

Negotiated Religious Authority in a Maritime Ritual Field: Muhammadiyah and Attoana Lembah in Coastal South Sulawesi

- Ahmad Muntazar,
- Syafruddin Syafruddin,
- Mursyid Fikri &
- St. Nur Muthmainnah

Abstract

This study examines negotiated religious authority in the encounter between Muhammadiyah's modernist Islamic orientation and the Attoana Lembah maritime ritual in Boddia Village, Takalar, South Sulawesi. It seeks to explain how purification-oriented *da'wa* encounters a local ritual tradition rooted in fishing livelihoods, ancestral memory, maritime risk, and communal identity. Using a qualitative case study design, the research draws on semi-structured interviews, participant observation, and documentation involving Muhammadiyah figures, traditional ritual authorities, Punggawa, and Sawi fishermen. The data were analyzed through an interactive qualitative process of condensation, display, and verification, supported by triangulation, member checking, and expert judgment. The findings indicate that Muhammadiyah's engagement has moved from a confrontational critique of *takhayul*, *bid'ah*, and *khurafat* toward a more persuasive form of cultural *da'wa*. Rather than abolishing Attoana Lembah, Muhammadiyah actors introduce Islamic prayers, *dhikr*, and monotheistic reinterpretations into the ritual. Traditional leaders accept these Islamic insertions while continuing to defend the ritual as ancestral heritage and an expression of maritime gratitude. Among fishermen, Punggawa preserve the ritual as social capital and crew assurance, while Sawi responses range from pragmatic compliance and inherited attachment to inward theological negotiation. The study argues that cultural negotiation in this case is not merely accommodation, coexistence, or hybridity, but a contested process through which actors redefine ritual authority, determine which elements may be preserved or Islamized, and manage the tension between doctrinal reform and maritime

vulnerability. Attoana Lembah has become a negotiated ritual field in which modernist Islam, local cosmology, patron-client relations, and maritime insecurity generate hybrid socio-religious forms. This case contributes to broader debates on Indonesian Islam, cultural *da'wa*, ritual transformation, and negotiated religious authority in coastal Muslim communities by foregrounding the role of maritime risk and Punggawa-Sawi power relations in shaping lived religious change.