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Tradisi Lokal Suku Bugis: Ritual “Mappanguju” dalam Berhaji

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Abstract: This study aims at explaining the meaning of the traditions of *Mappanguju* and *Doassalama* 'in the tradition of the Buginese pilgrimage in Bone Regency, South Sulawesi, the role of the Buginese society in preservation of such traditions, and explain Islamic perspective toward legal standing of these traditions. This study employs mix method in both phenomenology and Islamic law perspectives. This method enables to reveals the deepest meaning of traditions of *Mappanguju* and *Doassalama* ' and its legal position by using the theory of *urf* and *maslahah* *murshalah*. Result of this study shows that *Mappanguju* and *Doassalama* " are the local wisdom associated with Hajj procession of the Bugis tribe in Bone Regency. *Mappanguju* usually is held several days before departing of pilgrims to the holy land. The initial stage of Such tradition is to gather traditional leaders who have role to psychologically and spiritually prepare pilgrim candidates (*appanguju*). In *Mappanguju* tradition, the term "*mallise koppero*" (filling a suitcase) is guided by traditional chiefs or elderly people who pray (*padduangenna salama*'), *barzanji* (*MaddandaRasul*) and *Doassalama* " (prayer of salvation) for safety, smooth, and strenghtness of pilgrims candidates. In addition, The minuscule changes of such tradition practices between in the past and today as a consequence of level of understanding of religion and education of the community indicates that the Buginese community in Bone plays a vital role in the development and preservation of the tradition. The *Mappanguju* tradition in Islamic law perspectives is a part of *Urf* which leads to strenghtness of hajj. Thus, such tradition is not contrary to the Islamic law with the condition that the tradition not leads to shirk activities. On the other hand, tradition of *Doassalama* ' is suitable to Islamic law because it contains religious values.

Keywords: *Doassalama* ", Hajj, *Mappanguju*, Buginese Society

1. Introduction

Each community group has its own mechanism to maintain and interpret their lives. Traditional communities have their own mechanisms for interpreting their lives. They also have different reproductive and economic patterns from modern society. In its development, they will influence each other. Traditional actions are a type of nonrational social action. If an individual exhibits behavior because of habit without using conscious reflection or planning, that behavior is classified as traditional action. Modern people do not want to see from various aspects. They only see traditionalism as something exotic. So that its existence is considered as a unique entity to be seen and observed.¹

¹Such a view arises from the misperception of the local community. This wrong view will lead to seeing local communities as different from most people. In addition, state projects in the form of tourism also reinforce the

But if we want to look further at the "inland" community, especially in Indonesia, we will know that we still have high rituals and customs. For example, they still hold ceremonies inherited from their ancestors which they inherited from generation to generation. The implementation of the Mahdhah worship in the Islamic tradition in general such as prayer, fasting, zakat and hajj is always followed by rituals that vary from one worship to another. In welcoming the holy month of Ramadhan for example, in the Indonesian Islamic community there can be a variety of rituals that differ from one region or tribe to another.

Likewise in the pilgrimage in Indonesia that cannot be separated from local culture and traditions, along with the spread of the Nusantara Islam which cannot be separated from the value of local values. This can also be seen in the traditions in the Bugis Makassar community known as the *Mappanguju* and *Doassalama* Tradition in the Hajj tradition. For the Bugis community, the pilgrimage is not only interpreted as fulfilling the obligatory pillars of Islam, but also relates to the issue of taste, harmony and life view of the people concerned.

Therefore in responding to the issue of Hajj, the Bugis people are willing to do anything to carry out this worship. In fact, it is not uncommon for a Muslim to sell valuable assets, such as rice fields, land, vehicles, jewelry, and other assets to perform the pilgrimage. This is done because in a part of Bugis culture, the title of hajj obtained after performing the Hajj is considered a prestige that shows more social status than others. The tradition of descending *Mappanguju* and *Doassalama* itself is a cultural representation that confirms the height of the meaning of the pilgrimage itself.

In practice, the *Mappanguju* tradition in the form of a preparatory ritual guided by a priest or temporary traditional leader *Doassalama* itself is a form of gratitude by doing prayers together.

