

The Message of Dakwah in the Culture of Implementation of Aqiqah in Pinrang Regency (Semiotics Analysis)

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Abstract

This study discusses about cultural da'wah messages in the implementation of akikah in Leppangang, Pinrang Regency which combines sharia and culture by using semiotic analysis. This study aims to reveal the meaning of denotation and connotation in the implementation of akikah in Leppangang, Pinrang Regency. As well as knowing the meaning of cultural da'wah messages in the implementation of akikah in Leppangang, Pinrang Regency. This study is a qualitative research using a cultural da'wah review with semiotic analysis. The research approach used is more emphasis on theological and phenomenological. The sources of data for this research are traditional leaders, community, religious leaders, and the government. Data collection methods used in this study were observation, interviews, and documentation. The data processing technique used is the inductive method. The results of this study are reveal the meaning of denotation and connotation. So that in every tradition of carrying out akikah in Leppangang, a concept is born of an embodiment or appearance of a sacred tradition and mythical thoughts emerge about what is believed and ultimately do not match what has been thought so far. In addition, it classifies three processes, namely: 1) The implementation of akikah according to Islamic law, including: slaughtering akikah animals, shaving the baby's hair, and giving names that contain da'wah messages in the form of worship, shari'a and morals 2) The process of Islamization in the implementation of akikah, includes: Reading barzanji, Massorong reinforcements, and dio ute blood, 3) Traditions in the implementation of akikah, include: serving reinforcements, carrying babies around the house, eating offerings, and mappenre tojang. The two processes that do not include the implementation of akikah according to Islamic law contain a cultural meaning, namely the meaning of tafa'ul which is a prayer and good hope for the life of the child from the implementation of akikah.

Keywords: Messages of cultural da'wah, akikah, semiotics

1. Introduction

Communication in human life is important to bridge all forms of ideas and ideas that will be conveyed to someone. Messages are one of the important elements in communication because without messages, there will be no communication. Message is a component in the communication process in the form of a combination of one's thoughts and feelings by using language symbols / other symbols to be conveyed to someone (Effendy, 1989).

Da'wah can be a form of human communication and vice versa, da'wah can be a source of ethics and morals for communication, both as a science and as a social activity. Humans are born and develop as social phenomena that are rational and empirical. The phenomenon of communication with the phenomenon of da'wah has many similarities, although there are also differences.

If communication includes all types of messages, then da'wah with its characteristics is more focused on messages that contain calls for al-khayr, amr ma'ruf, and nahy munkar, especially if it is more specifically about Islamic teachings originating mainly from the Qur'an and hadith, and carried out by Muslims as preachers or preachers to a person or many people (audience).

In various regions in Indonesia, traditional communication media appear in various forms and characteristics, in line with the cultural variations that exist in these areas. For example, siola me'oro (sitting together), messiola-ola dilalanna pondok bamboo (gathering together in a bamboo hut) in the Mandar community, this can be said to be an example of traditional media in these two areas. In addition, a traditional instrument such as the kentongan is also shown which is still widely used in Java. This instrument can be used to communicate messages that have different meanings, such as death, accident, fire, theft, and so on, to all members of the village community, if it is sounded with certain rhythms. (Parwin, 2016).

Da'wah as a religious phenomenon is studied more at the ideal, normative, and textual level with the main reference being the Qur'an. While da'wah as a social phenomenon is more devoted to analysis based on paradigms or theoretical perspectives that are rational, actual, empirical, and contextual. As a religious phenomenon and social phenomenon, da'wah aims to realize an Islamic human life (peace, safety, prosperity, and happiness) with Islam as absolute surrender to Him, and embracing Islam as a religion (rules of life from God by first having faith in Him). In addition, da'wah is related to social change, so da'wah can also be called a form of social engineering from one generation to another on an ongoing basis (Zamzami, 2021).

The implementation of da'wah is borne by each individual, so that the task of da'wah is the duty of all humans according to their abilities. However, in the implementation of da'wah, it should be carried out by someone as a life choice and a special field of expertise obtained through education, experience, and dedication (Anwar Arifin & pengantar Ringkas, 2011).

The problem faced now is the challenge of da'wah which is getting more intense, both internal and external. These challenges arise in various forms of activities of modern society, such as behavior in getting entertainment (entertainment), tourism and art in a broad sense, which increasingly opens up opportunities for the emergence of moral and ethical vulnerabilities (Said, 2011).

Advances in science and technology, especially information technology, have far exceeded the limits predicted by communication experts. The development of information media is no longer in a matter of hours, but is already in a matter of minutes and has experienced new developments (Said, 2011). It is this new development that we are facing today that sometimes makes us forget about cultural da'wah. Whereas cultural approaches are needed so that people feel comfortable with the presence of religion in their midst by making culture a medium of da'wah.

