

**RECEPTION OF THE 'MAULID NABI' HADITH IN THE  
PANGKEP COMMUNITY SOUTH SULAWESI  
(Study of *Baku* Tradition in Balang Caddi Island)**

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**Abstract**

This article discusses the reception of hadith as the basis for the *Baku* tradition in the celebration of the Prophet's Birthday by the people of Balang Caddi Island. It based on the thesis that in human reception of religious texts there is an informative and performative side. In this context, the hadith of love for the Prophet can be seen from an informative and performative perspective. From an informative point of view, the hadith about the love of the Prophet implies that those who love the Prophet Muhammad will be with the Prophet in Heaven. Meanwhile, from a performative perspective, the community implement the Maulid tradition as was done by the people of Balang Caddi Island. This performative side constantly undergo transmission and transformation from one place and time to another. To understand it, the author makes analytical observations, namely observing and experiencing the celebration of the *Baku* tradition. The result of this research is that the Birthday of the Prophet among the people of Balang Caddi Island is an effort to maintain the transmission of the values of love to Allah and the Prophet Muhammad in the form of the *Baku* tradition. As a form of transformation, the *Baku* tradition in the Prophet's Birthday among the Community includes the Prophet's Birthday night at the Darul Dakwah Wal Irsyad School, and the Prophet's Birthday at the Darus Sa'adah Mosque, as well as the Pabagang context related to the time and form of the Prophet's Birthday celebration.

**Key Words:** Hadith, Reception, Prophet's Birthday, Tradition of *Baku*, Balang Caddi Island.

### **Abstrak**

Artikel ini membahas resepsi hadis yang dijadikan dalil atas tradisi *Baku* dalam perayaan Maulid Nabi oleh masyarakat Pulau Balang Caddi. Hal ini berangkat dari tesis bahwa dalam resepsi manusia terhadap teks Agama, terjadi sisi informatif dan performatif. Dari sini, hadis tentang kecintaan kepada Nabi dapat dilihat dari sisi informatif dan performatif. Pada sisi informatif, hadis tentang kecintaan kepada Nabi mengandung pemahaman bahwa orang yang mencintai Nabi Muhammad akan bersama Nabi di dalam Surga. Sementara dari sisi performatif, masyarakat melahirkan tradisi-tradisi Maulid, sebagaimana yang dilakukan oleh masyarakat Pulau Balang Caddi. Sisi performatif ini senantiasa mengalami transmisi dan transformasi dari satu tempat dan waktu ke tempat dan waktu lainnya. Untuk memahami hal-hal tersebut, penulis melakukan observasi-analitis, yakni mengamati dan mengalami secara analisis dari tradisi *Baku* tersebut. Adapun hasil dari artikel ini adalah Maulid Nabi di kalangan Masyarakat Pulau Balang Caddi merupakan upaya mempertahankan transmisi nilai atas kecintaan kepada Allah dan Nabi Muhammad dalam bentuk tradisi *Baku*. Sebagai bentuk transformasinya, tradisi *Baku* dalam Maulid Nabi di kalangan Masyarakat tersebut meliputi Malam Maulid Nabi di Sekolah Darul Dakwah Wal Irsyad, dan Hari Maulid Nabi di Masjid Darus Sa'adah, serta konteks *Pabagang* yang saling terikat dengan waktu dan bentuk perayaan Maulid Nabi tersebut.

**Kata Kunci:** Hadis, Resepsi Maulid Nabi, Tradisi *Baku*, Pulau Balang Caddi.

### **INTRODUCTION**

It cannot be denied that the phenomenon of celebrating the Prophet Muhammad's Birthday has become one of the great agendas in the Islamic tradition. Even Maulid Nabi, by Nico Kaptein, is called the

