



AL-QUR'AN VALUES IN USSUL (A LIVING QUR'AN STUDY OF THE MACCERA' KORO'ANG TRADITION OF THE MANDAR PEOPLE, IN BALANIPA SUB-DISTRICT)

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Abstract

This paper discusses the *Ussul* custom of the mandar people by illustrating it in the *Maccera' Koro'ang* Tradition by using the Qur'anic Values contained in the custom or custom, this problem is divided into three sub-problems, namely: 1) How is the history of *ussul* and the tradition of *maccera' koro'ang* in the Mandar Tribe of Balanipa District? 2) How are the forms and symbols of *ussul* in *maccera' koro'ang* in the Mandar Tribe community of Balanipa District? 3) How are the values of the Qur'an in the *ussul* and tradition of *maccera' koro'ang* in the Mandar Tribe of Balanipa Subdistrict? This type of research is *field research* and is a social research that uses a qualitative descriptive format using the method of *living qur'an* by using tafsir and theological approaches. The description of this research says *ussul* and *maccera' koro'ang* originated from the habits of previous ancestors preserved by each generation, which is a symbol of hope or prayer through spontaneous behavior in order to get good things, sometimes *ussul* is also referred to as prayer *bil hāl* or requests through actions.

Keywords: *Maccera' Koro'ang, Ussul*

Introduction

The Qur'an was revealed in a certain time and space with various social, cultural, economic, political arrangements, so the author's *first* assumption is that the explanation of the Qur'an is not enough to be understood textually because according to Dr. Abad Badruzaman on the cover of his book entitled *Ulumul Qur'an New Approaches and Insights* says that the root of religious extremism is textuality or understanding the verses of the

Qur'an in text only.¹ in another opinion affirmed.

“When religion is understood from a *dogmatic, textual, formalistic, ritualistic* and *symbolic* side, it will easily trigger *conflict*, especially when it clashes with civilizations that are considered deviant. When this happens, the true teachings of religion, full of humanity values (*Islam rahmatan lil 'ālamīn*) become faded. What emerges is *violence, radicalism* and *terror*”.²

So that the necessity to explore the interpretation of the *Qur'an* is something that must be maintained. One of the country's mufassirs, Prof. M. Quraisy Syihab, revealed that *Tafsir Al-Qur'an* has an important role in human progress and development.³ *The second* assumption, because the *Qur'an* was revealed in various social, cultural, economic and political settings, the relationship in some of the beginning of the surah and the beginning of the *Qur'anic* verse is sometimes said with the sentence *يَسْأَلُونَكَ* “they ask you (*Muhammad*)” these sentences were revealed as a reaction to problems in society.⁴

However, the problems that occur in the community are neatly organized and are believed to have an important role as an introduction or icon of a particular region. *ussul* is believed by the people of the mandar tribe. The beginning of the emergence of *ussul* was carried out by previous ancestors and preserved by their generation's children and is believed to be a means of wishing for good things, this happened because the community after the emergence of Islam was difficult to understand the readings or teachings given. So that to approach Islam itself, *ussul* is used to make it easier to accept the teachings of Islam. An example presented by Annagguru Abd.Rasyid says “*iyario todziolo maio mua meloi missung or mirrawung diboyanna what napisa'ding? Pissung pittamanna nappas, mua kayyani pissuna then mirrawummi and vice versa, mangapai because dani tori naissang read, so ussul napake*” meaning that the previous people if they wanted to leave the house what did they do? Feeling the rise and fall of breath, if the breath that comes out is big then they leave their house and vice versa, why is that because the previous people did not know how to read or pray to leave the house so they used *ussul*.⁵

In addition, since the beginning of creation, humans have realized their limitations or inability in everything, so that with these limitations or disabilities humans need strength from outside this power, namely the power of God, so *ussul* or hope has existed

¹Abad Badruzaman, *Ulumul Qur'an New Approaches and Insights* (Malang: Madani Media, 2018).

²Sahilun A. Nasir, *Kalam Thought (Islamic Theology) History of Teachings, and Its Development*, Ed. 1_Cet. 3 (Jakarta: Rajawali Pers, 2016), p. 9.

³M. Quraisy Syihab, *Membumikan Al-Qur'an*, Cet.XXIX (Bandung: PT Mizan Pustaka, 2006), p. 86

⁴Zamakhshari Bin Hasballah Thaib, *Customs of the Arabs in the Discussion of the Qur'an* (Medan: Undhar Press, 2020), p. 4.

⁵Abd. Rashid, (51 years old).



since humans were created. *Ussul-ussulan* or *nannungan* in Bugis language is interpreted as hope for good things to happen and is also defined as one of the characteristics of optimism. Optimism itself means one step towards success or one step before doing something.⁶

So it can be said that *ussul* was born from the behavior of the previous people because the previous people were not people who pursued education, so *ussul* was interpreted as spontaneous behavior whose real origin was from *ladun* (on the side of God), so *ussul* was *Tania waca* (open reading).

If observed from the logical side, it will actually be inversely proportional to the desired reality, especially in this millennial era, however, the views of those who apply and believe in it are the main point and become something that is lacking if in every implementation of these traditions the *ussul* is not applied in it.

As an initial footing, the author includes the definition of *ussul* that *ussul* is a hope or prayer that is done, believed and believed. As for the initial appearance of the title of this research, it lists the Mandar Community, in Balanipa District as the object of research or generally known as the Mandar tribe. Mandar is known to have many traditions, one of which is *Maccera' Korang* which is similar in meaning to the word *ussul*. As a researcher with a background knowledge of the Qur'an and Tafsir, it will certainly discuss this research with a focus on Qur'anic values with one of the latest research approaches in the world of Al-Qur'an and tafsir, namely the study of living Qur'an or the life of the Qur'an in society.

Discussion

1. Definition of Ussul

Ussul is linguistically taken from the word *ussul ussulan* which means to propose or propose, while in terms it is a symbol of hope or prayer through spontaneous behavior in order to get good things, sometimes *ussul* is also referred to as prayer *bil hāl* or requests through actions.⁷ In general, the Mandarese community believes that *ussul* is a means or form of endeavor between the creature to the Creator and is believed to bring blessings to those who believe in it, the author likens it to medicine to cure diseases, in belief the drug is not a healer, the only one who heals is Allah swt. but to get the cure, we need medicine as an object of endeavor or a means to get good things. So this endeavor is the embodiment of *ussul*.

