



Qur'anic Review of Inrang Tassisingar Culture in Baruga Village, East Banggae Subdistrict, Majene Regency, West Sulawesi Province

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Abstract

This research discusses the culture of inrang tassisingar conducted in Baruga Village, East Banggae District, Majene Regency, West Sulawesi Province. Researchers conducted a study using field research methods through the approach of interpretive science and social psychology. Data collection was done by observation, interview, and documentation. Research conducted from August 22, 2022 - November 25, 2022 showed that the inrang tassisingar culture is a practice of mutual assistance carried out on a rolling basis in a community environment to meet the needs of organizing an event. The recipient of the assistance seeks to repay the assistance so that a feeling of "debt" arises, even though the one who helps does not make it a "debt". The application of inrang tassisingar culture is carried out in joyous events and events due to calamities. The type of assistance provided can be in the form of rice, sugar, flour, money, eggs, chickens, goats, dos of water, and others. If you are not able to, then not replying is also not a problem. Furthermore, the Qur'anic review of inrang tassisingar can be explored from the values contained in it, namely the value of assitulu-tulungang (helping) QS al-Mā'idah/5: 2; palluluareang (brotherhood) QS al-Ḥujurāt/49: 10; sianaoang pa'mai' (care/solidarity) QS al-Anfāl/8: 72 and 74; mutual respect QS al-Nisā'/4: 86; unity QS Āli 'Imrān/3: 103; gratitude and thanksgiving QS Ibrāhim/14: 7; and finally, sipe'i-pe'illang (visiting each other) QS al-Nisā'/4: 36. This research is important to understand, and to live by, as well as to maintain its practice in social life, because the culture of helping has many benefits.

Keywords: *Al-Qur'an; Culture; Inrang Tassisingar*

Introduction

A piece of advice in Mandarese reads: "Kayyani tia assitulu-tulungang than pa'ande gajiang". This means that helping is of greater value than doing work for which one is paid. This advice was born out of an awareness of local wisdom that is increasingly being eroded by modern culture, which mostly accomplishes work with material means. In the Bugis tradition, they recognize the philosophy of life: "Rebba sipatokkong, mali siparappe', surui menre' tessurui nok, malilu sipakainge, maingepi mupaja." This means lying down to uphold each other, drifting over each other, pulling each other up and not pressing each other down, not forgetting to remind each other, later realizing or being helped to stop..¹ The philosophy has a message to always help each other when facing obstacles and remind each other to go the right way.

The tradition of helping is very common in the archipelago. So it is no exaggeration to say that the culture of helping for the people of Indonesia is deeply embedded in their personality. In the Mandar community, especially in the Baruga area, helping is known as situlu-tulung and sirondo-rondoi. The situlu-tulung culture can be seen from various objects of implementation. Starting from environmental cleanliness (community service in general), moving houses (mappalenggu' boyang), building houses (matto'do' boyang), tearing down houses (marropo'i boyang), helping in agriculture (sirondoi), digging graves (makkaru kubur), helping for weddings, starting from taking wood (ma'ala aju or mappati' aju), increasing the size of the house (massarapo), borrowing household furniture (mangindang), and helping in providing material assistance in preparation for the wedding.

At weddings, it has become a tradition of the Baruga community to help each other - especially the groom - by bringing materials such as rice, fish, meat, flour, sugar, oil, dos water, and others. This is intended to ease the burden borne by the male party who "bears" the costs of marriage on both sides such as the provision of dowry and spending money known as sorong (dowry) and akkeang (spending money).

In practice, people who are given assistance try to remember and even record the assistance. The recording is intended that if the donor carries out the event, then the recipient of the assistance will reciprocate in the future. The desire to repay the favor then gave birth to the term inrang tassisingar. Literally inrang means debt, tassisingar means not collecting from each other. Therefore, inrang tassisingar means "debt that is not collected." It is called debt because the person who is given help remembers and even notes and feels that they have a debt that will be returned to the person who gave the help when they organize an event. It is called uncollected because the person who gave the favor does not ask for the favor to be returned.

The problem then is that this material assistance has shifted in value to become a "debt" that "must" be returned. Whereas in various arguments of the Qur'an or hadith, there are many orders to provide assistance or charity must be done selflessly. Likewise, the shift in assistance which is then considered a "debt", certainly violates the general rules of the meaning of assistance itself. Because assistance is originally given to ease the burden by others, not done in the hope of similar assistance from others in the future. Because if this is the practice, then in the future, the assistance will actually become a burden for the person who has received it before.

¹Adi Mandala Putra dkk, "Eksistensi Kebudayaan Tolong-Menolong (Kasesei) Sebagai Bentuk Solidaritas Sosial pada Masyarakat Muna; Studi di Desa Mataindaha Kecamatan Pasikolaga", *Neo Societal* 3, no. 2 (2018): h. 477.



Methodology

This research is field research, which studies the reality of community life in Baruga Village, East Banggae District, Majene Regency, West Sulawesi Province. This research is also qualitative research, where the researcher is the key instrument.² Because the researcher is present and directly involved in collecting data in the field, then analyzing and reporting the results of the research.

The approach used is the approach of interpretation science, and social psychology. While the data sources of this research are primary and secondary data, namely data generated from field findings or related documents. The data collection methods are observation, interview, and documentation. Data processing and analysis techniques are carried out by reducing data, namely summarizing, selecting key things, and focusing on important things. After the data is reduced, then the data is presented with narrative text. The last step is to draw conclusions.

