



Empowering Women in Islamic Rituals: A Participatory Approach to *Barzanji* Recitations in Bugis Pesantren

Muammar Bakry¹, Abdul Syatar², Arif Rahman Ramli³, Sona Minasyan⁴

¹Faculty of Syariah and Islamic Law, Universitas Islam Negeri Alauddin Makassar, Indonesia.

E-mail: muammar.bakry@uin-alauddin.ac.id

²Faculty of Syariah and Islamic Law, Universitas Islam Negeri Alauddin Makassar, Indonesia.

E-mail: abdul.syatar@uin-alauddin.ac.id

³Faculty of Syariah and Islamic Law, Universitas Islam Negeri Alauddin Makassar, Indonesia.

E-mail: arif.rahman.pmh@uin-alauddin.ac.id

⁴Armenian State Pedagogical University, Armenia.

E-mail: sona.min.yau@gmail.com

Abstract: Barzanji recitations in Bugis pesantrens in Makassar have traditionally relegated women to passive roles, reflecting entrenched gender norms. This study aims to empower women to participate actively in Barzanji rituals at the Multidimensional Alfakhriyah Islamic Boarding School by implementing a gender-sensitive Participatory Action Research (PAR) framework. Data collection included in-depth interviews, focus group discussions, and field observations. The intervention comprised Barzanji sessions co-designed with female santri and community leaders, featuring flexible timing and culturally adapted formats. Findings reveal that women's participation increased from 12% to 68%, accompanied by enhanced spiritual understanding and a strengthened sense of ownership over the ritual. Participatory monitoring further reinforced women's agency within religious spaces. These results demonstrate that gender-responsive programs can effectively shift traditional norms and position women as active agents of change within Islamic ritual practice. This study contributes to gender and Islamic scholarship by presenting a scalable model suitable for other pesantrens. Future applications may include broader implementation across Sulawesi and longitudinal research to assess cultural transformation.

Keywords: Barzanji Recitation; Gender Inclusion; Islamic Boarding School; Participatory Action Research; Women's Participation

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1. Introduction

In Bugis society, religious practices are richly intertwined with cultural heritage, particularly in the observance of Barzanji recitations.¹ Barzanji, a poetic biography of the Prophet Muhammad, is performed at various religious events such as *mappanre temme* (pre-wedding ceremony), aqiqah, thanksgiving rituals, and the Prophet's birthday commemoration.² This tradition carries deep spiritual significance and serves to strengthen social bonds within the Bugis community.³ However, its implementation shows notable gender differences: women typically participate as listeners or event supporters, while men more often lead the recitations.

From a literary standpoint, Barzanji is regarded as a supplicatory, religious poem symbolizing love for the Prophet Muhammad. However, within Bugis society, practice variations reflect distinctive cultural values and gender roles.⁴ According to several studies, women's involvement in religious activities among the Bugis tends to be supportive rather than central.⁵ This role differentiation mirrors the enduring influence of traditional Bugis values, where certain religious duties are more often assigned to men.⁶ Nonetheless, as awareness of gender equity grows, this tradition presents an opportunity to actively engage women in the practice of Barzanji.

This study aims to explore the potential for women's participation in the recitation of Barzanji at the Multidimensional Alfakhriyah Islamic Boarding School (Pondok Pesantren) in Makassar, using a Participatory Action Research (PAR) approach.⁷ It is driven by the need to integrate women more actively and equitably into religious practices, while enriching the spiritual traditions of the Bugis community. Through the PAR framework, this research also seeks to formulate strategies that enhance women's participation in a more inclusive context, without neglecting local cultural values.

This study argues that increasing women's participation in the Barzanji recitation not only enables a more inclusive engagement but also represents a significant step toward strengthening women's roles in religious activities more broadly. The hypothesis posited is that innovating the Barzanji practice through the direct involvement of women will enrich the tradition and yield positive impacts on the development of religious life at the Multidimensional Alfakhriyah Islamic Boarding School. Accordingly, this research aims to identify potential barriers as well

¹ Muhammadong and Khaerunnisa, "Transforming Moral Education Through Barzanji Acculturation in Society Bugis Makassar," *International Journal of Social Science* 1, no. 5 (2022): 581–88, <https://doi.org/10.53625/ijss.v1i5.1298>.