third biggest holiday for Muslims, after *Eid al-Fitr* and *Eid al-Adha*.<sup>1</sup> In contrast to *Eid al-Fitr* and *Eid al-Adha*, Maulid Nabi is a celebration for Muslims which is not only held on the Prophet Muhammad's birthday, 12 of Rabiul Awal, but also held outside of the date, such as at the Sunan Ampel Islamic Boarding School, Jombang, that celebrates Maulid Nabi during ten consecutive days from the 1st of Rabiul Awal and so on.<sup>2</sup> In addition, the celebration model tends to be local in nature, namely based on community traditions, so that the celebrations may differ from one region to another.<sup>3</sup> It is not surprising that many scholars, both Muslim and non-Muslim, have studied this Maulid Nabi. Nico Kaptein notes that several Western scholars have studied the Maulid Nabi, such as Erich Graefe as the first scholar (in 1920) to study the history of the Maulid Nabi phenomenon, but he had passed away before his study was completed. In 1927, Fuchs claimed to have studied the history of the Prophet's birthday for a long time. In 1943, F. De Jong was considered the newest scholar to study Maulid.<sup>4</sup>

In Indonesia, the Maulid Nabi has also received much attention from scholars, both case studies and concepts, such as Ridhoul Wahidi (2018)<sup>5</sup> who examines religious and cultural relations in Maulid in the Land of Sunda, Zunly Nadia (2011)<sup>6</sup> who focuses on the Mlangi-Yogyakarta community. Musohihul Hasan (2015)<sup>7</sup> who examines the educational value contained in the Maulid tradition, Ahmad Suriadi

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<sup>1</sup>Nico Kaptein, *Perayaan Hari Lahir Nabi Muhammad SAW: Asal Usul dan Penyebaran Awalnya; Sejarah di Magrib dan Spanyol Muslim sampai Abad ke-10/ke-16*, terj. Lillian D. Tedhasudhana, (Jakarta: INIS, 1994), hlm. 1.

<sup>2</sup>Lihat Faiqotul Khosiyah, "Living Hadis dalam Kegiatan Peringatan Maulid Nabi di Pesantren Ampel Jombang", dalam *jurnal Living Hadis*, Volume 3, Nomor 1, 2018, hlm 25.

<sup>3</sup>Ahmad Suriadi, "Akulturasi Budaya dalam Tradisi Maulid Nabi Muhammad di Nusantara", dalam *Khazanah: Jurnal Studi Islam dan Humaniora*, Volume 17, Nomor 1, 2019, hlm. 169.

<sup>4</sup>lihat Nico Kaptein, *Perayaan Hari Lahir Nabi Muhammad SAW: Asal Usul dan Penyebaran Awalnya; Sejarah di Magrib dan Spanyol Muslim sampai Abad ke-10/ke-16*, terj. Lillian D. Tedhasudhana, (Jakarta: INIS, 1994), hlm. 1-3.

<sup>5</sup>Ridhoul Wahidi, "Budaya dan Agama sebagai Identitas Islam Nusantara; Kajian atas Tradisi Marhaba'an/Maulid Nabi di Tanah Sunda", dalam *Madania: Jurnal Ilmu-Ilmu Keislaman*, Volume 5, Nomor 2, 2018.

<sup>6</sup>Zunly Nadia, "Tradisi Maulid pada Masyarakat Mlangi Yogyakarta", dalam *Jurnal Esensia*, Volume XII, Nomor 1, 2011.

<sup>7</sup>Musohihul Hasan, "Nilai-nilai Pendidikan Islam dalam Maulid Nabi Muhammad SAW", dalam *Jurnal Al-Insyirah*, Volume 1, 2015.

(2019)<sup>8</sup> who examines the value of acculturation of Indonesian culture and religion in Maulid, Faiqatul Khosiyah (2018)<sup>9</sup> focusing on Maulid at the Ampel-Jombang Islamic boarding school, Khaerunnisa, Ika Wijayanti and Siti Nurjannah (2019)<sup>10</sup> who examine the transmission of the meaning of Maulid in the people of the city of Mataram, Hamim Thoha (2014)<sup>11</sup> which focuses on Islamic boarding schools, Ahmad Rivauzi (2015)<sup>12</sup> which also focuses on Maulid in Islamic boarding schools, and there are many other researches on Maulid Nabi that cannot be mentioned here. It is emphasized here that the study of the Prophet's Birthday is religious and varied, therefore the author will take a portion of the study on the Prophet's Birthday by focusing on the Community of Balang Caddi Island, Pangkep-South Sulawesi.

