

Muhammadiyah Cultural Da'wah Towards The *Kalomba* Tradition in Sinjai District (Study of Da'wah Messages)

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Abstract: The cultural da'wah of Muhammadiyah emphasizes the process of dynamization and purification of the developing culture or traditions of society, especially the Kalomba tradition in Erabaru Village, Tellulimpoe District, Sinjai Regency. The Kalomba tradition held for children is used as an obligation that must be carried out so that children do not get skin diseases such as boils, itching, and scabies. In implementing this tradition, several processes are carried out that have symbolic meaning. The aim of this research is to determine the message of Muhammadiyah's cultural da'wah towards the Kalomba tradition in Erabaru Village, Tellulimpoe District, Sinjai Regency. The type of research used was descriptive qualitative research, and the research approach used was a da'wah and communication approach named the Muhammadiyah cultural da'wah. The results of this study show that Muhammadiyah's cultural preaching message towards the Kalomba tradition in Erabaru Village, Tellulimpoe District, Sinjai Regency shows that the symbolic meaning of the process of the Kalomba tradition, which contains good values in accordance with Islamic teachings, must be maintained, developed, and used as an example. Meanwhile, symbolic meanings that are in contrast with Islamic teachings must be fixed and purified again so they can be appropriate to the principles of Islamic teachings. In general, the implementation of the Kalomba tradition is contrary to Islamic teachings because of the food offering, and incense is used as a condition for the validity of the Kalomba and an intermediary for prayer acceptance.

Keywords: Cultural Da'wah; Muhammadiyah; Kalomba Tradition

BACKGROUND

Culture is a form of Indonesian diversity that is still maintained and inherited from generation to generation. Culture is a way of life that grows, develops, and becomes a

common property within a society. Various elements form the culture, such as religious systems, customs, language, works of art, buildings, clothing, and tools. Culture is an inseparable part of human beings, so people tend to assume it is inherited genetically. When someone tries to interact with other people from different cultures and then adapts to these differences, it means that culture is learned and becomes a comprehensive, complex, and broad life pattern in society's lives.¹

The population of people living on Earth forms different behaviors, habits, or customs for each society in a particular area or region. As time goes by, these differences become even stronger as social, religious, and scientific norms adhere to all the social patterns and structures and then become a culture in each group. Therefore, the existence of culture greatly influences people's lives in terms of patterns and levels of knowledge, as well as the systems of ideas or concepts contained in the mind or human behavior.²

It occurs in abstract non-material culture as well as concrete material culture that can be perceived through the five senses, so that culture is inherited genetically to continue the activities of people's lives. These activities are a form of culture that is well known as a social system. The social system consists of the activities of people who communicate, make contact, and socialize with others according to certain patterns based on the traditions or codes of behavior they adhere to.³

People use artificial objects as facilities and infrastructure in their daily activities and interactions to produce a concrete physical culture. Therefore, the entire system of ideas, actions, and results of human work in social life is made personal property of humans by learning and inheriting them genetically.⁴

There are many diverse cultures spread out in Indonesia. Each region in Indonesia has its own culture, which makes one region different from others. It means that each region's culture is a characteristic of the region or its local society.

Muhammadiyah's mission as cultural da'wah is to carry out dynamic and purifying efforts. Dynamization is interpreted as the creation of traditions that have a tendency to always develop and attempt to make better changes that are still on the Islamic path. It leads to the fact that Muhammadiyah preserves and develops every good thing in a culture or tradition. Meanwhile, purification refers to an effort to purify the values of Islamic teachings in society's culture or traditions. It means that Muhammadiyah does not preserve culture or traditions that are in contrast with the values of Islamic teachings.⁵

One of the instances of culture or tradition is dance; it certainly differs from one region to another. For example, the Jaipong dance from West Java uses traditional Islamic

¹ Sriana, *Antropologi Sosial Budaya*, (Ed.1; Jawa Tengah: Lekeisha, 2020), p. 205-206.

² Karta Jayadi, "Kebudayaan Lokal sebagai Sumber Inspirasi", *Jurnal Seni Budaya* vol. 12 no. 2, (2014), p. 116.

³ Karta Jayadi, "Kebudayaan Lokal sebagai Sumber Inspirasi", p. 116.

⁴ Karta Jayadi, "Kebudayaan Lokal sebagai Sumber Inspirasi", p. 116.

⁵ A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa, p. 3

clothing, such as kebaya. Then the Padduppa dance from South Sulawesi uses traditional Islamic baju bodo to invite guests during the reception event.

In other local cultures, such as the Ngalaksa; the tradition in the Rancakalong Sumedang society is a Thanksgiving event for the rice harvest and is also usually carried out for certain purposes, such as the safety of new homes and celebrations such as marriage and circumcisions.⁶

South Sulawesi is one of the provinces in Indonesia that also has a wide variety of original cultures as well as the characteristics of each region that have to be preserved. The existence of various tribes that inhabit these areas makes the culture and traditions in South Sulawesi diverse, such as language, traditional clothing, houses, and ceremonies, each with its own philosophy and goals.

When people visit South Sulawesi, they can not only enjoy its natural beauty but also get to know and learn about the rich culture and local traditions that exist. For instance, baju bodo is a characteristic of the community. People use it to welcome guests at weddings and other events.

Another local tradition is *Malleppe'* tradition in the Bugis and Makassar communities, which means letting go. Letting go of what is meant is sin, both oneself and others, by apologizing and giving forgiveness. Society tends to do it after completing the Eid al-Fitr and Eid al-Adha prayers. The Buginese call Eid "*Malleppe'*" based on the Bugis language.

Apart from the *Malleppe'* tradition, there is another tradition named *Mabbaca-baca* tradition, which is a unique Eid tradition in Bulukumba Regency and Sinjai Regency. This tradition is carried out after performing the Eid al-Fitr and Eid al-Adha prayers. There is also the tradition of *maccera' baca* and *mappanre temme* for children who have completed their Al-Qur'an recitation. It is a motivation for children to encourage their eagerness to learn the Qur'an. Another example is the seven-day, forty-day and one-hundred-day *tahlilan* for people who have passed away. Then the *maulid* tradition is decorated with colorful eggs and *sokko'* which is also a local tradition of the community.