But lately, this tradition, like other traditions, has received much criticism, especially from scripturalists and modern societies who consider that the tradition is irrelevant or in accordance with Islamic law. The embedding of stereotypes and negative images hit the people who continued to carry out these rituals, raising concerns about the loss of local wisdom even though for the Bugis-Makassar community, these rituals were not only related to inheritance preservation but also related to their identity. Based on this, the *Mappanguju* and *Doassalama* traditions become interesting socio-cultural portraits to be understood first, very rarely literature and research that raise individual aspects in the meaning of tradition, and at the same time provide analysis and determination of the position of the tradition in Islamic Law. With these considerations, the researchers tried to raise the mix method research with the title "The Tradition of *Mappanguju* And *Doassalama*" on Bone's Buginese Society Pilgrimage Process In Phenomenology and Islamic Law Perspectives".

IAIN PALOPO

2. Method

spirit of exoticism towards local communities. Arts and culture that exist in certain locales become commodified goods. If so, the arts and culture will be detached from their spiritual values. Some foreign researchers often provide this identification. For example, we can see his research Clifford Gertz about Religion of Java. (1960) or the results of his research in Bali about Cockfighting in Bali in the 1970s. He saw Java as a different society and was something very exotic. The same was done by Andrew Beatty in his book *Varieties of Javanese Religion*. (1991), in the Indonesian edition translated as Andrew Beatty dan Achmad Fedyani Saefuddin, *Variasi Agama-Agama Jawa: Pendekatan Antropolog*, (Jakarta: PT Raja Grafindo 2001), p. 124.

This research is a mixed research approach, namely the phenomenological approach and the normative theological approach (syar'i), namely the study of the traditions of *Mappanguju* and *Doassalama* 'in Islamic law. This research was carried out in several villages in Bone district including the villages of Cenrana, Barebbo, and Palakka. Data collected in the form of primary data and secondary data collected from the results of measurements, interviews and documentation. Using the technique of taking subject research using purposive sampling consisting of subjects, namely the community conducting the ceremony, and also some information used to identify people in indigenous peoples and informants who knew about the customs. Data analysis and interpretation methods use the modified method of Stevick-Colaizzi-Keen from moustakas. To process the validity data in this study using several criteria, credibility, transferability, dependence, and confirmability. Furthermore, the phenomenological data obtained were analyzed by the fihiyyah normative approach, namely using the theory of f urf and maslahah to get conclusions on the exact or not the *Mappanguju* and *Doassalama* 'traditions' with Islamic law.

3. Result and Discussion

3.1 Meanings and Processions of the *Mappanguju* and *Doassalama* 'Traditions' in the Bugis Tribal Hajj in Bone, Sul-Sel

Appanguju in Bugis language means getting ready, preparing yourself. This rotates to prepare yourself. In the Hajj procession, *Mappanguju* is interpreted to do the Hajj. After being known and scheduled to Mecca, the Bugis people who usually depart will carry out the mallise 'petti or mallise' koppero tradition which means filling the suitcase that will be taken to the holy land, which is guided by the village priest. This tradition is carried out in a series of thanksgiving and barzanji readings. The first item put in a suitcase was Ihram clothes and all permission for Ihram.

Next on the day of departure, the family invites the village priest or sanro to free the person who will be directed to the pilgrimage to get ready (appanguju). The *Mappanguju* tradition is different in its implementation in the Bone community, depending on the person who guides *Mappanguju* (pappanguju). However, the implementation in general is to carry out the shafarprayer, the work of the intention of the pilgrimage, and the prayer (padduangennasalama '). The prayers offered in padduangennasalama 'are taken from the verses of the Qur'an and there are also those which are not from the Qur'an.

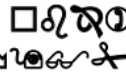
The commands currently used are as follows:






The above prayer is available in QS.al-Qashash: 28/85 which reads:



²Arafah, Interview, 11 Agustus 2018.



Translation:

Indeed, what obliges you (carrying out the laws) of the Koran, will truly return you to the place of return. Say: "My Lord knows those who bring guidance and those who are in a real error."³

Whereas *Doassalama* 'means prayer of salvation or asking to be given salvation. In the Hajj procession, *Doassalama* 'is done so that salvation is given on the pilgrimage journey to return to the homeland.

