



**THE MANRE MA'UDA TRADITION IN POMPANUA VILLAGE,  
BONE REGENCY (REVIEW OF ISLAMIC BELIEFS)**  
*TRADISI MANRE MA'UDA DI KELURAHAN POMPANUA KABUPATEN  
BONE (TINJAUAN AKIDAH ISLAM)*

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**ABSTRACT**

This study discusses the Islamic doctrinal review of the *manre ma'uda* tradition in Pompanua Village, Bone Regency, using field research methods with a qualitative approach, combining socio-cultural, theological, and philosophical approaches. Data was collected through observation, interviews, and documentation, and data analysis was carried out in the form of data reduction, data presentation, and data verification. The results of the study show that the history of the *manre ma'uda* tradition originated from a person named *Ma'uda* who had the expertise to help pregnant women give birth, so that after his death, the community carried out the *manre ma'uda* ritual as a form of respect. In the view of the Pompanua Village community, the *manre ma'uda* tradition is carried out as a form of prayer and hope that the delivery process will run smoothly and that the mother and baby will be in good condition. This procession involves the mother, father, and traditional leaders. The tradition begins with the recitation of prayers, such as shalawat, al-Fatihah, al-Ikhlâs, al-Falaq, an-Nas, and Ayat Kursi. This tradition is seen as an expression of gratitude and a spiritual practice that does not conflict with Islamic beliefs, as long as it is carried out based on Islamic teachings and avoids elements of polytheism.

**Keywords:** Tradition, *Manre Mau'da*, Islamic Beliefs

**ABSTRAK (BAHASA INDONESIA)**

*Penelitian ini membahas mengenai tinjauan aqidah Islam terhadap tradisi manre ma'uda di Kelurahan Pompanua, Kabupaten Bone, dengan menggunakan metode penelitian lapangan (field research) dengan pendekatan kualitatif, serta meng-*

gabungkan pendekatan sosial budaya, teologis, dan filosofis. Data yang dikumpulkan melalui observasi, wawancara, dan dokumentasi, serta analisis data yang digunakan berupa reduksi data, penyajian data, dan verifikasi data. Hasil penelitian menunjukkan bahwa sejarah tradisi manre ma'uda berasal dari seseorang yang bernama Ma'uda yang memiliki keahlian untuk membantu ibu hamil dalam melahirkan, sehingga setelah beliau wafat, masyarakat melakukan kegiatan ritual manre ma'uda sebagai bentuk penghormatan mereka. Dalam pandangan masyarakat Kelurahan Pompanua melaksanakan tradisi manre ma'uda sebagai bentuk doa dan harapan agar proses persalinan berjalan lancar serta ibu dan bayi berada dalam keadaan baik. Prosesi ini melibatkan ibu, ayah dan pemangku adat. Tradisi diawali dengan pembacaan doa, seperti shalawat, al-Fatihah, al-Ikhlash, al-Falaq, an-Nas dan Ayat Kursi. Tradisi ini dipandang sebagai wujud rasa syukur sekaligus upaya spiritual yang tidak bertentangan dengan akidah Islam, selama pelaksanaannya tetap berlandaskan pada ajaran syariat Islam dan menghindari unsur-unsur kemusyrikan.

**Kata-kata kunci:** Tradisi, Manre Mau'da, Akidah Islam

## A. INTRODUCTION

Indonesia is a country rich in culture and traditions originating from various regions across Indonesia. One tradition that still exists today is the seven-month tradition. This seven-month tradition can be found in various regions in Indonesia, for example in East Java, which still preserves the seven-month ceremony or Tingkeban tradition. The Tingkeban tradition is meant to ensure that a mother has a smooth delivery and that the child is born in good health (Ningrum & Arsana, 2022).

