

Implementation of the Da'wah Bil Hikmah in Masuro Mabbaca Tradition in Lasare Village, Bone Village, Segeri District Pangkep

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Abstract

This research discusses the Da'wah Bilin thetradition HikmahMassuro Mabbaca. The goal to be achieved is to know the implementation of rituals carried out in thetradition Massuro Mabbaca as well as to know the implementation of dakwah bil hikmah in the implementation of the tradition Massuro Mabbaca . The Tradition masuro mabbaca has been carried out by the community from generation to generation so that it is hoped that in its implementation there will be no mixing of religious teachings and customs. There is an awareness in the community not to make this tradition an obligation but that it is purely a culture.research reading massuro Thisis located in Lasare Village, Bone Village, Segeri District, Pangkep Regency. In data collection, a qualitative approach is used because this type of qualitative research has an inductive nature, namely the development of concepts based on existing data, following a flexible research design according to the context. The steps taken are to determine the research location, focus, research, research subjects, data collection methods, data analysis and continue with drawing conclusions. The conclusions obtained in this study is,tradition mabbaca massuro is tradition carried from generation to generation that has a value of philosophy as well as the value of propaganda in the implementation, describes nflaivalues culture contained in the procession massuro mbread at once an expression of gratitude for all the blessings that Allah has given. However, the implementation of this tradition still requires monitoring and guidance from the government and religious leaders so that people are able to distinguish between traditions that have Islamic values and traditions that are pure as culture.

Keywords: *Tradition, da'wah, wisdom*

Introduction

Religion is the most important element in life and becomes an identity for society. Religion guides people in running the wheel of their life in a better direction, can change messages and perfect the elements of tradition that exist in that society.

In the context of the spread of Islam in Indonesia, especially in South Sulawesi, traditions which are part of the community's culture are mixed carefully, intelligently and

proportionally. Islamic religious broadcasters use traditional media as a strategy in grounding Islamic teachings by using various approaches according to the habits of society. Through the process of assimilation and cultural acculturation, Islam in South Sulawesi can be developed without eliminating local traditional values and even giving Islamic content to existing traditional values and enriching their meaning. Even if the Ulama spread Islam did not cultivate a culture, Islam would be difficult to accept and would not become the majority religion in Indonesia today.

History presents that tradition as one of the cultural expressions in maintaining the pulse of life sometimes tugs with formal religion. Every religion or tradition is almost possible to face the problem of collision between the two. Formal religions according to R. Redfield's term are called great traditions, often confronted vis to vis the local culture (little tradition) (Zakiyuddin Baidawi and Mutaharrun Jinan: 63).

Tradition is a part of human creation in developing its potential as a creature created by Allah SWT. on earth. In carrying out its function as caliph, humans regulate their lives based on the rules of their religion for the realization of a life that is blessed by Him, establish relationships with fellow beings based on religious guidance and guidance so that all forms of activity whether in the form of customs, habits or traditions must be in accordance with the Shari'ah. Tradition and religion in society must go hand in hand so that in tradition there is no imbalance which causes the tradition to leave religious rules and even closer to major sins such as shirk to Allah SWT.

The Bugis community is known as a group that makes ritual and tradition their identity. This is evidenced by the large number of people who still perform traditional rituals, one of which is the tradition reading massuro. Despite adhering to customs, the influence of Islam has also taken root in Bugis culture. Almost all of its people have embraced Islam, so that the traditions they do are mixed with Islamic values. One of the local beliefs rooted in Nusantara society, especially in the Bugis community is Massuro Baca.

Before getting to know Islam, the Bugis community had practiced the tradition Massuro Baca, which was considered sacred by the Bugis community and the beginning of the implementation process was quite complicated, but after the arrival of Islam the process of reading massuro was simplified, and Islamic values began to color the implementation of this tradition. In the tradition of Massuro Baca. In the tradition, Massuro Mabbaca too, there is a mixture of local culture and the teachings of Islam. The incorporation of ancient Bugis traditions into Islamic culture resulted in the emergence of the assumption that Massuro Baca is a tradition that is close to polytheism so that it requires an understanding for the community so that it does not make it an obligation. In the implementation of this ritual, some say that this ritual is local wisdom that needs to be preserved because it has benefits, but there are also those who try to eliminate this tradition because it is considered a mixture of religious teachings and

Discussion

1. The Tradition Massuro Mabbaca in Lasare Village, Bone Village.

The word tradition can be equated and understood with the word adat. Adat can be understood as a local tradition (local custom) that regulates community interaction. In the Islamic encyclopedia, it is stated that custom is a community habit or tradition that has been carried out repeatedly from generation to generation without distinguishing who has sanctions and those who do not use sanctions.

