



Analysis of Islamic Education Values in the *Massuro Baca* Tradition in the Tamarampu Environment, Bontoa Village, Mandai District, Maros Regency

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ABSTRACT

The *Massuro Baca tradition* is one of the cultural practices of the Makassar Bugis community which is still preserved to this day and has a close relationship with Islamic values. This study aims to analyze the values of Islamic education contained in the *Massuro Baca* tradition in the Tamarampu Environment, Bontoa Village, Mandai District, Maros Regency. This research uses a descriptive qualitative approach with field research methods. Data collection was carried out through observation, in-depth interviews, and document analysis. Data analysis was carried out through the stages of data reduction, data presentation, and conclusion drawn, and its validity was tested through triangulation techniques. The results of the study show that the *Massuro Baca* tradition contains Islamic educational values which include the values of faith, worship, and morals. These values are reflected in the practice of prayer, tawassul, almsgiving, gratitude, *sima'an* Al-Qur'an, friendship, and helping. These findings confirm that the *Massuro Baca tradition* functions as a non-formal Islamic educational medium that plays a role in shaping religious character, strengthening social solidarity, and maintaining harmony between Islamic teachings and local wisdom of the community.

Keywords: *Massuro Reading Tradition, Islamic Education Values, Local Wisdom, Makassar Bugis Culture*

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INTRODUCTION

The Indonesian nation is known as a diverse nation, consisting of various tribes with heterogeneous and pluralistic characters, so that this diversity gives birth to a rich culture and diverse customs (Ista et al., 2024). This diversity not only becomes the nation's social identity, but also forms the pattern of interaction, values, and life systems of the Indonesian people that uphold the principles of tolerance, mutual respect, and togetherness within the framework of national unity (Riyadi, et al., 2024). In addition, the diversity of religions, ethnicities, cultures, ethnicities, and languages is a wealth as well as an advantage of the Indonesian nation that is not widely possessed by other nations (ISTA et al., 2024). Therefore, this plurality requires mutual respect, tolerance, and a strong national commitment so that differences do not become a source of conflict, but function as social capital in strengthening national unity and development.

As a country with various different ethnicities, religions, and cultures, Indonesia has social and cultural wealth that is formed historically. In this context, indigenous peoples uphold local cultural values as a truth and a guideline of life that is passed down from generation to generation through the family. These values then gave birth to various traditions that developed among indigenous people and became one of the sources of the nation's cultural wealth (Hasanah & Andari, 2021). For example, Maros Regency is one of the regions that

represents this diversity through a variety of traditions and cultures that are still preserved today. Maros Regency is not only known for its tourism potential, but also holds various cultural riches that live and develop in the community, reflected in local customs, social practices, and values that are inherited from generation to generation and become the collective identity of the local community.

Maros Regency gave birth to cultural elements in the form of a combination of religious values and its natural environment which is motivated and colored by the two major ethnicities of the Makassar and Bugis tribes (RACHMAH, 2018). The residents of Maros Regency, South Sulawesi, which are dominated by the two ethnic groups, form a distinctive social personality and facilitate interaction between communities. If traced from the historical aspect, Maros Regency is also influenced by the intermarriage of the descendants of the kings of Makassar and Bugis, which helped strengthen cultural integration in this region. This condition gave birth to cultural beliefs and customs that are still upheld by the local community. Along with the interdependence relationship between culture and tourism, the cultural wealth of Maros Regency is not only a social identity, but also affects various tourism activities. This is reflected in various types of cultural activities that represent human life in the past and are still sustainable today.

The Tamarampu Neighborhood, Bontoa Village, Mandai District, Maros Regency has a variety of traditions, especially the local culture of the Islamic community that distinguishes it from other regions. The Islamic community in the Tamarampu region maintains local rituals and practices as part of their culture. The Tamarampu Environmental Community still holds fast to the belief that the power of ancestor spirits or ancestors who come from the surrounding nature can protect and protect their lives from all disturbances. Therefore, it is not uncommon for the Tamarampu people to still routinely perform traditional ceremonies for the purpose of offerings and expressions of gratitude. The Tamarampu neighborhood is one of four neighborhoods in Bontoa village, Mandai District, Maros Regency which is still strong in maintaining, preserving and running the Makassar Bugis culture, especially the *Massuro Baca culture*. In the development of *Massuro Baca* culture in the community in the Tamarampu neighborhood, Bontoa village has customary values that are still paid attention to today. *Massuro Baca* is a form of activity of reciting prayers or sending prayers for achievements in life, either for yourself or your family who have passed away.