In explaining the Prophet's Birthday in the Balang Caddi Island Community, the author observed and analyzed the Baku tradition of the Prophet's Birthday in that area. Such this research has been carried out a lot in some researches as was done by Daniel K. Listijabudi (2019) in his research "*Toward A Communitarian Cross-textual Reading of the Sacred Texts An Experiment*".<sup>13</sup> Atropal Asparinal (2018) in his research "*Mosques and Spiritual Spaces for Disabilities: Critical Observations of Popular Mosques in Yogyakarta*"<sup>14</sup> and others. The study of the Balang Caddi Island Community was based on two main reasons, namely first the tradition of the Prophet's Birthday on Balang Caddi Island was

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<sup>8</sup>Ahmad Suriadi, "Akulturasi Budaya dalam Tradisi Maulid Nabi Muhammad di Nusantara", dalam *Khazanah: Jurnal Studi Islam dan Humaniora*, Volume 17, Nomor 1, 2019.

<sup>9</sup>Faiqotul Khosiyah, "Living Hadis dalam Kegiatan Peringatan Maulid Nabi di Pesantren Ampel Jombang", dalam *jurnal Living Hadis*, Volume 3, Nomor 1, 2018.

<sup>10</sup>Khaerunnisa, Ika Wijayanti dan Siti Nurjannah, "Perubahan Makna Perayaan Maulid Nabi Muhammad SAW bagi Masyarakat Kelurahan Dasan Agung Kecamatan Selaparang Kota Mataram", dalam *Resiprokal: Jurnal Riset Sosiologi Progresif Aktual*, Volume 1, Nomor 1, 2019.

<sup>11</sup>Hamim Thoha, "Tradisi Maulid Nabi di Kalangan Masyarakat Pesantren", dalam *jurnal Religi: Jurnal Studi Agama-Agama*, Volume 4, Nomor 2, 2014.

<sup>12</sup>Ahmad Rivauzi, "The Education in Local Islamic Culture of Maulid Nabi Tradition: a Case Studi in Nurul Yaqin Ringan-Ringan Pakandangan Padang Parlaman Boarding School" dalam *Al-Ta'lim Journal*, Volume 22, Nomor 2, 2015.

<sup>13</sup>Daniel K. Listijabudi, "Toward A Communitarian Cross-textual Reading of the Sacred Texts An Experiment", dalam Amin Abdullah, dkk, *Kitab Suci dan Pembacanya*, (Yogyakarta: Stelkendo Kreatif, 2019).

<sup>14</sup>Atropal Asparinal "Masjid dan Ruang Spiritualitas Bagi Difabel: Observasi Kritis terhadap Masjid-masjid Populer di Yogyakarta", dalam *Living Islam: Journal of Islamic Discourses*, Volume II, Nomor 2, November, 2018.

carried out outside the 12th of Rabiul Awal with various series of agendas. Second, in welcoming the Prophet's Birthday, there were various series of events carried out by various groups of people on Balang Caddi Island, starting from agendas for young children to agendas for old people.

In this study, the author reviewed the understanding of hadith which can be used as a basis for the Maulid Nabi tradition, including among the people of Balang Caddi Island. This gives a perspective that religious texts, including the Prophet's hadith, not only produce an understanding of them, which is commonly referred to as informative, but also produce community traditions, which are commonly referred to as performatives.<sup>15</sup> Thus, this research proves that there is transmission and transformation of hadith texts to become a tradition in society.<sup>16</sup>

To explain the transformation of hadith into the *Baku* tradition at the Prophet's Birthday, this study presented the religious context of the people of Balang Caddi Island, so that the relevance and significance of the Maulid tradition among the community can be understood. From here, a discussion about the *Baku* tradition at the Birthday of the Prophet on Balang Caddi Island provides its own perspective as a phenomenon of celebrating the birthday of the Prophet Muhammad. Thus, the formulation of the problem to be answered in this study is how does the phenomenon of the *Baku* tradition in the celebration of the Prophet Muhammad's Birthday among the Balang Caddi Island Community give reception value to the hadith 'Maulid Nabi'?