² Andi Ihsan and M. Padil, "Barzanji Asaraka: Musik Iringan Dalam Acara 'Menre Mola Baru' Di Dusun Tinco, Kecamatan Lalabata Kabupaten Soppeng," *Jurnal Imajinasi* 6, no. 1 (2022): 26, <https://doi.org/10.26858/i.v6i1.32929>.

³ Abd. Sattaril Haq, "Islam Dan Adat Dalam Tradisi Perkawinan Masyarakat Suku Bugis: Analisis Interaksionisme Simbolik," *Al-Hukama'* 10, no. 2 (2021): 349–71, <https://doi.org/10.15642/alhukama.2020.10.2.349-371>; Dhea Adela, I Wayan Lasmawan, and I Wayan Kertih, "Habituation Educational Values in Ethnoparenting of Penrek Tojang Traditional Ceremony of the Bugis Tribe: A Study of Transcendental Phenomenology," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 9, no. 2 (2023): 434, <https://doi.org/10.33394/jk.v9i2.7811>.

⁴ Suleyman Sertkaya, "A Critical and Historical Overview of the Sirah Genre from the Classical to the Modern Period," *Religions* 13, no. 3 (2022), <https://doi.org/10.3390/rel13030196>.

⁵ Wahyu Suwandi and Aunur Rofiq, "Feminism in Islam: Its Relation to the Rights and Responsibilities of Career Women in Domestic Spaces," *International Journal of Nusantara Islam* 11, no. 2 (2023): 289–99, <https://doi.org/10.15575/Ijni.v11i2.27967>.

⁶ Nailatul Khalishah and M. Fairuz Rosyid, "Feminism and Gender Equality in Islam Perspective of Al-Qur'an Tafsir (Study of Qur'anic Verses on Term Nafs Wahidah)," *International Conference on Islamic Studies (ICIS)*, 2023, 377–87.

⁷ Amber J Halliday et al., "The Student Voice in Well-Being: A Case Study of Participatory Action Research in Positive Education," *Educational Action Research* 27, no. 2 (2019): 173–96, <https://doi.org/10.1080/09650792.2018.1436079>; Marie Paz E Morales, "Participatory Action Research (PAR) Cum Action Research (AR) in Teacher Professional Development: A Literature Review.," *International Journal of Research in Education and Science* 2, no. 1 (2016): 156–65; Daria P Shamrova and Cristy E Cummings, "Participatory Action Research (PAR) with Children and Youth: An Integrative Review of Methodology and PAR Outcomes for Participants, Organizations, and Communities," *Children and Youth Services Review* 81 (2017): 400–412, <https://doi.org/10.1016/j.childyouth.2017.08.022>.

as opportunities to revitalize women's roles in the Barzanji tradition within the Bugis community.

In the study setting, particularly within religious educational institutions in Makassar, several issues arise concerning the low participation of women in religious activities, including the Barzanji tradition. Although Barzanji is highly esteemed in Bugis culture as a form of respect for the Prophet Muhammad, its practice remains predominantly male-dominated. Women frequently serve in passive roles as supporters or listeners, which limits their opportunities for active contribution to these spiritual events.

This situation stems from entrenched social norms and traditional cultural values that prescribe distinct gender roles within the Bugis community. Consequently, participation in religious activities such as Barzanji is demarcated by gender, restricting women's access to meaningful engagement. This condition impedes the empowerment of women in practices that hold significant spiritual and social value for the community.

Based on the outlined problem, the primary objective of this study is to enhance women's participation in Barzanji activities through a Participatory Action Research (PAR) approach. This methodology engages the community in actively designing and implementing innovative Barzanji practices at the Alfakhriyah Multidimensional Islamic Boarding School in Makassar. As a result, it enables women to assume a more significant role and strengthens their involvement in religious activities.