Ussul in religious language is called *Taufal* or the hope of getting good things, referring to the Arabic Dictionary, *tafa'ul* (تفاؤل) the origin of the word is from the scales of

⁶Syahid Rasyid (55 years old), Chairman of the MUI of Polewali Mandar Regency as well as the Head of Pondok Pesantren jareqjeq Pambusuang, Interview at his residence in pambusuang on October 17, 2024.

⁷Syahid Rasyid, (55).

tafā'ala-yatāfa'alu-tafā'ul, the basic word is *al-fa'l* (الفأل) which means a good sign. Literally, it means optimism. ⁸While in terms, *tafā'ul* can be interpreted as good hopes or desires that lead to positive things. In the Big Indonesian Dictionary (KBBI), the word optimism means an attitude or outlook on life that leads to a good outlook and expects good results as well. ⁹

The word “تَفَأُولٌ” is the masdar form of the verb “تَفَأَوْلًا تَفَأَأَلُ - يَتَفَأَأَلُ - تَفَأَأَلٌ” means to hope or expect good to come, or to look at something with positive expectation.¹⁰

In general, Ussul has a definition that is relevant to the word *tafaul*, but it differs in naming customs only and this certainly does not violate the rules or go out of Islamic law, as for the definition of *tafaul* in classical books such as the opinion according to Imam Ibn Manzhur (d. 711 AH) - *Lisān*. 711 AH) - *Lisān al-'Arab* (لسان العرب) expects good to come from a sign or event,¹¹ then Imam al-Rāghib al-Aṣḥānī (d. 502 AH) - *Al-Mufrad*. 502 AH) - *Al-Mufradāt fī Gharīb al-Qur'ān* (المفردات في غريب القرآن) he emphasized that *tafaul* is the hope for good that is based on a visible or audible sign or signal, with an optimistic heart to Allah swt.¹² . Also Shaykh Muhammad bin Shalih al-'Uthaimin (d. 1421 AH) said that he likes *tafaul* and dislikes *tiyarah* or pessimism.¹³

The definitions put forward by the Arabic language experts above in the discipline of understanding the Ussul realize the similarity in defining, so from the relevance between the naming or Islamic terms and the customs of the Mandar tribe according to the author it is in the same direction.

2. Forms and Symbols in the Ussul Tradition

There are several cultures that use the Ussul tradition with its Forms and Symbols as follows:

1. In Culture

a. Maccera' Koro'ang

Maccera' Koro'ang linguistically consists of two words, namely *maccera'* and *koro'ang*. derived from the root word *cerak* which in Mandarese means blood, then prefixed with the affix *ma* which refers to the verb form. while *koro'ang* in Mandarese

⁸Ahmad Warson Munawwir, *Al-Munawwir Dictionary*, (t.t.), p. 1029.

⁹Language Center of the Ministry of National Education, *Indonesian Dictionary* (Jakarta: Language Center, 2008). p. 1021.

¹⁰Majma' al-Lughah al-'Arabiyyah bi al-Qāhirah, Cet. 4 (Darul da'wah: Cairo) p. 707.

¹¹Ibn Manzhur, *Lisān al-'Arab*, Juz 11 (Dar Sader, Beirut, p. 507.

¹²Al-Rāghib, *Al-Mufradāt fī Gharīb al-Qur'ān*, (Beirut: Dar al-Qalam), p.384.

¹³Muhammad ibn Shalih al-'Uthaymeen, *Sharḥ Riyāḍ al-Ṣāliḥīn*, Volume 1, Riyadh: Maktabah al-Tawḥīd, (n.d), p. 287.



means Al-Qur'an. if the two sentences above are juxtaposed, linguistically it means slaughtering the Al-Qur'an, but in meaning in the community is a form of gratitude for the success of a child in learning the Al-Qur'an. The blood symbol is the basis for the emergence of *maccera' koro'ang*, which means that the color of the blood has similarities with the sentence in the middle of the Qur'an which is red.¹⁴

Introducing the glorification of the Qur'an to generations of children who have just reached certain chapters and various rituals carried out until to complete the Qur'an and cultural elements as a form of pride to *sibuah hati* in completing the word of God. In addition, in its implementation, it also uses several *Ussul* elements such as needles, flour, and others.

b. Mappatamma (completion of the Qur'an)

This tradition is carried out after the child graduates in reciting the Koran which is usually coupled with *Sayyang pattudu* (Dancing Horse) with *parrawana* accompaniment.¹⁵ According to the Mandar people, the person who used to be raised on a horse was the daughter of a king or *tomalolo* (beautiful) then later there was a religious expert who had just come from Arabia thinking that this *sayyang pattudu* culture could be Islamized so that the idea arose to approach the King's daughter so that her instructions could be accepted by the community in short, this young man married the King's daughter and then proposed to the King by saying what if a beautiful person was in front and then followed by a child who graduated from the Koran behind, and also his clothes were changed to *puayi* or Hajj (who had gone on Hajj).¹⁶

c. Pammunuang

The culture of *pammunuang*¹⁷ is carried out as a form of love for the Prophet Muhammad SAW.. by using egg media as a form of joy.

d. Sandeq Boat Making

The mandar tribe is synonymous with rich culture, one of which is the *sandeq boat* (*lopi sandeq*), this *sandeq boat* is inseparable from the people who depend on their lives on the sea or the livelihood of the majority of the mandar people who are on the coast known as fishermen. In connection with the ocean, the author sometimes hears the sentence of the mandarese sailor which reads, "*Apposasian, iyawopa nasalama alaweta disa'ding mua tada' bomi tau lemai dzi pottana*" meaning Related to Fishermen, a sailor

¹⁴Ahmad (60 years old).

¹⁵*Parrawana* is a tambourine player and is also included in the culture in the form of musical instruments.

¹⁶M.Said, (57 years old) in a dialog between father and son at the residence Date (October 6, 2024)

¹⁷*Pammunuang* is the Commemoration of the Maulid of the Prophet Muhammad ..., and then coupled with the *Sayyang Pttu'du* Culture or in Indonesian called the Dancing Horse.

declares himself to be in safety if a sailor is on the shore. So in this sentence sailors always explore local knowledge related to marine sciences such as in *Paissangan Apposasiang* (Marine Knowledge), *Paissangan Panglopian* (Boat Knowledge), *Paissangan Panglopian* (Sailing Knowledge).¹⁸

“There are three important stages in the procession of making sandeq boats in the Mandar Pambusuang tribal community. First, from the preparation and beginning of the manufacture with ritual preparation activities and boatbuilding sites. The core procession of this stage is the first touch of the boatman accompanied by rituals against the back, a sign that the sandeq making will begin. Second, the boatbuilding procession with the important activities of *mattobo* (installation of the first connection board from the balakang) and *installation of pallayarang* (sail mast). Third, the final stage of boatbuilding is accompanied by the launching of the sandeq. But before the launch, there are several stages, namely *mapposiq*, *kuliwa*, *installation of the sanggilang*.”¹⁹

e. Marriage

Sunnah recommended by the Prophet Muhammad one of them is Marriage, marriage in the mandar tribe is called in the local language *Likka*. This sacred event is usually accompanied by various traditional and cultural rituals that have been carried out for generations as a form and symbol of *Ussul*, including throwing rice, *milattigi*, blowing fire, *sipacu*, *marrusa' Je'ne*, and others.

