

MAPPATAMMA TRADITION IN THE COMMUNITY OF JULUMATE'NE VILLAGE, BONTOLEMPANGAN DISTRICT, GOWA REGENCY: A STUDY OF ELEMENTS OF ISLAMIC CULTURE

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Submitted : 05 September 2024

Accepted: 05 November 2024

Abstract

This study aims to examine the elements of Islamic culture within the *mappatamma*'tradition in the Julumate'ne Village community, Bontolempangan District, Gowa Regency. The appreciation of the procedure for completing the Qur'an is a compelling subject of discussion, given that the Qur'an serves as a fundamental guideline for Muslims. This research employs a cultural approach, utilizing qualitative data gathered from field studies and literature. To trace this data source, the researcher implemented techniques such as observation, interviews, and documentation. The research methodology is descriptive, providing a detailed account of the characteristics of the research object. The findings indicate that the *mappatamma*'tradition emerged as a result of the efforts to promote Islam in South Sulawesi and reflects the creativity of the Muslim community, particularly the Bugis-Makassar, in deeply embedding Islamic principles within society. The *mappatamma*'tradition is executed in three stages: pre-implementation, implementation, and post-implementation. Rich in meaning and conveying messages that embody the community's value system, the *mappatamma*'tradition encompasses various Islamic values, including religious, social, educational, and scientific dimensions that are essential to uphold and perpetuate in contemporary life.

Keywords: Tradition, Mappatamma, Qur'an, Values.

Abstrak

Penelitian ini bertujuan untuk mengkaji unsur-unsur budaya Islam dalam tradisi *mappatamma'* pada masyarakat Desa Julumate'ne Kecamatan Bontolempangan Kabupaten Gowa. Perlu dipahami bahwa apresiasi terhadap tata cara penamatan Al-Qur'an ini menarik untuk dibahas karena Al-Qur'an adalah pedoman bagi umat Islam. Jenis penelitian ini termasuk penelitian budaya dengan menggunakan data kualitatif yang diperoleh dari data studi lapangan dan kepustakaan. Dalam usaha menelusuri sumber data ini peneliti melakukan pengumpulan data dengan teknik observasi, wawancara, dan dokumentasi. Metode pelaksanaan penelitian ini adalah deksriptif yang menjelaskan atau memaparkan secara rinci mengenai karakteristik keadaan dari objek penelitian. Hasil penelitian menunjukkan bahwa tradisi *mappatamma'* adalah sebuah tradisi yang lahir sebagai dampak dari pergulatan Islamisasi Sulawesi Selatan dan kreativitas masyarakat muslim, khususnya Bugis-Makassar yang terwujud dalam penanaman Islam secara mendalam terhadap masyarakat, memiliki pengaruh tersendiri bagi pemerhati dari tradisi ini. Adapun prosesi pelaksanaan tradisi *mappatamma'* pada masyarakat Desa Julumate'ne terbagi menjadi tiga tahapan, yakni pra pelaksanaan, pelaksanaan tradisi, dan pasca pelaksanaan. Tradisi *mappatamma'* yang sarat akan makna dan pesan mengekspresikan sistem nilai yang dianut oleh masyarakat, mengandung banyak nilai-nilai Islam, diantaranya ada nilai religi, nilai sosial kemasyarakatan, serta nilai pendidikan dan ilmu pengetahuan yang penting untuk diungkap dan terus dijalankan dalam kehidupan ini.

Kata Kunci : Tradisi, Mappatamma', Qur'an, Nilai

A. Introduction

Indonesia is already known for its diverse customs and cultures, making it a multicultural country. The variety of cultures arises from the differences in ethnic groups that can be seen in each region or area in Indonesia. Every region certainly has local traditions that are activities or habits of the community carried out within certain scopes, generally

encompassing various major ceremonies, such as births, marriages, and deaths.¹

The cultural diversity spread throughout the archipelago and preserved through generations has unique characteristics. This culture holds not only educational, social, and religious values but also serves as an integral part of the nation's identity.² The social and geographical conditions of Indonesia play an essential role in shaping and supporting the expression and creativity of its people, resulting in a rich and diverse culture.³ Human activities within the scope of culture have shaped a legacy of thought that is subsequently adopted by other communities. This can be seen in the various ethnic groups that carry out traditions related to their environment, influenced by beliefs and values such as religion, law, culture, and specific norms in everyday life.