2. Method

The respondents in this research program comprise approximately 50 female students (santri) from the Bugis community surrounding the Alfakhriyah Multidimensional Islamic Boarding School in Makassar, along with about 10 pesantren administrators and community leaders. The active participation of women across diverse age groups and varying educational backgrounds is central to the study, as it offers a wide range of perspectives at every stage of the program. This targeted selection is expected to generate representative data and make a significant contribution toward enhancing women's involvement in Barzanji religious activities.

The methodology employed in this research program is the Participatory Action Research (PAR) approach,⁸ which aims to actively involve respondents as partners in every phase of the project.⁹ This method begins with a participatory research design that ensures full engagement from women, pesantren administrators, and the surrounding community, not merely as subjects of observation, but as collaborators in developing innovative practices for the reading of Barzanji. The activities take place at the Alfakhriyah Multidimensional Islamic Boarding School, selected based on local needs to enhance women's participation in religious activities.

Data collection was conducted via in-depth interviews, focus group discussions (FGDs), and field observations. The interviews and FGDs were designed to elicit women's perceptions, aspirations, and barriers to participating in Barzanji activities,

⁸ Shamrova and Cummings, "Participatory Action Research (PAR) with Children and Youth: An Integrative Review of Methodology and PAR Outcomes for Participants, Organizations, and Communities."

⁹ Halliday et al., "The Student Voice in Well-Being: A Case Study of Participatory Action Research in Positive Education"; Morales, "Participatory Action Research (PAR) Cum Action Research (AR) in Teacher Professional Development: A Literature Review."

while field observations offered direct insight into the environmental context and patterns of women's participation within the pesantren. The design of an inclusive program was developed collaboratively with the community, focusing on accommodating women's needs and interests through a more gender-responsive schedule and reading methods. Development of the Barzanji activity materials included adaptations to both content and delivery techniques to ensure greater inclusivity and alignment with Bugis cultural values.

The program was implemented through Barzanji reading sessions, monitored participatively by female participants and pesantren administrators. This monitoring encompassed observing the smooth conduct of activities, recording feedback, and identifying obstacles encountered in enhancing women's participation. Each session was closely overseen to ensure alignment with the pre-established objectives. The participatory evaluation at the end of the program was conducted through open discussions, during which all stakeholders assessed the program's effectiveness and the challenges encountered during its execution. The evaluation outcomes will inform the development of sustainable solutions and the formulation of recommendations to support the implementation of similar programs in the future.

This PAR methodology is expected to empower women to assume an active role in religious activities within the pesantren, raise awareness of the importance of their participation in Barzanji reading, and generate innovations that are relevant to the needs of the Bugis community in the pesantren environment.

3. Results

3.1. Identification of initial social needs and conditions

This study commenced with a needs assessment through in-depth interviews and Focus Group Discussions (FGDs), engaging women from the Alfakhriyah Multidimensional Islamic Boarding School in Makassar, local community figures, and other relevant stakeholders. This approach was undertaken to comprehensively understand the factors contributing to the low participation of women in Barzanji recitation activities. Findings from this initial stage reveal that while women express interest in Barzanji, they feel constrained by social norms and community structures that continue to predominantly associate this activity with men.

The FGDs uncovered that many women have deep spiritual experiences and enthusiasm for participating in Barzanji activities. However, they face several barriers, including limited time due to domestic responsibilities, lack of support from male family members, and societal perceptions that restrict women's participation in public religious activities. In some instances, women who attempt to engage actively in religious activities encounter social pressure, as their actions are deemed inconsistent with traditional gender roles. Additionally, participants noted that most women have never attended Barzanji recitations regularly because there is no welcoming or open forum for them.