Massuro Baca activities are one of the rituals or habits that are still upheld by the people of the Tamarampu neighborhood in almost every region. But not only *Massuro Baca* Community in the Tamarambu Environment, Bontoa Village, Mandai District, Maros Regency still upholds a number of customs. The many traditions of changes in human existence can lead to changes in the social and cultural order, but the original customary principles remain in the daily life of the people (Elfira, et al., 2023). Animism argues that ancestral arwa and humans have a social structure (Burhanuddin et al., 2023). Do not let a belief, however, cause you to be shirk before Allah SWT. The Word of Allah in QS. AnNisa/4: 48 which reads:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ٤٨

Translation:

Indeed, Allah will not forgive (sin) for associating with Him (shirk), but He forgives what (sin) is other than (shirk) for whom He wills. Whoever associates with Allah has indeed committed a great sin (Ministry of Religious Affairs, R. I, 2024).

The above verse can be used as a justification to keep individuals away from all forms of deviation from Islamic teachings, especially shirk towards Allah SWT. This is a serious offense, and that part provides knowledge, teaching how to distinguish between right and wrong inside, especially when it comes to cultural customs. On the other hand, the verse emphasizes that faith in Allah SWT must be the main foundation in living a religious life, including in responding to and practicing customs that develop in society (Ulung & Aderus, 2025). Therefore, local traditions and cultures that are inherited from generation to generation need to be understood critically and proportionally, namely by sorting out cultural values that are in line with Islamic teachings and abandoning practices that have the potential to lead to

polytheism. Thus, the preservation of local culture, such as the *tradition of massuro baca*, can still be carried out as a social expression and local wisdom as long as it does not contradict the principles of monotheism, so as to create harmony between religious and cultural values in the life of the Islamic community in the Tamarambu Environment.

This research is needed to preserve the indigenous culture of the community, especially in the Tamarambu Environment. The purpose of this research is to reveal the values of Islamic education in the culture of the community in the Tamarampu Environment, Bontoa Village, Mandai District, Maros Regency. "*Analysis of Islamic Education Values in the Massuro Baca Tradition in the Tamarampu Environment, Bontoa Village, Mandai District, Maros Regency*" is the theme of this research. Through this research, it is hoped that a comprehensive understanding of the relationship between the Massuro Baca tradition and Islamic teachings can be obtained, especially in the aspects of the values of faith, worship, and morals contained in it. The results of this research are expected not only to contribute to the development of the scientific treasures of Islamic education, but also to become a reference for the community and stakeholders in an effort to preserve local culture wisely, in harmony with the principles of Islamic law, and relevant to the dynamics of modern society's life.

METHOD

This research is a field research with a descriptive qualitative approach. This approach is used to explore and understand deeply the values of Islamic education contained in the *Massuro Baca tradition* in the Tamarambu Environment, Bontoa Village, Mandai District, Maros Regency. The subject of the study is the community who is directly involved in the implementation of *the massuro baca tradition*. Data collection was carried out through observation, in-depth interviews, and document analysis. The data analysis is carried out qualitatively through the stages of data reduction, data presentation, and conclusion drawn. The validity of the data is guaranteed through source triangulation techniques and triangulation techniques to obtain valid and credible data.

RESULT AND DISCUSSION

RESULTS

Massuro Baca is a tradition of reciting prayers to the nobles and safety prayers led by a traditional leader or community leader carried out by the Makassar Bugis community either in various villages or sub-districts (Syahrul et al., 2024). This tradition has a value that is very relevant to the values of Islamic Education. The tradition of *massuro baca* in the Tamarampu Environment is a form of tradition that contains Islamic educational values. In the context of the Makassar Bugis community, *the tradition of massuro baca* is carried out to present religious leaders or traditional leaders to recite certain prayers. Through this tradition, Islamic values such as prayer (*du'a*), alms (*shadaqah*), gratitude (*syakaro*) and friendship are conveyed and taught. Here are some of the values of Islamic education that can be found in the *Massuro Reading Tradition*, namely:

