

The Relevance of Mallattigi Procession in the Concept of Qur'anic Studies (A Study in East Banggae District, Majene Regency)

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Abstract

The essence of *malattigi* in East Banggae District, Majene Regency is found in the *pelattigian* procession which is carried out in a specially designated place. When the *pelattigian* process takes place, the king and the royal apparatus will wear regalia complete with their respective regalia. The Qur'anic concept related to the *malattigi* procession in East Banggae District, Majene Regency is a local tradition of the Mandar people, has significant harmony with the universal values contained in the Qur'an. Values such as friendship, prayer, mutual advice, gratitude, and doing good and avoiding evil, which are the basis of the Malattigi tradition, are also emphasized in the teachings of the Qur'an. This shows that the Malattigi tradition is not just a cultural heritage, but also has a strong spiritual foundation based on Islamic teachings. The relevance between the *malattigi* procession and verses of the Qur'an in East Banggae District, Majene Regency is associated with the words بركة (*barakah*), دعاء (*du'ā'*). This research can encourage efforts to preserve the *malattigi* tradition as part of a tradition that needs to be developed in the community and this research can also provide a deeper understanding of the meaning and values contained in the *malattigi* tradition, as well as how the tradition is understood and interpreted in a religious context based in line with the Qur'an.

Keywords: *Mallattigi, East Banggae, Al-Qur'an*



Introduction

Some of these traditions have begun to shift. One of them can be seen from the *malattigi* tradition. *Malattigi* was originally only carried out by the *maraqdia* and *adaq*.¹ After Indonesia's independence, the *malattigi* tradition is also carried out by *tau biasa* and *batua* to this day. Even today, *malattigi* is sometimes no longer done by the Mandarese community in marriage because they only want to get married religiously or just come to the Religious Affairs Office (KUA) to get married. This is certainly not surprising due to changing times, technological developments, developments in thinking and the migration of people from outside Mandar.

The *malattigi* procession is interpreted as a procession of transition for the *dilattigi* from his past life to his new life that will be passed as well as giving blessings and blessings from *pelattigi* (who gives henna leaves). The *mallattigi* procession in Mandar society can be found in the *meuriq* (sorted)², *pasunnangang* (circumcision) and marriage processions.

In marriage, a person who gets married will live a different life than before he got married, where he will slowly be required to become a more responsible and wise person. Whereas in circumcision, a child after circumcision will experience significant changes from before puberty to experiencing puberty.³

The existence of *malattigi* processions in several events is the result of the Islamization of Mandar people's traditions. Before the arrival of Islam to Mandar, only *maraqdia* organized the government system. After Islam came, the *maraqdia* appointed a *kadhi* to take care of religious affairs in the community, such as *malattigi* (giving blessings) at sacred events.⁴

This research is set in the community of East Banggae District, Majene Regency. In temporary observations made by researchers, there are several differences in carrying out the *malattigi* procession in coastal and hilly areas in East Banggae District. For example, in

¹Ibrahim Abbas. *An Approach to Mandar Culture* (Makassar: UD. Hijrah Grafika, 2000), p. 106

²*Meuriq* is a seven- to eight-month tradition carried out by kneading the abdomen of pregnant women by traditional birth attendants. The aim is to make the birthing process go smoothly, especially for women who are giving birth for the first time. The *meuriq* procession includes the pregnant woman sitting next to her husband and both wearing traditional Mandar clothing. Then the husband and wife are asked to choose cakes to eat. After that, *to niuriq* (the woman being *meuriqed*) lies on a mattress and the *sando pianaq* (childbirth shaman) sprinkles rice over her forehead and stomach and the prepared chicken pegs the rice. After that, the *sando* puts a plate from the top of the head to the feet of the *to niuriq*. The *to niuriq* is woken up and escorted to the front door of the house. At the front door of the house, the *sando* holds a burning log with fire above the head of the *to niuriq* and the flame is splashed with water that has been mixed with herbs. The watering is done 14 times so that the baby will have a face like the full moon. Aco Musaddad. *Annangguru in Social Change in Mandar* (Polewali: Gerbang Visual, 2018), p. 96. See also, Ahmad Asdy. *Socialization of Siri as well as Ethics and Aesthetics in Mandar Society*, pp. 216

³ H. A. Tamaruddin (61 years old), Religious Leader/Chairman of MUI Majene Regency, 2015, Interview, Majene, October 20, 2023.

