

## The Acculturation of Local and Islamic Culture in the *Pattorani* Tradition on Masalima Island, Pangkep Regency

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**Abstract:** The main problem in this study is the acculturation of local and Islamic culture in the *pattorani* tradition on Masalima Island, Pangkep Regency. The type of research used was cultural research using descriptive research methods. The approach used is a historical approach with a theological approach. The data sources for this study were primary and secondary data, using research data collection methods such as observation, interviews, and documentation. Then, data processing and analysis techniques were conducted in three method stages: Inductive, deductive, and comparative. The results of this study showed that the origins of the *pattorani* tradition on Masalima Island, Pangkep Regency, were carried out before the arrival of Islamic teachings based on mythical community beliefs. The two series of *pattorani* traditions such as; first, it took place at the *puggawa's* house; then it continued on the beach edge and then on a boat with several rituals, namely: *parenta pakkaja*, *appassili biseang*, and *accaru-caru beseang*. Then, the fishermen's wives had a banquet near the bridge, and *pamacca* was also held. After the *Pattorani* season, the community held a second banquet while listening to religious discourse and sending *Salawat*. Third, the *pattorani* tradition has a form of acculturation of local and Islamic culture, such as prayer, *barazanji*, religious discourse, and sending *salawat*, which has Islamic values such as spiritual and cooperation values.

**Keywords:** Local Tradition; Islamic Tradition; *Pattorani* Tradition

### INTRODUCTION

Since ancient times, Indonesia's ancestors have been well-known for having diverse cultures and ethnicities that rooted for generations. The narrative illustrates that as the study of cultural roots becomes known, various cultural

elements will also emerge as the source. It shows the riches and variety of the values that have grown and developed in society to the present, which can positively impact society. Both in the form of symbols that become the adhesive of an ethnic group.<sup>1</sup>

The writing of local history is essential because the people in a particular area need to gain knowledge of past events. This limitation allows the loss of important information from every social movement. Understanding the social movements of society, both events that have occurred and events that are currently occurring in that society becomes a bridge to understanding its development. Local history is the history of a place or location. The geographical boundary can be an ethnic group's residence, which may include two or three second-level or first-level areas and can also be a city or even a village now. Local history can be formulated as the story of the past of community groups located in a limited geographical area.

In South Sulawesi, the cultural diversity of each ethnicity is still preserved today by instilling values that have been preserved from generation to generation and have become part of the traditions in the life of a cultured society. The Pangkep Regency society has many beliefs and traditions, including the *pattorani* tradition on Masalima Island. *Pattorani* tradition is a legacy passed down from the ancestors; this tradition aims to ensure that fishermen can get abundant catches and avoid disasters when going out to sea.<sup>2</sup>

The *pattorani* tradition is a habit carried out by the fishing community on Masalima Island before starting the process of catching the flying fish at sea. For *pattorani* fishermen, catching flying fish and collecting their eggs is a tough job because they fight the waves that reach two or three meters high and require much energy, which can endanger the safety of the fishermen's lives at any time. Then, it makes the fishermen think that there are spirits in the sea with supernatural powers capable of sinking ships and reducing their income from fishing. Finally, the *pattorani* fishermen carry out this tradition before catching the flying fish and its eggs in the sea. Then, this tradition developed into rules for catching the flying fish, known as the *pattorani* tradition.

The Masalima Islands are one of the areas of Liukang Kalmas (Kalukuang Masalima) District in Pangkep Regency.<sup>3</sup> The people on these islands are all Muslims who work as fishermen; one of the activities of this job is looking for and catching the flying fish and its eggs in the sea. The people believe that a supernatural force in the sea can threaten the fishermen's lives when they carry out fishing activities on the high seas, which are hundreds of miles away from the

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<sup>1</sup>Syamsul Alam Nyonri, *Pangkep dalam Kearifan Budaya Lokal Upacara Ritual Mappalil/Appalili* (Makassar: Ikatan Penerbit, 2009), p. xiv.

<sup>2</sup>Shaff Muhtamar, *Buku Cerdas Sulawesi Selatan (Gowa Sulawesi Selatan: Yayasan Karaeng Patingallongan Perpustakaan Daeng Luring 2004)*, p. 57.