Cultural values are tangible aspects of human actions. These values can be diverse and always evolve within a society. The manifestations of cultural values in everyday life can become the distinctive characteristics that differentiate one society from another and shape their worldview. These manifestations of cultural values can take the form of customary laws, traditions, etiquette, regulations, or social norms, among others.

Society is a group of people who embrace culture, thus regarded as the vessel of culture.⁴ Due to this perspective, it is believed that culture always colors human social life. Cultural values become apparent when the culture appreciated by society can foster good social interactions and bring

¹ Antara Made, "Keragaman Budaya Indonesia Sumber Inspirasi Inovasi Industri Kreatif, Skripsi (Universitas Udayana)" (2018). h. 1

² Aminudin, *Apresiasi Karya Seni Musik Daerah Nusantara*, 2009. h. 5

³ Koenjaraningrat, *Pengantar Antropologi*, h. 72.

⁴ Koenjaraningrat, *Pengantar Antropologi*, h. 105.

benefits from the existence of that culture itself. As is known, Indonesia as a nation has noble and cultured values within its society.

Tradition is the knowledge and distinctive features possessed by a specific group of people. It can also be regarded as a group identity passed down from one generation to the next within a society. Tradition is specifically connected to symbols that are very noble because culture itself is created by humans and exists due to doctrines that have been inherent since the time of our ancestors or culture arises due to the dominant traditions of civilization in human life itself.⁵

Before Islam entered South Sulawesi, most of the people were already familiar with and adhered to indigenous beliefs related to customs. Being in an environment containing various ethnic groups, particularly in areas not influenced by the modern world, their fundamental beliefs could originate from life traditions or customs inherited from their ancestors. However, some of Indonesia's original cultural heritage has started to erode due to various factors, both internal and external. Internal factors include the influence of the younger generation, modern lifestyles, and a lack of interest in their cultural heritage.⁶ Meanwhile, external factors encompass significant influences from external information flows, which can be easily accessed via the internet and other media, leading to the erosion of Indonesian culture.

Although it exists amidst the rising tide of external information and culture in society, there are still communities that firmly uphold their customs and culture, even though they have undergone transformations. For example, the process of Islamization in South Sulawesi has given rise to

⁵ Asiba, *Nilai Dakwah Pada Acara Mappatamma Al-Qur'an Di Desa Amola Kecamatan Binuang Kabupaten Polewali Mandar (Skripsi Fak. Adab dan Humaniora)*, 2018. h. 2

⁶ Irwan dan Suardi Mappangara Abbas, *Budaya Bugis Makassar*, 1998. h. 25-27

various religious practices influenced by a blend of local culture and elements of Islamic values themselves.⁷ Their traditions and cultures are also diverse due to the various ethnic groups inhabiting the region, ranging from languages, clothing, traditional ceremonies, to traditional houses, each with its own meanings and purposes.

One of the traditions that falls under religious practices is the *mappatamma'* (Khatam Al-Qur'an) tradition found in Muslim communities in several regions of South Sulawesi, one of which is in the village of Julumate'ne in the Subdistrict of Bontolempangan, Gowa Regency, which is still practiced to this day. The village of Julumate'ne is located in the highlands of Gowa Regency, which is still very natural, where the lives of its people are greatly influenced by culture and tradition. Most of its residents work as farmers."

Mappatamma' is a form of appreciation for someone who has completed their Qur'an recitation and represents a long-standing tradition that continues to be practiced by the local community. In contemporary reality, *mappatamma'* is considered a prerequisite for marriage, as it is viewed as an essential step that must be completed before tying the knot.⁸ This tradition serves as a motivation for the community to learn and recite the Qur'an, being deeply intertwined with local customs that are still upheld.

