

Cultural Da'wah and the Preservation of Islamic Values: The Contemporary Practice of the *Attoana* Tradition in Samataring Village, Indonesia

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Abstract

This study provides an account of how the *Attoana* tradition is practiced in Samataring Village, Jenepono, and how the community links the ritual to Islamic teachings in everyday life. Although *Attoana* continues to be performed by many families, research that describes its religious orientation and its changes across generations remains limited. Using a qualitative descriptive approach, the fieldwork involved observing the preparation and implementation of the ritual, conducting interviews with traditional leaders, religious figures, and family members, and documenting ritual items and prayer activities. The collected data were analyzed using the Miles and Huberman model to identify recurring patterns in how the community interprets *Attoana*. The study finds that *Attoana* is centered on prayer, expressions of gratitude, and the fulfillment of vows (*attinja*), with Qur'anic recitation, *barzanji*, and collective prayer forming its main religious components. These elements are consistently understood as affirming the ritual's alignment with Islamic values rather than contradicting them. The research also notes gradual changes, such as the simplification of symbolic items and the less frequent involvement of younger participants, though the structure of the ritual remains intact. These findings indicate that *Attoana* continues to serve as a cultural setting through which Islamic values are transmitted and practiced, functioning as a form of cultural da'wah embedded in everyday community life.

Keywords: *Attoana*; cultural da'wah; Islamic values; local tradition

A. Introduction

Indonesia's rural communities continue to practice a variety of local traditions that have been passed down through generations, even as social and religious life undergoes significant change. These traditions are closely linked to what is often referred to as local wisdom: principles of living that emphasize harmony, mutual cooperation, social balance, and a sense of connection with nature and with others. In many villages, such practices survive not because they are formally regulated, but because they are attached to family memories, communal identity, and shared religious sentiments. One of the traditions that

continues to be practiced in this way is the *Attoana* ritual in Samataring Village, Jenepono. For the people of Samataring, *Attoana* is not merely a cultural ceremony; it is a familiar way of expressing gratitude, fulfilling vows (*attinja*), gathering with relatives, and seeking protection from misfortune. Despite its persistence, scholarly attention to how this tradition integrates Islamic values and how the community understands it within the frame of cultural da'wah remains limited.

The interaction between Islam and local tradition in Indonesia has a long historical background. Since its early spread through traders and preachers from the Middle East and South Asia, Islam has frequently entered local societies not by displacing existing customs, but by gradually reinterpreting them in light of Islamic teachings. Several studies show that religious values are often embodied in everyday communal practices—ritual meals, thanksgiving events, and social gatherings—that cultivate gratitude, solidarity, and mutual assistance (Sanjani et al., 2024; Nopia et al., 2022). In this regard, religion and culture intersect in concrete practices rather than in abstract doctrines alone. As argued in various works on religion and culture, traditions function as carriers of values, norms, and beliefs that are transmitted from one generation to the next and provide orientation for social interaction and decision-making in community life (Buana & Retno, 2024; Putra, 2025; Ling et al., 2025; Mahrinasari et al., 2024).

From an Islamic perspective, da'wah is a core dimension of religious life, understood as the effort to convey messages of truth, goodness, and guidance to others. Classical and contemporary discussions emphasize that da'wah should be conducted in a way that does not burden people or provoke hatred, but instead invites them with wisdom and compassion, as reflected in well-known prophetic traditions (Ayub & Iftikhar, 2023; Imam Muslim, n.d.). This perspective opens space for local traditions to be maintained as long as they do not contain elements that clearly contradict tawhid or Islamic law. At the same time, anthropological and legal studies show that in many communities, rituals are perceived as involving both the relationship to God and, in some cases, beliefs in ancestral presence or unseen forces, which then require ongoing negotiation with Islamic legal norms (Wahda & Usmany, 2025). These dynamics make local traditions an interesting site for examining how Islamic values are interpreted, localized, and sometimes contested.