<sup>3</sup>Abdul Hamid, "Penerapan Inlisite (Integrated Library System) di Kantor Perpustakaan dan Arsip Daerah Kabupaten Pangkep, Sulawesi Selatan", *Khizanah al-Hikmah: Jurnal Ilmu Perpustakaan, Informasi, dan Kearsipan* 3, no. 2 (2015): p. 112-124.

island, but also provide prosperity for those carrying out fishing activities. The expanse of the sea has a special meaning for the fishermen and communities on the coast; the sea contains a lot of wealth and benefits as a source of livelihood for many people.<sup>4</sup>

Allah created the sea with fresh fish for human consumption, the jewelry stored in it, and a place for sailing and searching for life. Based on the community's diverse culture, the authors are interested in studying culture such as the *pattorani* tradition in the Masalima Islands, Pangkep Regency, because according to the authors, this title is significant to study. After all, it examines the local tradition. The authors also found the fishing community in the Masalima Islands, Pangkep Regency, interesting. When they want to start catching flying fish, the first thing to do is hold a ritual ceremony with traditions that reflect beliefs passed down from generation to generation. The fishermen carry out ancestral traditions consisting of some steps from several traditional rituals. For this reason, the authors conducted a study on Masalima Island, Pangkep Regency.

## **THEORETICAL REVIEW**

### **Culture as the Symbol of System**

The symbol is a sacred sign in religious existence. Symbols consist of various systems, models, and forms that relate to humans based on their needs.<sup>5</sup> Symbols are characteristic of religion because they are born from a belief and various religious rituals and ethics. Symbols are signs that are cultivated in various forms according to the culture and beliefs of each religion.<sup>6</sup> This culture then bears a system and structure of symbols that can shape humans into homo symbolic in their religious type or pattern.

Symbols or emblems are a means of mediation to create and convey a message and compose an epistemological system and beliefs. A symbol represents an idea; the Kaaba exemplifies it as a sacred object and a symbol of the Islamic community. Muslims are ordered to pray by facing the Qibla, where the Kaaba is the Qibla for Muslims. Based on the history of thought, the term symbol has two meanings in religious thought and practice. Symbols can be considered visible images of transcendent reality in the systems of logical and scientific thought.<sup>7</sup>

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<sup>4</sup>Arifuddin Ismail, *Agama Nelayan: Pergumulan Islam dengan Budaya Lokal*, (Ed. I; Yogyakarta: Pustaka Pelajar, 2012), p.122.

<sup>5</sup>Niken Wirasanti, "Struktur dan Sistem Tanda Ruang Sakral Candi (Kasus Candi-candi Masa Mataram Kuna Abad IX Masehi)", *Prasasti: Conference Series* 2, no. 2 (2016): p. 54.

<sup>6</sup>Lia Mega Sari, "Simbol Salib dalam Agama Kristen." *Religi: Jurnal Studi Agama-agama* 14, no. 2 (2018): p. 155-168.

<sup>7</sup>Muhamad Ridwan Effendi, *Teologi Islam Potret Sejarah dan Perkembangan Pemikiran Mazhab Kalam*, (Literasi Nusantara, 2021), p. 120.

## **Local and Islamic Culture**

Local culture comes from two words: culture and local. Culture is a translation of the English word. Then, in Dutch, it is written as *cultuur*. Moreover, it is known as *colera* in Latin. *Colera* means cultivating, working, fertilizing, developing the land (farming). Based on these meanings, culture means the human attempt, effort, and action to cultivate the land and change nature<sup>8</sup>. Koentjaraningrat<sup>9</sup> defines the culture.

The two definitions above have influenced society in interpreting the culture. Meanwhile, the broader meaning comes from E.B. Taylor<sup>10</sup>, who stated that culture is an interwoven unity that includes knowledge, belief, art, morals, law, custom, and various abilities of a person as a member of society. The theory regarding culture from Koentjaraningrat, Selo Soemadjan, and E.B. Taylor states that culture is a whole system in the form of a person's work, feelings, and creativity as a member of society. One of the cultures of Masalima Island is the fishing community, which has unique views and ritual practices related to the sea. Like the *pattorani* tradition, a ritual formed from the reflection and mental upheaval of the Masalima Island fishing community, this ritual is a habit of Masalima Island fishermen when they want to go to the sea.

