THE EXISTENCE OF THE MAKKULIWA LOPI TRADITION AND ITS ALIGNMENT WITH ISLAMIC EDUCATIONAL VALUES AMONG THE MANDAR COMMUNITY

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Abstract

Makkuliwa Lopi is a boat thanksgiving and prayer ritual of Mandar fishing communities in West Sulawesi, Indonesia. Earlier studies describe it at single sites and from cultural, Living Qur'an, and Islamic legal angles; few compare its practice across sites or read it through Islamic educational values. This article (1) describes the continuity of Makkuliwa Lopi, (2) compares its stages and symbols in Bababulo Village (Pamboang District) and Rangas Urban Village (Banggae District), Majene Regency, and (3) analyzes its alignment with Islamic educational values in the i'tiqādiyah (faith), khuluqiyah (social morality), and amaliyah (practice) dimensions, using 'urf (custom assessed under Islamic law) as the normative lens. The qualitative field study (April–November 2023) used participant observation, in-depth interviews with boat owners, customary leaders, and religious leaders, and documentation, analyzed with the Miles and Huberman model and checked through source and method triangulation. The findings show that (1) Makkuliwa Lopi continues across generations at both sites, with customary legitimacy and communal participation; (2) the sites share a three-stage structure but differ in the deliberation that precedes the choice of day and in some paraphernalia; and (3) informants' accounts and observed practices point to religious values (gratitude, reliance on Allah), social values (deliberation, mutual cooperation, solidarity), and work-related and spiritual meanings that correspond to the three dimensions, provided that accompanying beliefs remain grounded in tawḥīd. Because changes in participants' attitudes or behavior were not

measured, the ritual is interpreted as a potential space for informal Islamic education, not as proven character formation.

Keywords: *Islamic Educational Values, Local Wisdom, Makkuliwa Lopi, Mandar, 'urf*

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INTRODUCTION

Local wisdom is the accumulated knowledge, practices, and values of a community, transmitted across generations through traditions and cultural practices (Muis and Sintang, 2026). In coastal communities it is shaped by constant interaction with a risky and uncertain maritime environment and finds expression in traditions that carry symbolic meanings, spiritual values, and social solidarity (Sahri, 2022; Sunarti, 2017). Such traditions also preserve social values and collective identity (Aulia et al., 2026; Khoiriyah et al., 2025).

Among the Mandar of West Sulawesi, one tradition that links maritime life, social relations, and religiosity is *Makkuliwa Lopi*, a thanksgiving and prayer ritual (*Makkuliwa*) performed for a boat (*lopi*) that is newly built or about to be used again for fishing. It expresses gratitude, prayers for safety, and the hope of blessing, and brings together boat owners, families, religious leaders, and the fishing community. It combines local cultural elements with Islamic practices, notably communal prayer and recitation of the *barzanji*, a devotional text praising the Prophet Muhammad (PBUH) (Mansur, 2016; Tadjuddin, 2019). The dynamics of Islam in Mandar have been traced through the work of local ulama (Hannani et al. 2022), and Muliadi et al. (2024) interprete the ritual as a syncretism of Islam and local culture. This article treats such labels as claims to be tested against evidence (Table 2). The presence of prayers and the *barzanji* alone does not show how a tradition relates to Islamic teachings; this requires attention to ritual meanings, practitioners' beliefs, and values enacted in social action (Arhamarrahimin and Salenda, 2022). From the standpoint of Islamic education, cultural practices carrying religious and social values can serve as spaces of informal education through role modeling, habituation, participation, and collective experience (Sa'idah, Prasetiya, and Sain, 2026; Samsudin, 2025; Zainab and Haris, 2025), and Mandar oral traditions have been examined as media of education and moderation (Idham, 2010; Idham and Rahman, 2021).

Previous studies on Makkuliwa fall into four strands: ritual practice and social relations (Mansur, 2016), *Living Qur'an* reception (Tadjuddin, 2019), Islamic legal evaluation (Arhamarrahimin and Salenda, 2022), and cultural meanings and Islamic educational values (Kusnadi, 2021; Muliadi et al., 2024; Saddriana 2020). The presence of religious and social values in the tradition is therefore not in itself a new finding. Three gaps remain, as the Literature Review shows. First, each study reviewed examines a single community. Kusnadi (2021) observes that practice differs between communities, for instance in the number of *sokkol* (glutinous rice) colors and the types of bananas used, but analyzes one site, and none compares the ritual across sites. Second, naming gratitude, morality, and cooperation as values is not enough; an educational reading must show how values are conveyed in ritual action and relate to practitioners' own interpretations, without equating prayers with changes in attitude. Third, normative assessment under Islamic law and the analysis of educational values have been pursued separately.

This article is related to an earlier institutional research report on the same tradition at the same two sites (Authors, 2023). It contributes three elements: (1) a systematic comparison of ritual stages, paraphernalia, symbols, and values between Bababulo Village (Pamboang District) and Rangas Urban Village (Banggae District), Majene Regency (Table 4); (2) an analysis of Islamic educational values through the *i'tiqādiyah* (belief and monotheism, *tawḥīd*), *khuluqiyah* (morality and social relations), and *amaliyah* (practice through individual and collective action) categories that keeps informants' accounts, observed practices,

and the authors' interpretation separate; and (3) a normative assessment through the criteria of *'urf* (custom assessed under Islamic law) that does not assume every element is consistent with Islamic teachings.

