



Qur'anic Values in the Tradition of "Bulo A'jappa Tamang Menggonga Ri Jipang" in Jipang Village, South Bontonompo District, Gowa Regency

Nurhikmah R.

UIN Alauddin Makassar
nurhikma0904@gmail.com

Sohrah

UIN Alauddin Makassar
Sohrah.Sohrah@uin-alauddin.ac.id

Firdaus

UIN Alauddin Makassar
Firdaus@uin-alauddin.ac.id

Khaerul Asfar

IAIN Gorontalo
khaerulasfar@iaingorontalo.ac.id

Akhmad Bazith

Universitas Muslim Indonesia
akhmad.bazith@umi.ac.id

Abstract

This research discusses the value of Al-Quran Values in the Bulo A'jappa Tamang Menggonga Ri Jipang Tradition. The purpose of this research is 1) to find out the views of the Jipang community regarding the *bulo a'jappa tamang menggonga ri jipang* tradition 2) to find out the relationship between the values of the Qur'an with the *bulo a'jappa tamang menggonga ri jipang* tradition, and 3) to find out the implications of the values of the *bulo a'jappa tamang menggonga ri jipang* tradition on the Jipang community. This research is a qualitative research in the form of *field* research using interpretive and phenomenological approaches. Data sources were obtained from interviews with traditional leaders, religious leaders, youth leaders, people who vowed, pinati and the general public and then analyzed using interpretative and phenomenological approaches. The results showed that 1) there are 3 different views of the Jipang community related to the bulo a'jappa tamang menggonga ri Jipang tradition, the first view that agrees with the tradition, the second view that disagrees and the third view that is neutral. 2) There are several links between the values of the Qur'an and the tradition of bulo a'jappa tamang menggonga ri Jipang, including: the value of friendship (QS al-Nisā'/ 4: 1), the value of cooperation/help (QS Al-Māidah/5: 3), the value of gratitude (QS Ibrahim/14: 7), the value of tawhid (QS al-Ikhlās/112: 1-4), the value of istikamah (QS al-Saff/ 61: 2-3). 3) The implications of the values of the *bulo a'jappa tamang menggonga ri jipang* tradition for the Jipang community include: as a forum for friendship, fostering an attitude of cooperation / helping, creating mutual respect, teaching an attitude of istikamah, and fostering gratitude.

Keywords: *Al-Qur'an, Tradition, Value*

Introduction

The phenomenon of mixing culture and religion in people's lives is often debated. Some people consider that the mixture has long been passed down from generation to generation by their ancestors so that in its implementation it is considered something natural. While others consider that the mixing of religion and culture is something that is shirk, superstitious or other because in practice it believes that there are other forces other than God.¹

M. Quraish Shihab explained that the Qur'an was not revealed to a society without culture. The Qur'an was revealed to an Arab society that already had a certain culture and characteristics. Thus this illustrates that the verse that was revealed interacted with the reality that existed at that time.²

Allah swt. then sent the prophets to straighten these mistakes to the right path. The teachings brought by the prophets were not to cancel all the traditions of the community but to cancel some and straighten out the errors contained in them and some were preserved.³ The Qur'an as a source of noble values in Islam is not expected to only be a Muslim holy book that is read without meaning. The Qur'an is expected to be present in human life and to color all activities carried out by humans. Islamic values contained in the Qur'an are basically mutually embracing in providing arrangements in human life both regarding social, political, economic and cultural life.

Discussion

1. Overview of the Bulo A'jappa Tamang Menggonga ri Jipang Tradition

Jipang Village was taken from the name of the King who spent his old age in that place, Karaeng Jipang / Tamang Menggonga Ri Jipang or better known as I Mannuntungi Daeng Matenre Karaeng Tumapakrisik Kalonna who was the IX king of Gowa who had given up his tenure (retirement). *Bulo A'jappa* itself means "walking bamboo". Walking bamboo here does not mean bamboo that walks by itself but the bamboo is carried by a group of people in a vertical position so that it looks like a walking bamboo. This bamboo is also believed to be able to detect every enemy that enters Jipang Village with a sign that the bamboo will rampage and attack the enemy.

While the term "*Tamang Menggonga*" itself has a noble message, namely that the solidity and firmness of the Gowa people who remain standing upright even though all humans try to shake them, which is reflected in the position of the bamboo which is strived to always be in a vertical position. As for the origin of the *Bulo A'jappa Tamang*

1Siti Aminah and Novia Suhastini, 'Religious and Cultural Relations in the Ngurisang Tradition of Sasak Islamic Society', *Tasamuh Journal*, 19.2 (2021), 167-80, p. 168-169.

2M. Quraish Shihab, *Grounding the Qur'an, The Function and Role of Revelation in Society* (Bandung: Mizan, 1996), p. 81. 81.

3M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an Vol. 1* (Jakarta: Lentera Hati, 2022), p. 382.



Menggonga Ri Jipang tradition, the one who brought the tradition was named Batara Gowa who was then passed down to the Jipang community.⁴

On the peak day of the tradition, the bamboo will be paraded around Jipang Village, as well as buffaloes and chests that are the storage of heirlooms. The bamboo used in the implementation of the ritual is not bamboo in general but bamboo taken from bamboo trees that have been determined by the *karaeng* (King) for generations. Taking the bamboo used in this traditional event is also quite unique because the bamboo taken is not the original bamboo cut down but the bamboo will move itself like waving which indicates that the bamboo will be used in the tradition, it is believed to be a clue from their ancestors. Similarly, the selection of buffaloes to be used in the event is not from the Jipang community directly but is believed to be a direct instruction from their ancestors conveyed through whispers or the process of trance.⁵

The chest that is also carried around the village contains heirlooms such as the royal flag and other heirlooms. According to one of the Jipang community, the bamboo is the pole of the heirloom flag which was used to detect victory during war. When going to war, the bamboo will be stuck into the ground, if the flag flutters against the direction of the wind then it is a sign of victory, and vice versa if the flag flutters following the direction of the wind it will experience defeat and this is also used to make decisions whether the war continues or not. It is said that according to the residents of Jipang, the flag is unknown when it arrived, whether it came alone or was brought in by a supernatural figure.⁶

In general, the *Bulo A'jappa* tradition is a series of ceremonies carried out as a form of respect for ancestors. In addition, this tradition is also carried out if there is someone who vows to finance the implementation of the ritual when the person achieves a success.