However, it is important to understand that the obligation to read the Qur'an is not solely tied to the intention of getting married. As Muslims, it is our duty to be able to read it regardless of marital intentions. Thus, the tradition of *mappatamma'* also encourages individuals to study the Qur'an,

⁷ Ahmad Sewang, *Islamisasi Kerajaan Gowa*, 2003. h. 137

⁸ Chaerul Mundzir, *Tradisi Mappanre Temme Di Kecamatan Tanete Rilau Kabupaten Barru*, 2013. h. 2

which can be seen as consistent with Islamic teachings. This is because the Qur'an serves as guidance for humanity, as stated in Allah's words in Surah An-Nisa (4:174).

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

The translation:

O people, there has come to you conclusive evidence from your Lord, and We have sent down to you a clear light.⁹

The above verse emphasizes that the Qur'an is a teaching and guideline for the life of every Muslim that covers all aspects of life. The Qur'an is present to bring people out of a dark state into a bright light and lead them to the right path. Therefore, the command to read the Qur'an contains important meanings for human life not only spiritually, but also intellectually and morally. And the recitation of the Qur'an is found in the *mappatamma'* tradition so until now this tradition is still carried out by the people of Julumate'ne Village, Bontolempangan District, Gowa Regency.

Based on this description, it can be understood that the *mappatamma'* tradition is a tradition carried out by the Muslim community after completing the Koran or completing its reading. There is a culture still attached, and a sacred traditional ceremony is carried out by the people of Julumate'ne Village, Bontolempangan District, Gowa Regency. Thus the author is interested in studying more deeply related to the existence, cultural value, and its role for the local community.

B. The Existence of the Mappatamma' Tradition in the Community of Julumate'ne Village, Bontolempangan District, Gowa Regency

1. The origin of the *mappatamma'* tradition

The *mappatamma'* tradition is one of the traditions that is highly upheld by some Bugis Makassar people. This tradition has been part of

⁹ Kementerian Agama RI, *Mushaf An-Nur Al-Quranul Karim Dan Terjemahnya*, h. 105.

community life since the introduction of Islam in South Sulawesi, especially among the Makassar Bugis community. In Indonesia, where most of the population is Muslim, traditional ceremonies are often held in various regions. Each regional community has its cultural characteristics and also organizes traditional ceremonies uniquely. As is well known, Islam entered South Sulawesi in a very respectful way towards the culture and traditions of the local community. In South Sulawesi, the word *mappatamma'* is well known by the people in some areas in Makassar and Gowa districts. While in some other areas, this tradition is often referred to as the *mapper temme'* tradition, both of which have the same meaning, namely the tradition of memorizing the Qur'an. In the Glossary of South Sulawesi, *mappatamma'* or *mappanre* team is defined as a series of events organizing a banquet related to the recitation of the Qur'an.¹⁰ *Mappatamma' is a form of appreciation for girls or boys who have completed the Qur'an.*

The background of the emergence of the *mappatamma'* tradition cannot be separated from the Islamization in the Kingdom of Gowa in the 16th century. Islam in the Kingdom of Gowa was marked by the emergence of the three Ulama who brought Islam to South Sulawesi, namely:

- a. Sheikh Abdul Makmur Khatib Tunggal was later given the title Datu Ri Bandang.
- b. Sheikh Abdul Khatib Sulung was later given the title Datu Patimang.
- c. Sheikh Abdul Jawad the Youngest Khatib was later given the title Datu Ri Tiro.

After Sultan Alauddin accepted Islam at the Tello Mosque on November 9, 1607. Gowa Tallo Kingdom then established Islam as the official religion of the kingdom.¹¹ The Kingdom of Gowa also expanded the

¹⁰ Suriadi Mappangara, *Glosarium Sulawesi Selatan*, 2007. h. 247

¹¹ St. Nasrah, *Mahasiswa Dan Pembaharuan*, h. 24-25.

spread of Islam by sending envoys to other kingdoms in the South Sulawesi region.¹² The presence of Islam brought new impacts on changes in the culture, economy and political system of the community. In the process of Islamization, there was an integration between adat and Islam. Talking about the integration of Islamic teachings in customs is a further process of Islamization of the people of South Sulawesi. Where after the community has embraced Islam, it affects its customs.

