzikkiri

A'ratek / azzikkiri is the core of this MLCT celebration. A'ratek is a recitation of Arabic poetry for the greatest Prophet in Islam, Prophet Muhammad, and his family. The song, as well as its rhythm, is very distinctive and touching. This event usually lasts about two hours. Some visitors usually carry water to Baruga to be included in the reading of prayers. They usually sprinkle it on trading equipment or equipment that they use to make money so that merchandise or businesses get blessings.

A'bage kanre Maudu

The provisions for the distribution of this stage are based on three levels, namely

- a) Priest and local government officials are given each one complete with complete content.
- b) Each participant is given a candlestick complete with its contents.
- c) The general public gets a basket.

Following is the figure illustrates the ritual of MLCT.



Figure 1: The celebration of MLCT Ritual

Ritual of MLCT in Islamic Economic Perspective

The uniqueness of the MLCT tradition lies in the boulders or wooden ships that are decorated in such a way using colourful cloth (as shown in Figure 1). Inside the ships, various staples are ranging. There are eggs, which are also coloured by various colours, as well as agricultural products from the area around *Takalar* Regency. Besides, eggs, and agricultural production, the ship is also filled with daily supplies such as clothes, pants, and toiletries like toothpaste and soap. All the ornaments contained in the spoilers are a symbol of the teachings of Islam entering the *Cikoang* area brought by traders.

Various offerings are also offered in a large basket made of woven palm leaves. In each basket, it is filled with half-cooked rice equipped with side dishes of chicken. Based on the data found, each family has to spend at least 10.000.000 IDR to celebrate MLCT ritual. These scaffolding will later be collected at a point where various processions are held. The contents of the reel will also be distributed to all who attend the MLCT event.

From the perspective of the Islamic Economy, the ritual of MLCT is an act of *tabdzir* (waste of wealth in a wasteful way) (Antonio, 2001). It is seen by the data found, in which, there are many funds spent by some Muslim people who celebrate the ritual. Some others even deliberately owe if they do not have money to celebrate it. Some of them even incriminate themselves in debt to other Muslim brothers. This is a wasteful activity that is not following the Islamic attitude (Muda *et al.*, 2018; Suryasa, 2019; Brandberg & Amzel, 2017).

Among the thousands of visitors who mingle with the community, various activities take place simultaneously. In a large house, there is an activity of reading poetry about Prophet Muhammad. In other places, a group of people gathers to watch some shows of the traditional game. At the end of the activities, thousands of residents who packed the activity scrambled for eggs celebration. In this event, there is also a tradition of water and bathing each other on the beach as a symbol of cleansing or self-purification.

IV. CONCLUSION

The results of this study are as follows. First, the ritual is conducted to celebrate the birthday of Prophet Muhammad as the greatest prophet in Islam. It is celebrated luxuriously (Yamin *et al.*, 2019). The phase of the ritual consists of A'jene-jene sappara (taking a bath), Anynyongko jangang (confining chicken), Angngalloi ase (drying rice), A'dengka ase (pounding rice), and A'tanak minyonyak (making oil from coconut), and finally, celebrating it. However, it is found that the ritual tends to waste money. It is not suitable for the Islamic economy perspective (Hartono *et al.*, 2014). Therefore, it is suggested that the ritual should be examined, whether it is appropriate to be conducted in Indonesia or not (Pryor, 1985).

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