

## The Integration of Hadith Values and Local Culture in The Islamization of The Bugis, Makassar and Mandar Peoples of South Sulawesi

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### **Abstract:**

*This study investigates the amalgamation of hadith with the indigenous cultures of the Bugis, Makassar, and Mandar communities in the Islamization of South Sulawesi. This study diverges from prior research that primarily examines the historical or political aspects of Islamization; it emphasizes how the fundamental principles of the Prophet Muhammad's da'wah—specifically gentleness (rifq), ease (taysir), wisdom (hikmah), and gradualism (tadarruj)—were interpreted by early scholars into culturally significant practices. This research utilizes a qualitative descriptive methodology to examine hadith texts, historical materials, ethnographic studies, and empirical data pertaining to the da'wah practices of prominent figures: Datuk ri Bandang, Datuk Patimang, and Datuk ri Tiro. The results show that Islam was accepted peacefully because Prophetic moral standards were very similar to local culture norms as siri' (honor), pacce (solidarity), and sipakatau (human dignity). This concord is evident in the Islamized manifestations of communal customs, such as mabbarazanji, sayyang pattu'du, and various other ritual expressions. The study concluded that the success of Islamization in South Sulawesi was due to da'wah techniques based on the Sunnah that were flexible, convincing, and took the situation into account. These results present a significant model of hadith-based cultural da'wah that continues to be pertinent for modern heterogeneous communities.*

**Keywords:** *hadith values; cultural integration; islamization of south sulawesi; bugis-makassar and mandar traditions.*

### Abstrak

Studi ini mengeksplor bagaimana hadis terintegrasi dengan budaya lokal masyarakat Bugis, Makassar, dan Mandar selama proses Islamisasi di Sulawesi Selatan. Studi ini berbeda dengan studi-studi sebelumnya yang cenderung menekankan dimensi historis atau politik Islamisasi. Sebaliknya, penelitian ini menekankan bagaimana para ulama awal menerjemahkan prinsip-prinsip utama dakwah Nabi Muhammad SAW yang tergambar di dalam hadis, seperti kelembutan (*rifq*), kemudahan (*taysir*), hikmah (*hikmah*), dan pendekatan bertahap (*tadarruj*), ke dalam praktik yang sesuai dengan budaya lokal. Penelitian ini menggunakan pendekatan kualitatif-deskriptif. Sehingga di dalamnya dilakukan analisis mendalam terhadap teks hadis, sumber sejarah, studi etnografi, dan data empiris dari praktik dakwah Datuk ri Bandang, Datuk Patimang, dan Datuk ri Tiro. Hasil penelitian menunjukkan bahwa Islam diterima secara damai karena ada kesesuaian yang mendalam antara prinsip-prinsip etika profetik dan nilai-nilai budaya lokal, seperti *siri'* (kehormatan), *pacce* (solidaritas), dan *sipakatau* (memanusiakan sesama). Ekspresi ritual seperti *mabbarazanji* dan *sayyang pattu'du* adalah contoh islamisasi tradisi komunal. Studi ini menemukan bahwa strategi dakwah yang berakar pada Sunnah Nabi SAW yang adaptif, persuasif, dan peka terhadap konteks berkontribusi pada keberhasilan Islamisasi di Sulawesi Selatan. Hasil penelitian ini menawarkan model dakwah kultural berbasis hadis yang relevan untuk masyarakat multikultural modern.

**Kata Kunci:** nilai-nilai hadis integrasi budaya, islamisasi Sulawesi selatan tradisi bugis dan makassar dan mandar

## INTRODUCTION

The Islamization of South Sulawesi represents one of the most tranquil processes of religious conversion in the history of the Indonesian archipelago; nonetheless, current social dynamics indicate that the interplay between Islamic da'wah and local culture is commonly misconstrued.<sup>1</sup> Current public discussions about local customs (such *barazanji*, *sayyang pattu'du*, and *maudu'*) show that there is a widening difference between how people see things today and how early academics taught da'wah.<sup>2</sup> This incident shows that we need to do a study that can explain how the Prophet Muhammad's da'wah principles, especially those found in the hadith, helped Islamize the area in a peaceful way. This understanding is necessary to avert society from descending into a false dichotomy between "Islam" and "culture," and to acknowledge both as mutually beneficial qualities.

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<sup>1</sup> N Nurdin, *Islam Dan Budaya Lokal Sulawesi Selatan* (Makassar: Alauddin Press, 2021).

<sup>2</sup> I Abdullah, 'Tradisi Dan Perubahan Sosial', *Antropologi Indonesia*, 37.2 (2016), 93–110.

Several prior studies have investigated the Islamization process in South Sulawesi; however, the majority concentrate on historical or political aspects rather than the methodological integration of hadith and local culture.<sup>3</sup> Classical works, like those by Mattulada, focus on traditional institutions. Other studies, like those by Rahim and Sewang, talk about changes in cultural values without going into detail about how the Prophet's da'wah principles were used in specific situations.<sup>4</sup> Numerous research on da'wah in the Indonesian archipelago emphasize cultural behaviors like barazanji or communal customs; however, they have not contextualized these practices within a hadith-based epistemological framework of da'wah strategy.<sup>5</sup> Consequently, a research gap develops that necessitates the direct correlation of hadith values with the dynamics of local culture during the Islamization process. This gap highlights the importance and urgency of the current investigation.

The objective of this study is to conduct a comprehensive analysis of the integration of hadith values—specifically gentleness, ease, wisdom, and gradualism—within the local cultures of the Bugis, Makassar, and Mandar populations during the Islamization of South Sulawesi.<sup>6</sup> This research not only elucidates historical facts but also reveals the methodological approaches of da'wah utilized by early academics in the translation of the Prophet's teachings into the social practices of local communities. By structuring this link more methodically, the study aims to provide a novel insight into the role of hadith as a potent tool for cultural adaptation.<sup>7</sup> The aim of this research is to propose an interpretive model that demonstrates the congruous interaction between religious texts and cultural surroundings.

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<sup>3</sup>Mattulada, *Latoa: Suatu Lukisan Analitis Terhadap Antropologi Politik Orang Bugis* (Yogyakarta: UGM Press, 1995).

