



## CULTURAL DA'WAH APPROACH IN THE AKKAWARU TRADITIONAL CEREMONY TRADITION IN GANTARANGKEKE, BANTAENG REGENCY

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### Abstract

This study aims to analyze the cultural da'wah approach embedded in the traditional Akkawaru ceremony in Gantarangkeke District, Bantaeng Regency, South Sulawesi. Akkawaru represents a form of local wisdom of the Bugis–Makassar community that contains spiritual, social, and religious values that are still preserved today. This research employs a qualitative approach with a descriptive-ethnographic design. Data were collected through participant observation, in-depth interviews, and documentation involving 6 informants, consisting of traditional leaders, religious figures, community leaders, ritual practitioners, and local residents directly involved in the Akkawaru ceremony. Informants were selected using purposive sampling. Data analysis was conducted using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing, supported by source and technique triangulation to ensure data validity. The findings reveal that Akkawaru functions not merely as a customary ritual but also as a medium of da'wah conveying Islamic values such as gratitude to God, social solidarity, communal harmony, and respect for all of God's creation. The cultural da'wah approach within the Akkawaru tradition has proven effective in delivering Islamic teachings in a contextual, peaceful, and inclusive manner, while also strengthening religious moderation and social cohesion within the local community.

**Keywords:** Cultural Da'wah, Traditional Traditions, Akkawaru

### INTRODUCTION

Da'wah is effort convey Islamic teachings to public with objective For invite they to goodness and truth based on the Koran and Hadith. In context Indonesian society is very diverse in a way culture and tradition , approach effective preaching

is with understand and appreciate wisdom local . One of the form preaching that pays attention wisdom local This known as preaching cultural .

Theory from amar Ma'ruf along Nahi evil is regulations special requirements that require public doing activities in a way good and avoid an act that is not okay , this is representation from commitment said . Da'wah own broad meaning , besides invite individual For accepting Islam, da'wah also refers to the efforts made For change Islamic society becomes a more diverse society strong , more good and quality more tall .<sup>1</sup> Various approach or strategy used in preaching For spread Islamic beliefs . With strategy the mentioned , it is hoped that things that are conveyed preacher will can understood by the mad'u and understood with Good the message conveyed .

In Indonesia, there are meeting culture with Islam. Humans is creature culture , development and growth they formed by custom their customs and culture live . Tradition and culture have role important Because contain symbols that communicate idea to society . The existence of Islam is believed own a set teachings that contain guidance morals and guidelines life .<sup>2</sup> Behind diversity mentioned , there are wisdom local that becomes adhesive social in life society . One of the form wisdom local which is still preserved until now is tradition ceremony customs Akkawaru which is growing in the District Gantarangkeke , Regency Bantaeng . Tradition This implemented as expression of gratitude public to Allah SWT for overflow sustenance , safety , and results abundant harvest .

In context Islamic preaching , tradition like *Akkawaru* become relevant For reviewed through approach preaching cultural . Da'wah No only understood as delivery Islamic teachings through lecture or sermon, but also as a process of internalization Islamic values in system social and cultural society . According to Azyumardi Azra, preaching cultural is form accommodating preaching values local

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<sup>1</sup> Awaludin Pimay , *Paradigm Da'wah Humanist , Strategy and Method Preaching* by Prof. KH. Saifudin Zuhri , (Semarang: Rasail , 2005), p.1-2.

<sup>2</sup> Arifuddin Ismail, Internal Religion Dimensions Social and Cultural Local Studies about Ceremony Cycle Life of the Bolaang Community Mongondow , *Journal Research in Religion and Culture* , Vol. 10. No. 2 (2028), p. 59.

so that Islamic teachings can accepted in a way peace without collision theological  
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Da'wah cultural in tradition *Akkawaru* show existence integration between Islamic teachings and traditions local Bugis-Makassar community . Procession *Akkawaru* filled with prayer , dhikr , and eating together contain meaning a strong religious person . A figure customs local , Syamsul Dg. Rewa , Chairman of the Traditional Council , said that , "We carry out *Akkawaru* No For worship besides Allah, but as form I'm grateful on His blessings and prayers that our lives will remain prosperous .<sup>4</sup> Statement the show that Islamic values have internalized in a way deep in awareness culture public .

Approach preaching cultural in context public Gantarangeke , become relevant and possible integration between Islamic values with tradition long - standing local . Dakwah cultural This aim For bridge between religious and cultural teachings , with hope values traditional public local still awake However can develop in appropriate framework with Islamic principles . Traditions ceremony customs *Akkawaru* , which is part important from life culture local , can become an effective medium of preaching If implemented with appreciative approach wisdom local while still implant religious values .

Study about preaching cultural in ceremony customs *Akkawaru* This aim For understand How Islamic preaching can implemented without remove element culture local , but For enrich and strengthen identity Islam society . With do study deep about matter this , it is hoped can found ways innovative that is not only help preaching become more relevant and acceptable in a way extensive , but also contributes to preservation culture local . Integration of preaching with culture local Can create harmony between religion and tradition , as well build awareness public will importance guard identity they in frame Islam .

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<sup>3</sup> Azyumardi Azra, *Islam Nusantara: Universal Local Islam* (Jakarta: Prenada Media, 2017), p. 45.

