

## TRACK OF K.H MUHAMMAD NUR'S DA'WAH STRATEGY IN THE DEVELOPMENT OF ISLAM ON SARAPPO LOMPO ISLAND

Nurhaolillah

Universitas Islam Negeri Alauddin Makassar, Indonesia

### Abstract

This study traces the footsteps of K.H Muhammad Nur in the development of Islam on the island of Sarappo Lompo. This study attempts to answer two questions, namely K.H Muhammad Nur's da'wah strategy in the development of Islam on the island of Sarappo Lompo and the influence of K.H Muhammad Nur's da'wah strategy in the development of Islam on the island of Sarappo Lompo. This research is descriptive qualitative research, using historical, anthropological, sociological and religious approaches. This approach is supported by heuristic stages, source verification, interpretation and historiography writing with data obtained from oral sources (interviews), family documentation and socio-religious observations. The results of the study show that his da'wah strategy combines gradual guidance (*tarqiyah*) with a cultural approach that adapts Islamic teachings (cultural). This approach is effective in the process of guidance and education, strengthening solidarity, and improving morality. Its influence is evident through changes in the diversity patterns of the community from traditional practices with minimal religious understanding to more structured religious activities. Through Qur'anic teaching and regular religious study sessions, the community experienced an increase in Islamic literacy, strengthened solidarity, and improved morality through the revitalisation of religious traditions that are more in line with Islamic values.

Keywords: K.H Muhammad Nur; Tarqiyah; Cultural; Community development.

### INTRODUCTION

The arrival of Islam in South Sulawesi, as explained in the Encyclopaedia of Islam, took place in two stages. The first stage was unofficial, namely through trade routes. The second stage was official dissemination carried out by a kingdom led by nobles from the central city, who were said to have originated from Minangkabau (Rahmawati, 2018).

The process of Islamisation in Indonesia, particularly in South Sulawesi, was a long journey involving many actors, from clerics and traders to local figures who had a significant influence on society. The development of Islam in South Sulawesi cannot be separated from the efforts of these figures and clerics in spreading and developing Islamic values (Sewang, 2005). The spread of Islam did not only occur in the centres of power in Java and Sumatra, but also reached island regions such as Pangkep and the Makassar Strait in South Sulawesi. The role of the ulama or kiai had a major impact on community life, particularly in the social and cultural spheres. They were seen as figures with the capacity to drive social transformation.

This view is in line with Horikoshi's opinion, which emphasises that scholars have a strategic position in influencing the direction of social change, and that kiai have power as intermediaries, giving them the ability to select information and the power to mobilise society. The position of kiai as mediators or cultural brokers (Horikoshi, 1997), They are regarded as people who hold central positions and roles in society due to their knowledge, which is considered by people to be scholarly, charismatic, and devoted to society (Azizah, 2013) With this approach, they were able to win the sympathy of the community and make Islam an integral part of the identity of the islanders.

\*Correspondance Author: [nurhaolillahlimpo@gmail.com](mailto:nurhaolillahlimpo@gmail.com)

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Through their preaching, Islamic values grew and developed in line with the dynamics of the local community.

The existence of religious scholars or clerics plays a very important role in guiding religious life, but they are also trusted figures who listen to and provide solutions to various social issues faced by the community. Their strategic position gives religious scholars and clerics a high and respected social status, so their presence and role cannot be ignored. As religious leaders, scholars are required to be able to build a positive image that can create harmonious relationships between themselves and the community. Scholars also serve as role models, on whom the community pins their hopes, and who set an example in their attitudes, words and actions. With this dual role, it is very important to study the scholars who live in the community in order to gain a deeper understanding of their contribution to the social and spiritual order of society (Saddriana, 2023)

Pangkep has a variety of geographical and cultural uniqueness. One of the islands in this region is Sarappo Lompo Island, a small island that is part of a group of islands in the Pangkep area. Although geographically remote, Sarappo Lompo Island has a historical and cultural heritage that cannot be ignored. This island once had a history as a centre of religious activity pioneered by K.H Ismail and continued by his student K.H Muhammad Nur. He was not only known as a cleric, but also as a spiritual guide and a figure who built Islamic values among the people of Sarappo Lompo Island and other nearby islands. K.H Muhammad Nur became an important symbol in the development of Islamic preaching on Sarappo Lompo Island. Research findings and analysis also show that he succeeded in instilling and developing peaceful Islamic teachings and shaping a religious generation in his time, even though the following period saw a decline.