Hasan Hanafi defines tradition as turats, namely everything that is a legacy of the past that enters us and enters the culture which is still valid today, so Hasan Hanafi means that turats is not only a matter of historical issues but also a contribution to the present at various levels. . (Hasan Hanafi): 29.

Next is the term tradition. Tradition means many things, the simplest and the most basic meaning, "Traditium: it is anything which is transmitted or handed down from the past to the present" (Edward Shill, 1981: 12-13), is something that is transmitted or passed down from the past to the present which is believed to be something that is exemplary. This tradition already exists and has been carried out or past beliefs that continue to be inherited from generation to generation.

The tradition comes from the Latin tradition (passed on) or custom. In the simplest sense, it is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. The most basic thing about tradition is the existence of information passed from generation to generation, both written and (often) orally, because without this, a tradition could become extinct. (Julius 12.wordpress.com/2009/10/06).

In another sense that is often found in writing, traditions are customs or habits passed down from generation to generation that are still practiced in society. In a society, there is a kind of judgment that existing methods are the best way to solve problems. Usually a tradition is still considered the best method or model when there is no other alternative. Even tradition is the spirit of a culture. Without tradition it is impossible for a living and lasting culture. Through tradition, the relationship between individuals and their communities can be harmonious, with the tradition of the cultural system being strong, and if the tradition is eliminated, it is possible for a culture to end at that time. Something that has become a tradition has usually been tested for its effectiveness and efficiency. The effectiveness and efficiency are always up to date following the development journey of cultural elements. Various forms of attitudes and actions in solving problems if the level of effectiveness and efficiency are low, the perpetrators will immediately abandon them and will never transform into a tradition.

From various meanings regarding tradition, it can be defined that tradition as a number of beliefs or practices passed down from generation to generation not through writing (usually orally or through examples of action), which is accepted by a society so that it becomes established and has powers like law. Furthermore, from the concept of tradition the traditional term was born. Traditional is a mental attitude in responding to various problems in society. It contains a methodology or a way of thinking and acting that always adheres to or is guided by the values and norms that prevail in society. In other words, every

action in solving problems is based on tradition. A person feels confident that an action is correct and good, if he acts or makes a decision in accordance with the prevailing values and norms. Likewise, on the other hand, he feels that his actions are wrong or wrong or not respected by society if he acts outside the traditions or habits of his society. In addition, based on experience (his habit) he knows exactly what is profitable and what is not.

The tradition in question is a ritual, not a ceremony. According to Turner, the ritual is:

“.... Prescribed formal behavior for occasions not given over to technological processes, having reference to beliefs in mystical beings or powers ”(Turner, in Abdullah 2002: 9).

Belief in the supernatural here is often manifested through giving offerings, praying, singing sacred songs because this ritual is more sacred and sacred. Each activity ritual is means having a symbolic characteristics which are ends, as social behavior. Everything is considered to have an ability related to sacred forms, so it must be carried out as soon as possible.

Massuro Mabbaca, comes from the Bugis language, where the word massuro means asking or begging someone to do something, while Mabbaca means reading. So Massuro Mabbaca can be interpreted as someone's effort to ask others to read prayers of salvation and gratitude such as prayers for people who have passed away, this is done because of one's awareness of the lack of religious knowledge they have so they ask for help from others. Those who are asked to do mabbaca are priests in the area who have an established religious knowledge or are elder people who usually lead prayers at events massuro mabbaca.

As for the implementation of the tradition Massuro Mabbaca, it was not prohibited and eliminated by previous Islamic community leaders, and even suggested that the ritual be carried out and maintained, because the implementation of the tradition carried out was an attempt to bring them closer to Allah. They tried to change the prayers that were previously Hindu, Buddhist and based on local beliefs with prayers that were in accordance with the recitation of the Koran and Hadith. Prayers for rejecting reinforcements, sentences of gratitude, and prayers for the dead were previously changed to a Persian with Islamic nuances.