The existence of tribes who maintain culture is the basic stick of the struggle of this nation/state. Indonesia's independence was initiated by the youth traditional leaders of 1928 who had shouted for independence before 1945. This means that the nation's fighters are the young generation who come from various tribes who carry their own traditional values. Culture is like a rear-view mirror in life, cultural values controlling life, conflict, damage according to traditional leaders is an indifference to culture, culture teaches about sacredness. Sacred rituals (water, fire, air, earth, trees, etc.) mean that the source of human life originates from that source (Abdullah, 2015).

It should be understood that the culture in question is not a culture that is contrary to the teachings of Islam, but the daily culture carried out by the community in living in accordance with Islamic teachings. This brings the activities carried out by the community not just the usual routine. However, in that activity there is also an element of religiosity (worship).

The practice of religion requires a system of symbols, in other words, religion requires culture, but the two need to be distinguished. Religion is something that is final, universal, eternal (perennial) and knows no change (absolute). While culture is particular, relative, and temporary. Religion in the perspective of the social sciences is a value system that contains a number of conceptions of the construction of reality, which play a major role in explaining normative data structures and social orders as well as understanding and interpreting the world around them. Meanwhile, culture is an expression of human creativity, work, and

initiative (in certain societies) that contains values and messages of religiosity, philosophical insights and local wisdom.

Culture and religion in Indonesia are reflected in their diversity and between one region or another has a different culture resulting in the existence of different religious rituals. Ethnic groups in Indonesia, such as the Javanese, Sundanese, Batak, Minang, Timorese, Balinese, Sasak, Papuan, Moluccans, and Bugis-Makassarese have different customs and languages. Each ethnic group grows and develops in accordance with its natural environment.

The combination of cultural and religious traditions is also found in the Bugis tribe, precisely in Leppangang, Pinrang Regency. The implementation of aqiqah which has been understood to be just slaughtering aqiqah animals, naming and shaving the baby's hair, but in its implementation has several series of processions that combine sharia and custom, starting from the slaughter of akikah animals, barzanji which is coupled with naming and shaving the baby's hair. , serving reinforcements, massorong bala suji, dio blood ute, carrying babies around the house, eating offerings and finally mappenre' tojang. All the processions and accessories are prepared by a sandro (traditional figure) who understands the traditional meaning of everything that must be presented in the bala suji, and who understands the meaning and symbols of the contents of the bala suji which includes, banno'-banno'.

After the *bala suji* is available, it is followed by a barazanji event performed by several religious leaders, then the baby is brought under by the baby's parents to surround the religious leaders to get their hair cut, after the barazanji is finished, the baby is taken out to go around the house, while the baby's mother is bathed on the beach or rivers and reinforcements and their contents are channeled to the beach or river, after the series is complete, parents and babies must eat offerings in the form of seven kinds of traditional cakes served, and the last is the mappenre 'tojang event.

All of the series of traditions in the aqiqah event have meaning, and can be said to be cultural da'wah. In addition, for some Lepangang people, they understand that all series of traditions from aqiqah must be carried out because they believe that children born without akikah according to ancestral traditions will affect the child's growth and development, namely being a child who is disabled, naughty, or not perfect in life, and will have disaster or calamity. In fact, if it is related, and compares with some people who have started to leave the existing traditions in

Leppangang, and only follow according to the Shari'a, they do not get any abnormalities such as physical and psychological disabilities. Even their children grow up to be smart and pious children.

Cultural values or customs in the midst of the issue of whether or not they are relevant to Islamic law are recognized as having often played sociological roles that cannot be underestimated. Adat sometimes appears as a unifying medium for the community. This unity can be seen when they carry out traditional ceremonial ceremonies, they remove differences in understanding backgrounds and even beliefs that can be released when collided with customary applications that accommodate the entire community concerned (Japarudin, 2021). Scenes like this can be seen, among others, in the implementation of akikah in Leppangang, Pinrang Regency, which combines cultural and religious traditions.

Observing this, the researchers are interested in researching "Messages of Cultural Da'wah in the Implementation of Akikah in Leppangang, Pinrang Regency by using semiotic analysis.

Based on the background that has been stated, the following problems can be stated: 1) What is the meaning of denotation and connotation in the process of implementing akikah in Leppangang, Pinrang Regency?, and 2) What is the meaning of the message of cultural da'wah in the implementation of akikah in Leppangang, Pinrang Regency?

2. Research Methods

This research is a type of qualitative research, namely a research that reveals a certain social situation by describing the reality correctly, formed by words based on the techniques of collecting and analyzing relevant data obtained from natural situations (Satori & Komariah, 2009). This study uses a review of cultural da'wah with semiotic analysis. The research approach used is more emphasis on theological and phenomenological. These two approaches are used based on the following considerations: 1) The theological approach is considered suitable in this research because this research describes the framework of divine science which emphasizes the forms or religious symbols; 2) The phenomenological approach is considered suitable in this research because the task of phenomenology is to show that religion needs to be seriously studied and contribute to our understanding of humanity in a positive way. Moreover, I want to reveal the meaning of the message of da'wah from a tradition (Cannolly, 2002).