Within the field of Islamic education and da'wah studies, the concept of cultural da'wah has emerged to describe efforts to convey Islamic teachings through cultural media that are already familiar to the community. Rather than limiting religious communication to formal sermons, cultural da'wah utilizes art, ritual, customary ceremonies, and local practices as channels for internalizing Islamic values such as gratitude, mutual respect, and social responsibility (Berhanundin et al., 2024; Rahmah et al., 2025; Rohmad et al., 2025). Research on

traditions such as *sedekah bumi*, *kadhisah*, and other local rituals shows that religious leaders often reinterpret existing customs by emphasizing elements that align with Islamic teachings, while gradually discouraging practices that are considered problematic (Amin & Robingun, 2023; Humayroh et al., 2025; Aziezul Hakiem et al., 2025). However, scholars and practitioners of da'wah do not always agree on how far adaptation to local culture should go, or at what point certain elements must be revised or abandoned to preserve the core of the religious message.

In South Sulawesi, several studies have addressed *Attoana*-related traditions, though with different emphases and in different locations. Indawati et al. (2022) describe the ritual structure of *Attoana Songkabala* in Turatea Timur and identify the values contained in its implementation, but their focus remains largely informative and does not examine the tradition as a medium of cultural da'wah. Asmianti (2017) discusses *Attoana Songkabala* in Pallengu by analyzing its symbolic meanings within Makassar culture, without exploring its role in the preservation of Islamic values. Nurul and Bungatang (2024) examine *Attoana* Karaeng in Bontolebang, Takalar, primarily as a customary practice that reinforces local identity. Taken together, these studies confirm that *Attoana* is an important ritual in various Makassar communities, yet they tend to treat it as a cultural object and pay limited attention to how local actors relate it to Islamic teachings in their daily lives.

The *Attoana* tradition in Samataring Village offers a specific and currently underexplored case within this broader pattern. In this community, *Attoana* is closely associated with expressions of gratitude to Allah SWT, the fulfilment of vows, and hopes for safety and well-being. The ritual involves preparations of particular foods and offerings, communal gatherings of family members and neighbors, and the recitation of prayers, Qur'anic verses, and *barzanji* led by religious figures. Local informants explicitly deny that *Attoana* is a form of *syirik*; instead, they frame it as an act of thankfulness and a way of maintaining kinship ties and mutual cooperation under the guidance of Islamic values. At the same time, the tradition unfolds in a context where modernization, religious reform, and generational shifts are reshaping how younger community members understand both religion and culture. These dynamics indicate that *Attoana* in Samataring is not a static relic of the past, but a living practice in which Islamic and cultural elements are continuously interpreted and aligned.

Given this context, there is a need to examine more closely how the *Attoana* tradition is implemented in Samataring today, how Islamic values are embedded in its ritual and social dimensions, and how local actors understand its role as a form of cultural da'wah. This study addresses that need by drawing on field observations and interviews with traditional leaders, religious figures, and community members who participate in *Attoana*. The aim is to provide an

empirical account of *Attoana* not only as a cultural heritage, but also as a medium through which Islamic teachings are conveyed, practiced, and preserved, and to contribute to broader discussions on the relationship between Islam, tradition, and local wisdom in contemporary rural Indonesia.

B. Methods

This research employed a qualitative descriptive design to explore how the *Attoana* tradition is practiced and understood within the community of Samataring Village, Kelara District, Jeneponto Regency, Indonesia. Field research was conducted because the tradition can only be understood through direct engagement with the people who perform it. Data were collected through observations of the *Attoana* ritual—covering the preparation of ritual items, the roles of elders, women, and religious teachers, and the recitation of prayers during the ceremony—along with semi-structured interviews with traditional leaders, religious figures, community elders, and family members who regularly participate in the ritual. Documentation, including photos of ritual equipment and local notes, was also used to complement the primary data, while secondary data were drawn from books and journal articles relevant to Islamic values, cultural practices, and previous studies on *Attoana* and Makassar traditions.