Ma 'Baca-Baca means reading a prayer in front of a meal which is a tradition of the Bugis-Makassar tribe, which is still preserved today. One of them is in Lasare Village, Bone Village, Segeri District, Pangkep Regency. Massuro-reading is generally carried out by the community during Eid or in a series of traditional Bugis-Makassar ritual events, be it marriage, marriage, circumcision, or when they want to enter a new house. However, for residents of Lasare Village, the tradition of massuro reading is not only for events such as weddings, riding a new house, aqiqah and circumcision, but there are still several other traditions such as before planting rice known as mappalili and tradition mappeca suro. These two traditions are not found in other areas, only by the people of Pangkep district. It is only based in Segeri District.

The Tradition Ma'Baca-reading is usually carried out by people who are considered elders or community leaders in a village or elders in a family, sometimes even involving the

village priest. Where, in front of the elders, the food was served in a tray which the Bugis call it bakik equipped with a small stove called filled with incense-incense hot coals.

In the tradition Massuro mabbaca, the party being prayed for usually prepares foods that have a broad philosophy, for example klepon (Onde-onde) Baje, 'Layer cake (beppa Lapsi), Beppa pitu and Cucur' (cucuru). This type of cake is synonymous with flour, brown sugar and coconut which are considered as the philosophy of a prosperous life (ateja). In addition, foods such as white rice, glutinous rice are often served, complete with side dishes such as chicken, fish, eggs and water. This food is inherent in the philosophy of life that is sufficient and established.

The following are activities Massuro Baca that are often carried out by the community in Lasare Village which is different from other villages, such as descending from the fields, harvesting crops, and suro porridge.

Before going down to the fields, event is usually held mappalili in November. Mappalili is one of the rituals that has become a tradition of the Segeri people which is held once a year. This ritual is only done when you want to go down to plant rice in the fields. Mappalili comes from the word Palili which means touring, while the meaning of Mappalili is actually a party to mark the start of rice cultivation in the fields.

Mappalili (Bugis), Appalili (Makassar) comes from the word palili which has the meaning to protect rice plants from something that will disturb or destroy it. Mappalili or Appalili is a hereditary ritual held by the Bugis people, the word Mappalili is a sign to start planting rice. .

Theceremony is Mappalili usually called a traditional ceremony, which is a hereditary custom carried out by the bissu from their ancestors who have received support from the community and the government. Bissu as a reinforcement of cultural norms and values that have prevailed in society from generation to generation, where they display all of these characteristics by demonstrating them symbolically in the form of ceremonies performed.

Based on the above understanding, the writer can conclude that theceremony Mappalili is a traditional traditional party which is carried out by the community by going around the village and bringing Arajang down to the fields to be plowed with the hope that the Segeri people can avoid all the calamities that can befall their village and produce abundant harvests.

After the event mappalili -centered in Bontomate'ne after eating, the people in Segeri Subdistrict started to go down to the fields, including the people in Bone Village, Kampung Lasare. The mappalili event is a sign that the community has started working on the fields. Although in Lasare Village there was no held mappalili special, however, farmers began to go down to the fields after the mappalili was held in Bontomate'ne Segeri. Mappalili is a symbol which indicates that the community will immediately step down to cultivate rice.

Before descending to the rice fields, the people in Lasare Village carried out a special tradition, namely Mabbaca Utti Manurung. People bring Kepok bananas (Pisang Manurung) and collect them at the mosque before evening prayer. After the evening prayer, the Imam of the mosque recites the prayer and after that, the people come back to pick up

the bananas that have been prayed for. Usually someone brought one, two combs. One comb was handed over to the Imam who had prayed as an expression of gratitude. The community's hope from the tradition *Utti mabbaca* is that Allah's grace will always accompany the process of planting rice until the harvest time arrives. *Mabbaca Utti* as a sign of his start to go down to the fields to plant rice.

During the main harvest there is usually a season, *massuro mabbaca*, by certain people, not all people hold a *massuro mabbaca* post-harvest. However, almost every farmer whose agricultural products are considered successful hold a thanksgiving with *Massuro mabbaca*. Those who held a *mabbaca massuro* invited their neighbors to jointly attend the event. The event was held as a symbol of gratitude for the bountiful yields, with the hope that the next year the harvest will be the same as today. People invited to *mabbaca* are village priests, but there are also those who hold this event by inviting certain people who are used to leading prayers at events like this. Some even lead the prayer as the head of the family in the house.

They invite their immediate family and neighbors to share the food that has been prepared. . Rice eaten is rice that is freshly harvested. This is done as a form of gratitude to Allah SWT who has bestowed sustenance through the harvest which is considered successful.