The word "local" in the anthropology dictionary refers to an area or things that originate from one's area.<sup>11</sup> Local is often spoken by the community and has various meanings. Local is a word associated with culture, and each religion has its own culture; it can be used with the words "culture, population, people, and others." It comes from the original area, and its definition emphasizes the area of origin.<sup>12</sup> So, local culture is the original culture of a particular community. According to J.W. Ajawaila, local culture is the characteristic culture of a local community.<sup>13</sup> *Local culture* is also referred to as regional culture. Regional culture is a culture that grows and develops in an area supported by members of a wider community consisting of various ethnic groups.<sup>14</sup>

*Local culture* is a term that differentiates a culture from national and global. It is owned by people to occupy a particular locality or area, which is different from the

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<sup>8</sup>Wahyuddin G, *Sejarah dan Kebudayaan Sulawesi Selatan* (Ed. I; Makassar: Alauddin University Press, 2014), p. 5.

<sup>9</sup>Koentjaraningrat, *Pengantar Ilmu Antropologi* (Ed. IX, Edisi Revisi; Jakarta: PT Rineka Cipta, 2009), p. 182.

<sup>10</sup>Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT. RajaGrasindo Persada, 1990), p. 173.

<sup>11</sup>Agung Tri Haryanta, *Kamus Antropologi* (Surakarta: Aksara Snergi Media, 2013) h. 170

<sup>12</sup><https://www.pengertianmenurutparaahli.com/pengertian-lokal/> (Accessed on 05<sup>th</sup> December 2022)

<sup>13</sup>Siany L Atiek Catur B, *Khazanah Antropologi Kelas X* (Jakarta: Pusat Pembukuan, Departemen Pendidikan Nasional, 2009), p. 3

<sup>14</sup>Supriyanto, *Antropologi Kontekstual XI* (Jakarta: Pusat Perbukuan, Departemen Pendidikan Nasional, 2009), p. 3

culture owned by people in other places. Minister of Home Affairs Regulation Number 39 of 2007 article 1 defines local or regional culture as "a system of values adopted by specific communities or groups of people in a region, which can fulfill the lives of citizens of the community."<sup>15</sup> Local culture is the local values of the people in an area that are formed naturally and obtained through a learning process from time to time. Local culture can be the result of art, tradition of thought patterns, or customary law.<sup>16</sup> Local culture can be interpreted as rules or a way of life which then shapes patterns of thought and action in a particular area.<sup>17</sup>

*Islamic culture* is a term that is often used in secular academies to describe the cultural practices of Muslims. Islam emerged in Arabia in the 6th century, with the initial form of Muslim culture was primarily Arab. The development of the Islamic empire led the Muslims to have contact with and assimilate the cultures of Persian, Turkish, Mongol, Indian, Egyptian, Uyghur, Malay, Berber, Moro, Rohingya, and Indonesia.<sup>18</sup> In general, society defines *culture* as aesthetics or the results of human work. It is in dance, painting, drama, or human works such as temples, artifacts, kingdoms, and mosques.

Thus, human behavior in a broad scope is also called culture. The culture above is more directed towards material culture and also as a way of life, values, and ideal norms.<sup>19</sup> Culture is the entire system of ideas, actions, and results of human work to fulfill their lives by learning; they have structure and become a legacy from generation to generation in people's lives.

Therefore, the culture that is born naturally and develops in an area will be difficult to change because this culture is already ingrained in society. Actualized culture in the form of custom begins as a natural phenomenon whose presence generally contributes to human behavior, including some activities, such as carrying out religious obligations and social behavior.<sup>20</sup>

Linguistically, the word "Islam" is rooted in Arabic, which is taken from the word "salima" which means "safe." "Salima" is from the word "aslama" which means

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<sup>15</sup>Agung Setiyawan, "Budaya Lokal dalam Perspektif Agama: Legitimasi Hukum Adat ('Urf) dalam Islam," *Esensia* 13, no. 2 (2012), p. 208.

<sup>16</sup>Dyastriningrum, *Antropologi XI* (Jakarta: Pusat Perbukuan, Departemen Pendidikan Nasional, 2009), p. 7

<sup>17</sup>Nurul Amaliah Qalbiah, "Tradisi Pernikahan Pulau Balang Lompo Kabupaten Pangkep (Akulturasi Budaya Islam dengan Budaya Lokal)", *Skripsi* (Makassar: Fakultas Adab dan Humaniora, UIN Alauddin Makassar, 2018), p. 36.