This study aims (1) to describe the continuity of *Makkuliwa Lopi* in Mandar fishing communities; (2) to compare its stages, paraphernalia, and symbolic meanings in Pamboang and Banggae; (3) to analyze the Islamic educational values identifiable in the *i'tiqādiyah*, *khuluqiyah*, and *amaliyah* dimensions; and (4) to assess the alignment between the tradition and these values through the criteria of *'urf*.

Literature Review

Studies of *Makkuliwa* among the Mandar have developed along sociocultural, *Living Qur'an*, Islamic legal, and Islamic educational lines (Table 1). Sociocultural studies document how the ritual is staged and who takes part. Mansur (2016) shows how prayers for safety, *barzanji* recitation, and the involvement of family members, boat crews, and neighbors are combined in Pambusuang, and records variations in the sequence of activities on the boat and at the house of the *ponggawa lopi* (boat captain). Saddriana (2020) identifies religious values, deliberation, simplicity, solidarity, and mutual cooperation in Banggae and reports that the community fixes the day of the ritual with the *putika*, a traditional calendar associated with the Hijri calendar. Muliadi et al. (2024) examine symbolic meanings and the participation of community members and the *annangguru* (religious teacher) in Sabang Subik, and interpret the ritual as a syncretism of Islam and local culture.

Reception- and law-oriented studies ask different questions. Tadjuddin (2019) reads the tradition through the *Living Qur'an* approach, tracing how Qur'anic teachings are received and interpreted by the fishing community of Pambusuang, whereas Arhamarrahimin and Salenda (2022) assess from the standpoint of Islamic law the custom of praying over a new boat, or an old boat before it is used again, in Balanipa. The latter study is relevant because it shows that social acceptance of a custom differs from normative evaluation of ritual practice: purposes, practitioners' beliefs, and the meanings of symbolic objects each require separate examination, and a long-standing tradition cannot be assessed uniformly in all its elements.

Educational studies are fewer. Kusnadi (2021) explored the Islamic educational values of *Makkuliwa* in Mosso Dhua, Majene, in a master's thesis, and notes that practice varies between communities. Outside the *Makkuliwa* literature, Taufiq, (2017) shows that Islamic educational values can be identified in social activities beyond formal institutions, using the *i'tiqādiyah*, *khuluqiyah*, and *amaliyah* categories adopted in this article.

Table 1. Previous studies of *Makkuliwa* and their relevance to this article

Study	Site	Approach and focus	Limitation relative to this article
Mansur 2016	Pambusuang, Polewali Mandar	Islam and local tradition; safety prayers, *barzanji*, involvement of family and community; variation in the sequence of activities	Single site; relationship between variations, symbols, and educational values not analyzed in detail
Tadjuddin 2019	Pambusuang, Polewali Mandar	*Living Qur'an*: reception and interpretation of Qur'anic teachings	Focus on religious reception rather than on how values are conveyed; single site
Arhamarrahimin and Salenda 2022	Balanipa, Polewali Mandar	Islamic law: praying over a new or reused boat	Normative evaluation without educational analysis; single site
Saddriana 2020	Banggae, Majene	Cultural values (religious values, deliberation, simplicity, solidarity, mutual cooperation); *putika* calendar	Values identified but not compared with another site; Pamboang not covered
Muliadi et al. 2024	Sabang Subik, Polewali Mandar	Symbolic meanings; participation of the *annangguru*; Islam–local culture syncretism	Single site; "syncretism" used as a label (see indicators in Table 2)
Kusnadi 2021	Mosso Dhua, Majene	Islamic educational values; notes variation between communities	Single community; values identified, not compared across sites

Source: Compiled by the authors from the studies cited

Table 1 points to three limitations that this article addresses. Each study concerns a single community, so cross-site variation in the ritual's staging and meaning has not been compared systematically. Studies of values tend to identify them (gratitude, morality, mutual cooperation) rather than show how they are communicated and enacted, and the belief that the ritual brings safety or sustenance must be reported as practitioners' interpretation, not as established causation. Legal evaluation and educational analysis have also been conducted separately. The contribution of this article therefore lies not in "discovering" *Makkuliwa* or the three value categories but in analyzing practice, community meanings, and Islamic educational values together, yet distinctly, across two sites.

Conceptual Framework

The framework links local wisdom, socio-religious practice, and Islamic educational values. Local wisdom is understood as knowledge, values, and customs transmitted across generations and expressed in ideas, activities, and artifacts, the three forms of culture distinguished by Koentjaraningrat (2009). *Makkuliwa Lopi* is read through the community's ideas (beliefs about safety and blessing), its activities (the ritual and social involvement), and its artifacts (the symbolic paraphernalia).

The relationship between the tradition and Islamic teachings is analyzed with four descriptive concepts and one normative concept, defined in Table 2. Acculturation, Islamization of culture, purification, and syncretism describe how local ritual elements and Islamic practices relate, and a concept is invoked only when its indicator is documented in the field data. In particular, syncretism, which Muliadi et al. (2024) use as the general label for this ritual, is reserved for documented blending of beliefs, not inferred from the mere co-presence of local and Islamic elements. *'Urf* is the normative concept, used to assess whether a custom is acceptable under Islamic law.