⁴ Ahmad Asdy. *Socialization of Siri and Ethics and Aesthetics in Mandar Society* (Tinambung: Mahaputra Mandar Foundation, 2009), p. 166.

Labuang Village, *malattigi*, which is carried out in the marriage procession, is carried out right after the *paqbarasanji* (people who read barzanji) is finished. The *pelattigi* then go up in turn to give *lattigi* (henna leaves) to the prospective bride or groom. Whereas in Tande Village, after *paqbarasanji* is finished, there will be a *sando* (child shaman) who will do *peundungan* (burn incense) to the prospective bride or groom and then, the *pelattigi* go up in turn to *malattigi*. From the background description above, the researcher found a problem formulation that will be described in the form of a problem, namely how is the essence and relevance of the *Malattigi* process to the verses of the Qur'an in the East Banggae sub-district of Majene Regency?

Methodolgy

This research is located in East Banggae District, Majene Regency, with the type of research that will be used is *field research*. Using several approaches: *first*, the phenomenological approach by digging up information about the origin of the *mallatigi* process, the steps, the materials and tools used etc. Second, the socio-historical approach. *Second*, a socio-historical approach that determines the importance of understanding the actual conditions when the Qur'anic verse was revealed which is referred to as the science of Asbab al-Nuzul. *Third*, the *exegesis* approach is to understand and explore the content of the Qur'an through the *Mallatigi* procession, then trace which verses are related to it and pay attention to the interpretations of scholars related to this research.

To obtain data that is the focus of research, it is necessary to have a data collection method that is properly organized and in accordance with the objectives of library research, so the data collection technique is carried out by tracing works or literature that contains scientific information that is closely related to the object of discussion under study. So researchers use several data collection methods such as observation, interviews, documentation.

Discussions

Origin of Mandar to East Banggae

The use of the word "Mandar", in addition to meaning as a language, is also a term used to name the geographical identity and its inhabitants in the West Sulawesi region (2004) which is located in the western part of the southern peninsula of Sulawesi or approximately 300 km north of Makassar City (between 118° 43' 15" - 119° 54' 3" East and between 0°12' - 03°38' LS) and includes Polewali Mandar, Majene, Mamasa, North Mamuju / Pasangkayu, Central Mamuju and Mamuju Regencies.⁵ The location of Mandar (West Sulaesi) is bordered by: north with Central Sulawesi Province; east with Tana Toraja Regency and Luwu Regency (South Sulawesi Province); south with Pinrang Regency and Tanah Toraja Regency (South Sulawesi Province); and west with the Makassar Strait.⁶ The geographical identity of Mandar in question is a cluster of areas that

⁵ Central Bureau of Statistics of West Sulawesi Province. *Regional Statistics of West Sulawesi Province 2024* (Mamuju: BPSP West Sulawesi, 2024), p. 3

⁶ Central Bureau of Statistics of West Sulawesi Province. *West Sulawesi Province in Figures 2024* (Mamuju: BPSP West Sulawesi, 2024), p. 5



were once the incarnation of the “*Afdeling Mandar*” consisting of the union of the Pitu Baqbana binanga kingdom (PBB) and the Pitu Ulunna Salu kingdom (PUS).⁷ By knowing this location and geographical situation, it will also be known how the socio-cultural and economic background of the people in the Mandar area (West Sulawesi) because natural conditions are very influential in life as well as patterns of behavior and attitudes of humans.

