

The Mappacci Tradition as a Medium for Da'wah and Islamic Education among the Bugis People: An Analysis of Values, Culture, and Islamic Teachings

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Abstract

With an emphasis on the cultural, social, moral, and Islamic values it embodies, this study attempts to examine the Mappacci tradition as a vehicle for da'wah (Islamic outreach) and Islamic education among the Bugis community. The study uses a descriptive-qualitative technique and a literature review strategy. In order to collect the data, pertinent literature about the Mappacci tradition, Bugis culture, cultural da'wah, Islamic education, and the connection between customs and Islam was explored and examined. A descriptive-interpretative content analysis technique was then used to analyze the data. The study's findings demonstrate that Mappacci is not just a custom in the Bugis community's marriage series but also a way to pass down cultural values and develop one's character. Purity, respect for parents, accountability, kinship, solidarity, friendship, prayer, and the bride and groom's moral preparation are among its principles. From the standpoint of cultural da'wah, Mappacci's symbols, prayers, counsel, and social interactions serve as a vehicle for delivering relevant and relatable Islamic teachings. In the meantime, from the standpoint of Islamic education, this custom acts as a means of imparting religious, moral, and social values to the younger generation as well as the future bride and groom through direct experience, counsel, and role modeling. Mappacci can be seen as a desirable cultural practice as long as it is carried out in a way that does not go against Islamic teachings, but it is neither a necessary pillar nor an absolute need in an Islamic marriage. As a result, Mappacci embodies a fusion of culture, da'wah (religious outreach), and education based on local knowledge a practice deserving of resuscitation and preservation in the face of social change and modernization.

Keywords : *Mappacci, Cultural Da'wah, Islamic Education, Bugis Culture, and Islamic Values.*

INTRODUCTION

Indonesia is a country with many different cultures, customs, languages, and social structures that have developed among different social groupings. This diversity is a source of local knowledge that has been passed down through the generations and is an essential component of the national identity. In society, culture serves as a means of passing down values, standards, ethics, and worldviews from one generation to the next in addition to serving as a sign of group identification. Culture can even act as a hub for the convergence of religious and customary norms in a religious society. This process shows that religion and culture are not inherently antagonistic; rather, they can work together to create social behaviors that are both culturally and religiously significant.

Among the Indonesian communities with a rich cultural and traditional legacy are the Bugis. In many facets of life, such as birth, marriage, death, kinship relationships, and religious observance, they are renowned for their robust value systems and customs. In addition to being kept alive as ancestors' traditions, Bugis customs also function as a societal tool for teaching morals to the next generation. These preexisting cultural customs were later impacted by the introduction and growth of Islam in Bugis society. Some local customs have developed an increasingly significant Islamic component as a result of processes of adaptation and reinterpretation. According to Jamalie and Wibowo (2024), Bugis culture follows a number of customs that show the connection between Islam and adat (customary law), including life-cycle customs like mappabotting, madutta, mapacci, and mappenretojang.

The Mappacci (or Mappaccing) custom is strongly associated with marriage in Bugis culture. This custom, which usually takes place just before the wedding ceremony, is commemorated by the prospective bride and groom applying pacci leaves to their palms. Mappacci is more than just a traditional rite; it represents ambitions and symbolism about the couple's preparedness for marriage. According to Ibrahim (2014), the Mappacci ceremony is a component of the Bugis-Makassar wedding sequence and uses a number of symbols that represent Islamic principles. The practice has both social and religious significance because it is observed by reciting prayers or salawat, which are invocations of blessings upon the Prophet, and by having family and relatives participate.

Mappacci is essentially indicative of purity, personal hygiene, aspirations for marriage, and well-being prayers. This significance shows that the Mappacci custom includes a moral education component; the prospective bride or groom is guided to learn the ideals that should act as a compass for family life in addition to being socially prepared for married life. The several objects used in the Mappacci tradition have symbolic significance related to prayers, hopes, honor, purity, well-being, and constancy in married life, according to research by Pratama, Setyonegoro, and Adiyadmo (2026). Additionally, the study shows that Mappacci embodies religious, moral, and social educational principles that help to maintain the Bugis people's traditional wisdom while also helping to shape the character of the prospective bride and groom.