In its development, a *parewa syara'* was formed. This had an impact on the cultural and religious order of the community. Changes in religious matters can be seen from the process in which people reduce or leave their previous beliefs gradually, namely by eroding little by little and instilling Islam in the community. Changes in the cultural order of society are in *pangngadereng* (Bugis) *pangngadakkang* (Makassar). *Pangngadereng* is the foundation of a long-established tradition. Islam came to enrich the culture of South Sulawesi by adding new things to it.

Before Islam entered, *pangngadereng* or *pangngadakkang* was a cultural system of the Bugis Makassar community which included 4 parts, namely, *ade*, (customs) which functions to regulate the overall life of the community, *wari* (descent, strata differences), which is a component that functions to organize and organize society according to kinship and descent. Furthermore, *rapang* (parables) is an important part of *pangngadereng* that serves to provide direction on what should be done and what should be avoided, and *bicara* (justice) is a provision that regulates judicial matters. The arrival of Islam succeeded in adding one element or

¹² Sewang, *Islamisasi Kerajaan Gowa*. h. 111

component of pangngadereng to five, namely by including sara' (Islamic Sharia) which regulates religion in the cultural order..¹³

The implementation of the *mappatamma'* tradition in all religious and cultural ceremonies by the people of Bontolempangan, especially Julumate'ne Village, is permissible (mubah) because it can be seen from the form of implementation which can be seen as something that does not conflict with Islamic teachings and does not interfere with community beliefs. On the contrary, the tradition can provide valuable benefits for their lives, such as strengthening silaturahmi, increasing faith and love for Allah swt and, encouraging the spirit of mutual help and charity. In addition, *mappatamma'* is done so that the child who performs it gets a blessing from Allah swt because he has completed the Koran and is expected to be able to practice the contents of the Qur'an in the future. Therefore, the existence of this tradition still exists now and can be done, and can even bring rewards if the community practices Islamic values.

C. Procession of Mappatamma' Tradition Implementation in Julumate'ne Village Community, Bontolempangan District, Gowa Regency

Pada umumnya, dalam pelaksanaan tradisi *mappatamma'* di Desa Julumate'ne Kecamatan Bontolempangan Kabupaten Gowa masyarakat mengadakannya dengan dua prosesi, yakni *mappatamma'* yang diadakan saat anak-anak yang sudah menamatkan bacaannya dan juga saat akan melakukan pernikahan yaitu dilakukan satu hari sebelum akad nikah.

In general, in the implementation of the *mappatamma'* tradition in Julumate'ne Village, Bontolempangan District, Gowa Regency, the community holds it with two processions, namely *mappatamma'* which is

¹³ H. Abd. Jabbar Hijaz Daeng Sanre, *Adat Istiadat Gowa (Refleksi Pertautan Budaya Lokal Dan Islam)*, h. 91.

held when children have completed their reading and also when going to do marriage, which is done one day before the marriage contract.

1. Pre-implementation

a. Preparation stage

1) Appramula Ngaji

Before the *mappatamma'*tradition, people in Julumate'ne Village, Bontolempangan Sub-district, will usually determine the time and place where their children will learn the Koran. This is known as Apparamula ngaji, because people in Julumate'ne Village still believe in the importance of determining good days. So, before taking their children to the teacher's house or place of learning the Koran, parents will first find a good day to start the process by asking someone who can see a good day just by looking at natural conditions.

After determining the day that is considered appropriate to start the process of learning the Koran, parents will take their children to the place or home of the Koran teacher. This also applies in marriage. As the author has explained earlier, this tradition is often coupled with weddings.