When studying a figure, the most essential thing is to see the extent of the role they play in society. It is this role that elevates their position as a role model, spiritual leader or example to be emulated. This exemplary value usually arises from a combination of scientific insight, life experience, the application of teachings and the personal character of the figure. Similarly, in the context of religious scholars, the deeper and broader their knowledge, the greater their influence as a figure of reference. Conversely, the stronger their experience of religious teachings and noble personality, the greater the community's trust in them as role models (Bawani, 2000).

Seeing how great an influence religious scholars or clerics have as spiritual leaders and religious figures in the social life of the community, this became an important basis for the author to raise them as a subject of research. Their role is not only limited to religious aspects, but also extends to social, cultural and even political struggles, making the existence of religious scholars worthy of academic documentation. These figures have historical value and exemplary qualities that are very worthy of in-depth research. Based on these considerations, the researcher is interested and motivated to explore further the figure known as Puang, whose real name is K.H Muhammad Nur. This study will focus on K.H Muhammad Nur as the main topic of this research.

Studies on the role of Islamic scholars in the development of Islam at the local level have been conducted extensively, particularly in relation to the biographies of prominent figures, da'wah strategies, and social transformation within communities. Based on a review of various scientific sources, no research has been found that specifically examines the figure of K.H. Muhammad Nur, particularly in the context of the development of Islam on the island of Sarappo Lompo. The absence of such studies is due to his position as a local figure who is known only to a limited extent within the island community and the lack of written documentation about his activities. This research is a preliminary study that attempts to reconstruct the traces of K.H Muhammad Nur's da'wah strategies through a historical and oral tradition approach, while also filling a gap in local Islamic historiography studies.

## RESEARCH METHOD

This research falls under the category of historical research that focuses on events that took place in the past. This research uses a biographical approach with a descriptive qualitative approach (Harahap, 2011). This research was conducted on Sarappo Lompo Island, which is administratively located in the Liukang Tupabbiring sub-district of Pangkajene and Kepulauan

Regency, South Sulawesi Province (Nurhalila, 2025). The selection of location was based on the consideration that Sarappo Lompo Island was the place where K.H Muhammad Nur was born and carried out his preaching activities. This study utilises research approaches such as historical, anthropological, sociological and religious approaches. The data sources used by the researcher are primary data sources. The primary sources to be collected by the author are oral traditions. The use of oral traditions as primary sources can be the main choice if there are no written sources available in the research area that can be used as the main reference (Kuntowijoyo, 2013), the primary data consists of direct interviews with the people of Sarappo Lompo Island, his family and students. Meanwhile, the secondary data sources in this study are the books written by K.H Muhammad Nur, his notes, works, and family documentation. The data collection method was carried out in stages, such as heuristics, source criticism and interpretation. Data collection methods refer to the various ways that researchers can use to obtain data (Lisarani, 2022).

## RESULT AND DISCUSSION

K.H Muhammad Nur was one of the leading religious figures from the Pangkep archipelago in South Sulawesi, widely known for his dedication to developing Islamic teachings on Sarappo Lompo Island. Although written documentation about his life is very limited, information obtained from oral sources from the local community and close family provides a significant picture of the origins of K.H Muhammad Nur's life journey. Based on oral historical research and information from key sources, K.H Muhammad Nur is estimated to have been born in the late 19th century, assuming that he passed away in 1986 at the age of approximately one century (Alamiah, 2025). K.H Muhammad Nur was the first child born to Mr Usman and Mrs Sajia (Sajia, 2025). Usman's father came from Balang Island, while his mother came from Sarappo Lompo Island. Muhammad Nur was the eldest of two siblings; his younger brother was named Muddatsir (Maskur, 2025). K.H Muhammad Nur had a wife named Hj. Zaenab, whom he was matched with by his teacher, K.H Ismail. The couple did not have any children, so in 1973 he adopted a girl named Alamiah Salam, who was his own niece.

The educational history of K.H Muhammad Nur is not recorded in official documents, but based on oral accounts from sources on Sarappo Lompo Island, it can be reconstructed that he received religious education from a young age in an environment that already had a well-established Islamic tradition at that time. One of the important figures in his early education was K.H Ismail, a prominent cleric at that time who came from Bugis. Based on evidence from the tomb of K.H. Ismail, who died in 1933, it is highly likely that K.H. Muhammad Nur studied with him from the late 19th century to the early 20th century. It was during this period that K.H Muhammad Nur is believed to have studied various classical books (*kitab kuning*) and the teachings of the Qur'an, including the ability to write and read Arabic and even Pegon Arabic. It was also at this Islamic boarding school that he is believed to have been introduced to the teachings of Sufism (Alamiah, 2025) K.H Muhammad Nur's intellectual journey was not limited to the archipelago. At one stage, he is known to have travelled to Mecca. In an interview with Ibu Alamiah, his adopted daughter, she said that K.H Muhammad Nur travelled to Mecca to further his religious studies for 15 years, although there is no definite information as to whether his studies in the holy land were formal, through a specific educational institution, or informal, through *majelis taklim* and *halaqah* (study circles) led by scholars.