Data analysis followed the Miles and Huberman (1992) model, beginning with data reduction, where interview notes and observations were organized into thematic categories; data display, which involved mapping key themes such as ritual implementation, Islamic values, and cultural *da'wah*; and verification, through which conclusions were drawn based on recurring patterns in the field data. To ensure credibility, the study applied source triangulation by comparing statements from different informants, and theoretical triangulation by situating the findings within broader discussions on local wisdom, Islamic teachings, and cultural *da'wah*. Through this process, the interpretation of *Attoana* reflects both the lived experiences of the Samataring community and its position within wider socio-religious dynamics.

C. Result and Discussion

1. The Implementation of the *Attoana* Tradition in Samataring Village

The *Attoana* tradition has its own significant meaning. This tradition has its own value and impact. This tradition is still practiced and observed by everyone. This tradition is believed in, so the community is very enthusiastic about maintaining this ritual and believing in the heritage of their ancestors. The ceremony always begins with prayers and religious values. During the *Attoana* procession, these prayers are usually led by a religious figure, namely an Islamic religious teacher. Then, those who participate recite Surah Al-Fatihah or prayers asking for safety. The prayers recited during the *Attoana* are prayers for safety,

security, and ease from God, both in Arabic and local languages (Handy et.al, 2020).

The *Attoana* tradition is still practiced with various preparations and equipment, namely:

- Food utensils, such as plates, spoons, and glasses.
- Several free-range chickens. This symbolizes that the essence of the chicken can bring goodness to the deceased. The slaughtering of chickens is part of a ritual aimed at increasing rewards, because the chickens will be eaten by family and neighbors who attend the traditional ceremony.
- *Ketang rice* (songkolo), *baje'*, *onde-onde*, and layer cake. This menu has the meaning of unity, a sweet life because of its delicious taste, and as a way to ward off disaster. It is also a form of effort, so that those who hold this tradition will receive goodness and sustenance if they pray and make an effort.
- Incense is usually placed in the fire while reciting prayers for goodness and safety
- Several candles are used, either white or red, to provide light
- *Ja'jakkang*, or rice in a bucket, into which money is placed, the amount depending on the sincerity of the person performing the *Attoana* tradition.
- Other items include betel leaves, scented oil, several types of bananas, and banana leaves.

According to Mrs. Dg Bulan as a community leader or person involved in preparing the equipment and tools needed to carry out this tradition, she stated that:

“So, for the *Attoana* activity there are several things that must be prepared, starting from several types of rice, chicken, incense, candles, bananas, banana leaves, and *ja'jakkang*. Everything must be complete before starting *ammaca* or the prayer reading.” (Interview, Dg Bulan, 2025)

According to Dg Bulan, the equipment and food in the *Attoana* tradition are part of the tradition or complement the ritual. The *Attoana* tradition doesn't actually have any specific dietary requirements. However, the core of the ritual is prayer, which connects directly with God Almighty, the owner of the universe. Once all the equipment and utensils have been prepared, and all invited family, relatives, and neighbors are seated, the traditional leader will begin the ritual reading or prayer, depending on the needs and desires of the participants. Most importantly, maintain a clear intention for performing this ritual. After all the do'a/prayer readings in the ritual, the traditional leader or someone familiar with the prayers will invite everyone present to immediately eat.

In line with what was conveyed by Mrs. Dg Caya, a community leader, she stated that:

"That *Attoana* is carried out as a form of gratitude for what has been achieved or accomplished, so *Attoana* is a form of respect for the ancestors because the people in the village still believe that there are ancestors or earlier people who help in achieving desires (*attinja* in Makassar language). So, when a person wants to perform *Attoana* there are several things that must be prepared according to its requirements." (Interview, Dg Caya, 2025)

According to Mr. Dg Temba as one of the traditional figures, he explained:

"So actually, *Attoana* is not to associate partners with Allah SWT because that is *musyrik*, but the *Attoana* tradition is carried out as a form of gratitude because something desired was achieved or because they were spared from unwanted things." (Interview, Dg Temba, 2025)

In this case, the *Attoana* ritual is not simply performed; its implementation must fulfill several established requirements. This tradition serves as a way to preserve the culture of the *Mangkasara* (Makassar) people, particularly in Samataring Village. This tradition embodies ancestral heritage, fosters purity of heart and family commitment to keeping promises, and encourages the sacrifice of material possessions for the sake of the tradition. It is also hoped that the *Attoana* tradition will foster generosity and freedom from stinginess, as those who perform it donate a portion of their wealth to provide food.