Discussion

A. Cultural Understanding of Inrang Tassisingar in Baruga Village, East Banggae District, Majene Regency, West Sulawesi Province

For some people, intrang tassisingar may be an unfamiliar term. For the people of West Sulawesi itself, especially in Baruga Village, this term is well known as well as its practice has been applied in their lives. Irfan Yusuf, the Head of Baruga Neighborhood, explained that:

Inrang tassisingar is a form of mutual help for residents, both with relatives and neighbors if it is known that the person concerned needs help, then we come to help according to the size of our abilities. The meaning of intrang there is not a matter of debt, but if we have helped our relatives, those who are helped will feel like helping us someday.³

In line with what Irfan Yusuf said, Kusnadi also elaborated on the meaning of intrang tassisingar, namely:

Inrang tassisingar is actually a term that has a form of mutual help in terms of family affairs in the community, whether sara masara or sara mario. It is called intrang because when we receive help from family, relatives, or residents, it will always be in our minds, "one day I will also help." We do not measure the amount we receive but rather the amount we receive. We do not measure the amount we receive but according to our ability. It does not have to be the same, but if we are able to do more than the help that has been given then it is much better.⁴

From the two informants above, it is understood that intrang tassisingar is a term that describes the helping efforts made by the community, both to families, relatives, and

²Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, (Cet. XIX; Bandung: Penerbit Alfabeta, 2013), h. 222.

³Irfan Yusuf (54 Tahun), Kepala Lingkungan Baruga, *Wawancara*, Baruga, 7 Oktober 2022.

⁴Kusnadi (67 Tahun), Tokoh Masyarakat Lingkungan Baruga, *Wawancara*, Baruga, 31 Oktober 2022.

the community in general. The practice of helping is realized as a response to residents who will carry out an event. The event can be in the form of sara mario, which is an event that is carried out on the basis of joy or done intentionally, such as a wedding. It can also be in the form of sara masara, which is an event that is carried out because of a disaster, such as a death event. With the implementation of the event, the community participates in providing assistance according to the needs of the event.

What researchers underline in this definition is that even though it uses the word inrang (debt), it is not necessarily understood as debt. This is what Kusnadi explained:

The sentence inrang there is not interpreted as debt. Don't interpret it as debt.... Only we who are helped feel when I also help. It is not a debt because there is no ijab kabul (like debt in general -pen.).⁵

From this statement, researchers found two reasons for the prohibition of interpreting debt in the cultural practice of inrang tassisingar. First, that the birth of the term inrang / debt, due to the strong desire of the recipient of assistance to repay in the future. So that the one who feels "owed" is the one who receives, while the one who gives does not consider it a receivable. Secondly, the prohibition of the meaning of debt is also due to the absence of ijab kabul as debt should be. In Islamic teachings, something is called a debt if it fulfills the pillars of debt and credit, namely the memorization (sentence of owing), the creditor and the debtor, and the goods that are owed.⁶ Of these three pillars, the memorization or ijab kabul is not fulfilled, so the law of debt and credit is void. Thus, the meaning of debt in the inrang tassisingar culture is incorrect.

Furthermore, in an interview with Abd. Shamad, he explained practically that:

*Di'o inrang tassisingar, seumpamanya diang luluaré' nakaweng, jari ita' di'e karena manaoi pa'mai—apa' luluaré' di'e—apa'a carata anna' diang di'o nipattulungang lao'o. Laoi tau mambawa me'apa iya anu naparalluang.*⁷

Meaning:

Inrang tassisingar is, for example, if there is a family or relative who is going to have a wedding, then out of concern-because we are relatives-we really try to provide assistance. We come to help based on what is needed by the person who will carry out the celebration.

He then continued that the assistance provided was solely sincere for the sake of Allah swt. by hoping for the reward of this kindness. He even advised that, "Do not help someone at all if not with a sincere heart, and do not even help others hoping to get the same help."⁸

Furthermore, in an interview with Haedar, he revealed that inrang tassisingar is a

⁵Kusnadi (67 Tahun), Tokoh Masyarakat Lingkungan Baruga.

⁶Sulaiman Rasjid, *Al-Fiqh Al-Islām; Fiqh Islam*, (Cet. 91; Bandung: Sinar Baru Algesindo, 2020), h. 307.

⁷Abdus Shamad (59 Tahun), Warga Lingkungan Baruga Barat, *Wawancara*, Pa'leo, 30 Oktober 2022.

⁸Abdus Shamad (59 Tahun), Warga Lingkungan Baruga Barat.



situation that rolls out in the form of mutual help in a community. This situation is based on mutual understanding that one must help people who need a helping hand.⁹ Based on this information, it is understood that *inrang tassisingar* is actually based on a sense of understanding. Although the one who helps does not expect help in return, the one who receives it will still reciprocate because of the mutual understanding between them.