Doassalama 'cannot be separated from the tradition of Barzanji reading because *Doassalama* ' usually begins with reading Barzanji⁴ so that it has become part of the *Doassalama* ' tradition'. For the Buginese tribe, *Doassalama* ' and Barzanji, it is a ritual that surrounds the lives of Buginese. Starting from picking up the life of a baby (aqiqah) to marriage. Only in mattampung (the funeral process of corpses) and maddoja bine '(waiting for rice seeds to be stocked), Barzanji was not present, but besides that Barzanji was always present in the pulse of the life of the Buginese people.⁵

Thus, whatever is done by the Buginese tribe as a form of gratitude and a symbol of love for the Prophet is by reading Barzanji so that it is not read in death.

Barzanji readings are led by village priests or village priests. In the Hajj procession, the Barzanji recitation was done on removing the departure of Hajj, and every Friday night during the Hajj and when returning from the Hajj and celebrating the thanksgiving for returning from the holy land Barzanji was read.

In the ritual of reading Barzanji, there are foods that are served such as Sokko (pulut rice), eggs, bananas, young coconut and so on.⁶ The determination of the type of food served is an old tradition of pre-Islamic ancient Buginese people that is still practiced today. In addition, there are rituals of sowing incense in the fireplace or lighting candles in food which are served with the aim that fast prayers arrive and the person who performs the pilgrimage is always illuminated by his journey.⁷

³Departemen Agama RI, Al-Qur'an dan Terjemahnya (Bandung: PT. Madina Raihan Makmur, 2009), p. 396.

⁴Barzanji is a collection of praises in the form of poems or poems that tell the biography of the Prophet Muhammad. This tradition was carried out for generations from tomatoarailota (former people) when Islam first came to South Sulawesi.

⁵Ismail Suardi Wekke, Islam dan Adat: Tinjauan Akulturasi Budaya dan Agama dalam Masyarakat Bugis, Jurnal Analisis, Volume XIII, Nomor 1, Juni 2013., p. 43.

⁶This conclusion based on the type of food served at the Barzanji recitation is not so different from the food presentation at the celebration of the community to Lotang or the Ancient Bugis people adhering to local traditional beliefs that are not Islamic. See Christian Perlas, Manusia Bugis, translate by Abdul Rahman Abu, et al. (Jakarta: Nalar cooperates with the Jakarta-Paris Forum, EFEO, 2006), p. 223.

⁷Manda, Interview, tanggal 11 Agustus 2018.

One form of the *Doassalama*' tradition carried out by the Community of Bugis Bone in addition to reading Barzanji, is to prepare food and invite many people as a form of gratitude for being given the opportunity to go on Hajj and return to their homeland in good health.⁸

3.2. Understanding of the Bone Community towards the *Mappanguju* and *Doassalama*' Traditions'

The arrival of Islam in South Sulawesi is inseparable from the influence of local culture. According to Abu Hamid, religious traditions which generally developed in the Bugis-Makassar society can be divided into two principles, namely 1) old beliefs originating from ancestral religious traditions, and 2) beliefs originating from Islamic teachings. The two principles of this belief mingle in the practices of rituals and ceremonies carried out by the Bugis people of Makassar.⁹

This is very clearly seen in the experiences of the *Mappanguju* and *Doassalama*' traditions carried out by the Bugis people in Bone in the Hajj procession until now, although there are slight differences in the implementation of these traditions in each sub-district which is influenced by the level of understanding of religion and the education of the community.

The tradition of *Mappanguju* and *Doassalama*' has become *adeq* (adat) for the Bugis Bone Community. The term *adeq* here shows that this tradition has a dimension that is not only recommended, but is something sacred so that the traditions of *Mappanguju* and *Doassalama*' are complementary to the *Menre Aji* (Hajj) event. People who are going to hajj can be said to have not completed their traditional ceremonies if they did not carry out the tradition.¹⁰

The *Mappanguju* tradition is carried out by Bugis people in Bone as a form of self-preparation for the Hajj guided by a priest or *sanro*. In the implementation of *Mappanguju*, it depends on the priest or *sanro* who is asked to provide preparation (*appanguju*). The recitation of the prayers offered in this ritual is sourced from the verses in the Qur'an, and there are also certain rituals that are inherited from the ancestors.

