

## Maudu Lompoa in the Trajectory of History: Continuity of Tradition and Socio-Economic Impact in Cikoang (2019–2024)

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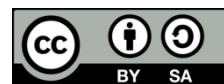
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### ABSTRACT

The preservation of the Maudu Lompoa tradition in Cikoang Village, Takalar Regency, South Sulawesi, faces significant challenges due to economic mobility, population migration, and pressures from globalization during the 2019–2024 period. These socio-economic dynamics threaten the continuity of intangible cultural heritage, particularly in the transmission of intergenerational values and in community participation patterns. This study aims to examine (1) the forms of community adaptation in maintaining the Maudu Lompoa tradition, (2) the role of the tradition in strengthening cultural identity and social resilience, and (3) its socio-economic impacts on the Cikoang community during 2019–2024. This study employed a qualitative approach combining ethnographic and historical methods, applying the stages of heuristics, source criticism, interpretation, and historiography. Data were collected through in-depth interviews with traditional leaders, Sayyid groups, and non-Sayyid community members; participant observation of the ritual procession; and secondary documentary sources. Purposive and snowball sampling were used until data saturation was achieved, and the data were analyzed using inductive thematic analysis and triangulation. The results reveal that the Cikoang community adapts through cross-generational value transmission and flexible symbolic participation—such as migrants contributing via remittances or family representatives. The tradition functions as a mechanism for collective identity formation through Islamic-local cultural syncretism and strengthens social resilience through mutual cooperation (*gotong royong*). Socio-economically, the tradition generates local economic turnover through ritual-related consumption and reinforces a values-based economic ethic grounded in spiritual blessings, sincerity, and communal solidarity. These findings indicate that tradition sustainability is achieved through dynamic cultural negotiation rather than rigid preservation, with implications for cultural tourism policy development in Takalar Regency.

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## 1. INTRODUCTION

The Maudu Lompoa tradition in Cikoang Village, Takalar Regency, South Sulawesi, represents one of Indonesia's most distinctive manifestations of intangible cultural heritage, embodying a centuries-old synthesis of Islamic values and local Bugis-Makassar wisdom. Rooted in the arrival of Sayyid Jalaluddin Al-Aidid in the early seventeenth century, the tradition culminates on the 29th of Rabiul Awal each year through an elaborate procession involving *julung-julung* (ornamental boats filled with symbolic food), communal rice pounding, and the recitation of *salawat*, all of which collectively reinforce social solidarity among the Cikoang community [1], [2]. The tradition operates simultaneously as religious commemoration, cultural expression, and socio-economic event, drawing spiritual tourists, mobilizing local economic activity, and sustaining collective identity across generations without diminishing its sacred meaning [3], [4].

The vibrancy of Maudu Lompoa, however, must be understood within a broader discourse on how communities negotiate cultural continuity amid structural transformations. Globally, the sustainability of intangible cultural heritage is increasingly mediated by the interplay between religious legitimacy, generational transmission, and community agency in the face of modernization. In the Indonesian context specifically, traditions rooted in Islamic-local syncretism have been shown to function as dynamic mechanisms of identity construction rather than static ritual forms, continuously adapting their symbolic content to changing social conditions [5], [6]. Maudu Lompoa thus stands as a compelling case for examining how a coastal fishing community articulates cultural resilience in the post-2019 era.

The preservation of Maudu Lompoa faces serious structural challenges arising from the socio-economic dynamics of the 2019 to 2024 period. Increased labor migration and economic mobility among Cikoang residents have limited physical presence during ritual processions, fundamentally shifting participation patterns from direct involvement to symbolic forms such as remittances and the appointment of family representatives [7]. The transition in traditional leadership (*Opu/Karaeng Opu*) in 2019 introduced additional institutional uncertainty, requiring the community's leadership structures to reconcile spiritual legitimacy with evolving social demands in ways that prior ethnographic accounts of the tradition had not fully addressed [6], [8].