There are some of the local cultures or traditions described above related to Muhammadiyah's cultural preaching and the dynamic and purification movement in local communities. Then, the researchers find a tradition that is interesting to study, namely the *Kalomba* tradition in the society of Erabaru Village, Tellulimpoe District, Sinjai Regency..

The *Kalomba* tradition is intended for children from an early age into adulthood before marriage. According to the beliefs of Erabaru society, the *Kalomba* tradition must be carried out as a form of obedience to their hereditary ancestral heritage. Erabaru society believes that if children get *kalomba*, they will not have diseases, especially skin diseases.

The *Kalomba* tradition originated in Kajang, Bulukumba Regency. The majority of Erabaru people are of the Kajang tribe, which preserves the *Kalomba* tradition. Meanwhile, the minority community, the Sinjai Bugis, does not preserve this tradition.

⁶Mukhlis Aliyudin, "Dakwah Kultural dalam Upacara Adat Ngalaksa", Jurnal Ilmu Dakwah: *Academic Journal For Homiletik studies* vol. 10 no. 2, (2016), p. 106.

Kajang District and Tellulimpoe District are border areas; they only have a bridge as a barrier between the two sub-districts.

Kalomba tradition requires large costs, up to millions of rupiah. The *Kalomba* tradition has a form as a traditional party with beautiful decorations like wedding decorations.

In the process of implementing the *Kalomba* tradition, there are many foods served as conditions, such as *Syusyuru'* and *uhu'-uhu'* (red cake made from rice and sticky rice mixed with palm sugar) and *Kampalo* (steamed sticky rice wrapped in round coconut leaves elongated).

Apart from the traditions above, there is *mabbaca paddoangeng* (prayers), which is carried out by a traditional figure using incense. Then the incense is passed three times, alternately around the child, and the food is served by several designated people.

There is also a *solo'* (giving money) event where children are given alms by their family and relatives who attend; it ranges from hundreds to millions of rupiah per person. People put the money in a circular tray while the tray is beaten with an object such as a spoon and so on. After the *passolo'* money has been counted, the *Kalomba* offerings are then shared with the guests so that they can dine in and take them home.

The statements above make the researchers interested in finding out more about the *Kalomba* tradition in the community in Erabaru Village, Tellulimpoe District. In this case, the researchers intend to know and understand Muhammadiyah's cultural preaching of the *Kalomba* tradition in terms of its preaching message and then use it as reference material for learning about preaching and communication.

THEORETICAL REVIEW

History of Muhammadiyah

Etymologically, Muhammadiyah originates from Arabic; from the word محمد, it refers to the last Prophet and Messenger of Allah. Muhammad itself means the praised one. Then it gets an additional *yā' nisbah*, which functions to differentiate or promote, or it has a meaning as followers. Muhammadiyah is in accordance with Muhammad. In other words, Muhammadiyah is the group that has the will to follow the Sunnah of the Prophet Muhammad.⁷

In terms of terminology, Muhammadiyah is an Islamic preaching movement organization of amar ma'ruf nahi munkar and tejdid. Their Islamic creed is sourced from the Al-Qur'an and the Sunnah of the Prophet to uphold the Islamic religion so that a true Islamic society can be realized. Muhammadiyah is an organization founded by KH. Ahmad Dahlan on Dzulhijjah 18 1330 H, which coincides with November 18 1912 AD in Yogyakarta.⁸

The birth of Muhammadiyah was actually the result of KH. Ahmad Dahlan deepening in the study of the Al-Qur'an; in terms of reading, examining, and discussing its contents very carefully. It can be seen from KH. Ahmad Dahlan's attitude when looking at QS.

⁷St. Nurhayati, dkk, *Muhammadiyah dalam Perspektif Sejarah Organisasi dan Sistem Nilai*, (Cet. 1; Yogyakarta: TrustMedia Publishing, 2018), p. 1.

⁸St. Nurhayati, dkk, *Muhammadiyah dalam Perspektif Sejarah Organisasi dan Sistem Nilai*, p. 1-2.

Ali-Imran/4:104 that his heart was moved to build an association with the aim of building an Islamic mission of preaching amar ma'ruf nahi munkar among the wider community. KH. Ahmad Dahlan was an intelligent Muslim intellectual of his time. According to prospective researchers, KH. Ahmad Dahlan founded Muhammadiyah from the results of his study of the QS. Ali-Imran/4:104 regarding the order of da'wah through a group or organization. The birth of Muhammadiyah was actually the result of KH's deepening. Ahmad Dahlan, regarding the study of the Koran, both in terms of reading and studying it, discussed and studied its contents very carefully. This can be seen from KH's attitude. Ahmad Dahlan, when looking at QS. Ali-Imran/4:104, felt that his heart was moved to build an association with the aim of building an Islamic mission of preaching amar ma'ruf nahi munkar among the wider community.⁹ KH. Ahmad Dahlan was an intelligent Muslim of his era. According to the researchers, KH. Ahmad Dahlan founded Muhammadiyah from the results of his study of QS. Ali-Imran/4:104 regarding the order of da'wah through a group or organization..