<sup>4</sup> Syamsul Dg. Rewa , (67 years old ) , Chairman of the Traditional Council , *Interview in Gantarangeke* ,

Study This own significance theoretical and practical . In theoretical , research This contribute to development draft preaching cultural in Islamic studies and communication preaching in Indonesia. In general practical , research This give understanding about How public local capable harmonize Islamic teachings with values customs , so that can be used as a model for development preaching contextual in other areas. Research This focus on two problem (1) how form approach preaching cultural in implementation tradition *Akkawaru* in Gantarangeke ; and (2) How values the preaching contained in tradition akkawaru in Gantarangeke district Bantaeng ,

From the tree problem the so objective from study This is (1). analyze and describe form approach preaching cultural in implementation tradition *Akkawaru* in Gantarangeke ;(2). Analyze values the preaching contained in tradition akkawaru in Gantarangeke Regency Bantaeng .

#### 1. Nature and Scope Da'wah Cultural

Da'wah cultural is activity preaching that is carried out with method adapt to culture local , aiming for the message to be conveyed can accepted by the community This can also be interpreted as business preaching that pays attention potential and hope man as creature culture For create culture new nuances Islamic , as well as utilise customs , traditions , arts and culture local For reach proper life with Islamic teachings . Da'wah cultural is efforts made with adapt with culture public local so that the message preaching can accepted in the environment public said . Da'wah cultural can also interpreted as activity preaching that pays attention potential as well as trend man as creature culture with objective For create a new culture with nuances Islamic , and also utilize customs customs , arts , and culture local in going to life based on Islam.<sup>5</sup>

In different terms , da'wah cultural can understood as A strategy gradually For change appropriate social with condition real , purposeful For develop Islamic life is based on cleansing understanding and practice Islamic teachings with turn on

return to *ijtihad* and *tajdid* . *Da'wah* model This apply approach culture local , tradition society , as well as values that have been there is , at the same time still enthusiastic in *ijtihad* For ensure the purification process .<sup>6</sup>

According to Abdurrahman Wahid, culture No fully separated from religion, but rather can become means For convey religious teachings . Therefore that , approach preaching cultural considered effective Because capable convey religious messages with more smooth and acceptable well by the people who have used to with traditions local they . In context this , preaching cultural is " acculturative " , namely adapt preaching with elements culture local , without change essence religious teachings Alone .<sup>7</sup>

According to Syamsul Munir Amin, preaching cultural activities carried out by Muslim scientists have two work areas , namely vertical and horizontal. Tasks preaching cultural at the level on is for those who are active his preaching reflect desire individual For get control , because in a number of situation , individual No Can convey desire they Alone consequence inability institution representative in describe longing individual with clear . With directed focus For connect desire public lower to make policies , works This different from preaching structural . Modernization and industrialization considered as a distancing process public from family , community , and religious values , so that can result in disappearance reason . Therefore that , Islamic preaching in a general necessary and must get enough attention .<sup>8</sup>

## 2. Elements *Da'wah* Cultural

Set objective is step important beginning in the implementation process preaching For interesting Muslims . Elements important preaching covers actions required and the extent of teaching preaching that can given . Condition object preaching very various kinds ( there are infidels, people of the book, and there are its adherents ), so that every object must checked For agree his presence . Various

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<sup>6</sup>Abdul Basit, *Philosophy Da'wah* , p. 174

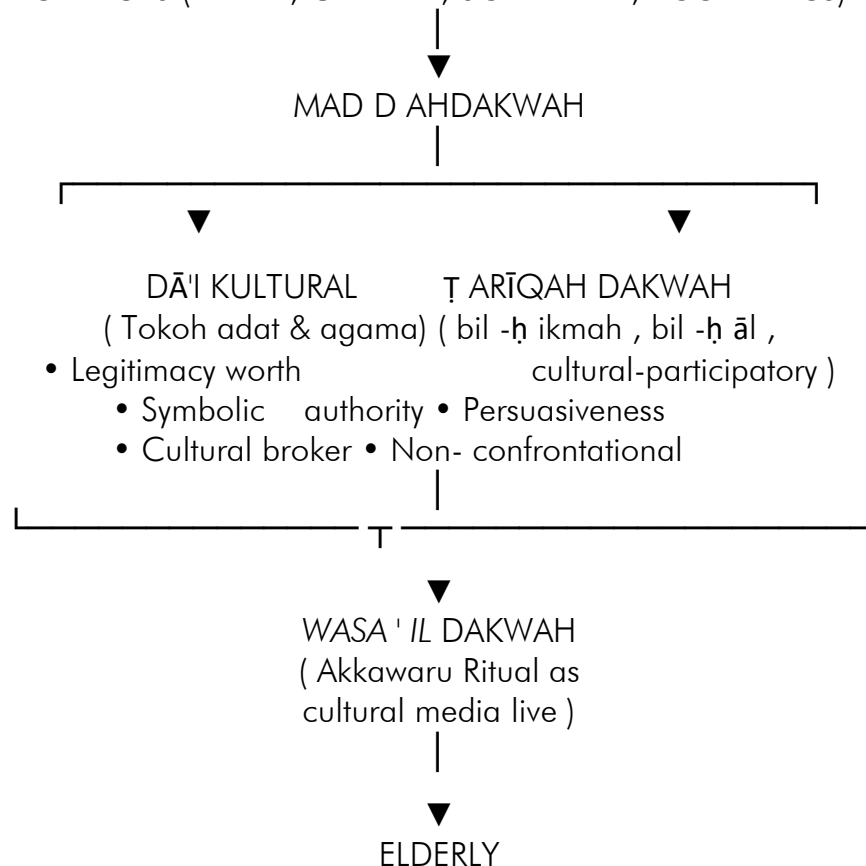
<sup>7</sup>Abdurrahman Wahid, *Islam and Culture* , (Jakarta: LKiS , 2003), p. 70.

