



EXPLORATION OF LIVING HADITH IN THE *MAPPADENDANG* TRADITION: Spiritual Development Through *Tazkiyah al-Nafs*

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Abstract

The *mappadendang* tradition carried out by the Bugis community in Katteong village and several other areas are intended as an implementation of gratitude to Allah for the harvest they get. In addition to the implementation of gratitude (*tazkiyah al-nafs*), in the *mappadendang* tradition there are also strong values of unity and cooperation from the community. In exposing the values contained in the *mappadendang* tradition, this study uses a qualitative method with an analytical descriptive approach. This research tries to examine the *mappadendang* tradition by using the study of living hadith. The questions to be answered in this research are how the *mappadendang* tradition builds closeness to God through *tazkiyah* as in the form of gratitude, and whether the *mappadendang* tradition is true in its Islamic values or does it include deviations committed by Islamic society. The findings in this study indicate that the *mappadendang* tradition is pure as a form of gratitude to Allah, in which in every process and implementation nothing is found that deviates from Islam (does not conflict with the Qur'an and hadith or violates community habits). But every process and implementation cannot be

separated from the value of unity and cooperation, to create harmony between communities. From that, it is important to do this research so that people carry out the *mappadendang* tradition which has been passed down from generation not only to attend and carry it out but also to understand the values contained therein.

Keywords: *Mappadendang* Tradition, Spiritual, *Tazkiyat al-nafs*, Living Hadis

Abstrak

Tradisi *mappadendang* yang dilakukan oleh masyarakat Bugis di desa Katteong dan beberapa daerah lainnya ditujukan sebagai implementasi rasa syukur kepada Allah atas hasil panen yang didapat. Selain implementasi rasa syukur (*tazkiyah al-nafs*), di dalam tradisi *mappadendang* juga ditemukan nilai-nilai persatuan dan gotong royong yang kuat dari masyarakat. Dalam mengekspos nilai-nilai yang terkandung pada tradisi *mappadendang*, penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif analitis. Penelitian ini mencoba untuk mengkaji tradisi *mappadendang* dengan menggunakan kajian living hadis. Adapun persoalan yang ingin dijawab dalam penelitian ini adalah bagaimana tradisi *mappadendang* membangun kedekatan dengan Tuhan melalui upaya *tazkiyah al-nafs* dalam bentuk syukur, dan apakah tradisi *mappadendang* benar di dalamnya adalah nilai-nilai keislaman ataukah justru termasuk penyimpangan yang dilakukan oleh masyarakat Islam. Temuan dalam penelitian ini, menunjukkan bahwa tradisi *mappadendang* murni sebagai bentuk syukur kepada Allah, yang dalam setiap proses dan pelaksanaannya tidak didapati sesuatu yang menyimpang dari Islam (tidak bertentangan dengan al-Qur'an dan hadis atau menyalahi kebiasaan masyarakat). melainkan setiap proses dan pelaksanaannya tidak lepas dari nilai persatuan dan kerjasama, sehingga terciptanya keharmonisan antara masyarakat. Dari itu penelitian ini penting untuk dilakukan agar masyarakat melaksanakan tradisi *mappadendang* yang sudah dilakukan turun temurun oleh nenek moyang tidak hanya sebatas menghadiri dan melaksanakan, melainkan juga bisa memahami nilai-nilai yang terkandung di dalamnya.

Kata kunci: Tradisi *Mappadendang*, Spiritual, *Tazkiyat al-nafs*, Living Hadis

Introduction

The diversity of traditions and culture in a region is a necessity given by God to humans, whose function and aim is to create humans who are able to know and respect each other (Syandri et al., 2020). This is as stated by Allah in Surah al-Hujurat, verse 13. Tradition or culture is something that is created as a result of people's behavior and way of life and continues continuously until finally producing a community consensus in which values and principles are upheld in certain communities or regions (Nur, 2020). The Al-Qur'an and hadith of the Prophet are guidelines for all humans and Muslims, especially in acting or behaving towards Allah and towards humans in general. In it, there are rules and an understanding that it is only Allah who we ask, request, and worship, and only Allah gives sustenance to all His creatures, not something like a big tree or other sacred objects.

In its development, the Islamic religion itself does not actually reject customs and culture in people's lives, as long as these customs and cultures do not conflict with the Islamic law and norms of the Islamic religion. On the contrary, Islam only rejects customs and culture in which there are elements or understandings that violate the Shari'a and the teachings of the Islamic religion itself. For example, by presenting offerings in which there are certain rituals as a form of offering to creatures, such as trees that are considered sacred, in the hope of obtaining abundant wealth or something similar. This kind of thing is then prohibited by Islam from being carried out and perpetuated by its adherents because it is contrary to the Shari'a and the principles of Islamic teachings.