Ideology of Muhammadiyah

In Muhammadiyah, ideology is a system of understanding, beliefs, and theories of struggle to implement Islamic teachings in human life through social religious movements. Muhammadiyah's ideology is open because the basic reference is Islam. Haedar Nasir explained that ideology is generally interpreted as a collection of systemic concepts that are used as a basis for opinion that will provide direction and goals for human survival.¹⁰

The ideology of the Muhammadiyah has actually existed since the emergence of the movement, namely when KH. Ahmad Dahlan formulated and pioneered his da'wah movement, which became the first point of the founding of the Muhammadiyah. Simply put, the ideology of the Muhammadiyah at that time was transformative Islam, namely an Islamic missionary movement built on fundamental religious views and oriented towards changing society for the better.¹¹

The concept of Muhammadiyah ideology is fundamental; it concerns and is termed beliefs and ideals of life. Muhammadiyah ideology is not only a collection of understandings and thoughts but also theories and strategies for struggling to realize these understandings in life. Muhammadiyah ideology is a system of beliefs, ideals, and struggles of Muhammadiyah as an Islamic movement to create an Islamic society that is in accordance with the instructions of the Al-Qur'an and Hadith.¹²

Muhammadiyah's ideological thinking is actually specifically contained in the Preamble to Muhammadiyah's Articles of Association, MATA, and Muhammadiyah's Life Ideals Beliefs.¹³ The preamble to Muhammadiyah's Articles of Association is a conceptual formulation originating from the Al-Qur'an and Hadith regarding human

⁹St. Rajiah Rusydi, "peran Muhammadiyah Konsep Pendidikan Usaha-usaha dibidang Pendidikan dan Tokoh", Jurnal Tarbawi vol. 1 no. 2, p. 141.

¹⁰St. Nurhayati dkk, Muhammadiyah dalam Persektif Sejarah Organisasi dan Nilai, p. 109.

¹¹St. Nurhayati dkk, Muhammadiyah dalam Persektif Sejarah Organisasi dan Nilai, p. 109.

¹²Haedar Nashir, *Memahami Ideologi Muhammadiyah*, (Ed. 1; Yogyakarta: Suara Muhammadiyah, 2014), p. 33.

¹³Haedar Nashir, *Memahami Ideologi Muhammadiyah*, p. 34.

devotion to Allah the Almighty. The contents of the Preamble to Muhammadiyah's Articles of Association are as follows:

In the name of Allah, the Entirely Merciful, the Especially Merciful, All praise is due to Allah, Lord of the worlds. The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense It is You we worship, and You we ask for help. Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. "I am pleased to believe in Allah, believe in Islam, and be a prophet to Muhammad Rasulullah, sallallahu 'alaihi wasallah.¹⁴

Cultural Da'wah of Muhammadiyah

It is previously known that da'wah is the activity of exclaiming, inviting, or summoning people to implement Islamic teachings as well as possible so that they can embody a true Islamic society. Meanwhile, cultural is the culture that exists in society.

Based on the previous statement, it is acknowledged that cultural da'wah is the da'wah that is carried out by utilizing community culture as a medium and method for conveying Islamic teachings or by observing and paying attention to the cultural conditions of the local community in order to embody improvements with Islamic nuances.

Cultural da'wah refers to a cultural approach; someone conducts it by utilizing local culture or community traditions to form a new culture that is Islamic in nature.¹⁵

Cultural da'wah is assumed to be the collaboration between religion and culture; that is, religion accommodates cultural aspirations without reducing or diminishing the principal values of religion. Apart from establishing Islamic values, another goal is harmony and unity among the people so that life becomes more progressive or experiences productive progress.¹⁶

Muhammadiyah's cultural da'wah is intended as an effort to understand and use the cultural potential of society as a medium for instilling Islamic teachings; Islam can transform potential into a movement for social progress. Muhammadiyah's cultural da'wah functions to build or foster harmonious relationships through the art of creating cultural buildings for community groups. Cultural da'wah is an effort to Islamize people from cultures that are not in accordance with Islamic teachings.¹⁷

There are two directions of thinking regarding the issue of cultural da'wah. First, cultural da'wah is carried out in tabligh activities by utilizing cultural activities. It means that people use cultural activity as a method. Second, cultural da'wah is carried

¹⁴St. Nurhayati dkk, Muhammadiyah dalam Persektif Sejarah Organisasi dan Nilai, p. 35.

¹⁵Ilyas Ismail, *Filsafat Dakwah Islam:Rekayasa Membangun Agama dan Peradaban*, (Jakarta: Prenadamedia Group, 2011), p. 246.

¹⁶Afidatul Asmar, "Genealogi dan Strategi Dakwah Kultural Nu", *Jurnal Studi Keislaman* vol. 13 no. 1, (2018), p. 169-170.

¹⁷Suparto, "Dakwah Kultural Muhammadiyah Antara Pembaharuan dan Pembauran", *Jurnal El-harakah* vol. 11 no. 2, (2009), p. 164.

out through tabligh activities intended to produce a new culture with Islamic nuances. It means that people use cultural activity as a substance.

It helps people to understand that Muhammadiyah's cultural da'wah is carried out by utilizing local traditions, customs, and culture to spread Islamic teachings for the sake of embodying a truly Islamic society.

Muhammadiyah's cultural da'wah is an approach and strategy for da'wah. It is also a medium in the context of the actualization of Islamic teachings in the midst of cultural dynamics, and social changes in society must be implemented in stages in accordance with empirical conditions aimed at realizing an Islamic life.¹⁸

Muhammadiyah's mission as cultural da'wah is to carry out dynamic and purifying attempts. Dynamization, or a renewal movement, is interpreted as the creation of a tradition or culture that has a tendency to always develop and strive to make changes in an Islamic way. It means that Muhammadiyah preserves and develops every good thing in a culture or tradition. Meanwhile, purification is an effort to purify the values of Islamic teachings in the culture or traditions of society, which reflect the values of monotheism. It means that Muhammadiyah does not preserve culture or traditions that are in contrast with the values of Islamic teachings.¹⁹

Muhammadiyah's cultural mission lies in universal human values, accepting local wisdom and intelligence, and preventing evil by paying attention to the uniqueness of individual and social character. The way of preaching is to simplify and encourage the establishment of Islamic values in various social, cultural, economic, and political aspects. So that true cultural da'wah will strengthen the principles of da'wah and *amar makruf nahi munkar*, which are based on three principles, namely *tabsyir*, *islah*, and *tajdid*.²⁰

The principle of *tabsyir* is Muhammadiyah's effort to approach and embrace the potential of Muslims to follow Islamic guidance. People carry out their efforts in a wise manner through good teaching, guidance, and good luck.²¹

The principle of *islah* is an effort to fix and improve the Islamic way of Islam by purifying it according to Islamic instructions, which are based on the Al-Qur'an and the Sunnah of the Prophet Muhammad. It means that after carrying out da'wah with *tabsyir*, the people are invited to improve their understanding and practice of Islam so that it truly complies with the instructions of the Shari'a. Muslims have diverse backgrounds, such as economic, social, traditional, and educational. So that it influences the perspective, understanding, and practice of Islam. Those are the important things to fix and improve so that it does not deviate from the Sharia instructions, which originate from the Al-Qur'an and the Sunnah of the Prophet Muhammad.²²

¹⁸A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa", Disertasi, (Makassar: Program Pascasarjana Universitas Islam Negeri Alauddin, 2012), p. 2.