- In Daily Life

- a) Riding a vehicle that also uses several forms of *Ussul* elements
- b) Pappasang (Advice)
- c) Waking Up
- d) Leaving the House
- e) Putting on Clothes
- f) Choosing something
- g) Working
- h) Climbing
- i) After marriage

The various forms and forms of customs and culture that the author lists in this study all have or use elements of *ussul* in them, but the center of research that the author wants to explore is *Maccera' Koro'an* as one of the traditions or customs that some rituals use elements of *ussul* in them.

History of Ussul and the Maccera' Koro'ang Tradition in the Mandar Tribe Community of Balanipa District

¹⁸Muhammad Ridwan Alimuddin, *The Fastest Boat in the Archipelago* (Yogyakarta: Ombak, 2013), p. 37.

¹⁹Ulya Sunani, *Sandeq Boat Journal: The Meaning of Ussul and Pemali in its making* (Al-As'asyariah University Mandar), p. 38.



1. *History of Ussul*

The beginning of the emergence of *ussul* was carried out by previous ancestors and preserved by their generation's children and believed to be a means of wishing for good things, this happened because the community after the emergence of Islam was difficult to understand the readings or teachings given. So that to approach Islam itself, *ussul* is used to make it easier to accept the teachings of Islam. An example presented by Annagguru Abd.Rasyid says "*iyario todziolo maio mua meloi missung or mirrawung diboyanna what napisa'ding? Pissung pittamanna nappas, mua kayyani pissuna then mirrawummi and vice versa, mangapai because dani tori naissang read, so ussul napake*" meaning that the previous people if they wanted to leave the house what did they do? Feeling the rise and fall of breath, if the breath that comes out is big then they leave their house and vice versa, why is that because the previous people did not know how to read or pray to leave the house so they used *ussul*.²⁰

In addition, since the beginning of creation, humans have realized their limitations or inability in everything, so that with these limitations or disabilities humans need strength from outside this power, namely the power of God, so *ussul* or hope has existed since humans were created. *Ussul-ussulan* or *nannung* in Bugis language is interpreted as hope for good things to happen and is also defined as one of the characteristics of optimism. Optimism itself means one step towards success or one step before doing something.²¹

So it can be said that *ussul* was born from the behavior of the previous people because the previous people were not people who pursued education, so *ussul* was interpreted as spontaneous behavior whose real origin was from *ladun* (on the side of God), so *ussul* was *Tania waca* (open reading). the proof is that when people used to go to gain knowledge it was not stored in writing but by understanding what was conveyed by the teacher.

*"iya tu'tu todziolo mua laoi tau miannagguru mauang nadzi tulisdi puang? mauani daa! Kambe, mupahammi? ditimmi kambe?"*²²

Meaning:

"If someone goes to study, the student says to the teacher, can it be written? The teacher says no! But the teacher says, have you understood it? Is this knowledge already in you?"

There are three items: knowledge gained in college, knowledge that is sought, and the third is *ussul* because knowledge is read while *ussul* is not because *ussul* is a spontaneous behavior in a life belief so *ussul* lies in who believes and it is *jari'i napogau*

²⁰Abd. Rasyid, (51 years old).

²¹Syahid Rasyid (55 years old), Chairman of MUI Polewali Mandar Regency as well as Leader of Pondok Pesantren jareqjeq Pambusuang, Interview at his residence in pambusuang on October 17, 2024.

²²Tammalele (62 years old), Budaya Mandar, interview in lekopa'dis on October 16, 2024.

posasi, jari'i napogau panguma (occurs when used by fishermen and farmers) as an example.

"Mua laoi tau dzi annagguru mauang, o puang bacangana todzi di'e what namattura'tura'a mauangmi annagguru namutura innai? Mimbua dai'i puang apa bue ussulna naitai hijaiyah letters kamenang maeddi tattina tondo rai".

Meaning:

If a person goes to Annagguru and tells him that he wants to plant something, the teacher asks, where do you want to plant it? Is the fruit up or down? So the farmer says the fruit is downward, so Annagguru looks for the hijaiyah letter with the most dots above.²³

Thus *ussul* is not something that is read but spontaneous behavior, this is in line with the words of K.H. Abd Rasyid that this *ussul* is included in *prayer bil haal* or through the situation it is said that *"Diattau mua mirrawuni dani naissang mambaca prayer, but 'tafaulan or ussul napake through feelingna rai, pindai pirrawunna nappas"*. Meaning "There are people who do not know how to read prayers, so the previous people used *tafaulan* or *ussul* through feelings or the rise and fall of breathing".²⁴

2. *History of Maccera' Koro'ang*

The beginning of the emergence of *maccera' koro'ang* was carried out by previous ancestors and preserved by the children of their generation and is believed to be one of the means of maintaining generations for their closeness to the Qur'an.²⁵

Maccera' Koro'ang is also commonly called *mattera' Koro'ang* there are also those who say *mattunui* in the Mandarese language stems from a form of gratitude and joy of parents for the achievements achieved by the baby in learning the Qur'an, as well as a form of gratitude to the teacher who has patiently taught the child. Apart from both of them, it is also one of the hereditary traditions that has the aim of instilling Qur'anic values to each generation.²⁶ Christian Pelras' opinion in his book *Manusia Bugis* says that *Maccera'* is intended to increase vital synergy.²⁷

Maccera' Koro'ang is linguistically *maccera'* which means spilling blood (slaughtering), while in terms it is not then blood that is made into a medium for the *maccera' koro'ang* tradition but is symbolized in red which corresponds to the sentence in the middle of the previous Al-Qur'an, namely *وَلْيَتَلَطَّفْ* which means meek.²⁸

²³Tammalele (62 years old), Budaya Mandar, interview at lekopa'dis on October 16, 2024.

²⁴Abd. Rashid (51 years old), Yellow Book teacher, interview in Tinambung on October 13, 2024.

