

SOCIAL AND RELIGIOUS CONSTRUCTION OF HANTA UA PUA TRADITION IN BIMA

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Abstract: The tradition of Hanta UA PUA in Bima to commemorate Muhammad Saw's birthday is not only in the form of religious ritual symbols, but it also accommodates societal values in the preparation and implementation of its traditions. Therefore, there is a form of integration of religious and social values in the Hanta UA PUA tradition. This study aims to reveal (1) the Construction of religious values in the Hanta UA PUA tradition in Bima and (2) the Construction of social values in the Hanta UA PUA tradition in Bima. This type of research is a qualitative study using the interview method. Interviews were conducted with culturalists in Bima. The results showed that the researchers found the construction of religious values and the construction of community social values contained in the Hanta UA PUA traditional ceremony. The construction of religious values includes those related to Creed, morals, and worship. Meanwhile, constructing social values includes strengthening relationships, social equality, and Cooperation. The construction of social and religious values contained in the Hanta UA PUA customary ceremony was inseparable from the ulama's struggle during Sultan Abdul Khair Sirajuddin (1640-1682 AD) and the enthusiasm of the Bima community in religion and society. Thus, this study shows that the Hanta UA PUA tradition deserves to be preserved and reorganized to appreciate the services of scholars who have broadcast Islam in Bima.

Keywords: Hanta UA PUA Tradition, Social Values, Religious Values

INTRODUCTION

During the sultanate of Abdul Khair Sirajuddin (1640-1682 AD), there was a tradition known as *rawi na 'e ma tolu kali samba 'a*, which means that there was a large ceremony held three times a year, one of which was Molu (*Maulid* Nabi or the prophet's birthday). Molu is a ceremony commemorating the birth of the Prophet Muhammad S.A.W. The Molu ceremony is known as the Hanta UA PUA (*sirih puan*) tradition. This tradition was born as a symbol of the entry of Islam into the land of Bima, which was spread by scholars from various regions (Ismail, 1996).

The tradition of Hanta UA PUA is not only a symbol of religious rituals but also accommodates societal values in preparing and implementing its traditions (Ratna, 2023). One form of these religious rituals is the reading Al-Qur'an and *dzikir*. Meanwhile, from the social aspect, there is a form of Cooperation carried out by the sultanate and the community in preparing to implement this tradition. Also, in the series of ceremonial processions, there is a form of respect and a symbol of harmony between ulama and umara. The shape of the symbol is when the cleric and the Sultan sit side by side while watching the Lenggo UA PUA Dance performance. The symbol's meaning is the harmonization of good relations between the sultanate and the ulama and representing the community in both religious and social life (Malingi, 2021).

Departing from the above, the researchers are interested in revealing more deeply the forms of religious and social values in this tradition. There have been some studies on religious values conducted like: (1) Murdiono, Ahmad and Nurrofika, 2020 "Tradisi Hanta UA PUA sebagai Upaya Pelestarian Budaya Religi di Bima," (2) Jumiati, 2017, "Hanta UA PUA: Sejarah Tradisi Keagamaan di Bima Abad XVII-XXI" (3) Aska, 2022, "Tradisi Hanta UA PUA: Geliat Islamisasi dan Strategi Ulama dalam

Menyebarkan Islam di Bima," dan (4) Asbah, 2017, "Upacara UA PUA Sebagai Media Dakwah dan Syiar Islam Pada Penyebaran Agama Islam di Bima" has not been explicitly revealed about religious values and social values in it, therefore, this study is here to reveal religious and social values to develop and complete the shortcomings that have yet to be hacked by previous research.

This research is expected to contribute to the intellectual property of local culture to the general public, especially the people of Bima, because the purpose of this research is an effort to maintain cultural treasures and also as historical documentation so that it can still be known and enjoyed by the next generation. In addition, this study and several previous studies are likely to serve as a theoretical foundation for cultural conservationists (society, experts, and communities) to maintain and re-launch the celebration of the Hanta UA PUA tradition that has been halted in recent years.