So that the phenomenological approach will focus on phenomena in the life of the Leppang community, especially on the implementation of akikah.

3. Results and Discussion

3.1. Denotation and connotation in the process of implementing akikah

Akikah processions or commonly called mappenre' tojang or maccera' ana' which means riding a swing or expressing gratitude for the birth of a child, the people in Leppang village still follow the teachings of Islam coupled with a traditional procession. As an interview with a traditional leader or Sandro stated that: *“purapi akekah manuru' the religion of children'e, nappaki mammulai ada'e, nappai ijama to bala suji e, lisupi gurue, so that de'na sigaru-garu, tette' religion iyoloang, apa' iro to intinna”*.

The purpose of the interview is that all series containing elements of culture and tradition can only be carried out when everything that is prescribed by Islam in the akikah procession has been carried out. So, the implementation of akikah according to the Shari'a is carried out at the beginning, while the traditional and customary procession is carried out after the Shari'a Akikah procession is carried out.

In addition to legal issues, the debate about when to implement aqiqah also has many opinions. One of them, Jumhur scholars are of the opinion that aqiqah only applies to small children based on a hadith which states that each child is pawned on his aqiqah, namely by slaughtering a qikah animal on the seventh day of his birth. But there are opinions that indicate that attachment to the seventh day is not a necessity, but only a recommendation. If the aqiqah is on the eighth, tenth day or after that, then the aqiqah is sufficient. Akikah is the time since the child is born and there is no time limit. If the child has reached puberty and his akikah has not been carried out, then the sunnah of the child himself is the one who does it.

The issue of marrying oneself at an adult age also has several opinions among scholars. As in an interview with Gurutta Gaffar Sanusi stated that “regarding marrying yourself. There is a hadith saying, this hadith was uttered by the Prophet's aide, Anas bin Malik, who said: The Prophet was married after he was sworn in as a Prophet because the Prophet's parents did not marry him, because at that time there was no aqiqah, not yet Islam puramani mancaji Nabi nappa naakekah alena Nabitta. From this explanation, it is concluded that you can marry yourself, if it is considered and believed that you have never been married before

Another problem encountered in the akikah process is the type of animal that is slaughtered during the akikah. It should be noted that this type of akikah animal does not escape the differences of opinion of the scholars. It is understood that the existence of this difference is sometimes confusing for the layman, but if you realize it further, the difference actually provides a way of ease of its own, especially if it is realized that the thoughts and beliefs of oneself are basically very complex differences.

Basically, akikah has many similarities with qurban including similarities in terms of the type of animal. So just as the type of animal used for the purpose of sacrifice, the type of animal used for the purpose of akikah usually chooses between four types, namely: Goat, Sheep, Cow, and Camel. Regarding several types of animals that can be slaughtered at the time of akikah, in the village of Leppangang itself, it is more dominant to use goats.

Gurutta Jafar Sanusi is of the opinion that the number of animals slaughtered for a son is two, and a daughter is one is the source of the Qauliah hadith or hadith of speech. This is in accordance with the opinion of three imams, namely Abu Hanifah, Asy Stafi'I, and Ahmad Bin Hambal. While the opinion that says it is permissible for a boy to have one goat and a girl is also one goat, this opinion comes from the Fi'liyah hadith or the hadith of deeds. This opinion is in accordance with the opinion of Imam Malik bin Anas.

Regarding the opinion above, it can be understood that to marry a child with one goat for boys and for girls especially for poor parents, they can marry off their son only with one goat. This of course will not reduce the value of akikah, as long as you are honest and don't pretend you can't. But if you can afford it, of course it is recommended to marry a boy with two goats and one goat for a girl.

Reading Barzanji, Shaving Baby's Hair and Giving Names. In the village of Leppangang, the reading of the barzanji is led by an Ustadz, Imam or Guru who is accompanied by several people. The number who reads the Barzanji book is also not limited, because the more people who read it, the more people pray for the child. Because in addition to containing the history of the Prophet, in the book of Barzanji there are also prayers and praises.

In the middle of reading the barzanji, the Prophet's shalawat was read and the parents carried their children to the Ustadz or the people who were present to have their hair cut or shaved from birth in turn.

Ustadz announced the name of the baby to the people present. The name can show the identity of the family, nation and even faith. Names are an easy and common means of identifying someone and facilitating social relations. In Islamic teachings, a person's name in addition to being a call or introduction to someone, also functions as a prayer. Various customs that apply in society is that when a child is born, the parents choose a name for their child. In the Bugis tradition, especially the Leppangang community, in the process of cutting children's hair, a young coconut is also provided which is useful for inserting shaved or cut children's hair into coconut water.

Presentation of Suji's reinforcements, *thank you* is the name of woven bamboo typical of South and West Sulawesi. Woven bamboo consisting of two or three bamboo slats and made in various shapes according to their purpose, such as as a delivery container from the prospective groom to the prospective bride filled with various kinds of fruit, or as a barrier between the bride and the invitees, and/or as a barrier, ornaments on the gate in traditional marriage rituals.