Essentially, dakwah (Islamic outreach) can be carried out through social and cultural methods in addition to lectures, sermons, religious study sessions, and official religious institutions. Cultural dakwah is a type of dakwah that uses regional customs to

spread religious teachings. By employing symbols, language, cultural traditions, and habits that the community is already familiar with and accepts, Islamic ideals can be transmitted. Islamic teachings can be delivered in a way that is more contextual and in line with people's everyday lives thanks to this method.

The Mappacci tradition uses a variety of symbols, processions, words of wisdom, prayers, and interactions between family and the community to spread the word about dakwah, or Islamic outreach. Islamic teachings are consistent with values like purity of heart, respect for elders, responsibility, patience, family life, the preservation of kinship links, and the quest of blessings from Allah SWT. According to Qalbi's (2024) study on cultural dakwah within the Mappacci tradition among the Bugis population in Bangkir Village, Central Sulawesi, the different symbols in the tradition convey messages about piety, blessings, purity, and well-being. The study indicates that the Mappacci tradition holds potential as a medium for cultural da'wah, as Islamic values can be conveyed through cultural symbols deeply embedded in the community's way of life (Qalbi, 2024).

When one considers the traits of a civilization that incorporates tradition into its social life, the role of Mappacci as a vehicle for dakwah (religious outreach) becomes more and more important. Since religious teachings are not given in a completely formal environment, they often have a greater resonance with people's real-life experiences. For example, during the Mappacci ritual, the community engages with one another, hears wise words, participates in prayers, and observes symbols that represent religious and moral lessons in addition to watching a customary parade. Thus, tradition can serve as a medium for religious communication that is participatory and symbolic in nature. Da'wah (religious outreach) takes place not only through words but also through actions, exemplary conduct, symbols, and social practices.

Mappacci has the potential to be a vehicle for Islamic instruction in addition to being a means of dakwah (religious outreach). Islamic education takes place not only in formal institutions like schools, madrasas, or pesantren (Islamic boarding schools), but also in the family and community through processes like cultural transmission, social experience, counseling, habituation, and role modeling. Local customs can provide as a setting for informal education in this situation, assisting the community in assimilating religious principles. Islamic educational principles, including religion, moral character, intellectual growth, physical and psychological well-being, and social values, can be instilled through cultural practices, according to research on Bugis community customs (Hidayatullah et al., 2019).

The ideals imparted to the prospective bride or groom and the community members taking part in the events are clear examples of the Islamic educational components present in the Mappacci ritual. Prayers and supplications made to Allah SWT reflect religious values; respect for parents and others reflects moral values; family and relatives' involvement reflects social values; and advice given to the prospective bride or groom regarding the successful management of married life reflects the value of responsibility. The process demonstrates that Mappacci can serve as a medium for social learning that unfolds naturally. The younger generation not only learns that Mappacci is

part of tradition but also gains an understanding of the reasons, values, and moral messages underlying its observance.

Examining how the Mappacci tradition shapes the community's character can also be done from an Islamic educational standpoint. At its core, Islamic education seeks to develop people who can conduct their lives in line with Islamic principles and who have faith, moral integrity, and a sense of responsibility. Therefore, as long as they are interpreted critically and in accordance with Islamic teachings, values ingrained in regional customs can be used as a source for character education. Rusli's (2022) research on the Mappacci tradition in Pandanga, Maros Regency, revealed moral educational characteristics like empathy, kinfolk, and esthetic appreciation. Although the custom is not required by Islam, the study also showed that the community sees Mappacci as a manifestation of love for goodness.

This is significant because, when it comes to the relationship between custom and religion, Mappacci must be considered in the appropriate proportion. An Islamic marriage does not need adherence to the Mappacci tradition. But as a cultural practice, it can be beneficial as long as it doesn't go against the core tenets of Islam. As long as they do not conflict with the Qur'an, the Sunnah, the idea of Tawhid (divine oneness), or the goals of Sharia, the perspective of 'urf(custom) in Islamic law permits the acknowledgment of socially acceptable local practices. Research by Muhammadong (2026) indicates that Mappacci can be understood as 'urf ṣaḥīḥ (valid custom) because it embodies values such as self-purification, respect for parents, prayer, moral preparation, kinship ties, and social solidarity, and does not fundamentally conflict with the principles of Islamic law.