LITERATURE REVIEW

Hanta UA PUA Tradition

The Hanta UA PUA tradition is one of the traditional ceremonies closely related to the entry of Islam into the land of Bima. This tradition began when scholars were able to change the attitude of Sultan Abdul Khair Sirajuddin (1640-1682 AD) to become a devout religious person. Because previously Sultan Abdul Khair was more inclined to like art and culture, he at that time paid great attention to young people who had talents in the field of art and culture. The form of his attention is by giving him gifts in the form of rice fields and other similar things. However, when scholars such as Emperor Leo, Datuk Iskandar, and Datuk Gelang managed to turn him into a devout religious, he decided to hold three grand ceremonies in a year. The three lavish ceremonies include celebrating the Eid al-Fitr, the Eid al-Adha feast, and the Prophet's birthday. Moreover, this Prophet's *maulid* ceremony is known as the Hanta UA PUA ceremony (Malingi, 2021).

The Hanta UA PUA traditional ceremony is carried out with several objectives, including (1) commemorating the birthday of the Prophet Muhammad S.A.W., (2) commemorating the day of the entry of Islam and the establishment of the sultanate, (3) honoring the services of scholars who have contributed to the broadcasting of Islam. The Hanta UA PUA tradition is carried out in the month of Rabi 'ul Awal, which is the month of the birth of the Prophet Muhammad S.A.W and the time of its implementation is for seven days, namely on the 8th to 15th of Rabi 'ul Awal. Moreover, for seven days and seven nights before the peak day of the Hanta UA PUA traditional ceremony, it was filled with the recitation of the Qur'an and dhikr mauled Barzanji (like Molu) and also enlivened with various artistic and cultural attractions (Asbah, 2017).

At the peak of the *maulid* ceremony of Prophet Muhammad, S.A.W Hanta UA PUA was held. This culminating ceremony began with the beating of *Ranca Na 'e* at 6 a.m. at the palace gate as a sign that the ceremony was about to begin. At 7 a.m., the palace team picked up the Malay chief (cleric in Malay village) at his residence. At 8 a.m., the Malay group left for the palace. The thump of the cannon marked the departure. The troops accompanying the Malay entourage include the Jara Wera Troop, the Jara Sara 'u Troop, the Suba Na 'e Troop, the Sere Dancer, the Uma Lige Carrier Troop (Mahligai House) consisting of 44 people, and the last followed by the group of traditional leaders Dana Mbojo (Malingi, 2021).

Moreover, when they arrived at the palace, the entourage was greeted with the thumping of cannons and various art performances, including Kanja dance, cere dance, Gentaong, and continued with Mihu, which was an announcement of the Sultan's readiness to accept the handover of UA PUA which contained the holy book of the Qur'an. After the handover, the Malay chief and the Sultan sat side by side, watching the Lenggo UA PUA Dance. Sitting between the Sultan and the Ulama (Malay headmen), who represent the community, symbolizes the harmonization of good relations in religious and social aspects. The ceremony ended with the distribution of 99 egg stalks, symbolizing 99 Asma 'ul Husna to all attendees (Malingi, 2021).

Construction of Religious Values

Values are abstract and involve belief in actions and things that are desired. These values form patterns of thought, behavior, and feelings. Thus, to track a value must be through the meaning of other realities in the form of actions, behaviors, thought patterns, and attitudes of a person or group of people. Based on this, values can be defined as the general idea of society, which talks about what is good and

evil, what is expected and what is not. Ultimately, values will color the thinking of someone who has become one and cannot be released daily. (Madjid, 2000).

Viewed from an Islamic point of view, based on Glock's theory, religion can be seen from how deeply the beliefs of religious ritual worship are carried out, how deeply the appreciation of Islam, and how far the implications of religion can be reflected in its behavior (Abi, 2016). The values of Islamic teachings can be divided into three types, namely, the values of worship, the values of faith, and moral values (Sy'aruddin, 2018). Religious values are described as an effort made to develop existing knowledge and potential related to fundamental problems in the form of teachings originating from the revelation of God, such as belief, thought, morals, and charity with the orientation of merit and sin so that these Islamic teachings can enter the human being as a guide in his life. According to the Madjid, several religious values must be instilled in each individual. The fundamental values are faith, Islam, Ihsan, taqwa, sincerity, gratitude, and patience (Madjid, 2000).