According to its name, bala suji in Bugis language has the meaning of bala which means barrier and suji which comes from the ancient Bugis language and is mentioned in Lontara I Lagaligo which means great or holy. So in general it can be said that bala suji is a fence made to fence off something that is clean, holy or great.

After reading the barzanji which is coupled with cutting hair and giving a name, it is time for sandro or traditional leaders to take over the implementation of akikah which will be carried out traditionally. Sandro started to fill the two reinforcements that had been made with the prepared ingredients. In filling reinforcements for akikah events, it is different from filling in reinforcements for weddings. If at a wedding, bala suji is only filled with various kinds of fruit, then at akikah events besides bala suji it is filled with various kinds of fruits, but also filled with various kinds of food which include: Banno'-banno', betel leaves, Kalosi or areca nut, Sokko' patarrupa, Egg, Banana, Coconut, Sawa' and Ketupat and Chicken

Massorong reinforcements is a ritual that is carried out after the reinforcements have been filled. Massorong is a Bugis language which means to push. Massorong bala suji is a ritual of offering offerings carried out in two places. *Dio Ute's blood*, and *dio* is a Bugis language which means bathing, but in some areas in South Sulawesi there is a mention of cemme which also means bathing, while ute blood

is dirty blood that comes out after giving birth. In this ritual, the baby's mother is lowered to the beach or river and then bathed by sandro or traditional leaders. River water is splashed occasionally to the baby's mother, after that it is continued with the next ritual.

Baby carried around the house. In this tradition, the baby is carried by a sandro around the house and also the yard, starting from the front yard to the backyard. In addition, the baby's feet are touched to the ground, then the baby is carried facing east, west, south, and north. In the process, everyone who wants to hold a baby must slip money into the baby's shirt or pants pocket.

Eating Offerings, in the series of eating offerings, there are two baqi' or trays provided. One tray serves food such as rice, white and black glutinous rice, chicken, goat, and sawa'. While one tray serves seven kinds of traditional cakes. After all the food is ready, it's time for both the baby's parents and the baby to be included in the feeding of the food that has been provided.

Mappenre' tojang is *mappenre'* comes from the word *menre'* which means to go up, *mappenre'* means to be raised, while *tojang* is a swing, so *mappenre' tojang* is defined as to lift a baby onto a swing. This is the last ritual of the implementation of akikah which is carried out by custom.

Some people who do not practice the traditional akikah that many have obtained do not perform the traditional akikah, their children become disabled and crazy, this happens because of the development of science. Many smart people think there is no need to do traditional events.

This is a description of the meaning of denotation and connotation in the implementation of traditional akikah in Leppangang, Pinrang Regency. Barzanji recitation;

Figure 1: Reading Barzanji



Table 3: Reading Barzanji

Denotation	Connotation
<p>Barzanji is a literary work written by Abu Ja'far Al-Barzanji which contains about the life of the Prophet Muhammad from childhood to being appointed as an Apostle, his genealogy, the noble qualities he possessed, and various events that could serve as role models for Muslims.</p>	<p>In the book of barzanji it is not only symbolic that makes it up. The previous scholars read the text of barzanji with full understanding of its meaning, it was as if they felt the presence of the Prophet Muhammad. Reading barzanji during akikah events is a prayer and hope so that in the future children can follow and imitate the sunnah of the Prophet Muhammad.</p>

Serving Coconut in the process of shaving baby's hair. In this tradition, traditional leaders are seen holding babies around religious leaders to be named and shaved, after that the shaved hair is put in a coconut.

Figure 2: Presentation of Coconuts



Table 4: Presentation of Coconuts

Denotation	Connotation
<p>Coconut is served during the process of shaving baby's hair, namely as a storage container for baby's hair after being shaved. Coconut is a round and elongated fruit of white, fibrous and oily flesh covered by a thick shell.</p>	<p>Coconut fruit has the meaning that from the tip of the root to the tip of the leaf has benefits, in other words a fruit that all parts can be used. So related to this, it is philosophical so that in the future the child who is akikah can be like a coconut which is beneficial not only for himself but also for others.</p>

Presentation of Bala Suji, seen in the picture traditional leaders are preparing the contents of the reinforcements.

Figure 3: Presentation of Bala Suji



Table 5: Presentation of Bala Suji

Denotation	Connotation
<p><i>Thank you</i> is woven bamboo consisting of two or three bamboo slats and made in various shapes according to their purpose, such as for example as a delivery container from the prospective groom to the prospective bride filled with various kinds of fruit, or as a barrier between the bride and the invitees, and or as ornaments on the gate in traditional marriage rituals.</p>	<p><i>Thank you</i> not just woven, but contains the meaning of perfection. In other words that <i>thanksgiving</i> In this world, it is used as a reference to measure the level of perfection that a person has. The perfections in question are Kabaraniang (courage), akkarungeng (nobility), asugireng (wealth), and Akkessi-ngeng (handsomeness/beauty).</p>

Banno'-banno' as in the picture, *Banno'-banno'* itself is served in a plate of bala suji with songkolo' patarrupa, and eggs.