2. Jipang Community's View on Bulo A'jappa Tradition

In a society there will always be views or views on everything. Likewise, the views of the Jipang community towards the *Bulo A'jappa tamang menggonga ri jipang* tradition. After researchers conducted interviews with several Jipang people who were considered to have the capacity to give their views on the *bulo a'jappa* tradition, researchers found pro and con views on this tradition.

The first pro view, namely the researcher conducted an interview with Mrs. Andi Tenri Dg. Karaeng, one of the people who had vowed to perform and finance the entire series of rituals of the *bulo a'jappa tamang menggonga ri jipang* event. The researcher then asked about the reasons why she made this vow and what made her sure of the vow.

He said that his belief in the *bulo a'jappa* tradition was not a blind belief, a series of

⁴Muh. I chwal Ahmady, *Bulo Jappa ('Crazy Bamboo') Heritage of Gowa Kingdom (Indonesia, 2021)* <https://www.youtube.com/watch?v=PZ8t_PECs20&t=599s>.

⁵I chwal Ahmady, *Bulo Jappa ('Crazy Bamboo') Heritage of Gowa Kingdom (Indonesia, 2021)* <https://www.youtube.com/watch?v=PZ8t_PECs20&t=599s>.

⁶Andi Tenri Dg. Karaeng, (51 years old) *People Who Have Vowed*, Interview, March 24, 2024.

events experienced supernaturally so that he was convinced to perform the *a'cera kalompoang* ritual (one of the processions in the Bulo a'jappa tradition). he also told the researcher in detail the events experienced.

"Look at it this way, I made a vow not without reason, it's a long story if I want to tell it, but it started when I was a girl, I happened to be a descendant of Karaeng. When I was a girl I dreamed of being visited by a supernatural figure who wanted to give a mandate (a type of mandate) that had previously been passed down to my father. I said that I could accept it but there were conditions: first, I wanted to go on the pilgrimage, second, I wanted my husband, and third, I wanted my son. The supernatural figure agreed to my conditions. It wasn't long before I went on the pilgrimage with my father with various miracles that I felt, then after the pilgrimage I immediately got married. But I experienced something strange about myself, I felt I was pregnant because I had not had my period for several months, I also tested with a tespek tool and the results were negative (not pregnant), but I felt pregnant and the doctor also said that my body indicated that I was pregnant. Finally the doctor suddenly said "what's wrong" in a tone that began to know something was strange, I told him there was this and this, suddenly the tespek changed its line to two (positive). Long story short during the pregnancy process I also routinely checked my bladder to the doctor but on the other hand the supernatural who came with me always asked "tell me not to go to the doctor to check" but because this was my first experience of being pregnant and there was not much knowledge I was reluctant to go to the doctor because there was also a feeling of worry. Long story short at the age of 7 months pregnant when I woke up suddenly my stomach was deflated, hilang janinku magically. I cut the story of my second pregnancy, I was also told by a supernatural figure that this janinku did not belong to my husband, but my womb was entrusted because it was considered clean, I said then paeng biarmi was born because I wanted to see it. For my second pregnancy, it was also strange because I was pregnant for 12 months and I did not go to the doctor because of the first experience. Long story short I gave birth with the help of *sanro pamana'* (village midwife) suddenly the child was born strangely because the water that came out was not like amniotic water but like ordinary white water. The child was born like darting out and I saw him already standing in front of the door, I saw that my son was already wearing pants but the cloth was tied and suddenly lost the child and I lost the child for the second time supernaturally. Finally, to make a long story short, I said that I wanted my child so that there *would* be a barrel to be guided. Alhamdulillah, I had my child after 5 years, I got everything I wanted, I was sick and the doctor didn't know what my illness was, he said it was probably due to fatigue, finally I remembered I had an agreement. That's when I came back from the hospital and held *a'cera kalompoang*.⁷

In addition, he also refuted the assumption that he was a polytheist. He said that he was not polytheist because the ritual was just a form of honoring ancestors. He considers that his ancestors were righteous people who helped him convey his wishes to Allah swt. he further gave the following analogy,

"If we want to meet the president, we will not be able to meet the president

⁷Andi Tenri Dg. Karaeng, (51 years old) Masyarakat who had vowed, Interview, March 24, 2024.



directly, it must go through his ministers"⁸

Indirectly, he made his ancestors as washilah in praying to Allah swt, because he considered his ancestors were people who had closeness to Allah, he also further said that if he was polytheist, he would have gotten his reward when performing the pilgrimage, because he also believed that the two haram lands did not want people who committed irregularities in it. But according to him during worship in the two haram lands everything was made easy and made him more solemn in worship.

He further said that people who do not remember their ancestors or are not grateful to nature will tend to live a difficult life. He mentioned several cases that happened around him that there was a family that tried to erase traditions in their lives so that one by one their family members and descendants were exhausted. In addition, he mentioned that the tsunami that occurred in Aceh was due to efforts to clean up the traces of their ancestors.⁹

Another explanation given by the head of the Jipang adat regarding the sacredness of this tradition and the objects used in the bulo a'jappa tradition is that someone who deliberately or accidentally steps on the head of the buffalo used in the tradition causes him to die directly (*bodo amuru*).¹⁰

Researchers further corroborated all beliefs in the tradition to one of the Jipang youth leaders who is also a cultural science student at Hasanuddin University Makassar, he said that

"Actually, this applies because we believe, there is a term called the *law of attraction*, there is a law of mutual attraction, if we believe in something then it will happen. There was once a person who recorded this tradition, allahu 'alam, was there a bad intention or what but suddenly the camera broke."¹¹

From some of the views that are pro to this tradition, it is not without reason but because of the many events they have witnessed firsthand that add to their belief in the sacredness of this tradition.