In the Bugis tribe, there are various traditions or customs spread

across several areas in South Sulawesi Province, such as Pinrang, Bone, and Pare-Pare Regencies, which to this day still maintain traditional harvest traditions. For the Pakalu community, the *mappadendang* ritual is a reminder of the cosmology of the daily lives of rural farmers. Rice, in this context, is not only considered a source of life but is also considered a creature that has a big role in human life. According to legend, rice undergoes sacrifices and changes its physical form in order to produce goods that humans can consume. This tradition seems to want to revive the myth of Sangiyang Sri, or Dewi Sri in rural Java, who is believed to be a rice goddess who is highly respected by the community.

Mappadendang originates from agricultural customs, especially the traditional harvesting techniques of farmers. It includes a number of events, starting with going down to the fields, plowing, and ending at a grand harvest festival. *Mappadendang* is a complex feast that involves threshing rice using a large pestle and mortar. The use of a large stick as a pounding tool is a crucial aspect of the *mappadendang* tradition. This ceremony is very important for the active participation of men and women, the use of traditional clothing, especially *baju bodo*, and the use of indispensable equipment, such as pestles and mortars. *Mappadendang* is a complex traditional Bugis art form with a unique dance that produces rhythmic and harmonious sounds. This auditory spectacle is achieved through the skill of performers known as *pikkambo* and *pakkambo*, who contribute to the production of melodic rhythms, enhancing the cultural richness and importance of the event.

The Islamic tradition views historical or cultural knowledge that operates in society as a unity that is part of religious knowledge (Sujati, 2019). Therefore, this research was carried out descriptively and analytically using qualitative methods to make it easier to explain phenomena and community culture that have been carried out for generations using living hadith studies. Simply put, by analyzing the

mappadendang tradition carried out by the Bugis community, we can find out what the background and wisdom of the tradition are so that it is well accepted among the Bugis community, whose religion is Islam. And by using the study of living hadith, it can be seen whether the traditions that have been carried out so far are truly appropriate and do not deviate from the teachings of Islam itself. As for data collection, the author conducted an analytical study of various literature and hadiths that are related to the meaning of the Mappadendang tradition. This method is used to get a general overview of the Mappadendang tradition.

Several previous studies have also examined a similar theme, namely the *mappadendang* tradition, including research by Sarifa Suhra (2020). This research focuses on the values contained in the traditional Bugis game, *mappadendang*, and how this tradition promotes gender equality. This research also focuses on the values contained in the game and how this tradition promotes gender equality. Meanwhile, the results of this research show that the *mappadendang* tradition includes values such as patience, cooperation, hard work, and creativity. The research was conducted qualitatively, and data was collected through interviews, observations, and forum group discussions. This study involved two villages in Bone Regency, located in South Sulawesi, Indonesia.

Research written by Fera Nur Ainun Saputri, Harirotul Jannah, and Abdollah (2023). This research aims to increase public understanding of the *mappadendang* tradition in Mattabulu Village, Soppeng Regency. After the rice harvest, this tradition is a way to express gratitude to God. It is considered important to preserve because it helps maintain harmony, kinship, and solidarity among the population. Understanding how people view traditions and their benefits is the main goal of this research. The research conducted shows that the residents of Mattabulu Village in Soppeng Regency support the *mappadendang* tradition and have a positive impact on the community. They see this tradition as a

way to express thanks to God after the rice harvest, and they know that it helps maintain harmony, kinship, and solidarity among the population. This tradition is also considered to strengthen relations between residents and bring blessings and gratitude to the community. Therefore, in Mattabulu Village, the *mappadendang* tradition is still carried out to this day.

Later research was conducted by Ahmad Dzulfahmi Saleh (2023). *Mappadendang* culture is still preserved and maintained by the people of South Sulawesi, especially rural communities. In this culture, there is a harvest party to express thanks for success in planting rice. Among the *mappadendang* cultural values are expressing gratitude to Allah, establishing relationships, enjoying entertainment, looking for a partner, and fostering a sense of togetherness. *Mappadendang* cultural values, including the values of Islamic education and the role of culture in improving relations between people, are the focus of this research problem. The research results show that *mappadendang* culture is still preserved by the people of South Sulawesi, especially those who live in rural areas. Before the *mappadendang* culture began, people in this culture saw the values of Islamic faith and education in it. Apart from that, *mappadendang* culture shows good relationships, brotherhood, togetherness, and mutual cooperation. This research found that *mappadendang* culture has an important role in maintaining Islamic cultural and educational values and creating better relationships between humans. Apart from that, this community is grateful for the many harvests given by Allah. As a result, to preserve and maintain the *mappadendang* culture as part of the cultural heritage and Islamic education in South Sulawesi society, continuous efforts need to be made.