¹⁹A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa", p. 3

²⁰A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa", p. 15.

²¹A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa", p. 15.

²²A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa", p. 16.

The principle of *tajdid* is an effort to renew, strengthen, and purify the understanding and practice of Islam. It means that all forms of social behavior, like deviant traditions, should be renewed or purified by guiding them back to the true teachings of Islam. This can be done by providing understanding to the community using an acceptable cultural approach, for instance, by conducting *taklim* or recitation in accordance with the traditions of the community through schools, madrasas, and also Islamic boarding schools for children and their descendants.²³

RESEARCH METHODOLOGY

This study conducted descriptive qualitative research, while the research approach used was a da'wah and communication approach, namely the Muhammadiyah cultural da'wah. The data sources used are primary data sources, namely *Kalomba* tradition practitioners, guests, local government, traditional authority, *sandro* (prayer), community leaders, and Muhammadiyah figures or leaders. Secondary data sources are books, journals, and related documents. The data collection methods used were observation, interviews, and documentation. The key instrument for this study was the researcher himself. Data analysis was carried out in three stages: data reduction, data display, and data verification.

RESULT

The *Kalomba* tradition is a combination of two words, namely tradition and *Kalomba*. Tradition means habit; it refers to social behavior.²⁴ Meanwhile, according to Puang Muh. Jafar, *Kalomba* is a skin disease with festering that is very itchy on the skin.²⁵ According to Etta Bau, a Kajang traditional leader, *Kalomba* was an antidote to the parents' vows to their children because they did not approve the marriage and did not admit them as children.²⁶ The *Kalomba* tradition is a traditional party held by people of Kajang descent who live in Erabaru Village, Tellulimpoe District. The *Kalomba* tradition is still maintained, preserved, and carried out by the people of Kajang descent in Erabaru Village, Tellulimpoe District.

According to Puang Isya, one of the elders in Erabaru and also a descendant of Kajang, *Kalomba* is a tradition intended for children with the aim of preventing skin diseases such as boils, itching, scabies, and other diseases such as ignorance, deafness, and so on. He also said that the ancestors did *Kalomba* and passed it on to their grandchildren and their descendants until today because it is *mana'* (descendants).²⁷

Meanwhile, Puang Ramlah said that the *Kalomba* Tradition is mandatory for children as a form of releasing parental responsibility towards their children; it is hereditary

²³A. Syahraeni, "Dakwah Kultural Muhammadiyah di Kabupaten Gowa", p. 16.

²⁴Mustakimah, "Tradisi Molonthalo dalam Masyarakat Gorontalo", *Disertasi*, (Program Pasca Sarjana Universitas Islam Negeri Makassar), p. 54.

²⁵Muh. Jafar (62 years old), Public Figure, *Interview*, Erabaru May, 10th 2022.

²⁶Etta Bau (65 years old), Kajang Tradition Figure, *Interview*, Lambari May, 23rd 2022.

²⁷Isya (69 years old), Public Figure, *Interview*, Erabaru May, 11th 2022.

because our ancestors have been doing it since a long time ago, and it was taught and passed on to their children, grandchildren, and all their descendants.²⁸

The *Kalomba* tradition takes the form of a traditional party held for children with the aim of preventing and recovering from skin diseases such as itching, boils, and scabies. According to Mas Alim Katu, *Kalomba* is a type of traditional party that has become a tradition in the lives of people of Kajang descent.²⁹ It means that, based on the results of observations and data obtained by the researchers, only *Karaeng* descendants are required to carry out the *Kalomba* tradition, not all people of the Kajang tribe. Etta Bau, the Kajang traditional figure, said:

Not all Kajang people have to do *Kalomba*, only the Karaeng descent did. But now I see all the people of the Kajang tribe undertake the *Kalomba*.³⁰

The explanation above shows that the *Kalomba* tradition must be carried out as a form of relinquishing parental responsibility to their children so that they do not get skin diseases. It means that the *Kalomba* tradition is believed to prevent children from skin diseases and can cure them of these diseases, so it is obligated to carry out.

The *Kalomba* tradition is similar to the aqiqah because both have the same aim for children. *Kalomba* tradition is only undertaken by Kajang descent, which is limited to a community tradition and does not relate to Islamic traditions, which have no basis in Islamic teachings. It means that the *Kalomba* tradition is the creation and teachings of the ancestors of the Kajang descendants. Meanwhile, aqiqah is an Islamic tradition that is Sunnah and recommended in Islamic teachings. *Aqiqah* is generally done for children at a toddler age, when they are seven days old, fourteen days old, twenty-one days old, and so on. Meanwhile, the *Kalomba* tradition is carried out from childhood, after the age of three years old, until adulthood before marriage.

The *Kalomba* tradition is a sacred traditional party intended for children who have historical value for the Kajang tribe community, which also has heritage from generations, so that their posterity or the generations will still maintain and preserve this tradition as a local culture of their tribe. The *Kalomba* tradition is carried out by all descendants of the Kajang tribe in Erabaru Village, Tellulimpoe District. They still adhere to the cultural heritage of their ancestors that they have inherited.

History is a science that studies events and all aspects of human life in the past, such as politics, social issues, economics, culture, art, law, science, civilization, other thought, and so on.³¹ History has a great role in human life and civilization. So history is a very important thing to know and study because it relates to past events. All forms of events or previous events can be known because of the role of history. Therefore, history is actually needed by all generations to know historical relics. These historical relics are the result of human actions as social creatures

²⁸Ramlah (51 years old), *Kalomba* Party Organizer, *Interview*, Erabaru May, 10th 2022.