<sup>4</sup> A R Rahim, *Nilai-Nilai Budaya Bugis-Makassar* (Makassar: Pustaka Refleksi, 2011).

<sup>5</sup> A Sewang, *Islamisasi Bugis-Makassar* (Makassar: Innawa, 2005).

<sup>6</sup> M Mahfudz, 'Prinsip Kasih Sayang Dan Kelembutan Dalam Manhaj Dakwah Nabi SAW', *Jurnal Ilmu Dakwah*, 37.1 (2017) <https://doi.org/10.21580/jid.v37i1.2009>.

<sup>7</sup> M Pabbajah, 'Islamisasi Nusantara: Studi Pendekatan Kultural', *Jurnal Ushuluddin*, 28.2 (2020), 200–220.

From this viewpoint, it can be asserted that the efficacy of Islamization in South Sulawesi was not merely attributable to the theological robustness of Islamic doctrines, but also to the congruence between the da'wah principles of Prophet Muhammad and the cultural value frameworks of the Bugis, Makassar, and Mandar communities.<sup>8</sup> Cultural values like *siri'*, *pacce*, and *sipakatau* have been shown to fit well with the moral framework of the hadith. This has made it easier for scholars to spread Islamic teachings without a lot of social pushback.<sup>9</sup> Additionally, the Datuk's use of aesthetic, dialogical, and non-confrontational da'wah tactics shows how the Prophet's da'wah approach may be used in a specific cultural setting.<sup>10</sup> By showing how this is pertinent to history, the article makes the case that a contextually grounded, hadith-based approach to da'wah is the main reason Islam was peacefully accepted in South Sulawesi, and this model is still very useful today.

## METHOD

To meet the goals of this study, a qualitative-descriptive method was adopted, with a focus on textual and cultural examination of the link between hadith and the cultures of South Sulawesi. This technique was chosen because the Islamization of the Bugis, Makassar, and Mandar peoples is evidenced not only in historical documentation but also in cultural remnants, traditions, and social practices that may be analyzed via the framework of religious anthropology. The analysis was performed by a comprehensive literature assessment that included historical materials on Islamization, anthropological examinations of local culture, and hadith literature pertaining to da'wah values like as kindness, wisdom, ease, and gradualism. Furthermore, a comparative methodology was employed to delineate the intersections between hadith principles and local cultural manifestations, exemplified by traditions such as *mabbarazanji*, *sayyang pattu'du*,

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<sup>8</sup> A Z Abidin, *Para Datuk Penyebar Islam Di Sulawesi Selatan* (Makassar: Pustaka Celebes, 2016).

<sup>9</sup> A R Rahim.

<sup>10</sup> M Irwan, 'Islam Dan Tradisi Mandar', *Jurnal Antropologi UGM*, 40.1 (2018), 22–39.

and the da'wah practices of the Datuk. This methodology systematically elucidates the merger of hadith values and local culture during the Islamization process, while simultaneously fortifying the intellectual basis of the historical and cultural arguments put forward.

## FINDING AND DISCUSSION

### Principles of Prophetic Da'wah in Hadith and Their Relevance to The Cultural Structure of South Sulawesi

To talk about how the Prophet Muhammad's da'wah practices, as described in the hadith, relate to the acceptance of Islam in South Sulawesi, we first need to grasp how these da'wah principles build a global Islamic code of communication.<sup>11</sup> The hadiths about being peaceful, easygoing, and wise are not only moral lessons; they are also strategic suggestions for anyone who wants to spread Islam.<sup>12</sup> These principles significantly impacted the success of da'wah in populations that respect strong social values like honor, empathy, and polite behavior. These are traits that may be seen in the cultures of the Bugis, Makassar, and Mandar peoples.<sup>13</sup> In the past, Islam was accepted in South Sulawesi because Islamic da'wah ideals and indigenous wisdom were in sync. This made it possible for Islamization to happen smoothly and without much resistance.<sup>14</sup> Consequently, examining the concepts of da'wah present in the hadith is an essential initial step in comprehending the peaceful progression of Islamic propagation in South Sulawesi, which was broadly accepted both socially and spiritually.

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<sup>11</sup> A Farida and others, 'Metode Dakwah Rasulullah Dan Relevansinya Dengan Tantangan Dakwah Di Era Revolusi Industri 4.0', *Murabby: Jurnal Pendidikan Islam*, 4.1 (2021), 12–22 <https://doi.org/10.15548/mrb.v4i1.2320>.

<sup>12</sup> R Ridwan, 'Metode Komunikasi Dakwah Rasulullah (Kajian Tematik)', *Nukhbah: Jurnal Bidang Kajian Islam*, 2021 <https://doi.org/10.15548/mrb.v4i1.2320>.

<sup>13</sup> R Alhafizh and others, 'Dakwah Islam Dan Budaya Lokal (Resepsi Agama Dalam Kultur Nusantara)', *Mu'ashir: Jurnal Dakwah & Komunikasi*, 2024.

<sup>14</sup> M Pabbajah, 'Dialektika Islam Dan Budaya Lokal: Strategi Bertahan Komunitas Bawakaraeng Di Sulawesi Selatan', *Diskursus Islam*, 13.1 (2020) <https://doi.org/10.33477/dj.v13i1.1392>.

The hadith on *rifq* (gentleness) is very important to the Prophet Muhammad's ethics of da'wah.<sup>15</sup> In an authentic hadith, the Prophet says, "*Indeed, Allah is Gentle and loves gentleness in all matters.*"<sup>16</sup> Ibn Hajar and al-Nawawi, among others, stress that being kind is not just a moral stance, but also a smart way to spread Islam that makes it easier for people to embrace Islamic teachings.<sup>17</sup> In the social environment of South Sulawesi, where people place a high value on dignity and honor (*siri'*), a da'wah approach based on kindness is very important.<sup>18</sup> The Bugis and Makassar community is noted for being very sensitive to how people are treated. People who are harsh or rude can quickly cause problems or resistance.<sup>19</sup> So, the academics' mild and dignified approach made it much easier for people to accept Islam.<sup>20</sup> The Datuk's strategies show this because he didn't openly attack local cultural customs; instead, he used a gradual and conciliatory approach.<sup>21</sup>

The hadiths on *taysir wa tark at-ta'sir* (facilitation and the prohibition of creating hardship) also give a strong base for culturally based da'wah. The Prophet Muhammad said, "*Make things easy and don't make them hard; give good news and don't make people turn away.*"<sup>22</sup> This shows that da'wah should not be hard. This prophetic principle asserts that religious teachings must be communicated in a manner that is amicable, flexible, and cognizant of the community's social and cultural contexts, hence facilitating the open acceptance of the message of da'wah. In the past, teachers who spread Islam in South Sulawesi used this idea by making

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<sup>15</sup> A Hasibuan, 'Kelembutan Sebagai Strategi Dakwah Nabi Muhammad SAW: Telaah Psikologi Dakwah', *Jurnal Dakwah Tabligh*, 21.2 (2020), 145–58 <https://doi.org/10.24252/jdt.v21i2.17412>.