2) Inviting

Inviting is the initial part of the implementation of the *mappatamma'*tradition. Those who have a desire will go down directly to meet the parties to be invited and then explain the purpose and purpose of their arrival, namely to hold an event or celebration by holding *mappatamma'*. Usually, the party holding the event will be invited two days before the event. Slightly different from the *mappatamma'*event for young children or children who have graduated from the Koran, which is when they will be *mappatamma'*, the Koran teacher invites the parents of the students and the imam then holds a discussion and determines the day

to hold this *mappatamma'* event. The implementation of *mappatamma'* is carried out at the home of the Koran teacher¹⁴

b. Alat dan bahan

1) Al-Qur'an

The Qur'an is the most important thing in the *mappatamma'* tradition. The Al-Qur'an used is the complete version of the Al-Qur'an which contains 30 juz.

2) Food and tray/pakdinging

The series in the *mappatamma'* procession begins with preparing everything needed to carry out this tradition. One of them is preparing a place for the food provided (tray). Based on the results of interviews regarding food and trays, who said:

“Songkolo is necessary for every procession like this, Songkolo made from peanut rice means that we are strong and not easily shaken. According to its shape, it is appita or attached which is a symbol that those who are patamma' are bound by their hearts to the Qur'an. The food is placed on a padding ing or tray so that our lives are cool or remain calm, because our lives are like a roundabout, rotating”.¹⁵

3) Chicken

In addition to songkolo, two chickens are also prepared to be slaughtered and then brought during the *mappatamma'* event.¹⁶

4) Traditional Cake

The most important traditional cakes prepared are onde-onde, basa baje, and lawara' kadea, and contain extraordinary philosophical values.

¹⁴ Darwis (48 Tahun), Guru Mengaji, wawancara, di Desa Julumate'ne Kecamatan Bontolempangan, 22 Januari 2024

¹⁵ Harniati (55 Tahun), Guru Mengaji, wawancara, di Desa Julumate'ne Kecamatan Bontolempangan, 21 Januari 2024

¹⁶ H. Agus Salim (47 Tahun), Sekdes, wawancara, di Desa Julumate'ne Kecamatan Bontolempangan, 22 Januari 2024

2. Implementation of the *mappatamma'* tradition

After everything has been prepared, the next stage of implementation begins where all guests, including the Koran teacher, imam, as well as families and community leaders in Julumate'ne Village join in, then the children who will carry out *mappatamma'* are directed to take ablution water first and wear mukenah for girls then ready children will advance to the Koran teacher or imam who are also present at the ceremony, then the parents are asked to take a position right behind their children who will carry out the *mappatamma'* tradition. From this, it can be seen that there are differences with similar traditions in Bugis who wear bodo clothes and *mappatamma'* in Mandar where the child will be taken on a horse around the village first

After all the preparations have been completed, the core of the procession begins, namely the reading of the Qur'an in the *mappatamma'* tradition. The reading of the Qur'an is not always done by the child who carries out the *mappatamma'*, but the reading is done together with the recitation teacher and the imam by the way the child who is *mappatamma'* points to the reading he is reading while the teacher listens and reads and helps him finish reading the Qur'an. In khatam Al-Qur'an, children who want to complete their reading do not always have to be done by a recitation teacher, but imams or other religious figures can also do it.¹⁷

Before reading the Qur'an, you must start with ta'audz and basmalah first. After that, there is the recitation of the surah, there are several series of separate surahs, this is reinforced by the results of interviews which all have the same opinion, that the surah read starts from Al-Fatihah, then Al-baqarah until a few verses, continued with Ad-Duha and other short surahs until completion, But there are some surahs that are read three times each,

¹⁷ Azis Gaffar (25 Tahun), Tokoh Masyarakat, wawancara, di Desa Julumate'ne Kecamatan Bontolempangan, 21 Januari 2024.

namely if the reading has entered the surah Al-Ikhlās, Al-falaq, and Al-Nas, which is where every time you finish reading the surah, you are required to read tahlil and tahmid sentences (La Ilaha Illallah wa lillah Ilham). Then if the reading is complete, it will be continued with the khatam prayer which is read by the Koran teacher or imam without being followed by the child who carries out the *mappatamma'*. According to the community in the results of the author's research, this tradition does not violate the principles of Islamic teachings because this tradition is carried out solely for the sake of Allah swt.