Compounding these structural pressures, the post-pandemic economic recovery period has placed visible strain on low-income fishing households, for whom the high preparation costs of the tradition create tensions between ritual commitment and daily economic survival. The influence of digital media and global consumer culture has simultaneously exposed younger generations to external cultural frameworks, raising substantive concerns about the long-term viability of intergenerational value transmission [9]. Without systematic scholarly attention to these adaptive dynamics, the risk of gradual erosion of the tradition's sacred essence intensifies, particularly as the potential of cultural tourism remains underdeveloped due to insufficient infrastructure and the absence of structured government promotion [4], [35].

While existing studies on Maudu Lompoa have made significant contributions to documenting its historical origins, ritual structure, and religious symbolism, they have

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predominantly focused on the 1980 to 2018 period and examined socio-economic dimensions largely in descriptive, fragmented terms, treating religious and economic impacts as separate analytical categories. A holistic framework that integrates dynamic adaptation, collective identity, and values-based economic behavior within a single analytical lens remains conspicuously absent from the literature. Accordingly, this study examines three interrelated dimensions: the forms of community adaptation in maintaining the Maudu Lompoa tradition during 2019 to 2024, the role of the tradition in strengthening cultural identity and social resilience amid socio-economic change, and its socio-economic impacts on the Cikoang community. The urgency of this research lies in documenting contemporary intangible living heritage under threat of value erosion, as well as its policy implications for sustainable cultural tourism development in Takalar Regency. The novelty of this study resides in its holistic spiritual-economic analysis, which repositions tradition sustainability as a process of dynamic cultural negotiation rather than passive ritual maintenance. It foregrounds the post-2019 transformation of youth participation and the strategic role of technology as an underexplored dimension in Maudu Lompoa scholarship [7].

## **2. METHOD**

### **Research Type and Method**

This study adopts a qualitative research approach, which positions the researcher as the primary instrument through whom social phenomena are observed, interpreted, and understood in their natural settings without experimental manipulation [10], [11]. Qualitative inquiry is particularly suited to this study because the central research questions concern meaning, cultural process, and community experience, dimensions that cannot be adequately captured through quantitative measurement alone. Following [12], who identify ethnography as the most appropriate tradition for studying the culture, behavior, and social interactions of a defined community group, this research applies an ethnographic approach through direct and prolonged participant observation of the Maudu Lompoa ritual procession in Cikoang Village. The ethnographic approach is integrated with a historical method that proceeds through the sequential stages of heuristics, source criticism, interpretation, and historiography, enabling the researcher to trace the trajectory of cultural adaptation and socio-economic transformation across the 2019 to 2024 period (Sudaryono, 2023). The integration of these two methodological traditions is grounded in the epistemological position that contemporary cultural phenomena can only be fully understood when situated within their historical continuity and the social structures that produce them [13], [14].

### **Research Instruments and Data Analysis Techniques**

The primary research instrument in this study was the researcher herself, whose sustained presence in the field enabled the collection of deep, contextually sensitive data that standardized instruments would fail to capture. This approach is consistent with the qualitative principle that the human researcher serves as an adaptive and reflective tool for meaning-making across complex social settings [15], [16]. Data were collected through three complementary methods: in-depth semi-structured interviews conducted with traditional

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leaders (Opu/Karaeng Opu), Sayyid group members, non-Sayyid community members, and migrant contributors; participant observation of the full Maudu Lompoa ritual cycle, including preparatory activities and the peak procession; and secondary documentary sources comprising published academic works, local government records, and historical manuscripts related to the Cikoang tradition. Source triangulation was applied across all three data streams to enhance the internal consistency and credibility of the findings [17], [18]. Data analysis followed an inductive thematic framework informed by the analytical procedures outlined by Miles et al. (2014), encompassing the iterative stages of data condensation, data display, and conclusion drawing/verification. In parallel, the historical method required external source criticism to assess authenticity and internal criticism to evaluate credibility, followed by interpretive analysis of contextual meaning and final chronological narrative historiography [19], [20]. Member validation was employed as an additional credibility check, allowing key informants to review and confirm the accuracy of emerging interpretations before final thematic conclusions were drawn.