However, in the face of societal and cultural shifts, the Mappacci tradition faces a number of difficulties. The younger generation's perception of regional customs may be impacted by modernization, globalization, changing lifestyles, and the emergence of popular culture. If its underlying significance is lost, a tradition that was once considered an essential component of the community's value system runs the risk of becoming nothing more than a ritual. As a result, maintaining Mappacci calls for more than just keeping the procession's shape; it also calls for efforts to comprehend and transmit the Islamic and cultural values it embodies. Research by Qalbi (2024) also indicates that the utilization of Mappacci as a medium for dakwah (Islamic outreach) has not yet been optimized, due to issues regarding the understanding of the Islamic values embedded in the tradition, as well as the influence of social and cultural changes.

Previous studies have provided insights into various aspects of Mappacci, ranging from Islamic values, moral education, and cultural symbolism to cultural da'wah (Islamic outreach). Ibrahim (2014) highlighted the Islamic values embedded in the various rituals and ceremonial items associated with Mappacci. Rusli (2022) examined the moral educational values within the tradition, while Qalbi (2024) specifically viewed Mappacci as a form of cultural da'wah. Recent research has also analyzed Mappacci from the perspectives of cultural and educational values, as well as the concept of 'urf (customary practice) within Islamic law (Pratama et al., 2026; Muhammadong, 2026).

Thus far, research on Mappacci has tended to examine these elements independently, concentrating, for example, on cultural dakwah, moral education,

symbolic meaning, or the legitimation of custom from the standpoint of Islamic law. Padahal, Mappacci is a religious practice that enables the three aforementioned dimensions to coexist together. Budaya symbols can convey moral lessons; moral lessons can become Islamic educational materials; and the process of disseminating these lessons can initiate cultural dakwah. Because of this, a more comprehensive analysis is required to understand how Mappacci functions as a medium for Islamic education and dakwah.

The paper "The Mappacci Tradition as a Medium for Da'wah and Islamic Education among the Bugis People: An Analysis of Values, Culture, and Islamic Principles" is crucial in light of the aforementioned. The purpose of this study is to assess the Mappacci tradition's role as a medium for da'wah and Islamic education within Bugis society, as well as to investigate the meanings and values that are inherent in the tradition and to discover the Islamic ideals reflected in its many procedures and symbols. It is anticipated that this research would aid in the growth of da'wah, which is based on Islamic education and local knowledge. Furthermore, this research is expected to help the community particularly the younger generation—understand that local traditions are not merely relics of the past; they can also serve as sources of moral, social, and religious learning, provided the values they embody align with Islamic principles. Thus, preserving Mappacci entails not only maintaining the ritual's form but also upholding the noble values that underpin the tradition's existence within Bugis society.

METHOD

This study uses a descriptive-qualitative library research methodology. A variety of textual materials about the Mappacci tradition, Bugis culture, cultural da'wah (Islamic outreach), Islamic education, and Islamic principles are gathered, identified, examined, and synthesized through library research. In order to gain a greater grasp of the topic of study, library research involves a process of critical inspection and analysis of pertinent material, which goes beyond just compiling references (Hadi & Afandi, 2021). Books, scholarly journal articles, undergraduate theses, master's theses, doctorate dissertations, conference papers, and other pertinent academic publications make up the primary and secondary data sources used in this study. A significant source for comprehending the forms, meanings, symbols, and ideals embedded in the tradition is literature about Mappacci. According to a study, the Mappacci tradition uses a variety of symbols that represent Islamic principles, which are visible in the order of events and the ceremonial objects used (Ibrahim, 2014). The selection of sources was based on their scholarly credibility, relevance to the research issue, and ability to clarify the linkages between Islamic education, Islamic principles, Bugis culture, and da'wah (Islamic outreach).

Data collection was conducted using documentation techniques, involving the searching, reading, recording, categorizing, and examining of information from various relevant sources. The gathered data were then classified into several themes: (1) the Mappacci tradition within Bugis society; (2) cultural meanings and symbols in the performance of Mappacci (3) Islamic values embodied in the Mappacci tradition; (4)

Mappacci as a medium for cultural da'wah (Islamic outreach); and (5) Mappacci as a medium for Islamic education. Subsequently, the data were analyzed using a descriptive-interpretative content analysis approach; this involved identifying messages, values, concepts, and meanings within the literature, followed by comparing and synthesizing the findings to draw conclusions aligned with the research objectives.