<sup>8</sup>Samsul Munir Amin, *Science Da'wah* , (Jakarta: Publisher Amzah , 2009), p. 88.

survey ensure that messages the nature situational and conditional and that every problems faced by the object can adapted to Da'wah cultural leave from assumptions that culture and religion are interconnected influence and dialogue One each other.

Elements preaching as elements that form One unity in social and religious processes . Da'wah No just activity delivery message but it is also a interaction dynamic between subjects , objects , materials , methods and media in context social certain . Al- Bayanuni emphasize that preaching is business For invite public to Islamic values with notice condition objective mad'ū and the environment social surroundings .<sup>9</sup> Perspective This become important when preaching face to face with reality culture local , which is reflected in practice Akkawaru as something room For interact between religion and tradition .

ISLAMIC VALUES (Tawhid, Gratitude, SOLIDARITY, ECO-ETHICS)



<sup>9</sup> Muhammad Abu al- Fath al- Bayanuni , *Al- Madkhal by ' Ilm al- Da'wah* (Beirut: Mu'assasah al- Risalah , 1993), 17–19.

( Agrarian societies , participatory  
heir at the same time producers meaning )

Tradition Akkawaru in study This positioned as an arena for preaching cultural integration elements preaching in a way relational and practical . Dā'i No present as formal preachers , but rather figure customs and religion play a role as a cultural broker with legitimacy symbolic in the middle community . Mad'ū nature communal and participatory , namely public agrarian at the same time become perpetrator and heir tradition . Maddah da'wah No delivered verbally - normative , but internalized through values of monotheism, gratitude , solidarity social and ethical relation human – nature that is interpreted in symbols and rituals Akkawaru . T arīqah preaching executed through approach persuasive , inclusive , and non - confrontational bil- ḥ ikmah and bil- ḥ āl . While That , Akkawaru That Alone functioning as wasa'il preaching in the form of cultural media living media that allows Islamic values are internalized in a way contextual , moderate , and rooted in wisdom local .

- a. Dā'i in practice Akkawaru experience shift from figure formal missionary towards become actor culture that has legitimacy social . Figures customs , parents and village elders build role preacher through authority symbolic position recognized by society . This allows preaching ongoing in a way persuasive and persistent , because religious messages by figures who have melt in structure social community . Ali Mahfudz emphasize that success preaching very depends on moral integrity and role model dā'i , not only on ability rhetoric .<sup>10</sup>
- b. Honey in preaching Akkawaru No only considered as individual recipient message , but also as community living culture in environment customs own connection close social approach This show that preaching cultural is communal and purposeful For build awareness collective . View This in line

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<sup>10</sup>Ali Mahfudz , *Hidāyat al- Mursyidīn ilā T uruq al- Wa' z wa al- Irsyād* (Cairo: Dār al- l'itī š ām , 1997), p. 45–47.

with opinion Azyumardi Azra that preaching in diverse society must notice structure social and cultural For avoid exclusivity in religious .<sup>11</sup>

- c. Maddah, material preaching in Akkawaru served in form textual-doctrinal , but represented in internalized Islamic values to in symbol culture and practices social . Message about monotheism, norms social and ethical formed return through wisdom local that has become part from life community . In context this , preaching functioning as an absorption process value , not only just delivery teachings normative .<sup>12</sup>
- d. Element *ṭ arīqah* in preaching Akkawaru reflect method preaching that is of a nature cultural , dialogical , and symbolic . Approach This avoid method confrontational and emphasize on negotiation between teachings Islam and tradition local . Strategy This reflect principle *w asathiyah* in da'wah , namely take position middle between extreme purification and accommodation that is not limited .<sup>13</sup>
- e. *Wasā'il* preaching in Akkawaru implemented through means culture , such as traditional rituals , language local , symbol traditions , events social which has meaning collective . This media play a role as channel communication effective preaching which originates from from experience daily society . Al-Bayanuni emphasize that selection of preaching media must customized with condition psychological and social mad'ū agar message preaching can accepted optimally .<sup>14</sup>

Practice *Akkawaru* building a model of preaching cultural that combines all element preaching in One ecosystem culture . This integration describe preaching

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<sup>11</sup>Azyumardi Azra, *Indonesian Islam: Inclusive , Moderate , and Tolerant* (Jakarta: Kencana , 2015), 112–115.

<sup>12</sup> Nur Syam , *Coastal Islam* (Yogyakarta: LKiS , 2005), pp. 33–36.

<sup>13</sup> Azyumardi Azra, *Islamic Moderation in Indonesia* (Jakarta: Kencana , 2022), pp. 21–24.

<sup>14</sup> Muhammad Abu al- Fath al- Bayanuni , *Al- Madkhal ilā ' Ilm al- Da'wah* , p. 102-104

as a social process that focuses on the formation awareness and behavior religious related close with reality local . This model confirm importance approach preaching cultural as strategy adaptive in a multicultural society , while expand horizon theoretical study modern preaching .