The results of this study align with those conducted by (Humayroh et.al, 2025) shows that the tradition includes a blend of local and Islamic cultural elements, such as the use of offerings and prayers in the form of reciting prayers and Barzanji, as well as symbols that function as tools to ask for protection and safety from God Almighty. The results of this study are in line with those conducted by (Aziezul et.al, 2025) The Ceremony consists of three stages: preparation, implementation, and closing. The Islamic educational values contained within it include religious values, contemplation, cleanliness, and gratitude. This tradition serves as a means of passing on Islamic teachings to the younger generation while preserving local cultural heritage.

The people of Samataring Village, Jeneponto, carry out the *Attoana* tradition to keep their promises or *attinja* and hope to avoid disaster or ward off disaster. This tradition is a sacred ceremony to ward off disaster, namely as a manifestation of the spiritual expression of the people of Samataring Village in establishing a "vertical relationship" with supernatural powers or God. This demonstrates a recognition of divine power, belief in the supernatural, and awareness of the protection of Allah SWT or a higher power. This value can be interpreted as gratitude for blessings received, such as safety, a good season, or protection from disaster. Every activity is related to religion.

2. Islamic Values in the *Attoana* Tradition

Community traditions contain values that embody local wisdom. Local wisdom is a product of past cultures and continues to guide life; its values are universal. Local wisdom is also something authentic, unique, and pure from foreign cultures, containing noble values that maintain balance in society. Efforts to transform these values become value transformation, while efforts to instill and cultivate them within individuals are called internalization. (Syafe'i et.al, 2025). The *Attoana* ritual is initially performed when someone has a wish (*attinja*) and wants it to come true. However, this only occurs if the wish is granted. *Attoana* is performed without coercion and takes place in a house considered to have historical significance or where ancestors lived. *Attoana* is usually performed on a specific day, but most commonly on Monday and Friday evenings.

These local wisdom values are interrelated and have specific symbolic meanings that are passed down through generations. In the context of this research, the local wisdom reflected in the *Attoana* tradition is rooted in religious beliefs, livelihoods, and the natural environment. Traditions can be categorized into spiritual and social values. (Khoiriyah et.al, 2025). Islamic values influence the behavioral or normative aspects of every follower. Islam, normatively, teaches its followers good behavior, mutual respect, building relationships, deliberation, and socializing. Islam also forbids its followers from engaging in bad behavior that goes against Islamic norms (Nopia, et.al 2022).

The *Attoana* tradition is a form of spiritual expression among the Bugis-Makassar people, particularly in the Jeneponto region. This tradition is believed to be a means of protection from disaster (*tolak bala*) and a way to express gratitude to God (Sharonova et al., 2018). The spiritual values in this tradition reflect the vertical dimension of the relationship between humans and God (*habluminallah*) and are strengthened by the presence of religious elements in its implementation (Khoirun dan Munandar, 2025). The *Attoana* tradition includes reciting verses from the Qu'ran, reading the hadith of the Prophet (peace be upon him), reciting prayers, and finally praying for the souls of the deceased. Islamic values such as gratitude, sincerity, faith in God, and the desire to always be close to Him are clearly reflected in each stage of its implementation. Furthermore, social values such as mutual cooperation, solidarity, and *silaturahmi* also play a significant role in strengthening the social structure of society. In the *Attoana* tradition, the values inherent in its implementation are embodied: friendship, mutual respect, and appreciation. When preparing food in the form of *perkedel* (a type of potato cake) and following it with rice and delicious side dishes, it is a form of charity and an expression of gratitude for the blessings we have received.

1) The value of gratitude to Allah SWT

For every blessing God bestows upon His people, gratitude is essential. Gratitude is a sign of thankfulness for the sustenance and salvation received from God Almighty. These blessings are countless and immeasurable, no matter how numerous, and no one can count them. From the creation of the first human until today, the blessings bestowed by God have never run out. The *Attoana* ritual is one way of expressing gratitude to God for the blessings He has bestowed upon His servants and for the results achieved, as the harvest is used as a staple food in daily life.