1. *Du'a*, (Prayer)

The main purpose of the *massuro baca* tradition is to pray after the wishes of the person who carries out the tradition. Prayer is one of the directions for a servant to communicate directly with Allah SWT. In addition, prayer is also part of worship. If one prays, then the prayer begins for oneself, then for others. Muslims have a brotherly relationship with each other, they pray for each other to be forgiven for all their sins. Riskawati (2024) in his interview said that:

"In the tradition of massuro baca, there is a value of Islamic education, namely tawassul. There are several tawassul contained in this Massuro Baca tradition, namely first, tawassul to Allah through the people of Shaleh, marked by the reading that is read in the procession of Massuro Baca, which is a special prayer addressed to the elders in their hometowns. Second, tawassul to Allah through the Prophet Muhammad Saw by chanting the prophet's prayers. Third, tawassul to Allah through the Qur'an with ayatayat that is recited in the procession of massuro baca".

The statement shows that *the tradition of massuro baca* not only functions as a local

cultural practice, but also contains Islamic educational values that are theological and spiritual. The practice of *tawassul* carried out both through pious people, the Prophet Muhammad Saw, and the Qur'an reflects the internalization of Islamic teachings in the local wisdom of the community. Thus, *massuro baca* can be understood as a medium for transmitting Islamic values that strengthen faith, build religious awareness, and maintain continuity between religious teachings and cultural traditions in the social life of the community.

2. alms (*shadaqah*)

In the *massuro tradition*, reading is also synonymous with alms because it is believed that alms can make life more blessed and is a way of thanking Allah SWT. And it is believed that it can reject the army, the miracle of alms not only makes people recover from diseases, alms can also prevent if someone intends evil towards us.

3. Syakaro (A form of gratitude to Allah).

Gratitude is an attitude of Islamic teachings of being grateful for what Allah has given us as His servants will increase the blessings that Allah will give to a servant. Being grateful can also make a person calm and have a peaceful personality. Allah SWT himself says a lot in the Qur'an verse about the necessity of humans to be grateful for whatever has been given. Through an interview with Mr. Bundu (2024), the researcher said that:

"In the tradition, massuro baca as a means to communicate with the creator, namely Allah SWT and massuro baca is also synonymous with alms because it is believed that alms can make life more blessed and is a way of thanking Allah SWT".

In line with what was expressed by Nur (2024), he revealed:

"For example, a form of gratitude when someone achieves achievements, for example being appointed as an ASN, TNI, Polri or buying a new house or vehicle, it is usually done as an expression of gratitude".

Through the researcher's interview with Mr. Bundu and Nur, it can be understood that the *tradition of massuro baca* is seen as a religious and cultural practice that is full of spiritual meaning, namely as a medium of communication with Allah SWT as well as a form of alms and an expression of gratitude for the blessings and achievements of life. This tradition reflects the values of faith, togetherness, and social awareness of the community in expressing gratitude collectively in accordance with local wisdom that is still based on Islamic teachings.

4. Simaan Al-Quran.

In the tradition of *massuro reading*, it also contains the value of *sima'an* of the Qur'an which is a tradition of reading and listening to the reading of the Qur'an among the community. The tradition of *reading massuro* also does the same, reading verses of the Qur'an and listening to other people. The results of the researcher's interview with Mr. Usman (2024) who also said that:

"In the tradition of reading massuro, we read surah Al-fatihah, surah Al-Baqarah and others. This shows that there is a simiran of the Qur'an in the process of implementing the Massuro Baca tradition that is carried out in the Tamarampu environment".

The expression through an interview with Mr. Usman emphasized that the *Massuro Baca* tradition is not only a local cultural practice, but also serves as a medium for internalizing religious values, especially in fostering people's love for the Qur'an through reading activities and listening to holy verses collectively. Thus, the *sima'an* of the Qur'an in this tradition acts as a means of spiritual strengthening as well as a social glue in the midst of the life of the Tamarambu people.

5. Gathering.

Connecting the bond of brotherhood is a noble thing that is highly recommended, and has various privileges including being able to facilitate sustenance and prolong life. The results of the researcher's interview with Mrs. Tarring (2024) who said that:

"The values of Islamic education in the tradition of massuro baca in the Tamarampu Neighborhood are that they can establish a relationship because in every massuro event the family is always invited to attend the meeting, a strong bond of friendship is established among the family".