Second, the opposing view, researchers interviewed Jipang's religious leader, Mr. Agus Salim as the Village Imam. In contrast to the previous pro opinion that considers events that occur outside human reason to be the sacredness of the tradition, Mr. Agus Salim holds the opposite view that such events are evidence of cooperation from the jinn. He said that he was not convinced of the bulo a'jappa tradition because he found many irregularities in it. He also said that many things contradict the teachings of Islam.

"I am not so sure about this tradition because I see many irregularities such as

8Andi Tenri Dg. Karaeng, (51 years old) People Who Have Vowed, Interview, March 24, 2024.

9Andi Tenri Dg. Karaeng, (51 years old) Masyarakat who had vowed, Interview, March 24, 2024.

10Muh. Naim Dg. Nampo, (68 years old) Chairman of Jipang Customary Institution, Interview, January 6, 2024.

11Ulfa, (23 years old) Jipang youth, Interview, January 6, 2024.

when the buffalo and chicken have been cut up, the two animals get up and walk to enter a house, I consider the practice in this tradition, there are also many things that are contrary to Islam, because they ask other than Allah."¹²

He believes that the practice of this tradition is a form of polytheism because they ask for something other than Allah and believe that the success they get is because of the vow, even though they are destined to succeed. In addition, he also said that this tradition also causes losses when the bamboo is carried around the village and then someone is seen driving a motorcycle or car, the motorcycle and car will be damaged by the bamboo that is being carried. He added that vows in this form are not justified in Islam, many forms of vows are justified such as building mosques and so on. He added that indirectly this tradition can cause arrogance because only rich people can do this event.

"This event can also cause arrogance by the person who made the vow, because it is impossible for a poor person to do this, it costs a lot of pi to do it."¹³

He further said that in order to maintain his beliefs but also not to hurt those who believe in the tradition if asked to cut buffaloes he refused gently with a little joke that if he cut it, unwanted things would happen while giving recommendations for people who are experienced in cutting buffaloes. What he actually told the researcher was that he was actually afraid of falling into deviant things in the slaughter that would erode aspects of his faith because in the slaughter he said there were certain intentions that he thought were not right. Another thing that reinforces his view of his disbelief in this tradition is that he sees people who have vowed their success does not last long as he mentioned a businessman whose business tends to go bankrupt quickly,¹⁴

The same thing was also expressed by Mr. Basri Dg. Lawa, who usually serves as a script reader (*Parate'*) that he does not agree with the practices in the tradition such as when the bamboo sticks to a land then there are several Jipang people who will compete to take the land to be used as a talisman. According to him, people who have achieved certain success are not because of their vow to perform the *a'cera kalompoang* ritual (a series of bulo a'jappa traditions) but they do have the potential to achieve this success. he further said that all of this is foolishness.¹⁵

Then the researcher further asked about his involvement in the procession of the ritual event, namely as a *parate'* (script reader) if indeed he was not sure about the tradition. he also said that a'rate was not the core of the event, and the script that was read only contained verses of preaching in Islam, he showed the script to the researcher to check it.

The third is a view that is in the middle, which only considers that the bulo a'jappa tradition is only an entertainment for the local community and there is no element of faith in it. As expressed by Ahmad Said as the general public that they are only as connoisseurs

12Agus Salim, (57 years old) Religious Leader, Interview, March 24, 2024

13Agus Salim, (57 years old) Religious Leader, Interview, March 24, 2024.

14Agus Salim, (57 years old) Religious Leader, Interview, March 24, 2024.

15Basri Dg Lawa, (54 years old) Manuscript Reader (Parate') Interview, March 24, 2024.



of this tradition.

"I usually come out, because I want to see it."¹⁶

Likewise, what was conveyed by Khadijah as a general public conveyed to researchers

"I also don't know what it means, I only witnessed it in front of the house."¹⁷

Despite these different views, the people of Jipang still live in harmony and respect each other's views. On the one hand, there are those who consider the celebration of this tradition from the aspect of faith and there are also those who view this tradition only as community entertainment.

3. Relation between Qur'anic Values and Bulo A'jappa Tradition Values

Besides being full of social and cultural meanings, the *Bulo A'jappa Tamang Menggonga Ri Jipang* tradition is also full of Islamic values in its implementation. Based on interviews that researchers conducted with several informants, researchers can summarize the Qur'anic values in the *Bulo A'jappa Tamang Menggonga Ri Jipang* tradition as follows:

- **The value of friendship**

In Islam, friendship is one of the muamalah that is highly recommended and it is forbidden to break it. Gathering is characteristic for people who believe, although it seems simple but very fundamental. Silaturahmi in Arabic consists of two words, namely *صلة* which comes from the word *وصل* which means connecting and the word *الرحم* which means womb or kin. The word *rahim* is often also interpreted as a trait of affection. People will be affectionate because there is a kinship relationship.¹⁸

However, based on the object, the gathering is divided into two types, the first is a special gathering, namely a gathering based on brotherhood or kinship which is connected based on the relationship of lineage or the closest descendant. The position of this friendship has a very high position and value. Then the second is general friendship, namely friendship that is carried out based on human relations (religious relations).

Every believer is a brother so that to maintain the solidity of brotherhood, each other must instill a sense of caring, mutual love and compassion. Keeping in touch must be done by every Muslim both to those who have blood relations and brotherly relations because of religion. Even to those with different beliefs, we are required to continue to do good and respect each other as a form of tolerance for fellow humans, it's just that the forms and ethics are different.¹⁹ As a good Muslim, you should always maintain and

¹⁶Ahmad Said (42 years old), General Interview, March 24, 2024.