Because content analysis allows academics to methodically analyze the meanings and messages encoded in texts, it was chosen (Zuchdi & Afifah, 2019). According to earlier studies, the Mappacci tradition has principles that can be examined from an Islamic perspective, including kinship, social solidarity, moral preparation, prayer, purity, and reverence for elders (Muhammadong, 2026). Additionally, research on dakwah (Islamic outreach) in the Mappacci tradition shows that its symbols can be used to communicate messages of piety toward Allah SWT, purity, blessings, and well-being. In order to provide a thorough examination of the function of Mappacci in Bugis society, both as a traditional custom and as a means of dakwah and Islamic teaching, a literature review approach was utilized.

RESULTS AND DISCUSSION

The Mappacci Tradition as a Representation of Bugis Cultural Values Based on a review of the literature, the Mappacci tradition is a cultural practice of the Bugis people that holds a significant place within the wedding sequence. Mappacci is typically performed prior to the solemnization of the marriage or the wedding reception, serving as a form of physical and spiritual preparation for the prospective bride and groom before they embark on married life. This tradition functions not merely as a ceremonial event but also as a social space where family, relatives, community leaders, and the prospective couple interact and share prayers, hopes, advice, and blessings. Thus, Mappacci serves a purpose that extends beyond a mere customary ritual, as it encompasses the transmission of cultural values to the next generation.

According to recent research on the Mappacci rite, the procession represents social and spiritual obligations as well as ideals of holiness, unity, and reverence for ancestors. The Bugis community still upholds the fundamental principles of Mappacci, even though the times have required technical modifications in its implementation. Additionally, in order to ensure that the next generation is still aware of Mappacci, efforts are currently being made to maintain the practice through cultural education and the use of digital media (Amanda M., Sintawati, & Ridha, 2025). These results show that a community's ability to comprehend and convey the meaning behind a ritual is just as important to its continuation as its ability to preserve the ceremony's form.

The strong family values prevalent in Bugis society are also reflected in Mappacci. This procession's participation by parents, relatives, and community members shows that marriage is seen as an occasion involving the family and the larger social circle rather than just the wedding of two people. Their presence—offering blessings and prayers acts as a social support system as well as a way to transmit marital life norms.

The objects used in the Mappacci ceremony have symbolic meaning, according to an examination of the literature. In addition to being ceremonial accessories, henna

leaves (pacci), pillows, silk sarongs, rice, coconuts, palm sugar, eggs, candles, and other items serve as representations of the community's aspirations for the future bride or groom. The several Mappacci objects represent connotations related to prayers, aspirations, honor, purity, prosperity, and constancy in married life, according to research by Pratama, Setyonegoro, and Adiyadmo (Pratama, Setyonegoro, and Adiyadmo, 2026).

From a literary-cultural standpoint, the existence of these symbols shows that the Bugis people use symbolic language to express ideals that are challenging to express explicitly. For example, henna leaves are connected to cleanliness and purity in addition to being used in rituals. In a similar vein, other items have significance related to aspirations for a married life. Because social and moral themes are communicated through mutually understood symbols, Mappacci can be classified as a type of cultural communication.

Islamic Values in the Mappacci Tradition

The merging of Islamic ideals and Bugis customs is a crucial feature of Mappacci, according to a review of the literature. The custom is given religious significance by the Bugis population, which is predominately Muslim. Prayers, salawat (invocations of blessings upon the Prophet), religious guidance, and supplications to Allah (Swt) during the Mappacci ceremony are all examples of this blending of religion and culture. This proves that religion is an essential component of the community's cultural traditions and is not limited to formal acts of worship.

According to research on Islamic principles in the Mappacci tradition, a number of ritual components are connected to the ideas of blessings, prayer, purity, and a good home life. Ibrahim clarified that the recitation of salawat and the symbols used throughout the procession are two aspects of the Mappacci series that incorporate Islamic ideals (Ibrahim, 2024). These results demonstrate that Mappacci underwent a process of religious interpretation, leading people to view it as both an ancestral legacy and a custom that might be used to offer prayers and wishes to Allah Swt.

These conclusions are supported by more recent research. Qalbi discovered that the Bugis Mappacci tradition's emblems express themes of purity, blessings, health, and loyalty to Allah SWT. The community can incorporate Islamic teachings with regional culture through this custom (Qalbi, 2024). Therefore, it is possible to see Mappacci as a way of expressing religion through cultural activity.