<sup>16</sup> Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari* (Mesir: Mathba'ah al-Kubra al-Amiriyah, 1311).

<sup>17</sup> Mahfudz.

<sup>18</sup> R Rahim, 'Nilai Siri' Dalam Budaya Bugis-Makassar Dan Relevansinya Terhadap Praktik Sosial', *Jurnal Sosiohumaniora*, 13.2 (2011), 120–34.

<sup>19</sup> Mattulada, *Latoa: Suatu Lukisan Analitis Terhadap Orang Bugis* (Gadjah Mada University Press, 1995).

<sup>20</sup> Lebba Kadorre Pongsibanne, *Islam Dan Budaya Lokal: Kajian Antropologi Agama*, 2017.

<sup>21</sup> Z Abidin, 'Sejarah Dan Strategi Dakwah Tiga Datuk Dalam Islamisasi Sulawesi Selatan', *Jurnal Lektur Keagamaan*, 14.1 (2016), 55–88 <https://doi.org/10.31291/jlk.v14i1.218>.

<sup>22</sup> Muhammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Mesir; Maṭba'ah al-Kubrā al-Amīriyyah, 1311 H), jilid I, h. 25.

key teachings (including the *shahāda*, prayer, and basic principles) easier to understand before adding more complicated parts of Islamic law. This tactic is plainly shown in how Datuk ri Bandang in Gowa and Datuk Patimang in Luwu both stressed the importance of faith and moral behavior as the most important parts of Islam.<sup>23</sup> This progressive approach is in line with the Prophet's manner, which never put too much pressure on people and always took into account how ready the community was. This was a big reason why da'wah worked in places with a lot of different cultures and needed a gradual change.<sup>24</sup>

The notion of *hikmah* in da'wah is just as fundamental. It is the basis for good religious communication in countries with many different cultures. In the context of da'wah, *hikmah* is being able to recognize the audience's mental, social, and cultural state and teach religious ideas in a way that is both correct and appropriate. Many hadiths stress how important it is to be wise when sharing religious messages. One example is when the Prophet Muhammad told people to speak to them at their level of understanding. He said, "*Convey to people according to what they comprehend; do you wish for Allah and His Messenger to be denied?*".<sup>25</sup> This prophetic principle emphasizes that the efficacy of da'wah is significantly contingent upon the preacher's capacity to interpret the circumstances and tailor the delivery technique to the community's diversity.<sup>26</sup> In the Bugis–Makassar–Mandar communities, which cherish values like *sipakatau* (mutual humanization) and *sipakainge* (mutual reminder),<sup>27</sup> intelligent da'wah means communicating in the cultural language and emotional register that the people there are used to. The local academics exemplified this notion by embracing indigenous vocabulary, modifying cultural symbols, and utilizing traditional arts as channels of da'wah.<sup>28</sup>

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<sup>23</sup> Z Abidin.

<sup>24</sup> N Nurdin, 'Islamisasi Dan Integrasi Budaya Bugis-Makassar Dalam Sejarah Dakwah Nusantara', *Jurnal Studi Agama Dan Masyarakat*, 17.1 (2021), 90–110 <https://doi.org/10.23971/jsam.v17i1.2501>.

<sup>25</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid I, h. 37.

<sup>26</sup> Mahfudz.

<sup>27</sup> R Rahim.

<sup>28</sup> Nurdin, 'Islamisasi Dan Integrasi Budaya Bugis-Makassar Dalam Sejarah Dakwah Nusantara'.

This idea of *ḥikmah* is especially clear in how academics Islamized different local customs. In South Sulawesi, for instance, the ritual of *mabbarazanji* was used to introduce the Prophet Muhammad to the society in a way that was both passionate and beautiful.<sup>29</sup> This tradition did not put an end to the community's long-standing custom of meeting to listen to stories and poetic recitations;<sup>30</sup> instead, it Islamized the activity by adding the recitation of *maulid*. This shows that *da'wah* that respects local culture can work much better than *da'wah* that doesn't. In the context of *hadith*, this approach corresponds with the Prophet's methodology, which did not abruptly eliminate the traditions of pre-Islamic Arab society but rather redirected and improved them. Later, the intellectuals of South Sulawesi used this method to Islamize communal customs, making Islam a part of the culture instead than a threat to it.<sup>31</sup>

In addition, the cultural values of South Sulawesi themselves provide a strong foundation for the success of *da'wah* grounded in *hadith*-based ethics. The Bugis and Makassar cultures emphasize *siri'*, which relates to honor; *pacce*, which reflects social empathy; and *sipakatau*, which signifies mutual respect and human dignity.<sup>32</sup> These values indicate that the people of South Sulawesi highly value harmonious and dialogical social relations. Consequently, *da'wah* that aligns with these values is readily accepted. This corresponds to the *hadith* principle that places respect for human dignity at the core of Islamic *da'wah*, as expressed in the Prophet Muhammad's saying: "*He is not one of us who does not show compassion to the young and respect to the elderly*".<sup>33</sup> The Prophet consistently emphasized honoring human dignity in every *da'wah* encounter, making harsh, coercive, or degrading forms of *da'wah* incompatible with his *Sunnah*.<sup>34</sup> Such courteous and humane

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<sup>29</sup> Nurdin, 'Islamisasi Dan Integrasi Budaya Bugis-Makassar Dalam Sejarah Dakwah Nusantara'.