¹⁷Khadijah, (28 years old), General Public, Interview, March 24, 2024.

¹⁸I Made Cahyana, Ismirihah Aeres, and Rival M Rijalul Fahmi, 'Silaturahmi Through Social Media from a Hadith Perspective (Syarah Hadith Bil Ra' Yi Method)', *AL-HIKMAH: Journal of Education and Islamic Religious Education*, 3.2 (2021), 213-224, p. 213-216.

¹⁹Istianah, 'Shilaturrahim as an Effort to Connect the Disconnected Rope', *Riwayah* :

establish good relationships with the people around you.

Silaturahmi is one of the worship activities that has great virtues. In the Qur'an, the words piety and friendship are strung together, which means that one of the indicators of piety is to keep in touch with others, and breaking it is also an indicator that someone is not pious. Allah swt. commands mankind to always maintain friendship with other humans as in QS al-Nisā' / 4: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translation:

O mankind, fear your Lord who created you from a single being (Adam) and He created from him his mate (Eve). From them Allah multiplied many men and women. Fear Allah in whose name you ask one another and (maintain) kinship. Verily, Allah is always watching over you.²⁰

The above verse embeds the command of Silaturahmi with piety so that it can be understood that in establishing brotherly relations with humans must be based on piety to Allah SWT. not on the basis of wealth, beauty, position and so on.²¹

M. Quraish Shihab explains that although the above verse was revealed in the city of Medina which is usually shown to believers but for the issue of unity and integrity, this verse invites all humans, both believers and non-believers, to establish a relationship of affection which will lead to the birth of unity and unity in society, helping and loving each other because in fact humans are created from one descendant, namely from Adam and Eve as the father and mother of all humans. So all humans are required to be able to create a sense of security and peace in society and respect each other's human rights. The command to fear and maintain friendship in this verse is for humans to do good and at the same time prove that humans have a relationship with their God and that humans always maintain their relationship with each other because God actually wants peace and prosperity for all creatures.²²

It is further explained that the word takwa means to maintain in terms of language. Fearing Allah swt, which is associated with the word *arhām* in this verse, is to protect oneself from Allah's punishment for violating His commands, namely maintaining friendship so that it is not broken due to improper treatment.²³

Journal of Hadith Studies, 2.2 (2018), 199-210, p. 201.

20 <https://quran.kemenag.go.id/> (accessed on April 15, 2024)

21 Istianah, 'Shilaturrahim as an Effort to Connect the Disconnected Rope', *Riwayah : Journal of Hadith Studies*, 2.2 (2018), 199 <<https://doi.org/10.21043/riwayah.v2i2.3143>>, p. 202.

22 M. Quraish Shihab, 'Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an', Vol. 2 p. 329-330.

23 M. Quraish Shihab, 'Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an', Vol. 2 p. 335.



Wahbah al-Zuhaili explains about this verse that humans were created from the same lineage, namely Adam, so the command to fear Allah swt, which is then juxtaposed with the word *arhām*, means that humans should be afraid when breaking kinship ties. In other words, this verse commands to maintain kinship relations. Allah swt created family ties so that humans are encouraged to love each other, help each other, strengthen each other, and sympathize with each other, all of which can make humans happy and can give them meaningful strength in a community life.²⁴

Therefore, the entire series of *Bulo A'Jappa Tamang Menggonga Ri Jipang* tradition practices when viewed based on the verse above can be said to contain the values of Silaturahmi which are illustrated from the entire procession of implementing the tradition, starting from the deliberation process carried out by the person who vowed with the customary head to determine the time and preparation for the implementation of the tradition to the final procession of implementing the tradition, namely entertaining the community. The whole series of traditions reflects the values of hospitality, both hospitality specifically with relatives who have a nasab relationship as well as hospitality with the local community and not infrequently also bersilaturrahim with outsiders who come to witness the traditional event. All of these activities then become a forum for the Jipang community to maintain communication with each other. This activity is also believed to be able to strengthen the brotherhood of the local community, as well as the accompanying values such as the value of cooperation, the value of alms, the value of tolerance and the value of gratitude which will be further explained in the next discussion.

- **Value of Cooperation / Helping**

Allah swt. says in QS Al-Māidah/5: 2 about the command to help each other as follows

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. Fear Allah, indeed Allah is very severe in His punishment.²⁵

Ibn Kathir in this verse interprets that Allah swt commands all His believing servants to always help each other in doing good then according to him that is what is said to be *al birru* and leaving all forms of evil then that is said to be *at takwa*. Allah swt in this verse forbids His servants to help in falsehood, sinful deeds and also forbids helping in doing things that are forbidden.²⁶

Helping each other in good deeds means helping each other in all things that can

24 Wahbah Al-Zuhaili, Tafsir Al-Munir Akidah Syariah Manhaj, 2nd edn (Jakarta: Gema Insani, 2013), Volume h . 2, . 260-261

25 <https://quran.kemenag.go.id/> (accessed on April 15, 2024)

26M. Abdul Ghoffar E.M, Tafsir Ibn Kathir Volume 3, Imam AS'shafi'i Library, 2nd edn (Bogor, 2003), p. 9.

lead to worldly or ukhrawi benefits, as well as helping each other in piety, namely all efforts that can avoid worldly or afterlife disasters even with non-Muslims. Also in this verse there is a prohibition to help each other in committing sins and transgressions because indeed the punishment of Allah is very severe. This can also be a basic principle in establishing cooperation with anyone must be based on virtue and piety.²⁷

Allah swt. invites His servants to help each other in goodness that goes hand in hand with piety to Him. Because in piety there is the pleasure of Allah swt and if someone does good, namely helping others, he will be favored. So whoever combines the pleasure of Allah and human then actually he gets perfect happiness and favor.²⁸