²⁵Ahmad (60 years old).

²⁶Syahid Rasyid (55 years), Ahmad (60 years) and Abd. Rasyid (51 years).

²⁷Christian Pelras, *Bugis Man, transl.* Nirwan Ahmad Arsuka (Jakarta: Innawa, 2021), p. 223.

²⁸Ahmad (60 years old), or commonly called Ustad Ahmad or Annagguru Buta He is a Hafidz



However, the discussion about the middle of the Qur'an has different explanations and opinions, among others, saying that the middle of the Qur'an is the drop of blood of Caliph Usman Bin Affan when he was killed and in a state of embracing the Qur'an, in the narration of Imam Ahmad from Amrah Bint Arthah it is said that the drop of blood of Caliph Usman Bin Affan is surah Al-Baqarah verse 137. Thus, if this is true, the important question is whether the entire Qur'an has a red mark? It turns out that the Mushaf that presents this is the Bombay Mushaf, a Mushaf printed in Mumbai India and then followed by the Indonesian printing press.

But in reality, due to the opinion of scholars about the number of verses that vary in the Qur'an, some say 6204, 6214 and others, not only that, the number of letters in the Qur'an also scholars differ in opinion, some say 321,180 and some 323.015, but regarding the middle of the Qur'an that reads red, the majority of scholars are of the opinion that because *ta'* in the middle of the Qur'an is the letter in the middle among many letters, it is marked with red, also Imam Nawawi said according to what was quoted by Imam Ibn Athiyah that the middle of the Qur'an is the nukran sentence, precisely QS Al-Kahfi verse 74.²⁹

Maccera' Koro'ang is usually done when a student recites up to certain chapters in 30 juz of the Qur'an, according to Annagguru Ahmad Al-Hafidz one of the Quran recitation teachers who has been hereditary his family became a Quran recitation teacher and ahlul Qur'an said "*Talluppulo juz koro'ang dicera'nasani*" which means 30 juz of the Qur'an are all *dicera'ang* but it is not required because there are still parents of students who are less capable, The community believes that *maccera' Koro'an* is also included in the blessing of the student's knowledge, apart from that some people also believe that if it is not done, it is feared that the knowledge is less blessed and can bring illness that does not heal if *Maccera' Koro'ang* is not carried out.³⁰The reason is the lack of respect for the Qur'an that has been used in the process of learning the Qur'an, so one form of gratitude for this is *Maccera' Koro'ang*.

There are also those who believe that there are no consequences when someone does not do this. However, because it has become a hereditary tradition, it should be done, because the essence of this tradition is to introduce the Qur'an to every generation as well as the *maccera' koro'ang* tradition is a form of joy and gratitude of the parents of students to annagguru pangayi (Koranic teacher) for the extraordinary achievements achieved by the child.

So this gratitude and joy is the basis of the *maccera'* tradition *koro'ang* as the argument conveyed by K.H. Abd Rasyid in the interview in the word of Allah swt. in QS

Qur'an as well as a blind Qori who has hundreds of students, many of his students have reached the national level in the Tilawatil Qur'an Musabaqah event including the author, interview at his residence sabang-subik balanipa sub-district on October 17, 2024.

²⁹See. at, <https://tafsiralquran.id/benarkah-warna-merah-lafadz-walyatalattaf-sebagai-tanda-tetes-darah-usman-bin-affan/>

³⁰Ahmad (60 years old).

Yunus/10: 58.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Translation:

Say (Prophet Muhammad), "By the bounty of Allah and His mercy, let them rejoice. It is better than what they have accumulated."³¹

In the commentary Al-Misbah, Professor Quraish Shihab says that the verse was revealed after Allah swt. established the function of the Qur'an which has great benefits and is far from the accusation that the Qur'an is magic. This verse also reminds that the gift of Allah swt. exceeds everything. According to Buya Hamka in Al-Azhar interpretation, this verse describes the necessity of a believer to be happy for the abundance of gifts that Allah has given him, which is something very great that must be thanked. As worldly gains that can be sought and then abandoned can be grateful, let alone something that is eternal, namely the grace of Allah swt.³²

Meanwhile, Abu Sa'ide al-Khuduri said as quoted by Sheikh Nawawi Al-Bantani in Tafsir Marah Labib said, the virtue of the many given by Allah swt. to his servants is the virtue of making themselves as experts of the Qur'an who always, study, understand and then apply in their lives.³³

The Qur'an not only contains instructions but all fields of knowledge and enlightenment of life from life to death are covered in it, so it cannot be denied that the joy of Allah's favor in the form of the Qur'an is something that must be done by every believer, as explained by 2 Indonesian mufassir figures who have opinion characters that have the same substance, namely the joy of the gift and its majesty.

Forms and Symbolization of Ussul in Maccera' Koro'ang in Mandar Tribal Society in Balanipa District

1. Procession of Maccera' Koro'ang Tradition with the Form of Ussul

In the implementation of Maccera' Koro'ang Mandar tribal community with *ussul* symbolization there are several stages among others:

a. The initial stage of maccera' Alhamdu (Maccera' Surah Al-Fatihahh)

The initial stage before Maccera' Koro'ang of the Mandarese tribe is started when parents wish to introduce the baby who is feasible and can be guided to learn the Qur'an, then brought to a Koran recitation teacher (*Annagguru Pangayi*) and informs that the baby wants to learn the Qur'an and proposes a good time to start the activity, In a short time when the student finishes *paalepuanna* (small qur'an / basic qur'an / iqra'iqra') until the reading of surah Al-Fatihah, a student is told by his teacher to *maccera' alhamdu* (*maccera'*

³¹Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translation*. p. 215.

³²Quraish Shihab, *Tafsir Al-Misbah*, Volume VI (Ciputat, Lentera Hati: 2002), p. 105. 105. See also, Hamka, *Tafsir Al-Azhar* 5, (Singapore: Pustaka Nasional, t.t), pp. 3321-3322.

³³Nawawi Al-Bantani, *Tafsir Marah Labib*, Volume I, (t.t), p. 489.



surah Al-Fatihah), then the student informs his parents so that the parents enthusiastically ask the teacher for the right time to carry out the tradition of *maccera' koro'ang*.³⁴

Then, the appointed time arrives by bringing *Loka Tira'* (Ambon banana), *Loka Manurung* (Kepok banana), *Loka Malambang* (plantain), *Rarung* (needle) but sometimes there are those who use *kowi'* (knife), *banno* (rice before it becomes rice), *golla Mamea* (brown sugar), *kale'de coppo tallo* (glutinous rice cooked with coconut milk), and *Anjoro Mura* (young coconut).