Table 2. Analytical concepts, working definitions, and indicators

Concept	Working definition in this article	Indicator in the field data
Acculturation	Encounter and mutual adjustment between local ritual elements and Islamic practices, with neither eliminated	Local paraphernalia (e.g., *sokkol*, glutinous rice; *undung*, incense) used together with prayers and *barzanji* recitation
Islamization of culture	Strengthening of Islamic orientation in the meaning or performance of an existing practice	Informants address symbols and hopes to Allah; prayers led by a religious leader; religious narratives that frame the ritual
Purification	Removal or modification of ritual elements on religious (creedal) grounds	Informant accounts of elements dropped or changed for religious reasons
Syncretism	Blending of beliefs or practices of different religious systems so that their boundaries become blurred	Explicit evidence that non-Islamic powers are credited with causal effect, or that distinct belief systems are fused
'Urf (custom)	Community custom assessed by Islamic law; classified by object (verbal or practical), scope (general or particular), and validity (*ṣaḥīḥ* or *fāsid*)	Fulfillment of the conditions of acceptance (see text); purpose, practitioners' belief, and accompanying actions

Source: Working definitions formulated by the authors for this study

In the legal literature, *'urf* is classified by its object (verbal, *qawlī*, or practical, *'amalī*), its scope (general, *'āmm*, or particular to a community, *khāṣṣ*), and its validity (acceptable, *ṣaḥīḥ*, or unacceptable, *fāsid*) (Basyir, 1983). A custom is accepted as *'urf ṣaḥīḥ* when it is recurrent and recognized in the community, does not contradict an explicit text of the Qur'an or the Sunnah or the principles of the *sharī'ah*, and brings public benefit (*maṣlaḥah*) (Basyir, 1983; Jumasran et al., 2025). *Makkuliwa Lopi* is a practical custom particular to Mandar fishing communities; its assessment therefore rests on three observable bases: the purpose of the practice, its practitioners' beliefs, and the accompanying actions. Continuity or social acceptance alone is not a ground for acceptance (Hamzah, Zubair, and Satriadi, 2023).

From the perspective of Islamic education, the tradition's values are analyzed through three dimensions (Taufiq, 2017). The *i'tiqādiyah* dimension concerns faith in Allah and is examined through gratitude, prayer, and reliance on Allah (*tawakkul*). The *khuluqiyah* dimension concerns social morality, reflected in deliberation, solidarity, the maintenance of kinship ties (*silaturahmi*), and mutual cooperation. The *amaliyah* dimension concerns the practice of religious values in concrete action, including sharing sustenance and social responsibility. The dimensions overlap and serve as analytical categories for reading cultural practice, not as a rigid classification.

The analysis proceeds in five steps: (1) identifying the stages, symbols, and participation at each site; (2) recording the meanings stated by informants, identified by code; (3) comparing the two sites to identify similarities and variations; (4) interpreting the findings through the three dimensions; and (5) examining the relationship with Islamic teachings through the concepts in Table 2.

RESEARCH METHOD

This study used a qualitative field research design aimed at an in-depth understanding of the meanings, values, and social practices of the *Makkuliwa* tradition among the Mandar. Fieldwork took place from April to November 2023 in Bababulo Village, Pamboang District, and Rangas Urban Village, Banggae District, Majene Regency, West Sulawesi Province. The two sites were chosen because fishing communities there performed *Makkuliwa Lopi* during the research period.

Primary data came from informants selected purposively on two criteria: knowledge of the history, procedures, or meanings of *Makkuliwa Lopi*, and direct involvement in performing it. Informants fell into three categories: boat owners

(BO), customary leaders (CL), and religious leaders (RL). Table 3 profiles the informants whose statements are quoted in this article, and names are replaced by codes. Secondary data came from books, scholarly articles, research reports, and documents on Mandar culture, *Makkuliwa*, and Islamic education.

Table 3. Profile of the informants quoted in this article

Code	Category	Site	Role in the tradition and basis of selection
BO-1	Boat owner	Bababulo (Pamboang)	Performs *Makkuliwa Lopi* for the boat; continues the practice handed down by parents; described the paraphernalia and the continuity of the practice
BO-2	Boat owner	Bababulo (Pamboang)	Same as BO-1
BO-3	Boat owner	Rangas (Banggae)	Consults elders on timing; explained the sequence of the ritual and the paraphernalia
CL-1	Customary leader	site	Mandar customary leader; explained how customary leaders and the *annangguru* determine the day of the ritual
RL-1	Religious leader (*annangguru*)	site	Attends *Makkuliwa* for boats, vehicles, and houses; source of the 'Āshūrā' narrative and of views on the three value dimensions
RL-2	Religious leader (district ulama council official)	Majene Regency	Gave normative views on Islamic educational values and on the alignment of the tradition

Source: Field data, 2023

Data were collected through participant observation, in-depth interviews, and documentation. Observation covered the preparation of the ritual, the determination of its timing, the use of symbolic paraphernalia, the recitation of prayers and the *barzanji*, and accompanying social interactions. Interviews explored informants' understanding of the history and continuity of the tradition, the meanings of its symbols, religious beliefs, and the social values enacted in it. Documentation consisted of photographs of the activities, field notes, and related documents.