Furthermore, Muslim Hadi, who is the Imam of the Baruga neighborhood, also explained that:

*Inrang tassisingar is actually a favor that if it is not reciprocated then it is okay, it does not mean debt. There is even a term here andai tau sipainrangang (we do not owe each other/we do not make debts), help but andani tau sipainrangang. People are helped but not collected. According to religion, debts must be paid. But if it's inrang tassisingar, we let each other go.*¹⁰

In the interviews above, it is clear that the informants do not consider the assistance provided as a debt that must be paid. This is because there is no contract that accompanies the provision of material that fulfills the pillars of debt and credit. Therefore, in an interview with Mukhtar Hadi, he said:

Perhaps the term *inrang tassisingar* is not quite right, because it is not actually *inrang* and it is not appropriate to call it *inrang*, because if it is *inrang* it must be paid, while something like that is not obligatory. If it is termed *inrang*, it makes it seem obligatory. *Inrang tassisingar* might be more appropriate when it is interpreted as the ethic of working together, a social ethic that has become a tradition. Debt is a different context, where debt must be paid. Meanwhile, *inrang tassisingar* is not included in the group of debts in the religious view. So it might be related to ethics, namely social ethics. It is as if, if it is not done then we are violating an ethic..¹¹

From this explanation, it can be understood that Mukhtar Hadi is criticizing the term *inrang tassisingar*, by revealing the inaccuracy of using the term to describe the practice of helping. This is because a person's help is not included in a matter that must be repaid or paid. Therefore, he understands that the practice of reciprocal help is motivated by the social ethics that have been cultivated in the community. It is as if if it is not done, then the person has violated a social ethic or ethic of helping that has long been practiced by the community.

From the whole description above, the researcher concludes that *inrang tassisingar* is a term that describes the practice of mutual assistance carried out on a rolling basis within the community to meet the needs of the implementation of celebrations, both in the form of *sara mario* (celebration for joy) and *sara masara* (celebration due to calamity). The person who provides the assistance does not intend to

⁹Haedar (73 Tahun), Imam Lingkungan Simullu, *Wawancara*, Simullu, 20 Oktober 2022.

¹⁰Muslim Hadi (63 Tahun), Imam Lingkungan Baruga, *Wawancara*, Baruga, 29 Oktober 2022.

¹¹Mukhtar Hadi (55 Tahun), Tokoh Agama Lingkungan Baruga, *Wawancara*, Baruga, 2 November 2022.

lend the assistance to the recipient. However, it is the recipient who feels "owed" due to the desire to repay the favor, even though the person who helped did not bill the recipient. Giving or returning the favor itself, is always based on a sense of sincerity for the sake of Allah swt., hoping that it is worth worship in His sight.

B. Application of Inrang Tassisingar Culture in Baruga Village, East Banggae District, Majene Regency, West Sulawesi Province

As read in the previous description, the inrang tassisingar culture for the people of Baruga Village is interpreted as an effort to help each other. The inrang tassisingar culture has long been applied in their lives. Although none of the informants could confirm the beginning of this practice, they agreed that the culture has long been practiced for generations. Until now, this culture still exists in the community because it has benefits that are directly felt by the community itself. Among other things, it can ease the burden on the person being helped. In addition, many values are contained in it as will be read in the next sub-chapter.

This kind of helping practice is mostly found at weddings. The reason is that there are many needs in the implementation of the wedding ceremony. The help is given to both the male and female parties, but more specifically to the male party. This is because in general the male party bears the "entire cost" of the wedding, namely the cost of the wedding at his own house and at the woman's house. This is what Irfan Yusuf said:

*Sitteng kondisi ma'uwa situlung tobaine anna' tommuane, cuma lebih prioritas'i di'o mua' tommuane. Kan di'o tommuane mambawai lamba, jari indi'oi dio diang nilai plus-na.*¹²

Meaning:

It is the same if someone helps both the man and the woman. However, priority is given to the male party. This is because the male party takes away (i.e. material for the needs of the event). That is where the added value is.

The types of assistance provided are rice, sticky rice, sugar, flour, money, eggs, chickens, dos water, and so on. Some even provided assistance in the form of a goat. Furthermore, the recipients tried to remember the assistance, and some even took notes. In this case, the researcher concluded that only a small proportion took notes and most of them only remembered. The people who took notes were the ones who received the assistance. While those who helped did not do the same.

The purpose of the recording is illustrated by the following statement by Abd. Mannan:

Mua' pengalamang, memang biasai diang maccata' uirranni. Ma'uang cata'i anna' ningarang. Mua' diang to ita' pallambiatta' (namattulung toi ita' -pen.). Tapi' mua' pribadi'u toyau, mua' lambai tau lao mambawa (pattulung -pen.), andammi tia di'o

¹²Irfan Yusuf (54 Tahun), Kepala Lingkungan Baruga.



*lao ningarang. Andani tau di'o mahhara' di'o anunna (pembalianna -pen.). Semata mattulung. To nitulung damo di'o mappe'i-pe'ingarang, atau maccata'. Tapi' andani tu'u niwwa maccata' nasang se'iyya. Mua' tu'u diangdi maccata', ma'mesa-mesa di tu'u.*¹³

Meaning:

Based on experience, it is common for people to take notes, as I heard. Saying: "Write it down so that you can remember it, and one day when you have the ability, we will also help." But I personally think that when we give help, we don't remember the help. We don't expect the help to be returned. Simply because we want to help. The person being helped usually remembers, or even takes notes. But not everyone takes notes. If anyone takes notes, it is only one or two people.