After collecting the necessary media, the recitation of the baby's prayer by the Koranic teacher begins, after reading the prayer, the teacher takes a piece of *kale'de* (glutinous rice that is cleaned and then cooked with coconut milk with added salt to taste), *tallo maputena and maririnna* (egg white and yellow), *loka tira'* (ambon banana) and *Golla mamea* (brown sugar) are put together and then served to the student who has just reached surah Al-Fatihah with the condition that it must not be chewed with the hope that his reading of the Qur'an will be smooth or not stuttering, while the teacher reads the words of Allah in QS Al- Anbiya/21: 79.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا

فَاعِلِينَ

Translation:

Then, We gave Sulaiman understanding (of a more appropriate decision). To each of them (David and Solomon) We gave wisdom and knowledge. We subjected the mountains and the birds to praise with David. It was We who did it.³⁵

In Tafsir Al-Misbah this verse discusses the Prophet David and the Prophet Sulaiman when they wanted to decide on a herd of goats without a shepherd who damaged the crops at night then Allah swt. What is interesting is that Quraish Shihab adds that this does not mean that in this case it reduces the glory of the Prophet David, the proof is when the mountains were subdued for the Prophet David and most importantly to both *كُلًّا* and *آتَيْنَا حُكْمًا وَعِلْمًا* both are given each wisdom and glory.³⁶

The author analyzes that the implementation of *maccera' koro'ang* at this stage of implementation uses recitations from the Qur'an which aims to make Allah swt. give glory and knowledge as given to Prophet Sulaiman and Prophet David apart from that the media that are fed to children are also expected to contribute to the development of the learning stage of the Qur'an with the properties or content contained in the media used.

If it is difficult to swallow then young coconut water that has been prepared beforehand as a driver of the food.³⁷ Also in this media, it is expected to neutralize the

³⁴Ahmad (60 years old).

³⁵Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translation*. p. 328.

³⁶M. Quraish Shihab, *Tafsir Al-Mishbah*, Vol. 8 (Jakarta: Lentera Hati, 2002), pp. 94-95.

³⁷Ahmad (60 years old).

vices as the nature of coconut water that can eliminate the influence of toxins in the body.

b. **Second stage Maccera' Iqra' (Maccera' Surah Al-Alaq)**

The next stage when a student has reached surah al-Alaq then the second *Maccera' Koro'ang* tradition is carried out. the process and the media served are the same only *manu' pute* (white chicken) and *sokkol* (soaked glutinous rice then steamed with coconut milk) are added. As for something that is prepared is *kale'de coppo tallo* (steamed sticky rice and then stuck on top of it an egg) like:



Picture: 1.2

Source: Maccera Koro'ang tradition at the residence of Annagguru Ahmad Al-Hafidz.

Which is coupled with 3 three bananas around the perimeter including *Loka Tira'* (Ambon banana), *Loka Manurung* (Kepok banana), *Loka Malambang* (King banana). *Manu' pute* (white chicken), *Rarung* (needle) but sometimes some use *kowi'* (knife), *banno* (rice made into popcorn), *golla Mamea* (brown sugar) sometimes some use *Ule ule'* (made from brown sugar) can be seen as an example in the picture with a glass and spoon.



Picture: 1.3

Source: Maccera Koro'ang tradition at the residence of Annagguru Ahmad Al-HafidzKale'de coppo tallo (glutinous rice cooked with coconut milk)



Picture: 1.3

Source: *Maccera Koro'ang* tradition at the residence of Annagguru Ahmad Al-Hafidz and *Anjoro Mura* (young coconut).³⁸

c. *The final stage of Koroa'an Kayyang (Big Qur'an)*

At this stage, from surah Al-Baqarah to the completion of usually 30 juz of the Qur'an, the tradition of *maccera' koro'ang* is also carried out 30 times as done by previous people, but if there is no ability then it is not required to carry it out, but if the child is very difficult to capture the lessons given by the teacher then *alif lam mim* and *sayakulu* (juz 1 and 2) are also carried out the tradition of *maccera' koro'ang*.

Until the completion of the 30 juz Qur'an, usually *in gerengan beke* (slaughtered goats) with the intention of gratitude to the Qur'an which until weathered used in the process of learning the Qur'an, this is believed to bring the blessing of knowledge with a form of gratitude.

2. *Qur'anic Value in Ussul Symbols in Maccera' Koro'ang*

a. *Loka (Banana)*

Among the media used in the *Maccera' Koro'ang* procession is bananas, why bananas? Because this fruit is something that is easily available and affordable among Mandar people. The use of bananas is believed to have cooling properties because banana

³⁸Ahmad (60 years old).

trees contain a lot of water. In one such interview it was said: “*Dani tia rua loppa ponna loka, apa’ uwai nasang*” meaning that banana trees are never hot because the full content is water.³⁹ Then the banana tree is also believed to be respectful to its elders “*Pitao buana ponna loka dani tia rua tondo rai bua keccuna*” Meaning See the fruit of the banana pohong is never more than the small fruit.⁴⁰

The Qur’anic value listed in the banana fruit consists of hopes or prayers for children to always be in a cool or good state. This is relevant to the prayer of Prophet Zakaria listed in QS al-‘Imrān/3: 38. In addition to good wishes or prayers for children, it is also a wish to be respectful to elders/parents in QS al-Isra’/17: 23.

In the hadith Sahih Hadith, narrated by At-Tirmidhi, see Shahiihul jaami’ no.5445. The Prophet said:

عن ابن عباس - رضي الله عنها - عن رسول الله قال: “ليس منا من لم يوقر الكبير، ويرحم الصغير، ويأمر بالمعروف وينهى عن المنكر. [رواه أحمد والترمذي وابن حبان في صحيحه].

Meaning:

“Ibn ‘Abbas (may Allah be pleased with both of them) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: “He is not one of us (1) who does not honor the elder (2), and does not love the younger (3), and who does not command the good and prevent the evil.”⁴¹

From some of the values of hope in this banana media, it is believed to have a deep blessing because the fruit grows from a short time.⁴² So that in addition to the value of hope or prayer from the value contained in the use of bananas, there is also the value of benefiting many people because of the relatively short growth of the fruit and also when the banana tree is cut down, new seeds will appear without going through replanting.

b. *Rarung (needle)*

Rarung or needle but sometimes there are those who use kowi’ (knife), why needle? Because the needle is understood to be something sharp, besides that it is also easy to carry everywhere and easy to obtain.