#### ***NORMATIVE ARGUMENT OF MAULID NABI***

Before discussing the people of Balang Caddi Island and the traditions of the Prophet's Birthday in that community, it is necessary to first discuss the hadiths that can be used as a permissible basis and the importance of celebrating the Prophet's Birthday. This is because not a few people/scholars consider that the Mawlid tradition has no theological basis, as in the view of, for example, Abu Al-Walid Al-Baji Al-Maliki, Al-Allamah Abu Al-Abbas Al-Qubab Ahmad bin Qasim Al-

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<sup>15</sup> Lihat lebih jauh penjelasan Informatif dan Performatif dalam Sam D. Gill, "Nonliterate Traditions and Holy Book", dalam Frederick M. Denny dan Rodney L. Taylor (ed), *The Holy in Comparative Perspective*, (Colombia: The University of South Carolina Press, 1993), hlm. 228-230.

<sup>16</sup> Lihat lebih jauh Ahmad Rafiq "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community" *Dissertation Doctor of Philosophy*, University Graduate Board, 2014.

Judzami, Muhammad bin Al-Hasan Al-Hajwi Ats-Tsa'alabi, Ibn Thaimiyyah, Imam Abu Ishaq Ibrahim bin Musa Asy-Sytahibi, and others.<sup>17</sup> The hadiths that are widely used as a basis for carrying out the Birthday of the Prophet are as follows;<sup>18</sup>

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ قَالَ: أَخْبَرَنِي أَخِي مُوسَى بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ فَقَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ». «هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَّا مِنْ هَذَا الْوَجْهِ»

It means

"It was told by Nahsru ibn Ali Al-Jahdhamiy, he told Ali bin Ja'far bin Muhammad bin Ali, he said I was told by my brother, namely Musa bin Ja'far bin Muhammad, from his father named Ja'far bin Muhammad =, from his father named Muhammad bin Ali, from his father Ali bin Al-Husain, from his father, from his grandfather named Ali bin Abi Talib, in fact the Messenger of Allah took the hands of Hasan and Husain, then said: Whoever loves me and loves these two (Hasan and Husain), and his parents, he will be with me in one (same) degree on the Day of Judgment" (Narrated by Al-Tirmidhi, number 3733).

In addition to the arguments above, Ahmad Muttaqin noted several other arguments that were used for the suggestion to celebrate the Prophet's Birthday, namely first that the Prophet honored the day of his birth (yauma Wulidtu [see HR. Muslim number 804]), namely Monday, by fasting. Second, based on the expression that says man ahabba sya'an fa aksara min zdikrihi (Whoever loves something, he will often remember it), this is quoted from the book Syu'b Al-Iman chapter Ma'ani Al-Mahabbah Juz 2, in Software Shamilah's College. Third, Abu Lahab's joy at the birth of the Prophet Muhammad, which caused Abu Lahab to get relief from the torment of Hell.<sup>19</sup>

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<sup>17</sup> Lihat ulama-ulama lainnya dalam Isnan Ansory, *Pro Kontra Maulid Nabi: Mencari Titik Kesepahaman*, (Jakarta: RUmah Fiqih Publishing, 2018), hlm. 23-27.

<sup>18</sup> Muhammad bin Isa Al-Tirmidzi, *Sunan Al-Tirmidzi*, Bab Pintu, Juz 5, nomor Hadis 3733, berdasarkan Software Maktabah Syamilah.

<sup>19</sup> Ahmad Muttaqin, ""Barzanji Bugis" dalam Peringatan Maulid: Studi Living Hadis di Masyarakat Bugis, Soppeng, Sulawesi Selatan", dalam *Jurnal Living Hadis*, Volume 1, Nomor 1, 2016, hlm. 139-140.