Based on the explanation above, it can be concluded that the purpose of recording is to make it easier to remember that he will also help. In response to this issue, Muslim Hadi revealed that:

"Tanda macoana tu' di'o anna' nacata'i, apa' nanabalasi kebaikanna. Naluppaei manini, satu nolma' tu'u, apa' mandapa'mi tia pahala, iyau andana' mandapa',"

Meaning:

Such recording is a sign of one's kindness, because it has the intention to repay the kindness (once received). Lest he forgets, then his name is "one blank", because the giver of the favor gets the reward, while the receiver does not.)¹⁴

Furthermore, if the party who helped carry out the celebration, then the one who was previously helped tries to reciprocate. However, if they are not able to do so, then there is no problem. Repaying help can be done at another celebration when you have the ability. From this it can be seen that even though they do not have the ability, there is always an intention to reciprocate. The desire to reciprocate gives birth to the feeling of "owing" and that is the essence of the meaning of inrang tassisingar.¹⁵

Responding to the issue of helping each other or reciprocating this assistance, Sjafruddin Mustafa revealed:

*Ita' di'e carata, mau tia di'o tammetulung, mua' diang pallambiang, mattulung toi tau lao.*¹⁶

Meaning:

According to our tradition, even if someone has never helped us, if we can, we still help.

¹³Abd. Mannan (38 Tahun), Kepala Lingkungan Baruga Barat, Wawancara, Ratte, 28 Oktober 2022.

¹⁴Muslim Hadi (63 Tahun), Imam Lingkungan Baruga.

¹⁵Shafiuddin (52 Tahun), Kepala Lingkungan Simullu, Wawancara, Simullu, 19 Oktober 2022.

¹⁶Sjafruddin Mustafa (71 Tahun), Imam Mushallah Darul Jihad Pa'leo, Wawancara, Pa'leo, 7 Oktober 2022).

The sentence conveyed by Sjafruddin Mustafa above provides an understanding that a person's motivation to help is not because he has received help. Likewise, if someone does not provide assistance, it is also not because he has never received assistance. Efforts to provide assistance are solely due to the desire to interact well in the community. Therefore, there is confirmation from several informants that the motivation to help should not be intended so that he also gets the same help. Mukhtar Hadi explained:

The best kind of help is to help someone who - in our opinion - will not be able to return the favor. That is sincere help. So whoever is helped, not with any other motivation, other than Allah swt..¹⁷

Mukhtar Hadi also explained that religion is not just doing good because people have done good to him. Because it is only a human act. Whereas real religion is that one does good to those who do not do good to him. Mukhtar Hadi then said:

Malabo lao di tomakikkir mating, itulah agama. *Mua' malabo lao di tomalabo mating*, itu biasa. Belum agama itu. Itu baru perbuatan yang manusiawi. Karena *mua' malabo lao di tomakikkir*, *mupauli toi di'o kikkirna* sebenarnya.¹⁸

Meaning:

To be generous to someone who is miserly to you is religion. If you are generous to those who are generous to you, that's normal. That's not religion. That's just human behavior. If you are generous to someone who is miserly, then that is part of the effort to cure his miserly nature.

Looking at Mukhtar Hadi's description above, he emphasizes the impropriety of expecting a return for help that has been given. Help should be done on the basis of motivation for the sake of Allah swt. alone. Whether to someone who is generous to him or someone who is not generous to him.

In response to the culture of mutual assistance above, Muslim Hadi tries to look at this issue from a normative perspective, namely by referring to QS al-Nisā'/4: 86:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

Translation:

When you are honored with a greeting of respect, then return it with something better, or return it in kind. Indeed, Allah takes everything into account.¹⁹

In Hadi's Muslim view, one form of respect for fellow human beings is to return the favor to those who have helped. Either with more, or with the same amount received. In addition to the Qur'anic verse above, the command to repay someone's kindness or help is also found in the Prophet's hadith:

¹⁷Mukhtar Hadi (55 Tahun), Tokoh Agama Lingkungan Baruga.

¹⁸Mukhtar Hadi (55 Tahun), Tokoh Agama Lingkungan Baruga.

¹⁹Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: PT. Sinergi Pustaka Indonesia, 2012). h. 119.



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنْكُمْ قَدْ كَافَأْتُمُوهُ (رواه أبو داود)²⁰

Meaning:

'Abdullāh ibn 'Umar reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever seeks refuge in the name of Allah, then protect him; whoever asks in the name of Allah, then give to him; whoever invites you, then fulfill his invitation; and whoever does you a favor, then repay him; then if you do not find anything to repay him, then pray for him until you see that you have repaid him." (HR Abū Dāwūd).²¹

Based on the description above - in the opinion of the researcher - it is not appropriate for the reply to the aid to be expressed in the words "returning" or "paying". This is because, from a religious perspective, aid is not commanded to be returned, let alone paid. The word "return" or "pay" creates the connotation that the help given by someone comes as a debt. Meanwhile, the community does not understand the assistance as a debt. So the more appropriate word is "repaying" the aid itself. This is because in the religious view, returning favors is something that is commanded, as read in the hadith above.

In various articles, researchers found similarities in the culture of inrang tassisingar in various regions in Indonesia. For example, the people of Java Island have a tradition of buwuhan, which is visiting a celebration to provide assistance in the form of goods, money or services. In buwuhan transactions, there is a requirement to return the gift and some even consider it as a debt that must be returned.²² This is also the case in Toraja with the rambu solo tradition. In practice, each family participates in donating the necessary property such as buffaloes, pigs, money, rice and others. The donation automatically becomes a debt for the owner of the event that must be returned, even if it has not been paid by the person concerned, it will be paid by his children or grandchildren.²³ The two traditions above have similarities with the inrang tassisingar culture, both of which provide assistance in the implementation of celebrations. However, the difference is that inrang tassisingar culture does not demand the obligation to return aid, let alone make it a debt that must be paid.