The implementation of the *mappatamma'* tradition usually takes place at the home of the Koran teacher, here there are differences in this tradition with other regions because some regions carry out this tradition at the home of the child who will memorize the Qur'an. However, in Julumate'ne Village the person who memorizes the Qur'an at home is someone who is getting married but for the children of students, it will be carried out at the home of the teacher. This tradition can be carried out both day and night. In addition, children feel very excited because they have been given appreciation by their parents and teachers for successfully learning to read and complete their reading of the Qur'an, and in its implementation, it is not only attended by someone who will *mappatamma'* but also attended by all students and parents of other students so that children who have not been *patamma'* are motivated to study diligently and complete their reading.

3. Post implementation of *mappatamma'*

After finishing reading the Qur'an, the Santri pledge will be read by children who have successfully memorized the Qur'an. Next, the child will be invited to eat the food that has been specially provided for them to eat and then a meal together will be held. After the procession is over, the next thing to do is *assidakka*. *Assidakka* is an expression of gratitude from the

student or parent to the teacher for helping them learn to read and memorize the Qur'an. Assidakka which is a gift can be in the form of money or other valuables. However, according to some community leaders, money is often the main or dominant gift given. After this event is held in the evening, the next day, the parents will then visit the house of the child's teacher who has completed reading the Qur'an by bringing:

- a. Jakjakkang. Rice is put into a container or bucket filled with a sum of money according to the ability of the individual carrying out the *mappatamma*'tradition.
- b. Sarong. It is a habit of the people in Julumate'ne Village that when doing things like that, they will bring a sarong as a compliment.
- c. Chicken, for the type of chicken given is not determined. It can be given alive or slaughtered and cooked and then served on a plate which is then placed on a container containing rice (jakjakkang).
- d. Songkolo. There are differences in some areas that prepare songkolo by determining the color, namely black and white, so the people in Julumate'ne Village do not determine this. Songkolo is also placed on a plate.

With the completion of the parents or children visiting the home of the teaching teacher, the whole series of *mappatamma*'processions ends. All this is done to keep the cultural heritage of the ancestors preserved and not forgotten over time, and has become a tradition or habit of the people in Julumate'ne Village, Bontolempangan District, Gowa Regency.

D. Islamic Cultural Values in Mappatamma'Tradition in Julumate'ne Village Community, Bontolempangan District, Gowa Regency

The *mappatamma*'tradition, when viewed in terms of its implementation from beginning to end, cannot be separated from the contribution of social beings. Starting from the preparation of food, the Qur'an, and so on, to the implementation of the *mappatamma*'tradition itself.

Thus, to maintain the existence of the *mappatamma*'tradition, it requires values that can play a role in maintaining the tradition in which the tradition continues to run in people's lives. The Islamic values contained in the *mappatamma*'tradition in Julumate'ne Village, Bontolempangan District, are:

1. Religious Value

The measure of religious value is reward. Religious values provide safety and pleasure not only in this world but also in the hereafter. According to Koenjaraningrat, religion is part of culture because it is based on the theory by Emile Durkheim about the basic aspects of religion, as found in the implementation of the *mappatamma*'tradition which contains religious values, namely:

a. The value of gratitude

It has been clearly illustrated that in the *mappatamma*'tradition, there is the value of gratitude. The gratitude of parents and Quran teachers because children have been able to read and understand the Qur'an. Of course, this is a reflection of pleasure and happiness. Allah swt even promises to provide additional favors and rewards for those who are grateful to Him, in line with the Word of Allah Swt in QS. Ibrahim/14: 7.