Informants' identities are protected through codes.

Data were analyzed with the model of Miles and Huberman (1994): data reduction, data display, and conclusion drawing and verification. Interview transcripts, field notes, and documentation were organized, units of meaning were identified and coded, and the codes were grouped into themes concerning the existence of the tradition, ritual performance, symbolic meanings, and social relations (Creswell, 2014). Data from Bababulo and Rangas were then compared to identify similarities and variations in practice. Themes were interpreted through the *i'tiqādiyah*, *khuluqiyah*, and *amaliyah* categories and examined with the concepts of acculturation and *'urf* (Table 2), distinguishing informants' accounts, observed practices, and the authors' theoretical interpretations.

Credibility was examined through source triangulation, comparing the accounts of boat owners, customary leaders, and religious leaders, and method triangulation, comparing interviews, observations, and documentation, to assess the consistency of information on ritual stages, the meanings of symbols, and socio-religious values. Quotations are presented in the original language where available, followed by an English translation, and are identified by informant code and site.

DISCUSSION

The findings from both sites are presented in three parts: the existence of *Makkuliwa Lopi* at both sites, the Islamic educational values identified in it, and its alignment with those values. Throughout, informants' statements (identified by code), observed practices (documented in the figures), and the authors' interpretations are kept distinct, and

religious symbols are not treated as evidence of the alignment of all ritual elements or of successful character education.

The Existence of the *Makkuliwa Lopi* Tradition

Continuity and intergenerational transmission

Tradition is not merely a cultural heritage; it is a social practice that continually renews collective identity, shared memory, and solidarity, and traditional knowledge is transmitted through participation and intergenerational learning (Amaral and Py, 2026). At both sites *Makkuliwa Lopi* remains in practice, as seen in its performance for new boats and for boats about to be reused for fishing. For the Mandar, a boat is a symbol of life and a source of livelihood for fishing families. This is consistent with Muliadi et al.'s (2024) finding that community participation and the involvement of the *annangguru* strengthen social cohesion and sustain Mandar cultural practices. Two boat owners in Babadulo (BO-1 and BO-2) said that the tradition continues as their parents handed it down:

> *"Makkuliwa iyatutia pampogauang anu pogau tarrus diolo pole di toma tua-tua lambi dite'e. Makkuliwa injani mitau natibikke mairrangi, nasaba moa diang lopi baru atau kappal baru dilappasang nau di sasi tatta ii yolo di kuliwa"*
>
> *Translation: "The Makkuliwa tradition has been practiced from generation to generation since the time of our elders, and we continue it to this day. Makkuliwa is no longer unfamiliar in our Mandar culture, because every newly built boat undergoes Makkuliwa."* (BO-1 and BO-2, Babadulo)

BO-1 (Babadulo) and BO-3 (Rangas) added that the performance has not changed:

> *"Diolo lambi dite'e makkuliwa Lopi yanda diang perubahanna, sittengang bandi."*
>
> *Translation: "From the past until today, the performance of the Makkuliwa Lopi tradition has remained the same and has not changed."* (BO-1, Babadulo; BO-3, Rangas)

Family transmission appears to be one pillar of the tradition. Family members become acquainted with *Makkuliwa Lopi* by helping to prepare the dishes, attending the thanksgiving gathering, and joining the communal activities accompanying the boat's launching, so that knowledge of the procedures is passed on through observation and participation (see Figures 3 and 4, where several age groups are present). Cultural continuity cannot be maintained through documentation alone but requires living social practices (Maldonado-Erazo et al., 2025). Intergenerational involvement indicates a space for cultural transmission, although not every member necessarily understands the meanings of the symbols and prayers in the same way.

Customary legitimacy and the determination of timing

Customary legitimacy is evident in boat owners consulting respected elders about the timing and procedures of the ritual. BO-3, a boat owner in Rangas, explained the sequence from preparation to performance:

> *"Todi kappal lao yolo di tomaissang atau tomanarang mattangarri jama-jamangang anu diangga matua-matuata dikappung, moa nauwa allo di'e macoa makkuliwah e, mane dipissangi mi todikappung anna pole milului anna miangga keluarga."*
>
> *Translation: The boat owner first seeks the views of respected elders or customary leaders. Once the customary advisers have determined an auspicious day to move the boat to the sea, we gather the whole village to work together and help us as an expression of kinship.* (BO-3, Rangas)

The timing also takes into account the *putika* calendar, which is associated with the Hijri calendar (Saddriana 2020), and is part of a local knowledge system that should be interpreted critically from an Islamic perspective (Fitriyani, Fitra, and Yusof, 2026). Using *putika* as a guide to timing must be distinguished from the belief that particular dates possess a power of their own over safety. CL-1, a Mandar customary leader, explained that the views of customary leaders and the *annangguru* are needed before a day is fixed:

"Nasurung mappogau makkuliwa nasaba iya napogau to matua-tua lamba dite'e iya tomi dipogau. Dipauangang iyami' da masiga-siga mappogau' kuliwa, apa' parallu dolo dipirangngi pau-paunna tomatoa ada' anna annangguru lao mattandai allo macoa, mulai di pappapia lopi lambi' di wattu makkuliwana."