<sup>30</sup> Anzar Abdullah, 'Islamisasi Di Sulawesi Selatan Dalam Perspektif Sejarah', *Paramita: Historical Studies Journal*, 26.1 (2016), 86–94.

<sup>31</sup> Mustari Bosra, 'Islamization and Development by Traditional Muslim Scholars During The 20th Century: The Case of The Bugis Makassar Community of South Sulawesi In Indonesia', *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17.6 (2020), 2298–2311.

<sup>32</sup> R Rahim.

<sup>33</sup> Muḥammad bin 'Īsā al-Tirmiẓī, *Sunan al-Tirmiẓī* (Mesir; Maktabah wa Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1975), jilid IV, h. 322.

<sup>34</sup> Mahfudz.

da'wah practices were precisely those carried out by the Datuk during the Islamization of South Sulawesi.<sup>35</sup>

In addition to the compatibility of cultural value systems, the success of gentle and wise da'wah in South Sulawesi was also influenced by the community-based social structure of the region. In South Sulawesi society, customary leaders, community elders, and scholars hold positions of high respect, enabling them to serve as mediators of social change.<sup>36</sup> When the scholars approached the community through dialogue, they were welcomed by local leaders and granted the space to convey Islamic teachings. This method parallels the Prophet Muhammad's approach, in which he often chose to engage influential community figures before disseminating da'wah to the wider public.<sup>37</sup> The alignment between local leadership patterns and the Prophet's da'wah methodology demonstrates that the success of Islamization in South Sulawesi was not solely due to the strength of the doctrinal message, but also to the methodological harmony between hadith-based principles and the social structure of the local community.<sup>38</sup>

Based on the explanation above, it can be said that the main principles of the Prophet Muhammad's da'wah, as described in the hadith, are the main reason why Islam expanded so well in South Sulawesi. Gentleness, ease, and intelligence are not just moral principles but also strategic da'wah approaches that closely match the personalities of the Bugis, Makassar, and Mandar peoples. The indigenous cultures, which value honor, social empathy, and community harmony, were a good fit for a hadith-based approach to da'wah. To comprehend why Islam was accepted peacefully in South Sulawesi, it is important to understand how hadith and local culture are related. The next discussion will concentrate on the practical application of these da'wah principles by the scholars who enabled the Islamization of the region.

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<sup>35</sup> Z Abidin.

<sup>36</sup> Mattulada, *Latoa: Suatu Lukisan Analitis Terhadap Orang Bugis*.

<sup>37</sup> Mubasyaroh Mubasyaroh, 'Da'Wah Model of Prophet Muhammad in Madina', *QIJS (Qudus International Journal of Islamic Studies)*, 2.1 (2016), 47–62.

<sup>38</sup> Z Abidin.

## The Application of The Prophet's Da'wah Methods by The Scholars of South Sulawesi

The da'wah model employed by the scholars who disseminated Islam in South Sulawesi exemplifies the actual implementation of the Prophet Muhammad's da'wah principles as documented in the hadith, particularly emphasizing compassion, diplomatic methods, interaction between cultures, and a gradual approach to social transformation.<sup>39</sup> Datuk ri Bandang, Datuk Patimang, and Datuk ri Tiro did not just teach Islamic ideas as religious ideas; they also put them in the cultural context of the Bugis–Makassar–Mandar communities, which are full of symbolic values and hierarchical hierarchy.<sup>40</sup> From a hadith standpoint, the conduct of these scholars exemplifies a methodological imitation of the Prophet's da'wah, which emphasized compassionate interaction, persuasive discourse, and flexibility to the audience's social context.<sup>41</sup> This method made da'wah very efficient and helped Islam spread peacefully throughout the area.<sup>42</sup>

Datuk Ri Bandang is one of the best-known examples of a scholar who used the idea of *da'wah bil-hikmah*, as the hadith says to do. In numerous historical texts, including Lontaraq documents and contemporary research, Datuk ri Bandang is shown as a scholar with profound knowledge of local cultural values, facilitating the acceptance of his da'wah without opposition.<sup>43</sup> One of his most important efforts was to use the local idea of *Dewata SeuwaE* as a way to get people in Luwu to understand the idea of *tawhīd*.<sup>44</sup> This method is very much in line with what the Prophet Muhammad taught in the hadith, which says that da'wah should be given in a way that the audience can understand. In a *mawqūf hadith*, 'Ali (ra) recounts the Prophet's directive: "*Address the people according to their comprehension.*"

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<sup>39</sup> Muh Yusuf, 'Integration of Islamic Law into Local Governance: The Impact of Datuk Tellue's Da'wah in South Sulawesi', *Nukhbatul'ulum: Jurnal Bidang Kajian Islam*, 10.2 (2024), 317–34.

<sup>40</sup> Z Abidin.

<sup>41</sup> Mahfudz.

<sup>42</sup> Nurdin, 'Islamisasi Dan Integrasi Budaya Bugis-Makassar Dalam Sejarah Dakwah Nusantara'.

<sup>43</sup> Z Abidin.

<sup>44</sup> Zulkarnain Ambo, 'Islamisasi Di Kerajaan Bira Pada Abad XVII M', *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis*, 3.2 (2023), 264–75.

*Do you want people to not believe in Allah and His Messenger?*<sup>45</sup> Ibn Hajar, in *Fath al-Bārī*, elucidates that the purpose of the aforementioned report is to convey that individuals have to be spoken to in accordance with their comprehension level. He stresses that anyone who teaches religious ideas in a way that is too hard for the audience to understand or that brings up things they don't know about may cause them to deny and reject what they are being taught. This is why people should be spoken to in a way that is appropriate for their level of intelligence and understanding.<sup>46</sup> This clarification emphasizes that da'wah that disregards cultural context, knowledge levels, and the community's conceptual framework is likely to provoke rejection. Thus, the approach of employing indigenous notions (like *Dewata SeuwaE*) as a means to comprehend *tawhīd* exemplifies a direct implementation of this prophetic tenet. Datuk ri Bandang spoke in the language of the people of Luwu, which not only kept them from resisting but also made it easier for them to accept the message of monotheism.