Towards the end of his life, K.H Muhammad Nur had been suffering from illness for a long time, particularly in his abdomen and knees, which made it difficult for him to sit for long periods and walk normally. In 1986, he passed away at an estimated age of around one hundred years old (Alamiah, 2025).

### The Da'wah Strategy of K.H Muhammad Nur

In carrying out da'wah, each da'i has different approaches and strategies according to social conditions and the needs of the *mad'u*. These strategies serve as guidelines in directing the objectives of da'wah so that Islamic messages can be conveyed effectively and have a positive impact

on the lives of the community. Da'wah development strategies are methods or skills in managing da'wah activities to achieve specific goals, so that da'wah activities can develop, undergo positive changes, and become more advanced than before (Haniifan & Alfarisi, 2023).

The da'wah strategy implemented by K.H Muhammad Nur, when viewed from its objectives, is a Tarqiyah da'wah strategy, which is a strategy oriented towards improving the quality of faith, knowledge and morals of Muslims. Through this strategy, da'wah is not only understood as a process of conveying teachings, but also as an effort to nurture and elevate the level of Islam and morals of society towards a better life. The *Tarqiyah* da'wah strategy must still be aligned with the needs of the community. Before carrying out the da'wah process, research is needed to find out the needs of the people. The findings from this research can then be used as a basis for designing and implementing various forms of da'wah activities. The da'wah strategy applied by K.H Muhammad Nur, when viewed from his da'wah approach, uses a cultural da'wah strategy. The cultural da'wah strategy is a da'wah approach that focuses on community development through the social and cultural values that exist within the community (Basit, 2013). Cultural da'wah is not carried out formally through specific institutions or structures, but rather through activities that directly touch the daily lives of the community. This approach is persuasive, exemplary, and adapted to the socio-cultural conditions of the local community. Its main objective is to shape the mindset and behaviour of the community to be in line with Islamic values. In an effort to explore and understand the dynamics of K.H Muhammad Nur's da'wah in community development on Sarappo Lompo Island, the researcher outlines three important aspects that form the basis for the implementation of da'wah, namely guidance and education through the tarqiyah strategy, building solidarity through the cultural da'wah strategy, and strengthening morality through the cultural da'wah strategy (H. Nawir, 2025).

### **Educational Development Through the Tarqiyah Da'wah Strategy Approach**

K.H. Muhammad Nur consistently implemented this tarqiyah da'wah strategy through scheduled da'wah activities that reached various groups. Every morning after Fajr prayer, K.H. Muhammad Nur held regular recitation sessions specifically for parents, adult men, and teenagers, which lasted until around seven or half past seven in the morning. In these recitations, he uses various classical texts (yellow books) as learning materials, including *Matn Al-Jurumiyah*, *lughah*, *tafsir*, *fiqh* books such as *Fathul Qarib* and *Safinatun Najah*, as well as *Majmu' Arba'in*, *Majmu' Tsalasah*, and *Mi'raj*. These books are used to deepen the congregation's understanding of *nahwu*, *fiqh*, the Prophet's *hadiths*, *aqidah*, and *akhlak*. "Every day, K.H. Muhammad Nur teaches different books according to the schedule and the needs of the congregation. However, I no longer remember exactly on which days each of these books is taught" (Alamiah, 2025). As referred to in the explanation of the *Jurumiyah* book, which is one of the basic references in the study of *nahwu*. Its contents cover the basics of *nahwu* concisely but cover almost all the important concepts in it. There are 24 chapters, discussing various terms and main rules such as the discussion of *isim*, *fi'il* and *huruf*. This shows that his teaching system was well-planned and diverse, with the aim of providing his congregation with a broad and deep understanding of various branches of Islamic knowledge. K.H. Muhammad Nur's teaching method reflected a traditional style of education that was full of discipline and perseverance. He usually wrote the contents of the book on a blackboard without lines, then when the recitation began, he dictated it again while adding lines (*harakat*) to the text and explaining the rules of *nahwu* and *sharaf* as well as the meaning of the content in depth.