The practice of *Mappanguju* carried out by the Inland Bugis people is very different from the Bugis people who live in cities. *Mappanguju* rituals in the interior are still thick with ancestral traditions in the form of symbols but do not violate the Shari'a, such as the pronunciation of two sentences which must be connected between the imam (*pappanguju*) and the person who will go on hajj (*dipanguju'i*), insert the thumb in the water leaf leaves and so on.

Whereas the *Doassalama*' tradition is a tradition that is not only found in the Hajj procession but is carried out in the entire life of the Bugis people in Bone as a form of gratitude.

The *Doassalama*' tradition is carried out to ask for salvation, launch and strength to carry out the pilgrimage. As a form of gratitude to Allah Almighty and also as a form of prayer (prayer) that the person who performs the pilgrimage gets health, safety and fluency during his hajj trip and returns to the fatherland.¹¹

⁸Awal, Interview, tanggal 12 Agustus 2018.

⁹Abu Hamid, Syeikh Yusuf Makassar: Seorang Ulama, Sufi dan Pejuang (Jakarta: Yayasan Obor Indonesia, 2005), p. 47.

¹⁰Manda, Interview, tanggal 2 September 2018.

¹¹Sabri, Interview, tanggal 2 September 2018.

Barzanji according to the Bugis tribe, is a symbol of love for the Prophet Muhammad and this has become customary, but it is not an obligation. This is in accordance with the Initial statement that: "Barzanji is not mandatory and is not a sunnah. This is only a tradition (culture) and not religion. But a culture that has religious values in it. These values are: syiar value."¹²

Thus, it can be concluded that the *Doassalama'* tradition is not only done because it has become a hereditary tradition, but is a mediator to introduce the personality of the Prophet Muhammad as an example because Barzanji contains a history of the life of the Prophet and was read as an attempt to interpret history. Islam. As well as a means to maintain the love of the Prophet.

The Bugis community generally understands that *Doassalama'* is not a requirement. But they did this tradition because they thought that people who did not do *Doassalama'* at the Menre Aji (Haji) event included people who were arrogant and arrogant for not asking God for salvation anymore.¹³

In general, the Bugis community does not abandon their customs but review them in an Islamic perspective and eventually abandon practices that are not in line with Islam. However, there are practices that are considered to be not in accordance with Islamic teachings encountered in this study, including the ritual of lighting candles. There are two practices of lighting candles in Barzanji activities, namely lighting candles on food offerings which are considered to speed up the arrival of prayers and lighting candles in the homes of people who go on Hajj every day during the pilgrimage and should not be extinguished. This is done for safety and becomes a light for those who leave for Hajj. Such rituals indicate that the pre-Islamic belief influence still exists in Bugis society in Bone.

However, in general the traditions of *Mappanguju* and *Doassalama'* are still practiced by the Bugis Bone community because they are considered not to violate the Shari'a. The implementation of this tradition has also undergone modifications and adjustments to the teachings of Islam.

3.3. Analysis of Islamic Law on the Traditions of *Mappanguju* and *Doassalama'* in the Pilgrimage Procession of the Bone Society

The possibility of reciprocal acculturation between Islam and local culture can be seen in a science of ushulfiqh, namely "Al-'adah Muhakkamah", meaning that "adat" can be used as a consideration in determining the law. This can be interpreted that the customs and habits of a society, namely the local culture is a source of law in Islam.

In this case, actually fiqh through the study of ushulfiqh has provided an epistemological framework by making 'urf as one of the sources of law. Local culture in the form of custom is called 'urf. In Arabic, the tradition is called 'adah or 'urf. The word 'urf can also be interpreted as al-ma'rifah which means a good introduction to something and accepted common sense. This can be seen in QS. Al-a'raf (7: 199) as follows:

¹²Husni, Interview tanggal 12 Agustus 2018.