Datuk Patimang is also renowned as a scholar who used a culturally based approach in his da'wah, especially by using art and community rituals to teach Islamic ideas. The tradition of *mabbarazanji*, which later became a cultural hallmark of South Sulawesi, originated from the da'wah strategies of scholars such as Datuk Patimang, who integrated poetic praises of the Prophet with the local practice of communal gatherings and recitations. In the anthropology of Islam Nusantara, this method is classified as an aesthetic da'wah strategy, one that combines emotional and artistic elements as vehicles for teaching religious values.<sup>47</sup> Its theological basis can be found in the Prophet Muhammad's hadith stating "*that whoever sends ṣalawāt upon him once, Allah will reward them with ten virtues*",<sup>48</sup> as well as in his instruction "*to make da'wah easy and not burdensome, and to*

<sup>45</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid I, h. 37.

<sup>46</sup> Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī, *Fath al-Bārī bi Syarḥ Ṣaḥīḥ al-Bukhārī* (Bairūt; Dār al-Ma'rifah, 1379 H.), jilid I, h. 225.

<sup>47</sup> Abdul Fattah and Lutfiah Ayundasari, 'Mabbarazanji: Tradisi Membaca Kitab Barzanji Dalam Upaya Meneladani Kehidupan Nabi Muhammad Saw', 2021,; Leonie Schmidt, 'Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media', *Religion*, 51.2 (2021), 237–58.

<sup>48</sup> Muslim bin Ḥajjāj al-Naisābūrī, *Ṣaḥīḥ Muslim* (Kairo; Maṭba'ah 'Isā al-Bābī al-Ḥalabī, 1955), jilid I, h. 288

*bring glad tidings rather than causing people to turn away*".<sup>49</sup> These prophetic principles affirm that conveying religious teachings through gentle, joyful, and emotionally resonant forms is part of the recommended methodology of da'wah.<sup>50</sup> Thus, *mabbarazanji* is not merely a cultural tradition; it is also an effective instrument of da'wah that strengthens the community's love for the Prophet Muhammad and his teachings.

In Mandar, the academics' da'wah was successful because they were able to Islamize the *sayang pattu'duq* tradition, which is a ceremonial that honors youngsters who have finished reading the Qur'an.<sup>51</sup> Instead of stopping the practice because it wasn't Islamic, the Mandar scholars turned it into a way to spread Islam by teaching the Mandar community to be thankful, love the Qur'an, and have a strong Islamic identity.<sup>52</sup> This method is in line with the Sunnah of the Prophet Muhammad, who did not get rid of cultural practices that did not go against Islamic law but instead guided them toward the values of *tawhīd*. The Prophet made it clear in several hadiths that da'wah should slowly bring about goodwill and not cause problems in society. The da'wah tactics used by the Mandar academics show a clear example of this idea in action, helping the community see Islam not as a danger to their cultural legacy, but as something that improves and raises their traditions.

Scholars in South Sulawesi also used the da'wah methods of the Prophet Muhammad in their personal contact, which was quite similar to the social ethics of the people in the area. For instance, the scholars were known to use a familial and relational approach when they talked to community leaders and customary officials to give their da'wah social validity.<sup>53</sup> This is similar to how the Prophet started da'wah by working with powerful people, including tribe leaders or well-

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<sup>49</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid I, h. 25.

<sup>50</sup> Mahfudz.

<sup>51</sup> I Irwan, 'Tradisi Sayang Pattu'du Dalam Masyarakat Mandar: Integrasi Islam Dan Budaya Lokal', *Jurnal Al-Qalam Balitbang Agama Makassar*, 24.2 (2018), 210–25 <https://doi.org/10.31969/alq.v24i2.945>.

<sup>52</sup> Hannani Hannani and others, 'Intellectual Treasures of Ulama Mandar Tracing The Dynamics of Islam Nusantara In Land Of Mandar', *Al-Qalam*, 28.1 (2022), 89–101.

<sup>53</sup> Muhaemin Elmahady, 'Islam Dan Kearifan Lokal Di Sulawesi Selatan Pasca Islamisasi', *Hikmah: Journal of Islamic Studies*, 11.1 (2020), 83–104.

known families in Mecca and Medina.<sup>54</sup> The Datuk did not preach to the peasants right away. Instead, they got to know the local elite so that their da'wah might be seen as an invitation that fit with the ideas of *sipakatau* (mutual humanization) and *sipakalebbi'* (mutual honoring).<sup>55</sup>

A comparable methodology was utilized in the Gowa–Tallo dynasty, where Islam was embraced subsequent to rigorous discourse among intellectuals, kings, and aristocracy.<sup>56</sup> A major reason for this success was that the scholars were able to teach Islam without putting down the community's previous beliefs. Instead, they showed how Islam may improve morality, uphold justice, and make social systems stronger.<sup>57</sup> The da'wah principles of the Prophet Muhammad, including inviting with sound advice (*maw'izah hasanah*) and making arguments in the best and most refined way (*jādilhum billatī hiya aḥsan*), were clearly shown in da'wah techniques that honored the wisdom of kings and traditional leaders. Consequently, historical records show little proof that the mass conversion of the Gowa–Makassar populace resulted in widespread violence; rather, it was regarded as a natural and well-guided societal phenomenon.<sup>58</sup>

Furthermore, the da'wah practices of the scholars of South Sulawesi reflect a deep understanding of the principle of gradualism (*tadarruj*) in da'wah, as exemplified by the Prophet Muhammad in building the community of Madinah.<sup>59</sup> The scholars did not demand that the people abandon all ancestral traditions at once, but instead introduced Islamic principles beginning with the most fundamental and progressing to more detailed teachings. Local traditions that did not contradict Islamic principles were maintained and even utilized as instruments of da'wah.<sup>60</sup> while traditions considered in need of reform were approached with subtle and

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<sup>54</sup> P Patmawati, 'Sejarah Dakwah Rasulullah Saw Di Mekah Dan Madinah' (Al-Hikmah, 2014).

<sup>55</sup> Christian Pelras, *The Bugis* (John Wiley & Sons, 1997).

<sup>56</sup> Elmahady.