### **Population and Sample**

The research population encompasses the entire community of Cikoang Village, Mangarabombang District, Takalar Regency, South Sulawesi, with particular focus on those who serve as active participants, witnesses, and inheritors of the Maudu Lompoa tradition during the 2019 to 2024 period. This broad population definition is consistent with the ethnographic imperative to study the full social field of a cultural practice rather than a narrowly bounded group [21]. Given the qualitative nature of the research, the sample was selected using a combined purposive and snowball sampling strategy. Purposive sampling was applied at the initial stage to identify information-rich participants whose direct roles in the tradition, such as traditional leaders, Sayyid families, ritual coordinators, and long-term migrant contributors, could provide substantive insights into the study's three research dimensions. Snowball sampling was subsequently used to expand the participant network by allowing identified informants to recommend additional community members whose perspectives were relevant but had not been captured through purposive selection alone. This technique is especially effective in close-knit communities with embedded social networks, where the most knowledgeable actors are accessible through existing relational pathways rather than formal sampling frames [22], [23]. Sample size was not determined in advance by a fixed numerical target; instead, data collection continued iteratively until theoretical saturation was achieved, the point at which new interviews and observations yielded no substantively new thematic information regarding adaptation, collective identity, syncretism, or socio-economic impact [24].

## **3. RESULTS AND DISCUSSION**

### **The Cikoang Community's Adaptation in Maintaining the Maudu Lompoa Tradition (2019-2024)**

As the religion with the largest number of adherents in Indonesia, Islam has had a significant influence on various community traditions. One form of this influence is evident in the Ma'udu Lompoa Tradition, a ritual performed by the Takalar community as the

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culmination of the celebration of the Prophet Muhammad's birthday. As a cultural tradition with strong religious and historical value, Maudu Lompoa is not only a symbol of the identity of the Cikoang community but also represents the continuity of ancestral heritage, maintained across generations. The history of this tradition is rooted in the arrival of the cleric Sayyid Jalaluddin Al-Aidid to Cikoang in the early 17th century as part of the spread of Islam in the area [25]. In Cikoang culture, “Maudu” means Maulid and “Lompoa” means big, so this celebration is known as “Maulid Besar”.

In social studies and cultural history, adaptation is understood as the process of adjustment undertaken by individuals or groups in response to changes in the social, economic, and cultural environment, without abandoning their core identities and values. Adaptation is not understood as the elimination of tradition, but rather as a strategy for maintaining cultural continuity and relevance in changing times. Thus, adaptation is part of the historical dynamics of a society in maintaining the continuity of cultural practices across generations [26].

The Cikoang community maintains the Maudu Lompoa Tradition through social adaptation that prioritizes the ongoing transmission of cultural values and practices. The roles of families, traditional leaders, and Sayyid congregations are key to maintaining the continuity of tradition through informal education, ritual familiarization, and the strengthening of collective identity. Knowledge transfer is carried out not only through direct teaching but also through the active involvement of the younger generation in the preparation and implementation of events. In this way, the Cikoang social structure serves as a means of cultural inheritance, supporting the continuity of tradition amid societal changes. The Cikoang community demonstrates a genuine form of adaptation by maintaining the Maudu Lompoa Tradition as a religious and cultural ritual rich in historical and religious meaning. This tradition is not only a celebration of the Prophet Muhammad's birthday but also a symbol of collective identity and the continuity of ancestral heritage, rooted in the arrival of Sayyid Jalaluddin Al-Aidid in the early 17th century. As emphasized by [25], Maudu Lompoa is a form of acculturation between Islam and local culture that the Cikoang community continues to maintain to this day. This finding aligns with the author's research, which shows that a strong religious and historical foundation is the primary foundation for the tradition's sustainability.