The seven-month tradition is widely practiced in various regions of Indonesia, including East Java and West Kalimantan. In the seven-month tradition or *Nujuh Bulan* in West Kalimantan, a mother is also prayed for so that she will always be given grace and blessings so that the baby will be born safely and healthily (Buhari et al., 2018). The seven-month tradition is also often found in South Sulawesi, especially among the Bugis people. In Bone Regency, this tradition is better known as the *Manre Ma'uda* tradition.

The *Manre Ma'uda* tradition is one of the traditions that is still preserved by the community in Pompanua Village. This makes it an interesting location to study because, although geographically it is still located in an urban area, the community still maintains this tradition regularly to this day. The people of Pompanua Village also have a strong character in preserving the cultural values of their ancestors amid the ongoing tide of modernization.

The *Manre Ma'uda* tradition is similar to the seven-month tradition found in various regions in Indonesia, which aims to pray for a smooth delivery, the safety of the mother and baby, and for the baby to grow up to be a good and pious child.

The *manre ma'uda* tradition is a tradition passed down from ancestors in the Pompanua Village community, which is usually carried out when the pregnancy reaches 7 months. They believe that by carrying out this tradition, it is a form of prayer so that the baby's way out will be open so that the birth process will be smooth. In addition, it is hoped that the child will be born with good physical health and will grow up to be a pious and virtuous child.

The views of the Pompanua Village community regarding the *manre ma'uda* tradition reflect the belief that performing this tradition will facilitate the birthing process and prevent physical defects in the unborn child. Therefore, the *manre ma'uda* tradition is still commonly practiced in the Pompanua Village community.

This tradition needs to be reviewed from the perspective of Islamic creed, because the belief that a tradition can provide ease and avoid misfortune without relying entirely on Allah SWT can lead to shirk in the dimension of *rububiyyah*, which means believing that other than Allah SWT there are beings who can create, give life, cause death, provide sustenance, or possess other attributes of *rububiyyah*. Shirk in *rububiyyah* is the belief that there is a being other than Allah SWT who controls nature (Suwarno, 2023). Based on this, the researcher will examine and analyze the *manre ma'uda* tradition in Pompanua Village from the perspective of Islamic creed.

## B. LITERATURE REVIEW

### Islamic Beliefs

#### 1. Definition of Islamic Belief

According to Sri Marwati, belief is defined as the core of Islamic teachings, namely the oneness of Allah SWT as taught by the Prophet Muhammad SAW, so that Islam is upheld in the life of a servant, which serves as a sign that the person has belief in their life (Busthomi, 2023). Thus, Islamic creed is a strong, firm belief and a reflection of life as the core of Islamic teachings sourced from the Qur'an and the hadith of the Prophet Muhammad (peace be upon him).

The Prophet Muhammad (peace be upon him) emphasized that in order to remain on the straight path and not fall into the abyss of misguidance, one must adhere firmly to the two main sources of Islamic teachings, namely the Qur'an and the hadith or sunnah of the Prophet, whether in the form of words, deeds, or the Prophet's approval.

As is well known, the Qur'an is the main guide for Muslims, containing guidance for various aspects of life. Meanwhile, the had-

ith or sunnah of the Prophet serves as an explanation in the application of the guidance contained in the Qur'an, especially those that are general in nature so that they can be applied practically in everyday life.

## 2. Deviations in Islam

### a. Shirk

Shirk is the act of associating Allah SWT with something else among His creatures. The act of shirk is not limited to worshipping idols, but shirk can occur through several acts, such as believing that there is something that can provide benefits or help other than Allah SWT. Shirk in Islam is a major sin that is considered an act of injustice because it associates Allah SWT with other creatures (Usman, 2018).

### b. *Kufr*

Kufr is when someone denies Allah SWT and rebels against the messengers sent to them. There are two factors that cause kufr. The first is an internal factor caused by negative human traits such as arrogance, pride, and so on. The second factor is an external factor caused by an unfavorable environment that leads to a priori rejection of the truth (Jalil, 2018).