<sup>57</sup> Z Azman, 'The History of Islamization in Indonesia: Its Dynamics and Unique Features', *El-Ghiroh: Jurnal Sejarah Dan Peradaban Islam*, 2025.

<sup>58</sup> Ahmad M Sewang, *Islamisasi Kerajaan Gowa: Abad XVI Sampai Abad XVII* (Yayasan Obor Indonesia, 2005).

<sup>59</sup> Mahfudz.

<sup>60</sup> Nurdin, 'Islamisasi Dan Integrasi Budaya Bugis-Makassar Dalam Sejarah Dakwah Nusantara'.

gradual adjustments. This practice is in line with the Prophet's way of avoiding sudden changes in religion, as 'Aishah (ra) tells us. "*She said that the first revelations were meant to enhance faith and morality, and that the rules about what is legal and illegal were only given after the community was ready to accept them. 'Aishah said, "If the ban on intoxicants had been made known at the start, they would have said, 'We will never give up khamr.'"*"<sup>61</sup> This hadith shows that when it comes to religious change, the technique of *tadarruj* must be used. This means that da'wah must be accepted without causing confusion or cultural upheaval, depending on how ready the community is. This method made it possible for Islamic da'wah to happen peacefully in South Sulawesi and be accepted by all parts of society.

All of these da'wah tactics show that the scholars were not only religious leaders who taught from texts; they were also cultural communicators who recognized how local values and the da'wah principles in the hadith were connected. The academics adhered to the sunnah of the Prophet Muhammad by adopting peaceful, communicative, aesthetic, and acculturative approaches within a local setting that, while distinct from Arabia, remained entirely pertinent. Their success shows that the Prophet's da'wah approach works in all cultures, even those that place a strong priority on honor and social hierarchy, like the Bugis, Makassar, and Mandar groups. The tactics they used show that da'wah in line with the hadith not only changes people's spirits but also brings about social change that is peaceful and long-lasting.

The amalgamation of the da'wah principles of Prophet Muhammad, as delineated in the hadith, with the indigenous cultural values of the Bugis, Makassar, and Mandar communities is a pivotal element in elucidating the successful Islamization of South Sulawesi. Based on the earlier debate about the moral coherence between hadith teachings and local culture structures, a more organized map is needed to show how religious writings and these cultural expressions are directly related. This kind of mapping is significant because it shows how each

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<sup>61</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid VI, h. 185.

da'wah concept, like gentleness, ease, wisdom, and gradualism, has a parallel in the ethical standards and social practices of the people who live there. In addition, putting these relationships in a table makes it easier to see how the professors not only taught religious ideas but also translated them through cultural media that the local people already knew and valued. The table below is meant to show how hadith, local culture, and the da'wah practices of scholars all come together and how they all work together to help Islam be accepted peacefully and sustainably in South Sulawesi.

Table 1. Integration of Hadith Values and Local Culture in South Sulawesi

No.	Hadith Text	Values of Hadith	Hadith Reference Sources	Local Cultural Traditions	Scholars' Da'wah Practices	Integration model
1	يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: " قُلْتُ: وَعَلَيْكُمْ ٦٢	<i>Rifq</i> (Gentleness), compassionate conduct	Ṣaḥīḥ al-Bukhārī, Hadith No. 6927	<i>Siri'</i> (dignity), <i>sipakatau</i> (Mutual humanization)	Gentle, non-confrontational da'wah	Ethical-emotional integration: the value of rifq aligns with siri', enabling da'wah to be accepted without conflict
2	يَسِّرُوا وَلَا تُعَسِّرُوا وَبَسِّتُوا وَلَا تُنْفِرُوا ٦٣	<i>Taysir</i> (Facilitation)	Ṣaḥīḥ al-Bukhārī, Hadith No. 69	<i>Pacce</i> (Empathic solidarity), Dialogical	Gradual instruction	Pedagogical integration: the stages of da'wah were adjusted to the cultural rhythm, allowing Islamization to unfold gradually
3	حَدِّثُوا النَّاسَ، بِمَا يَعْرِفُونَ أَحْسَنَ أَنْ يُكَذِّبَ، اللَّهُ وَرَسُولُهُ ٦٤	<i>Hikmah</i> , Contextual communication	Ṣaḥīḥ al-Bukhārī, Hadith No. 127	<i>Dewata SeuwaE</i>	Local conceptual approach	Conceptual integration: employing customary symbols as a medium for explaining Islamic teachings
4	مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ٦٥	Spiritual aesthetics	Ṣaḥīḥ Muslim, Hadith No. 384	Oral literature	Mabbarazanni (recitation of Barzanji)	Aesthetic-cultural integration: local arts were not abolished but Islamized to strengthen spirituality
5	لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقَرِّرَ كَبِيرَنَا ٦٦	Social etiquette	Sunan al-Tirmidhi, Hadith No. 1920.	<i>Sipakalebbi</i> (Mutual respect), <i>sipakainge'</i>	Through traditional leaders	Structural integration: da'wah followed the patterns of customary

<sup>62</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid IX, h. 16.

<sup>63</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid I, h. 25.

<sup>64</sup> Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid I, h. 37.

<sup>65</sup> Muslim bin Ḥajjāj al-Naisābūrī, *Ṣaḥīḥ Muslim*, jilid I, h. 288

<sup>66</sup> Muḥammad bin 'Isā al-Tirmizī, *Sunan al-Tirmizī*, jilid IV, h. 322.