The development of moral character is likewise connected to the Islamic principles included in the Mappacci rite. Prospective brides and grooms are advised to prepare themselves spiritually, ethically, and physically. Patience, accountability, respect for one another, integrity, and the capacity to uphold familial relationships are all necessary in married life. These ideals are consistent with Islamic moral education. According to Rusli's research, the Mappacci tradition embodies moral characteristics including empathy, kinship, and love of beauty. However, Mappacci is seen as a custom that the community interprets as an expression of dedication to kindness rather than a religious requirement (Aras and Zalzabila, 2026).

This is essential to comprehending the connection between Islam and customary tradition (adat). Mappacci cannot be considered one of the fundamental tenets or legitimate requirements of Islamic marriage. However, as long as its interpretation and application do not contradict the core tenets of Islamic teachings, the tradition can be used as a vehicle for communicating Islamic values. To put it another way, it is preferable to think of the religious ideals found in Mappacci as values that are internalized and reflected via the culture of the community.

An examination of Mappacci from the standpoint of 'urf (customary practice) also shows that this tradition is legitimate as a community practice with positive value. According to Muhammadong, Mappacci can be analyzed as 'urf ṣaḥīḥ (valid custom) because it embodies moral preparation, self-purification, respect for parents, prayer, kinship ties, and social solidarity, all of which do not fundamentally conflict with Islamic legal principles (Muhammadong, 2026). These results support the claim that Islam and adat (custom) have a dialogic and adaptive interaction within the Mappacci heritage.

Mappacci as a Medium for Cultural Da'wah

Based on a synthesis of the literature, Mappacci holds strong potential as a medium for cultural *da'wah* (Islamic outreach). Cultural da'wah positions local culture as a means to convey and internalize Islamic messages. Under this approach, da'wah need not always take the form of lectures or religious study sessions; instead, it can be carried out through cultural practices, symbols, exemplary conduct, counsel, and social activities familiar to the community.

Qalbi's research specifically found that the Mappacci tradition amongst the Bugis community in Bangkir Village conveys messages of religious preaching through cultural symbols. Silk sarongs, banana shoots, jackfruit leaves, rice, candles and other elements carry meanings relating to purity, fertility, prosperity, blessings and piety (Qalbi, 2024). These findings demonstrate that cultural symbols can serve as a medium for communicating religious messages without the need to transform traditions into formal da'wah activities.

Dakwah through Mappacci takes place in a participatory manner. Those present at the tradition are not merely listeners but also become part of the cultural process. They witness the procession, listen to advice, join in prayers, offer blessings, and interact with the bride and groom's families. Thus, religious messages are conveyed through shared experiences. This model has the advantage that the message of da'wah does not appear as something external to people's lives, but rather becomes part of the social practices with which they are already familiar.

These findings can be reinforced by research into other Bugis traditions. In their 2026 study, Aras and Zalzabila found that the Mappadendang tradition of the Bugis people embodies Islamic values such as gratitude, Islamic brotherhood (ukhuwah Islamiyah), mutual assistance (ta'awun), social bonding, moral education, cultural preservation, and symbolic communication.⁸ Although this study focused on Mappadendang rather than Mappacci, the findings reveal a relevant pattern: Bugis

traditions can serve as a medium for the internalisation of Islamic values through social activities and cultural symbols.

If these findings are applied to Mappacci, it becomes clear that cultural da'wah within Bugis society is contextual in nature. Islamic messages need not be separated from the culture of the community but can be conveyed through symbolic language and activities that are socially accepted. This provides an opportunity for da'wah to become more closely integrated with people's daily lives, particularly when engaging with the younger generation, who may be increasingly distanced from an understanding of local traditions.

However, the findings of the study also highlight certain challenges. Qalbi notes that the use of Mappacci as a medium for da'wah has not yet been optimised, as there are still limitations in the public's understanding of the Islamic values embodied in traditional symbols, as well as the influence of social and cultural changes (Qalbi, 2024). Consequently, the mere physical existence of a tradition does not necessarily guarantee the success of its da'wah function. A process of interpretation and education is required so that the public can understand the messages contained within these traditions.