This method not only helped the congregation understand the contents of the book, but also trained them to be able to read and study the classical Islamic texts independently. "You must understand and master the book *Matn al-Jurumiyah* and books on *nahwu* and *sharaf* because if you have mastered *nahwu* and *sharaf*, *Insha Allah*, you will be able to master books on *fiqh*, *hadith* and others because the key lies in *nahwu-sharaf*," said Ibu Alamiah, reiterating K.H Muhammad Nur's message in teaching the book. After the midday prayer, he continued his da'wah activities by teaching the Qur'an to children. In this activity, he taught *tajwid*, *tilawah*, and *barazanji*. K.H Muhammad Nur's method of teaching began with recitation. In the initial stage, he recited from Surah al-Fatihah to Surah al-Duha together with the children so that they would become

accustomed to hearing and reciting correctly (Tayang, 2025). After that, five children were called one by one to come forward and read in front of him. During this process, he paid close attention and corrected every mistake in their reading, including the length of the letters and the tajwid. The informant's account as an oral source indicates that the kiai called the five children to him, listened to his students recite the Qur'an, and corrected their mistakes in reading, both in terms of the pronunciation of the letters and the length of the recitation (Sarkiya, 2025). This method demonstrates his precision and patience in instilling the basics of reading the Qur'an to his students. Based on the interview results, Alamiah revealed, "In addition to basic Qur'anic teachings, we were trained to read barazanji. The barazanji study schedule was every Friday afternoon for both boys and girls. Aji also taught us tilawah. His voice was melodious, but when we practised tilawah, it was not like today where there are different types of tilawah such as bayyati, nahawand, etc. back then, we were taught ordinary songs." This explanation demonstrates the findings that this proves K.H. Muhammad Nur implemented the tarqiyah strategy to develop and improve the quality of the Sarappo Lompo Island generation in terms of their personal capacity.

On the evening after Isha prayers, K.H Muhammad Nur once again held a religious study session for adult women, parents and teenage girls. This study session provided a forum for women to deepen their religious knowledge, understand the laws of fiqh and strengthen their role in the family and community. In this activity, he also used the same books as those used in the book study session after dawn prayers. Hawwa added in her interview, "Once a week, the students brought a glass of kerosene each, because there was no electricity back then, so we studied at night using gas lamps" (Hawwa, 2025). From this explanation, it is clear that both the kiai and his students were very enthusiastic about teaching and learning activities, and the lack of lighting was not a major problem for them. In addition to these daily activities, every Friday K.H Muhammad Nur routinely served as a khatib at the mosque. He was rarely replaced by other speakers until he passed away. Through his Friday sermons, K.H Muhammad Nur expanded the reach of his preaching to the general public and instilled Islamic values that were grounded in social life. The results of the interview with H. Nawir revealed that "the sermons at the mosque were not too long and not too short, his voice was not loud when delivering his sermons, the content of his sermons was never sarcastic, and the topic he discussed most often was not to abandon prayer".

Informant Mansyur said, "The kiai rarely had anyone replace him for the Friday sermon; in fact, as far as I can remember, no one ever replaced him. It's different now, perhaps because many of our children who studied outside the village have continued their education at Islamic boarding schools, so we no longer lack preachers, and every Friday the schedule for each speaker is different. In the past, that wasn't the case; the kiai always delivered the sermon and led the prayers" (Mansyur, 2025). From these various activities, it can be seen that K.H Muhammad Nur's *tarqiyah* da'wah strategy was carried out in a structured, tiered and comprehensive manner, reaching all groups from children to the elderly, both men and women. Through recitation, teaching and exemplary behaviour, he not only instilled religious knowledge, but also shaped the character and personality of the people to become knowledgeable, faithful and noble individuals. Moreover, community involvement in religious activities has increased along with the availability of learning spaces that are open to all groups. This phenomenon is evident from the community's participation in religious lectures after dawn and Isha prayers, Quran recitation lessons after noon prayers, and other religious activities that have become a regular agenda. This situation shows a change in the pattern of religious activities in the community, where they have more opportunities to gain religious knowledge and guidance (H. Nawir, 2025).