<sup>18</sup>Budaya Lokal, [https://id.m.wikipedia.org/wiki/Budaya\\_Islam](https://id.m.wikipedia.org/wiki/Budaya_Islam) (Accessed on 05<sup>th</sup> December 2022)

<sup>19</sup>Nurul Amaliah Qalbiah, "Tradisi Pernikahan Pulau Balang Lompo Kabupaten Pangkep (Akulturasi Budaya Islam dengan Budaya Lokal)", *Skripsi* (Makassar: Fakultas Adab dan Humaniora, UIN Alauddin Makassar, 2018), p. 34.

<sup>20</sup>Irwansyah, "Akulturasi Budaya Lokal dengan Budaya Islam dalam Tradisi *Mattoddoq Boyang* di Desa Papalang Kecamatan Papalang Kabupaten Mamuju", *Skripsi* (Makassar: Fakultas Adab dan Humaniora, 2016), p.13

"surrender, comply, and obey." The word "aslama" is the main word in Islam. People who do "aslama" or convert to Islam are called Muslims. From a linguistic perspective, "Islam" means obedience and submission to Allah the Almighty to seek safety and happiness in this world and the afterlife.

Some experts define Islam based on the terms; one of the experts is Harun Nasution. He said that Islam is a religion in which the teachings were revealed by God to humans through the Prophet Muhammad as the Messenger; it did not only admit one aspect but also various aspects of human life. According to Abdul Jabbar, Islam is a religion from Allah with sending the Prophet Muhammad to convey to humans their guidance and happiness.<sup>21</sup> Meanwhile, Maulana Muhammad Ali said that Islam is a religion of peace and has two core teachings.<sup>22</sup>

### **Meaning of Acculturation**

Culture in some areas will undoubtedly become wealthier with the introduction of Islam and the acculturation process, creating a new culture characterized by local original and Islamic culture. The results of the acculturation process between local and Islamic cultures are not only in the form of material things such as building art, carvings, and literary works but also involve the lifestyle and traditions of the community.

*Acculturation* is a social process that arises when a group with a particular cultural status is exposed to foreign cultural elements. Furthermore, the elements of foreign culture will be accepted and processed into one's own culture without losing the distinctive characteristics of one's cultural personality. The acculturation process runs very quickly or slowly; it depends on the local community's perception of the incoming foreign culture. The acculturation process will dash if entering a foreign culture is done peacefully.

### **RESEARCH METHODOLOGY**

The type of research used in this study was cultural research using descriptive research methods. The study by the authors used two approaches, namely, a historical and theological approach. The historical approach generates discussion based on the chronological sequence of events, and their existence can be proven in history. Besides, the historical approach obtained the data needed to prepare this study based on historical facts. A person is invited to enter the actual situation regarding the implementation of an event through this approach.<sup>23</sup>

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<sup>21</sup>Mudzakkir Ali, *Pengantar Studi Islam* (Ed. II, Edisi Revisi Hasyim University Press, 2014), p. 82

<sup>22</sup>Kastolani dan Abdul Yusuf, "Relasi Islam dan Budaya Lokal: Studi Tentang Tradisi *Nyadran* di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang", *Kontemplasi* 4, no. 1 (2016): 57.

<sup>23</sup>Abuddin Nata, *Metodologi Studi Islam* (Ed. XVII; Jakarta: PT Raja Grafindo Persada, 2010), p. 48.

## DISCUSSION

### The Origin of the *Pattorani* Tradition on Masalima Island, Pangkep Regency

The meaning of *pattorani* in the lives of the Masalima Island community is that they are known to work as fishermen who focus on catching fish and looking for flying fish eggs. However, the people of Masalima Island are generally more interested in looking for tuing-tuing eggs than catching tuing-tuing fish. Value and price influence this trend. Flying fish eggs are much more alluring in price than flying fish itself. As conveyed by Idul that:

*“Anna iya tu’u rie pattorani ilalang atuo-tuanna to Masalima nisangai pallebo-lebo to pokus lao massaka bau tui-tuing anna tallona. Tapi iya tu’u to Masalima lebi napokuskangi lao maitau tallona apa lebih masuli’I tia allinna daripada baunna.”*<sup>24</sup> (In fact, the meaning of *pattorani* in the Masalima community is known as fishermen who catch flying fish and their eggs. The Masalima community focuses more on the process of searching for flying fish eggs because the price of the eggs is more expensive than the fish).”