Based on this explanation, it can be concluded that the *tradition of reading mass* does not only function as a cultural ritual, but also as a medium for internalizing Islamic educational values, especially in strengthening friendship between family members and the community.

The interaction that is built through togetherness in preparation, implementation, and discussion after the event reflects the practice of *ukhuwah Islamiyah* which fosters a sense of togetherness, solidarity, and social concern in community life.

On the other hand, the tradition of *massuro baca* is seen as a part of helping, as stated by a female figure named Angriani (2024), in her interview who said that:

"In the tradition of massuro baca there are Islamic educational values, namely helping each other in fulfilling someone's wishes, where in every implementation of massuro baca we as neighbors help each other so that the implementation of massuro baca can run smoothly".

The statement explained that please help in fulfilling the wish is an Islamic educational value contained in the tradition of *reading massuro*, because in each implementation of *the reading mass* there is a process of cooperation and mutual help so that the implementation feels light and not burdensome because it is carried out together with relatives.

The overall findings of this study show that the *Massuro Baca* tradition is not only a traditional practice that is inherited from generation to generation, but is also loaded with comprehensive Islamic educational values. The value of prayer, tawassul, almsgiving, gratitude, *sima'an* Al-Qur'an, friendship, and helping are clearly internalized in every stage of its implementation. This tradition is an integrative space between Islamic teachings and local wisdom, where spiritual, social, and educational dimensions are intertwined in people's lives. Thus, *massuro baca* can be understood as a non-formal Islamic education medium that is effective in instilling the values of faith, togetherness, and social concern, while maintaining harmony between local culture and Islamic teachings in the daily life practices of the Makassar Bugis community.

DISCUSSION

The discussion of the values of Islamic education in the *Massuro Baca tradition* can begin with the understanding that this tradition is not only cultural, but also an informal educational medium that involves all elements of society. In the tradition of *massuro reading* that takes place, Islamic principles are practiced and inherited from generation to generation. The tradition of *massuro baca* is a means of strengthening religious values in daily life, by emphasizing the importance of prayer, almsgiving, gratitude and establishing friendship in accordance with Islamic teachings. Below will be described the values of Islamic education in the *tradition of massuro baca* in the Tamarampu Environment, Bontoa Village, Mandai District, Maros Regency, namely:

1. Pray

In the *Massuro Baca Tradition*, the main goal is to pray after the wishes of a person who carries out the tradition. Prayer is one of the directions for a servant to communicate directly with Allah SWT (Fristiani et al., 2022). In addition, prayer is also part of worship, as explained in Q.S Ghafir/40: 60, which reads:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Translation:

And your Lord said: "Pray to Me, and I will grant it to you. Indeed, those who boast of worshipping Me will enter Hell in a state of humiliation" (Ministry of Religious Affairs, R. I, 2024).

This verse shows that Allah SWT is very fond of His servants, who always pray. This is in line with the tradition of *reading masses* which prioritizes prayer in every activity. *Massuro reading* as a tradition of praying in the community reflects the reading of prayers in order to carry out a celebration by asking for help from others to pray it together (Budiarti, 2021). *Massuro reads* as a tradition of praying closely related to humans who are creatures who have instincts to feel anxious and hopeful. Humans always need a place to lean on, especially when the instinct of anxiety and expectation comes upon them. In fact, if hope is relied on creatures, no matter how strong and powerful they are, they will not be able to produce results, because only God is able to give results (Shihab, 2007). Thus, *the tradition of massuro baca* is not only a cultural practice that is inherited from generation to generation, but also reflects the community's theological awareness of human limitations and the omnipotence of Allah SWT.

Through prayers that are offered collectively, the community affirms that all forms of hope, anxiety, and effort are ultimately fully returned to God as the only Substance that hears and grants prayers.

Philosophically, the *Massuro Baca* Tradition has similarities in offering prayers to Allah swt. It's just that what distinguishes the *tradition of reading* is by including the value of the local wisdom of the Makassar Bugis community, as a means of carrying out prayer reading. Thus, people get happiness and peace in carrying out their lives both from the aspect of work, social aspects, and religious aspects. The Islamic community in the Tamarampu Neighborhood, Bontoa Village, Mandai District, Maros Regency also believes that *the tradition of reading massuro* not only has the privilege of speaking to the noble Allah, but also the noble thing is to listen to the noble Allah speak to the believer. *Masuro baca* reflects this value by encouraging every member of the community to always involve prayer in activities.