وَإِذْ لَشَدِيدٌ عَذَابِي إِنْ كَفَرْتُمْ وَلَئِنْ لَأَزِيدَنَّكُمْ شُكْرَتُمْ لِيِنْ رَبُّكُمْ تَأَدَّنَ

Translation:

And (remember) when your Lord said, "If you give thanks, I will surely increase (favors) to you, but if you deny (My favors), then surely My punishment is very severe".¹⁸

b. Value of Worship

The value of worship in the *mappatamma*'tradition is reflected in the procession of the tradition. All activities in this tradition are a form of

¹⁸ Kementrian Agama RI, *Mushaf An-Nur Al-Quranul Karim Dan Terjemahnya*, h. 255.

worship to Allah swt and only solely to him. As when reading prayers and reading the holy verses of the Qur'an.

2. Social values of society

Cultural elements contained in the social values of the community during the implementation of the *mappatamma*'tradition in Julumate'ne Village include:

a. Value of togetherness

Important values that exist in the social life of the community are reflected in togetherness when carrying out activities together, the community helps each other in the implementation of an activity, one of which is the *mappatamma*'tradition. There is a sense of brotherhood so that awareness of common interests is created and there is unity or solidarity. The existence of this value has the ability to raise the spirit of togetherness and family in the midst of society.

b. The value of mutual cooperation

Mutual cooperation is a value that is very clear in the *mappatamma*'tradition. According to the results of the author's research, mutual cooperation is well realized in the *mappatamma*'tradition because the event is held in rural areas where kinship relationships are closer and better established than in urban areas.

As Sanusi said that:

“There are values of togetherness and mutual cooperation. The customs of the community here are still good, such as togetherness or extraordinary *passamaturu*. So, the community unites to help each other when there is something that needs to be done. And indeed the customs are still running well. Kinship relations are also very close here. The social life system here is based on family.”¹⁹

¹⁹ Sanusi, Imam Desa, wawancara, di Desa Julumate'ne Kecamatan Bontolempangan, 22 Januari 2024

Helping each other is an aspect of the principle of mutual cooperation that cannot be separated, and the value of helping each other is clear in the tradition of *mappatamma*'. Both are interrelated with each other. In terms of helping each other, it is also in line with the word of Allah SWT. QS. Al Maidah 5:2

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Translation:

"And please help you in (doing) righteousness and piety, and do not help you in committing sins and enmity. Fear Allah, verily Allah is very severe in punishment."²⁰

According to M. Quraish Sihab, the verse above explains helping each other in good deeds and avoiding bad deeds, namely that everything leads to salvation in this world and the hereafter and likewise do not help each other in committing sins. This verse emphasizes doing good to fellow humans because humans need help from other people, with this, humans cannot live alone.²¹

c. Silaturahmi

Values such as togetherness, kinship, and mutual cooperation play an important role in forming sustainable bonds of *silaturahmi* between individuals who then form community groups. One of the Islamic values reflected in the *mappatamma*'tradition is strengthening the bonds of *silaturahmi* between fellow human beings.

3. Educational and Knowledge Values

The educational values in tradition can be seen through the depiction of community life. Education not only acts as a means to inherit and pass

²⁰ Kementrian Agama RI, *Mushaf An-Nur Al-Quranul Karim Dan Terjemahnya*, h. 106.

²¹ M. Quraishy Sihab, *Tafsir Al-Mishbah (Pesan, Kesan Dan Keserasian Al-Qur'an)*, 2009. h. 13-17.

on culture, but also functions as a link between development, formation, and giving meaning to culture.²² The educational process will not occur without the formation of culture, and there will be no cultural development without involving knowledge. Pendidikan Iman

a. Faith Education

Seen from the purpose of implementing the *mappatamma'* tradition where this procession is related to the completion of the Al-Qur'an. The essence of the *mappatamma'* tradition is not only limited to reading the Al-Qur'an, but also involves the achievements of the students as a result of their patience and success in learning to recite the Koran and obtaining faith education during the process of reading the Al-Qur'an. In faith education for children, there are two important aspects that must be taught, namely instilling the values of faith and teaching the practice of worship. This is contained in the verses of Allah SWT which emphasize that the Al-Qur'an is a source of faith education. Allah SWT says in QS. Al-Nahl / 16: 64.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Translation:

“And We have not sent down to you the Book (the Quran) except that you may explain to them that in which they differ and that it may be a guidance and a mercy for a people who believe.”²³

If we look at the explanation above, it is clear that, in the *mappatamma'* tradition, education of faith is aligned with the teachings of the Quran as the main foundation of Islamic teachings.

b. Moral Education

In Islamic teachings, piety to Allah SWT must always go hand in hand with good actions in daily life. The tradition of *mappatamma'* which is

²² Samsul Nizar, *Sejarah Dan Pergolakan Pendidikan Islam* (PT. Rineka Cipta, 2005). h. 210

²³ Kementerian Agama RI, *Mushaf An-Nur Al-Quranul Karim Dan Terjemahnya*, h. 274.

based on the Qur'an not only teaches a child about faith, but also includes the formation of morals. When a child is instilled with good habits, he will then grow into a good individual and achieve happiness in this world and the hereafter. And seen from the purpose of its implementation, which is done to provide motivation and spirit to children or the younger generation to always study and practice the Qur'an, and instill in children a sense of gratitude to Allah SWT for the grace that has been given.

c. Intellectual education

Meaning someone who is intelligent, rational, and has clarity of thought based on knowledge, especially in terms of thinking and understanding.²⁴ Based on the intellectual concept, it can be concluded that intellectual includes everything related to the mind or reason, with an emphasis on the real level of thought.

Since the beginning of creation in the world by Allah SWT, humans without exception, have a natural intellect that allows them to read, understand, memorize, and create various other thinking activities. It is important to understand that Allah loves those who use their minds and gives primacy to those who are intelligent among the believers. Allah SWT says in QS. al-Mujadilah/58:11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

O you who believe, when it is said to you, "Give space in the assembly, then make space, surely Allah will make space for you. And when it is said, "Stand up," then stand up, surely Allah will raise the rank of those who believe among you and those who have been

²⁴ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Edisi. IV*, h. 541.

given knowledge by several degrees. And Allah is All-Knowing of what you do."²⁵

The verse above emphasizes that Allah SWT has given the intellect an advantage as a support for human thoughts in their life journey. In human life, knowledge is an important part. Education and science are two things that cannot be separated. In the process of education there is knowledge, and vice versa in the process of knowledge there are educational activities. Humans as creatures who have reason and mind certainly need a good education to gain extensive knowledge for their future life provisions.

From this, it can be seen that the Qur'an and culture, although two different things, but their presence as important parts where humans make it necessary to be in line. Traditions like this are the wealth of treasures owned by Muslims, which show diversity but have the same goal, namely respecting the Qur'an, respecting culture, and the peak of all is a form of devotion to Allah SWT.

E. Conclusion

The *mappatamma'* tradition is one of the traditions of the Muslim community after graduating from the Koran, the presence of *mappatamma'* is one of the impacts of the entry of Islam in South Sulawesi and cannot be separated from the role of the kadhi or religious figure in every religious ceremony and celebration event in the life of the community. The implementation of the *mappatamma'* tradition begins with preparing various equipment and everything needed for the implementation of this tradition. The reading of the Qur'an is carried out simultaneously between students and the Koran teacher or imam who is also present at the implementation

²⁵ Kementerian Agama RI, *Mushaf An-Nur Al-Quranul Karim Dan Terjemahnya*, h. 543.

of the tradition. Every time you finish one surah, you are required to read the tahlil and tahmid sentences (La Ilaha Illallah walillah Ilham).

The values contained in the *mappatamma'* tradition are still maintained by the people of Julumate'ne Village, these values are in the form of religious values, social values, and educational values. These values strengthen and become a link between humans and their God, society, and other societies. Therefore, the existence of this tradition is maintained and continues in the life of society.

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