### **Strengthening Solidarity Through the Cultural Da'wah Strategy**

Field research through oral sources by researchers shows that K.H Muhammad Nur conducted da'wah on Sarappo Lompo Island by utilising local traditions as an effective medium to encourage social interaction among residents while instilling Islamic values into existing local traditions. The cultural da'wah approach used was based on the observation that the community had a number of traditions that were carried out collectively and functioned as social meeting spaces. These traditions then became the entry point for a da'wah process that was not only

religious but also social in nature. This approach allows missionary activities to run in harmony with cultural patterns that have long been familiar to the community. K.H Muhammad Nur did not eliminate these cultural practices, but placed them as part of activities that could strengthen social relations. In this way, cultural activities continued, while religious values could be conveyed through activities that had become part of the community's routine. The utilisation of traditions as a social space encourages solidarity in the form of community involvement, cooperation in carrying out activities, and interaction between community members. Several traditions, such as appanaung pa'rappo, the birthday of the Prophet Muhammad, and others, will be discussed in this study and further elaborated as follows (Salmia, 2025)

#### *Appananung Pa'rappo (Honouring the Ruler of the Sea)*

The panaung pa'rappo tradition is a long-standing tradition in the community of Sarappo Lompo Island (Salmia, 2025) where this ritual is performed when fishermen are about to start using their boats or ships (Abbas, 2022). This ritual is also a form of request for protection from danger when crossing the sea, whether in search of livelihood or in certain activities. The initial stage of the ritual is performed at home, beginning with prayers by people who have long been trusted in the ritual, which is then divided into two parts, one offering for the seashore or coastline and the other for the middle of the sea. The contents of the offering are a bunch of bananas, a chicken egg, a rappo fruit, a betel leaf (*leko'*) and a candle each (Kade, 2025) When viewed from a historical perspective, this tradition was originally an offering ritual in which offerings were given to the ruler of the sea by floating them out to sea. The community believed that the sea held mystical stories and that we must believe in them. The community hoped that the sea and all its weather conditions, along with everything contained within it, would bring good fortune to the community whose livelihoods depended on the fishing industry. However, this mindset gradually shifted due to the increasing religious education during the era of K.H Muhammad Nur. The community began to realise that only Allah Swt provides protection and abundant sustenance, and that offering sacrifices to the ruler of the sea is a form of charity and respect for the natural environment where they earn their livelihood. This tradition remains to this day and cannot be eliminated because the community still believes that it is deeply rooted and that disasters or dangers will befall them when sailing the sea if they do not carry it out, as they have done so for generations. Furthermore, based on their experience, whenever they did not carry out certain activities, they always encountered difficulties, so they have not eliminated this tradition to this day.

This tradition continues to exist, with the *barazanji kapal* tradition colouring the Sarappo community as one of the traditions developed by K.H Muhammad Nur. Judging from the activities of the fishing community, if the boat is large and used for deep-sea fishing, which in the local language is called "*ma'gae*", the owner of the boat performs the *barazanji kapal*. *Barazanji* is led by religious leaders who recite a series of prayers to ask for safety and blessings before using the new ship. During the *barazanji* ceremony for this ship, officials and sawi or petron and clients, religious leaders gathered in the *barazanji* procession, while local women busily prepared meals, cakes and drinks to be served during the traditional *barazanji* ceremony. Then, when it was time to set sail, they lowered the pa'rappo on the beach and in the middle of their journey at sea. As for the small boats used for fishing, or "*lepa-lepa*" in the local language, they are usually only found on the coast and in the middle of the sea. Before these offerings are floated away, the sanro first recites prayers and "*appisa'bi mae ri na'bita*" in the fishermen's houses. This tradition goes hand in hand with strengthening the solidarity of coastal communities and enhancing the quality of faith by blending local cultural practices into religious practices (Kade, 2025).

#### *Maulid of Prophet Muhammad Saw*

The celebration of the Prophet Muhammad's birthday has long been a vibrant and evolving religious tradition in various Muslim communities across the archipelago, including on Sarappo Lompo Island, where K.H. Muhammad Nur carried out his missionary work. This tradition is not only a form of respect for the birth of the Prophet, but also a cultural space that successfully binds the community in a meaningful spiritual experience. In a cultural approach to preaching, Maulid has grown to be an effective gateway to building social solidarity, strengthening cohesion among

citizens, and reinforcing the values of togetherness taught by the Prophet. This Maulid celebration creates a space for interaction that transcends age boundaries.