2. Giving alms

Alms in the *Massuro Baca* tradition are also synonymous with alms because it is believed that alms can make life more blessed and is a way of thanking Allah SWT and is believed to be able to reject reinforcements, the miracle of alms not only makes people heal from illness, alms can also prevent if there are people who intend evil towards us. Alms are treasures that are issued in the way of Allah SWT, that is, treasures that are issued with the aim of gaining the pleasure of Allah SWT (Ubabuddin & Nasikhah, 2021). So the tendency to remove the treasure is Allah SWT, not something else. Alms are a sunnah practice. So there is no obligation that forces us to give alms. When a person gives alms, it is actually a full awareness of himself (El Hamdy, 2015). There is no coercion either from the sharia of Allah SWT or others. *Massuro Baca* emphasized that alms are tangible proof of a person's faith, because only those who believe and believe in the promise of Allah SWT sincerely and sincerely spend their wealth.

The concept of Alms in the Perspective of Da'wah Philosophy, is the giving of something from a person to another person with sincerity in anticipation of the pleasure of Allah SWT which is carried out spontaneously and voluntarily (Wahid, 2019). In the context of *the massuro baca* tradition, this principle states that by giving alms, it can bring Allah's forgiveness, erase sins, and get Allah's help. So when we have many sins, we can remove them by giving alms. And when we need help to Allah for something, then give alms. Meanwhile, alms can make people continue to do it because they are happy to do it. Philosophically, *massuro baca* teaches that the property and wealth we have are not our absolute right, but are a mandate from Allah SWT. By giving some of the wealth we have to those in need, we acknowledge that all the wealth we have actually comes from God, and that we are only an intermediary to distribute it to those in need.

Theologically, as explained in QS. Al-Baqarah/2 : 271 which reads:

اِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ وَاِنْ تُخْفُوها وَتُؤْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۙ ۲۷۱

Translation:

"If you show your alms, it is good. If you hide it and give it to the poor, it is better for you. God will erase some of your mistakes. Allah is Thorough in what you do" (Ministry of Religious Affairs, R. I, 2024).

In this verse, Allah mentions those who give alms to the poor openly, visible and known or heard by others. So such a way is good. This is in line with the *tradition of massuro baca* which explains that if alms are done to avoid feelings of *riya* in their hearts, so that the poor who receive it do not feel inferior to others, and are not looked down upon in their society. *Massuro baca* as a tradition that has an important function of alms is becoming increasingly urgent (Syahrul et al., 2024). Alms are not only an individual responsibility, but also a social responsibility that must be carried out together. Through almsgiving, we can help alleviate the suffering of disadvantaged people, strengthen social solidarity, and create a more just and empathetic society.

3. There is gratitude to Allah SWT

Gratitude is an attitude of Islamic teachings that gratitude for what Allah has given us as His servants will increase the blessings that Allah will give to a servant (Bahari & Zaman, 2023). Being grateful can also make a person calm and have a peaceful personality. *Massuro reads* as a community tradition that the essence of gratitude is to use the blessings bestowed by Allah swt to obey Allah swt in order to get closer to Allah swt. Philosophically, *massuro baca* teaches that the value of gratitude comes from the view that the blessings of Allah that have been bestowed on humans are innumerable, humans will not be able to calculate them. Among Allah's blessings are physical and spiritual potential, as well as other potential tools, namely hearing, sight, heart, and intellect. Theologically, as explained in QS. Al-Baqarah/2: 152 which reads:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ١٥٢

Translation:

"Remember me, therefore, and I will remember you. Give thanks to Me and do not disobey Me" (Ministry of Religious Affairs, R. I, 2024).