As for the needle, some argue that it is poked in the ear of the banana,⁴³ there are also those who say it is poked in the middle of the banana.⁴⁴ With the symbol of the needle

³⁹Ahmad (60 years old).

⁴⁰Ahmad (60 years old).

⁴¹HR: Ahmad, at-Tirmidhi, and Ibn Hibban. See also Sahih Hadith, narrated by at-Tirmidhi, Shahiihul jaami’ no. 5445.

⁴²Muhammad Syahrān, *Nahawu Malaqbi Integration of Indonesian Culture Manado*. (t.t), p. 41.

⁴³Shahid Rashid (55 years old), and Ilham Shaleh (64 years old).

⁴⁴Ahmad (60 years old), and Abd. Rayid (55 years old).



poked in the ear of *the loka tira'* (ambon banana) can bring blessings from Allah swt. namely a sharp hearing in capturing *pipaturunna annangguru* (teacher guidance) while the symbol that is poked in the fruit of the *loka tira'* (ambon banana) hopes to Allah swt. the heart and eyes of a student are sharp in learning the Qur'an.

The needle has three symbols, namely sharpness of sight, sharpness of hearing and sharpness of heart, is this not helped in QS al-Nahl/16: 78. The verse ends with gratitude while *maccera' koro'ang* one of the Qur'anic values is a form of gratitude, so this becomes relevant between hope in needle media and hope in the *maccera' koro'ang* tradition. Something that is most basic in this needle media is the value of gratitude to Allah swt. who gives hearing, sight and heart then makes a prayer so that the three expectations can be applied in learning the Qur'an.

After the entire series of implementation of the *maccera' koro'ang* tradition has been completed, the needle is used in learning the Qur'an as a *Panjollo* (pointer) for three days, with the reason being that the three hopes can be attached, but the next question is why not continue to be used and why should it be three days? Because if it is always used it is feared that someone will stab the friend and the needle is used for three days because it follows the sunnah of the Prophet and Allah swt likes something single.⁴⁵

c. *Manu' Pute (White Chicken)*

Chicken is used because it is something that is easy to obtain and the price is still affordable while the white color symbolizes purity of the *ussul* in this media is as a form of hope to Allah swt. so that children are always in a clean or pure white state during Qur'an learning because Allah loves clean or pure people, as Allah swt. says in the fragment of QS al-Baqarah/2: 222.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢

Translation:

Verily, Allah loves those who repent and loves those who purify themselves.⁴⁶

Although the purity referred to in the verse is clean from menstruation and clean from sin, the value of the Qur'an or the value of hope that is intended is the symbol of purity or cleanliness. Although the interpretation of this verse is different in meaning, the expected purity in this media is the hope that children can be pure or clean in their lives for actions outside of purity such as the symbol of chicken color used in its implementation.

Apart from that there are those who say that the white chicken is the first chicken to roost in the arsy before the chicken on earth crows "*iya ri'o Manu Puteo, mindoloi titti rokok diaya di arsy mane titti rokok manu' dini dzi to'dan*". with the note that the chicken

⁴⁵Ahmad (60 years old), and Syahid Rasyid (55 years old).

⁴⁶Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translation (Improvement edition)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 35.

must be white except for the feet and cockscomb.⁴⁷

d. ***Banno/Pare (Rice roasted into popcorn)***



Picture: 1.4

It is known that this media is something that is easily available in the days of the ancestors so that it is used in the *maccera' koro'ang* tradition. The media is believed to increase enthusiasm in learning the Qur'an as it is light and easy to blow in the wind, some are of the opinion that this media can eliminate bad luck or invoke the safety of the world and the hereafter as said by Allah swt. in QS al-Baqarah/2: 201.

Ibn Kaşir when interpreting the verse containing the prayer explained that what is meant by goodness in the world is everything that is the hope of every human being who lives in this world, in the form of excellent health, abundant sustenance, useful knowledge, a good life partner, a house full of comfort and peace, and a blessed life. While the salvation of the hereafter is to be facilitated when facing the day of reckoning or commonly called yaumul reckoning.

The verse is commonly referred to as the sweeping jagat prayer, this prayer has special features among Muslims and Muslim women apart from the sentences that are easy to memorize and also have extraordinary benefits. So the author emphasizes that the proposition is like hope in the use of *banno* media which is essentially used in the implementation of *maccera' koro'ang* with the hope of avoiding bala or badness.

e. ***Golla Mamea (brown sugar)/ ule-ule' (food made from brown sugar)***

The hope to Allah swt. that students can always get knowledge that is *mammis* (sweet) as the nature of brown sugar, why then not use gura pasir?

*"Kan mua golla kassi tiwurei, melo tahu rie sumata timboong mai ilmu"*⁴⁸

⁴⁷Ahmad (60 years old).

⁴⁸Ahmad (60 years old).



Meaning

If sugar is scattered, while we always expect knowledge to be immediately abundant.

The point is the expectation in this media, to always get good and much knowledge. This is in line with the *banno* media that expects the good of the world, namely good knowledge and a lot, as for the Qur'an, the request to be given knowledge is listed in a fragment of the verse QS Ṭaha/20: 114.

وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝۱۱

Translation:

And say, "My Lord, increase me in knowledge."⁴⁹

The verse discusses when Allah swt. told the Prophet Muhammad saw. to read this verse so that it would be facilitated in reading the Qur'an dictated by the angel Gabriel, this is in accordance with the expectations in the *Golla Mamea* media which always hopes for sweet or good knowledge. In addition, sometimes there are also those who use *ule-ule'* made of brown sugar in the language of *ule-ule'* is interpreted as following each other in the hope or *ussul of* knowledge in learning the Qur'an can follow each other until finally completed.

Not only that, the brown sugar media as said by Annagguru Ahmad symbolizes unity and integrity because the nature of brown sugar is not scattered, in the Qur'an itself it is clearly stated about strengthening unity and unity among others in QS al-'imrān/3: 103.

Al-Baghawi when interpreting this verse said that maintaining unity and integrity is something that is emphasized by the Shari'ah.⁵⁰ Also Al-Qurthubi in his interpretation said that in Islam, one should say to oneself that Muslims are my brothers.⁵¹ Thus the value contained in the media is expected to maintain unity and unity even this is emphasized by sharia.

Apart from that, brown sugar which is usually processed into *ule-ule'* in Mandar language is also included in the Qur'anic value above because it follows each other in the hope of goodness and according to the author this is included in the prohibition to divide.

f. ***Sokkol coppo tallo (soaked glutinous rice then steamed with coconut milk) and kale'de coppo tallo (steamed sticky rice then stuck on top of an egg).***

Sokkol, which is made of glutinous rice and coconut milk, has a sticky nature, the

⁴⁹ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations (Improvement edition)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 320.