From previous studies, we can see differences with the research to be conducted, where this research wants to explore the symbolic messages contained in the Traditional Harvest Festival or the

mappadendang tradition from the perspective of hadith studies. The focus of the research involves the study of living hadith to provide a better understanding of the symbolic meaning of this tradition, especially for the Bugis people who still practice it today. Thus, it is hoped that the research can contribute to understanding the cultural and religious values contained in the *mappadendang* tradition, as well as how this tradition can be interpreted from the perspective of hadith studies.

Background to the *Mappadendang* Tradition

Mappadendang is a tradition of the Bugis people that is carried out after the harvest season is over as an expression of gratitude to Allah for the harvest obtained (Patonangi, 2022). Apart from being an expression of gratitude, the *mappadendang* celebration was also used as a gathering event because those present were not only local village residents but also residents of surrounding villages. This is because during this traditional celebration there is entertainment that residents can enjoy and try, namely *maddoa'* (rocking) (Saleh, 2021). *Maddoa'* itself is a series in the *mappadendang* tradition that is carried out around the well that was made by *Pallipa Pute'e*. The *maddoa's* activity is carried out for seven days (Mappaoddang, 2020).

In the *mappadendang* tradition, there is also a magical value, which is stated that the *mappadendang* process is a form of grain purification, where the rice that grows on the ground will later grow and bear fruit *ase* (rice), processed into rice that will later become one with humans. Therefore, according to the beliefs of the Bugis people, purification needs to be carried out so that rice and all its processes can be a blessing to reach the human stomach (Gustiana et al., 2019). The *mappadendang* tradition was born, namely in one of the villages, Katteong village. In that village, there was a person called *Pallipa Pute'e* who used to lead the people there in digging or making wells. Since the

existence of the well, the harvest, especially in the rice fields around the well, has become abundant. It is thanks to this that at the end of each harvest, a meal is held together as a form of gratitude to Allah as well as a hope that the next harvest will be more abundant.

Pallipa Pute'e himself was a very respected person at that time because he was an influential person and was also known as the person who first broadcast Islam in the area. Starting from there, *mappadendang* was implemented and became a tradition carried out every year at the end of the harvest. In some communities, the *mappadendang* event brings us to remember that rice is not only a source of life but also a human being. The rice makes sacrifices throughout the process in order to become rice that humans can finally eat (Rakhmat & Maria Fatimah, 2016).

Mappadendang is a tradition that is celebrated every year when the rice harvest season arrives. When you look back, previously you had to thresh harvested rice by pounding it, so *mappadendang* is also known as a tradition of pounding rice. In this tradition, the togetherness and harmony of farmers can be seen. Apart from being attended by community leaders, elders, religious leaders, and farmers, it is also attended by many young people. So often, when this tradition arrives, it becomes a place to find a life partner because it is a place for young people to gather.

In the *mappadendang* tradition, the grain, or rice, is placed in a mortar and then pounded with a large stick. In the process, the most important components are men and women, the mortar and pounder, and also the traditional Bugis clothing, namely the bodo clothing. Usually women and men wear specified clothes, while women have to wear stupid clothes. Meanwhile, men wear black head wraps and shirts and wear trousers, which are then wrapped around a patterned black sarong.

As for tools like the mortar above, the size is approximately 1.5 m and a maximum of 3 m, which is 50 cm wide. And the shape of the mortar is like a small, rectangular boat. And there were six spears, or pounding tools, made of wood that were as tall as a person. Usually, there are two types of pounding tools: some are short and some are about half a meter long (Nur, 2020).

This tradition is also a form of traditional Bugis art performance because, when the process takes place, it produces sounds and rhythms, which are usually called *pikkambona* or *pakkambona*. This tradition is also intended to maintain ancestral cultural heritage. In the current generation, young people may be more interested in modern art as well, so they are worried about abandoning ancestral traditions (Rakhmat & Fatimah, 2016). From what has been explained above, it can be concluded that the *mappadendang* tradition is believed to bring blessings because the element of its implementation is solely as a form of gratitude to Allah, in which there is also no element of violation of the Shari'a, and which carries this tradition as well, a devout religious figure.