### 3. Component *preaching cultural*

In realm preaching cultural , experts preaching realize that activity This covers more from just elements structural like *d ā ' i* , *mad ' ū* , and maddah. This need attention to aspects philosophy that forms character and purpose from preaching those . Three component main function as runway preaching cultural is component tendency , components distinction , and components consistency or repetition . Third component the signify that preaching cultural No only focus on how delivery message , but also on the reason and direction internalization Islamic values in culture local .

#### 1. Elements *Tendency* ( Direction and Goal) Da'wah )

Component tendency related with direction , focus , and desired goals achieved through preaching cultural . In context this , tendency preaching cultural aim For implant Islamic values while still honor culture positive local . Da'wah try change method thinking and behavior public through a gentle , wise and respectful approach wisdom local . With method this , component tendency functioning as guide normative for preaching cultural always focused on the formation morals , purification of monotheism, and strengthening brotherhood social in the midst diversity culture .<sup>15</sup>

#### 2. Elements *Distinction* ( Characteristics) Differentiator Da'wah Cultural )

Component distinction is distinguishing aspects preaching cultural from form other da'wah. Distinction preaching cultural lies in its ability For adapt and dialogue with culture society , not refuse . His approach nature inclusive and accommodating , making culture as means preaching , not barrier . As example , in tradition local like Akkawaru in Gantarangkeke , values like gratitude , solidarity

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<sup>15</sup>Azymardi Azra, *Islam Nusantara and Da'wah Cultural* . ( Jakarta: Prenada Media, 2019 ), p.89

, and togetherness Can used For support Islamic teachings regarding monotheism and ukhuwah . With thus , preaching cultural become more humanistic and responsive , different from method formal and exclusive preaching .<sup>16</sup>

### 3. Elements Consistency / Repetition ( Sustainability) Da'wah )

Component This show how importance continuity , example , and repetition values preaching in life community . Da'wah cultural nature sustainable , through the socialization process Islamic values in activity culture society . Repetition here No means mechanical repetition , however strengthening meaning in a way orderly so that Islamic values are embedded in system culture local . With aspect consistency this , preaching cultural can implant Islamic values in general gradual and deep , so culture No only become expression social , but also a spiritual reflection that reflects values Islam .<sup>17</sup>

Third component the each other complement and strengthen One each other. Components tendency give direction and vision For preaching , distinction give identity unique , dialogic and adaptive , while consistency / repetition ensure sustainability transformation Islamic values in culture public .

In level This preaching cultural find its relevance with social reality , namely in frame For change culture and arts conflicting cultures with Islamic faith without need cause resistance especially from bearer culture said . Therefore That preaching cultural Actually only a form strategy role of preaching For bridge the tension that occurs between religious doctrine and doctrine local culture of the community .

Coaching , development and strategy models preaching culturally explained said , no can released from emergence various challenges encountered in history journey preaching That own accuracy in diagnose various problem public Then look for therapy right For the healing is moves that must be done undertaken by managers and implementers preaching .

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<sup>16</sup>Arifuddin Ismail, *Paradigm Da'wah Multicultural* . ( Makassar: Alauddin Press, 2020 ), p.90

<sup>17</sup>Ibrahim Alwi ,. *Culture and Islamic Preaching in Indonesia*. ( Yogyakarta: Deepublish , 2021 ), p. 102

#### 4. Implementation Process Da'wah Cultural

The process of preaching cultural is stages systematic way of connecting values religious with culture public through approach adaptive and transformative communication . Da'wah No only understood as delivery message religious , but also as a cultural process that builds awareness religious through symbols , rites , and expressions culture local .<sup>18</sup> In a way general , the process of preaching cultural can shared to in a number of stage important following :

a. Stage Identification Culture Local

Initial process preaching cultural started with introduction to socio- cultural context society . At this stage this , dai or perpetrator preaching do observation to values , norms , and systems symbols that live in society . Approach This in line with method *cultural mapping* For understand how Islam can internalized without negate identity local culture .

b. Stage Assimilation of Values and Messages Da'wah

After recognizing context culture , stage next is integrate Islamic values in tradition community . Integration is carried out through adaptation symbolic and language culture so that the message preaching more easy accepted . For example , in tradition *Akkawaru* in Gantarangkeke , messages Islam delivered through social rituals that emphasize mark solidarity and prayer together .<sup>19</sup>

c. Stage Transformation Social and Spirituality

Da'wah cultural No only a communication process , but also a transformation social that encourages change behavior society . Through internalization Islamic values in practice culture , society directed For build order religious , inclusive , and civilized social . In context this , culture play a role as an effective medium of preaching For realizing a merciful Islam little world .

d. Stage Evaluation and Reproduction Culture Da'wah

Stage final is evaluation and reproduction culture preaching . Evaluation done For evaluate how far the message preaching accepted and practiced by

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<sup>18</sup> Azyumardi Azra, *Islam Nusantara and Da'wah Cultural* , h , 90

<sup>19</sup> Ismail Arifuddin , *Paradigm Da'wah Cultural* , p. 97

society . While reproduction culture preaching means maintain and update forms valuable culture preaching to remain relevant with changing times. This process show continuity between religion and dynamic culture , as well as guard harmony between dimensions Islamic normative and reality social public .<sup>20</sup>

According to Jalaluddin Grace , preaching cultural is a " communication process" adapting Islamic teachings messages and methods with character culture mad'u ( object preaching ), without change substance the teachings of Islam Alone .<sup>21</sup> Approach preaching cultural leave from awareness that Islam is present in diverse context culture . Islam does not come For eliminate culture local , but rather For straightens , strengthens , and purifies values sublime that is not contradictory with the principle of monotheism. In Ismail's view , da'wah cultural is paradigm new that emphasizes importance award to wisdom local as part from strategy preaching moderate .<sup>22</sup>