In theology, there is a set of beliefs about the ultimate reality, nature, and supernatural desires, so other aspects of religion become coherent between the rituals and the activities they perform. This right shows that obedience can only be understood if these activities are within the framework of beliefs that contain the proposition that there is a great power that must be worshipped. Religion is a series of manifestations of phenomena related to something that is seen as a divine system. Based on Glock and Stark's analysis, religiosity appears in four dimensions: 1) dimension of knowledge, 2) dimension of belief, 3) dimension of ritual, and 4) dimension of practice. The explanation of the dimensions of the ritual itself is divided into two types, namely the first, relating to personal worship or a type of prayer, fasting, performing Hajj, reciting prayers, dhikr, sacrifice, and zakat to purify his personal property. The other types are those related to social worship, such as paying zakat or alms to support people who lack wealth, performing congregational prayers, and breaking fast together to benefit friendship (Abi, 2016).

Social Value Construction

According to Bungin, Peter L. Berger and Thomas Luckman explain that the social construction of reality co-occurs through three stages: externalization, objectification, and internalization. These three processes occur between individuals and other individuals in society (Santoso, 2016). The construction of social values in the community is influenced by knowledge that contains local values that have been rooted and become wisdom. It then becomes an essential guide and becomes a standard in the community. Furthermore, the community objectifies the knowledge that has been known and begins to interpret the existing reality as a material of trust that is by the meaning embedded in him. This belief includes the product of the meaning of its external reality, namely the process of socialization within itself that produces tools for its survival. In this internalization process, the community understands or interprets directly its objective actions as an expression of meaning (Smanidar, 2021). The substance of the theory and approach of social construction on the reality of Berger and Luckman is a simultaneous process that occurs naturally through language in everyday life in a primary and semi-secondary community. In reality, the social construction of reality takes place slowly, takes a long time, is spatial, and takes place in a hierarchical-vertical manner, where social construction takes place from leader to subordinate, leader to mass, kyai to students, teacher to students, parents to children (Santoso, 2016).

METHOD

This research is descriptive qualitative research. Qualitative research aims to make the facts or phenomena understandable and create new hypotheses (Hennink, Hutter & Bailey, 2020; Sarmanu, 2017). The data collection technique was an interview conducted on 9-8 August 2023. The source being interviewed was a humanist from Bima. The interview was conducted virtually through the WhatsApp chat media. After obtaining the data from the interviews, the authors analyzed the data obtained, including history, series of events, and various literature related to the traditional ceremony of the Hanta UA PUA in Bima from the sources by recording the data and then analyzing and classifying the values contained therein to be able to conclude whether the Hanta UA PUA tradition in Bima is worth preserving.

ANALYSIS

Construction of Religious Values

Creed

The Creed (Akidah) comes from Al-Aqad, which means validation, strengthening, bonding, trust, or belief (Muliati, 2020). It means faith is a belief held and justification for something (Ginanjari & Kurniawati, 2017). Sheikh Muhammad Abduh said that faith is a science that discusses believing in the existence of Allah, the characteristics of Allah, Allah's Apostle, and things that are inherent and not inherent in Him (Nawawy & Ahmad, 2019). Building on the concept of faith as justification, it's important to explore how faith within the Hanta UA PUA tradition justifies and legitimizes various aspects of the community's religious practices. Faith provides a rationale for the celebration of important events like the Prophet's birthday and the recitation of *Jiki Molu*.

Meanwhile, M. Soalihin Sirajudin, a historian of Bima, explained that UA PUA means believing in Allah and recognizing Islam as the actual teaching. Sirajudin's explanation of UA PUA as "believing in Allah and recognizing Islam as the actual teaching" underscores the core tenets of Islamic faith within the tradition. Elaborate on how this belief forms the cornerstone of the Hanta UA PUA tradition and shapes the community's identity. From the understanding that has been described, it can be seen that there is a value of faith in the tradition of Hanta UA PUA because, through this tradition, it means that people believe and are sure that the Prophet Muhammad S.A.W. is the apostle of Allah. Through the tradition of Hanta UA PUA, the Bima community expresses love, is happy to remember the Prophet's birthday, and glorifies Him with *Jiki Molu* (*dzikir maulid*).