In Bugis tradition, *mappadendang* is a culturally rich and spiritually significant ceremony that encompasses various rituals imbued with profound meaning. The *mappadendang* process begins with a series of meticulous preparations and systematic stages, from the selection of an auspicious day to the ritual slaughter of a buffalo. Usually, in determining the day, the traditional leader will choose the day for the implementation of the *mappadendang*. Because according to Bugis custom, there are times that bring good, and there are also times that bring bad. Of course, choosing a good day ensures that the event can be carried out well and smoothly. Prepare the tools and materials used. The tools and materials used are as mentioned above.

Stages in Its Implementation

- a. Goat slaughtering
- b. chicken cutting
- c. *Padendang* hole digging. This was carried out in Katteong Village, in front of the grave of *Pallipa Pute'e*
- d. (the one with the white glove). A figure who is known as the person who brought Islam to the area

Maccera paddendang (a form of expression of gratitude). What is prepared includes:

- a. Incense
- b. *lappa-lappa* or mash. Coconut leaves are filled with rice and shaped into long shapes, then boiled.
- c. Some plantain combs
- d. And the tools used by mappadendang

Everything is then placed in a container (tray), and then the prayer (maccera) is read.

- a. Carrying out *padendang*
- b. Say a prayer.
- c. *Mattoana* or it can be interpreted as the four colors of *sokko*, namely, black represents earth, red represents fire, yellow represents wind, and white represents water.
- d. *Massikkiri juma*. Namely, Friday remembrance. After completing the remembrance on Friday night, the highlight of the event is held, namely *mappadendang*.
- e. Buffalo slaughtering and the highlight of the event
- f. Hole closure

Mappadendang Tradition: A Living Hadith Phenomenon

Living hadis, or “living hadith” in this study’s context, refers to the examination of how the teachings of the hadith of Prophet Muhammad are applied and practiced in the daily lives of Islamic communities. This concept not only focuses on the textual analysis of hadith in terms of *matn* (content) and *sanad* (chain of transmission) but also highlights the social and cultural practices associated with these teachings. Historically, the term “living hadith” was first introduced by Barbara Metcalf in her 1993 article discussing how *Jamaah Tabligh* uses hadith as a tool for social and cultural critique. This concept has since been further developed by scholars like Sahiron Syamsuddin within the framework of the Living Qur’an and hadith Research Methodology (Qudsy & Dewi, 2018).

In the context of living hadith or *sunnah*, this concept does not merely refer to classical texts or static interpretations. Instead, it revitalizes the teachings of Prophet Muhammad in contemporary reality through dynamic and contextual approaches. The terminological definition includes in-depth studies of how these teachings are applied in the everyday lives of Muslims, transcending mere theoretical or textual interpretations. For example, during the caliphate of Umar ibn Khattab, the approach to the distribution of war booty evolved into a more systematic method to ensure social justice and economic stability for future Islamic communities. Similarly, practical applications of hadith such as the handling of stray camels were adjusted by Caliph Utsman ibn Affan to suit changing social conditions. Thus, living hadith/*sunnah* not only considers theological aspects but also interprets and applies the teachings of the Prophet according to the needs and challenges of the times, making them relevant and useful in guiding Muslims in various life contexts (Sayadi, 2022).

The term “living hadith” signifies that this practice is not only

viewed from a theological standpoint, but also from humanistic and relational aspects. This reflects the beliefs and relationships that Muslims build with the texts or books of hadith they adhere to. The study of living hadith also highlights the process of reception (reception) of hadith, which gives birth to various interpretations (exegetical reception), aesthetic appreciation of hadith (aesthetic reception), as well as practical and functional use of hadith texts (functional reception). The transmission and transformation of the reception of hadith of the Prophet develops over time and across various social and cultural contexts of the Muslim community. Ahmad Rafiq identifies three patterns of transmission in Islam, namely citation, chain of transmission (sanad), and discursive, which are also evident in the practice of reading the hadith of the Prophet. This shows how the Hadith of the Prophet is not only conveyed from generation to generation, but also undergoes adaptation and different interpretations in response to difficult situations and changing times (Qudsy & Dewi, 2018).

The main difference between the “living hadith” approach and traditional hadith studies (*maani al-hadits* and *fahm al-hadits*) lies in their focus. Traditional studies tend to concentrate on the analysis of the hadith texts themselves, whereas living hadith examines how these texts are translated and implemented in the daily lives of communities, not always prioritizing the authenticity of the hadith. A concrete example of living hadith application is found in various traditions such as the varying practices of *aqiqah* depending on local and cultural contexts. For instance, in Indonesia, *aqiqah* can vary in its execution between Nahdlatul Ulama and Muhammadiyah communities, reflecting local adaptations and interpretations of hadith teachings (Qudsy & Dewi, 2018).