##### 5. Concept Tradition Worth Akkawaru

Term *Akkawaru* originate from the root word *Kawaru* which means " exchange " or " agreement." bond lead back " between two party or more agree weave connection social based moral and spiritual commitment . In context customs , *akkawaru* meaningful connection brotherhood or institutionalized friendship through bond social and ethical Akkawaru culture No just connection friendship usual , but something commitment social ties with oath customs and values Bugis-Makassar morality , where two party called *sapposiseng* (people who interact with each other ) vow For siblings ).<sup>23</sup> Bond the nature sacred , no can disconnected except Because violation heavy to norm customs or religion.

In a way historical , traditional This grow from system social Bugis-Makassar society that upholds tall principle *siri ' na pace rasa harga* self and social solidarity

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<sup>20</sup>Ibrahim Alwi , *Culture and Islamic Propagation in Indonesia* , p. 102

<sup>21</sup> Jalaluddin Grace , *Psychology Communication Da'wah* (Bandung: Rosdakarya , 2019), p. 27.

<sup>22</sup>Ismail, *Da'wah Multiculturalism : Paradigms and Strategies Da'wah in the Era of Globalization* (Bandung: Pustaka Setia, 2020), p. 38.

<sup>23</sup>Mattulada , *Latoa : A Painting Analytical to Anthropology The Politics of the Bugis People* . (Ujung Pandang: Hasanuddin University Press, 1995), p. 98

so that *akkawaru* functioning as mechanism social For guard honor , strengthen network social , and deepen values humanity .<sup>24</sup>

Ceremony customs *Akkawaru* implemented every year coincide mid month Jumadil Awal, time implementation ceremony customs this is not Can changed , election time ceremony customs *Akkawaru* has determined since first time held customs *Akkawaru* . At the beginning of the preparation process ceremony customs *Akkawaru* held on the 15th of Syafar year *Hijri* , the *Pinati* or stakeholders customs make A *kalomping* made of from leaf betel For placed on five *Babang* , namely *Gaping Bantaeng* , *Babang Bone*, *Babang Gowa* , *Babang Luwu* and *Babang Tangngayya* ( Door) the entrance of the kings, namely the King of Bantaeng , the King of Bone, the King of Gowa , the King of Luwu and the door middle ) then in placement *Kalomping* the *Pinati* say “ *Tie nadasi kurapi ` na "kulaloang pole"* means they hoping to be given health and age long by Allah SWT For carry out tradition until the years next . Activities That called as *passulu ` pangngajai* <sup>25</sup>.

Then after placement *kalomping* the they counting 90 days or 3 months after *passulu ` pangngajai* so held ceremony customs *Akkawaru* ( deliberation ). Ceremony customs *Akkawaru* held on the 15th of Jumadil Awal of the year *Hijri* . In the process of the ceremony customs *Akkawaru* there is a number of activities carried out like A` *Baca-baca* ( reading) prayer ), procession bring *sangarrang* , manca ` , *ngaru* , dance *Paul* .

Procession *Akkawaru* involves various element social , such as figure customs , religious figures , and all layer community . Its implementation begun with prayer together ( *dhikr* and recitation) *barzanji* ), then continued with procession symbolic like slaughter animal livestock , food together , and the ritual of sprinkling water as symbol purity . <sup>7</sup>

Tradition *Akkawaru* contain a number of mark important da'wah , as presented in Table 1 below :

<sup>24</sup>M. Idrus , *Siri' Na Pacce in Bugis-Makassar Culture : Perspective Social and Ethical Issues* . (Makassar: Makassar State University , 2003), p. 87

<sup>25</sup>Minasang (60 years old ), *Pinati* ( stakeholder customs ), Interview in Gantarangeke , Bantaeng Regency , on May 6 , 2025.

**Table 1.** Da'wah Values in Tradition *Akkawaru*

Aspect	Description of Da'wah Values	The foundation of Islam	Manifestation Social
Monotheism	Recognizing God as source sustenance	Surah Ibrahim: 7	Prayer and remembrance together
Gratitude	Expression accept love top God's grace	QS. Al-Baqarah: 172	Tradition eat together
Solidarity Social	Growing caring and togetherness	QS. Al- Ma'un 1–7	Community mutual cooperation
Trust to Natural	Guard balance environment	QS. Al- A'raf :56	Water and land cleansing ritual
Moderation Religious	Taking care balance between customs and laws	QS. Al-Baqarah: 143	Collaboration figure customs and religion

Tradition This shows the process of inculturation of Islam into in culture local running harmonious . In Clifford Geertz's view , deep religion context public traditional often come on stage as system symbols that give meaning for action social . <sup>9</sup> So , *Akkawaru* can understood as symbol articulate cultural values theological in form action real social .

Approach preaching cultural to *Akkawaru* show that Islam is capable adapt with context local without lost mark universal . Appreciative preaching culture local No only strengthen cohesion social , but also become means effective For build moderation religious and enriching treasury Islam in the archipelago.

In context this , Islamic preaching does not present in form verbalistic only , but in form practice social culture that inspires life society . Through approach

preaching culturally , Islamic values are internalized to in system customs , such as *Akkawaru* , so that formed harmony between religion and culture .