Further findings indicate a need for a religious platform that not only provides ritual space but also serves as a venue for learning, discussion, and empowerment of women in the preservation of tradition. This underscores the importance of community-based interventions capable of responding simultaneously to structural and cultural challenges. Participants expressed a desire for a deeper understanding of Barzanji's text and its relevance to moral and spiritual values in daily life. Thus, this

identification phase not only produced initial empirical data but also paved the way for the active involvement of women in designing and implementing collective solutions.

3.2. Gender-responsive program planning

Building on the needs assessment, the research team and participants collaboratively designed a gender-responsive Barzanji recitation program that addresses the participation barriers previously identified. Planning was carried out through collaborative sessions, where women were given the space to express their preferences regarding timing, location, and the ideal format of activities. One approach adopted was to align the schedule with women's daily routines, especially during hours that do not conflict with domestic work and household responsibilities. This scheduling was implemented flexibly, reflecting values of participation and contextual relevance in program design.

Beyond scheduling, the program design also considered delivery methods that accommodate participants' needs and capacities. For example, Barzanji recitation sessions were structured not only for reading the text but also to include explanations of its meaning and discussions on the spiritual values it contains. This approach fosters a sense of ownership and builds a deeper understanding of the activity's purpose. In this process, women were not merely passive recipients but active contributors in shaping the content, format, and implementation methods of the activities. This reflects the fundamental principles of Participatory Action Research, emphasizing equal and collaborative relationships.

The planning process also received support from community leaders and pesantren administrators, who attended several meetings to ensure that the designed activities neither conflict with local norms nor constrain innovation in women's participation. One strategy employed was to use an educational approach when introducing modifications to the Barzanji format so that changes would gain social acceptance. During this phase, various supporting materials, such as recitation guides, reflection worksheets, and simple visual aids, were also prepared to assist in implementation. With thorough and participatory planning, the program is now ready to be implemented, aiming to promote women's meaningful engagement in religious life.

3.3. Program implementation and participatory monitoring

The Barzanji recitation program was carried out in the form of regular sessions held within the pesantren environment, characterized by a warm and open atmosphere. Each session commenced with an opening, followed by the recitation of the Barzanji text, an explanation of its spiritual meaning, and an open discussion with participants. These activities were attended by the group of women previously involved in the planning phase, ensuring that a sense of inclusivity and ownership permeated the sessions. Each session was designed not only to fulfill the function of religious ritual but also to serve as a platform for learning and the strengthening of the community's spiritual backbone.

To ensure sustained and active participation, a participatory monitoring system was implemented, involving representatives from the women's group serving as session coordinators. Their responsibilities included recording attendance, documenting the course of each session, and gathering participant feedback

afterward. The monitoring results demonstrated a marked increase in attendance over time. Participation also improved qualitatively, evidenced by heightened enthusiasm, dynamic engagement in discussions, and a strong commitment to consistent attendance.

Furthermore, visual documentation such as event photography, attendance tables, and reflective notes was used as tangible proof of participation and program progress. The collected data indicate that women felt more respected and had a safe space to express their thoughts and understandings of Islamic values through the Barzanji text. Through this participatory monitoring approach, participants were not merely involved in carrying out the activities but also actively engaged in their evaluation and oversight. This underscores that the program's success is measured not solely by output achievement but also by the empowerment processes unfolding throughout its implementation.

3.4. Evaluation of program success and impact

The program's success was assessed through two primary approaches: satisfaction surveys and post-activity in-depth interviews. Surveys were conducted after several Barzanji recitation sessions to measure participants' perceptions of the program's execution. Results indicated that the vast majority of participants were satisfied with the program, particularly appreciating the flexible scheduling, participatory methods, and supportive atmosphere. Furthermore, participants reported enhanced understanding of the Barzanji text and the Islamic values it encompasses.

In-depth interviews were conducted with key participants, including representatives of the women's group and pesantren administrators, to explore the program's deeper impact. Findings revealed that the initiative not only increased women's engagement in religious activities but also fostered a critical discussion space concerning women's roles in preserving Islamic tradition. Several participants noted that they now feel more confident leading Barzanji recitation sessions and have even begun encouraging other female family members to join. Improvements in religious literacy and spirituality were also tangible outcomes experienced by participants.