Informatively, the hadith above contains the understanding that anyone who wants to be with the Prophet Muhammad in Heaven should love the Prophet Muhammad, Hasan and Husain and their parents. At first glance, the understanding contained in this hadith has absolutely nothing to do with the phenomenon of the Prophet's birthday tradition. However, if understood further, the editorial of the hadith "whoever loves me" and "he will be with me in the (same) degree on the Day of Resurrection" is the basis for carrying out the Prophet's Birthday. This is because the Prophet's Birthday is a form of effort to convey love to the Prophet Muhammad SAW. From this emerges the performative aspect of society, as said by, for example, Kyai Taufiq who believes in the tradition of the Birthday of the Prophet Muhammad as a form of his love for the Prophet Muhammad, by involving the Prophet's hadith mentioned above.<sup>20</sup> By taking this spirit of love, a song was found in the Bugis-Makassar tradition which describes the performance of the Prophet's mauled, namely as follows;<sup>21</sup>

*Menna tena kussambayang  
Assala Maudu mama  
Antama tonja  
Ri suruga papinyamang  
Kaddeji kunipapile  
Assambayang na maudu  
Kuallengi a'maudu rinabbiya  
Balukangi tedongnu  
pappi tanggalang tananu  
Naniya Sallang  
Nupa' Maudukang ri nabbiya*

Even though I don't pray  
As long as I'm willing  
I will enter too  
Into a delicious paradise  
If I had to choose  
Pray or mauled  
I prefer maulid to the Prophet  
Sell your buffalo to pawn your rice fields  
So that later

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<sup>20</sup> Faiqatul Khosiyah, "Living Hadis dalam Kegiatan Peringatan Maulid Nabi di Pesantren Sunan Ampel Jombang", hlm. 38.

<sup>21</sup> Ahmad Muttaqin, ""Barzanji Bugis" dalam Peringatan Maulid: Studi Living Hadis di Masyarakat Bugis, Soppeng, Sulawesi Selatan", hlm. 139-140.

Used to make maulid on the Prophet

The pride of the Bugis-Makassarese Muslims for the celebration of the Prophet's Birthday which is illustrated in the verses of the song above shows how much they love the Prophet Muhammad. Not only in the form of singing, other performative aspects can also be found in the Maulid Nabi tradition by the people of Balang Caddi Island, Pangkep Regency, South Sulawesi, as will be explained in the following discussion.

### **The Religious Context of the Community of Balang Caddi Island**



Image 1: Balang Caddi Island

Balang Caddi Island is one of the 115 islands in Pangkep Regency, South Sulawesi, which has an area of 11,464.44 km<sup>2</sup> sea area, to be precise, located in the Mattiro Bintang sub-district, Liukang Tupabbiring sub-district.<sup>22</sup> Balang Caddi Island can be said to be an area that is surrounded by many religious aspects, such as in terms of religious education, mosques which are community centers, to religious traditions that are routinely carried out on the island. These various religious aspects cannot be separated from the role of community leaders who continue to maintain and develop the traditions they received from their ancestors. Historically, the name H. Zainuddin was known as a central figure in religious life on Balang Caddi Island. H. Zainuddin maintained many traditions and even gave rise to religious traditions that are not even found in other communities, for example, the tradition of reciting *La ilaha Illallahu Wallahu Akbar Wa lillahilhamd* at the Tarawih prayer at the end of Ramadan, as a form of khatam for Tarawih prayer.

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<sup>22</sup> Petrus Filippus Latumahina, Syamsul Asri, dan Andi Sitti Chaerunnisa, "Pola Jaringan Angkutan Laut Gugusan Pulau dalam Wilayah Kabupaten Pangkepene Kepulauan" dalam *Jurnal JPE*, Volume 23, Nomor 2, 2019, hlm. 201.



In terms of religious education, Balang Caddi Island is one of the few islands in Pangkep Regency that has and maintains an Islamic education called Darul Dakwah Wal Ersyad School at the Aliyah level or high school level for general education. This Islamic education is one of the branches of the Darul Dakwah Wal Ersyad Islamic Boarding School which is based in Barru Regency, South Sulawesi. From this, Islamic education has become one of the main tools for the people of Balang Caddi Island in understanding local religion. In addition to gaining knowledge such as fiqh, tasawuf, Arabic, and others, this Islamic education also holds many religious activities which are participated in by the local community, including the commemoration of the Prophet's birthday which is held before the main Prophet's birthday commemoration is held at the mosque, as will be explained in more detail. far in the next discussion.