In addition, the tradition of reading *massuro* is also found just before the fasting month as well as sending prayers to deceased families, this tradition is a means of remembering that all humans will experience the same thing, namely death. They gathered together to pray for the family that had preceded them while enjoying the food that had been provided. The tradition of *massuro* reading before the entry of the month of Ramadan is a gathering place between families as well as being able to forgive each other and forgive before entering the holy month of Ramadan. The essence of *Massuro Baca* before the month of Ramadan is to send prayers, but as an expression of gratitude to people who come to pray for their families, they are served food to be enjoyed together. The implementation of this tradition is also a means of giving charity to others and strengthening the relationship between them.

The tradition *Peca Suro* is an annual religious activity which is held every 10 Muharram on the Hijri year, and historically several celebrations of Islamic holidays are elements that adapted and dialogue with local wisdom, so as to strengthen the emergence of colors of Islamic culture with the faces of Bugis and Makassar. The *Mappeca Suro* tradition, is an inherited tradition, by indicating that Islam in Indonesia, especially in South Sulawesi, originated from Arabic.

The religious review of the 10 Muharram celebration which is marked by the event *Peca Suro* in the history of the development of Islam in South Sulawesi, is a symbol with the term Bugis language *makkumpulu ta 'ri laleng adecengeng* which means gathering on the path of truth, which was planted by propagators of Islam in this province, as stretching the line of Islamic democracy to the strengthening of locality identity, by planting this *syiar* into local traditions by religious propagators, is an effort of gluing and collaborating with traditions so that they become an integral part of Makassar's Bugis culture. This tradition has been passed down from generation to generation to commemorate the struggle of the Prophet Muhammad SAW in spreading Islamic *syi'ar*. As for the general opinion (seeing

several figures concluded that the incident commemorating the 10th of Muharram, in Mappeca Suro, as one of the big days in Islamic understanding is a part of the activity of gathering food to make ends meet, (namely with porridge or peca (Bugis language) with the background of commemorating a manufacture. / cooking food for the sake of sufficiency for passengers on the boat of the prophet Nuh.as, the indication of the incident was such that it gave birth to a symbolic preparation of peca sura/ porridge, interpreted as sufficient food, by making porridge decorated with colored eggs with shrimp, fried peanuts and tumpu (Fried coconut is combined with cooked fish and then formed into a triangle when it has been fried.)

Mappeca Suro in Muharram, was also reported by the community as a symbolic meaning of a new life, so that some people at the time before the celebration was Mappeca Suro held, they enliven the market to meet the demand for the next day. People who shop on 10 Muharram expect that the items purchased will be durable and full of blessings.

The side dishes that accompany porridge are usually tumpi-tumpi made of coconut and fish, colorful eggs, tempeh, tofu, nuts, dates, bananas and jackfruit. Usually consists of seven kinds. The number seven on the porridge suro represents the number of days of the week. It means that in everyday life, we must always have the determination and courage to act which is symbolized by the red rose. However, all of these actions must be based on a clean and righteous intention, which is symbolized by the white rose. In the end, it is hoped that all these actions can scent the world of mankind. This is symbolized by a series of jasmine flowers and pandan leaves which are known to have a pungent aroma. Not only nuts and flowers, there is also another complement in the form of a fruit basket filled with seven types of fruit and each consisting of seven grains. For example, seven oranges, seven salak, seven rambutan, and others. The meaning is that all work and actions produce sweet fruit and benefit others.

2. Da'wah Bil Hikmah in the Massuro Tradition

Da'wah comes from Arabic دعوة, da'wah; means invitation, is an activity that calls, invites and calls people to believe and obey Allah's commands in accordance with the commands contained in aqidah, Islam and morality. The word da'wah is a masdar (noun) from the verb دعا - يد which means call, exclamation or invitation. The word da'wah is often coupled with the word "Science" and the word "Islam", so that it becomes "Da'wah Science" and Islamic Da'wah "or ad-dakwah al-Islamiyah. As for the da'wah bil hikmah, is to convey the da'wah in a wise way so that the object of preaching wants and able to do da'wah on his own accord, do not feel coercion, pressure or conflict In other words da'wah bi al-hikmah is a method of approaching da'wah communication carried out on a persuasive basis. This is a concept of da'wah that Allah prepared and engineered for Muhammad Rasulullah. The word hikmah literally comes from the Arabic حكمة which means deep expression (Sarmadani, 2013: 122)

According to the Quraish Shihab, al-hikmah means the most important of all things, both knowledge and deeds. It is free from error. Al hikmah also means something which, when used or considered, will bring greater benefit and convenience large (Quraish Shihab: 386). In everyday life the word hikmah is often translated wisely, that is, an approach that is carried out in such a way that the object of preaching is able to realize what has been charged with its own will, there is no compulsion, does not feel forced and

depressed. In the language of communication it is called the frame of reference, field of reference and field of experience.