²⁹Mas Alim Katu, *Kearifan Manusia Kajang*, (Cet. 1; Makassar: Pustaka Nusantara Padaidi 2005), p. 39.

³⁰Etta Bau (65 years old), Kajang Tradition Figure, *Interview*, Lambari May, 23rd 2022.

³¹Kartika Sari, *Sejarah Peradaban Islam*, (Ed. 1; Bangka: Shiddiq Press, 2015), p. 3.

Based on the explanation above, it is clear that history educates humans so they can be curious about previous events that have never been witnessed before, so that from this curiosity, humans conduct research about these events and all forms of their occurrence. History provides enormous benefits for human life; it also provides various kinds of information about historical facts so that people can know and act wisely in observing and interpreting the events in history.

Gaining knowledge about human life in the past means that humans must study and carry out research or investigations by connecting it with reality and current events to use as a guide for the future. Through history, humans will obtain and know various kinds of past life processes, such as the process of forming historical relics, namely forts, temples, and kingdoms, and various kinds of ancestral cultures and traditions, such as worship and belief in others.

Starting from the description of the historical explanation above, the *Kalomba* tradition in Erabaru Village is a reflection of the historical journey of the people of Kajang descent in the past, which can be studied and known by those who are interested in present and future history. Then, it should be related to their life activities as the society of Kajang descent, which is in the form of tradition in the form of traditional parties and rituals as a belief. People undertake this so that their posterity and all their descendants will not get skin diseases such as boils, itching, and other diseases such as ignorance and deafness.

Based on data and information, the history or origins of the *Kalomba* tradition are as follows:³²

The *Kalomba* tradition has existed for hundreds of years. The chronology begins when a man named *Padulu Daeng Seroang* loves a woman and wants to marry her, but the woman's parents do not give their blessing to their son to marry a lazy man.

Padulu Daeng Seroang was a lazy man who did not want to work. Meanwhile, someone has to work to support his family. As a result, the two of them continued to get married even though they did not have the blessing of the woman's parents. So the woman's parents swore that she would no longer be considered their child. After getting married, *Padulu Daeng Seroang* kept his bad habit of being lazy and just lying in bed until noon.

One day there was a *Karaeng* in Kajang named *Karaeng Leju* whose child was sick, and according to a shaman, the cure was red fish in the sea. Then, *Karaeng Leju* announced to the whole community that whoever could catch the red fish would be given the title of *Karaeng*. People then competed to try their best to catch the red fish, but no one succeeded in catching it.

Padulu Daeng Seroang heard the news about the competition announcement and immediately went to sea to catch the red fish. Arriving at the sea, *Padulu Daeng Seroang* was standing on the edge of the sea when suddenly the red fish jumped up onto *Padulu Daeng Seroang's* slipcover. *Padulu Daeng Seroang* then brought the red fish and handed it to *Karaeng Leju*. The red fish then became a cure for *Karaeng Leju's* child. As

³²Etta Bau (65 years old), Kajang Tradition Figure, *Interview*, Lambari May, 23rd 2022.

promised, *Karaeng Leju* then gave his *karaeng* title to *Padulu Daeng Soreang*. Then he got the name *Karaeng Padulu Daeng Soreang*.

From the marriage of *Karaeng Padulu Daeng Soreang* and his wife, a child was born, named *Mula*. The grandmother and grandfather suddenly wanted to hold their grandson, but the son-in-law *Karaeng Padulu Daeng Seroang* did not allow his in-laws to hold his child because he had previously vowed not to allow his son to marry a lazy man. The mother-in-law felt sorry for cursing her son and daughter-in-law. Suddenly the grandson got a skin disease, which seemed to be a curse for him; the bumps on his head were festering. *Karaeng Padulu Daeng Seroang* and his wife were worried about it. They went to *Sandro* (a person who was considered good at curing) and asked what caused their child to get sick like that. *Sandro* (a person who is good at curing) said that *Mula* was missing her grandmother and grandfather. The grandmother and grandfather turned to the *sandro* to express their misery and anxiety about the oath they had made to their child and intended to ask for a solution about whether the oath could be canceled or withdrawn. *Sandro* (a person who is good at curing) said that he could take it back, but he would get lost by doing *Kalomba* for his grandson. The grandmother and grandfather then did this by selling the buffalo and buying rice along with all the necessities needed to carry out the *kalomba*. The *Kalomba* ritual was created as an annulment or withdrawal of the oath as well as medicine for his sick grandson. So *Mula* became the first child to get *Kalomba*.

After the *Kalomba*, *Mula* got back to normal, and the illness she had been suffering was completely cured. *Mula* has no more illnesses left to suffer from. *Mula* then grew up to be a beautiful child, loved by her parents and also by her grandmother and grandfather.

According to the story from *Ammatoa* (the head of the Tanahtoa Kajang traditional tribe), in Tanahtoa Kajang, *Karaeng Padulu Daeng Seroang* came from Gowa Regency, and his wife was from Tanah Kajang.

Based on the historical story of *Kalomba*, those who are required to carry out the *Kalomba* tradition are only the descendants of *Karaeng Padulu Daeng*, with the aim of ensuring that their generation does not suffer from the curse of disease like *Mula*. Finally, the *Kalomba* tradition continues to be followed by all the descendants of *Karaeng Padulu Daeng Seroang*. It is in accordance with the interview conducted by the researchers with *Ammatoa*, interpreted by *Salmiati* in Bugis language as, "*Sifunenna fura terjadi kisahna Kareng Padulu Daeng Seroang, maka mancajini iyaro Kalombae tradisi nafugau idi' tau Kajangnge tafi iyatommi wajib pugaukki iyatoroha keturunanna Karaeng Padulu Daeng Seroang afa koenna nafugaukki, mancaji lasai lao diana'na. tafi karena eddi Kalombae mancaji tradisini jadi sininna iyatoroha keturunan Kajangnge nafugau manenni kukkuro namau tania keturunanna Kakareng Padulu Daeng Seroang.*"

Kalomba is a symbol that all descendants of *Karaeng Padulu Daeng Seroang* will experience a disease-like thing that happened to *Mula*. Therefore, to avoid the occurrence of this disease, all descendants of *Karaeng Padulu Daeng Seroang* must carry out the *Kalomba* tradition.