Mutual help in the bulo a'jappa tamang menggonga ri jipang tradition is also illustrated in the form of alms with the term *bilang ulu*. *Bilang ulu* is a voluntary gift from the Jipang community to the organizers of the event as a form of solidarity to ease the burden of the vowed where the results of the *bilang ulu* will be shared with the people involved in the implementation of this tradition. The commandment of almsgiving in the Qur'an is mentioned a lot. Allah swt. says in QS Al-Munāfiqū n/63: 10

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ

Translation:

Give away some of what We have bestowed upon you before death comes to one of you. He then said (with regret), "O my Lord, if You would only delay my death a little longer, I would be able to give in charity and I would be among the righteous."²⁹

Wahbah al-Zuhaili interpreted this verse that Allah swt. motivates and commands believers to spend some of what Allah has given them in the way of goodness as an obedience to Him and an expression of gratitude for the blessings that have been given by Him. Infaq is done not only as a form of expression of gratitude but also as a form of compassion for the poor and as support and participation in protecting, caring for and maintaining the general benefit of the people before the arrival of death which will make a servant regret and ask to return to the world just to give alms because he knows the extraordinary reward of alms.³⁰

M. Quraish Shihab further interprets about this verse how Allah emphasizes the importance of giving from the portion that Allah has provided to a servant, whether it is in the form of property, knowledge, health, air that is breathed, water that is drunk and so

27M. Quraish Shihab, 'Tafsir Al-Misbah The Message, Impression and Concordance of the Qur'an', Juz 3, p. 10.

28Delvia Sugesti, 'Reviewing Tolong Menolong in Islamic Perspective', Journal of Civics & Law, 14.2 (2019), 106-122, p. 109.

29 <https://quran.kemenag.go.id/> (accessed on April 15, 2024)

30Wahbah al-Zuhaili, 'Tafsir Al-Munir, Akidah, Sharia, Manhaj (Adz-Dzaariyaat - At-Tahriim) Juz 27 & 28', p. 605. 605.



on. On the other hand, Allah swt. also reminds us that He does not ask for anything except what He has given to His servant and therefore a servant should not be miserly. The use of the word *we* in this verse is one of the reasons Allah swt. does not ask for the whole wealth but only a portion because humans have involvement and hard work in obtaining the sustenance.

Charity is one of the characteristics of human righteousness. The above verse reminds Muslims not to be distracted by material possessions so that Allah swt. emphasizes the need to give from what Allah swt. has bestowed whether it is in the form of property, knowledge, strength, water to drink and so on.³¹

As previously explained, in the *Bulo A'jappa Tamang Menggonga Ri Jipang* tradition there are several alms practices and one form of alms practiced by the community there is the almsgiving of drinking water. Giving alms of drinking water is one of the most important alms. As in the following hadith:

عَنْ سَعْدِ بْنِ عُبَادَةَ : أَنَّ أُمَّهُ مَاتَتْ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّيْ مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ : نَعَمْ، قَالَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: سَقْيُ الْمَاءِ فَتِلْكَ سَعْيَايَةُ سَعْدٍ بِالْمَدِينَةِ (رواه النسائي) ³²

Meaning:

Sa'd ibn 'Ubadah reported: His mother died, so he said: O Messenger of Allah, my mother has passed away, is it permissible for me to give charity on her behalf?" The Prophet replied, "Yes." Sa'd asked again, "Then what is the best charity?" The Prophet replied, "Giving water, so Sa'd gave water in the city." (HR An-Nasai)

The hadith above specifically gives the virtue of charity in the form of giving drinking water to others. Water is said to be the more important charity because of its vast benefits for religious and worldly life. If seen based on the above arguments, what is done by the Jipang community in the series of traditions is in accordance with what Allah and His messenger ordered. They donate drinking water sincerely without expecting anything to the people on foot who are thirsty. So things like this indirectly foster a sense of caring for each other among them.

- **Gratitude Value**

In Islam, the concept of gratitude is explained in detail. So there are many Qur'anic and hadith arguments that explain the concept of gratitude and its indicators. Gratitude has many meanings, one of which is often interpreted as acceptance of what Allah swt. gives, whether it is a little or a lot. Being grateful is not only by saying alhamdulillah but also saying thank you to humans is a form of gratitude. The Prophet said the following:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ " : مَنْ لَمْ يَشْكُرْ

31M. Quraish Shihab, 'Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an', Vol.14, p. 254-255.

32Abu> Abdirrahmān Ahmad bin Shuaib bin Ali> bin Sinan bin Bahr Al Khurasāny, Sunan An-Nasā'i, Juz 6, p. 225.

الْقَلِيلِ، لَمْ يَشْكُرِ الْكَثِيرَ، وَمَنْ لَمْ يَشْكُرِ النَّاسَ، لَمْ يَشْكُرِ اللَّهَ. التَّحَدُّثُ بِبِنِعْمَةِ اللَّهِ شُكْرٌ، وَتَرْكُهَا كُفْرٌ، وَالْجَمَاعَةُ رَحْمَةٌ، وَالْفُرْقَةُ عَذَابٌ (رواه أحمد)³³

Meaning:

Nu'man bin Bashir reported that the Prophet said on the pulpit: Whoever is not grateful for the little cannot be grateful for the much, whoever is not grateful to people has not been grateful to Allah, recounting Allah's favors is a form of gratitude and leaving them is a form of disbelief, unity is a blessing and division is a punishment. (HR Ahmad)

Ibn al-Qoyyim (may Allah have mercy on him) said that recounting blessings is praiseworthy if the intention is to show Allah's bounty, but it can be blameworthy if the intention is to be arrogant. Gratitude cannot be separated from humans because it is humans who are the intermediaries for a person to receive blessings. The form of gratitude to humans can be expressed directly, praying for them or giving them gifts.³⁴