In dealing with increasingly complex da'wah objects, the subject of da'wah (dai) must identify the problems faced by the community and be able to determine the best method in solving the da'wah problems at hand. Furthermore, the implementation is adjusted to the predetermined plan. Therefore, the application of methodology is needed in the process of proselytizing. (Hasan Bastomi, 2016: 338).

Da'wah bil wisdom can also be interpreted as preaching with exemplary. With a simple concept, namely to be the best in their field. For example, for preaching among entrepreneurs, it would be nice if we could become successful entrepreneurs first and then be able to easily preach with fellow entrepreneurs, to preach among athletes, so we are required to excel first, then we can easily preach. The success of a preacher sometimes depends on his da'wah strategy. One of them is the preaching of bilhikmah as in Qs. An-nahl: 125:

Wisdom is a characteristic term of the da'wah method as contained in Qs An-Nahl: 125. The verse implies its importance

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Wisdom is a characteristic term of the method of da'wah as embodied in Qs An-Nahl. : 125. The verse implies the importance of wisdom to become the nature of the da'wah method and how important it is for da'wah to follow steps that contain wisdom. The verse seems to show a practical method of da'wah to preachers which means inviting people to the right path and inviting people to accept and follow religious instructions and correct rules. The verse also implies that it invites people to accept and follow the instructions of religion and the correct creed.

Therefore, the activities carried out by the community related to traditions require guardianship and attention from government and religious leaders, such as the activity of welcoming 10 Muharram which is usually preceded by the making of the Soro Peca. Religious Review of the 10th Muharram celebration marked by the event Peca Sura in the history of the development of Islam in South Sulawesi, is a syiar with the term Bugis language "is an annual religious activity, which is held every 10 Muharram on the Hijri year, and historically several celebrations of major holidays Islam is the elements adapted and dialogue with local wisdom, so as to strengthen the emergence of the colorful Islamic culture with Bugis and Makassar faces, because this tradition "Mappeca sura", is an innate tradition, by marking that Islam in Indonesia, especially South Sulawesi, originated from Arab.

As for the Islamic nuances of the suro porridge event, namely, first lies in the aspect of alms, because the suro porridge is distributed to relatives and neighbors. This is an

example of the application of universal Islamic teachings (teachings of charity), within the framework of a local culture (Peca suro). Traditions that are thick with pure Islamic teachings, without anything to do with culture, for example, the Fast 'Ashura' (10 Muharram) which is based on the authentic Hadith listed in the Kutub al-Stdah (Sahih Bukhari; Sahih Muslim; Musnad Ahmad; al-Muwaththa ' Imam Malik; Sunan Abi Dawud; Sunan al-Tirmidhi; Sunan al-Nasa'i; Sunan Ibn Majah; Sunan al-Darimi).

Imam Nawawi in Raudhah al-Talibin suggested that Muslims accompany the 'Ashura' fast by fasting the day before, namely the fast Tasu'a ' (9 Muharram), or the day after (11 Muharram), so that it is different from the Jewish tradition of fasting only ' Ashura '. This opinion is in line with the Hadith narrated by Ibn 'Abbas RA in Musnad Ahmad. Imam al-Ghazali in Ihya " Ulumiddin stated the sunnah of fasting the first 10 days of the month of Muharram.

Even Imam Nawawi in Syarah Muslim mentions that Muharram is the most important month for fasting, after the month of Ramadan, as is explained in the Hadith narrated by Muslims. So it is permissible to fast for a whole month in Muharram. Therefore, it is necessary to understand the difference between Islamic teachings that are still pure, universal in nature and Islamic teachings that have been mixed with certain cultures, which are local in nature.

According to Prof. Quraish Shihab in Tafsir al-Mishbah, there are important differences between the concept of al-khair (universal goodness) and al-ma'ruf (local wisdom). Al-Khair is a universal value taught by the Koran and Sunnah, while al-ma'ruf is something that is good according to the general view of a society, and in line with universal Divine values (al-khair). If it contradicts al-khair, it is called al-munkar (local badness). From this it can be understood that sadaqah is an example of al-khair; peca suro donated which is an example of al-ma'ruf; while the float of the offerings to the sea is an example of al-munkar.