As stated by Tari that:

*“Pattorani sittengang baggi pallebo-lebo anu pokusi lao massaka bau tui-tuing anna tallona tapi lebi nipurai tia tallona apa sarangi masulina allinna daripada baunna.”*<sup>25</sup> (*Pattorani* are the same as fishermen but are more focused on looking for flying fish and the eggs and are more focused on looking for flying fish eggs because the price is higher than the flying fish.)”

*Pattorani* is a traditional organization with differences only in name. In formal organizations, the chairperson, secretary, treasurer, members, and so on can be interpreted and equated as *papalele*, *puggawa*, *sawi* and *juru batu*. The duties, principles, and functions are similar to formal or other organizations. The difference is in the workplace; formal organizations work on land while *pattorani* work in the sea. *Pattorani* works in the sea to look for fish (flying fish) and their eggs to survive.

The *pattorani* tradition on Masalima Island, Pangkep Regency, was carried out before Islamic teachings, based on mythical community beliefs. People believe that there are objects and spirits in the sea that can threaten the safety of fishermen. The community of Masalima Island believes that the ocean is the creation of God the Almighty according to the Islamic teachings to which they believe and adhere. As stated by Samsia that:

*“Anna iya tu’u rie tradisi pattoranie nipogau idapai pole ajaranna agama Islam di Masalima, anna iyatu u rie di pogau apa nipercayai moa di lebo diang pajagana anu*

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<sup>24</sup>Idul (35 years old), *Sawi*, Interview, Masalima Island, Wednesday, September 14<sup>th</sup> 2022.

<sup>25</sup>Tari (35 years old), *Puggawa Kaloto*, Interview, Masalima Island, Wednesday, September 14<sup>th</sup> 2022.

*mala miparakke moa saui tau mallebo-lebo.*<sup>26</sup> (In fact, *pattorani* tradition began before the teachings of Islam came to Masalima Island, the *pattorani* tradition was carried out based on the belief that at sea there are forces that could threaten them when working at the sea)."

The similar *statement* from Hasanuddin, he said that:

*"Tradisi pattoraniang niadakangi addapai nikenal ajaranna agama Islam walaupun agama nipake agama Islammo tapi peguruanna idapai niissang nisanga, iya tu'u rie tradisi pattoraniange nipogauai apa makannyangi tau moa dilai dilebo diang pajagana.*<sup>27</sup> (The *pattorani* tradition began to hold before the teachings of Islam were widely known; even though the community made Islam as their religion or belief, the subject of the Islamic religion had not been studied, and this *pattorani* tradition was carried out on the basis of the belief that there is a guardian at sea.)"

The community of Masalima Island, Pangkep Regency, believes that the ruler of the sea will bring various kinds of disasters if they do not do everything as the requirements of the boats before going out to sail in the sea as it is usually done by those who catch flying fish and flying fish eggs. The communities believe they will experience *disasters* like disease and be in much danger because they do not give food to the guardians of the sea as they believe. As stated by Rammo:

*"Iya tu'u rie moa idai nipogau tradisi pattorani namiruai abala amongeang moa nalaomi tau mallebo-lebo jari harus'i nipogau.*<sup>28</sup> (If the community does not carry out the *pattorani* tradition, they will get danger in the form of disease before going to sea, so that this tradition must be done)".

The *pattorani* tradition is a habit of ancient people, which the people of Masalima Island, Pangkep Regency, still carry out. They made this tradition a habit. The exact time of *pattorani* tradition entering Masalima Island is still being determined. Initially, one family held this tradition. This tradition was initially carried out because they got instructions through a dream to undertake it. Then, one of the families became a *kanne sanddo* (*pabaca-baca*) on Masalima Island. Every fisherman who wants to leave to catch the flying fish eggs comes to him to ask for prayers (*baca-baca*) to find safety in the high of the deep sea. This habit was then passed down to his children and grandchildren. As stated by Rammo, commonly known as *Kanne Sanddo* that:

*"Iya tu'u rie tradisi diang tomambawa mindolo domai di Masalima idai mantantu wattunna nipierkirakangi tahun 1950, dio wattu'o mangipi'i harus'i naadakan die tradisi moa nalaoi tau massaka bau apa maidi'l bahaya namappolei, di'o wattu'o*

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<sup>26</sup>Samsia (60 years old), Parents of *Puggawa*, *Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022.