### c. *Munafik*

A hypocrite is someone who has the trait of nifak, which means showing something good and hiding something bad. Hypocrisy is a trait that is greatly hated by Allah SWT, so much so that it is threatened with severe punishment in hell (Purnama, 2021).

## Islam and Local Traditions

Tradition is a custom that has been passed down from generation to generation and is still practiced in various communities in every place or tribe (Sari & Herianti, 2024). Likewise, tradition is a concept of belief or behavior that is passed down from generation to generation with concepts that include religion, language, social customs, music, art, and others. Local traditions are a form of customs practiced within a certain area in the life of a community. These local traditions usually include various major events in society, such as child growth, birth, marriage, and death. However, it does not stop there. Traditions such as building houses and celebrating harvests are traditions that are often found in various regions and have their own uniqueness (Wibiyanto, 2023).

Traditions are a way to facilitate the personal development of community members, for example, by guiding children towards adulthood. Traditions are also important as guidelines for social interaction in society (Aksarin & Nur, 2024). The continuity of these

traditions shows that there are traditional values that are considered important by the community, so they are still preserved as part of their identity and local wisdom.

Islam and local traditions underwent acculturation, as seen in the spread of Islam in Indonesia since the 11th-12th centuries, which followed trade routes. Islam entered the Java region around the 12th century, and the process of Islamization only began in the 14th century. The Islamic preaching carried out by the saints was done wisely and spread peacefully because they used attractive methods in spreading Islam, so that there was no noticeable difference between the religion they had previously embraced and the new religion (Muasmara & Ajmain, 2020).

Islam in the archipelago has characteristics that are not found among Muslims in other countries. These characteristics are not based on the Qur'an and Hadith, but Islam in Indonesia cannot be separated from the customs, local culture, and social life that had long existed before the arrival of Islam. After Islam entered Indonesia, the customs and local cultures that were deeply rooted in the community's life were not immediately abolished. Instead, these old cultures were transformed into new cultures with a more Islamic nuance, thereby minimizing elements associated with polytheism (Siregar, 2020).

The spread of Islam required a process of acculturation so that Islamic values could adapt to local cultures that were deeply rooted in the lives of the people. One example of cultural acculturation is architecture, which is a manifestation of Islamic acculturation on the island of Java. For example, mosques in each region have different architectural styles influenced by the surrounding culture. There is also a rapidly developing art of carving and sculpting that emerged during the Hindu-Buddhist Kingdom period. Islam modified the art of carving, such as in mosques, tombs, and calligraphy (Laili et al., 2021).

Islam is a religion of rahmatan lil 'alamiin, which has a universal nature, meaning that the mission and teachings of Islam are not only intended for a particular group or country, but for all of humanity. Islam highly values the existence of community culture, as long as it does not conflict with the principles of humanity and the teachings of Islam itself (Siregar, 2020). Therefore, only traditions that contain human values and do not deviate from Islamic teachings need to be preserved.

### **C. METHOD**

This study uses qualitative field research, employing historical, sociocultural, theological, and philosophical approaches. The data collection methods used are observation of community activities related to the *manre ma'uda* tradition, interviews with respondents (government and religious leaders, as well as practitioners of the tradition), and documentation.

## D. RESULT AND DISCUSSION

### History of the *Manre Ma'uda* Tradition

The tradition of *manre ma'uda* is one of the cultural heritages of the ancestors that grew and developed in the community of Pompanua Village, Bone Regency. This tradition originated from the story of a figure named *ma'uda*, who was known as someone with special skills in helping pregnant women during childbirth. His skills were considered a gift that not everyone possessed, so he was highly respected by the community. *Ma'uda* was not only seen as a helper but was also believed to bring blessings and safety to mothers and their unborn babies (Jafar, 20205).