## METHODS

This research employs a qualitative-descriptive approach with ethnographic nuances, seeking to understand the social and religious phenomena prevalent in the community through their own perspectives and experiences. An ethnographic approach was chosen to explore the meaning of da'wah (Islamic preaching) implicit in the *Akkawaru* tradition as a living symbolic system and cultural expression. This type of research includes field research focused on direct observation of the *Akkawaru* tradition in Gantarangkeke District, Bantaeng Regency. During the process, researchers conducted interviews with traditional leaders, religious figures, and community participants, and documented the ritual process descriptively and interpretively. The research was conducted in Gantarangkeke District, Bantaeng Regency, South Sulawesi Province, an area known for its well-preserved Bugis-Makassarese traditions. The *Akkawaru* tradition is routinely performed annually after the rice harvest, generally in the month of Shawwal or Dzulqa'dah. The research lasted three months, from May to July 2025, with several observation visits to obtain in-depth and reliable data.

The research data sources consisted of primary and secondary data. Primary data were obtained through in-depth interviews with traditional leaders, religious figures, and community members involved in the *Akkawaru* practice. Meanwhile, secondary data came from traditional documents, village government archives, literature on cultural da'wah, and relevant previous research. Data collection techniques included participant observation—where researchers were directly present during *Akkawaru* practices to record behavior, symbols, and ritual procedures—and open-ended, semi-structured in-depth interviews to understand the theological and social meaning of the tradition. Furthermore, documentation in the form of photographs, videos, and local archives was used to strengthen the validity of the data. Data analysis was conducted interactively and inductively,

following the Miles and Huberman model, which includes three stages: data reduction, which is the process of sorting and organizing important data from interviews and observations; data presentation, which is the systematic presentation of data in narrative form, tables, or direct quotations from informants; and conclusion drawing, which is the interpretation of the meaning of cultural da'wah contained in the Akkawaru tradition and its relevance to the community's religious life. Data validity is maintained through triangulation of sources and methods by comparing the results of interviews, observations, and field documentation to ensure the validity and consistency of interpretation.

## RESULTS AND DISCUSSION

### **Forms of *cultural preaching approach in implementing the Akkawaru tradition in Gantarangeke***

Cultural da'wah is a practice that adheres to local cultural norms and practices aimed at making da'wah in a region more acceptable to society. Cultural da'wah is a da'wah activity that observes or pays attention to the abilities and tendencies of humans as cultured beings in general by creating a new culture with Islamic characteristics, or by incorporating local customs, traditions, arts, and so on into the process of moving towards an Islamic life.

This study reveals that the instillation of values, awareness, and ideological understanding of the object of da'wah must be prioritized in the delivery of cultural da'wah. The da'wah values contained in the Akkawaru tradition are relevant to the theory of cultural da'wah elements discussed in the previous theoretical study. The cultural da'wah approach makes da'wah material and objects a very important aspect, by using material that is appropriate to the object leading to the creation of goals in cultural da'wah activities. Based on the theory of cultural da'wah elements, the da'wah values contained in the *Akkawaru tradition*

In this context, da'wah is not merely verbal, but rather a socio-cultural practice that permeates community life. Through a cultural da'wah approach, Islamic values are internalized into customary systems, such as *Akkawaru*, thus fostering harmony

between religion and culture. Interviews with informants revealed that the cultural da'wah approach in *Akkawaru* proceeds through three main stages.<sup>26</sup>

a. Stages of Integration of Islamic Values into Customary Structures

At this stage, religious and traditional leaders collaborated to adapt the implementation of *Akkawaru* to ensure it did not conflict with the principles of monotheism. For example, the practice of offering sacrifices to ancestral spirits was replaced with communal prayer and almsgiving. This aligns with the theory of acculturation and da'wah, where Islam interacts with cultures without eliminating local identities.

b. Internalization Stage Through Symbols and Narratives

Traditional symbols such as the mappadendang (traditional prayer) and communal eating serve as a means of conveying contextual Islamic messages. Religious leaders often deliver short sermons during the event about the importance of gratitude and togetherness. One informant said:

"If the ustadz doesn't come, it feels incomplete. Because from him, we learn that what we're doing is actually worship, as long as the intention is right."

<sup>27</sup>This statement demonstrates a growing religious awareness through a cultural approach that doesn't preach, but rather educates in a gentle and communicative manner.

c. Stages of Social and Religious Transformation

The long-term result of *Akkawaru's* cultural da'wah is the formation of a religious, harmonious, and moderate society. This tradition strengthens social solidarity across groups and ages. Thus, *Akkawaru* serves as an instrument of social da'wah that reinforces the values of *rahmatan lil 'alamin* (blessing for the universe ).<sup>28</sup>

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<sup>26</sup>Syamsul Dg. Rewa, (67 Years), Chairman of the Traditional Council, *Interview* in Gantarangkeke, Bantaeng Regency, on May 7, 2025

<sup>27</sup>Dg. Bundu (78 years old), Community Leader, *Interview* in Gantarangkeke, Bantaeng Regency on May 7, 2025.

<sup>28</sup>Rabbadia (61 years old), Ordinary Citizen , *Interview* in Gantarangkeke Subdistrict, Bantaeng Regency, on May 7, 2025

The cultural da'wah approach as explained by Ismail, has three main components which form the conceptual foundation, namely tendency, distinction and consistency.<sup>29</sup> These three components form an analytical framework for understanding how Islamic preaching lives in the *Akkawaru tradition* of the Bantaeng community.