The Sarappo community gathers at the mosque to read barazanji, recite salawat, and listen to lectures. These activities create a warm atmosphere of togetherness, where everyone feels part of a supportive community. This is the essence of solidarity, a sense of belonging, a sense of sharing, and a willingness to help and share with one another in the context of love for the Prophet. This maulid tradition was slowly developed by K.H Muhammad Nur, who held it ahead of the commemoration of the Prophet Muhammad's birthday. On the night before the celebration and around two days prior, he invited the community to his home to make foods such as Kaddo'minnyak and Songkolo and to make fragrances from pandan leaves mixed with traditional scented oils. The next day, the maulid was held at the mosque and carried out with the recitation of the Al-Barazanji book. During the recitation of *Mahallul Qiyam*, the fragrances were distributed to each participant as a symbol of the Prophet's noble character (Hawwa, 2025) This tradition is not only aesthetically valuable but also has spiritual significance, namely teaching people to love the Prophet Muhammad by remembering the time of his birth. After the recitation of barazanji and shalawat and listening to the lecture, before returning to their respective homes, the mosque committee distributed food that had been prepared together at the residence of K.H Muhammad Nur, such as kaddo'minyak, songkolo and various other dishes (Hawwa, 2025) After K.H Muhammad Nur passed away, the celebration of the Prophet's birthday continued to flourish on Sarappo Lompo Island, but the tradition was assimilated and eventually disappeared, replaced by "*Baku*", which is prevalent among the people of South Sulawesi in general. Therefore, based on the analysis of the researcher's findings, it is evident that K.H Muhammad Nur successfully combined cultural and religious values harmoniously and strengthened the solidarity of the Sarappo Lompo Island community, from facilitating the Maulid celebrations to sharing food during the Prophet's birthday celebrations, which continues to this day.

#### *The Bath of Safar*

The tradition of bathing together in the sea during Safar, which has long been part of the community's culture, also serves as a means of strengthening solidarity among the people of Sarappo Lompo Island. The tradition of bathing during Safar is carried out on the last Wednesday of the month of Safar in the sea and is believed to be a tradition of warding off evil or avoiding misfortune. The presence of K.H Muhammad Nur in this tradition provides him with an opportunity to strengthen community solidarity. By developing his role in this tradition, he has succeeded in integrating Islamic teachings into the social framework of the community without causing conflict, but rather strengthening the sense of togetherness, belonging and trust among the community. This tradition continues to evolve to this day, as evidenced by the strengthening of community solidarity. Every time the Safar bath is held, a communal meal is organised. The day before the tradition, the community works together to gather and purchase ingredients, then gathers to cook the meal that will be shared the next day by the sea, fostering social interaction and community cohesion. On the day of the bathing ritual, the community gathers by the sea, bringing food prepared the day before. In the midst of the bathing activities, they begin to enjoy the food they have prepared. During this time, everyone from children to parents socialises and eats their respective meals before continuing with the bathing ritual. Usually, there are also people who circle the island by boat while enjoying the moment. Thus, the research data shows that the tradition of mandi safar under the guidance of K.H Muhammad Nur is a clear example that cultural da'wah is not only a strategy for conveying messages but also a process of nurturing identity, strengthening social relationships, and building a harmonious and supportive community (Alamiah, 2025).

#### *Having a meal together during Eid*

K.H. Muhammad Nur encouraged the community to gather and eat together at his house every Eid al-Fitr and Eid al-Adha. After Eid prayers at the mosque, the community is directed to come to his house and enjoy simple dishes such as buras, gogos, ketupat, and other specialities. Through the dining room opened to the community, various groups, including neighbours,

students, and the people of Sarappo Lompo Island, gather without restrictions based on social status or personal closeness (Alamiah dan Hawwa, 2025)

The data above shows that this communal meal subtly conveys religious messages through social practices that are familiar in the local culture. K.H Muhammad Nur does not position himself as the centre of attention but rather as a facilitator who provides a space for the community to meet, share and forgive one another. This open attitude creates an egalitarian atmosphere that strengthens the sense of togetherness so that Islamic values of brotherhood and mutual respect can be conveyed through direct experience.

Researchers also observed from field data analysis that community involvement in preparing meals one or two days before Eid deepened collective participation. Residents who came to help cook, arrange the space or prepare equipment indirectly built solidarity through working together. This form of participation created stronger relationships than verbal preaching, because the values of unity were present in concrete actions.

### **Improving the Morality of the People Through the Cultural Da'wah Strategy Approach**

Efforts to improve the morality of the people of Sarappo Lompo Island by K.H Muhammad Nur developed through a cultural da'wah strategy that emphasised the compatibility of Islamic values with the social and cultural practices of the local community. In addition to the tarqiyah method, his da'wah is not always confrontational, but rather accommodates the lifestyle of the island community, which has strong traditions and close social ties. By utilising this cultural affinity, Islamic moral values are introduced through daily activities, communal customs and religious practices that have long been familiar to the community. This approach makes moral messages easier to accept because they are presented in a familiar form: rituals, collective activities and symbolic traditions that have social meaning. K.H Muhammad Nur acts as a figure who harmonises religious teachings and local customs, so that moral change does not appear as pressure, but as an internal process that grows from a shared understanding. Therefore, the cultural da'wah he applied not only nurtured individuals but also strengthened the moral structure of society through the reinforcement of positive social traditions. Based on the field data found, the discussion of various traditions that influence moral improvement is as follows.