In the past, public health conditions were very limited, and there were no medical personnel or sophisticated medical equipment as there are today. In these conditions, the community was very dependent on people who were considered to have the ability to assist in the delivery process. The presence of the *ma'uda* was a source of hope for pregnant women because she was believed to be able to ensure the safety of the mother and baby. After her death, she was remembered through a tradition known as *manre ma'uda* as a form of respect and a prayer for a smooth delivery (Jafar, 2025).

The tradition of *manre ma'uda* originated from the experience of a woman named *Ma'uda* who experienced grape pregnancy, a condition in which the child in her womb seemed to be eaten. To prevent this, *Ma'uda* was given special food such as *baje tencaji* so that the child in her womb would not be eaten. From this, a custom was born and passed down from generation to generation, which became a tradition, namely *manre ma'uda* (Hamzah, 2025).

The tradition that developed in Pompanua Village, Bone Regency has a similar meaning to that in Wajo Regency. It can be seen that the *manre ma'uda* tradition practiced in Pompanua Village, Bone Regency, aims to pray for the safety of the mother and baby. The *manre ma'uda* tradition is also believed to keep the unborn child healthy and well. Not surprisingly, these two regions are part of the Bugis culture, each of which still firmly upholds customs

and ancestral heritage. This is what causes the similarity in traditional patterns, even though historically and in terms of implementation, they are slightly different.

The *manre ma'uda* tradition is not just a traditional ceremony, but also has social and spiritual values. It is these values that have kept this tradition alive today among some of the people of Pompanua Village, even in the midst of modernization.

### **Public Perceptions of the Manre Ma'uda Tradition**

The *manre ma'uda* tradition is one of the traditions that is still upheld by the Bugis people, especially those living in Pompanua Village, Bone Regency. This tradition has been passed down from generation to generation and has become an important part of the social and spiritual life of the local community. This tradition is carried out when the pregnancy has entered its seventh month and is considered an important moment to offer prayers and hopes.

The *manre ma'uda* tradition is a tradition that has long been practiced by the community as a form of prayer for pregnant women so that they will have a smooth delivery. The community that practices this tradition also hopes that the child will grow up to be a pious and good person (Ramadana, 2025).

In the community's view, the *manre ma'uda* tradition is not just a ritual performed when the pregnancy enters the seventh month, but it also has a deep meaning of gratitude to Allah SWT for His blessings and as a form of prayer for the safety of the mother and baby, as well as the hope that the baby will grow up to be a good person. Thus, the implementation of this tradition shows that the community of Pompanua Village is able to combine cultural values with Islamic values in their daily lives.

In this tradition, the community interprets the practice of *manre ma'uda* as a form of approaching Allah SWT through prayer and supplication carried out collectively by the family. In this context, tawassul does not refer to supplication through intermediaries that are not in line with Islamic teachings, but rather a form of spiritual strengthening that promotes the values of togetherness, the establishment of friendship, and supplication to Allah SWT through means of goodness that have been socially agreed upon.

There are several stages in the implementation of the *manre ma'uda* tradition. The stages are as follows:

1. Preparation stage

In this stage, the family determines the date for the tradition. The time and day are usually determined by the family concerned.

This tradition is generally carried out on Fridays. The selection of Friday as the day for the tradition reflects the community's belief in the special significance of this day in Islam. In addition, the selection of Friday shows how this tradition harmonizes local traditional values with Islamic values, especially in terms of the time believed to bring blessings and the fulfillment of prayers (Jafar, 2025).

At this stage, various traditional foods are also prepared, such as *cangkoli*, *bikang*, *baje*, and *sokko pute*. There are also raw bananas and traditional equipment needed, such as sarongs, trays, and rice mats provided by the family. *Cangkoli*, *bikang*, and *baje* are foods for *ma'uda*, which is a way to open the way for a mother to give birth (*pa'bukka fampabang*), while *sokko pute* and bananas are for *paddoang salama* (prayer for safety) (Hari, 2025).