Table 6: Banno'-banno'

Denotation	Connotation
<p><i>Banno'- banno'</i> in Bugis language is a snack made from dry corn kernels that are peeled and heated. A simple heating process will make the corn kernels expand and are characterized by both small and large explosive sounds.</p>	<p><i>Banno'-banno'</i> is a snack that has a meaning as a snack for ancestors or previous people.</p>

Betel leaf, seen in the picture, the betel leaf is placed under the sokko' patarrupa and also the egg is stuck in the middle of the sokko' patarrupa. Betel leaves are often used in traditional rituals, both weddings and other rituals. Apart from the cultural meaning stored in the betel leaf, this heart-shaped leaf does have many benefits, especially for women, namely as an antiseptic for cleaning female intimate organs.

Figure 4: Betel leaf and banno'-banno'



Table 7: Betel Leaf

Denotation	Connotation
<p>Betel is a native Indonesian plant that grows vines or leans on other trees. Betel stems are greenish brown, round in shape, segmented and are where the roots come out. The single leaf is heart-shaped with a pointed tip, grows alternately, stems and emits an odor when squeezed.</p>	<p>Betel leaf means in Bugis language, namely shame, this means that children can have a shy nature in their lives. In addition, the presentation of betel leaf is interpreted as greatness, brotherhood, unity.</p>

Sokko' Patarrupa

Figure 5: Sokko' Patarrupa



Table 8: Sokko' Patarrupa

Denotation	Connotation
<p><i>Sokko' patarrupa</i> is glutinous rice which has four colors, namely black, red, white, and yellow. Namely, black Sokko' made of black glutinous rice, white Sokko' made of white glutinous rice, red Sokko' mixed with red dye, and yellow Sokko' mixed with a little turmeric.</p>	<p>Sokko' patarrupa has a meaning that is believed by ancient people as the origin of human creation.</p> <p>First, Sokko' is black, which means that humans were created from the ground.</p> <p>Second, Sokko' red has the meaning that humans were created from</p>

	<p>fire.</p> <p>Third, Sokko' is white, which means that humans were created from water.</p> <p>Fourth, Sokko' yellow has the meaning that humans were created from the wind.</p>
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Egg

Figure 6: Eggs



Table 9: Eggs

Denotation	Connotation
<p>Free-range chicken eggs are one of the animal foods that are consumed in addition to meat, fish and milk. Generally white and oval in shape and slightly smaller than chicken and duck eggs. Served in bala suji cooked or boiled.</p>	<p>Eggs mean that tradition comes from previous parents. In addition, the meaning of the egg white is purity and cleanliness, while the egg yolk means majesty. So that the egg is interpreted as a symbol of sacred majesty.</p>

Banana

Figure 7: Banana



Table 10: Bananas

Denotation	Connotation
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<p>Is a fruit that is generally yellow when it is ripe. Bananas are also famous for their delicious and sweet taste.</p>	<p>The bananas provided in the bala suji are Barangan bananas and nipah bananas which have the meaning that humans come from a bond and are also the union of families and ancestors.</p>
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Sawa' and Ketupat

Figure 8: Sawa' and Ketupat



Table 11: Sawa' and Ketupat

Denotation	Connotation
<p><i>Sawa'</i> long form containing glutinous rice or ordinary rice that has been cooked with coconut milk, then in long shapes and wrapped in palm leaves. Meanwhile, ketupat is made from pandan leaves or coconut leaves in the shape of an isosceles triangle with the ends hanging on the right and left. Ketupat is half filled with plain rice and then cooked until done.</p>	<p><i>Sawa'</i> and ketupat served in bala suji tied to each other which has a meaning about perseverance and patience.</p>

Chicken

Figure 9: Chicken



Table 12: Chicken

Denotation	Connotation
<p>Kampung chicken is a term in Indonesia for domesticated chickens that are not handled by means of commercial cultivation, for example, and do not originate from the strains or races produced for commercial purposes.</p>	<p>Chicken is the best food and loved by the ancestors. Chickens are like humans who have complete limbs (no defects). So that later the child who has been married does not grow up to be a disabled child.</p>

Massorong Bala Suji

Figure 10: Massorong Bala Suji



Table 13: Massorong Bala Suji

Denotation	Connotation
<p>The massorong bala suji procession is only a tradition by bringing the reinforcements to the river, then all the contents of the reinforcements are flowed into the river.</p>	<p>Massorong bala suji has a meaning as an expression of gratitude. Some Leppangang people believe that the mother's smooth delivery of her child into the world cannot be separated from the help of the ancestors, as well as the recognition of rivers and seas as the source of human life.</p>