The beginning or emergence of the *Kalomba* tradition was taken over by *Karaeng Padulu Daeng Seroang*, *Karaeng Leju*, and *Mula*. The unmentioned names that should also be included in the historical records of the *Kalomba* tradition are the wife of *Karaeng Padulu Daeng Seroang* and his wife's parents, and the wife of *Karaeng Leju*.

The *Kalomba* tradition has been passed down from generation to generation and still exists today among the people of Kajang descent in Erabaru Village, Tellulimpoe District.

Based on the results, the informants of the *Kalomba* tradition history are the Kajang traditional figure (Etta Bau) and the Erabaru community figure, namely Muh. Jafar. However, in strengthening the data or information about the *Kalomba* tradition, especially those related to its early history, the researchers met *Ammatoa* (the leader of the *Tanahtoa* traditional tribe) to ask for his willingness to be interviewed by the researcher, and the results were the same as those told by Etta Bau, who is a Kajang traditional figure.

Meanwhile, the interviews results by researchers with Mr. Muh. Jafar says: *Asal mula terjadinya Kalomba afa engka sifasang hurane namakkunrai sifuji naelo' sibottini tafi enna na'runtu' restu fole ditau matoanna, iyanaro nadisumpah enna na elo'na dingau ana' ditau matoanna. Sisenna fura botting na mappunnai ana', gilingngi malemma' atinna taumatoanna naita eppona, tafi sayangna tunrana ro mancaji kutukangngi lao di eppona nasininna keturunananna lettu' kukkuro na matu'-matu'na. Eppona eddi malasai, mafurui, sehingga untu' batalkangngi tunrana/sumpana farellui nafugau iyaro Kalomba supaya lasana, furuna eppona manggeddai nalisu faineng masyengke'. Mappammula ro Kalomba mancaji kewajibang sininna keturunanang Karaeng padulu Daeng Seroang untu' difugau supaya enna nakennai lasa, furu. Afa Tania makkedda furumi bahang kennai ana'ana'kke tafilasa laippaineng fappada enna naulle maccarita, mataru na kelainang mental biasa to kennai fappada madong-dongo'*

The historical time when the *Kalomba* tradition first occurred or was carried out was not mentioned by the informant. Other informants also did not know when the *Kalomba* tradition first occurred.

According to the story of Muh. Jafar, there were descendants of *Karaeng Padulu Daeng Seroang* who did not carry out the *Kalomba* tradition because they were still unsure about the tradition, but the disease returned to their descendants, so their family returned to carrying it out and promised that anyone from the descendants of *Karaeng Padulu Daeng Seroang* had to carry out the tradition, so they would not get the disease.

The history of the entry and development of the *Kalomba* tradition in Erabaru Village, Tellulimpoe District, is due to the fact that previously, Erabaru was still an area of Pattongko Village, which directly borders the Kajang area, so the ancient people of Kajang came to Pattongko to buy land and build houses, so they became residents of Pattongko Village. After the Pattongko area was merged into two parts as the area was too large, the result of the division was called Erabaru. So, the *Kalomba* tradition also entered Erabaru Village.³³

Apart from that, the *Kalomba* tradition also entered Erabaru through marriage between Kajang residents and Erabaru residents, and so on. The *Kalomba* tradition developed in Erabaru because the majority of Erabaru residents were descendants of the Kajang tribe. The descendants of the Kajang tribe in Erabaru have had much

³³Muh. Jafar (62 years old), Public Figure, *Interview*, Erabaru May 10th 2022.

posterity, so the *Kalomba* tradition was carried out by the majority of Erabaru residents.

The interview conducted by researchers with Puang Isha as a community figure said that: *Tradisi Kalomba berkembang keddimai di Kamongnge afa memeng rata-rata pendudu'na Erabaru keturunakkajang. Tradisi Kalomba engka di Kamongnge gara-gara tau Kajang siala tau hugi Erabaru iyaro enna naissengngi sebelumna diasengnge Kalomba. Tafi afa hine atau lakkainna tau Kajang jadi nafugaukki diasengnge Kalomba.*

The *Kalomba* tradition was well-known in Erabaru Village compared to other traditions such as the *Mappasittanre Ulaheng* tradition (a Bugis tradition of Sinjai). The *Mappasittanre Ulaheng* tradition also takes the form of a party like a wedding. The difference with the *Kalomba* tradition is that the *Mappasittanre Ulaheng* tradition is not considered as necessity or obligatory for society. The *Mappasittanre Ulaheng* tradition is carried out when the child's parents have intended it beforehand. Including the researchers themselves, they have gotten *Mappasittanre Ulaheng*.

The *Kalomba* tradition is carried out by almost all Erabaru people who are descended from the Kajang tribe. They make this tradition mandatory because if they do not do it, their children and their descendants will get skin diseases such as boils, itching, and scabies. Apart from that, if this tradition is not carried out, it will not only cause skin diseases but also other diseases such as ignorant, deafness and slow speech. One of the society named Ibu Tija said: *Anakku fura lamba' mabbisyara umuru' dua sitengnga taung. Iyaro hettue matau'-taukkalea. Sisenna engka nene'nammitai nakkedda iya eddi ana'mu elokki dikalomba. Furanna ro, kufassadia manenni sininna elokke difassadia na difugaurangngi Kalomba anakku' na Alhamdulillah engka tellu huleng mulaini anakku' macca mabbisyara.*

Meanwhile, puang Isya as one of the public figure said: *Ana'na ifa Hatta fura natuoi bisul maloppo ladde' di boko'na.furani mabbura lao lisu di dottoroe tafi' enna nanggedda. Barang esso engkai nene'na laommitai nakkedda iya eddi ana'nu elokki dikalomba. Jadi dikalombani ro ana'na. nasisenna fura dikalomba barang esso tommi bisulna namappammula marakko kutommi ro nanggedda.*

Based on the results of observations and interviews, the *Kalomba* tradition in Erabaru Village was carried out by almost all descendants of the Kajang tribe in Erabaru Village. They no longer look at whether they are descendants of Karaeng Padulu Daeng Seroang or not. The clear things that, if they know that their ancestors were Kajang people, they will carry out this tradition.