In terms of reception, it is important to understand that how communities receive and interpret hadith texts can be influenced by various factors such as local culture, geography, and social context. This

indicates that living hadith practices often involve a creative reception process where hadith texts are not only understood literally but also adapted within different societal contexts. Research methodologies in living hadith studies typically involve qualitative approaches such as interviews, observations, and content analysis. Interviews with community leaders or local scholars are often used to gain a deeper understanding of how hadith teachings permeate everyday practices. Additional data such as geographical information, local history, and classical literature are also utilized to provide broader context to the phenomena under study (Salleh et al., 2019).

Regarding Living hadith, several key points reflect how teachings and practices from the hadith of Prophet Muhammad are applied in the daily lives of Muslims. Firstly, the written tradition in living hadith plays a crucial role in preserving and disseminating the Prophet's teachings. Hadith writings not only immortalize the words of the Prophet but also facilitate the spread of Islamic teachings worldwide. Meanwhile, the oral tradition in living hadith is reflected in religious practices such as recitations in prayers and remembrances, which are learned and practiced directly from generation to generation. Secondly, the practical tradition in living hadith highlights the direct implementation of the Prophet's teachings in the daily lives of Muslims. Examples include the obligatory practice of the five daily prayers inherited from the Prophet. However, in certain local communities like Lombok, local practices such as the wetu telu prayer are also maintained as part of cultural and religious heritage (Iffah, 2021).

Thirdly, the approach in living hadith encompasses various research methodologies such as phenomenology, narrative studies, ethnography, and sociological approaches. Phenomenology aids in understanding the universal meanings individuals attribute to their life experiences related to Islamic teachings. Narrative studies, on the

other hand, allow researchers to explore historical events and the lives of prominent figures like al-Bukhari. Meanwhile, ethnographic methods enable in-depth description and interpretation of cultural values and practices within Islamic communities. Fourthly, the discourses of scholars in understanding hadith reflect diverse approaches and interpretations. Ranging from conservative traditionalists emphasizing fidelity to past scholarly heritage to progressive adherents adopting modern ideas, and moderate reformists blending traditional values with modern contexts. This approach not only influences how scholars understand hadith but also how they apply these teachings in the daily lives of Muslims (Iffah, 2021).

The *mappadendang* tradition among the Bugis community offers a rich depiction of how Islamic teachings, including the hadiths of Prophet Muhammad, are integrated into their daily lives. This ritual is not merely a customary thanksgiving ceremony but a series of practices imbued with profound spiritual meanings. For instance, the sacrificial slaughter of animals such as goats and chickens, alongside the ritualistic scattering of rice during *maccera paddendang*, serves not only as an expression of gratitude for the harvest but also as a direct implementation of the teachings found in Islamic hadiths emphasizing the significance of sacrifice and gratitude in Islam.

Beyond the preservation of ancestral traditions, *mappadendang* also incorporates Islamic values into their cultural activities. One notable example is *maddoa'* or rocking, a moment of entertainment and social cohesion governed by Islamic principles. This illustrates how hadiths promoting unity among Muslims and a sense of gratitude are concretely manifested in the daily interactions of the Bugis community. Local adaptation and interpretation are integral to this tradition's evolution across generations, adjusting its ritual forms and practices to changing cultural and social contexts. This dynamic approach reflects how hadiths

advocating cultural diversity and local adaptation are understood and dynamically implemented within this tradition.

Furthermore, this tradition serves as a potent educational tool within the community. Through the use of traditional Bugis attire and implements during the *mappadendang* procession, cultural and religious values are imparted to the younger generation. This demonstrates how hadiths, taught as part of the religious heritage of Islam, are not merely theoretical but also applied in real-life contexts to maintain cultural and religious identities. Symbolically, *mappadendang* embodies reverence for Allah's blessings and Islamic values of gratitude, cooperation, and social unity. Within a highly organized community procession, this tradition reinforces a sense of unity and solidarity among participants.

Using the living hadith methodology, a thorough analysis of *mappadendang* would provide deeper insights into how this tradition not only preserves traditional values but also enriches its significance through Islamic teachings. This serves as a tangible example of how the flexibility of hadiths in adapting to changing times and local contexts remains relevant in guiding religious and cultural practices within the Bugis community.