Gratitude also means *al-imtila' wa al-guzl fi al-syai'* which is full and abundant. This means that whoever is grateful for the blessings of Allah that were obtained before, Allah will multiply the blessings afterwards.³⁵ Allah swt. says about the command to be grateful in QS Ibrāhīm/14: 7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Translation:

(Remember) when your Lord said, "If you give thanks, I will increase (blessings) upon you, but if you deny (My blessings), surely My punishment is very severe."³⁶

Sayyid Quthub said that gratitude is a proof of the straightness of the human soul. According to him, virtue must be thanked because gratitude will lead humans to closeness to Him. In addition, gratitude can provide several benefits, namely it can purify the soul, encourage the soul to do good deeds by using the blessings that have been given so that the blessings increase and are blessed, make other people pleased with a grateful soul so that they help each other and help each other. Gratitude can also improve and smoothen various social interactions in society so that the property or favors given to a person can grow and develop safely. A grateful person will never worry about what is given away or what is lost from the enjoyment because he believes that the Giver of blessings exists and by thanking Him, the enjoyment will become clean and increase.

As for those who deny Allah's blessings either by not being grateful for them,

³³ Ahmad bin Muhammad bin Hambal, Musnad Al Imām Ahmad Bin Hambal Juz 30, p. 390.

³⁴Ahmad Rusdi, 'Gratitude in Islamic Psychology and its Measurement Tool Construction', Scientific Journal of Psychology Research: Empirical & Non-Empirical Studies, 2.2 (2016), 37-54 <<https://www.researchgate.net/publication/316824938>>, p. 48.

³⁵Muhammad Irham A Muin, 'Gratitude in Qur'anic Perspective', Tafsere, 5 (2017), 1-17, p.3.

³⁶ <https://quran.kemenag.go.id/> (accessed on April 15, 2024)



denying the existence of Allah as the giver of blessings or using these blessings in the wrong way, then indeed Allah's punishment is very painful. Allah will destroy the blessing visibly, the pleasure is felt without a trace or the punishment is deferred until the promised time. But what is certain is that denying Allah's blessings will result in a bad reply.³⁷

Gratitude is responsive and expressive of Allah's favor in a good way. A person who is unresponsive to Allah's favors is considered a *kufr* (disbeliever) for concealing his gratitude for the favors Allah has bestowed upon him.³⁸

The form of gratitude can be done with the heart, tongue and deeds. Gratitude with the heart is believing and remembering that the blessings obtained are solely from Allah swt and without relying that the enjoyment is obtained because of one's own greatness. Then being grateful with the tongue is always praising Allah swt with the tongue. While the form of gratitude with actions is to do actions that reflect obedience to Allah swt, one form is to give kindness to others. Ibn Taymiyyah explained that the form of gratitude with good deeds is by giving away his property.

The value of gratitude in this tradition is illustrated in the *Appaka'do* (feeding) procession after the bamboo and buffalo processions are traveled around the village. Then the buffalo is cut and cooked and then served. This is done as a form of gratitude to Allah swt. for the blessings of success given to the person who vowed which is realized in the form of feeding the community. In addition, a direct form of gratitude by giving gifts in the form of money or others to the committee involved in the implementation of the tradition is also illustrated from this bulo a'jappa tradition.

- **Values of Tawhid**

Tawheed is a belief in the oneness of Allah swt. First, both in the aspect of *rububiyah*, namely believing in the oneness of Allah in His actions, such as Allah the creator of all creatures (QS al-Zumar / 39: 62), the provider of sustenance to all humans and other creatures (QS Hud / 11: 6) and the ruler and regulator of all nature, which exalts and humiliates life and death, regulates night and day and is omnipotent over everything (QS Ali-'imran / 3: 26-27). Secondly, in the aspect of *asma and sifat*, namely establishing all names and attributes, not denying and rejecting them, not likening the names and attributes of Allah to the names and attributes of His creatures, worshiping Allah in accordance with the demands of His *asma and attributes*, not finding out about the nature of the form of Allah's attributes and not exceeding the limits by naming and characterizing Allah beyond what has been determined by Allah and His Messenger. Third is the *Uluhiyah* aspect, which is to revere Allah for the purpose of *taqorub* and worship such as praying, vowing, sacrificing, trusting, repenting and others.³⁹

37Sayyid Quthub, *Tafsir Fī Zilālil Qur'an Juz XIII, Volume VII* (Jakarta: Gema Insani, 2000), p. 84.

38Ahmad Rusdi, 'Gratitude in Islamic Psychology and its Measurement Tool Construction', p. 42.

39Muhammad Hasbi, *The Science of Tawhid The Concept of Godhead in Islamic Theology*

This tawhid uluhiyah is what is required to be fulfilled by all servants in accordance with the will of Allah as a consequence of the recognition of tawhid rububiyah and tawhid asma and sifat.

Allah swt. says in QS al-Ikhlâs/112: 1-4

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ □

Terjemahnya

Say (Prophet Muhammad), "He is Allah, the One. He is the One to whom all things belong. He neither begets nor is begotten and there is nothing equal to Him."