Image 2: Islamic Senior High School of Darul Dakwah Wal Irsyad



Apart from the educational aspect, Balang Caddi Island also has a mosque which can be said as the largest mosque in the Pangkep archipelago, the mosque is named the Darus Sa'adah Mosque. This mosque is dominated by people who adhere to the Nahdlatul Ulama, while a small others follow Muhammadiyah. Even though there are people who follow the Muhammadiyah also follow the religious agenda of the Nahdlatul Ulama at this mosque. Therefore, for the people of Balang Caddi Island, the Darus Sa'adah mosque not only functions as a place of worship but is also a center for community activities, especially those related to religion, such as the celebration of Isra' Mi'raj Prophet Muhammad and the celebration of Prophet Muhammad's Birthday. It was from this mosque that the religious traditions of the people of Balang Caddi Island emerged, survived, and developed. Further, the religious conditions of the mosque environment spread to various other island community lives, such as in fishing or what is called Bagang. Therefore, it can be said that the religious life of the people of Balang

Caddi Island is very dependent on the religion that develops in the Darus Sa'adah Mosque.

Image 3: Darus Sa'adah Mosquration of the Prophet's Birthday



### ***CELEBRATION OF THE PROPHET'S BIRTHDAY***

Previously, it was explained how the religious life of the people of Balang Caddi Island shows the strong religious nuances of Balang Caddi Island. One of the religious traditions that has survived and developed in the people of Balang Caddi Island is the celebration of the Prophet Muhammad's birthday. The celebration of the Prophet's Birthday is usually held outside the 12th of Rabiul Awal, this follows the readiness of the local community. However, the celebration of the Prophet's Birthday was coupled with various agendas, namely the Prophet's Birthday night which was held at the Darul Dakwah wal Ersyad school. The Maulid Nabi night agenda was carried out a few days before the Prophet's Birthday celebration at the mosque. The agenda was carried out by the Darul Dakwah wal Ersyad school, which involved its students as organizers and event participants. There are several series of events on this agenda, including reading the Koran, reading Barazanji, nasyid-Qashidah performances by students, as well as delivering lectures or lessons related to the journey of the Prophet Muhammad's life. Furthermore, this agenda was attended by the people of Balang Caddi Island, therefore the implementation of this agenda always follows the schedule of the local community.

In connection with the agenda for the night of the Prophet's Birthday, other preparations for welcoming the Prophet's Birthday celebration are the return of the Pabagang – fishermen workers who are typical of Balang Caddi Island who work for approximately 20 days without returning home. Discussing Pabagang's return here is

important, because most of the Maulid Nabi agenda is intertwined with Pabagang's return schedule, namely on Corabulan or when the moon reaches full light, this is because the majority of the people of Balang Caddi Island work as Pabagang. Therefore, if the 12th of Rabiul Awal has arrived but the schedule for the return of the Pabagangs is still long, then the schedule for Maulid Nabi will be postponed. Conversely, if the Pabagang return schedule is only a few days apart from the 12th of Rabiul Awal, then the Pabagang will return to Balang Caddi Island sooner than usual. Furthermore, the role of the people of Balang Caddi Island who work as Pabagang in the Maulid Nabi agenda is quite significant, because they have helped a lot in preparing for the implementation of the Prophet's Birthday at the Darus Sa'ada Mosque. The presence of Pabagang in religious celebrations is not only as a participant or just a spectator, but also participates in planning, building and making the event a success. For more details, will be discussed in the next discussion.