Translation: The practice of performing Makkuliwa Lopi has, in fact, been handed down by our parents. We are asked not to rush in performing the kuliwa, because the views of customary leaders and the annangguru are needed to determine an auspicious day, from the construction of the boat to the performance of the kuliwa. (CL-1)

The determination of timing is thus part of ritual preparation, involving deliberation between the boat owner and those who know the traditional calendar.

Stages, paraphernalia, and variation between the two sites

At both sites the ritual is carried out in three stages. In the preparation stage, the boat owner determines the timing, provides food, and prepares the boat and the paraphernalia. The core ritual consists of the recitation of the *barzanji* and a communal prayer led by the *annangguru* or *imam*, together with the boat owner and the boat crew (*sawi*), as a supplication for safety and blessing for the fishermen and the boat. The post-ritual stage consists of a communal meal involving the boat owner, family members, fishermen, and community members, and the symbolic launching of the boat into the sea. The paraphernalia include *sokkol*, boiled eggs, *ule-ule* (mung bean porridge), *cucur* cakes, several types of bananas, and other items (Figures 1 and 2). BO-1, BO-2, and BO-3 described them as follows:

"Biasanna, tobaine iya mappasadia ande-andeang di acara Makkuliwa Lopi, bassa ri, 'Sokkol hitam, putih dan merah, telur rebus, kue cucur, ketupat nabi, pisang 4 jenis, ule-ule (bubur kacang ijo) 7 gelas untuk ditaruh di perahu, kelapa muda, undung, baju, celana, sarung, peci dan emas.'"

Translation: Usually, the women prepare the food for the Makkuliwa Lopi ceremony, namely "black, white, and red sokkol, boiled eggs, cucur cakes, ketupat nabi (the Prophet's rice cake), four kinds of bananas, seven glasses of ule-ule (mung bean porridge) to be placed on the boat, young coconuts, undung (incense), a shirt, trousers, a sarong, a peci (cap), and gold." (BO-1, BO-2, and BO-3).

Figure 1. Barzanji paraphernalia in Bababulo Village, Pamboang District



Source: Field documentation, 2023

Figure 2. Barzanji paraphernalia in Rangas Urban Village, Banggae District



Source: Field documentation, 2023

Table 4 compares the stages, paraphernalia, associated values, and variations at the two sites. The sites share the three-stage structure and the core elements of prayer, *barzanji*, communal meal, and launching; they differ in the deliberation that precedes the choice of day and in some paraphernalia listed by informants.

Table 4. Comparison of *Makkuliwa Lopi* in Bababulo Village (Pamboang District) and Rangas Urban Village (Banggae District)

Stage or aspect	Bababulo (Pamboang)	Rangas (Banggae)	Values contained	Variation between sites
Determination of timing	The boat owner seeks the views of customary leaders, religious leaders, and the community, and considers the outcome of nuclear-family deliberation	The boat owner seeks the views of customary leaders, religious leaders, and the community (BO-3)	Deliberation and respect for elders' experience (*khuluqiyah*); local calendar knowledge (*putika*)	Bababulo adds a family-level deliberation step
Preparation of paraphernalia (symbols)	Black, white, and red *sokkol*; boiled eggs; *cucur* cakes; *ketupat nabi*; four types of bananas; seven glasses of *ule-ule*; young coconuts; *undung*	Black and white *sokkol*; boiled eggs; *cucur* cakes; *ketupat nabi*; four types of bananas; *ule-ule*; young coconuts; *undung*; *peci*, sarong, and clothing; gold	Hopes for sustenance, safety, and health expressed through symbols (Table 5); gratitude (*i'tiqādiyah*); food later shared (*amaliyah*)	Red *sokkol* and seven glasses of *ule-ule* are listed only for Bababulo; *peci*, sarong, clothing, and gold only for Rangas
Thanksgiving and prayer (*barzanji*)	Performed at the house (Figure 4) and on the boat	Performed at the house (Figure 3) and on the boat (Figure 5)	Gratitude, supplication, and reliance on Allah (*i'tiqādiyah*); honoring the Prophet (*khuluqiyah*, RL-2)	None reported in the data
Communal meal	Shared by the boat owner, family, fishermen, and community members (Figure 4)	Shared in the same way (Figure 3)	Almsgiving and food sharing (*amaliyah*); solidarity and kinship (*khuluqiyah*)	None reported in the data
Boat launching	Community members gathered around the hull on the beach (Figure 6)	Community members on land and in the water (Figure 7)	Mutual cooperation and social support (*khuluqiyah*); work as responsibility (*amaliyah*)	Differences in boat size, participants' positions, and beach conditions are visual variations and do not indicate different levels of solidarity

Source: Field data and documentation, 2023

Figures 3 and 4 show participants sitting together after the recitation of prayers and the *barzanji*. The presence of different age groups supports intergenerational involvement. Figure 5 shows the boat owner, the *annangguru*, a customary leader, and the *sawi* gathered on the boat at night during the thanksgiving and prayer (*barzanji*), with the dishes placed in the center. Choosing the boat as the venue shows the close connection between religious practice and the fishermen's livelihood.