In the context of cultural studies and social change, the findings of this study indicate a shift in focus from understanding Maudu Lompoa as a traditional religious ritual solely to a dynamic socio-cultural adaptation process. Previous research by [27] emphasizes that Maudu Lompoa is primarily understood as a ritual deeply rooted in the arrival of Sayyid Jalaluddin and its inherent religious symbolic significance in the lives of the Cikoang community (1980–2018). This study views tradition as a spiritual heritage passed down through generations, with stable meanings tied to the historical and cosmological narratives of the tradition itself.

This finding aligns with studies of cultural adaptation in the context of modernization, which show that traditional societies can negotiate cultural meanings to ensure traditions remain relevant and alive amidst changing times. Ethnographic research by [28] In the Ciptagelar Traditional Village community, for example, it is argued that the

community does not reject elements of modernity but rather engages in strict cultural selection, using modern technology as a tool to preserve and strengthen local cultural identity. In this case, technology does not replace traditional values but is reinterpreted in the local context, ensuring that traditions remain alive in the era of globalization without losing their essence.

This research is also supported by previous research by [29]. This study shows that the younger generation is involved in various active roles, from performers and committee members to digital promotion, as part of a strategy to maintain tradition. Although some initial participation is symbolic, creative initiatives such as youth communities and the use of digital media demonstrate their active role in cultural inheritance through existing social structures. Based on the analysis and research conducted, this study expands the analytical scope from a fixed tradition perspective to a dynamic study of cultural adaptation, positioning rituals as negotiable, adaptive, and sustainable life practices. This approach is consistent with the literature, which emphasizes that cultural adaptation involves adjusting cultural values to contemporary social conditions without abandoning cultural identity; this process is a cultural negotiation between traditional values and the demands of modernity.

According to Bourdieu's perspective, social practice is the result of a dynamic interaction between the process of internalizing external elements and internalizing internal aspects [30]. The Maudu tradition is not only a religious celebration commemorating the birth of the Prophet Muhammad, but also a social practice that reflects the dynamics of social relationships. In this tradition, religious values, local culture, and social realities intersect and influence the formation of shared habits.

This form of adaptation is evident in changes in community participation patterns due to social and economic mobility. Interviews with Mr. Kasa indicate that changing work patterns and increased migration of Cikoang residents to various regions have limited their physical presence during the Maudu Lompoa celebration. However, this does not necessarily reduce their involvement in the tradition. Participation is then interpreted more flexibly through the sending of funds, the appointment of family representatives, or other forms of support. These practices are socially accepted and considered legitimate by the community as part of their commitment to tradition. These findings align with research [31]. Social and economic conditions also influence the adaptation of local religious traditions. Changes in economic structure, urbanization, and social mobility lead to shifts in values and lifestyles, which ultimately impact how religious traditions are practiced.

This demonstrates a shift in the meaning of presence from physical to symbolic and moral, with intention and contribution remaining the primary measures of participation. This finding complements previous research, which generally emphasizes direct presence as the primary indicator of cultural participation. In the context of the Cikoang community, adaptation allows traditions to survive despite significant changes in the social and economic structure of the community.

Furthermore, this finding fills a gap in previous literature, which tends to emphasize the historical and religious factors of tradition without deeply examining how local communities respond to social, technological, and population mobility changes in maintaining the tradition's continuity. Thus, this study demonstrates that the sustainability

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of Maudu Lompoa is not merely a matter of maintaining the old ritual form, but also the community's ability to transform it so that it remains meaningful in the context of modern Cikoang society.

In the context of adaptation, research results indicate that the Cikoang community does not perceive change as a threat to the continuity of tradition, but rather as a strategic space for adjustment to ensure the continuity of the primary functions of Maudu Lompoa. This aligns with the concept of adaptation proposed by [32], which positions adaptation as a process of adjusting to change without necessarily eliminating the fundamental values and identity of a cultural practice. Adaptation in Maudu Lompoa actually strengthens its function as a mechanism for social integration and the transmission of values.