Image 5: Fishermen activities in *Pabagang* version

### ***CELEBRATION OF THE BAKU TRADITION ON THE BIRTHDAY OF THE PROPHET***

Some of the previous sub-discussions have explained the foundation, religious context, and preparations for the celebration of the Prophet Muhammad's Birthday on Balang Caddi Island. In general, the celebration of the Prophet Muhammad's birthday on Balang Caddi Island is much similar to birthday celebrations elsewhere in the Bugis-Makassari community in South Sulawesi. Where it is often found that the Maulid Nabi tradition is an important agenda in Bugis-Makassar

society, including the people of Balang Caddi Island. So do not be surprised if previously mentioned about Bugis-Makassar singing which at first glance seems exaggerated. This does not mean that the Bugis-Makassar people daily 'lighten' the five daily prayers and prefer the celebration of the Prophet's Birthday, but rather that this phenomenon proves Nico Kaptein's thesis that the Prophet's Birthday is the third biggest holiday for Muslims, after Eid al-Adha and Eid al-Fitr. as explained in the introduction. In addition, in the Baku tradition, the people of Balang Caddi Island are also found in many communities from other regions in South Sulawesi.<sup>23</sup>



Image 6: *Baku* Tradition

However, the thing that distinguishes the Maulid Nabi tradition on Balang Caddi Island from other areas is the role of Pabagang and the procession to celebrate the Prophet's Birthday at the mosque in that community. Since the maulid event will start until the event is finished, Pabagang always takes a significant role, starting from bringing Baku from people's homes, collecting and arranging the location of each RT area that has been determined in the mosque room, until finally the distribution or exchange of Baku to the community based on established rules. Furthermore, previously it was also explained that the mosque

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<sup>23</sup> Lihat tradisi Maulid Nabi Muhammad di daerah lainnya di Sulawesi Selatan, misalnya, di Takalar dalam Yuliana, "Perayaan Maudu' Lompoa: sebuah Peristiwa Ritual Agama di Cikoang Takalar Sulawesi Selatan" *Tesis Universitas Gadjad Mada (UGM)*, 2004; di Patte'ne dalam Sulkifli, "Tradisi Maudu' Lompoa di Patte'ne (Studi Budaya Islam)", *Skripsi UIN Alauddin Makassar*, 2014; di Gowa dalam Marlyn Andriyanti, "Makna Maulid Nabi Muhammad SAW (Study pada *Maudu' Lompoa di Gowa*)", *Skripsi UIN Alauddin Makassar*, 2017; di Soppeng dalam Ahmad Muttaqin, ""Barzanji Bugis" dalam Peringatan Maulid: Studi Living Hadis di Masyarakat Bugis, Soppeng, Sul-Sel", dalam *Jurnal Living Hadis*, Volume 1, Nomor 1, 2016, dan lain sebagainya.

became a religious center on Balang Caddi Island. In carrying out the Maulid Nabi tradition, the scheduler is mandated by the mosque management which consists of elite community groups on Balang Caddi Island. However, the administrators of the mosque always pay attention to the Pabagang return schedule. This is because, for the Balang Caddi Island Community, the activities of the Prophet's birthday are not just reading Barzanji. However, it also includes other activities with the aim of adding to the excitement of these religious activities by the Pabagang community.

The *Baku* tradition can be understood as a tradition of giving each other gifts placed in a bucket, containing various staple foods, Bugis-Makassar specialties, and various snacks. The existence of variations in the contents of the Baku is entirely dependent on the donor. In term of a broader context, the Baku tradition contains meaning for the Bugis-Makassarese community, namely: first, the use of the Baku which is round like a bucket implies the circle of human life, which is covered by ups and downs but in the end returns to its Creator. Second, filling rice as a staple food in Baku implies instilling Islamic law into human beings. Third, Baku also contains Chicken which implies the science of tarekat, this is because the chicken is the animal that most often reminds humans of time, as it often crows at dawn and morning for example. Fourth, the presence of Eggs in Baku carries the meaning of ma'rifat knowledge, which means that in eggs there are two colors: white and yellow which cannot be known from the outside with the naked eye. Likewise with the presence of Allah, even though it cannot be seen with the naked eye, His existence is believed. Fifth, sharing baskets with others implies love for fellow human beings. <sup>24</sup>