Mappacci as a Medium for Islamic Education

The results of the literature review indicate that Mappacci also serves an educational function, particularly in the context of Islamic education, which takes place informally within the family and community. Islamic education occurs not only through formal institutions but also through social experiences, role modelling, habit formation, advice and the transmission of values. Tradition plays a vital role in this process as it enables the younger generation to interact directly with the values passed down by previous generations.

In the context of Mappacci, the educational process occurs through various stages. The bride and groom-to-be receive advice and prayers from their families and community leaders. At the same time, the young people present can observe how members of the community show respect to their elders, maintain family ties, and offer support to the bride and groom-to-be. Thus, Mappacci involves a learning process through direct experience.

Research by Pratama, Setyonegoro and Adiyadmo found that Mappacci holds religious, moral and social educational values that play a role in shaping the character of prospective brides and grooms, as well as in strengthening the local wisdom of the Bugis Bone community (Pratama, Setyonegoro and Adiyadmo, 2026). These findings demonstrate that the education contained within Mappacci is not limited to knowledge of ritual procedures, but also encompasses the formation of attitudes and character.

Religious educational values can be seen in the focus on prayer and hope in Allah the Almighty. Moral educational values are evident in the messages regarding readiness for married life, respect for parents, and the importance of maintaining proper behaviour. Meanwhile, social educational values are evident in the involvement of family and the community. These three values are interrelated in shaping individuals who not only

possess a cultural identity but also have religious awareness and a sense of social responsibility.

Findings from research into other Bugis traditions also support the view of culture as a medium for Islamic education. Hidayatullah, Ondeng and Syamsudduha demonstrate that Bugis traditions can embody educational values relating to faith, moral character, intellectual, physical and psychological development, as well as social values (Hidayatullah, 2026). Meanwhile, research by Syahrul, Azmi and Mujahidah on the Massuro Baca tradition amongst the Bugis-Makassar community shows that local cultural practices can serve as a space for instilling the values of prayer, giving alms, maintaining social ties and honouring one's parents (Syahrul, Azmi and Mujahidah, 2024).

Based on these findings, Mappacci can be regarded as a form of Islamic education rooted in local wisdom. Education takes place naturally through intergenerational interaction. Parents and community leaders act as educators, whilst prospective brides and grooms and the younger generation become the recipients of these values. This educational model differs in character from formal education as it does not utilise a written curriculum, but rather relies on symbols, experiences, exemplary behaviour, and social practices.

The Integration of Cultural Values, Da'wah and Islamic Education in Mappacci

A synthesis of various sources indicates that cultural values, da'wah and Islamic education within the Mappacci tradition cannot be strictly separated. Rather, the three are interrelated and form a single unity. Cultural values provide the context in which the tradition takes place; Islamic values provide religious orientation; da'wah is the process of conveying religious messages; whilst Islamic education is the process of internalising these values within individuals and society.

This relationship can be observed through the symbols used in Mappacci. Symbols were originally part of the culture but subsequently acquired religious significance. When this significance is explained to the bride and groom and the community, a process of conveying a message takes place. When this message is understood and internalised, a process of education occurs. Thus, a single symbol can fulfil three functions simultaneously: a cultural function, a da'wah function, and an educational function.

For example, the concept of purity embodied in the use of the pacci can be understood as a cultural value, as it forms part of traditional symbolism. This value can also be linked to Islamic teachings on personal cleanliness and purity. When prospective spouses are taught that married life requires purity of heart and conduct, a process of moral education takes place. Thus, cultural symbols serve as a medium linking traditional values with religious teachings.

The same applies to the involvement of family and the community. Culturally, the presence of family is a form of solidarity and respect for kinship ties. In terms of da'wah, such interaction provides an opportunity to offer advice on married life and religious values. Educationally, this involvement serves as a concrete example for the younger

generation of the importance of maintaining ties, respect, responsibility and social concern.

Recent research on Mappacci also indicates that this tradition has undergone changes as a result of modernisation. Kalsum found that the practice of Mappacci in Parepare has adapted in response to changing times and global cultural interactions. Nevertheless, cultural and religious values remain an important part of its practice (Kalsum, 2024). This demonstrates that traditions are dynamic in nature. Its outward form may change, but its core values can be preserved if the community is aware of its significance.