The word *هُوَ* which means He, shows that the importance of the content of the next editorial, namely lafadz *اللَّهُ*. Allah is the name for an absolute being who deserves to be worshipped, the Creator, Sustainer and Ruler of all nature. He is the One and His commands are followed. While the word *أَحَدٌ* serves as an attribute of Allah swt. which is not owned by other than Him.⁴⁰

The phrase *هُوَ اللَّهُ أَحَدٌ* is considered a softer phrase than the word *أَحَدٌ* because it refers to the meaning of "wahid" that there is nothing with Him and nothing like Him. This is the oneness of existence, there is no essence except His essence and there is no ultimate form except His form. all other forms emerge and develop from the ultimate form and develop from *His* dzatiyah form. therefore there is no one other than Him the ultimate actor of something in this realm of existence. This belief will be accompanied by negating the effectiveness of causes, then it will return everything, all events, and all movements to the first cause which is the source of everything, namely Allah swt.⁴¹

The word *الصَّمَدُ* is taken from the word *صمد shamada* which means towards. Allah is the One to whom all the hopes of creation are directed. It is He who is the only hope in meeting the needs of creatures and overcoming the difficulties of His creatures. Humans who are given the ability to choose if they want to get something, then they are obliged to look for the right way in accordance with what Allah swt. by looking at cause and effect, but in the end he must see that the final cause of everything is Allah swt.⁴²

The same meaning is conveyed by Sayyid Quthub that *الصَّمَدُ* according to the language means the intended master that a thing will not be done except with His permission. Allah is One in His Uluhiyah, everything is a servant to Him. He is the only one to whom all desires are addressed. Only Allah can grant the supplicant's request. He is the one who decides everything with His permission and no one decides with Him. This attribute is proof of His existence as the One and Only.⁴³

(Yogyakarta: Trust Media Pulishing, 2016), p, 2-4.

40M. Quraisy Shihab, 'Tafsir Al-Misbah The Message, Impression and Concordance of the Qur'an, vol. 15', p. 607-609.

41Sayyid Quthub, Tafsir Fī Zilālil Qur'an Juz XXX, Volume XII, p. 375-376.

42M. Quraisy Shihab, Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an, Vol. 15, pp. 612-613.

43 Sayyid Quthub, Tafsir Fī Zilālil Qur'an Juz XXX, Volume XII, p. 377.



The word *لَمْ* is used to negate something that is past, this word is used because the belief that God is begotten and begotten has been circulating. While the words *yolid/* begotten and *yūlad/* begotten are taken from the word *walada* which describes the relationship of descent. Being begotten and begotten implies that something comes out of it, which leads to the division of God's Essence, and this contradicts the meaning of *ahad* and contradicts the attributes of God. The son and the father are of the same kind and there is nothing like them for Allah. This verse negates any belief that there is a son or father for Allah, such as the beliefs held by the polytheists, Christians, Jews, and Magi.⁴⁴

Meanwhile, the word in verse 4 is derived from the word *كُفُو* which means the same. The verse *يَكُنْ لَهُ كُفُوًا أَحَدٌ* means that there is nothing equal and comparable to Him. This verse explicitly denies the belief that there are other rulers besides Allah such as the belief that Allah only creates good while Satan creates evil. Thus surah al-Ikhlās establishes the oneness of Allah purely and denies all polytheism against Him.⁴⁵

One proof of tawhid to Allah swt. is to prioritize Allah above other matters. In the bulo a'jappa tradition is taught about tawhid as previously explained that any supernatural power seen in the procession of this tradition is all the power of Allah and must instill confidence in the heart that if Allah does not allow it to happen then no power other than Him can make it happen. In this tradition, it is also forbidden to interfere with the rights of Allah, such as during prayer time, it is not allowed to do any activities as proof that the rights of Allah must be prioritized even in the busiest circumstances. This is what researchers think needs to be explained properly to the general public if this tradition is carried out because researchers see that some people only understand that this tradition is a tradition full of supernatural powers but their understanding does not attribute that power to Allah swt.

- **Value of Istikamah**

Istikamah comes from Arabic which means straight. Istikamah is a good trait in improving a disciplined life. While in Indonesian, istikamah is interpreted as a firm stance and always consistent in every action.⁴⁶ In the Qur'an, Allah swt. teaches His servants to behave according to what is said. Allah swt. says in QS al-Saff / 61 : 2-3

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبِيرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ
عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ مَقْتًا عِنْدَ اللَّهِ مَا لَا تَفْعَلُونَ

Translation:

O you who believe, why do you say what you do not do? Great is the wrath in the sight of Allah that you say what you do not do.

44M. Quraisy Shihab, Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an, Vol. 15, p. 614-615.

45M. Quraisy Shihab, Tafsir Al-Misbah Message, Impression and Concordance of the Qur'an, Vol. 15, p. 616. 616.

46 Language Center, Department of National Education, Indonesian Dictionary (Jakarta, 2008).

Sayyid Quthub commented on the above verse that this verse is a unification of personal morals with the needs of society under the auspices of religious beliefs that are realized in human life. Where verses 2-3 contain Allah's condemnation of believers who say something that is not done. This describes the original attitude of the personality of a Muslim who is honest and istikamah, namely the straightness of the attitude between the inner and outer.⁴⁷

The Bulo A'jappa tradition teaches about being steadfast in what has been said. This meaning is symbolized by the bamboo whose position is always strived to remain upright. This meaning is a reflection of the character of the Gowa people who even though they are shaken they must remain firm on the principles held where the people of Gowa cannot be intervened by others:

Tamang Menggonga means that originally akkana sikalia, if he has said A means A. Tamang Menggonga means tena nammenggong, sampang nakana A, A, must, teai anjo punna makassar principle language ehh ia anne ki anu, teai, ia pa akkana. It's a'bulu sibatang akkana sikali.

Meaning:

The original meaning of tamang menggonga is to speak once, if you have said A then you must do A. Tamang menggong means not shaking, must do what has been said. The term in the Makassar language holds the principle of not wanting to be interpreted by others, it must be him who speaks that is what is meant by a'bulu sibatang speaking once.

This meaning is also explained simply by Dg. Ngalle that the teachings in bulo a'jappa must be realized in everyday life.

For example, if you ask your neighbor for chili seeds, you are asked not to take more than one, because the extra is what makes life difficult.

According to researchers, the meaning above corresponds to the teachings in the Qur'an which instructs humans to act according to what has been said. Because doing something not in accordance with what has been said will get criticism from Allah which certainly leads to His punishment and causes problems in society.