The word “Mandar” has a multi-perspective linguistic meaning. Here are some opinions that show variations of the root of the word Mandar, namely:

1. *Mandaq (Sipamandaq)*

Sipamandaq or *sipamandar* means to strengthen each other. This word emerged into the Mandar cultural context at the time of the agreement in Luyo which was marked by the *allamungan batu* inscription in Luyo. The word *sipamandaq* was used as a conflict resolution between the kingdoms in the UN and PUS that had been going on for a long time. The word *sipamandaq* with its root word “*mandaq/strong*” is believed to be the root word of the word Mandar.

2. *Mandar (River)*

The relation between the word “Mandar” and “River” is based on the many rivers in the Mandar region. This river is located in the territory of the Kingdom of Balanipa (currently located in Tinambung District, Polewali Mandar Regency).

3. *Ma-andar*

In Mandarese, the word *maandar* or *meandar* means to deliver, carry or accompany. The attribution of the above meaning to the word “*maandar*” originates from past folklore. It is said that a royal princess was exiled to a place near the headwaters of a river because she had a skin disease that was thought to be contagious. Not long into her exile, she gave birth to a child from an extra-marital relationship (*anak jadah*). According to customary decree, the child had to be handed over to the gods through a traditional ceremony. Finally, the traditional ceremony was held, which involved washing the baby into the river. The procession of the baby is escorted by all the people who line up on both sides of the river. The marching of the people is called *maandar* or *meandar*.

4. *Mandarraq*

Mandarraq means to glow or emit a sparkling light. The meaning of the word *mandaraq* is derived from a folk story that tells, in the past there was a mountain in the area of Sendana District, Majene Regency that always emitted a shiny light like gold. It is believed by the community that the soil on the mountain is mixed with glittering grains of soil which are believed to be grains of gold. the light that emanates is called *mandarraq*. The mountain is called *Guung Pebulahang* which is currently found in *Ulumandaq Village*.

⁷ Muh.Idham Kholod Bodi. *Big Dictionary of Mandar - Indonesian Language* (Surakarta: Zada Haniva, 2010), p. 1

East Banggae

Majene Regency consists of eight districts, namely Banggae (25.15 km²), East Banggae (30.04 km²), Pamboang (70.19 km²), Sendana (82.24 km²), Tammerodo (55.40 km²), Tubo Sendana (41.17 km²), Malunda (187.65 km²) and Ulumanda (456.00 km²). Majene Regency is located between 2° 38' 45" - 3° 38' 15" South latitude and between 118° 45' 00" - 119° 4' 45" East Longitude, with an area of 947.84 km². Majene Regency borders Mamuju Regency to the north and Polewali Mandar Regency to the east, and the southern and western borders are Mandar Bay and the Makassar Strait. The population of Majene Regency in 2023 is 181,360 people consisting of 90,641 men and 90,719 women. The Regency capital is located in Banggae District. The distance between the Regency Capital and each sub-district area, namely: Banggae - Banggae (Totoli): 3 km, Banggae - East Banggae (Labuang Utara): 2 km, Banggae - Pamboang (Lalampanua): 15 km, Banggae - Sendana (Mosso Dhua): 25 km, Banggae - Tammerodo (Tammerodo): 47 km, Banggae - Tubo Sendana (Bonde-bonde): 66 km, Banggae - Malunda (Malunda): 86 km, Banggae - Ulumanda (Kabiraan): 87 km.⁸

Kecamatan Banggae Timur is located between 3° 32' 32" South latitude and between 118° 58' 28" East longitude. Geographically, Banggae Timur Sub-district is bordered by Banggae Sub-district to the north and Polewali Mandar District to the east, and the southern and western boundaries are Mandar Bay and Makassar Strait, respectively. East Banggae Sub-district consists of nine villages, namely Labuang, Labuang Utara, Baurung, Lembang, Tande, Tande Timur, Baruga, Baruga Dhua and Buttu Baruga. The kelurahan around the seaside is Kelurahan Labuang and the rest are in non seaside areas.⁹

As is well known, the West Sulawesi region is inhabited by Mandar tribes or communities. In the past, the kingdom in Mandar consisted of 14 kingdoms, namely *Pitu Baqbana Binanga* (Seven Kingdoms in the Lower River) and *Pitu Ulunna Saluq* (Seven Kingdoms in the Upper River) and one of the kingdoms was the Banggae Kingdom.