According to Mrs. Dg. Caya, who is always involved in community *Attoana* activities,;

“Usually, people who come for *Attoana* do so as a form of gratitude to Allah SWT, because what they wanted was achieved so they come here to perform *Attoana*.” (Interview, Dg Caya, 2025)

This is in line with what was conveyed by Mr. Abd. Rahim as a religious figure, he said that:

“In the Islamic aspect found in the *Attoana* tradition there is the value of gratitude, because *Attoana* is usually held when there is a big need, and humans are commanded to be grateful. Then second, there is the value of *ukhuwah* or brotherhood. People gather, help each other, do mutual cooperation. Actually, all of that is part of Islamic teachings. Then third, there is the value of love for the Prophet because usually there is *barazanji* and *salawat*.” (Interview, Abd. Rahim, 2025)

Based on the above, it can be concluded that the *Attoana* tradition is carried out as a form of gratitude to Allah SWT. The *Attoana* tradition contains various religious values that reflect the community's faith and devotion to God. These values include gratitude to Allah SWT for the blessings and sustenance received, which is expressed through prayer and thanksgiving ceremonies. Furthermore, there is the value of *tawakal* (religious obedience), which involves surrendering all the results of hard work to God's will.

2) Strengthening Ties

The *Attoana* tradition involves many members of the community: preparation, implementation, cleanup, and so on are often done together. This value strengthens social bonds and fosters a sense of “we're all in this together” within the community. Although more social than purely religious, in the traditional traditions of Samataring Village, Jeneponto, including *Attoana*, the values of togetherness, kinship, friendship, and cooperation (“*assamaturu*” = mutual cooperation) emerge as part of the integration of local culture and Islam. Other Jeneponto traditions mention the values of togetherness and friendship as shared religious values.

The value of *silaturahmi* is crucial in community life, reflecting a sense of unity and cooperation among the community in carrying out the *Attoana* tradition. This sense of brotherhood fosters intimacy, solidarity, and a shared identity – namely, a shared culture and ancestry. *Attoana* activities also aim to strengthen bonds and kinship between families and the surrounding community. In each “*Attoana*,” the family performing this tradition invites the surrounding community to attend the ceremony and experience its spirit. This was conveyed by Mr. Abd. Rahim as a religious figure, he said that:

“In the Islamic aspect found in the *Attoana* tradition there is the value of gratitude, because *Attoana* is usually held when there is a big need, and humans are commanded to be grateful. Then second, there is the value of *ukhuwah* or brotherhood. People gather, help each other, do mutual cooperation. Actually, all of that is part of Islamic teachings. Then third, there is the value of love for the Prophet because usually there is *barazanji* and *salawat*.” (Interview, Abd. Rahim, 2025)

This was conveyed by Mrs. Dg Bulan as a female figure, she said that:

“So, when people perform *Attoana*, usually family and neighbors will gather to help with the preparations so many people are involved while at the same time building *silaturahmi*, because usually those who hold the *Attoana* tradition are people who have long not lived in Samataring but their bloodline is in Samataring, so that is why people gather and at the same time release longing.” (Interview, Dg Bulan, 2025)

In line with what was conveyed by Mr. Dg Bella as a community leader, he said that:

“When there is someone doing *Attoana*, usually people are called to eat, whether children, teenagers, adults or elders, everyone is called to eat the food cooked by the host or the person holding the *Attoana*.” (Interview, Dg Bella, 2025)

Based on the interview results, it can be concluded that one of the local noble values inherent in the *Attoana* traditional ceremony is strengthening ties of friendship and kinship. This is evident in the community's participation in every procession, from beginning to end. *Attoana* is a local cultural tradition passed down through generations in the Samataring Village community and continues to this day. The values relate to caring for and treating others. These values emerge because humans are social beings. (Pineda and Matthews, 2025). Humans must maintain relationships with one another; these relationships will create harmony and mutual assistance based on individual awareness. Social values are reflected, for example, in the opportunity for family members and relatives to gather, and the local population is called *Attoana*. The gathering of people from different social classes demonstrates a strong sense of social responsibility among them, such as mutual respect and appreciation, as well as giving alms to one another.