<sup>27</sup>Hasanuddin (61 years old), Islamic religious leaders, *Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022.

<sup>28</sup>Rammo (54 years old), *Kanne Sanddo*, *Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022.



*andappai maldi maissang tapi keluargana naissangmi tia, anna iya tu'u rie tradisi pattoraniang mittamma ajaranna agama Islam wattu riang pole mipaturu guru topole dioang di Mandar tahun 1980 dan labbi ditee die moa mappogau tau tradisi pattoraniang niannaimi tama ajaranna agama Islam apa marakkei tau na sirik lao di puang*<sup>29</sup> (This *pattorani* tradition was firstly undertaken by one family, but the exact time was uncertain and was estimated around 1950; at that time, they received instructions through dream to undertake the tradition before going to sea to catch the fish because there were many threatening dangers in the sea. Besides, not there were only a few people knew about the tradition, and the *pattorani* tradition began to be influenced by the teachings of Islam brought by a cleric from Mandar around 1980 so that the *pattorani* tradition keep following the teachings of Islam because they are afraid of shirk to Allah).

Based on the interview results above, the *pattorani* tradition comes from somewhere other than Masalima island and is estimated to have originated around 1950. Then, it began to include the teachings of Islam around 1980 under a cleric from the land of Mandar. This tradition was first undertaken by one family, which was then carried out for generations by his family and followed by other communities. This tradition is already very inherent in the lives of the people of Masalima Island because the *pattorani* fishermen have carried out the tradition. They carry out this tradition as a habit before catching the flying fish in the sea. Therefore, *pattorani*'s fishermen are very careful in doing their activity in order to avoid all abstinence.

### **The Procession of the *Pattorani* Tradition on Masalima Island, Pangkep Regency**

The *pattorani* tradition is a habit of the fishing community on Masalima Island, which is carried out in a traditional form that is mandatory before starting the flying fish catching in the sea. Catching fish and collecting eggs is heavy work for *pattorani*'s fishermen because it is against the waves that reach two meters high or even three meters and drain much energy, which can endanger the safety of the lives of fishermen at any time. Regarding this condition, Malik said that:

*"Iya tu'u rie tradisi pattorani'e anu samata napogau to Masalima nipogau'i rie biasari apa kewajibatta moa nasui tau mallebo-lebo, anna iya tu tori die jama-jamangange lewai masussana nipogau apa lewai karabbona lao egeanna.*<sup>30</sup> (*Pattorani* tradition is a custom of Masalima community which is carried out in a traditional form which must be done before carrying out the process of catching flying fish. As fishermen, we view this work as challenging because we must have great courage and strength. After all, the place is far away).

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<sup>29</sup>Rammo (54 years old), *Kanne Sanddo, Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022.

<sup>30</sup>Malik (57 years old), *Puggawa Kaloto, Interview*, Masalima Island, Saturday, August 27<sup>th</sup> 2022.

The statements above raise the belief among fishermen that there are spirits in the sea with supernatural powers capable of sinking the ships and reducing their income from fishing. *Pattorani* fishermen carry out traditions before catching flying fish and flying fish eggs in the sea to overcome this matter. As stated by informant M. Basri: *Anna iya tu'u ria do anna mipakarau i lao akaraeang*.<sup>31</sup> (This tradition is done to avoid danger)

Furthermore, this tradition became rules used as guidelines for catching the flying fish, which is known as the *pattorani* tradition. The *pattorani* tradition is carried out after mutually agreeing on a proper time to start the process of catching the flying fish and flying fish eggs, as stated by Hasanuddin: *Iya tu'u rie tradisi pattorani e malami nipogau moa diammo assipauang wattu-wattu macoa nipogau lao mallebo-lebo*.<sup>32</sup> (The *pattorani* tradition can be implemented after there is an agreement and is done at a proper time before they leave to the sea).