***Tazkiyat al-Nafs* in The *Mappadendang* Tradition: An Exploration of Living Hadith**

Tazkiyat al-nafs which comes from the words *at-tazkiyah* and *an-nafs*, covers purification and growth. *At-tazkiyah*, which means *al-thahir* or purification, is more than just a cleansing process, it also includes the aspect of *al-numuw*, which means growing or cultivating praiseworthy qualities (Kus Risti, 202). *Tazkiyat al-nafs* basically consists of two crucial elements. First, cleanse the soul (*takhalli*) from traits that are not praiseworthy, such as lack of gratitude, hypocrisy, arrogance, envy, anger, greed, and indulgence in lust. Second, adorning the soul that has

been cleansed with praiseworthy qualities (*tahalli*), such as sincerity, honesty, asceticism, dependence on God, love and compassion, gratitude, patience, and self-satisfaction.

Tazkiyah, in Arabic, refers to the process of soul purification taught by the Prophets. When adhered to, these teachings can cleanse the human soul. *Tazkiyah* has several meanings: as a teaching that, if followed, purifies the human soul; the process of cleansing oneself from impurities of the soul; purification from *shirk*, which is considered impure in the Qur'an; and efforts to elevate human dignity and raise the status of hypocrites to that of the sincere. In the Sufi perspective, *tazkiyah* means inner purification to draw closer to God through various processes that must be undertaken. Worship performed perfectly and sincerely not only increases one's piety but also helps in restraining the *nafs*, thereby achieving the purity of the soul (Mutholingah & Zain, 2021).

Nafs in this context, means the soul that drives the body and can be nurtured to be controlled. The Qur'an, in Surah Al-Syams verse 8, states that Allah inspired the soul with its sense of right and wrong, indicating that every *nafs* is created in a state of perfection. It is up to humans whether to lead their *nafs* towards piety or falsehood. *Tazkiyah al-nafs* is the process of purifying the soul, restoring it to its natural state, and healing sick souls through Sufi therapies. This process involves cleansing from negative spirits (*nafs ammarah* and *nafs lawwâmah*) towards a better spirit (*nafs mutmainah*) by following the principles of Islamic law (*Shariah*) (Mutholingah & Zain, 2021).

Sufism adheres to the principle of *tazkiyah al-nafs* as a way to purify the soul in order for it to become closer to Allah and to always remember the blessings that He has bestowed (Faiz et al., 2019). According to al-Ghazali, the effort to *tazkiyat al-nafs* is a process of

getting out of despicable qualities and entering praiseworthy qualities, which can then be realized in life (Mutmainah, 2021). In essence, *tazkiyat al-nafs* is realized in order to achieve inner calm and happiness and be closer to Allah (Ghofar et al., 2018).

According to Al-Ghazali, the heart is like glass that can become tarnished by bodily desires. Obeying Allah and turning away from desires can cleanse the heart. Al-Ghazali defines *tazkiyat al-nafs* as the process of purifying the human soul from impurities, both outward and inward. In his book *Bidayat Al-Hidayah*, he emphasizes that *tazkiyat al-nafs* is the effort to cleanse oneself from the trait of self-praise. Sufi scholars believe that the human soul is pure by nature but can become impure due to the desires of the nafs. *Tazkiyat al-nafs* means cleansing oneself from beastly, animalistic, and satanic traits, then filling oneself with divine qualities. *Tazkiyat al-nafs* is a continuous process of purifying the soul from spiritual diseases such as arrogance, envy, and malice, and cultivating positive qualities like compassion, gratitude, love, and empathy (Hanafani & Hambali, 2023). According to M. Quraish Shihab, *tazkiyah* means purifying and developing the soul in accordance with the guidance of Allah and His Messenger. Sayyid Qutub adds that *tazkiyah* is the effort to cleanse one's soul, feelings, deeds, and worldview. Muhammad Itris defines *tazkiyat al-nafs* as cleansing the soul from disbelief and sin through righteous deeds (Mutholingah & Zain, 2021).

Al-Ghazali outlines the objectives of *tazkiyat al-nafs* as follows: first, to form individuals with pure beliefs, a clean soul, broad knowledge, and activities that hold value in worship; second, to create individuals with pure souls and noble morals in social interactions, aware of their rights and responsibilities; third, to create individuals with healthy souls free from detrimental behaviors; and fourth, to form individuals with pure souls and noble morals towards Allah, themselves, and others. The goal of *tazkiyat al-nafs* is to balance worship, customs, and morals.

Al-Ghazali explains ways to achieve good morals, including hoping for Allah's mercy, striving to perform good deeds until they become habitual, and associating with righteous people. The ultimate aim is to create individuals with strong faith, piety, and noble character, both physically and spiritually (Taja et al., 2022).