Strengthening Islamic brotherhood (maintaining ties of friendship) is exemplified by inviting other villagers to share a meal. This *Attoana* tradition fosters ties of friendship, interaction, and communication among Muslims. Furthermore, the *Attoana* tradition is seen as a link between the older and younger generations through the implementation of the same rituals year after year. This helps maintain community identity and minimize social rifts caused by changing times. It encourages unity and social integration between generations and across social strata (Postoutenko, 2025). Awareness is the ability to understand the meaning of a situation. Community participation in *Attoana* activities can foster a sense of caring for others, as humans fundamentally cannot live alone. Humans are social creatures (*zoon politicon*) and serve as a forum for interaction among those around them.

3) Building the Value of Mutual Cooperation

Mutual cooperation is a deeply rooted tradition in the community of Samatarang Village, Jeneponto Regency. Research on traditions in Jeneponto shows that mutual cooperation is a core part of the tradition. In the *Attoana* tradition, the community's social values are clearly evident through the sense of togetherness and mutual cooperation among residents. All residents participate, providing labor, food, and funds to ensure the event's success. This reflects a strong sense of solidarity, caring, and mutual assistance among them. Furthermore, this tradition strengthens family ties and maintains social harmony by providing a forum for gathering, interaction, and strengthening ties. The implementation of *Attoana* also demonstrates respect for customs and ancestors, ensuring that cultural values are preserved and passed down to future generations. Thus, the *Attoana* tradition is not merely a traditional activity but also a means of strengthening social values in community life.

According to Mrs. Dg Caya as a female figure, she said that:

“When there is someone doing *Attoana*, usually we call family or neighbors to help cook the food that will be provided during *assuromaca* (the prayer reading), so the family members who attend do not only help but also bring their own utensils.” (Interview, Dg Caya, 2025)

Something similar was conveyed by Mrs. Dg Bulan as a female figure, saying that:

“So actually, *Attoana* is not only doing *assuromaca* (reading the prayer) but is a form of helping each other or togetherness because people have not gathered for a long time.” (Interview, Dg Bulan, 2025)

In line with what was conveyed by Mr. Abd. Rahim as a religious figure, he stated that:

“So, in the *Attoana* activity there are values of togetherness and mutual respect, that is the most visible. Inside it there is mutual cooperation, there is the value of gratitude, because *Attoana* is usually carried out when there

is a big need, people are grateful and then gather their family and neighbors.” (Interview, Abd. Rahim, 2025)

Based on the interview results, it can be concluded that mutual cooperation is a deeply rooted religious value in the *Attoana* tradition. It has become an established tradition to inform the surrounding community and family members of their presence in *Attoana* activities. The *Attoana* tradition embodies a strong sense of cooperation and friendship, as evidenced by the willingness of all local community members to attend and contribute. Furthermore, the people of Samatarang Village do not ask for any compensation for performing *Attoana*, but rather contribute their energy willingly. This tradition also embodies the value of togetherness in worship, namely gathering the community to pray and strengthen ties of friendship. Furthermore, the values of sincerity and generosity emerge, namely helping each other and sharing sustenance. Thus, the *Attoana* tradition is not merely a traditional activity, but also a means of strengthening faith and instilling Islamic teachings in daily life. To achieve this transformation and internalization, values in social life are everything that is considered right in a society. These values are usually closely related to norms, namely rules. Social values must be upheld and obeyed. The *Attoana* tradition combines cultural and Islamic values.

The results of this study are in line with those conducted by (Abdullah et.al, 2024) who stated that the success of Islamic da'wah in spreading Islamic teachings has had a significant impact on the cultural values of society. These values are disseminated through the education system and the dissemination of Islamic teachings, which facilitates understanding and encourages deeper engagement with the religion. The resulting cultural heritage contributes to strengthening faith, eliminating idolatry, and developing emotional and spiritual resilience as well as strengthening a sense of Islamic identity and unity. These results are supported by research conducted by (Jihan et.al, 2025) which shows that the interaction between Islamic law and customary law is dynamic and flexible. The values of Islamic law change with the development of the cultural environment without losing the essence of its teachings. This phenomenon reflects the contextual and cultural model of Islam Nusantara..