Dio Blood Ute

Figure 11: Dio Blood Ute



Table 14: Dio Blood Ute

Denotation	Connotation
<p><i>Dio ute bloodor</i> bathing after giving birth, where the baby's mother is bathed in the river by sandro or traditional leaders. Only watered occasionally, after that immediately change clothes to carry out the next tradition.</p>	<p>Ute blood bath has the meaning of cleansing or cleansing the baby's mother from all kinds of dirt after giving birth. And avoid the disturbance of spirits.</p>

Baby carried around the house

Figure 12:Baby Carried Around the House



Table 15: Baby carried around the house

Denotation	Connotation
<p>This procession only takes the baby out of the house to breathe the air outside the house, and introduces the baby to the invitees and the surrounding environment.</p>	<p>The meaning of this procession is about the baby's initial introduction to the life he will live.</p>

Eating offerings

Figure 13: Eating Offerings



Table 16: Eating Offerings

Denotation	Connotation
Eating the offerings is done by Sandro, father, mother, and babies who are fed by traditional leaders. The food eaten is traditional cakes and heavy meals.	The meaning of eating offerings for parents and putting all food containing spices and sweet traditional cakes onto the baby's lips has a meaning and symbol of the life he will live in the future, namely life is not always sweet, sometimes we will be met in a life that is bitter, salty and spicy. .

Mappenre tojang

Figure 14: Mappenre' Tojang



Table 17: Mappenre' Tojang

Denotation	Connotation
Mappenre' tojang is a tradition of raising a child on a swing. Swing has become a habit of Bugis people as a place to put babies to sleep.	The mappenre' tojang tradition means that it is hoped that one day the baby will have a high spirit in life.

From several series that are carried out in a traditional manner, there are cultural myths that develop in the community. Some people think that all traditions carried out have meaning, so that people who perform aqiqah completely according to tradition, it is believed that the child who is born will have a good, intelligent, and physically and mentally healthy life. In addition, regarding the belief which assumes that someone who does not carry out aqiqah in

full according to customs and traditions will get danger, disability for his child, and be disturbed by spirits, it is believed to be just a myth, it all depends on the intentions of each individual.

3.2. The Message of cultural da'wah in the implementation of akikah

Implementation of akikah according to Islamic law that the meaning of the message according to Islamic law contained in the implementation of akikah in Leppang Village includes: 1) Slaughtering akikah animals, on the process of slaughtering akikah animals, some people interpret that it is symbolized as self-redeemer, that's why it is recommended that bones are not broken after slaughter, as a hope that the child's limbs are also safe, healthy and strong. In addition, in the books of fiqh, it is stated that there are several sunnahs that must be considered in dealing with the meat of the akikah animal, namely the bones of the slaughtered animal, do not destroy it in the slightest, both at the time of slaughter and when eating it.

The message of da'wah in this process is to show the nobility of food, especially at a banquet and given to someone it is recommended that the meat be cut. It is more important and shows more generosity than when it is cut into small pieces. If the gift is good, it will also get a good impression from the person who receives it. It also shows how noble a person's soul is and how much he cares. There is a great hope that parents have for the child so that in the future he will have high attention and nobility of soul.

Such a Sunnah contains lessons and hopes (tafa'ul), so this includes a message of da'wah within the scope of worship and moral values, other than as a hope that the physical baby who is married will grow up normally and healthy without any defects or bone disease, then This is also a form of alms to others, and it is hoped that a pious person will be formed for the child who is married.

Shaving baby's hair, Islam recommends that humans always take care of children's health and start from infancy because getting used to a clean and healthy life can only be formed if practiced since childhood. The saying goes, "Learning as a child is like carving on a stone, learning when you are an adult is like carving on water". So start building a healthy and clean life since the child is born and continue to be educated so that it becomes a habit in his life. Therefore, clean the child by shaving all his hair. Thus Islam has educated a clean soul from birth.

Besides having a message about cleanliness, this process also has a meaning about the habit of giving alms. As stated in the hadith of the Prophet Muhammad

in his saying: that "told us Muhammad Bin Yahya Al-Quta'i said, told us 'Abd Al-A'la Bin 'Abd Al-A'la from Muhammad Bin Ishaq from 'Abdullah Bin Abu Bakr from Muhammad Bin 'Ali bin Al-Husayn from 'Ali Bin Abu Talib he said; "The Messenger of Allah (saw) married Hasan with a goat." Then he said: "O Fatimah, shave her hair and give as much silver as her hair in charity." 'Ali said, "I then weighed his hair, and it weighed only one dirham or part of it (HR Turmudzi)".

The hadith above explains that the baby's hair that is shaved during tasmiyah is collected and weighed. The weight of the hair scales was replaced with gold and silver values. The exchange rate of gold or silver can be converted into money according to the price of gold or silver on the market at that time, then donated to the poor. This implies that shaving a baby's hair has the meaning of a message of da'wah in the field of sharia and worship, namely the nature of obedience to Allah swt and the Prophet Muhammad as the lord and role model of mankind.