These changes can, in fact, present opportunities for Islamic da'wah and education. The use of digital media, cultural documentation, and education based on local wisdom can be utilised to explain the meaning of Mappacci to the younger generation. Research into the cultural values of Mappacci also indicates that the community is beginning to undertake preservation and revitalisation through cultural education and digital media (Amanda M., Sintawati, and Ridha, 2025). Thus, the existence of technology is not always a threat to tradition, but can serve as a new instrument for transmitting cultural and Islamic values.

Summary of the Literature Review Findings

Based on the overall literature review, it can be concluded that the Mappacci tradition serves at least four main functions in Bugis society. Firstly, the cultural function, namely as a means of preserving the identity and local wisdom of the Bugis people. Secondly, the social function, namely to strengthen family ties, solidarity and social bonds. Thirdly, the da'wah function, namely as a medium for conveying Islamic messages through symbols, prayers, advice and cultural practices. Fourthly, the educational function, namely as a means of passing on religious, moral and social values to prospective brides and grooms as well as the younger generation.

These findings indicate that it is inaccurate to view Mappacci merely as a marriage ritual. Mappacci constitutes a symbolic system within which a process of communicating values takes place. Cultural symbols are used to convey hopes, prayers and moral messages. When these messages are linked to Islamic teachings, Mappacci functions as a medium for cultural da'wah. When these messages are passed on to the younger generation through experience and by setting a good example, Mappacci fulfils an Islamic educational function.

The findings of the study also indicate that the primary strength of Mappacci as a medium for da'wah and education lies in its closeness to community life. Messages conveyed through culture tend to be more contextual, as they utilise symbols and practices already understood by the community. This is consistent with the nature of cultural da'wah, which utilises culture as a medium to bring religious messages closer to the community.

However, there are challenges in the form of social change, modernisation, and a decline in the younger generation's understanding of the symbolic meaning of traditions. If the community merely preserves the ritual forms without understanding the values they

embody, Mappacci risks being reduced to a mere ceremony. Therefore, efforts are needed to reinterpret the meaning of Mappacci in a language that contemporary generations can understand, without losing cultural identity and Islamic principles.

Thus, the findings of the literature review show that Mappacci is highly relevant as a medium for Islamic preaching and education based on local wisdom. This tradition demonstrates the integration of culture and religion in the lives of the Bugis people. Values such as purity, prayer, responsibility, kinship, respect for parents, social ties, solidarity and moral conduct form the common ground between cultural and Islamic values. Ultimately, Mappacci is not merely a means of cultural preservation, but can also serve as a medium for the transformation of values that plays a role in shaping the religious and social character of Bugis society.

CONCLUSION

The Mappacci custom is a cultural legacy of the Bugis people that encompasses cultural, social, moral, and Islamic values in addition to serving a ceremonial role within the wedding sequence, according to a survey of the literature. A process of intergenerational value transmission is demonstrated by the numerous symbols, ritual objects, prayers, words of wisdom, and community and family participation in the Mappacci ceremony. Essential components of the tradition's significance include values like purity, respect for parents, responsibility, kinship, solidarity, the strengthening of social relationships (*silaturahmi*), and the moral preparation of the prospective bride and groom. From an Islamic standpoint, Mappacci can be viewed as a cultural custom that has good value as long as its observance does not go against the tenets of Islamic teachings. It is neither a requirement nor a foundation of Islamic marriage. Mappacci therefore shows that there is a dynamic and dialogical interaction between Islam and Bugis practices in communal life.

Additionally, the results of the literature review show that Mappacci has great potential for both Islamic teaching based on local knowledge and cultural *da'wah*. The dissemination of Islamic teachings, which are conveyed through cultural symbols, prayers, invocations of blessings upon the Prophet, counsel, model behavior, and social contact throughout the proceedings, makes its significance in *da'wah* clear. In the meantime, the process of imparting religious beliefs, moral behavior, responsibility, respect, a feeling of family, and societal concern in the prospective bride and groom as well as the younger generation demonstrates the purpose of Islamic education. In the end, Mappacci can be seen as a place where culture, *da'wah*, and Islamic education come together to transform ideals. However, social change and modernisation call for conservation efforts that not only preserve the form of the rituals, but also explain and revitalise the meanings they embody. Therefore, strengthening the younger generation's understanding of the cultural and Islamic values of Mappacci through education, cultural outreach, documentation and the use of digital media is essential to ensure that this tradition remains relevant and can serve as a source of moral, social and religious learning for the Bugis community.

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