				(Mutual reminding)		leadership, allowing it to be accepted by the wider community
6	إِنَّمَا نَزَّلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةٌ مِنَ الْمُقْصَلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ، حَتَّى إِذَا تَابَ النَّاسُ إِلَى الْإِسْلَامِ. نَزَلَ الْحَلَالُ وَالْحَرَامُ، وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ. لَقَالُوا: لَا نَدْعُ الْخَمْرَ أَبَدًا <sup>67</sup>	<i>Tadarruj</i> (Gradualism)	Ṣaḥīḥ al-Bukhārī, Hadith No. 4993	socially delicate hierarchy	Gradual reform	Gradual transformational integration: value change occurred without cultural disruption

### Integration of Hadith Values, Local Culture, and Their Impact on The Peaceful Acceptance of Islam

The incorporation of hadith-based da‘wah ideals with the indigenous cultures of the Bugis, Makassar, and Mandar peoples is a primary factor behind the peaceful acceptance of Islam in South Sulawesi. The hadiths of Prophet Muhammad regarding gentleness, wisdom, and ease serve as both moral advice for da‘wah and a methodological framework that allows scholars and preachers to adapt to local social structures and cultural values without causing cultural discord.<sup>68</sup> In this perspective, the Islamization of South Sulawesi was not only a religious phenomena, but the product of a dynamic dialectic between text (hadith) and context (local culture). The early academics who disseminated Islam were able to turn Islamic teachings into the cultural symbols of Bugis–Makassar–Mandar society. This created a unique style of religiosity that is frequently called a locally rooted Islam that stays true to the Prophet's Sunnah.<sup>69</sup>

The most obvious example of this process of integration is the growth of social and customary institutions based on Islamic beliefs. The Bugis–Makassar customary system called *pangadereng* or *panngadakkang* used to have four basic

<sup>67</sup> Muḥammad bin Ismā‘īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, jilid VI, h. 185.

<sup>68</sup> Noercholis Rafid, ‘Akulturasi Islam Terhadap Tradisi Ma’baca Baca Suku Bugis’, *Al-Mabhats: Jurnal Penelitian Sosial Agama*, 7.1 SE- (2022), 1–17  
<https://doi.org/10.47766/almabhats.v7i1.1006>.

<sup>69</sup> A Azra, *The Origins of Islamic Reformism in Southeast Asia* (Oxford University Press, 2004).

parts: *ade'* (customary norms), *bicara* (law), *rapang* (precedent), and *wari* (genealogy). This system grew to include a fifth part, called *sara'*, after Islam came. This part is about Islamic law.<sup>70</sup> The integration of *sara'* into the traditional framework exemplifies how Islamic beliefs aimed not to eradicate the prevailing social system but to infiltrate and redefine its significance.<sup>71</sup> From the standpoint of hadith, this methodology embodies the principle of *tadarruj*, or gradualism, which was repeatedly utilized by the Prophet Muhammad in the formation of the first Muslim community in Madinah. By linking Islamic teachings to well-known cultural frameworks, the scholars of South Sulawesi were able to get hadith-based principles into the minds of the society without causing any problems.<sup>72</sup>

The combination of hadith and local culture can also be seen in how groups in South Sulawesi created religious traditions that are both Islamic and syncretic. *Mabbarazanji*, *sayyang pattu'du*, and *makkuliwa* are examples of how hadith-based principles about appreciation, remembering God, and community bonding are turned into real-life cultural traditions.<sup>73</sup> In the case of *mabbarazanji*, for example, the recitation of the Prophet's birth narrative functions as an effective medium of moral education and da'wah, in accordance with hadiths that emphasize the virtue of sending blessings upon the Prophet. The professors who brought this practice to South Sulawesi knew that the people there had long used song and poetry to remember important events. They substituted the content of these traditions with the *maulid al-Barzanji*, turning it into a way to spread the message of Islam that brought back the sunnah of loving the Prophet in the society.<sup>74</sup> This technique is similar to how the Prophet Muhammad changed pre-Islamic Arabian rites into acts of devotion that had a monotheistic significance, without completely doing rid of their social forms.<sup>75</sup>

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<sup>70</sup> Mattulada, *Latoa: Suatu Lukisan Analitis Terhadap Orang Bugis*.

<sup>71</sup> R Rahim.

<sup>72</sup> Ahmad M Sewang, *Islamisasi Kerajaan Gowa Abad XVI Sampai Abad XVII: Abad XVI Sampai Abad XVII* (Yayasan Obor Indonesia, 2005).

<sup>73</sup> I Irwan.

<sup>74</sup> Hannani and others.

<sup>75</sup> Khoiro Ummatin, 'Tiga Model Interaksi Dakwah Rasulullah Terhadap Budaya Lokal', 2014 <https://api.semanticscholar.org/CorpusID:200030666>.

Likewise, the *sayyang pattu'du* tradition in Mandar exemplifies the incorporation of hadith ideals into visual and symbolic cultural expressions. This rite is a way to thank God for a child's success in finishing the recitation of the Qur'an. The child rides a beautifully decorated horse while prayers and *shalawat* are read. According to hadith, showing thankfulness in a happy way is a good thing to do. This is in line with the Prophet's saying, "*Whoever does not show gratitude to people does not show gratitude to Allah.*"<sup>76</sup> So, *sayyang pattu'du* is more than just a local cultural ritual; it is a way to put hadith principles into action via social celebration and communal delight. In this tradition, Mandar academics are very important because they make sure that the ceremony doesn't include any polytheistic or syncretic elements. They achieve this by reciting prayers and *maulid*.<sup>77</sup>

The incorporation of Islamic norms into the Bugis–Makassar–Mandar customary systems exemplifies the efficacy of hadith-based da'wah in fostering a moderate religious identity. The community does not see Islam as anything strange, but as a part of who they are as a culture. The ideas of *siri'* (honor), *pacce* (solidarity), and *sipakatau* (human dignity) have been given Islamic meanings like *al-sharf*, *ukhuwah*, and *rahmah*.<sup>78</sup> This exemplifies a style of da'wah that imparts theological teachings while integrating Islamic social ethics into the local value system. In the context of hadith, this incident exemplifies the execution of the Prophet Muhammad's declaration: "*Indeed, I was sent only to perfect noble character.*"<sup>79</sup> Islam in South Sulawesi did not arise to eradicate cultural values; rather, it aimed to polish and elevate them within the moral framework of the Prophet's persona.

The combination of hadith and local customs not only changed social and cultural structures, but it also had an effect on the creation of religious and

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<sup>76</sup> Aḥmad bin Ḥanbal, *Musnad Aḥmad bin Ḥanbal* (Kairo; Dār al-Ḥadīṣ, 1995), jilid VIII, h. 61.

<sup>77</sup> Mansur, 'Kuliwa; Islam Dan Tradisi Lokal Nelayan Mandar Di Pambusuang Sulawesi Barat' (Lampung: Proceeding of The 16th AICIS IAIN Raden Intan Lampung, 2016).