After the preparations are complete, the family will arrange the cakes on several trays and rice mats. The food is arranged on the trays in an orderly manner. Generally, there are two trays, each containing five plates, namely:

- a. Two plates containing *baje*,
- b. One plate containing *sokko pute*,
- c. One plate containing *cangkoli*, and
- d. One plate containing *bikang* consisting of fourteen seeds (Berliang, 2025).

In addition, there is another tray consisting of:

- a. One plate of *cangkoli*,
- b. One plate containing *sokko pute*,
- c. One plate containing *baje*,
- d. One plate containing seven *bikang*, and
- e. One bunch of bananas (Berliang, 2025).

Meanwhile, another tray contains a bunch of bananas and two glasses of drinking water to be used in the prayer reading procession. The drinking water used in this procession is interpreted as a symbol of life. The four trays are brought into the pregnant woman's room. As for the dishes placed in front of the door (*babang*), they use rice mats, which contain nine plates containing:

- a. Three plates containing *baje*,
- b. Three plates containing seven *bikang* each,
- c. Two plates of *sokko pute*, and
- d. One plate of *cangkoli* (Hari, 2025).

With the completion of all preparations, from determining the day of the ceremony, providing the equipment, to arranging the

dishes in an orderly manner, the family carrying out the *manre ma'uda* tradition is ready to enter the implementation stage.

2. The implementation stage of the *manre ma'uda* tradition

The implementation stage of the *manre ma'uda* tradition begins with a prayer recitation procession that takes place in a special room (the pregnant woman's room). This procession is led by a traditional healer or traditional leader, while the mother and father of the baby sit in front of a tray that has been prepared in advance. The purpose of reciting prayers is so that the mother and father of the baby will always be given safety and protection by Allah SWT, especially in facing the upcoming delivery (Hari, 2025).

The recitation of prayers in this procession also begins with reciting the intention, which is:

*"Uniakengi paduangeng salama'na indo'na, ambo' na, nennyia anak na karena Allah Taala"* (Hari, 2025).

Meaning:

"I intend to ask for prayers for the safety of my mother, father, and unborn child because of Allah SWT."

After the intention is recited, it is followed by reciting sholawat to the Prophet Muhammad and reading several surahs from the Qur'an, namely al-Fatihah, al-Ikhlash, al-Falaq, an-Nas, and finally reciting the Ayatul Kursi.

After the prayer is recited, the mother and father of the unborn baby will eat some of the food together as a form of gratitude to Allah SWT. This action is believed to be a symbol of hope that the delivery process will run smoothly, the baby will be born healthy, and the family will always be blessed (Hari, 2025).

After that, the parents of the unborn child leave the room and head outside, specifically to the front door, walking together wrapped in sarongs. This symbolizes the cooperation and unity between husband and wife in welcoming the birth of their child. In front of the door (*babang*), the core of the *manre ma'uda* procession took place, which was the recitation of prayers and a symbolic *manre ma'uda* (Hari, 2025). In accordance with the concept of traditional Bugis Bone noble houses, the *watangpola* room in the *lontang ri saliweng* section is a place used for traditional family ceremonies, such as birth, marriage, death, and other family ceremonies (Akbar, 2020).

The procession then continued with the symbolization of the child's birth, where the mother and father of the unborn baby sat in front of a tapis beras that had been prepared beforehand. At this

stage, the mother will hold the baby boy while the father will hold the baby girl. This is symbolic to show that whatever gender the child is born, whether female or male, they will still be accepted with gratitude (Ramadana, 2025).

The recitation of prayers in the manre ma'uda tradition also begins with reciting the intention, which is:

*“Uniakaengi bukka fampabangna (name of the pregnant woman) for Allah Taala”* (Hari, 2025).

Meaning:

“I intend to open the birth canal (name of the pregnant woman) for Allah SWT.”

After the intention is recited, it is followed by reciting sholawat to the Prophet Muhammad and reading several surahs from the Qur'an, namely al-Fatihah, al-Ikhlash, al-Falaq, an-Nas, and finally reciting the Ayat Kursi. After that, the mother and father and their two small children who are being held eat the food that has been prepared beforehand (Hari, 2025).