Morals

Morals (akhlaq) come from Arabic, the plural of khuluq, which means manners, customs, and attitude (Amin S. M., 2022). Hadhiri defines morality as a habit inherent in humans; if the habit is good, it is referred to as good morality, and vice versa (Aaliyah & Nurzaman, 2018). It is similar to what Imam Al-Ghazali said (Mz, 2018). Based on this understanding, it can be seen that through the Hanta UA PUA tradition, the Bima community has good habits or manners, namely appreciating scholars who have contributed to spreading Islam in Bima; among these scholars are Datuk Raja Lelo, Datuk Iskandar, Datuk Selangkota, Datuk Lela, and Datuk Panjang. Some of these scholars were religious teachers of Sultan Abdul Kahir, who was the father of Sultan Abdul Khair Sirajuddin. Moreover, these scholars introduced the celebration of the Prophet's birthday. Sultan Abdul Khair Sirajuddin made it an official ceremony held once a year in the Asi Mbojo palace.

In the procession of the UA PUA ceremony, there was a Malay chief (ulama) above Uma Lige (Mahligai House) carried by 44 people and accompanied by several teams. The existence of the cleric above the Mahligai House is a symbolic tribute to the cleric who is the legacy of the prophets. Ahmad Zakaria, a Bima community leader, explained that UA PUA in the Bima language, which means betel nut, which has a soft texture and has properties for body health, is used as a symbol that scholars have good morals and is also medicine and provides shade for the surrounding community. While the tall tree is also symbolic that scholars have high knowledge.

Worship

Worship is a form of servitude humans carry to get closer to God (Husna & Arif, 2021). It's essential to elaborate on the idea that worship is not just a set of rituals but a profound spiritual connection. Worship is often understood as a means of establishing a profound spiritual connection between individuals and the divine. In the Hanta UA PUA tradition, this connection is the driving force behind the various worship practices. The community engages in worship not just as a set of rituals but as a way to draw nearer to Allah and deepen their faith. The act of worship is seen as a direct channel for communion with the divine, fostering a sense of transcendence and spiritual fulfillment among practitioners. Ashidiqiy explained that worship is a form of obedience, following, submission, and prayer (Kallang, 2018). Worship consists of three parts, including (1) Qalbiyah worship in the form of when someone has fear, pleasure, hope, sincerity, and trust, (2) Lisaniyah wa qalbiyah worship in the form of dhikr, Tahlil, tasbih, tahmid, takbir, gratitude, prayer, and reciting the Qur'an, (3) Badaniyah wa qalbiyah worship in the form of prayer, zakat, Hajj, fasting, and *jihad* (Nasuha, Fajrin, & Arsyam, 2021). Moreover, the form of worship contained in the tradition of Hanta UA PUA is the worship of lisaniyah

wa qalbiyah because in it there is a series of activities in the form of recitation of Jiki Molu (*dzikr maulid al-barzanji*) and recitation of holy verses of the Qur'an for seven days and seven nights.

Construction of Social Value

Strengthening relationships

Silahturahmi is the relationship between each other (Darussalam, 2017). Imam An-Nawawi means that *Silahturahmi* is doing good by adjusting to the connected and connected conditions. Form *Silahturahmi* sometimes with wealth, assistance, visited or greeted with greetings (Indrawan, Sukri, & US, 2019). From this understanding, in the Hanta UA PUA tradition, there is a social value in tightening the relationship rope because all Bima people come from various regions to interact and greet each other, gather, and connect for seven days. The Hanta UA PUA tradition places considerable importance on *Silahturahmi*, acknowledging its societal significance. This phenomenon becomes more apparent during the week-long assembly, whereby individuals hailing from various geographical areas congregate. This analysis examines the role of tradition as a catalyst in strengthening the interpersonal bonds within the Bima community. The significance of this event extends beyond its religious or cultural implications, as it serves as a communal assembly that strengthens interpersonal connections and cultivates a shared feeling of cohesion among its attendees. The practice of *silahturahmi* has a significant role in fostering communal cohesion and promoting social peace. The aforementioned phenomenon enhances the collective identity and reciprocal assistance within the Bima community. Through interpersonal interactions, the act of providing aid and exchanging greetings serves to strengthen the notion that individuals are integral members of a broader and interdependent societal framework.