This verse also contains the command to thank Allah swt for the blessings that have been bestowed by managing and utilizing all blessings according to their respective functions, then praising Allah swt with words and hearts, and not denying all these blessings by using them in a way that is contrary to the shari'a and sunatullah. Sociologically, people whose hearts are enveloped by gratitude are more empathetic, generous, and light-hearted to help others (Tsaani, 2018). *Massuro reads* as a hereditary tradition so that it is easily accepted in society because it contains traits that others like, namely being easy to share, having a low materialistic nature, not envious of the favors of others, and being able to put aside personal egos. Thus, *massuro baca* not only serves as an individual spiritual expression, but also as a cultural instrument that instills ethical and social awareness in people's lives. This tradition reflects the integration of philosophical, theological, and sociological values that affirm that gratitude to Allah swt. must be realized in a real way through a responsible attitude of life, proportionate use of favors, and a commitment to build harmonious, just, and civilized social relations in accordance with the guidance of Islamic law.

4. Simaan Al-Quran

In the tradition of *massuro reading*, it also contains the value of sima'an of the Qur'an which is a tradition of reading and listening to the reading of the Qur'an among the community. The tradition of *reading massuro* also does the same, reading verses of the Qur'an and listening to other people. *Massuro Baca* presented the form of the role of the Qur'an as a source of science, based on the role of science for human activities and creativity as potential. Philosophically, *massuro baca* teaches to draw a common thread that the Qur'an is the source of knowledge and truth. The Qur'an is positioned as a "light of policy" that enlightens the intellect in a potential and actual way. In this context, understanding and interpreting what is contained in the Qur'an. Theologically, as explained in QS. Al An'am/6:92 which reads:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَفِظُونَ ٩٢

Translation:

This is the holy book that We have sent down again, blessed that confirms the books that were (revealed) before, and that you should warn the Ummul Qura (Makkah) and those who are around it. Those who believe in the hereafter (of course) believe in it (the Qur'an) and they always keep their prayers (Ministry of Religious Affairs, R. I, 2024).

The above verse explains that the Qur'an is a glorious book, revealed to the Prophet Muhammad at the end of the apostles, the book came down from Allah just like the Torah was revealed to Moses, only the Qur'an has more perfect values because the Qur'an is valid for all time. The Qur'an, besides being a guide, also as a verifier of the books that were revealed previously in the matter of monotheism, eliminates polytheism and contains the basic teachings of eternal sharia law that do not change throughout time (Yasir & Jamaruddin, 2016). Related to this study, in the tradition of *massuro baca* in the Tamarampu environment, Bontoa Village, Mandai District, Maros Regency, the community reflects the spirit of the Qur'an for the

families and the community who carry out the traditions mandated from the regulation of the regulation. The practice of *sima'an Al-Qur'an* in the *tradition of reading* is not only understood as a ritual activity of reading and listening to holy verses, but also as a medium for internalizing divine values in the social life of the community.

In this context, the *tradition of massuro reading*, the *simaan Qur'an* in the scope of society has the function of knowing and obtaining information on how cultural processes and all community behaviors inspired by the Qur'an are constructed in people's lives. In the Qur'an, researchers can see various models of people's reading of the Qur'an. Starting from the oriented community to understand the content of the Qur'an to just reading as a ritual worship, or to gain peace of mind. There is even a reading model that is oriented towards bringing magical powers or medicine and other purposes. This tradition strengthens the collective awareness that the Qur'an is a source of guidance, blessings, and enlightenment that guides humans in maintaining a balance between the spiritual dimension and the praxis of daily life. Through the *sima'an* of the Qur'an, the public is invited not only to believe normatively, but also to reflect and implement the teachings of the Qur'an in attitudes, behaviors, and commitments to sustainable worship.

5. Friendship

Friendship, connecting the bond of brotherhood is a noble thing that is highly recommended, and has various privileges including being able to facilitate sustenance and prolong life (Mariana & Nurmilah, 2012). The essence of human beings as social beings, must need interaction with others to share emotions, exchange ideas, and convey desires, both directly and indirectly. Just as Islam emphasizes the importance of man's relationship with God and his relationship with fellow humans. Therefore, for a person, the existence of other people around him is very important, and this has been regulated in Islamic teachings like a chain that continues to be connected in the relationship (Safrizal, 2025). Friendship is reconnecting the bond of brotherhood or kinship with affection to do good and reject things that are detrimental not only to relatives but to all Muslims (Mariana & Nurmilah, 2012). For a Muslim, establishing friendship means interacting well, using words that do not hurt other people's feelings, and respecting and respecting each other. In fact, according to Hasbullah, et al (2024) building a relationship between humans and humans like the way each individual behaves also has science. Thus, friendship is not only understood as a normative social practice, but also as an ethical and spiritual value that shapes the character of individual Muslims in building harmonious, civilized, and mutually beneficial relationships.