When analyzing the practice of inrang tassisingar above, researchers found that

²⁰Abū Dāwūd Sulaimān bin al-Asy'as bin Iṣḥāq bin Basyīr bin Syaddād bin 'Amr al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, Juz 2, h. 128.

²¹Abū Dāwūd Sulaimān bin al-Asy'as bin Iṣḥāq bin Basyīr bin Syaddād bin 'Amr al-Azdī al-Sijistānī, *Sunan Abī Dāwūd*, dalam *Kitab 9 Imam Hadist* ver. 2.0 [CD ROM], Lidwa Pustaka, 2009, hadis no. 1424

²²Shafiya Aurelia Rachmawati, Budaya dan Tradisi *Buwuh* sebagai Hutang Piutang dalam Adat Pernikahan di Kota Surabaya, *Jurnal Ekonomika dan Bisnis Islam* 4, no. 3, (2021), h. 82.

²³Tumirin dan Ahim Abdurahim, "Makna Biaya dalam Upacara Rambu Solo", *Jurnal Akuntansi Multiparadigma* 6, no. 2 (Agustus 2015), h. 181-182.

there are norms that apply to the people of Baruga Village. There are two forms of social norms that motivate a person to help, namely the social responsibility norm and the reciprocity norm.²⁴

First, the norm of social responsibility is the obligation of a person to provide help to people in need without expecting future returns. In relation to inrang tassisingar, the provision of assistance is done because there are people who need help themselves. So that the residents feel responsible for lightening the burden of this person. Because of this sense of responsibility, they do it with a sense of sincerity, namely not expecting future rewards.

Second, the norm of reciprocity is that a person must help those who have helped him. This norm is one of the universal norms, as stated by Alvin Gouldner. This implies the principle of reciprocity in social life.²⁵ The term inrang tassisingar is also a culture born from the principle of reciprocity. Although people do not expect help in return, it cannot be denied that those who are helped are still determined to reciprocate. Of course, there are many motives underlying this. One of them is gratitude for the help that has been received. So he really hopes to repay the kindness of the people who have helped him. This desire to repay is what makes them feel "in debt". Thus the term inrang tassisingar was born, which Ansaar translates as "a favor returned with a favor."²⁶

It is also undeniable that one's motivation in helping others is a sense of empathy. In the study of Social Psychology, one of the motivations for the emergence of prosocial behavior,²⁷ is the presence of empathy. Empathy according to Robert A. Baron and Donn Byrne, is the ability to feel the emotional state of others, feel sympathetic and try to solve problems and take other people's perspectives. Empathy includes both affective and cognitive components. According to this theory, affective people who empathize feel what others feel. While cognitively an empathic person understands the feelings of others.²⁸

Inrang tassisingar culture, empathy is shown in the concept of sianaoang pa'mai' (care/solidarity). As Abd. Shamad said, a person's motivation to help is due to a sense of manao pa'mai' (care/solidarity). The feeling of manao pa'mai' is then implemented in helping others. This is because they understand that people who will carry out an event need many things for the success of the event. Therefore, they come to fulfill these needs, both material and labor needs. This can be said to be the cognitive component of empathy itself.

²⁴Tim Penulis Fakultas Psikologi UI, *Psikologi Sosial*, (Jakarta: Salemba Humanika, 2011), h. 131.

²⁵Tim Penulis Fakultas Psikologi UI, *Psikologi Sosial*, h. 131.

²⁶Ansaar, *Aktualisasi Nilai-nilai Budaya Lokal pada Perkawinan Adat Mandar*, (Cet. I; Makassar: de la macca, 2013) h. 68.

²⁷Prosocial is an act of helping that benefits others without necessarily providing a direct benefit to the person performing the act. Robert A. Baron and Donn Byrne, *Social Psychology*, transl. Ratna Djuwita dkk, *Psikologi Sosial*, (Jakarta: Gelora Aksara Pratama, 2005), h. 92. In simple terms, prosocial is behavior that is done voluntarily and benefits others. Muzakkir, "Hubungan Religiusitas dengan Perilaku Prosocial Mahasiswa Angkatan 2009/2010 Fakultas Tarbiyah dan Keguruan UIN Alauddin Makassar", *Jurnal Diskursus Islam* 1, no. 3, (2013): h. 377.

²⁸Robert A. Baron dan Donn Byrne, *Social Psychology*, terj. Ratna Djuwita dkk, *Psikologi Sosial*, h. 92.



Affectively, empathy is demonstrated by the following statement from one of the informants-Sjafruddin Mustafa:

*Kammaing manyamanna tau nisanga nitulung ruae, jari musti ningarani di'o. Manyamang sanna'i palakang mua' diang metulung, ya' mesti mattulung toi ita' mua' diang (nisurung -pen.).*²⁹

Meaning:

We feel so happy when we've been helped, so we have to remember that. It turns out that it feels really good when someone helps, so we should also help if we have the (ability).