Social Equality

Social equality is the absence of marginalization or discrimination of relationships in the social environment. Social equality does not talk about vertical but talks about horizontal; there are no caste differences, and all are viewed equally. In the Hanta UA PUA tradition, some events contain the value of social equality, namely when the Bima and Penghulu Melayu sultanates (ulama) sit side by side. Sitting side by side is used as a symbol of harmony and harmonization of relationships within the scope of religion and society. The Hanta UA PUA tradition of Bima places significant emphasis on the notion of social equality, which is characterized by the absence of marginalization or prejudice in social interactions. In contrast to vertical hierarchies, the concept of social equality prioritizes a horizontal framework, wherein individuals are regarded as equals irrespective of their caste distinctions or social standing. A notable illustration of this idea is evident in communal gatherings where individuals from the Bima community and ulama representatives from the Penghulu Melayu sultanates convene and occupy adjacent seating arrangements. This action serves as a representation of the concord and alignment of relationships across both religious and societal domains. The act of sitting in close proximity to one another serves as a representation of the tradition's dedication to promoting social egalitarianism, surpassing mere symbolic significance to reflect principles of inclusivity and the elimination of social hierarchies. The conveyed message is that the Hanta UA PUA tradition promotes a sense of equality among its members, hence cultivating an atmosphere characterized by authentic togetherness and mutual respect. The community's dedication to social equality is manifested in its actions, reflecting their collective identity and values. This commitment fosters a sense of inclusion and commonality among community members, while also reinforcing social connections. In a global context characterized by instances of social discrimination and disparities, the tradition serves as a compelling illustration of how cultural and religious customs can effectively promote ideals of inclusiveness and social cohesion, while simultaneously safeguarding cultural legacy and pushing for a fairer society.

Cooperation

Gotong Royong is an attitude of mutual help; please help in which there are values of togetherness (Bintari & Darmawan, 2016). In Bima, the term "neo sama tewe, farmer samalemba" means light same weight carried. It has become the Bima people's life principle in their daily lives (social environment) (Hermasyah, 2019). In this tradition, some events contain social values in the form of Cooperation, namely during the Uma Lige (Lige House) carried out by 44 people. Moreover, in Bima culture, the

tradition of Cooperation is known as "karawi kaboju". Karawi Kaboju is a life principle inherited by the ancestors, and until now, this principle is still firmly held by the Bima community (Malingi, 2022).

The Bima community demonstrates a strong commitment to cooperation, as seen by their adherence to the principle of "Gotong Royong." This value is deeply rooted in their collective consciousness and holds significant significance in shaping their everyday activities. The foundation of this attitude of mutual assistance is rooted in the fundamental principle of unity, as expounded upon by Bintari and Darmawan. The proverb "*neo sama tewe, farmer samalemba*" in Bima serves as a testament to the notion that when duties are shared collectively, they become less onerous. This adage embodies a fundamental idea that influences the social dynamics within the society. The concept of Cooperation is exemplified within the Hanta UA PUA heritage through notable occurrences such as Uma Lige, which involves the collective participation of 44 individuals in a collaborative endeavor. Moreover, the Bima culture strongly adheres to the longstanding tradition of "karawi kaboju" as a guiding concept that has been transmitted over successive generations. This principle exemplifies the ancestral wisdom and remains deeply ingrained among the community. The aforementioned statement illustrates the fundamental nature of cooperation as a pivotal element interwoven within the very core of their cultural identity. This cultural value serves to foster a sense of unity and collective assistance as individuals traverse the intricate challenges presented by contemporary society.

CONCLUSION

The Hanta Ua Pua tradition is one of the traditional ceremonies of the Bima Sultanate carried out since the time of Abdul Khair Sirajuddin (1640-1682). This tradition is held to commemorate the Prophet Muhammad's Maulud and the entry of Islam in Dana Mbojo (Land of Bima). Hanta UA PUA is held for seven days and seven nights. In addition to commemorating the Prophet's birthday, this tradition also aims to appreciate the services of scholars who have preached Islam in Bima. The results of this study are the discovery of several constructs of religious and social values. The construction of religious values includes faith, akhlaq, and worship. Meanwhile, the construction of social values includes participating in friendship, social equality, and Cooperation. Thus, the results of this study are expected to contribute in the form of literature that discusses the construction of religious and social values. I hope the next researcher can explore more deeply related to the discussion of the tradition of Hanta UA PUA in various aspects.

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