The value of friendship as taught in Islam is clearly reflected in the local cultural practices of the community in the Tamarampu environment, Bontoa Village, Mandai District, Maros Regency through *the tradition of massuro baca*. This tradition is not only interpreted as a ritual activity of prayer reading or religious readings, but also functions as a social medium that brings together family members, relatives, and the surrounding community in an atmosphere of togetherness. Through the implementation of *Massuro Baca*, kinship relationships that may be tense can be re-established, communication between others is built, and the values of mutual respect and appreciation are practiced directly. Thus, *massuro baca* becomes a social-religious space that strengthens the Islamic ukhuwah, as well as the principle of friendship that emphasizes the importance of maintaining brotherhood, avoiding conflicts, and fostering harmony in community life. This tradition shows the integration between Islamic teachings and local culture, where the normative values of religion are embodied in lively and sustainable social practices in society.

Connecting the relationship is highly recommended, and it can be said that doing so is a must and has become an obligation for every Muslim, because it is indeed the command of Allah SWT and His Messenger (Mariana & Nurmilah, 2012). Regarding the importance of maintaining brotherhood, Allah SWT says in the Qur'an surah Al-Hujurat/49:10 which reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

Translation:

This verse emphasizes that the command to maintain and continue friendship is not only meaningful as a moral encouragement, but also as a foundation for the formation of a harmonious social life in Islam. The brotherhood of faith requires every Muslim to prioritize mutual understanding, avoid hostility, and actively reconcile conflicts that occur, because it is through the maintenance of *ukhuwah* that the value of piety is realized and the grace of Allah SWT can be achieved in community life. Shihab (2007) in his commentary explains that believers who are firm in their faith, even though they come from different backgrounds, have a close relationship like brothers and sisters. This describes the unity between fellow Muslims as well as the unity between siblings. Although they have differences in terms of race, ethnicity, language, skin color, and culture, they remain one in the Islamic brotherhood. Therefore, when there is a conflict between a group of Muslims, efforts should be made to reconcile them.

Departing from this description, it can be emphasized that the *tradition of massuro baca* is not just a ceremonial cultural practice, but a medium of Islamic education that lives (*living values*) in the community. This tradition integratively internalizes the values of prayer, almsgiving, gratitude, the feeling of the Qur'an, and friendship in a series of socio-religious activities that are easily understood and accepted by the community. Through *massuro baca*, Islamic teachings are not only understood normatively-theologically, but also practiced in real life in daily life, thus forming religious character, social solidarity, and collective consciousness based on faith, morals, and local wisdom. Thus, *massuro baca* plays a strategic role as a means of inheriting Islamic educational values that are relevant, contextual, and sustainable in building a harmonious and mutually beneficial community life.

CONCLUSION

Based on the results of the research and discussion that has been described, it can be concluded that the tradition of *massuro baca* in the Tamarampu Neighborhood, Bontoa Village, Mandai District, Maros Regency is not just a ceremonial traditional practice, but contains Islamic educational values that are substantive and relevant to the teachings of sharia. This tradition becomes an integrative space between local culture and Islamic values that are alive and practiced in real life in people's lives. The values of Islamic education contained in the *tradition of massuro baca* include the values of faith, worship, and morals, which are embodied in the practice of praying to Allah SWT, *tawassul* which is understood in the framework of faith, alms as a form of social concern, gratitude for the blessings and achievements of life, *sima'an Al-Qur'an* as a means of spiritual strengthening, as well as friendship and help that strengthen the Islamic *ukhuwah*. These values are internalized collectively through community involvement in every stage of the implementation of the tradition. Thus, *massuro baca* can be understood as a non-formal Islamic educational medium that is effective in instilling religious values, forming a social character based on faith, and strengthening harmony between Islamic teachings and local wisdom. As long as this tradition is carried out proportionately and does not contradict the principles of monotheism, *massuro baca* has a strategic role in preserving local culture as well as strengthening Islamic educational values in the midst of the dynamics of modern society.

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