### **The Role of the Maudu Lompoa Tradition in Strengthening the Cultural Identity and Social Resilience of the Cikoang Community amidst the Socio-Economic Dynamics During the 2019–2024 Period**

The Maudu Lompoa tradition is a cultural identity inherent in the Cikoang Village community and a collective characteristic that distinguishes it from other communities. This tradition emerged through an acculturation process integrating Islamic values and local culture within the social context of Indonesian society. Over its development, Maudu Lompoa has served not only as a religious expression but also as a symbol of cultural identity, representing the integration of Islamic teachings and the local wisdom of the local community. Thus, this tradition reflects the dynamic construction of cultural identity and demonstrates how religious and local cultural elements intertwine to form distinctive social practices.

In line with Stuart Hall's theory of cultural identity, it is not understood as a static, fixed entity but rather as the result of an ongoing historical process, shaped by social change and interactions with external cultures. In the context of the Cikoang community, the formation of identity through the Maudu Lompoa Tradition demonstrates how the history of Islamization, social dynamics, and ongoing cultural interactions shape the meaning and practice of the tradition. This process confirms that the cultural identity of the Cikoang community is not only passed down from generation to generation but is also constantly reconstructed in response to the times, without losing the basic values that underpin it [32].

Maudu Lompoa plays a number of significant roles as a new form of representation of a community's cultural identity. First, this tradition serves as an expression of collective identity. Collective identity is the construction of shared meaning about a social group's identity, encompassing a belief system, core values, and patterns of action that guide the group's behavior and interactions. This identity is formed through a sense of belonging, pride, and shared commitment to values considered fundamental to social life. The process of forming collective identity is a systematic, continuous mechanism that involves interactions and social relations among individuals within the community [33].

Maudu Lompoa serves as a mechanism for community social resilience. The implementation of this tradition involves collective participation across generations, social statuses, and economic groups, fostering solidarity, mutual cooperation, and social cohesion. Throughout the preparation and execution of the ritual, the community engages in collective

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work, role distribution, and resource-sharing practices, thereby indirectly strengthening social networks and a sense of interdependence among members. These values serve as essential social capital in facing socioeconomic pressures, such as changes in livelihoods, modernization, and the influx of external cultures.

Essentially, collective identity serves as recognition of an individual's membership in a social group, while simultaneously fostering a sense of togetherness through ongoing interactions within the community. This interpretation aligns with the dynamics of the Ma'udu Lompoa Tradition, which was originally a cultural practice of the Cikoang Village community in Takalar Regency. Over time, this tradition has undergone strengthening and unification with Islamic values, creating a new identity that distinguishes the practice of commemorating the Prophet's Birthday within the Cikoang community from that in other regions [32].

Amidst socio-economic dynamics, the Maudu Lompoa tradition also demonstrates the adaptive capabilities of the Cikoang community. This tradition is not static but undergoes adjustments to its technical aspects and implementation without losing its symbolic meaning and core values. This adaptation allows Maudu Lompoa to remain relevant in the modern economic context, including its linkages with local economic activities and the potential for cultural tourism. Thus, this tradition serves as a negotiating space between traditional values and demands for change, ensuring the community maintains its identity while simultaneously enabling it to survive and transform socio-economically.

These changes demonstrate that the Cikoang community's shared identity was formed through their acceptance and involvement in the influx of religious values, which then fused with the local culture. Therefore, Maudu Lompoa is not only part of the community's culture but also serves as a sign that identifies them as a unified group. This integration of religious and cultural values reinforces the previous explanation that Maudu Lompoa is the result of ongoing cultural adaptation, thus becoming a symbol of identity and a bond of togetherness for the Cikoang community.