### **The Acculturation of Local and Islamic Culture in the *Pattorani* Tradition on Masalima Island, Pangkep Regency**

The term “acculturation” has various meanings among anthropological scholars; the concept is about the social process that arises when a group of people with a particular culture is confronted with elements of a foreign culture in such a way. So that the element of the foreign culture is gradually accepted and processed into its own culture without removing the culture's identity.<sup>33</sup>

Koentjaraningrat<sup>34</sup> defined that acculturation occurs when a group of people with a culture is faced with different foreign cultural elements so that the elements are gradually accepted and processed into their own culture without losing the identity of their own culture. Based on the definitions of acculturation, the authors viewed that acculturation occurs in implementing *pattorani* traditions.

After the authors studied and followed a series of processions in this tradition, they formulated several forms of the form of acculturation, namely: prayer, *barazanji*, religious lectures, and sending salawat.

The *pattorani* tradition also contains several Islamic cultural values, as follows:

#### **Spiritual Value**

The fishermen repair the tools used to catch fish, its eggs, and the boats used before undertaking the *pattorani* tradition. At this time, the Imam, the leader of the

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<sup>31</sup>M. Basri (57 years old), Pak Imam, *Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022.

<sup>32</sup>Hasanuddin (61 years old), Islamic religious leaders, *Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022.

<sup>33</sup>H. Khomsahria Romli, “Akulturasi dan Asimilasi Dalam Konteks Interaksi Antar Etnik”, *Jurnal Ijtima'iyya* 8, no. 1 (2015): p. 1.

<sup>34</sup>Koentjaraningrat, *Pengantar Ilmu Antropologi* (Ed. IX, Revisiom; Jakarta: PT Rineka Cipta, 2009), p. 202.

ritual on the boat, first reads a prayer for safety. The community does this to make the equipment and boat function well and get a large and satisfying catch. Besides, these activities are carried out to help *puggawa* and *sawi* keep safe when fishing and flying fish eggs. As stated by Tari, one of the *puggawa patorani* on Masalima Island, that:

*“Mo’a nanipogau bomi tradisi patoraniang nipapai nasangi alat nanipake massaka bau anna kaloto nipake, anna iya tu’u ipak imam mampimpin ritual diaya di kaloto nawacangangi padoangang assalamakang, apanna nawacangan anna alat nanipake anna kaloto nanipake macoai wattunna nanipake sehinggga maidi nipiala ilia dilolangang, bassa toi puggawa anna sawi mudah-mudahagi niwengangi assalamakang wattu lao mallolangang massaka bau anna tallona tuing-tuing.<sup>35</sup> (When the patorani tradition is to be carried out, all the equipments should be repaired along with the boat that will be used. Beforehand, the Imam, as the ritual leader on the boat, sends a prayer for safety. The prayer function is to help the equipment and boats perform in good condition so the fishermen will get many catches in the sea. Furthermore, hopefully, puggawa and sawi will be safe when catching fish and flying fish eggs.)”*

From the interview results above, the authors conclude that the Imam's actions reflected his belief in implementing *patorani* traditions. It is necessary to understand several issues related to prayer in the Islamic religion to determine the relation between Islamic law and the implementation of *patorani* traditions. Therefore, there is an adjustment to Islamic prayer etiquette in implementing the *patorani* tradition. However, apart from relying on prayer as a form of plea to God, also prepare an object as a symbol, according to the fishermen's beliefs. As stated by Aba, one of the *puggawa patorani* on Masalima Island, that:

*“Ilalang tradisi patoraniang tania sagga merau-rau nipake lao di Puang, tapi mappasadia to’o alat sebagai tadda anu napercayai patorani moa iya tu’u rio alat sittengangi pentinna pado’angang mattola abala terutama keluargata dio diwanua watutta labba lao massaka bau tui-tuing anna tallona tui-tuing anu karabbo sanna egeanna.<sup>36</sup> (Prayer is not the only thing that is relied upon to invoke to God in the *patorani* tradition, but also preparing an object as a symbol which according to the people's belief. This symbol is equally important as a prayer that can ward off disaster, especially for families left behind on the island when they go fishing for flying fish and flying fish eggs away)”*

Based on the interview results above, it can be concluded that fishermen not only rely on prayer as a form of request to God but also prepare an object as a symbol, which, according to the fishermen's belief that the symbol is as important as the prayer which has a powerful function to prevent disasters to the fishermen and community, especially the families who are left behind in the process of catching

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<sup>35</sup>Tari (35 years old), *Puggawa Kaloto*, Interview, Masalima Island, Wednesday, September 14<sup>th</sup> 2022.