Naming, in Islamic teachings, a person's name in addition to being a call or introduction to someone, also functions as a prayer. Various customs that apply in society is that when a child is born, the parents choose a name for their child. A good name contains the following characteristics and elements: 1) Meaningful and meaningful praise; 2) Meaning prayer and hope, and 3) Means spirit.

Therefore, it is appropriate for children to be given a good name in accordance with Islamic teachings. If an ordinary party might end up just having fun, then akikah culminates in a commitment to the readiness and eligibility of parents to be the bearers of God's trust.

In giving this name, it has a message of da'wah which contains moral values and worship, in the akikah ceremony, the commitment to the child is witnessed to God and the public. Therefore, every parent who marries their child is expected to be able to live up to the values contained in the implementation of akikah.

The process of Islamization in the implementation of akikah, Islamization is also present in society in South Sulawesi, especially the Bugis community. As is well known, the Bugis people from the beginning made all aspects of their life, from birth to death, must go through traditional rituals and that made it difficult for them to change their beliefs and lifestyle which was full of rituals. So that, islamization is present as a process of converting society to Islam. Some traditions in the implementation of akikah which are included in the process of Islamization are as follows: 1) Barzanji reading that the recitation of barzanji is almost a must in every event held by the Bugis Leppangang community, be it weddings, khatam

Qur'an, and also in the implementation of akikah. The reading of barzanji is also present to avoid rituals that are considered to violate Islamic law, this also has meaning as prayers for the safety of the child and is expected to grow into a pious child by imitating the Qur'an and al-Hadith, and being able to imitate the life of the Messenger of Allah, to be protected from the disturbance of demons and wild animals, and also to be protected from all views that will damage his life in the future; 2) *Massorong reinforcements*, in the massorong bala suji procession, first the bala suji is wrapped, then before being brought to the rakkeang and to the river, Sandro prepares a small bowl of rice with a candle stuck on it while it is lit. Rice has the meaning of fertility and prosperity, it is hoped that later the child will have a prosperous life. While the candle has a meaning which is a means of lighting that illuminates life from all darkness and also as a sign to know the arrival of the ancestors with a small fire sign and not swaying which indicates the ancestors are already around the event. So if it is believed that the ancestors have been around the event, then massorong bala suji can start. Preparing two reinforcements is interpreted as surrendering to the grandmother who is in the water and the grandmother who is in the sky. In other words, both are the ancestors of husband and wife, this is a form of respect for the ancestors; 3) *Dio ute blood* or bathing in dirty blood for the baby's mother has the meaning of cleansing or cleansing the baby's mother from all kinds of dirt after giving birth. Regarding dio ute blood, it is equated with wiladah bath, which is a bath that is done after giving birth, when a woman gives birth to a baby, of course, it will bleed or other impurities. Especially for women who go through a normal delivery process, the mother's body will be covered in sweat because of straining to push the baby out, making the mother's body uncomfortable. This of course has a message of cultural da'wah as self-cleaning of dirty blood.

Tradition in the Implementation of Aqiqah as in the traditional event in the implementation of akikah in the village of Leppangang, which the researcher explained earlier that there are several requirements for the completeness of the ceremony that must be completed, as well as a series of events that must be carried out in the implementation of the akikah, if the conditions are not met, then according to the belief of some Leppangang people will cause consequences for those who perform the ceremony. The disturbances that come are a nuisance for the parents and the child who come from spirits and the spirits of previous ancestors. In addition, children who are married will have bad luck or lack of life's blessings,

such as illness, uneasy life, disability, often possessed by spirits which will end up having mental disorders.

Several series of traditions and customs that are still thick in the implementation of akikah in Leppangang, Pinrang Regency include resensation of suji. After peeling about the meaning contained in the reinforcements, then everything contained in the reinforcements also has meanings, including *Banno'-banno'* is a traditional snack of the Bugis people, which has now been served and traded with various flavors which is commonly called pop corn. *Banno'-banno'* is served as a dessert for the ancestors, or commonly referred to as a snack prepared for the ancestors.

Betel leaf means in Bugis language, namely shame, this has a meaningful cultural da'wah message so that children can have a shy nature in their lives. In Islam, we often hear the Arabic proverb that shame is part of faith. In addition, the presentation of betel leaf is interpreted as greatness, brotherhood, unity.

Kalosi in Bugis language means to go or walk, the presentation of Kalosi fruit has a meaning so that children can walk on a straight path. On the other hand, Kalosi fruit or areca nut has the meaning of cultural da'wah about someone's sincerity and sincerity or is termed a straight heart, for example, refining areca nut.