Figure 3. Thanksgiving gathering at the boat owner's house in Rangas Urban Village, Banggae District



Source: Field documentation, 2023

Figure 4. Thanksgiving gathering at the boat owner's house in Bababulo Village, Pamboang District



Source: Field documentation, 2023

Figure 5. Communal prayer of the boat owner, *annangguru*, and *sawi* on the boat in Rangas Urban Village, Banggae District



Source: Field documentation, 2023

Origin narratives and their evidentiary status

Practitioners link *Makkuliwa* to the story of the deliverance of the Prophet Noah (AS) and his followers from the great flood. The narrative is associated with *'Āshūrā'*, the 10th of Muharram, and is understood as a reminder to be grateful for Allah's protection and help; for fishing communities, the story of the boat and of deliverance resonates with the uncertainties of the sea. RL-1, a religious leader, linked the tradition to this story and to a classical text:

> *"It is explained in the book Khazinatul Asrar, Kitab Ayatulzaini, page 276, written by our teacher, Shaykh Muhammad Nawawi ibn Muhammad al-Bantani al-Jawi, that the Makkuliwa tradition took place on the day of 'Āshūrā', the 10th of Muharram. The kuliwa was performed when the ark of the Prophet Noah (AS) ran aground. The people of the Prophet Noah (AS) were asked to gather several kinds of grains (seven types) for their safety. Among the grains were tarrean, mung beans, rice, and wheat, which were cooked. This is the basis, so that we may be safe on our journeys, and it later became a tradition in our village to perform the kuliwa for boats, including the kuliwa for vehicles. After the grains were cooked and prayed over (kuliwa), the Prophet Noah (AS) took the food that had been prayed over and distributed it to his people to eat. […]" (RL-1)*

RL-1 added that, of the ten recommended acts on the day of *'Āshūrā'*, only two (fasting and providing for one's family) have a basis in the hadith, while the others are opinions of the ulama.

This narrative is therefore reported as a religious leader's account of a textual source and as a community belief that gives the ritual meaning. It is not treated as historical evidence of the origin of *Makkuliwa* in Mandar, for which the data provide no independent source.

Islamic Educational Values in the *Makkuliwa Lopi* Tradition

The three dimensions as articulated by religious leaders

RL-1 and RL-2 explained the three dimensions of Islamic educational values and related them to the tradition. Their statements are the informants' normative views; observed practice is discussed in the following sections.

(1) The *i'tiqādiyah* value concerns faith. RL-1, an *annangguru*, said:

> *"[…] values of creed ('aqīdah) that must be practiced in every activity, including toward things previously believed on the basis of cultural heritage. The value of creed encourages people to reflect on and believe that everything is the creation of Allah SWT, including the cultural practices that grow within a community." (RL-1)*

RL-2 linked this value directly to the ritual:

> *"The i'tiqādiyah value relates to faith and belief in Allah SWT. Everything that humans do must be grounded in Allah SWT, including in supporting the performance of a tradition. This value is reflected in the expression of gratitude, the recitation of*

prayers, and the belief that the safety, protection, and sustenance obtained come entirely from Allah SWT." (RL-2)

(2) The *khuluqiyah* value concerns the formation of noble character (*akhlāq al-karīmah*) in social interaction and in the performance of tradition. RL-1 said:

"[…] A person is said to possess noble character when he or she has put it into practice in real deeds and actions. […] The khuluqiyah value needs to be practiced repeatedly until it emerges spontaneously as a natural response, following the exemplary conduct of the Prophet Muhammad (PBUH) […]." (RL-1)

"The khuluqiyah value is not limited to theoretical understanding but is reflected in social practice; reciting the barzanji in the tradition is a way of honoring the Prophet Muhammad (PBUH) as the exemplar of noble character." (RL-2)

(3) The *amaliyah* value encompasses conduct in daily life, in relation to Allah (*'ibādah*) and to fellow human beings (*mu'āmalah*). RL-1 said:

"[…] In striving to attain new things and new prosperity, society must have a strong foundation of amaliyah, so that once it achieves success, it does not forget the great power behind its achievements. An understanding of the amaliyah value encourages gratitude for the blessings received […]." (RL-1)

"The amaliyah value is reflected in a person's sincerity in sharing what he or she owns, including in the performance of a tradition. In the Makkuliwa Lopi tradition, this value is manifested through sharing food, giving alms, and eating together with family, relatives, and the surrounding community. These practices not only reflect the practice of Islamic teachings through concrete action but also strengthen social relations, care, and solidarity in community life." (RL-2)

Together, these statements link belief, social morality, and the practice of religious values. They do not by themselves show that every element of the tradition is consistent with Islamic teachings; this is taken up in the alignment section.

Values in the practice of Makkuliwa Lopi

Religious values center on gratitude, reliance on Allah (*tawakkul*), and a monotheistic orientation in the meanings attributed by practitioners (*i'tiqādiyah*). Gratitude connects the use of the boat with an awareness of sustenance, while prayer expresses hope for safety and smooth work. Reliance on Allah acquires meaning when entrusting the outcome to Allah accompanies human effort; the ritual does not replace the responsibility to prepare the boat and attend to safety at work.