Second, Maudu Lompoa serves as a fundamental form of cultural and religious syncretism. Syncretism is the process of merging or adapting two distinct belief systems. This term also refers to the fusion of traditions that occurs when a society accepts new teachings without abandoning long-held cultural practices. In this context, the meeting of Islamic teachings and local cultural traditions produces a new, more dynamic cultural form. This unification demonstrates that various ritual elements previously of cultural origin are aligned with Islamic values, thereby creating an acculturation process that maintains the noble values and integrity of the religious teachings themselves [34].

Cultural elements of the Maudu Lompoa Tradition celebration include processions, the use of decorated boats, and the serving of traditional foods with symbolic value to the community. The main processes in carrying out this tradition are Zikkiri' and Sura' Rate', namely the recitation of the story of the birth of the Prophet Muhammad SAW and the historical narrative of the entry and development of Islam in the Cikoang region. In addition, the recitation of shalawat as a form of respect and love for the Prophet Muhammad SAW is an inseparable part of the series of rituals. The entire procession demonstrates the adaptation of local culture to Islamic values, which are then harmoniously integrated into the lives of

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the Cikoang community. This integration not only strengthens residents' social cohesion but also serves as a normative foundation, making the Maudu Lompoa celebration an annual tradition.

Methodologically, the Maulid Maudu Lompoa tradition reflects the integration of local culture and Islamic teachings. Islamic teachings provide new nuances and meanings to the Maudu Lompoa celebration, while the tradition enriches the community's religious expression. The syncretism that emerges in Maudu Lompoa symbolizes the continuity between local traditions and the process of Islamization, particularly for the people of Cikoang Village. Thus, Ma'udu Lompoa serves as a cultural representation that maintains its existence as a local heritage without detaching itself from the noble values and teachings of Islam.

Third, Maudu Lompoa is a dynamic cultural identity that constantly evolves with changes in its social and historical context. This tradition demonstrates that the Islamic identity of the people of South Sulawesi is expressed not only through religious rituals but also through distinctive cultural forms that have acculturated into local traditions. Maudu Lompoa is not merely a religious celebration, but also a reflection of a cultural heritage passed down through generations. One unique aspect of the Ma'udu Lompoa ceremony is the use of miniature phinisi ships, commonly called Julung-julung, decorated with various foods and colored eggs as part of the ritual. This element demonstrates how the community integrates maritime symbols that represent their seafaring history into their religious expressions.

In the context of maritime culture, julung-julung has a symbolic connection to the lives of the Cikoang coastal community. Its shape, arrangement, and presentation reflect the community's closeness to the sea as a source of livelihood. The blessings symbolized by julung-julung are interpreted not only as spiritual blessings but also as hopes for abundant marine produce and safety during sailing activities. This demonstrates how Maudu Lompoa's religious values are integrated with the socio-economic realities of fishing communities.

In practice, the boat symbol is not merely understood as a legacy of ancestral culture, but also as a bridge connecting the life experiences of maritime communities with the Islamic teachings they adhere to. Maritime and religious meanings run parallel in the Maudu Lompoa tradition. This combination creates a unique form of religiosity, so that spiritual beliefs and cultural experiences do not negate each other but rather strengthen one another in a unified, traditional practice that continues to live today. The boat symbol, rooted in coastal culture, gains religious legitimacy through Islamic interpretation. This process makes the tradition easier to understand, accept, and pass down between generations, because religious values are present through symbolic representations that have long been embedded in their collective consciousness.

### **The Socio-Economic Impact of the Maudu Lompoa Tradition on the Lives of the Cikoang Community in 2019–2024**

The implementation of the Maudu Lompoa tradition has a significant socio-economic impact on the lives of the Cikoang community. However, this impact is not solely understood in terms of material gains or increased economic income. Locally, Maudu

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Lompoa is primarily understood as a source of spiritual blessings that influence the formation of attitudes, social relationships, and work ethics. These blessings are believed to be realized through respect for the Prophet Muhammad, the practice of religious values, and the community's collective involvement in a series of rituals imbued with religious meaning.