#### *The Abbantang Tradition*

The Abbantang tradition is part of an oral tradition that preserves a variety of implied cultural meanings through symbols, both in the use of certain media and in the determination of timing and implementation (Hamriani, 2019). The Abbantang tradition is a tradition practised by the Bajo tribe, the first inhabitants of Sarappo Lompo Island (Siala, n.d.). Abbantang is a tradition that existed long before K.H Muhammad Nur's work on Sarappo Lompo Island. In the abbantang tradition, there is a belief that every individual of Bajo descent must perform the bantang ritual. The community believes that if bantang is not performed, a person may experience various physical disorders or problems such as persistent itching or other health complaints in certain parts of the body. This belief is not only tied to the early stages of a child's growth, but also influences subsequent stages of life. Bantang is performed not only when a child is around 40 days old, but also before several important milestones, such as before getting married. Both male and female brides-to-be are required to perform abbantang before the siraman or 'bubu process. This tradition is a form of respect for their ancestors, as it is believed that if the teachings of the ancestors are not followed, the family will face difficulties or obstacles. Efforts to strengthen the morality of the Sarappo community are not always carried out through the direct delivery of teachings, but often take place through a subtle and continuous process of cultural adaptation. The Bantang tradition is an important space where cultural da'wah can work effectively. By understanding the values inherent in this tradition, cultural da'wah serves not to eradicate local practices, but to guide their meanings to be in line with Islamic moral principles. This process is carried out through dialogue, guidance and symbolic adjustments that continue to respect the cultural identity of the community. Through this approach, K.H Muhammad Nur in his work strengthens moral values such as parental responsibility, concern for child growth and development, and spiritual awareness

that is already implied in the bantang tradition. K.H. Muhammad Nur's cultural da'wah then conveys the understanding that the bantang ritual is performed based on our belief in Allah, that He is the one who protects His servants, and that bantang is part of an effort to ward off calamities or illnesses according to the will of Allah Swt (Salmia, 2025). Therefore, the bantang tradition has become a vehicle for transforming values, opening up objects of rejection and preserving the continuity of the cultural identity of the Bajo or Turije'ne people.

### *Songkobala Tradition*

The songkobala tradition among the Sarappo Lompo community is a tradition that has been passed down for generations. Songkobala is performed when a family member is travelling, has a bad dream, or is searching for a livelihood at sea but is suddenly caught in strong winds or large waves. This practice developed as a form of belief among the community and continues to be maintained today as a way of protecting oneself from various disasters or dangers (Sawitri, 2023). An activity that is carried out routinely and continuously eventually forms a tradition that certainly arises from the intention and desire to carry it out (Zulfajrin, 2022). In practice on Sarappo Lompo Island, people usually bring rice and eggs in small containers with money, then take them to the house of someone who is believed to have the ability to offer prayers of protection. This action is intended to obtain safety for both individuals and families who are travelling or facing situations that are considered unfavourable. In the presence of K.H Muhammad Nur, he did not break with this tradition; instead, he used a cultural approach to understand the social and psychological background that keeps songkobala alive. Through this approach, he positions tradition as a product of local wisdom that can be transformed rather than simply a phenomenon that must be rejected. In this case, K.H Muhammad Nur also became a mediator in the songkobala tradition. The local community trusted and always brought songkobala to K.H Muhammad Nur's house, and K.H Muhammad Nur was always willing to pray for the songkobala brought by the community. In his preaching, K.H Muhammad Nur directed the meaning of songkobala towards moral development. In this way, songkobala underwent a change in meaning. The community no longer placed symbolic objects or mediums as the main source of protection against evil, but saw them as a means to strengthen social relations by giving alms of rice and eggs. The cultural da'wah approach taken by K.H. Muhammad Nur allowed for change to take place without causing tension. The community maintains its cultural identity, but gradually internalises Islamic moral values into the traditional practices they carry out. Thus, from the field data observed, songkobala not only survives as a tradition but also becomes a medium for strengthening the morality of the community on Sarappo Lompo Island.

### **The Influence of K.H Muhammad Nur's Preaching on the Community of Sarappo Lompo**

The development of Islam on Sarappo Lompo Island shows a gradual change in the religious patterns and social practices of the community after the implementation of K.H Muhammad Nur's da'wah strategy. This transformation did not occur revolutionarily, but rather through a process of cultural adaptation that allowed Islamic values to be accepted without causing tension with deep-rooted local traditions. The tarqiyah and cultural da'wah strategies implemented by K.H Muhammad Nur served as a bridge between the normative teachings of Islam and the social reality of coastal and island communities. In the early stages, changes were evident in the increased participation of the community in routine religious activities, such as recitation of the Qur'an, reading of barazanji, and celebration of important Islamic holidays. These activities not only strengthened religious understanding but also became a social space that strengthened relationships between family groups and communities. Community involvement in these activities encouraged the formation of a more structured pattern of diversity oriented towards strengthening Islamic identity. The local traditions described in the previous section also underwent value adjustments in line with the development of religious understanding.