⁵⁰ Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad al-Farra' al-Baghawi, *Tafsir Al-Baghawi*, Juz 2 (n.d), p. 102

⁵¹ Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakr ibn Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, *Tafsir al-Qurthubi*, juz 4 (Riyadl: Dar al-'Alam al-Kutub, (t.d.), p. 159

suggestion is that knowledge is always sticky in the hearts of students, while the egg is that the white symbolizes behavior that is always white / pure and the yolk is symbolized as gold or the heart of a student who is always in a golden soul.⁵²

Kale'de is linguistically interpreted as something that explodes, meaning that students with the hope of this media can get an understanding of the Qur'an that surprises their intelligence in other words, their love for the Qur'an always increases.⁵³ this is also stated in the Qur'an even Allah swt. confirms that one of the proofs of loving Allah is loving the Qur'an because the Qur'an is a guide to a straight path as He says in QS al-'Imran / 3: 4.

The Qur'an was revealed as a guide and as a differentiator between good and bad while those who deny it get threats from Allah swt. in the form of very harsh punishment. This is in line with the level of our love for the Qur'an through the media in *ussul*, namely sticky rice processed in the *maccera' koro'ang* tradition by exploding the love of studying the Qur'an continuously because one proof of loving the Qur'an is to continuously study it.

g. *Anjoro mura (Young Coconut)*

The *suggestion* contained in the young coconut is that the child *nandiang mappitondo dai'i* (student no one precedes), both in terms of reading and fluency, while in detail the young coconut water is symbolized as clear and refreshing knowledge.⁵⁴ This is what is meant by being optimistic about always giving the best and always trying to be at the top or forefront. The verse about optimism in QS al-'Imrān/3: 139.

Living Qur'anic Values in the Ussul and Maccera' Tradition Qoro'ang in Mandar Tribal Society, Balanipa District

Ussul is a spontaneous behavior that is born through behavior or commonly called *tafaulan* as the Prophet Muhammad SAW.. *Yuhibbut Tafa'ul* (loving *tafaul*) or the hope of bringing goodness from Allah swt.⁵⁵ and this is included in *do'a bil haal* (prayer' with behavior).⁵⁶

Although specifically there is no direct Qur'anic evidence in the media used, in its implementation there are good values that are also commanded in the Qur'an under the name *tahlmil* or appreciative or commonly interpreted as an attitude of accepting or allowing traditions to apply. This is done because there are verses that accept and continue the existence of the tradition and perfect the rules. In terms of Qur'anic verses that regulate traditions or customs, examples of traditions or customs that fall into this category are trade, and respect for the haram months.

⁵²Ahmad (60 years old).

⁵³Ahmad (60 years old).

⁵⁴Ahmad (60 years old).

⁵⁵Ilham Shaleh (64 years old), his long name is Sheikh Dr. H. Ilham Shaleh Leader of Thariqoh Qodiriyah West Sulawesi as well as Leader of Darul Ulum Asy Ariyyah Islamic Boarding School, Interview Majene on October 15, 2024.

⁵⁶Abd. Rashid (55 years old).



However, it is also not said to be a match or matchlogy but this *maccera' koro'ang* tradition is one of the main means of the Mandar Tribe community to be grateful for the Qur'an as a guide in life, apart from that it is also a tradition to remember and maintain the Qur'an, as stated by Afifullah in his journal saying that the true living Qur'an is to function the Qur'an in life outside of the condition of the Qur'anic text.

1. *The Value of Hope*

As a believer believes that everything that is intended in the name of Allah will be kept away from various darkness (badness) towards light (goodness). This is in line with QS al-Baqarah/2: 257. Other verses are in the direction of hope or prayer as the definition of *Ussul* in general. In QS al-Baqarah/2: 186.

All of these verses in the sentence *ujībuda'wat dāi' idzā daā'n* Allah swt. grants requests whose hopes are attributed only to him. The sentence *fainnī qorīb* according to Abu Hayyan's opinion in the book of tafsir *Al-Bahrul Muhīth* says that the meaning of close attributed to Allah swt. is not physically close or in terms of place, but close in meaning that Allah is all-hearing for the prayers or hopes that you pray so that it is fast in acceptance or *ijābah*.⁵⁷

Ibn Qoyyim said in his Tafsir that prayer is based on hope, why? Because if someone who prays or monks does not hope in his requests and requests, his soul is not moved to seek it or work on it. Because looking for something that is not based on hope will not happen.⁵⁸ In another verse QS al-Mukmin 60.

2. *Optimistic Value*

Optimism is also included in QS al-'Imrān/3: 139.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ ١٣٩

Translation:

Do not (feel) weak and do not (also) grieve, even though you are the highest (in rank) if you are believers.⁵⁹

According to Ibn Kathir in his interpretation, the above verse forbids someone to always be pessimistic about events that have passed, because help will come to people who always do good.⁶⁰ Asbab this verse Allah swt. comforts Muslims so as not to weaken or be pessimistic in fighting for Islam on the contrary in accordance with the guidance of the Qur'an as a true believer should always apply an optimistic nature so that in that optimism, it can bring good things and it is certain, in accordance with the kaliman

⁵⁷Abu Hayyan, *Al-Bahrul Muhīth*, (Beirut: Dārul Fikr: 1432 H/2010 M), p. 205.

⁵⁸Shaykh Muhammad Uwais An-Nadwy, *Tafsir Ibn Qoyyim (Tafsir of Selected Verses)*, ed. Kathur Suhardi, First Printing (Jakarta: Darul Falah, 2000). p. 298.

⁵⁹Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Translation*. pp. 596.

⁶⁰Al-Sheikh, *Lubaabut Tafsir Min Ibni Katsiir*, p. 149.

Waantumul A'alauna (the highest degree), so this nature should always be applied in life in order to lead oneself to the expected results and provide a great opportunity for someone to get out of trouble. With an optimistic attitude, a person will be more energized in living life and solving all problems.

3. *The Value of Honoring the Qur'an*

All Muslims have the belief that the Qur'an is a guide for those who believe, because the Qur'an is basically to guide humans to the noblest goal, namely the straight path. In accordance with QS al-Isrā'/17: 9.