The spiritual blessings embodied in the Maudu Lompoa Tradition also influence the way the Cikoang community views daily social and economic life. The social interactions established during the tradition, such as cooperation in ritual preparation and the division of roles among members, are understood as part of the practice of religious values that emphasize sincerity and togetherness. These values are then reflected in the community's social life, particularly in the practice of mutual assistance and efforts to maintain harmonious relationships between individuals. In the economic realm, belief in these spiritual blessings encourages the community to interpret business activities and livelihoods not solely as a means of gaining profit, but as a form of devotion and moral responsibility carried out honestly, fairly, and equitably.

Community involvement in every stage of the Maudu Lompoa celebration is understood as a form of collective practice of religious values, grounded in a spirit of kinship. Every effort, time, and donation given sincerely is believed to be repaid in the form of blessings, especially for the smooth running of businesses and daily work. Maudu Lompoa is a familial affair, so fulfilling the ritual requirements is carried out through mutual assistance between families, especially in fulfilling the absolute requirements that must be met during the Maudu Lompoa celebration. Traditional preparatory processes, such as pounding rice and making *julung-julung*, create a sense of togetherness that strengthens social ties between families and residents.

During the rice pounding procession, the people of Cikoang Village accompany the activity with prayers and *salawat* (prayer) chants. This procession carries a philosophical meaning, aiming to produce pure, clean food that, when consumed, is hoped to contribute to self-purification and the formation of good character in accordance with religious teachings. Besides its religious dimension, this procession is also imbued with cultural values, as the practice has grown and developed from the ideas and thoughts of the Cikoang Village community, as part of local cultural expression.

Further discussing the blessings of the Maulid, Mr. Lolo stated that the blessings of the Maulid are interpreted as the result of sincerity and faith in carrying out each series of Maudu Lompoa activities. He emphasized that everything done with sincere intentions and accompanied by faith in Allah SWT is believed to bring Goodness in life. The blessings felt by the Cikoang community are believed to originate from sincere intentions. As Mr. Lolo explained, people who plan to plant rice generally intend to use part of their harvest for the Maulid celebration. Furthermore, the implementation of Maudu Lompoa is seen as a means to strengthen the relationship between humans and Allah SWT while fostering love for the Prophet Muhammad SAW.

The social value in the Maudu Lompoa celebration is not only reflected through the togetherness and solidarity of the community in the process of preparation and implementation of the procession. However, it is also realized through the concept of alms contained in *Julung-Julung*. *Julung-Julung* does not merely function as a symbol of presence

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in the Maudu Lompoa celebration, but rather is a medium for the community to set aside some of their wealth to be distributed to other parties, especially to Andong Guru as a form of respect, as well as to people in need as a form of social care.

According to [25], the social meaning of the Maudu Lompoa celebration is a social bond. Both communities, originating from the same lineage, namely the Sayyid, share a love for the environment around them where they live and thrive. He believes there is a meaning of environmental preservation behind this celebration. It is a tradition of caring for nature by being grateful for what God has provided, both from the sea and from the land. Celebrating Maulid on the banks of rivers and beaches can be broadly interpreted as the local population's connection to nature and the sea as a place to earn a living. "The earth is where they scatter in search of life." This statement is a kind of affirmation of the nature surrounding an entity that must be preserved if we hope that the sea, as a source of livelihood, will continue to provide sustenance.

Various previous studies have examined the Maudu Lompoa Tradition in Cikoang from various perspectives, particularly historical, religious, and socio-cultural [35]. The economic impact of sacred rituals in the Towani Tolotang community shows that traditional rituals not only strengthen social values but also boost local economic activity through the consumption of ritual goods and related activities. A similar phenomenon was also found in the implementation of Maudu Lompoa, where the need for food, ritual equipment, and supporting economic activities creates a local economic dynamic that benefits the community, especially small business owners and households. This finding aligns with the Cikoang community's belief that sacrificing property in Maudu Lompoa is not an economic loss but a spiritual investment that brings blessings and an abundance of sustenance. This belief forms a distinctive pattern of religious economic behavior, with economic actions attached to religious meaning and social solidarity.