In Sufism, *tazkiyat al-nafs* is carried out through three main methods: *takhalli*, *tahalli*, and *tajalli*, which must be performed sequentially. First, *takhalli* is the process of cleansing oneself from negative traits and behaviors driven by the *nafs*, such as envy, malice, suspicion, arrogance, pride, hypocrisy, and anger. This process begins with repentance, which Imam Ghazali considers the first step in self-purification. Repentance is the act of turning away from sin towards obedience after realizing the dangers of sin. Second, *tahalli* involves filling the purified soul with praiseworthy traits and good habits through continuous practice. This includes acts of remembrance (*dzikr*), increasing knowledge, faith, piety, worship, and fostering traits such as honesty, trustworthiness, humility, and service. *Tahalli* means equipping and adorning oneself with positive and virtuous deeds. Third, *tajalli* is the state where the veil between a person and Allah is lifted. After sincerely undergoing *takhalli* and *tahalli*, the human soul becomes free from the *nafs ammarah*, avoiding immoral actions, and reaches the highest state of *nafs*, *nafs mardhiyah*. At this stage, one's actions are performed solely out of love for Allah (Mahatma, 2023).

In this case, the mappadendang tradition, as an expression of gratitude to Allah for the harvest that has been obtained, is a form of *tazkiyat al-nafs*. If we examine further the form of expression of gratitude in this tradition, it is none other than because it can build the values of social piety and societal religiosity. When a form of gratitude is carried out in the implementation of the mappadendang tradition, the value of which can truly be actualized by society, then this will also become a

development as a method of moral education, so that it can form a better Muslim person.

Sayyid Hosein Nasr once stated that the life of an increasingly modern society will be preoccupied with modernity and lead it to become a servant of secularism and materialism (Khotib & Mubin, 2019). It could be said that if society continues to maintain and preserve this tradition, at least it can be a lesson and a reminder for us to always learn to be grateful. Not only when we get abundant harvests, but also when there are difficult times, so that the difficult times experienced do not plunge us into despair and make us materialistic people.

In the context of exploring the living hadith in the *mappadendang* Tradition, the hadith revealed by the Prophet Muhammad became the conceptual basis for an in-depth understanding of the formation of *Tazkiyat al-nafs*, especially in the context of expressions of gratitude. As in the Hadith narrated by Imam Ahmad, which means:

من لم يشكر القليل لم يشكر الكثير ومن لم يشكر الناس لم يشكر الله والتحدث بنعمة الله شكر وتركها كفر والجماعة رحمة والفرقة عذاب

“Whoever is not grateful for a little, then he will not be able to be grateful for something that is a lot. And whoever is not grateful to people, then he will not be grateful to Allah. Talking about Allah’s blessings is gratitude, while leaving them is an act of kufr. Life goes on. ‘Amah is mercy, while division is punishment.” (Ahmad bin Muhammad bin Hambal bin Hallan bin Asad as-Syaibani, 2001).

Hadith, which is in line with the *matn* but different from the Hadith Sanad, namely:

قال النبي صلى الله عليه وسلم على المنبر من لم يشكر القليل لم يشكر الكثير ومن لم يشكر الناس لم يشكر الله التحدث بنعمة الله شكر وتركها كفر والجماعة رحمة والفرقة عذاب

The Prophet sallallaahu ‘alaihi wasallam said in this pulpit: “Whoever is not able to be grateful for a few blessings, then he will not be able to be grateful for many blessings. And whoever is not able to be grateful to humans, then he will not be able to be grateful to Allah ‘azza ‘wajalla. Talking about Allah’s blessings is gratitude, while abandoning them is kufr. Living in a congregation is a blessing, while division is a punishment” (Wafa, n.d.).

This hadith highlights the significance of gratitude, appreciation for Allah’s grace, and its relevance to the dynamics of congregational life. The statement of the Prophet Muhammad in this hadith emphasizes that the ability to be grateful for small blessings is the basis for the ability to be grateful for greater blessings. This is then related to the goals in the context of the *mappadendang* tradition, namely the values of togetherness and gratitude applied in this tradition to form the character of a society that always learns to be grateful.

It should be emphasized that this hadith highlights the essence of thanking fellow humans as a crucial element in the *tazkiyat al-nafs* process. In the context of *mappadendang*, which has the principle of congregational life at the forefront, this hadith carries a deep meaning about how positive interactions between individuals can become a real vehicle for applying and being grateful for Allah’s blessings. In more detailed research regarding the *mappadendang* Tradition, this hadith becomes an analytical basis for exploring how congregational life in this society is an effective means of forming a character that is always grateful. The author, in looking at and analyzing the hadith above, found that:

This Hadith Does Not Contradict the Qur'an

Based on the analysis described above using the *al-'adah al-muhakkamah* approach to local wisdom in the form of *mappadendang*, which is the culture of the Bugis community, the author does not find any contradiction between the implementation and ceremonial implementation of *mappadendang* culture and the values contained in the provisions contained in the Qur'an.