Sokko' patarrupa has four kinds of colors, namely black, red, white, and yellow which is believed by ancient people as the origin of human creation. Pure as a traditional figure provides an explanation of the customary meaning of the four kinds of sokko' including: *first*, Sokko' black is glutinous rice which has the meaning that humans were created from soil, besides that the black meaning is symbolized as violence and evil. This means that in this life there is someone who has a harsh and evil nature, it is hoped that the child will be spared from people who will hurt him. *Second*, Sokko' red is glutinous rice which means that humans have a nature, namely hard. Red is always also symbolized as courage, so it is hoped that in the future the child will have a brave nature. *Third*, Sokko' white is glutinous rice which means that humans were created from water. The color white is often symbolized by cleanliness and purity. And it is hoped that the child born has a pure and clean heart. *Fourth*, yellow Sokko' is glutinous rice which means that humans were created from the wind. Yellow is symbolized as warmth and happiness.

In addition to philosophical and cultural meanings, serving sokko' with various colors is also a way to attract appetite for people who are starting to forget or peo-

ple who don't like sokko', such as small children. This certainly has its own uniqueness in a tradition.

The eggs prepared are native chicken eggs, this means that the tradition comes from the previous parents. In addition, the meaning of the egg white is purity and cleanliness, while the yolk means majesty, so the egg is interpreted as a symbol of holy majesty. The bananas provided in the bala suji are Barangang bananas and nipah bananas which have the meaning that humans come from a bond and are also the union of families and ancestors. The coconut served is young coconut which is used as a drink for previous ancestors, young coconut that can be enjoyed directly with water and its contents, this has a meaning so that children can act like coconuts which are beneficial for themselves, as well as beneficial for others.

Sawa' and ketupat, the previous people used sawa' and ketupat as provisions if they wanted to travel, that's why they were served in the suji, besides that sawa' and ketupat also have the meaning of perseverance and patience. Chicken is the best food and loved by the ancestors. The chicken served is chicken that has been skinned and has been boiled in hot water, and has been roasted. One chicken is served for each suji and after removing all the contents of the stomach, the limbs are not allowed to be separated. This is likened to humans who have complete limbs (no defects).

The baby is carried around the house to introduce the baby to the surrounding environment, to introduce the cardinal directions from the north, south, west, and east, in addition to touching the baby's feet to the ground as a meaning of initial introduction to life.

Mappasoma' or the ritual of eating the offerings is actually carried out when the mother is still seven months pregnant or a seven-month event, the Leppangang people call it mappanre tau manggideng, but as the times progressed, and to save time and money, it was decided to perform this ritual together with other rituals in the implementation of akikah.

The meaning of eating offerings for parents and putting all food containing spices and sweet traditional cakes onto the baby's lips has a meaning and symbol of the life he will live in the future, namely life is not always sweet, sometimes we will be met in a life that is bitter, salty and spicy.

Mappenre' tojang or raising a child to a swing is the last ritual, but before that the baby is surprised or ipaselenggi first as a meaning so that later the child will not always be surprised when he grows up. After that, the baby is raised into the

swing. When the baby is in the swing, the baby is swung once, the meaning is that later the baby will get the spirit in his life.

All the series of traditions in the akikah event carried out by the Leppangang community are solely as prayers and hopes so that one day their children will be safe in this world and the hereafter. Everything that is done depends on the intention, does not deviate from the teachings of Islam. Because in Islam itself this is interpreted as tafa'ul because it contains a traditional message that has a good meaning. Tafa'ul means a hope with that behavior gets good, the ritual of tafa'ul (putting good hopes on something) in Islam is considered legal, because tafa'ul substantially has a positive essence that can lead to husnuzhan's obligation to Allah swt.

4. Conclusion

The meaning of denotation and connotation in the process of implementing akikah in Leppangang, Pinrang Regency. The whole series of customs that exist in the implementation of akikah have denotative and connotative meanings. The denotative meaning which has a meaning according to the big Indonesian dictionary or commonly referred to as the real meaning, while the connotative meaning is slightly different and is associated with the image emitted, as well as the consequences, and so on. So from this, mythical thoughts arise about what is believed and ultimately do not match what has been thought so far. The disclosure of the meaning of denotation and connotation in each tradition of the implementation of akikah in Leppangang gave birth to a concept of an embodiment or appearance of a sacred tradition.

The meaning of cultural da'wah messages in the implementation of akikah in the village of Leppangang, Pinrang Regency. The process of implementing akikah which has been understood to be just slaughtering akikah animals, naming and shaving the baby's hair, but in the implementation of akikah in Leppangang village there are several series of processions that combine sharia and custom. All processions and completeness of akikah are prepared by a sandro (traditional figure) who understands the meaning of adat, and knows everything that must be presented in the bala suji, and who understands the meaning and symbols of the contents of the bala suji which includes, banno'-banno', leaves betel, kalosi or areca nut, sokko' patarrupa, egg, banana, coconut, sawa' and ketupat, and chicken. All series and equipment of akikah, whether carried out religiously or

traditionally, are not simply presented, but contain the meaning of da'wah messages and cultural da'wah messages that are stored in every series of akikah implementations.

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