In addition to these qualitative indicators, program success was also reflected through quantitative documentation such as attendance graphs, records of participant questions, and an increased frequency of discussions. The evaluation also acknowledged challenges, notably resistance from a small segment of the community questioning the revised format of the Barzanji sessions. Nonetheless, the program's achievement in creating an equitable religious space for women remains its foremost accomplishment. This evaluation serves as evidence that participatory, gender-responsive interventions can deliver transformative impact within conservative socio-religious contexts.

4. Discussion

4.1. Increased participation of women in traditional religious practices

The primary finding of this study is the marked increase in women's participation in Barzanji recitation following the implementation of a collaboratively developed, gender-responsive program. This rise was evident both quantitatively, in attendance records, and qualitatively, through observations of active engagement in each

session. The shift signifies a transformation in women's access to traditional religious spaces, which had previously been exclusive and male-dominated, particularly within the patriarchal Bugis community.

This increase resulted from strategies that included women from the planning through to the evaluation stages, consistent with the core principles of Participatory Action Research (PAR), which emphasize the active involvement of affected individuals throughout the research process. When women were empowered to determine the format and timing of activities, they felt valued and gained agency over their participation. This strengthened their role as active religious actors rather than mere adjuncts or passive entities within the pesantren's social structure. The process fostered a sense of ownership that directly influenced both the consistency and depth of their engagement.¹⁰

A participatory approach to traditional religious activities like Barzanji can profoundly address cultural and structural barriers that have historically limited women's involvement.¹¹ The success of this program demonstrates that tradition need not be abandoned; rather, it can be inclusively adapted without sacrificing its spiritual and cultural essence. This aligns with Abou El Fadl's viewpoint that religious reform need not conflict with tradition; instead, it can revive a spirit of justice through equal participation.¹²

4.2. Transformation in understanding religious texts

This study also found that women's involvement in Barzanji recitation sessions not only resulted in physical attendance but also sparked a deeper understanding of the spiritual and social values embedded within the text. Previously, women only listened during ceremonial readings; now, they have been given space to collectively explore the text's meaning through dialogue and reflection. This demonstrates that the transformation in participation encompasses an epistemological dimension, not merely a social praxis.¹³

This enhanced understanding is attributed to the transformative pedagogical approach applied during the Barzanji sessions. Rather than focusing solely on textual recitation, the program introduced interpretation and contextual explanations of Islamic values in a relevant and inclusive manner.¹⁴ According to Bell Hooks,

¹⁰ Stephen Kemmis and Robin Mc Taggart, "Participatory Action Research: Communicative Action and the Public Sphere," in *The Stage Handbook of Qualitative Research* (Sage Publications, 2005); Suryaneta Suryaneta et al., "Participatory Action Research for Rural Women's Empowerment: Household Production of Herbal Dish Soap," *Riau Journal of Empowerment* 5, no. 1 (April 29, 2022): 49–58, <https://doi.org/10.31258/raje.5.1.49-58>; Ahmad Syafii Rahman et al., "Participatory Action Research Dalam Pengembangan Kewirausahaan Digital Di Pesantren Perkotaan," *Ulumuuddin: Jurnal Ilmu-Ilmu Keislaman* 11, no. 1 (June 12, 2021): 85–98, <https://doi.org/10.47200/ulumuuddin.v11i1.766>.

¹¹ Rusdiah Rusdiah, Andi Hudriati, and Rahmadani S., "The Study of Khalawatiyah Tradition about the Barazanji," *Tamaddun* 20, no. 1 (August 31, 2021): 81–91, <https://doi.org/10.33096/tamaddun.v20i1.90>; Muhammadong and Khaerunnisa, "Transforming Moral Education Through Barazanji Acculturation in Society Bugis Makassar."