In fact, the existence of *mappadendang* culture is an acculturation of Bugis culture with the culture of gratitude that existed during the time of the Prophet. And contains the same spirit as the word of Allah in the Qur'an Surah Ibrahim verse 7:

وإذ تأذن ربكم لئن شكرتم لأزيدنكم ولئن كفرتم إن عذابي لشديد

“And remember when your Lord announced, “Indeed, if you are grateful, I will surely increase my favors for you, but if you deny my favors, then my punishment will certainly be very severe.”

The verse above is close in meaning to the hadith regarding gratitude, as explained in the previous chapter. Both emphasize gratitude for the blessings and gifts that have been given by God. The *mappadendang* tradition found among the Bugis community is a culture that has an orientation towards expressing gratitude for the harvest obtained by the community, where the harvest is a gift and blessing given by God. Apart from being related to the verse above, the *mappadendang* tradition also has similarities with what Allah says in Surah Ad-Dhuhaa verse 11:

وأما بنعمة ربك فحدث

“And of the favors of your Lord, you should declare (with gratitude).” The word fahaddis (state) in the verse above simply means “express” a sense of gratitude for the blessings that

have been obtained. This is the same as the Bugis community's mappadendang tradition, which is an expression of gratitude for the harvest they have obtained.

It Does not Conflict with Other Hadiths

If viewed from the perspective of the Prophet's hadiths, the existence of the *mappadendang* tradition is not found to be in conflict with any of the existing hadiths. The existence of this tradition in Bugis society is seen as a good tradition and has the value of togetherness (mutual cooperation). From these two aspects, in the author's opinion, this tradition, in reviewing customs, is a good tradition according to Allah because it has received good reviews among society. As the words of the Prophet narrated by Imam Ahmad from Ibn Mas'ud said:

فما رأى المسلمون حسنا فهو عند الله حسن وما رأوا سيئا فهو عند الله سيئ

"So what the Muslims see as good is good with Allah, and what they see as bad is also bad with Allah." From the perspective of togetherness, the mappadendang tradition contains the value of the spirit of unity in goodness. This is a form of practicing the hadith of the Prophet narrated by Imam Al-Tirmidzi:

عليكم بالجماعة، وإياكم والفرقة، فإن الشيطان مع الواحد،

"O people, you should be together and avoid being separated, because in fact the devil is with those who are alone."

It can be Accepted by Reason

The continued existence of the *mappadendang* tradition celebration following each harvest season is proof that it is not only in accordance with the texts of the Qur'an and hadith but also accepted by society and noble minds. Where community acceptance is a social

consensus regarding the value of a tradition. *Fiqh* scholars say that a local wisdom tradition can only be legal in Islamic law if everyone agrees that it is okay to follow customs when looking over the rules of *al-'adah al-muhakkamah*.

Conclusion

Based on the explanation of the discussion above, we can draw the conclusion that the *mappadendang* tradition of the Bugis people integrates deeply rooted cultural practices with Islamic teachings, particularly through the lens of *tazkiyat al-nafs* (soul purification). This tradition, celebrated annually after the rice harvest, serves as a profound expression of gratitude to Allah for the bounty received. The process involves various rituals such as goat and chicken slaughtering, the digging of a ceremonial hole, and the use of traditional Bugis attire and implements. From a living hadith perspective, which explores how Islamic teachings are applied in daily life, *mappadendang* exemplifies the embodiment of gratitude and community cohesion as outlined in the Hadith of Prophet Muhammad. The tradition not only preserves ancestral practices but also adapts them to contemporary contexts, ensuring its relevance and continuity across generations.

The hadith, “Whoever is not grateful for a little, then he will not be grateful for something that is a lot” emphasizes the importance of gratitude in Islam, linking directly to the Bugis tradition’s focus on expressing thanks for agricultural abundance. This gratitude, practiced collectively during *mappadendang*, fosters social piety and religious consciousness among participants, aligning with the principles of *tazkiyat al-nafs* by purifying the soul through acts of acknowledgment and communal celebration. In essence, *mappadendang* illustrates how cultural practices rooted in Islamic principles not only maintain traditions but also enrich community life by instilling values of gratitude, unity, and

spiritual growth. It serves as a practical example of how the teachings of Prophet Muhammad continue to guide and influence diverse cultural expressions within Muslim societies.

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