Social values (*khuluqiyah*) are evident in deliberation during preparation, mutual cooperation during performance, and the solidarity that accompanies the communal activities. Consultation on timing and procedure shows the role of communication and recognition of elders' experience (BO-3, CL-1), and BO-3 described how, once the day is set, "we gather the whole village to work together and help us as an expression of kinship." The women's role in preparing the food (BO-1 to BO-3) is consistent with the contribution of coastal women described by Indrawati, Abdullah, and Aksa (2021). Figures 6 and 7 document the launching of the boat at the two sites. Figure 6 shows community members gathered around the hull on the beach, and Figure 7 shows them on land and in the water, some close to the hull and others following from the surrounding area. Mutual cooperation (*gotong royong*) is evident in participants' physical involvement in a shared activity, which carries social support beyond attendance at the thanksgiving gathering into the work that accompanies the use of the boat (Mubarak et al., 2025). Generally, men assist directly, while women and children watch and prepare *ule-ule* to be served after the boat has been symbolically pulled into the sea. Differences in boat size, participants' positions, and beach conditions between the two photographs are variations in performance, not a basis for comparing levels of solidarity.

Figure 6. Boat launching in Pamboang District



Source: Field documentation, 2023

Figure 7. Boat launching in Rangas Urban Village, Banggae District



Source: Field documentation, 2023

The spiritual value of the tradition relates to the inner peace that practitioners associate with the recitation of prayers and the thanksgiving gathering. Given the uncertainties and risks of life at sea, these communal activities are interpreted as a source of inner strength for fishermen. This meaning reflects practitioners' experiences and beliefs; the study provides no direct evidence that the ritual influences psychological conditions.

The work ethic in the tradition is reflected in the values of gratitude, responsibility, and cooperation that accompany fishermen's preparations for going to sea. Holding a thanksgiving gathering before the boat is used indicates that fishing is viewed not only as a means of earning a living but also as a responsibility to meet one's family's needs, accompanied by gratitude to Allah, while community involvement in preparing and launching the boat reflects the importance of mutual cooperation and social support in fishermen's work.

Symbolic meanings of the paraphernalia

The paraphernalia carry cultural meanings that informants reported (Table 5). These meanings express the hopes of the community through the materials used and must be distinguished from the function of the food as a meal and a means of sharing. The symbols represent the community's hopes and beliefs, not determinants of the fishermen's safety or catch.

Table 5. Paraphernalia of *Makkuliwa Lopi* and the meanings reported by informants

Item	Reported meaning
Sokkol (glutinous rice)	Hope for an abundant catch of fish
Ule-ule (mung bean porridge)	Continuity of sustenance
Bananas (*loka tira*, *warangan*, *raya*, *manurung*)	Hope for vigor, abundance, and health
Chicken eggs (*tallo manu*)	Determination, unity, and cohesion among fishermen; hope for safety at sea
Ketupat nabi (*atupe' Nabi*)	Respect for the Prophet Muhammad (PBUH); simplicity, exemplary conduct, and care for others
Undung (incense; *undungan*)	Fragrance through the smoke; hope that the prayers offered reach everyone present
Shirt, trousers, sarong, and *peci*	Attire of the *ponggawa lopi* and the *sawi* at sea; servitude to Allah
Gold	Hope for sustenance, glory, and prosperity

Source: Field data, 2023

Alignment of the Tradition with Islamic Educational Values

The alignment of *Makkuliwa Lopi* with Islamic educational values is assessed with the criteria of *'urf ṣaḥīḥ* set out in the Conceptual Framework. The tradition's recurrence and recognition are supported by the intergenerational practice reported at both sites (BO-1 to BO-3). Whether it contradicts the principles of the *sharī'ah* depends on the purpose, beliefs, and accompanying actions, not on the mere presence of prayers or the *barzanji*. Public benefit (*maṣlaḥah*) is sought in the social

effects described above. RL-1 stated that the ulama agree that the tradition does not contradict Islamic educational values:

> *"To this day, the ulama agree that the Makkuliwa tradition does not contradict the values of Islamic education. Everything is done in reliance on Allah SWT. Based on my experience of being invited to makkuliwa ceremonies for boats, vehicles, or houses, all of them are performed with the intention of surrendering to Allah SWT. They believe that safety and abundant sustenance in earning a living all depend on the will of Allah SWT." (RL-1)*

RL-2 added:

> *"To this day, there is alignment between Islamic educational values and the performance of the Makkuliwa Lopi tradition, connected through prayers and the barzanji as a form of servitude and self-surrender to Allah SWT; through noble character, in the form of mutual respect, mutual cooperation, and social care; and through good deeds (amaliyah), in the form of sincerity and sharing the sustenance obtained from fishing." (RL-2)*

These are the views of two religious leaders. This study did not survey the ulama more widely, so "the ulama agree" is reported as RL-1's perception, not an established consensus.

In the *i'tiqādiyah* dimension, alignment is evident when practitioners direct their gratitude and supplications for safety to Allah: the boat is a means of work, while sustenance and help are sought from Allah, and prayer reminds people of their limitations before the sea. The narrative of the Prophet Noah (AS) can acquire meaning for creed-based education when used to affirm Allah's help and human responsibility to make an effort. In the *khuluqiyah* dimension, the willingness to share food, maintain social relations, and help carry out the activities shows social morality in everyday practice: sharing food connects the possession of sustenance with concern for others, and working together demonstrates responsibility in community life. In the *amaliyah* dimension, providing food, contributing labor, and taking part in the launching are actions that accompany the expression of gratitude, and the link between the tradition and earning a living makes room for understanding work as a responsibility toward one's family. The two latter dimensions differ in emphasis: *khuluqiyah* attends to the quality of relationships, whereas *amaliyah* attends to the actions that realize it, and a single act, such as sharing food, can reflect both.