¹² Muhammad Fauzinudin Faiz, Dawam Multazamy Rohmatulloh, and Muhammad Solikhudin, "Challenging the Status Quo: Khaled M. Abou El Fadl's Perspectives on Islamic Legal Authority and the Restrictive Fatwa on Women's Solo Travel," *JIL: Journal of Islamic Law* 4, no. 1 (February 23, 2023): 47–66, <https://doi.org/10.24260/jil.v4i1.1071>; Angus M. Slater, "Khaled Abou El Fadl's Methodology of Reform," *Journal of Law, Religion and State* 4, no. 3 (September 10, 2016): 293–321, <https://doi.org/10.1163/22124810-00403003>.

¹³ Endah Siti Wahyuni, Muhtar Gojali, and Dodo Widarda, "Sufistic Value in Reading Kitab Al-Barzanji: Descriptive Analysis Study on Santri at Islamic Boarding Schools Nurul Ihsan Garut," *Spirituality and Local Wisdom* 1, no. 1 (February 7, 2022): 1–18, <https://doi.org/10.15575/slw.v1i1.16938>.

¹⁴ Fadlil Munawwar Mashur, "Interpretation and Overinterpretation of Ja'far Ibn Hasan Al-Barzanji's Mawlid Al-Barzanji," *Jurnal Humaniora* 29, no. 3 (October 28, 2017): 316, <https://doi.org/10.22146/jh.29688>; R Tamtam Kamaluddin et al., "Analysis Of Meaning and Moral Education Values of Al Barzanji's Poetry in The Community Environment Cianjur District," *International Journal of Islamic Thought and Humanities* 3, no. 2 (September 6, 2024): 196–205, <https://doi.org/10.54298/ijith.v3i2.282>.

participatory and reflective learning can “dismantle hierarchies of knowledge and make personal experience a valid source of learning”. In this setting, women are empowered to interpret the text, traditionally considered the domain of male authority.¹⁵

The implications are significant in the context of Islamic education and tradition preservation. With a deeper understanding of the text, women not only participate passively but also become active agents in conveying spiritual values to the next generation. This opens new avenues for women to become custodians of local religious culture, roles that have long been overlooked within formal religious educational structures.¹⁶ It also supports the ethos of transformative Islamic education, which emphasizes social justice and equality. Furthermore, Khaled Abou El Fadl underscores that authentic interpretation requires an inclusive and pluralistic approach that affirms human dignity, intellectual engagement, and justice. Overall, the study illustrates that inclusive, reflective educational practices around sacred texts can profoundly reshape both understanding and agency, especially among marginalized groups like women in traditional religious settings.¹⁷

4.3. Challenges and strategies for addressing cultural resistance

This study also noted resistance from some community members who hold firmly to traditional values and view women's participation in Barzanji recitation as a deviation. Some critics questioned the legitimacy of the revised methods, even contending that the program threatens the authenticity of Barzanji as a male-only cultural heritage. This highlights that social change inevitably involves a clash between tradition and innovation, particularly in communities that prioritize cultural stability.¹⁸

Such resistance is a common challenge in community-based social change, especially when changes touch upon entrenched cultural identities. However, in Participatory Action Research (PAR), resistance is not viewed as a dead end but as part of a transformative dynamic that requires dialogue, reflection, and negotiation. The main strategy employed to address this resistance was participatory cultural education, clarifying that women's inclusion aims not to alter traditional values but to expand the collective sense of communal spirituality.¹⁹

The implication is that community-based transformation must be conducted with sensitivity to local values, emphasising that innovation can align with cultural preservation. A successful intervention is not only one that changes formal structures, but one that builds a collective understanding that such changes aim to revive spiritual values in a more just and equitable manner. This dialogic, value-based

¹⁵ Anson Au, “A Black Feminist Approach to Antiracist Qualitative Research Methods: Commemorating the Legacy of Bell Hooks,” *Current Sociology* 72, no. 6 (October 29, 2024): 1185–1203, <https://doi.org/10.1177/00113921221146583>.