A study by Juliyati and Rahman [36] explores the impact of Maudu Lompoa in Cikoang Village, which found that the traditional celebration has a significant social impact. The implementation of Maudu Lompoa creates a strong bond of solidarity among residents through cooperation in preparing and carrying out the ritual, and strengthens community relations both within families and between the community and the local government. The community helps one another in processes that take place collectively, such as pounding rice, making coconut oil, arranging *julung-julung*, and the peak procession of the celebration, reflecting the emergence of a strong sense of mutual assistance and community cooperation. The economic impact of this tradition in the study was recorded primarily as an opportunity to increase income for micro-businesses and small traders who sell goods around the celebration location, as increased community and tourist visits during the celebration period tend to increase their commercial transactions compared to normal days.

However, this analysis remains descriptive and tends to separate the social and economic dimensions as separate categories. In this representation, the economic aspect is interpreted as a momentary opportunity for traders to gain financial gain, while the social aspect is seen as a positive outcome of the community's collective involvement in the ritual. These two dimensions have not been holistically understood as part of the community's own lifestyle and values inherent in the Maudu Lompoa tradition.

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In contrast to the orientation of previous studies, the current research situates the socio-economic impact of the Maudu Lompoa Tradition within a broader framework of meaning, namely the concept of spiritual blessings, understood by the community as a source of values that permeate life attitudes, social relationship patterns, and daily economic practices. The research findings show that the Cikoang community does not view this tradition merely as an opportunity to earn additional income or increase sales. Instead, the community consciously interprets every activity related to Maudu Lompoa, from ritual preparation, material contributions, to involvement in the procession, as part of a collective worship based on the values of sincerity, togetherness, and moral responsibility to God.

These findings suggest that the economic dimension in the current study is not merely measured in quantitative or material terms, but is instead connected to a strong tradition of religious values within the community. For example, the practice of sharing staple foods such as rice, chicken, and eggs, and collective participation in preparing *julung-julung* (a traditional offering) are not understood as ordinary economic transactions, but as concrete expressions of charity and social responsibility, believed to bring blessings to the economic and spiritual lives of families and the community at large.

#### 4. CONCLUSION

This study demonstrates that cultural sustainability is not achieved through rigid preservation, but through the community's capacity for dynamic adaptation within changing socio-economic conditions. The Maudu Lompoa tradition in Cikoang Village has proven resilient across the 2019–2024 period precisely because the community—led by traditional figures, Sayyid groups, and families—continuously negotiates between inherited values and modern demands without abandoning the tradition's sacred core.

Three key contributions emerge from this study. First, it advances understanding of intangible cultural heritage by framing tradition sustainability as an adaptive, values-driven process rather than a static ritual practice. Second, it enriches the discourse on socio-cultural identity by demonstrating how Islamic-local syncretism can function as a long-term mechanism of social cohesion and community resilience. Third, it provides an empirical basis for cultural tourism policy, highlighting the untapped potential of Cikoang as a destination and the need for support from the Takalar regional government for infrastructure and digital promotion.

For the general public, this research affirms that local traditions carry layered social value—serving simultaneously as religious practice, community bonding, and economic resource—and deserve active protection from all levels of society, including government, youth organizations, and civil institutions.

This study has limitations: it is confined to the 2019–2024 period and uses qualitative ethnographic-historical methods that rely on subjective interview data, limiting quantitative economic measurement. Post-2024 dynamics and broader comparative analysis across similar traditions in South Sulawesi remain outside its scope.

Future research should explore the long-term economic valuation of cultural tourism from Maudu Lompoa, the role of digital media in youth-led tradition inheritance, and

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comparative studies with other Maulid-based traditions across Maritime Southeast Asia to further contextualize these findings.

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