This is in line with the theory of structural functionalism, introduced by Emile Durkheim and further developed by Talcoot Parsons, which offers valuable insights into the mechanisms of stability and community engagement (Malik et.al, 2025) stating that structural functional theory is part of a group of modern theories that view social reality as a system of relationships. A social system in equilibrium is a unity consisting of interdependent parts, so that if one part of the system experiences a change, other parts will also change (Nikmah, 2025). Durkheim's concept of social solidarity, which arises from the division of labor, emphasizes how interdependent roles create harmony in society.

Mechanical solidarity, which is common in traditional societies, is based on shared beliefs, while organic solidarity in modern societies arises from interdependence and specialization. (Setinawati et.al, 2025).

From a structural-functional perspective, cultural preaching and the representation of Islamic values have a structural-functional relationship, where local traditions such as *Attoana* serve as integrative mechanisms for instilling Islamic values, maintaining social balance, and preserving the value patterns necessary for the sustainability of a society's social system. From this theory, we can understand that a social system or organization will continue to exist if the elements within the system function well. (Hidayat and Dewi, 2022).

3. The *Attoana* Tradition as a Medium for Da'wah Cultural

It is important to understand that da'wah is an activity that conveys Islamic messages and values with compassion and spreads peace, not chaos, unrest, destruction, and intimidation. Da'wah activities must have an orientation and methods that do not conflict with the spirit of Islamic teachings (Husaini dan Islamy, 2022). The contextualization of Islamic teachings through local culture is also evident in the community. The community practices da'wah values such as inclusivity and hospitality in interactions with outsiders, while maintaining local wisdom and ancestral traditions. This approach demonstrates that da'wah that respects local culture can strengthen religious identity without sacrificing traditional values (Syafe'i et.al, 2025). In the cultural da'wah model, within the context of local culture, this means striving for forms of understanding and respect for the culture of the community that carries the da'wah message. Cultural activities include efforts to spread and practice goodness, which strongly demonstrates that the culture contains spiritual values and messages. The da'wah movement should not be limited to speeches from the pulpit quoting verses from the Quran and hadith, but should encompass various ways of spreading or inviting society to goodness. It cannot be denied that culture closely ties social life together. A culture of collectivism in society facilitates the internalization of values such as cooperation and social concern (Rohmad et al. 2025). According to Mr. Dg Temba, one of the traditional figures, he said that:

“So actually, *dakwah* is not always with preaching, when we can preserve and maintain traditions that have been passed down from generation to generation that is a form of *dakwah*. We do not want to erase customs or traditions, but we will correct what is not in accordance with Islamic teachings, so in that way it becomes a form of cultural *dakwah*.” (Interview, Dg Temba, 2025)

Da'wah is not narrowly defined as preaching from one platform to another. Da'wah is how we invite others to create a state and social order based on Islamic values and teachings so that humans can achieve happiness and prosperity in this world and the hereafter (Zainal et.al, 2025). Cultural meaning

refers to cultural elements that can take the form of words, symbols, practices, and values embraced by a particular community group. Cultural da'wah is an effort to show respect for cultures that do not conflict with Islamic teachings, while simultaneously promoting Islam and utilizing each culture as a means of da'wah. Cultural da'wah focuses on universal human values, embracing local wisdom, and preventing evil by considering the uniqueness of human nature, both individually and socially. This da'wah method strategically facilitates and encourages the upholding of Islamic values in various aspects of social, economic, political, educational, and cultural life. According to Mr. Abd. Rahim, a religious figure, he stated that:

“The most visible is during *barazanji*. There are praises to the Prophet there, there are prayers for goodness. Of course that is clearly part of *dakwah*. Not only that, there are values of togetherness, *sipakatau* and *sipakainga*. So those are actually Islamic values, therefore the *Attoana* tradition is a learning of morals through customs. The intention must be corrected so that it does not violate Islamic law. I always say that culture must be preserved, but religion must be made the guide. So, when the *Attoana* tradition becomes *dakwah*, that is good.” (Interview, Abd. Rahim, 2025)

Based on the statement above, it can be concluded that in the Samataring Village community, this approach allows Islamic messages to be conveyed in a context familiar to the community, making them more easily accepted and internalized. The research results align with those conducted by (Nurul dan Bungatang, 2024) states that cultural da'wah is a strategic approach to conveying Islamic teachings that utilizes local cultural elements, both as media and methods. From this perspective, da'wah is not always carried out orally or formally through lectures, but rather through forms of cultural expression such as art, customs, traditional rituals, and social practices. For example, in the *Attoana* tradition in Samataring Village, Islamic values such as gratitude and mutual cooperation are integrated into local rituals, thus creating harmony between religious teachings and local culture. The results of this study are in line with (Karimullah. et.al, 2023) states that cultural da'wah is an Islamic da'wah strategy that relies on local culture as a means and message to convey Islamic values. Rather than directly challenging or rejecting local traditions, cultural da'wah seeks to contextualize religious teachings within the framework of local customs, aesthetics, symbols, and wisdom that are beneficial to the target community. This approach recognizes that the success of da'wah depends not only on textual or doctrinal authority but also on the ability to speak the language of the community's culture (Chandrasari et.al, 2025). In this case, religion and culture are closely intertwined and cannot be separated without causing resistance or social unrest. Inclusive da'wah in rural communities requires adapting religious messages to local cultural values.

The cultural da'wah approach aims to internalize Islamic values into people's lives without eliminating deeply rooted local wisdom. This is based on the principle that Islam is a religion that can acculturate with local culture as long as it does not conflict with the basic values of faith and sharia (Rahmah et.al, 2025). Therefore, the *Attoana* tradition can be understood as a means of cultural da'wah because through its implementation, religious and moral values are conveyed in a way that aligns with local customs and traditions. These activities usually include prayer, thanksgiving, and advice that teach the importance of gratitude to God, togetherness, and mutual respect. Da'wah is not only carried out through sermons, but also through symbols, customs, and community behavior that reflect Islamic teachings, such as mutual cooperation, maintaining good relationships, and respecting parents. Thus, the *Attoana* tradition serves as a means to instill Islamic values in community life through a cultural approach that is easily accepted by the community. This method strengthens emotional bonds and social solidarity, showing that Islam can coexist harmoniously with local traditions.

D. Conclusion

The findings of this study show that the *Attoana* tradition in Samataring Village remains a living practice through which Islamic values are expressed in everyday communal life. The ritual continues to serve as a medium for gratitude to Allah SWT, the fulfillment of vows (*attinja*), and the strengthening of kinship and solidarity. Although *Attoana* contains elements inherited from ancestral customs, community members consistently articulate that the ritual is not understood as contradicting tawhid. Instead, the recitation of prayers, Qur'anic verses, and *barzanji*—led by religious figures—functions as a mechanism for aligning the practice with Islamic teachings. The involvement of women such as Dg Bulan and Dg Caya in preparing ritual materials further illustrates how religious and cultural values are transmitted across generations through domestic and communal participation.

At the same time, the study demonstrates that *Attoana* is undergoing gradual transformation. While older generations actively maintain the tradition, younger people tend to participate only during large family gatherings, and several ritual components have been simplified. Religious leaders also express differing views on the extent to which certain symbolic elements should be preserved or reinterpreted, indicating an ongoing negotiation between cultural continuity and Islamic normativity. Despite these shifts, *Attoana* remains meaningful because it provides a culturally familiar framework for expressing gratitude, reinforcing cooperation, and nurturing social cohesion. This research contributes to broader discussions on cultural da'wah by showing how local traditions can function as flexible channels for transmitting Islamic values.

Future studies could examine how generational change, increasing religious reform, and broader social mobility will shape the long-term trajectory of *Attoana* within the Jeneponto community.

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