Generally, people of Kajang descent in Erabaru Village carry out the *Kalomba* tradition without knowing the history or origin of *Kalomba*. They do not know the meaning of its implementation, including all the equipment, offering and ritual processes of the *Kalomba* tradition. They only know that they need to undertake the tradition and their prosperity will not get affected of the diseases. In fact, based on history, only the descendants of *Karaeng Padulu Daeng Seroang* are subject to the obligation to carry out the *Kalomba* tradition, not the entire community who come from Kajang.

People now just follow the tradition without finding out the origins of the *Kalomba* tradition, and the people who are obliged to do it. It is good for them to do it if it has a little cost but in fact, carrying out the *Kalomba* tradition need a quite large cost. The societies that have good and sufficient economic conditions may not feel burden to

undertake it, but it is quite difficult for the people with a low economy; poor people definitely find it very difficult to carry out this tradition because they feel obliged to carry out the *Kalomba* tradition. So they force themselves to collect money or costs to carry out the *Kalomba* tradition.

The age of the child who will get *kalomba* is when they have entered childhood. The *kalomba* tradition can be undertaken when the child can fulfill the conditions and the parents have enough money. Before marriage, the implementation of the *Kalomba* tradition in Erabaru Village is usually combined with aqiqah events, circumcisions, weddings, thanksgivings and so on. They did it in this ways in order to save costs.

In general, almost all Erabaru people who are descendants of Kajang, practice the *Kalomba* tradition, but as time passed by and some people already have sufficient knowledge of Islam, there are those who no longer adhere to the *Kalomba* tradition. On the other hand, many of their children are also studying at Islamic higher education institutions so that the implementation of the *Kalomba* tradition has developed and shifts in values. It means that those who understand religion better no longer oblige and force themselves to carry out the *Kalomba* tradition.

H. Abd. Azis is a descendant of Kajang. His parents used to still practice the *Kalomba* tradition and he was involved in it when he was a child. However, currently he no longer did this tradition because he considered the *Kalomba* tradition as a tradition which is not actually forced or obligatory to do. People are given rights to do or leave the tradition, the disease and other mental disorder is considered as just a myth or an unreasonable belief. He did not believe that if children who do not get *kalomba* will get diseases such as boils, scabies, itching, muteness and deafness. He believed that things like that will happen if they are believed in it or they have doubt on it. He only believes in Allah's destiny and everything comes from Allah.³⁴

In this case, apart from the people of the Erabaru, there are many of society who carries out the *Kalomba* tradition because of their beliefs, they consider it as an obligation that must be fulfilled, but there are also people who carry out this tradition just to preserve their culture from the ancestors as a form of appreciation.

An interview conducted by the researchers to Mr. Amiruddin, who is also a descendant of Kajang, said that "I carry out the *Kalomba* tradition just to preserve the culture of my ancestors. I do not believe that by carrying out the *Kalomba* tradition my children will not be affected by the hereditary disease. Indeed, I carry out this tradition solely because I respect the culture of my ancestors."³⁵

Meanwhile, in the researcher's interview with Mr. Baharuddin as the Head of the Dimisioner Village, he said that "I am also a descendant of Kajang, my grandmother is from Kajang, but for me *Kalomba* is a compulsion that must be done. In my opinion, we can intend to carry out this tradition as a way of honoring and appreciating the traditions or customs of our ancestors if we are able to do it. And I do not do *Kalomba* for my children because I consider that *Kalomba* is not an obligation, but if other people are able and have the intention to do it then there is nothing wrong with doing it as a

³⁴Abd. Azis (49 Tahun), Sekertaris PCM Tellulimpoe, Wawancara, 25 Mei 2022.

³⁵Amiruddin (47 Tahun), Guru PAI, Wawancara, 21 Mei 2022.

form of respecting our ancestral traditions. Even it is not a problem if other people choose to leave it.” The skin diseases and other things that some people believe will affect their offspring if they did not do *kalomba*. In my opinion, it does not make sense. These diseases arise because perhaps it is the child's fate and to cure them, I think there is sophisticated medical treatment and doctors nowadays. If a child has hives and other skin diseases, he can go to the doctor for treatment without having *kalomba*.³⁶

From the results of the interviews above, it shows that some of the Kajang descendants in Erabaru Village carry out the *Kalomba* tradition only because they respect the traditions of their ancestors, not because they believe that their children will get skin diseases if they don't do *Kalomba*. Some of Kajang descendants in Erabaru Village believe that the skin disease that befell their children was not caused by *Kalomba* but it was due to fate, and that they can be treated through medical treatment.

In implementing the *Kalomba* tradition, slaughtering cows and chickens is not considered a necessity which is mandatory in implementing the *Kalomba* tradition. However, the slaughter of cows and chickens in the implementation of the *Kalomba* tradition is solely to entertain the invited guests present. This is a form of appreciation and respect for the guests who have been invited. The implementation of the *Kalomba* tradition is accompanied by traditional and modern music.

An interview conducted by researchers with Puang Isya as a community figure said that “in the past, implementing the *Kalomba* tradition only rented traditional musical instruments, drums, but now apart from traditional musical instruments, I see those who carry out the *Kalomba* tradition also rent modern musical instruments.”³⁷

The results of the interview above show that the music tetabuan presented in the implementation of the *Kalomba* tradition keeps up with the times; not only traditional but also modern music as a form of entertainment for children and guests who come. Unlike in the past, the music that was presented was only traditional music to entertain children and invited guests who attended the event carrying out the *Kalomba* tradition.