<sup>78</sup> R Rahim.

<sup>79</sup> Aḥmad bin al-Ḥusain al-Baihaqī, *Al-Sunan al-Kubrā* (Bairūt; Dār al-Kutub al-ʿIlmiyyah, 2003), jilid X, h. 323.

educational institutions that were very much like those in the area. Royal mosques like Al-Mujahidin in Bone were not only places to pray, but also places to learn and train for da'wah, which made generations of local scholars.<sup>80</sup> The educational framework established at these schools prioritized moral and spiritual aspects in accordance with the Prophet's sunnah, including simplicity, sincerity, and social commitment. Islamic education in South Sulawesi developed through the traditional pesantren system, which later became known as *asrama mangaji kitta*' (boarding schools for learning classical books). This model kept the ways of *halaqah* and *talaqqī*, which were how the Prophet Muhammad taught his friends.<sup>81</sup> Consequently, the religious institutions of South Sulawesi embodied the amalgamation of hadith-based educational methodologies and indigenous religious traditions rooted in communal ideals.<sup>82</sup>

This integration also had a big effect on the community's cultural resilience and social stability. Islam came to South Sulawesi without any problems, which made the people there feel more connected to each other and their shared identity.<sup>83</sup> A da'wah approach based on hadith (which stresses kindness, wisdom, and respect for local knowledge) evolved to a type of Islam that was open and adaptable.<sup>84</sup> This situation is why the people of South Sulawesi didn't have any big ideological fights during the time of colonial interference and Western missionary work. Islam had already become a part of the social order, becoming a part of everyday life and serving as a moral shield that kept the community from falling apart. This incident exemplifies the practical application of the Prophet Muhammad's saying: "*A believer who engages with others and exhibits patience towards their harm is superior to one who refrains from interaction and lacks patience towards their*

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<sup>80</sup> M. Abdullah, 'Masjid Dan Peradaban Islam Di Sulawesi Selatan: Studi Historis Tentang Fungsi Sosial Masjid Kerajaan', *Jurnal Al-Qalam Balitbang Agama Makassar*, 2019.

<sup>81</sup> N Syam, *Islam Pesisir: Studi Tentang Budaya Dan Tradisi Di Sulawesi Selatan* (Alauddin Press, 2005).

<sup>82</sup> L Idrus, 'Sejarah Pertumbuhan dan Perkembangan Lembaga Keagamaan Non Formal di Kabupaten Bone Sulawesi Selatan', *Jurnal Al-Qayyimah*, 5.2 (2022), 140–62.

<sup>83</sup> Nurdin, 'Islamisasi Dan Integrasi Budaya Bugis-Makassar Dalam Sejarah Dakwah Nusantara'.

<sup>84</sup> Z Abidin.

*harm.*"<sup>85</sup> Islam did not retreat from culture in South Sulawesi; instead, it interacted with it constructively and patiently, resulting in a harmonious integration of both.<sup>86</sup>

In this way, combining hadith ideals with local culture not only explains why da'wah was successful in the past, but it also provides a paradigm for cultural da'wah that is still very useful today. In a contemporary society characterized by plurality and identity conflicts, the da'wah methodology of Prophet Muhammad (anchored in gentleness, simplicity, and wisdom) remains significantly pertinent. The historical experience of Islamization in South Sulawesi illustrates that a contextual, hadith-based da'wah that honors local culture can promote social harmony, enhance communal moral standards, and safeguard cultural integrity without undermining Islamic identity. This approach shows that Islam may grow peacefully in every place, as long as it is taught in the same way that the Prophet did: by spreading mercy, not by causing conflict.

## CONCLUSION

The process of Islamic reception in South Sulawesi, especially among the Bugis, Makassar, and Mandar communities, shows that da'wah can be successful without political power or coercive force. Instead, it depends on how well the message of da'wah fits with how it is delivered. This study reveals that the early scholars' da'wah in the region was based on the way the Prophet Muhammad did things, as seen in hadiths that stress kindness, easiness, and intelligence. These principles form the foundation of a humane mode of communication in da'wah, one that upholds the dignity of the audience and adapts the message to their social and cultural context. This method did not lead to opposition; instead, it encouraged genuine and enduring acceptance of da'wah.

This study also demonstrates that the success of da'wah in South Sulawesi was partly due to the scholars' ability to adapt hadith values to fit the local culture. Instead of turning their backs on long-standing customs, they Islamized them with

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<sup>85</sup> Aḥmad bin Ḥanbal, *Musnad Aḥmad bin Ḥanbal*, jilid IV, h. 486.

<sup>86</sup> Azman.

wisdom and respect for other cultures. Traditions like mabbarazanji, sayyang pattu'du, and makkuliwa show that da'wah can work well with local culture without changing the core of Islamic beliefs. Islam did not arise as a force that eradicated tradition; rather, it served as a guiding light that reoriented established cultural ideals. So, the Prophet's hadiths serve as both moral guides and methodological inspirations for cultural da'wah techniques that effectively established Islam in a community that is both socially and culturally diverse.

This study also shows that the Islamization of South Sulawesi is a great example of da'wah based on wisdom and kindness. This strategy did not cause social conflict; instead, it made the community's cultural and moral identity stronger. Siri', pacce, and sipakatau, which are local virtues, gained new meaning in the context of Islamic teachings while still keeping their ancient foundations. This dynamic gave rise to a form of da'wah that not only fostered religious conviction but also contributed to the establishment of a social framework defined by justice, empathy, and dignity. In other words, Islam in South Sulawesi grew not because of force, but because of the wisdom of da'wah based on the Prophet's Sunnah.

In the end, this study shows that a da'wah model that follows the example of the Prophet Muhammad, as shown in his hadiths, is the best and most lasting way to do things. This kind of da'wah may talk to culture, respect local knowledge, and promote social harmony. The academics of South Sulawesi used mild, smart, and context-sensitive approaches that are still useful for modern da'wah movements in many places. This historical experience also shows that the truth of Islam doesn't have to be defended with violence; it can be realized by kindness, wisdom, and respect for human dignity, just like the Prophet Muhammad did.

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