Figure 1.1

The process of reciting the prayer for the safety of father and mother



Figure 1.2

The bonding process between the mother and father of the unborn child



### 3. Post-Implementation Stage

After the core process of the *manre ma'uda* tradition, the final stage is a meal shared by the families who participated in enjoying the dishes directly in front of the door. The food in front of the door cannot be brought inside. This signifies that the *manre ma'uda* tradition is a tradition that aims to ask for the opening of the birth canal and the door as a symbol of the way out or birth canal for the baby. Therefore, the food in front of the door is not allowed to be brought back into the house (Ramadana, 2025).

The community that practices this tradition believes that by carrying out this tradition, we are seeking Allah's help, safety, and blessings. This is because the risks of childbirth are very high, and we can only rely on Allah.

### **The Tradition of *Manre Ma'uda* in the View of Islamic Belief**

Islamic creed is the main foundation that will underpin a person's life in order to achieve salvation in this world and the hereafter. A solid understanding of creed is not only an obligation for every Muslim, but also a belief in shaping morality in social interactions and will influence the life of a Muslim. A correct creed will encourage a person to behave well, be humble, respect others, have a firm stance, and be obedient and submissive to the commands of Allah SWT (Muliati, 2020).

The majority of the people in the Pompanua sub-district are Muslim, and their daily lives are inseparable from traditions that have been passed down from generation to generation. One of these traditions is *manre ma'uda*, which is performed by the community and symbolizes hope and prayer. The *manre ma'uda* tradition performed by the community in the Pompanua sub-district is a process carried out when a pregnant woman has reached seven months of pregnancy.

This tradition involves various activities, such as reciting prayers, reading verses from the Holy Qur'an, and eating together, with the aim of praying for the safety of the pregnant woman and her unborn child. It is also a form of gratitude to Allah SWT (Kamaluddin, 2025).

From an Islamic perspective, every act of worship and practice must be based on *tawhid*, because the teachings of *tawhid* have a very vital role and position in Islam. As stated by Muhammad Ahmad Ismail Al-Muqaddim, a person's righteous deeds will be accepted when they have first believed in Allah SWT, or have faith in Him (Jakfar, 2016).

In doing everything, it depends on the intentions of each individual. Meanwhile, from the essence of this tradition, it is carried out with the aim of praying for safety to Allah SWT and establishing solidarity or friendship in society (Wahid, 2025).

From this statement, it can be concluded that the practice of the *manre ma'uda* tradition depends on the intentions of each individual who carries it out. If this tradition is carried out with sincere intentions to ask for safety from Allah SWT, then it does not contradict the teachings of Islamic faith. This tradition also has a positive value in strengthening the bonds of friendship between residents, so it is considered a means of strengthening social ties in society in line with Islamic values.

Although there is no explicit evidence in Islamic teachings regarding the tradition of *manre ma'uda*, this tradition can be associated with the values of monotheism, as long as there are no elements of shirk. The intention in carrying out the *manre ma'uda* tradition is very important. If it is based on good intentions, such as asking Allah SWT for safety for the mother and baby, then this tradition can be positive. Conversely, if it is done with bad intentions, such as believing in superstitions or asking for protection from other than Allah, then this tradition can fall into shirk.

Therefore, a correct understanding of intention is important for Muslims in every practice of tradition, including the *manre ma'uda* tradition. By rectifying intentions and avoiding all forms of shirk, this tradition is seen as a form of *wasilah* or intermediary to draw closer to Allah SWT through local traditions. This is in line with the Islamic principle that traditions are acceptable as long as they do not contradict Sharia law.