In terms of the concepts in Table 2, acculturation is documented: local procedures and paraphernalia are performed together with prayers and the *barzanji*. The informants' accounts (RL-1, RL-2, BO-1 to BO-3) show an Islamic orientation in the meaning of the ritual, which is consistent with Islamization of culture as a reported process, but the data cannot establish the historical sequence of changes in ritual elements. No informant cited here reported that ritual elements were removed or modified on religious grounds, and BO-1 and BO-3 stated that the performance has not changed, so purification is not identified at these sites. Syncretism is not established either: the use of *putika* as a guide to timing and the symbolic meanings of the paraphernalia were reported as practical guides and hopes, kept distinct from beliefs that dates or objects determine safety or catch.

Within the framework of *'urf*, social acceptance must be accompanied by an examination of meaning, public benefit, and conformity with religious principles, so cultural legitimacy and normative assessment rest on different bases. Hamzah et al. (2023) explain that local wisdom values can be preserved if they are consistent with the Qur'an and hadith, and Jumasran et al. (2025) stress fulfilling the criteria of *'urf ṣaḥīḥ* in assessing a custom's acceptability. On the evidence of purpose (gratitude and supplication addressed to Allah), practitioners' stated belief (safety and sustenance depend on Allah's will), and accompanying actions (almsgiving, food sharing, cooperation), the observed practice is consistent with *'urf ṣaḥīḥ*, provided that the symbols are understood as expressions of hope and not

as causes of safety or catch. This assessment rests on informants' accounts and the authors' analysis, not a legal ruling.

Pedagogically, *Makkuliwa Lopi* provides a space for informal education through role modeling, habituation, and shared experience: participants can observe how leaders lead prayers, how families share their sustenance, and how community members help with the work. This indicates a possible process of value transmission through participation. However, the study did not measure changes in participants' understanding, attitudes, or behavior, so the existence of a learning space cannot be equated with demonstrated educational effectiveness.

In sum, the *i'tiqādiyah*, *khuluqiyah*, and *amaliyah* dimensions can be present simultaneously in the performance of *Makkuliwa Lopi*, and Islamic educational values are enacted through social practice and not only understood symbolically, while the community's interpretation of the tradition remains distinct from its conformity with Islamic teachings.

CLOSING

This study examined the existence of *Makkuliwa Lopi* and its alignment with Islamic educational values in two Mandar fishing communities. First, the tradition remains in practice across generations in Bababulo and Rangas, with customary legitimacy and communal participation. It is carried out in three stages (preparation; the core ritual of *barzanji* recitation and prayer; and a communal meal with the symbolic launching of the boat), and it extends to other domains of Mandar life, such as houses (*Makkuliwa Boyang*) and vehicles (*Makkuliwa Oto/Motoro*). The two sites differ in the deliberation that precedes the choice of day and in some paraphernalia. Second, informants' accounts and observed practices indicate religious values (gratitude, reliance on Allah, a monotheistic orientation), social values (deliberation, mutual cooperation, solidarity), and work-related and spiritual meanings that correspond to the *i'tiqādiyah*, *khuluqiyah*, and *amaliyah* dimensions. Third, assessed with the criteria of *'urf*, the practice appears consistent with Islamic educational values insofar as its purposes, practitioners' beliefs, and accompanying actions remain grounded in *tawḥīd*; its symbols are read as expressions of hope, not as causes of safety or catch.

The article contributes to the study of Mandar culture through a systematic comparison of two sites; to Islamic education by showing how values are conveyed through participation and example while keeping informants' accounts, observations, and interpretation apart; and to the study of local religious practice through the application of *'urf* criteria and explicit definitions of acculturation, Islamization, purification, and syncretism. Religious leaders, customary leaders, and educators are encouraged to use such traditions selectively, strengthening the elements that express gratitude, reliance on Allah, sharing, and cooperation, and clarifying the meaning of symbols so that they are not understood as determinants of safety or catch.

This study has limitations. It covers two sites in one regency and a limited number of informants (Table 3), and its photographic documentation supports the description of activities and participation but does not capture each practitioner's beliefs. It did not measure changes in participants' understanding, attitudes, or behavior, and the comparison of the two sites is descriptive rather than exhaustive. The findings therefore cannot be generalized to all *Makkuliwa* communities. Future research could include more sites and informants, examine intergenerational differences in understanding, and trace the relationship between involvement in the tradition and the application of social values in daily life.

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Interview:

Interview with Abdul Karim Jufri (Religious Leader, Majene Regency), 2023.
Interview with Hamzah (Boat Owner, Bababulo Village, Pamboang District), 2023.
Interview with Jalaluddin (Boat Owner, Rangas Urban Village, Banggae District), 2023.
Interview with Muh. Thamrin Uwai Randang. (Mandar Cultural Expert, Majene Regency), 2023.
Interview with Sudarma (Boat Owner, Bababulo Village, Pamboang District), 2023.
Interview with Tamaruddin (Representative of the Indonesian Ulema Council, Majene Regency), 2023.