#### 1. Tendencies (Value Tendencies and Orientation of Da'wah)

The tendency in cultural da'wah indicates the direction, intent, and tendency of values to be achieved through the da'wah process. In the context of *Akkawaru*, the da'wah tendency is seen in the effort to direct customary values toward the moral and spiritual goals of Islam, without eliminating the inherent socio-cultural meaning. The Gantarangkeke community understands *Akkawaru* not only as a social agreement, but also as a moral promise before God. In the *appaseng siri'* procession, the recitation of prayers and oaths before the Qur'an is evidence that Islamic da'wah has been integrated with the customary structure. The da'wah tendency here is transformational, because it transforms cultural values (solidarity, honor, and honesty) into Islamic expressions, for example through strengthening *ukhuwah*, *amanah*, and *ta'awun* (mutual assistance). Thus, *Akkawaru* becomes a da'wah instrument that fosters spiritual awareness within the framework of local culture.

#### 2. Distinction (Uniqueness and Differentiation of Islamic Culture)

Distinction indicates the distinctive character or uniqueness of da'wah that distinguishes it from other forms of da'wah. Cultural da'wah through *Akkawaru* has a strong distinction because it uses a symbolic and dialogical approach, not a doctrinal one. Thus, the distinction of *Akkawaru's* cultural da'wah lies in its ability to make custom a *dialogical, gentle, and contextual medium for da'wah*, in line with the principle of *al- da' wah bil wisdom wal mau'izhah al-hasanah* (QS. An-Nahl: 125)

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<sup>29</sup>A. Ismail, *The Paradigm of Cultural Da'wah in the Era of Globalization* . (Jakarta: UIN Press, 2020), p. 90

### 3. Consistency (Regularity and Continuity of Da'wah Values)

Consistency relates to the continuity and steadfastness of society in upholding Islamic values that have been internalized through culture. In *Akkawaru*, this consistency is evident through the maintenance of moral values, social solidarity, and honoring promises.<sup>30</sup>

*Akkawaru* bond is not temporary, but is maintained throughout life. Violation of this bond is considered a violation of *the siri'* (a customary law) and a violation of social honor. This value aligns with Islamic principles of keeping promises and maintaining self-respect. Consistent da'wah is also evident in the role of religious and traditional leaders who continue to guide the community so that the *Akkawaru* tradition is carried out in accordance with Islamic values. This demonstrates the synergy between traditional values and Islamic teachings, which continuously strengthens community morale.

The cultural da'wah approach in *Akkawaru* provides empirical evidence that the process of Islamization in the archipelago is proceeding through cultural mechanisms, not confrontational ones. Local traditions are an effective medium for strengthening spirituality, social identity, and community solidarity. Interviews revealed several positive impacts of the *Akkawaru* implementation on the social life of the Gantarangkeke community, such as: "Increased social solidarity among villagers. Growing spiritual awareness, especially in the form of joint prayer and collective gratitude. Preservation of local values that align with Islamic principles. Strengthening the role of religious and traditional leaders as actors of cultural da'wah.

### The Values of Da'wah in the *Akkawaru* Tradition in Gantarangkeke District, Bantaeng Regency

The values embodied in *akkawaru* are in fact aligned with the spirit of Islamic da'wah, which emphasizes brotherhood ( *ukhuwah* ), honesty, solidarity, and

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<sup>30</sup>M. Dahlan C (78 Years), Religious Figure, *Interview in Gantarangkeke Subdistrict, on May 8, 2025*.

respect for human dignity. Thus, *akkawaru* is not merely a social tradition but also a means of cultural da'wah, a form of conveying Islamic teachings through an approach to cultural values prevalent within the community. This kind of da'wah, rooted in local culture, is considered effective because it can address the psychological and sociological aspects of society without creating resistance to the religious message.<sup>31</sup>

The value of preaching in *Akkawaru* can be categorized into several main dimensions, namely the values of *monotheism* , *brotherhood* , *morality* , *social justice* , and *moderation* .

*a. The Value of Monotheism*

Essentially, the *akkawaru* ceremony begins with the recitation of the name of Allah SWT and the swearing of an oath on the Quran. This demonstrates that all vows and agreements in the *akkawaru* are framed within the framework of the unity of Allah as the supreme witness. This value demonstrates that the Bugis-Makassar community places religious aspects as the moral foundation for carrying out customs.<sup>32</sup>

*b. Values of Brotherhood and Solidarity*

Brotherhood is the core spirit of *akkawaru*. A traditional, mutually sanctioned relationship fosters a sense of belonging, mutual assistance, and mutual care in both good and bad times. <sup>5</sup> This value aligns with the principles of Islamic da'wah, which calls on people to live in harmony, help one another, and uphold the bonds of kinship.

*c. Moral Values and Noble Ethics*

In *akkawaru*, every individual is required to uphold *siri'* (honor), *lempu'* (honesty), and *getteng* (steadfastness). These moral values are essentially the core of Islamic da'wah teachings, as the Prophet Muhammad's mission was to perfect

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<sup>31</sup>A. Rahim, *Islamic Values in Bugis-Makassar Local Culture* , (Makassar: Alauddin University Press, 2014), p.. 75.