This *Baku* exchange pattern is carried out by the community from a certain RT to other RT communities, which is determined by the head of each RT under the direction of the mosque administrator. As for the timing of the exchange, it was carried out after a series of maulid events, including the reading of Barzanji and Islamic Lectures by religious figures who usually came from the Darul Dakwah wal Ershad Islamic boarding school leaders in Barru. This Baku tradition is carried out after reading Barzanji, with the meaning (value) so that the Baku that is donated always brings blessings to those who give and receive it. People who do not take part in reading Barzanji are encouraged to help in collecting Baku brought from people's homes, at various points (corners)

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<sup>24</sup> Lihat lebih jauh Marlyn Andryyanti, "Makna Maulid Nabi Muhammad SAW (Study pada *Maudu Lompoo di Gowa*)", hlm. 57-60

of the mosque door determined by each RT head and mosque caretaker. After reading Barzanji and gathering all of the Baku, the organizers of the agenda then handed over the Baku to the community in a random pattern, namely between RTs. Barzanji's reading shows that the people of Balang Caddi Island always carry out the Nahdlatul Ulama traditions.

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Up to this point, the description of the *Baku* tradition in the Birthday of the Prophet on Balang Caddi Island above gives an understanding that the Baku tradition is a place for mutual sharing between the people of Balang Caddi Island under the direction of village officials such as the RT in collaboration with mosque administrators. Furthermore, as part of the transmission of the Maulid Nabi tradition in South Sulawesi, the meaning contained in the Maulid Nabi tradition on Balang Caddi Island is in line with the meaning of Maulid Nabi elsewhere, which can be seen from a theological and social perspective. In terms of theology, Maulid Nabi is valuable as an effort to get closer and increase love for Allah and the Prophet Muhammad. Meanwhile, from a social perspective, Maulid Nabi has value as an event to strengthen the *Isamiyah ukhuwah* in the local community. From this it can be said that the celebration of the Prophet's Birthday on Balang Caddi Island is a performative form of the people of Balang Caddi Island in the hadith of 'Maulid Nabi' with an effort to transmit these theological and social values in the transformation of Maulid Nabi carried out by the people of Balang Caddi Island in the form of the Baku tradition.

In this context, the expression of people's love for the Prophet Muhammad is driven by various Islamic arguments, for example the command to follow the Prophet Muhammad as a form of love for him, as in QS. Ali Imran; 31, as follows:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

It means:

"Say: "If you (really) love Allah, Follow Me (Muhammad), Allah will love you and forgive your sins", Allah is Forgiving, Most Merciful."

The order to follow the Prophet Muhammad was due to his specialty which has the nature and attitude that has always been a role model for Muslims, as in QS. Al-Ahzab: 21, as follows;

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

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<sup>25</sup> Lihat tradisi-tradisi Nahdlatul Ulama lainnya dalam Munawwar Abdul Fattah, *Tradisi Orang-orang NU* (Yogyakarta: Pustaka Pesantren, 2012).

It means:

"Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and He mentions Allah a lot."

### **CONCLUSION**

From the various explanations in the previous discussions, it can be concluded that the celebration of the Prophet's Birthday has a clear foundation, both based on theology as stated in the Prophet's hadith, as well as based on its social history. Celebration of the Prophet's Birthday is a form of Muslim reception of hadiths that advocate love for the Prophet and reciprocation towards him, this celebration experiences transmission and transformation from one era to another, as well as from one place to another. In this transmission, the values or spirit in the Prophet's traditions have always survived and been maintained through local leaders who grounded these values into the celebration of the Prophet's Birthday which differed between places and ages. Likewise with the Prophet's Birthday among the Balang Caddi Island Community, who held a celebration of the Prophet's Birthday as a form of maintaining the value transmission of love and getting closer to Allah and the Prophet Muhammad in the form of the standard tradition. As a form of transformation, the Baku tradition in the Prophet's Birthday among the Balang Caddi Island Community is carried out outside the 12th of Rabiul Awal by dividing into two agendas: Prophet's Birthday Night at the Darul Dakwah Wal Ersyad School, and Prophet's Birthday Day at the Darus Sa'adah Mosque. In addition, another uniqueness of the Baku tradition in the area is the context of Pabagang which is intertwined with the time and form of celebration of this tradition.

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