Based on the results of the researcher's observations and interviews, the implementation of the *Kalomba* tradition in Erabaru Village is carried out solely and also in mass, for instance one to five or more children, but the food served is still two *tanda loppo* (a large circle-shaped cutting board made of bamboo or rattan), which differ from the other *tanda'* (large circular cutting boards made of bamboo or rattan) are added according to the number of children who get *kalomba*. One child gets two parts from each sign (a large circular cutting board made of bamboo or rattan). It means that if there are five children who get *kalomba*, the number of parts in the *tanda'* (a large circle-shaped cutting board made of bamboo or rattan) is ten because each child must get two parts from the contents of the *tanda'* (a large circle-shaped cutting board made of bamboo or rattan). However, researchers also found that food offerings in the *Kalomba* traditional ritual include up to three *tanda'* (large circular cutting boards made of bamboo or rattan) served. Apart from that, children who will get *kalomba* also do ablution but only need to wet their bodies which is considered important, such as the face.

³⁶Baharuddin (52 Tahun), Kepala Desa dimisioner, wawancara 21 Mei 2022.

³⁷Isya (71 Tahun), Tokoh Masyarakat, Wawancara, Erabaru 11 Mei 2022.

The *Kalomba* tradition is actually only obligatory for people of Karaeng (noble) descent from Kajang, namely the descendants of *Karaeng Padulu Daeng Seroang*, in order to avoid the oath that has been said beforehand. However, nowadays, especially in Erabaru Village, the majority of people of Kajang descent almost carry out this tradition. The implementation of the *Kalomba* tradition according to the people's story must be carried out and must not be abandoned because it will have an effect on their children and grandchildren. Even so, there are some people who no longer oblige themselves to carry out this tradition.

Based on the history of the *Kalomba* tradition, which is believed to be able to prevent children from skin diseases and cure them of these diseases, it is still believed by the people because in the past there was no medical treatment, so to cure a disease they still used treatment from *Sandro* (a person who was considered clever in matters of treatment and being able to communicate with something supernatural).

The treatment is carried out the *dirahuni* way (fumigation by reciting certain prayers or mantras) while entertaining sick people or children who get *kalomba* with traditional music *tetabuan*. So people think that the most effective treatment to prevent children from being cursed by their ancestors is to take a *kalomba*. *Mula*, the first person to get *kalomba*, was cured of his cursed illness due to an oath from his grandfather. Based on the history of the emergence of the *Kalomba* tradition, it is not the child's parents who have to perform *Kalomba* for their child, but the grandmother. Because according to history, it was not *Mula*'s parents who did the *Kalomba* but *Mula*'s grandmother, so the child did the *Kalomba* by his grandmother, not his parents.

The prayers of the prayer interpreter, or *sandro* (a person who is considered clever in matters of medicine and can communicate with the supernatural), vary; there are those who read them by taking them from the Qur'an, and there are also those who read mantras using the Konjo or Bugis language.

An interview to Mr. Junaed as a *sandro* said that: *Faddoaneng dibasyae mabbahasa konjo atau hugi. Hedding konjo hedditto hugi na engkato bahasa korang.*

Meanwhile, Mrs. Hadra, when interviewed by researchers, preferred not to provide any comments regarding the prayers and the ritual process of the *Kalomba* tradition itself.

It shows that the prayers by *Sandro* do not all use the language of the Al-Qur'an but also Kajang and Bugis languages. Then *Sandro* also did not fully open up regarding the prayers during the *Kalomba* traditional ritual.

The *Kalomba* tradition in Erabaru Village has become a cultural institution with patterned behavior in the social life of the community. The *Kalomba* tradition still exists today because this tradition has become the culture of the community. The *Kalomba* tradition forms the values, norms or rules and social order of society so that no one party has rejected its existence.

In terms of obedience to Islamic teachings, the people of the Erabaru have the belief that Allah is the God who created humans and the universe, so that people make Islam a need for the soul whose presence is always felt. Islam is used as an important and main activity in people's lives. However, the community also believes and adheres to the teachings of their ancestors which are related to traditions or customs such as the *Kalomba* tradition which is believed to be able to prevent children from the diseases

cursed by their ancestors. So they continue to make the Kalomba tradition a necessity which they believe must be carried out for the safety of their children and descendants. By getting *kalomba*, children will not be affected by the cursed disease and if a child is affected by this disease, the way to cure it is to have *kalomba* as the solution they believe in.

Regarding *passolo'* (giving money to children or those carrying out *Kalomba* traditional events) on the eve of the Kalomba traditional ritual, not only relatives and friends can give *passolo'* but also friends and all invited guests who also witnessed the *Kalomba* traditional process of giving *passolo'* (giving money to children or those carrying out traditional *Kalomba* events) in large amounts. But as the researchers seen, if only distant relatives, friends, friends give *passolo'* (give money to children or carry out traditional Kalomba events), the amount is just around one hundred thousand to three hundred thousand rupiah. It is different if family and close relatives who give *passolo'* (giving money to children or who carry out traditional Kalomba events) can amount to millions of rupiah.

CONCLUSION AND IMPLICATION

Conclusion

The process of implementing the *Kalomba* tradition in Erabaru Village, Tellulimpoe District, starting from the initial preparation stage, implementation stage to the final stage, it shows that each stage of the implementation process is interconnected with each other and forms a traditional and ritual party that has symbolic meaning. In the preparation stage, all necessities and equipment have been provided such as accommodation, food ingredients, decorations and other tools and equipment. Then it is processed and arranged in such a way that it takes the form of a traditional party. At the implementation stage, materials and all equipment that have been processed and arranged in such a way are served and enjoyed by the invited guests present and the *Kalomba* ceremony procession is carried out at this stage. Specifically, people can enter the *Kalomba* ceremony through a series of processes, namely *manre ade'* (traditional meal), then *massikkiri'* (group remembrance) or *barzanji*, then enter the *Kalomba* traditional ritual event. The final stage of implementation is *solo'* (giving money) transparently or openly and the name and amount of money given are announced and then recorded in a notebook.

Research Implication

Based on the formulation of the conclusions that have been presented, it is understood that the descriptions in several subjects contained in this study have real implications to participate in providing solutions in solving cultural or traditional problems for da'wah and communication related to da'wah of Muhammadiyah culture towards the *Kalomba* tradition.

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