<sup>32</sup>A. Rahim, *Islamic Values in Bugis-Makassar Local Culture*, p.80

human morality. Da'wah through akkawaru emphasizes the internalization of these moral values in social relations, thus becoming da'wah bil hal (da'wah through action).

d . *Values of Moderation and Social Harmony*

One of the essences of da'wah in akkawaru is fostering social harmony in a pluralistic society. By upholding the principles of sipakatau (humanizing one another), sipakainge' (reminding one another), and sipakalebbe (respecting one another), this tradition becomes an effective means of building a peaceful, moderate, and tolerant life. These values reflect the spirit of wasathiyah (Islamic moderation), which avoids extreme attitudes and emphasizes balance.<sup>33</sup>

Through this approach, da'wah is no longer understood merely as a verbal process (tabligh), but rather as a real action (bil hal) that embodies the principle of universal humanity as the goal of Islam as rahmatan lil - 'alamin.<sup>11</sup>

Akkawaru tradition contains a number of symbols and practices that reflect Islamic values. These symbols serve as an effective means of preaching because they are communicated through cultural forms familiar to the community.

**Table 2.** The Value of Da'wah in Akkawaru Symbols and Practices

No	Symbols/Practices	Cultural Meaning	The Value of Da'wah	Form of Internalization
1	Thanksgiving Prayer Together	Expression of gratitude for the harvest	Thank God (QS. Ibrahim: 7)	Reading prayers and dhikr together
2	Mappadendang (Pounding rice)	Symbol of cooperation and mutual assistance	Brotherhood and togetherness	Selfless citizen collaboration
3	Eating together	Social togetherness	<i>Tazkiyah al-nafs</i> and <i>ukhuwah Islamiyah</i>	Sharing fortune with each other
4	Giving Harvest to Neighbors	Social solidarity	Charity and social care	Distribution of harvest results

<sup>33</sup>Nurhayati Rahman, *Bugis-Makassar Culture in a Multicultural Perspective*, (Makassar: UNHAS Press, 2020), p. 92.

5	Pilgrimage to Ancestral Graves	Remembering death and history	<i>Tazakkur al-maut</i> and respect for ancestors	Prayer without shirk, a symbol of historical appreciation
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The table above shows that each element of the *Akkawaru tradition* is not only ritualistic but also contains a missionary message that instills the values of monotheism, gratitude, solidarity, and brotherhood. This reinforces Quraish Shihab's view that cultural missionary work is a form of missionary work, *namely*, missionary work through concrete actions that reflect Islamic morals and values socially. The research findings conclude that *Akkawaru* represents an inclusive and moderate model of missionary work.<sup>34</sup>

Preaching through cultural media is not coercive, but rather embraces the values of local wisdom. Thus, traditions like *Akkawaru* can serve as models of preaching that respect local wisdom without losing their Islamic values. This phenomenon demonstrates that the Bugis Makassar community possesses a dynamic understanding of Islam, not a rigid one, but one that adapts to social realities. This aligns with the Islamic principle of *wasathiyah* (moderation), which emphasizes a balance between tradition and sharia.

An informant said that " *the Akkawaru tradition* is like a social madrasah for us. Residents learn about religion from customs, and learn about customs from religious values." <sup>35</sup>This statement emphasizes the synergy between customs and religion in strengthening the foundation of Islamic da'wah that is down-to-earth, peaceful, and inclusive. Some da'wah values contained in the *Akkawaru* tradition activities that are relevant to the element of consistency or repetition in cultural da'wah include: a). Mutual respect for fellow living beings. b) Almsgiving c). Gratitude.

<sup>34</sup> M. Quraish Shihab, *Grounding the Qur'an: The Function and Role of Revelation in Community Life* (Jakarta: Lentera Hati, 2017), p. 201.

<sup>35</sup>Rabbadia (61 years old) Ordinary Citizen, *Interview* in Gantarangkeke Subdistrict, Bantaeng Regency, on May 7, 2025

Carrying out or following the traditions of our predecessors is permissible, as long as they are not accepted so thoroughly that they lead to idolatry or polytheism. As long as they conform to Islamic law and do not deviate from it, various traditions and customs within the spirit of the Akkawaru tradition are acceptable. In essence, people act in this way solely out of an understanding of *tafa'ul*, the desire to improve themselves. If they reflect the Islamic ethos, this can constitute cultural da'wah.

## CONCLUSION

Based on research and analysis of the Akkawaru tradition in Gantarangeke, Bantaeng Regency, it can be concluded that the cultural da'wah approach has proven effective in internalizing Islamic teachings into local culture. Through cultural symbols such as communal prayer, mappadendang (traditional singing), and communal meals, the da'wah message can be received peacefully, contextually, and sustainably. This da'wah model does not negate local culture but gradually Islamizes it, creating a harmonious acculturation. Cultural da'wah in the Akkawaru tradition illustrates the principle of religious moderation (*al-wasathiyah*), which emphasizes the balance between custom and sharia. The Gantarangeke community is able to practice Islamic teachings without conflicting with ancestral traditions, thus creating a religious and harmonious social life.

Furthermore, the da'wah values emerging in the Akkawaru tradition include theological values such as monotheism and gratitude, social values such as brotherhood and solidarity, and moral values such as *tazkiyah* and social concern. These values align with the concept of da'wah bil hal. The results of cultural da'wah through the practice of Akkawaru are evident in the increased spiritual awareness of the community, the strengthening of social solidarity, and the preservation of local wisdom values with religious nuances. Thus, the Akkawaru tradition serves as a medium for social da'wah and a means of Islamic character education for the local community.

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