This statement shows that being in a position to have received help causes the motivation to help to become stronger. When someone feels a heavy burden, it becomes light because they get help from others. Thus, the ability to feel becomes very important. That is what Hurlock explains that empathy is a person's ability to understand the feelings of others and the ability to imagine oneself in someone else's place.³⁰

Furthermore, there is something that researchers underlined from Kusnadi's statement, namely, "We feel relieved when we can help. There is a certain satisfaction that we feel when we come to help. So giving is not a compulsion."³¹

What Kusnadi experienced above, is in line with some of the following statements and research results; Dan Baker, Director of the Life Enhancement Program, wrote about the miraculous relationship between happiness and good deeds to others (altruism). He reveals that altruism has been called the great paradox. If you give something to someone, you are the one who feels happiest. Giving is receiving.³²

James Andreoni mentions the term "warm glow effect", where people who give to charity or share, will experience a sensation of positive feelings. These positive feelings are obtained after their act of helping others. A study by Jorge Moll of the National Institute of Health, found that areas of the brain associated with comfort, social connection and trust are activated when giving. The brain is also flooded with endorphins and dopamine, adding to the positive feelings called the "helper's high".³³ These are some of the studies that reveal the relationship between helping behavior and the psychological condition of each perpetrator.

C. Qur'anic Review of Inrang Tassisingar Culture in Baruga Village, East Banggae Subdistrict, Majene Regency, West Sulawesi Province

Verses The Qur'an is the word of Allah Swt. which has a high position compared to other written texts. compared to other written texts. This causes the verses This causes

²⁹Sjafruddin Mustafa (71 Tahun), Imam Mushallah Darul Jihad Pa'leo.

³⁰Gusti Yuli Asih dan Margaretha Maria Shinta Pratiwi, "Perilaku Prososial ditinjau dari Empati dan Kematangan Emosi", *Jurnal Psikologi Universitas Muria Kudus* 1, no. 1, (2010): h. 35.

³¹Kusnadi (67 Tahun), Tokoh Masyarakat Lingkungan Baruga.

³²Jalaluddin Rakhmat, *Meraih Kebahagiaan*, (Cet. VI; Bandung: Simbiosis Rekatama Media, 2012), h. 84.

³³Nadirsyah Hosen dan Maman Suherman, *Hidup Kadang Begitu; Refleksi tentang Agama, Ilmu dan Kemanusiaan*, (Cet. II; Bandung: PT Mizan Publika, 2020), h. 50-51.

these verses to have their own sacred value and virtues for Muslims.³⁴ So that the culture of *inrang tassisingar* culture can also be reviewed in the Qur'an based on the values contained in it, including contained in it including:

1. *Assitulu-Tulungang* (Helping Hands), QS al-Mā'idah/5: 2:

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

Translation:

..... And help each other in (doing) righteousness and piety, and do not help each other in sin and enmity. And fear Allah, indeed Allah is very severe in His punishment.³⁵

Hasbi Ash-Shiddieqy explains that the meaning of "help in goodness" is all forms of virtue that are demanded by Shara' and are able to foster peace of mind. As for the meaning of "do not help each other in sin," that is, something that leads to disobedience to Allah, just as you should not help each other in enmity.³⁶

In Tafsīr al-Qurṭubī it is mentioned that Al-Mawardi said; Allah swt. recommends helping each other in virtue, and Allah also includes piety to Him against that recommendation. Because in piety there is the pleasure of God, while in virtue there is the pleasure of man. The one who unites the pleasure of Allah and the pleasure of people is indeed complete in his happiness and broad in his favor..³⁷

Therefore, the practice of *inrang tassisingar*, when analyzed based on the above verse, it can be said that the whole is a form of goodness and piety, as well as not an act of sin and hostility. Thus it can be seen in practice that the help is based on sincere intentions with the hope of being worthy of worship in His sight.

2. *Palluluareang* (Fraternity), QS al-Ḥujurāt/49: 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Translation:

Indeed, the believers are brothers, so reconcile between your two brothers (who are in dispute) and fear Allah that you may find mercy.³⁸

The word *aṣliḥū* is derived from the word *aṣlaḥa*, whose root is *ṣaluḥa*. The word *ṣaluḥa* means the attainment of benefit. The word *ṣaluḥ* means the attainment of benefit, while *iṣlāḥ* is the effort to stop damage and improve the quality of something so that it benefits more. There are values that something must fulfill in order to be useful or to

³⁴Panggih Widodo, dkk "Dimensi Mistik Ayat Kursi Dalam Kitab AlAufāq Perspektif Tafsir Sufistik," *Jurnal Kasyful Murad* 1, no. 1 (2023): 29.

³⁵Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 141-142.

³⁶Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Juz 2, (Cet. II; Semarang: PT. Pustaka Rizki Putra, 2000), h. 1029

³⁷Abū 'Abdullāh Muḥammad bin Aḥmad bin Abī Bakr bin Farḥ al-Anṣārī al-Khazrajī Syams al-Dīn al-Qurṭubī, *Al-Jāmi' al-Aḥkām al-Qur'ān; Tafsīr al-Qurṭubī*, Juz 6, h. 47.

³⁸Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 744.



function properly. In the context of human relations, these values are reflected in the harmony of relations between people. This means that if the relationship between two parties is disrupted, damage will occur and the benefits that can be derived from them will be lost or reduced. This calls for *iṣlāḥ*, i.e. repair, so that harmony is restored. In this way, the values of the relationship are fulfilled, and as a result, there are various benefits and benefits.³⁹

In the context of its relationship with *inrang tassisingar* culture, mutual assistance is carried out in an effort to maintain the harmony of brotherly relations between fellow humans. The more often humans help each other, the better and stronger the bond of brotherhood between them will be.