Second, it is necessary to distinguish between the teachings of Islam specifically stated by the Prophet Muhammad, such as the fasting day of 'Ashura'; with Islamic teachings that have been stated in general by the Prophet Muhammad, then carried out by scholars and the Muslim community in special forms, such as year-end and early-year prayers.

Rasulullah SAW did not make prayers at the end of the year and the beginning of the Hijri year, considering that the new Hijri calendar was inaugurated at the time of Caliph 'Umar ibn al-Khaththab, but in general the Prophet Muhammad taught Muslims to pray at every opportunity, such as praying every time they see a new moon which is a sign the beginning of the new month with the following prayer: Allahumma ahlilhu 'alaina bil-yumni, wal-imani, was-salamati, wal-Islami, Rabbi wa Rabbuka-llahu which means: O Allah, see this month to us with happiness, faith, safety and Islamic.

My Lord and your Lord are Allah " (Narrated by al-Tirmidzi with the status of Hasan). This understanding needs to be applied when looking at the typical practices of the month of Suro (Muharram), such as reading Surah al-Ikhlâs 1000 times; Reading hasbunallah wa ni'mal vice, ni'mal maula wa ni'man nashir, the hajat 70 times on the night of 'Ashura prayers, gatherings, visit scholars or make pilgrimages to the ulama's grave, visit

the sick, expand family livelihoods, and so on. Thus, we are not easily trapped by superficial claims such as shirk and momentary bid'ah.

Third, the main principle in a haram month like Muharram (Suro) is multiplication. That is, good deeds will have multiple rewards; while the sin of disobedience will be multiplied. Therefore, the main practice that should be done in the month of haram is to stay away from zhalim and get closer to acts of piety (Surat Al-Taubah: 36) The

Implementation of the tradition *mappeca suro* in Lasare Village is also interpreted as a gathering place. Where families who are far away are present and if they do not have time to attend, they are sent *suro porridge*. Before sunset, the relatives have gathered at the Imam's house or people who are considered elders. Especially in Lasare Village, the tradition is *Peca Suro* held at the house of the Imam Masjid whose house is adjacent to the mosque. Since morning, the local people have come together to prepare the utensils and food that is served. They work together to provide the materials needed, some bring eggs, fish, rice, coconut, jackfruit and other ingredients. Everything is collected and cooked in one of the houses, namely the Imam Masjid's house in the village.

Before the program started, the Imam gave an introduction and continued leading the event. They read the *surah yasin* together and also those who are present prepare bottles of drinking water such as aqua and others to pray, because the water that listens to people reading the *Alquraan* changes the water molecule and the water also makes *dhikr*. This event is held between sunset prayers and prayer times. *isya*, preceded by the evening prayer in congregation which is performed at the mosque. After reciting *Surah Yasin*, proceed with reciting a prayer. After finishing the prayer together, start eating together enjoying the *shura porridge* that has been provided by the owner of the house.

In the ritual *Massuro Ma' baca*, the party being prayed for usually prepares foods that have a broad philosophy, for example *Onde-onde*, *Baje*, *Lapisi cake* (cake) *Lapisi*, *Beppa pitu* and *Cucuru* (cucuru). This type of cake is synonymous with flour, brown sugar and coconut which are considered as the philosophy of a prosperous life (*ateja*). Also often served foods such as white rice, glutinous rice, complete with side dishes such as chicken, fish, eggs and water. This food is inherent in the philosophy of life that is well-off and is well-established.

Conclusion

Wisdom is one of the principles of the da'wah method in the Koran as described in Qs An-Nahl verse 125. The principles of the wisdom method require an operational explanation in providing proper understanding to preachers for realizing the principles in various da'wah activities, including preaching in the implementation of the tradition *massuro mabbaca* in the community. The implementation of the *massuro mabbaca* and *mappalili* traditions is a tradition that has been passed down from generation to generation which is still practiced today, as happened in Lasare Village, Bone Village. The implementation of traditions such as *peca suro* is carried out every year in the month of Muharram. The *mappalili* is carried out as a sign of starting to descend the fields (ready to plant).

The implementation of traditions that are still carried out by the people in the village is one of the means to strengthen Islamic *uhkhuwah* and maintain local wisdom. The continuity of a culture, especially local culture, really needs to be considered, but it needs to be emphasized that culture with processes must be eliminated in people's habits so that the culture or community traditions that are in accordance with religious recommendations can be preserved.

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