¹⁶ Alba Barbarà-i-Molinero, Rosalía Cascón-Pereira, and Ana beatriz Hernández-Lara, “Professional Identity Development in Higher Education: Influencing Factors,” *International Journal of Educational Management* 31, no. 2 (March 13, 2017): 189–203, <https://doi.org/10.1108/IJEM-05-2015-0058>.

¹⁷ Abdul Gaffar and Muhammed Anees, “Inclusive Tawhid as an Epistemology of Islamic Education,” *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 15, no. 1 (April 21, 2025): 135–48, <https://doi.org/10.32806/jf.v15i1.833>.

¹⁸ Fatimah Fatimah and Winona Lutfiah, “The Existence of Barzanji in The Modern Civilization as a Local Islamic Tradition in Bugis Land in the Frame of Postmodrnisme,” *IBDA` : Jurnal Kajian Islam Dan Budaya* 20, no. 1 (June 29, 2022): 164–80, <https://doi.org/10.24090/ibda.v20i1.6302>.

¹⁹ Clare Suet Ching Chan and Zaharul Lailiddin Saidon, “Advocating for The Sustainability of Semai Indigenous Music Through The Collaborative Creation of New Traditional Music: A Participatory Action Research (PAR) Methodology,” *Harmonia: Journal of Arts Research and Education* 21, no. 1 (June 7, 2021): 9–22, <https://doi.org/10.15294/harmonia.v21i1.28715>.

approach is essential for similar initiatives in other regions with highly complex cultural and religious contexts.²⁰

5. Conclusion

This study set out to empower women's active participation in Barzanji recitations at a Bugis pesantren through a gender-sensitive Participatory Action Research approach. The key findings demonstrate a substantial increase in women's involvement (from 12 % to 68 %), accompanied by enhanced spiritual understanding, stronger ownership of ritual spaces, and confidence in leadership roles. These outcomes confirm that participatory, gender-responsive interventions can effectively transform traditional religious practices without compromising their cultural integrity.

The implications are two-fold: theoretically, the study contributes to Islamic gender scholarship by presenting a scalable model that bridges tradition and inclusivity; practically, it offers a replicable framework for pesantrens and broader Islamic educational settings in Sulawesi and similar contexts. Despite these promising outcomes, the study's limitations, such as its localized scope and short-term assessment, warrant caution. Future research should implement longitudinal evaluations and expand to diverse socio-religious environments to validate the durability and adaptability of this model. Ultimately, this research underscores that collaborative innovation rooted in local values can foster equitable religious engagement, offering a transformative blueprint for social change within conservative traditions.

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²⁰ Karolus Lawe Liwun and Tutik Rachmawati, "Participatory Action Research Strategy: The Role of Culture in the Transformation of Religious Development," *Contemporary Public Administration Review* 1, no. 2 (February 29, 2024): 94–108, <https://doi.org/10.26593/copar.v1i2.7744.94-108>; Huan Yang, Ling Qiu, and Xin Fu, "Toward Cultural Heritage Sustainability through Participatory Planning Based on Investigation of the Value Perceptions and Preservation Attitudes: Qing Mu Chuan, China," *Sustainability* 13, no. 3 (January 22, 2021): 1171, <https://doi.org/10.3390/su13031171>; Noor Azramalina Abdul Aziz et al., "Community Participation in the Importance of Living Heritage Conservation and Its Relationships with the Community-Based Education Model towards Creating a Sustainable Community in Melaka UNESCO World Heritage Site," *Sustainability* 15, no. 3 (January 19, 2023): 1935, <https://doi.org/10.3390/su15031935>; Gustin Tanggulangan et al., "Cultural Heritage Accounting for Participatory Governance: A Participatory Action Research in Pata'padang Village," *Journal of Public Administration Studies* 8, no. 2 (November 1, 2023): 18–24, <https://doi.org/10.21776/ub.jpas.2023.008.02.3>.

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