3. *Sianaoang Pa'mai'* (Compassion/Solidarity), QS al-Anfāl/8: 72 dan 74:

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

Translation:

Indeed, those who believe and migrate and strive with their wealth and souls in the cause of Allah and those who give shelter and help (to the Muhajirin), they protect one another.....⁴⁰

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Translation:

And those who believe and migrate and strive in the cause of Allah, and those who give shelter and aid (to the Muhājirīn), they are the true believers. They have forgiveness and a noble sustenance.⁴¹

The two verses above describe the solidarity and genuine care shown by the Anṣār to the Muhājirīn. As recorded in history, the events began with the migration of the Prophet Muhammad and his followers from Mecca to Medina. They left their possessions in Mecca and separated from their families to follow the Prophet to Medina.

Upon reaching Medina, they were welcomed by the Anṣār who offered them various favors. Among them was the brotherhood between 'Abd al-Raḥmān ibn 'Awf of the Muhājirīn and Sa'd ibn al-Rabī' of the Anṣār. Sa'd ibn al-Rabī' then offered his property to be divided in half to 'Abd. al-Raḥmān ibn 'Awf. Even his two wives were offered to 'Abd. al-Raḥmān ibn 'Awf to choose one of them as a wife. 'Abd. al-Raḥmān ibn 'Auf then refused subtly saying, "May Allah swt. bless you in your family and wealth." He then only asked

³⁹M. Quraish Shihab, *Tafsir al-Mishbah; Pesan, Kesan, dan Keserasian al-Qur'an*, Vol. 12, (Cet. V; Jakarta: Lentera Hati, 2012), h. 596.

⁴⁰Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 251-252.

⁴¹Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 252.

that the market be shown to him.⁴²

It was narrated from Abū Hurayrah that the people of Anṣār said to the Prophet (peace be upon him): "Divide the date palms between us and our brothers." He replied, "No." Then they (the Anṣār) said, "Then, you feed us and we will include you in the date palm harvest." They said, "We hear and obey."⁴³

This atmosphere shows how the Anṣār gave an extraordinary welcome, sacrifice, putting the interests of others before themselves, love and a pure heart towards the Muhājirīn. The lessons that can be drawn from the above history are care, solidarity, and empathy. In relation to this discussion, this high level of care is called *sianaoang pa'mai'*, which is the attitude of caring for others that has been upheld by the people of Baruga Village.

4. Mutual Respect, QS al-Nisā'/4: 86:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

Translation:

And when you are honored with a greeting of respect, then return it with something better, or return it in kind. Indeed, Allah takes everything into account.⁴⁴

In several books of tafsir, scholars understand the above verse to be related to manners and courtesy, especially the manners of answering greetings. However, in relation to this research, there is an understanding of respect that is not only understood in the form of non-material respect (such as greetings), but also material respect.

For example, Ibn Khuwaizi Mandād explained that the meaning of the verse could be related to grants if the aim is to get a reward, so whoever gives something to get a reward, the person who receives it may choose to refuse, accept it, or pay the value of the item. In addition, Imam al-Qurṭubī revealed that the companions of Abū Hanīfah said, "Al-taḥiyyah here means a gift, based on His words *au ruddūhā*, because it is not possible to return the greeting with something more concrete, while the textual meaning indicates that taḥiyyah is done with something more concrete, namely by giving a gift, because there is a command to return the gift with something concrete too, if it is accepted or rejected."⁴⁵

From the above it is clear that taḥiyyah can be understood in the form of material either grants or gifts. Thus, respect in the form of assistance should be reciprocated with more assistance, or if you are unable, then the same is also good. This kind of behavior is an effort to glorify fellow human beings. Related to this Abdurrahman Wahid advised "glorifying humans means glorifying the creator, degrading and defaming humans means

⁴²Muḥammad bin Isma'īl Abū 'Abdillāh al-Bukhārī al-Ja'fī, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Min Umūri Rasūlillāh saw. wa sinanihī wa Ayyāmihī*, Juz 5, (Cet. I; t.tp.: Dār Ṭūq al-Najāh, 1442 H), h. 31.

⁴³Safiyy al-Raḥmān al-Mubārakfūrī, *Al-Raḥīq Al-Makhtūm*, (Cet. I; Bairūt: Dār al-Hilāl, t.th), h. 168.

⁴⁴Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 119.

⁴⁵Abū 'Abdullāh Muḥammad bin Aḥmad bin Abī Bakr bin Farḥ al-Anṣārī al-Khazrajī Syams al-Dīn al-Qurṭubī, *Al-Jāmi' al-Aḥkām al-Qur'ān; Tafsīr al-Qurṭubī*, Juz 5, h. 298.



degrading and defaming the creator".⁴⁶

5. Value of Unity, QS Āli 'Imrān/3: 103:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا⁴⁷

Meaning:

And hold fast all of you to the rope (religion) of Allah, and do not be divided.....⁴⁷

Through the verse above, Allah swt. reminds the importance of maintaining unity with the phrase *walā tafarraqu* (do not be divided). It was narrated from Ibn Mas'ūd that the above verse can be understood as the prohibition of dividing oneself by following lusts and diverse goals. Be brothers to one another in the religion of Allah swt. If they are united, it will be a barrier for them to separate themselves from each other and turn their backs on each other.⁴⁸

The necessity to maintain unity is not only done in the form of helping each other for the affairs of the hereafter, but also for permissible world affairs. This unity is always maintained by the people of Baruga Village by jointly helping someone who will hold a celebration.