4. Implications of the Bulo A'jappa Tamang Menggonga Ri Jipang Tradition on the Jipang Community

Humans on the one hand are individual beings but at other times they will function as social beings where their nature, attitudes and behavior will influence and be influenced by other individuals, their environment and the culture that exists in their society. Humans since childhood have established a psychological relationship with their environment including with the culture of their society. This culture is then considered to be the main factor in fostering a person's attitude and behavior in interacting, including in the practice of religion.⁴⁸

⁴⁷Sayyid Quthub, Tafsir Fī Zilālil Qur'an Juz XXVIII, Volume XI, p. 252. 252.

⁴⁸Syukri Syamaun, 'The Influence of Culture on Religious Attitudes and Behavior', Journal of At-Taujih Islamic Guidance and Counseling, 2.2 (2019), 81-95.



The existence of social change (mental attitude and behavior) in individuals or society Allah swt. described in QS ar-Rād/13: 11 that Allah will not change a people until that people or that society changes it. From this, it can be understood that change occurs in two forms, the first is God as the perpetrator of the change and the second is man himself who becomes the perpetrator in changing his own attitude and behavior. However, it should be understood that the changes made by God are a consequence of the social laws that He has established through human actions and does not distinguish one society from another.

Changes to the individual must be integrated into collective life. This is because the verse that has been explained earlier is not only talking about the capacity of man as an individual but also his capacity as a community. Change will not happen if it is not done collectively so that cultural change and social mobility become two important elements in making a change in society.

Apart from the different views in terms of belief in the bulo a'jappa tradition, researchers see several implications of the celebration of the Bulo A'jappa tradition for the Jipang community as follows:

1. As a forum for friendship

There are many things that can make the relationship between family, friends, or neighbors become tenuous, either because they have no reason to get together or because they are busy with their respective jobs. According to the Jipang community, this tradition has succeeded in becoming one of the platforms for the Jipang community in particular to reconnect with relatives both near and far. so that this tradition becomes a moment to strengthen the relationship.

2. Foster an attitude of cooperation/help

Cooperation in the form of gotong royong has become ingrained and has become the personality of the nation. This is created because of a culture that has been deeply rooted in society. Through this tradition, it indirectly fosters an attitude of cooperation for the people of Jipang. According to Ulfa, this tradition creates an attitude of sensitivity towards others, a voluntary attitude in helping so that this tradition creates unity in society and creates a sense of togetherness in every job that requires cooperation.

3. Creating mutual respect

Indonesian society is a multicultural society, where each individual and certain communities have differences in terms of education, ethnicity, culture and views on things. The motto Bhineeka Tunggal Ika has become an awareness that Indonesian society has different dynamics in many aspects. However, this difference is not necessarily used as an excuse to divide.

In the celebration of the *bulo a'jappa tamang menggonga ri jipang* tradition, not all Jipang people believe in the beliefs in it. But even so, the people of Jipang still live in harmony and respect each other's views. This attitude is created because of different views. They do not impose their beliefs on others. Just as the researchers found mutual respect carried out by the religious leaders of Jipang Village, even though he did not agree

with some of the series in this tradition, he did not impose his views on others. He is still present as a religious figure in the series of events as a form of respect for people who believe in the tradition. Some of the general public who also have different views regarding beliefs in the tradition also show respect by being happy when the tradition is carried out even though they only consider that the tradition is only limited to community entertainment. also researchers get information that when the tradition is carried out, schools in Jipang Village are closed. So according to researchers, the existence of this tradition can foster an attitude of respect in the Jipang community.

4. Teaching the attitude of *istikamah*

The term *istikamah* is often used for a person's firmness and consistency in practicing religion. Like *istikamah* in running the five daily prayers. However, the term *istikamah* is not only used in religious aspects but in behavior in everyday life also requires an attitude of *istikamah* such as a person is required to behave according to what is said. In tradition it is taught to act in such a way as to hold principles, act in accordance with what has been said, unable to be swayed or influenced by others let alone speak twice. This attitude if held firmly will form a personality that is *istikamah*. The teachings in this tradition have had an impact on the people of Jipang to be honest in their daily lives.

5. Cultivating gratitude

This tradition is carried out as an expression of gratitude for the blessings given by Allah SWT. The form of gratitude in this tradition is realized in several forms, namely by feeding others. In addition, researchers also use the definition that gratitude is an expression of one's gratitude to others for the help that has been given. Through this tradition, the people of Jipang are not only grateful to Allah, thankful to humans who have helped them but they are also grateful to invisible creatures with the belief that life is harmonious because of the cooperation of nature.

For the people of Jipang, if humans live in harmony with the surrounding nature, then nature will also provide something good for the lives of the people. So when giving *bilang ulu*, in addition to helping the organizers of the event, it is also intended that nature can see their contribution in the hope that nature will also give a good harvest to their rice fields.

Conclusion

Based on the results of the research and analysis in the discussion above, the conclusions of this study are drawn as follows.

There are several different views in the Jipang community in viewing the celebration of this Bulo A'jappa tradition. *First*, a pro/convicted view of the bulo a'jappa tradition celebration, *second*, a contra/unsure view of the beliefs contained in the bulo a'jappa tradition celebration and *third* is a neutral view that only considers the bulo a'jappa tradition celebration as entertainment for the local and surrounding communities.

The values contained in the *bulo a'jappa tamang menggonga ri jipang* tradition have a relationship with the values contained in the Qur'an such as the value of friendship (QS al-Nisā'/4: 1), the value of cooperation/help (QS Al-Māidah/5: 3), the value of



gratitude (QS Ibrahim/14: 7), the value of tawhid (QS al-Ikhlās/112: 1-4) the value of istikamah (QS al-Saff/ 61: 2-3).

The values of the tradition have implications for the lives of the people of Jipang, namely as a forum for friendship, fostering an attitude of cooperation / helping, creating mutual respect, teaching an attitude of istikamah, and fostering gratitude.

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