According to Buya Hamka in his tafsir, the straight path is the Qur'an that leads to a single, incalculable goal and that goal is one, namely Allah swt. This verse ends with *أَنَّ لَهُمْ أَجْرًا كَبِيرًا* ("that for them is a great reward"). It is because of this great reward that it sometimes requires struggle, fatigue and exhaustion. However, according to him it will not be in vain, Allah swt. will give appreciation in this world and the hereafter for those who make the Qur'an a guide to life.⁶¹

So the necessity to glorify the Qur'an is mandatory for a believing Muslim, because by glorifying the Qur'an they will become noble people as Gabriel who was given the trust to convey the Qur'an so that the angel Gabriel became a noble angel, Mecca and Madina became noble cities because the Qur'an was revealed in both cities, the Prophet Muhammad SAW. became a noble prophet because his greatest miracle was the Qur'an and the people of the Nabi Muhammad saw. became a noble people because they were guided by it. Not only that, Allah swt. states that the Qur'an, which is very noble, is not obtained except by those who are noble and glorify the Qur'an in QS al-Wāqiah verses 77-80.

4. *Values of Gratitude and Joy*

According to Annagguru Syahid Rasyid in an interview, one of the main or core values in the *maccera' koro'ang* tradition is gratitude, in the form of providing food for meals to teachers and students, gratitude can be carried out in various ways as long as it is good, he added "*Assyukru Yahsulu bi Anwai Ibadah*" that gratitude can be expressed through worship or goodness. Then added by Annagguru Abd. Rasyid that the value in this tradition is gratitude on the basis of joy because there is a next generation that has reached the stage of learning the Qur'an.⁶² the argument given in QS Yunus/10: 58.

M. Quraish Shihab said that the verse was revealed after Allah swt. established the function of the Qur'an which has great benefits and is far from the accusation that the Qur'an is magic. This verse also reminds that the gift of Allah swt. exceeds everything. According to Buya Hamka in Al-Azhar interpretation, this verse describes the necessity of a believer to be happy for the abundance of gifts that Allah has given him, which is something very great that must be thanked. As worldly gains that can be sought and then abandoned can be grateful, let alone something that is eternal, namely the grace of Allah

⁶¹Hamka, *Tafsir Al-Azhar*. pp. 4019-4020.

⁶²Shahid Rashid (55 years old) and Abd. Rashid (51 years old).



swt.⁶³

Meanwhile, Abu Sa'ide al-Khuduri said as quoted by Sheikh Nawawi Al-Bantani in Tafsir Marah Labib said, the virtue of the many given by Allah to his servants is the virtue of making themselves as experts of the Qur'an who always, study, understand and then apply in their lives.⁶⁴

The Qur'an not only contains guidance but all fields of knowledge and enlightenment from life to death are covered in it, so it cannot be denied that the joy of the blessings given by Allah swt. is considered a proper thing.

5. *Motivational Value*

The maccera' koro'ang tradition is one of the means to emphasize to the generation of Mandar children that it is appropriate when stepping on childhood to recite the Koran.⁶⁵ Prof. Muhsin in the proposal seminar said that Mandar children are identical to the Qur'an because there are three characteristics of Mandar children: *first, Tomamea Ghambana* (has good descent / nobility) *second, Pano pindang daranna* (has a tough character / on his chest there is a gold mark the size of a plate) and the *third, Tamma topa mangayi* (Must finish the Koran). The third character implies that the mark of the Mandarese generation is the need to learn the Qur'an.

Thus, the *maccera' koro'ang* tradition is one of the means to keep the generation of mandar children from forgetting the dedication of previous people in an effort to maintain a relationship with religion, this is in accordance with the message that parents in the mandar tribe always instill in their children is that in every journey of life either in the search for coffers of money or studying should always maintain their relationship with Allah swt. and it is called *pappasang*.

In the Qur'an there are many verses that contain motivation including QS al-Baqarah verse/2: 155-156, QS Yusuf/12: 87, QS al-'Imrān/3: 139.⁶⁶

6. *Value of Unity and Unity*

In the Qur'an itself, it is clearly stated about strengthening unity and unity among others in QS al-'Imrān/3: 103.⁶⁷

Al-Baghawi when interpreting this verse said that maintaining unity and integrity is something that is emphasized by the Shari'ah.⁶⁸ Also Al-Qurthubi in his interpretation

⁶³Quraish Shihab, *Tafsir Al-Misbah*, Volume VI (Ciputat, Lentera Hati: 2002), p. 105. 105. See also, Hamka, *Tafsir Al-Azhar*, Volume V, (Singapore: Pustaka Nasional, t.t), pp. 3321-3322)

⁶⁴Nawawi Al-Bantani, *Tafsir Marah Labib*, Volume I, (t.t), p. 489.

⁶⁵Syahid Rasyid (55 years old) interview

⁶⁶Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translation (Improvement edition)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 67.

⁶⁷Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translations*, p. 63.

⁶⁸Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad al-Farra' al-Baghawi, *Tafsir Al-*

said that in Islam, one should say to oneself that Muslims are my brothers.⁶⁹ Thus the value contained in the media is expected to maintain unity and unity, even this is emphasized by sharia.

7. Moral Value

Moral value in the nature of bananas arranged with larger bananas above and smaller ones below which symbolizes respect for elders/parents in QS al-Isra'/17:23⁷⁰ In Hadith Sahih Hadith, History, At-Tirmidzi, See Shahihul jaami' no. 5445.⁷¹

Conclusion

Ussul is linguistically taken from the word *ussul ussul* which means to propose or propose, while in terms it is a symbol of hope or prayer through spontaneous behavior in order to get good things, sometimes *ussul* is also referred to as prayer *bil hāl* or requests through actions and in the nature of certain media. The history of *Ussul* and the *Maccera' Koro'ang* Tradition have the same history of origin, which stems from the actions of previous ancestors who were believed to bring good. The Qur'anic values contained in *ussul* and *maccera' koro'ang* are the values in *ussul* including hope/prayer and optimistic value/husnuzan, glorifying the Qur'an, gratitude, joy, motivation, unity and integrity and good morals. Specifically, there is no evidence about this tradition in the Mandar tribe in the Qur'an, but the hopes or prayers in the media used in its implementation have relevance to the values recommended in the Qur'an because the true Living Qur'an is to function the Qur'an in practical life outside of the conditions of the Qur'anic text.

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⁶⁹Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakr ibn Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, *Tafsir al-Qurthubi*, juz 4 (Riyadl: Dar al-'Alam al-Kutub, (t.d.), p. 159

⁷⁰Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and its Translation (Improvement edition)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), p. 284.

⁷¹HR: Ahmad, at-Tirmidhi, and Ibn Hibban. See also Sahih Hadith, narrated by at-Tirmidhi, Shahihul jaami' no. 5445.



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