¹³Awal, Wawancara tanggal 12 Agustus 2018.



The translation:

Be You Forgive and tell people to do what is good, and turn away from those who are ignorant.¹⁴

The agreed *urf* can be accepted as a legal basis is '*urf shahih*. Any '*urf* that applies in the community, as long as it does not conflict with the text, it can become a legal basis and can still be enforced.

The arrival of Islam has always resulted in a reform of the social community towards a better direction and does not have to cut the tradition of a society from its past, it can also help preserve whatever is good from the past and can be maintained in Islamic teachings.

The presence of Islam in Buginese society is a form of acceptance of an entirely new value into a culture that is already established. But the presence of new cultures into existing cultures does not undermine values and without losing their original identity. The case of meeting the Islamic religion and Bugis culture is a mutually beneficial blend.¹⁵

This is in line with Pelras's view that there are two traits that are always interrelated. Not contradictory, but complementary. On the one hand, it is always open to current and future developments and progress. At the same time, on the other hand, there is an awareness of the past to always guard the traditions and messages of parents.¹⁶

One form of acculturation of Islam and Bugis culture is the tradition of *Mappanguju* and *Doassalama*'. Many spiritual values contained in the traditions of *Mappanguju* and *Doassalama*', both those implied from each stage carried out and from the equipment used in the traditional procession.

The rituals carried out in the *Mappanguju* tradition procession are prayer shafar, improving the intention of the pilgrimage, and praying (*padduangennasalama*'). While the purpose of the *Doassalama*' tradition is to ask for safety, be launched and given the power to carry out the pilgrimage. In addition, *Doassalama*' is also a form of gratitude to Allah SWT. In the *Doassalama*' tradition there are "barzanji" readings that contain the history of the life of the Prophet Muhammad, which was recited as an attempt to interpret Islamic history as well as a means to maintain the love of the Prophet.

Therefore, the traditions of *Mappanguju* and *Doassalama*' in the study of Islamic law include '*urf* which refers to the aspect of strengthening a worship (*hajj*) which in its implementation does not conflict with Islamic law as long as it does not lead to shirk. Therefore, elements of local culture that can be used as a source of law are not in conflict with Islamic principles and elements that are contrary to Islamic principles must be removed and replaced. This is in accordance with the rules: *al-muhafadah 'ala al-qadim al-shalihwa al-akhdza bi al-jadid al-ashlah* (nurturing the good old, and taking new ones better). Keep applying '*urf* is part of an effort to maintain "maslahah" because one form of benefit is not to break the positive dimension that has been valid and familiar in the community from generation to generation.

¹⁴Departemen Agama RI, Al-Qur'an dan Terjemahnya, p. 176.

¹⁵Ismail Suardi Wekke, Islam dan Adat: Tinjauan Akulturasi Budaya dan Agama dalam Masyarakat Bugis, Jurnal Analisis, Volume XIII, Nomor 1, Juni 2013), p. 31.

¹⁶Christian Pelras, The Bugis (Oxford: Blackwell, 1996), p. 4.

4. Conclusion Conclusion

The tradition of *Mappanguju* and *Doassalama* 'is a local wisdom that supports the pilgrimage in Bugis society. Both have an integral meaning in helping smooth the Hajj process. *Mappanguju* is intended as an internal support, namely the orientation phase for prospective pilgrims in terms of knowledge, completeness and spirituality which are directly guided by traditional leaders, While Prayer is more of an external support, namely asking for fluency, safety and strength of the Hajj process that is undertaken. The second practice of tradition continues to show that between religious traditions and rituals become inseparable because they are not only related to identity, namely the connection with ancestral teachings but also the benefits felt by the community towards the existence of both traditions. *Mappanguju* and *Doassalama* 'variations that vary from village to district are influenced by the level of understanding of religion and the education of the local community. In terms of Islamic law review, *Mappanguju* can be categorized in f Urf which gives benefit to aspects of strengthening a worship (hajj) and its implementation is not contrary to Islamic law specifically related to the element of shirk. While the tradition of prayer is in accordance with Islamic law because it contains the values of Islamic teachings.

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