As explained in Islam, intention has a very important position in every deed. This is confirmed in the hadith of the Prophet Muhammad as follows:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمَنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Meaning:

Al-Humaidi Abdullah bin Az-Zubair told us, he said, Sufyan told us, that Yahya bin Sa'id Al-Anshari told us, Muhammad bin Ibrahim At-Taimi told us, that he heard Alqamah bin Waqash Al-Laitsi say; I heard Umar bin Al-Khattab say on the pulpit, "I heard the Messenger of Allah, peace be upon him, say, 'Every deed depends on its intention, and (the reward) for each person (depends) on what he intended. Whoever intends to migrate for the sake of worldly gain or to marry a woman, then his migration is for what he intended.'" (H.R. Bukhari) (Al-Bukhari, 2002).

This hadith forms the basis of a practice that is part of tradition, namely that all practices or traditions are judged based on the intentions behind them. When the *manre ma'uda* tradition is carried out with the intention of seeking protection and safety from Allah SWT and as an expression of gratitude for a mother's pregnancy, then it falls into the category of practices that are justified by Islamic beliefs.

The *manre ma'uda* tradition practiced by the community is only a form of prayer for safety to Allah SWT for both parties, namely the mother and the baby in the womb. In this tradition, there are no elements that deviate from the teachings of Islam, such as the activity of *massorong-sorong* (giving food at a place considered sacred) because the sole purpose of this tradition is to pray for safety to the Almighty (Bahri, 2025).

This statement shows that the people of Pompanua Village who practice this tradition demonstrate that religious values are still ingrained in their social and cultural lives. Although the *manre ma'uda* tradition originates from local culture, the essence of its implementation does not conflict with Islamic teachings. This can be seen in the fact that the purpose of this practice is to pray to Allah SWT, which is in line with Islamic teachings.

The *manre ma'uda* tradition that has developed shows a balance between spiritual and cultural aspects in community life. Belief in Allah SWT is the main basis for the implementation of this tradition, as seen from the element of prayer to Allah SWT. This reveals that the people of Pompanua Village acknowledge the existence of Allah SWT as the One God and believe in all His teachings and commands.

By looking at various views and analyses of the implementation of the *manre ma'uda* tradition in Pompanua Village, it can be concluded that this tradition has values that are still in line with the

teachings of Islam, as long as it is not accompanied by beliefs that contradict the principles of faith, such as shirk or superstition. However, this tradition reflects a form of gratitude, prayer, and togetherness in community life.

Therefore, a correct understanding and preservation of this tradition is our shared responsibility, especially for the younger generation, so that local cultural heritage is preserved and serves as a means of strengthening religious identity amid the challenges of modernization. Thus, it is important for the community to continue to preserve and practice the *manre ma'uda* tradition wisely and in accordance with Islamic teachings, so that the positive aspects contained within this tradition can continue to be passed down to future generations.

## **E. CONCLUSION**

The *manre ma'uda* tradition in Pompanua Village, Bone Regency, is one of the cultural heritages of the ancestors that has grown and developed within the community. This tradition originated from a figure named Ma'uda, who was known for her expertise in assisting mothers during childbirth. His presence was believed to bring safety and blessings, so even after his death, the community honored him through the *manre ma'uda* tradition.

The community views the *manre ma'uda* tradition in Pompanua Village as a customary activity that not only has cultural value, but also religious and social value. The purpose of this tradition is to ask for safety, blessings, and to express gratitude to Allah SWT. In addition, this tradition is not just a ritual, but also a means of strengthening social relations and cultural identity. The tradition begins with a preparation stage, which is determining the time of implementation. During the implementation stage, the procession begins with the recitation of prayers, the performance of rituals, and concludes with a communal meal.

The Islamic view of the *manre ma'uda* tradition shows that the community combines religious beliefs with cultural traditions. This can be seen from the implementation of the *manre ma'uda* tradition, which is understood as a form of supplication for safety and prayer to Allah SWT. Therefore, as long as this traditional procession avoids practices or beliefs that contain elements of shirk or beliefs that contradict tawhid, its implementation can be justified from the perspective of Islamic creed.

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