6. Forms of Gratitude and Signs of Thanks, QS Ibrāhīm/14: 7:

As Sjafruddin Mustafa explained, the desire to return the favor was based on gratitude because the burden that had been carried was lightened by the helping hand of others. He said:

*Kammaing manyamanna tau nisanga nitulung ruae, jari musti ningarani di'o. Manyamang sanna'i palakang mua' diang metulung, ya' mesti mattulung toi ita' mua' diang (nisurung).*⁴⁹

Meaning:

We were so happy when we were helped in the past, so we should remember that. It turns out that it feels very good when someone helps, so we should also help if we have the (ability).

The experience of having been relieved of burdens by others causes the motivation to help to become even stronger. It is a form of gratitude and thanks expressed by returning the favor. In the Qur'an, the command to be grateful is found in QS Ibrāhīm/14: 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

⁴⁶Mirsan, "Muatan Nilai Tradisi Mambatui Masyarakat Desa Tammerodo Utara Kabupaten Majene Perspektif Al-Qur'an", *Kasyful Murad* 1, no. 1 (2019), h. 2.

⁴⁷Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 79.

⁴⁸Abū 'Abdullāh Muḥammad bin Aḥmad bin Abī Bakr bin Farḥ al-Ansārī al-Khazrajī Syams al-Dīn al-Qurṭubī, *Al-Jāmi' al-Aḥkām al-Qur'ān; Tafsīr al-Qurṭubī*, Juz 4, h. 159.

⁴⁹Sjafruddin Mustafa (71 Tahun), Imam Mushallah Darul Jihad Pa'leo.

Translation:

And (remember) when your Lord said: "If you give thanks, I will increase (blessings) upon you; but if you deny (My blessings), then surely My punishment will be severe."⁵⁰

Although the verse above does not elaborate practically on how to be grateful, there are several ways to be grateful, namely gratitude with the heart, gratitude with the tongue, and gratitude with actions. Returning the favor is included in gratitude by deed. This is also implied in QS al-Duha/93: 11, where Allah swt says: "And for the favors of your Lord, then make them known". Contextually, this verse can mean that if you get a favor from Allah swt then please mention the favor and do not forget to share it by giving alms and gifts to others..⁵¹

7. *Sipe'i-pe'llang* (Visiting each other/Silaturrahmi), QS al-Nisā'/4: 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْإِنْسَانِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Translation:

And worship Allah and associate nothing with Him. And do good to parents, relatives, orphans, the poor, neighbors near and neighbors far, and friends, ibnu sabil and slaves that you own. Indeed, Allah does not like the proud and boastful.⁵²

In the above verse, Allah swt. sets out the obligations towards fellow human beings. After Allah swt. commanded to worship and serve Him by not associating Him with anything else. The command to serve Allah is followed by the command to do good to one's mothers and fathers and so on, which is a reminder that maintaining friendship between fellow human beings is an obligation. The word *ihsān*, which is derived from the word *ḥasana* and means good and nice, is an expression of every beautiful and desirable thing. There are three kinds of things that are said to be good or good, namely something that is considered good by the intellect, something that is considered good by the lust, and something that is considered good by the senses.⁵³

In relation to this research, it can be understood that *sipe'i-pe'llang*/visiting each other or *silaturrahmi* in the form of providing mutual assistance is part of the implementation of the word *ihsān* towards others. Where intellectually and sensually, it must be considered good. Thus, *inrang tassisingar* is an effort to maintain good relations between fellow human beings, as well as to create harmonious *silaturrahmi* relationships in the community.

⁵⁰Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 346.

⁵¹Muhammad Irham A. Muin, "Syukur dalam Perspektif Al-Qur'an", *Tafsire* 5, no. 1 (2017), h. 13.

⁵²Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 109.

⁵³Abū al-Qāsim al-Ḥusain bin Muḥammad al-Ma'rūf bi Al-Rāgib al-Aṣḥānī, *al-Mufradāt fī Garīb al-Qur'ān*, Juz 1, (Cet. I; Bairūt: Dār al-Qalam, 1412 H), h. 235.



Conclusion

Based on the results of the analysis and discussion of this research, several things can be concluded, as follows:

1. Inrang tassisingar is mutual help that is carried out on a rolling basis within the community to meet the needs of organizing an event. The provision of assistance is done sincerely, with no expectation of reciprocation in the future. As for the recipient of the help, they always try to repay the help, so there is a feeling of "debt". Although the person who helps does not feel they have a "debt" to the person who receives. Therefore, no billing is done.
2. The application of inrang tassisingar culture is carried out in various events. The assistance provided can be in the form of rice, sugar, flour, money, eggs, chickens, goats, dos water, and others. The recipients try to remember the assistance, and some people even take notes to help their memory. If the recipient of the assistance carries out the event, the previous recipient then reciprocates, either in the same amount, more, or less. It is measured based on ability with no compulsion. Even when not able to, not reciprocating is not a problem. Such help is evidence of social norms that motivate people to engage in helping behavior, namely the social responsibility norm and the reciprocity norm. In addition to social norms, they also help each other because of empathy towards fellow residents.
3. The Qur'anic review of inrang tassisingar can be explored from the values contained in it. The values that researchers found are the value of assitulut lungang (helping) QS al-Mā'idah/5: 2; palluluareang (brotherhood) QS al-Hujurāt/49: 10; sianaoang pa'mai' (care/solidarity) QS al-Anfāl/8: 72 and 74; mutual respect QS al-Nisā'/4: 86; unity QS Āli 'Imrān/3: 103; gratitude and thanksgiving QS Ibrāhīm/14: 7; and finally, sipe'i-pe'illang (visiting each other) QS al-Nisā'/4: 1 and QS al-Nisā'/4: 36.

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