Traditions such as Bantang, Songkobala, Appanaung Pa'rappo, and others, which were previously laden with elements of local beliefs, have gradually been directed towards forms that are more in line with Islamic principles. These changes do not eliminate tradition, but rather reduce

elements that are considered inappropriate and emphasise social aspects, togetherness, and prayer as the core of the practice. Thus, the community can maintain its cultural identity without abandoning the fundamentals of Sharia law. Changes in religious patterns are also evident in the community's increased attention to obligatory worship practices, such as congregational prayers and others. These activities are reinforced by the tarqiyah approach, which is continuous guidance that emphasises education, understanding, and habit formation. Through this approach, the community's religious orientation has shifted from simply following traditions passed down from generation to generation to a more reflective and knowledge-based religious awareness. In the social sphere, changes are evident in the strengthening of religious solidarity, particularly during communal moments such as the Prophet's birthday, communal meals during Eid, bathing before travelling, and community mutual assistance activities. These social practices strengthen community cohesion while also serving as a means of internalising Islamic values in daily life. Therefore, the religious patterns of the Sarappo Lompo community have not only been strengthened in terms of rituals, but also in social aspects that foster a spirit of togetherness, mutual assistance and appreciation of collective values. Changes in religious patterns and social religious practices on Sarappo Lompo Island indicate a harmonious integration process between Islamic values and local culture. Researchers concluded from data on K.H. Muhammad Nur's cultural da'wah strategy that he played a role as an agent of transformation due to his nurturing approach, which enabled him to shape stable religious development that was accepted by the wider community.

The researcher's analysis of the tarqiyah da'wah strategy, namely the religious education provided by K.H Muhammad Nur, had a significant impact on the transformation of the Islamic life of the people of Sarappo Lompo Island. Although no formal institution was established, the teaching pattern he built through regular recitations and teaching the Qur'an in his home functioned as an effective non-formal education system. One of the main effects of this development is evident in the increase in the community's religious literacy. K.H Muhammad Nur emphasised the teaching of the basics of fiqh, aqidah, hadiths and Qur'an recitation, which then strengthened the community's understanding of Islamic teachings. His consistent presence in guiding children and adults alike helped shape a generation that was more aware of their religious obligations and more focused on practising religious teachings in their daily lives. Religious guidance provided directly within the community strengthened religious practices at that time. The traditions he developed, such as the Friday night barazanji, became traditions that not only served as religious rituals but also as spaces for social interaction that strengthened solidarity among residents. Thus, the religious education he provided helped shape a social structure that was more bound by Islamic values and togetherness. From a moral perspective, the guidance provided by K.H Muhammad Nur encouraged the emergence of a more disciplined and polite ethos that upheld moral values.

The data obtained from the oral traditions of the people of Sarappo Lompo Island describes the religious messages that he conveyed in his lectures and personal advice, encouraging the community to be more cautious in their actions and to make religion the main guideline in determining their attitudes. Although the regular study of religious texts has ceased since the passing of K.H. Muhammad Nur, it is evident that the religious guidance and education provided by K.H. Muhammad Nur has served as an important foundation for the development of Islam on Sarappo Lompo Island.

## CONCLUSION

K.H Muhammad Nur was a central figure and prominent scholar in the development of Islam on Sarappo Lompo Island. K.H Muhammad Nur is estimated to have been born in the late 19th century, assuming that he passed away in 1986 at the age of approximately one century. Before K.H Muhammad Nur's work, the people of Sarappo Lompo Island lived in simple socio-religious conditions with Islamic practices that were still mixed with local traditions. K.H Muhammad Nur came up with a da'wah strategy that prioritised religious education, strengthening social solidarity and improving morality through a tarqiyah and cultural approach. This strategy was implemented

gradually through Qur'anic teaching, regular recitation, and the integration of local traditions into religious practices. These efforts resulted in significant changes in the community's diversity patterns, such as consistency in religious activities, moral awareness, and social togetherness. The influence is also evident in the non-formal education and guidance that he carries out, such as regular recitations and Qur'anic teaching, which, although not in the form of an official institution, function effectively as centres of religious education for the community.

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