<sup>36</sup>Aba (40 years old), *Puggawa Kaloto*, Interview, Masalima Island, Wednesday, August 31<sup>st</sup> 2022.

flying fish and flying fish eggs in the sea on several miles away and requires a long time.

#### Effort and Collaboration Value

*Pattorani* tradition is a social activity involving the community and relatives to achieve a specific goal. There are many preparatory activities in the preparation stage of the *pattorani* tradition, such as making *songkolo*, *ode-ode* cake (*umba-umba*), and green bean porridge as requirements in the *pattorani* tradition. Most of the participants involved in the preparation stage of the tradition are the elders who better understand the meanings of each object symbol that must be included in the tradition. However, family members are still permitted to help in the preparation stage for carrying out the tradition. As stated by Jaluddin, one of the religious figures on Masalima Island, that:

*"Ilalang tradisi pattoraniang maldi to miccoe warga labbi lao sanaeke, tnaimuane, anna tomatua. Anna iya tu'u tahap-tahapna ilalang die di teradisi e seperti mappapia sokkol, ode-ode, anna lolong, sebagai sara'na ilalang di teradisi pattoraniang, meski lebi maldi tia tomatua apa iya towopa tia maissang sanna mappapia anna lebih maissang makna-maknana meskipun nipasona nasangi mitteroddo.<sup>37</sup> (Many people are involved in *pattorani* tradition, such as children, youth and the elderly. The *pattorani* tradition's stages, such as making *sokkol*, *ode-ode*, and green bean porridge, are the *pattorani* tradition's requirements. Most of the participants involved in the preparation stage of the tradition are the elders who better understand the meanings of each object symbol that must be included in the tradition. Nevertheless, other family members are still permitted to participate in it)".*

The socialization process can be seen in implementing the *pattorani* tradition, where the Imam (religious figure), parents, and community leaders are present. The children also witness the tradition when the Imam recites the prayer. In carrying out this tradition, those involved have the same goal: to avoid the danger that threatens them. So, in principle, a social group is formed by one goal; the essence of the tradition is when the Imam recites the prayer.

The people carrying out this tradition have the same goal: to avoid the danger threatening them. So, a social group is formed by one goal. Thus, some rules must be obeyed in this tradition by all those present, both objects that must be served and movements or rules.

All the rules and traditions that form social institutions are the tools that can unite people or society. So, it is not an exaggeration to imply that *pattorani* traditions are the strength of society. The same feeling as a form of brotherhood principally binds these social institutions born from this social activity.

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<sup>37</sup>Hasanuddin (61 years old), Islamic Religious Leader, *Interview*, Masalima Island, Thursday, August 25<sup>th</sup> 2022

## CONCLUSION AND IMPLICATION

### **Conclusion**

The *pattorani* tradition on Masalima Island, Pangkep Regency, was carried out before the arrival of Islamic teachings around the 1950s, based on community mythical beliefs and instructions from someone's dreams. People believe that there are objects and spirits in the sea that can threaten the safety of fishermen. The people on Masalima Island believe that the sea is the creation of God Almighty, according to the teachings of the Islamic religion, which they have believed in and have followed all this time. Before catching the flying fish and collecting flying fish eggs in the sea, there are several things to do, namely: *mabbeso kaloto*, *ma'sisi kaloto*, *mapparara kaloto*, and *masai'sai daung ajjoro*. The first *pattorani* traditions at the *puggawa*'s house continue on the seashore and then on a boat with several rituals, such as *parenta pakkaja*, *appassili biseang*, and *accaru-caru beseang*. There are forms of acculturation in carrying out the *pattorani* tradition, namely prayer. The *barazanji* is held during rituals on a boat at *umande-mande* activities (sharing a meal).

### **Research Implication**

Preserving culture should be conducted by studying to maintain noble values with a more advanced cultural concept containing aesthetic values. The people who carry out the *pattorani* tradition are expected to have the ability to reduce practices not by the teachings of the Islamic religion. In general, people on Masalima Island, Pangkep Regency, have yet to appreciate the noble values of the Islamic religion, so there is still a mixture of Islamic law and traditional customs. Therefore, education and teaching areas need to be developed.

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