The government structure of Banggae Kingdom consists of "*Adaq Sappulo Sokkoq*" with the order, namely *Paqbicara* Banggae, *Paqbicara* Totoli, *Paqbicara* Pangali-ali, *Paqbicara* Bari, *Tokaiyang* in Banggae, *Puang* in Taliseq, *Tomalamber* in Rangas, *Tokaiyang* in Pangali-ali, *Tolimappongenge* in Galung and *Lasebauq* in Camba. *Maraqdia* Banggae symbolizes the kingdom with *Maraqdia* Matoa as *Maraqdia*'s representative who is prepared to replace *Maraqdia*. In addition to the *Adaq Sappulo Sokkoq*, another complete set of adaq equipment, namely "*Bali Payaq*", is authorized to appoint and dismiss *Adaq Sappulo Sokkoq* officials so that

⁸ Central Bureau of Statistics of Majene Regency. *Majene Regency in Figures 2024* (Majene: BPS Kab. Majene), p. 4

⁹ Central Bureau of Statistics of Majene Regency. *East Banggae Sub-district in Figures 2023* (Majene: UD. Areso, 2023), p. 3



each *Adaꦑ Sappulo Sokkoꦑ* has a *Bali Payaq* who supervises them.¹⁰

Entering the period of Indonesian independence, based on Law No. 29 of 1959 concerning the Establishment of Level II Regions in Sulawesi, based on data from the Village Government Section of the BKDH Office of Level II Regencies, in July 1999, it was found that Majene Regency consisted of four Districts, namely Banggae, Pamboang, Sendana and Malunda. Then, in accordance with Law No. 26 of 2004 concerning the Establishment of West Sulawesi Province (State Gazette of 2004 Number 105, Supplement to State Gazette Number 4422), West Sulawesi Province, which was a division of South Sulawesi Province, was finally formed. Subsequently, in the Regional Regulation (PERDA) of Majene Regency Number 4 of 2006, a new sub-district was formed which was an expansion of Banggae Sub-district, namely East Banggae Sub-district with 5 villages, namely Labuang, Baurung, Baruga, Tande and Baruga Dhua Villages.¹¹ Then, according to Majene Regency Regulation Number 8 of 2010, the Kelurahan in East Banggae was divided into 9 villages until now, namely Labuang, Labuang Utara, Baurung, Lembang, Tande, Tande Timur, Baruga, Baruga Dhua and Buttu Baruga.¹²

Definition and History of Malattigi

Malattigi comes from the Mandar language, where the affix *ma-* denotes “verb” and *lattigi* means “henna leaf”. *Malattigi* is a procession commonly practiced in West Sulawesi, especially the Mandar people. *The malattigi procession* is also carried out by the *mangkasaraka* community (Makassarese) called *angkarongtigi* and for the *ogie* community (Bugis) called *Mappacci*. *Malattigi* means a witnessing and giving blessings to someone who will be *dilattigi* with the hope that those who *malattigi* will bring down the goodness of their lives to the people who are *dilattigi* either in the form of positions, wealth or good household development.¹³

Therefore, people who *melattigi* (give *lattigi*) are people who can be an example in the community, not people with bad character and life or people who have no offspring (*tamanang*), poor people (*kasi-asi*), stupid and disabled (*canggo anna sala- salangang*), or have many wives or husbands. It is feared that these bad things will pass down to the person being *dilattigi*.

In the past, *pelattigian* was only practiced by the *todiang laiyana* (nobles) in the Mandar kingdom.¹⁴ The number of people who *malattigi* must be odd, namely 5, 7, 9, or 13.

The *pelattigi* before the entry of Islam and the appointment of a kadhi in religious

¹⁰ Ibrahim Abbas. *Approaches to Mandar Culture*, p. 26

¹¹ Majene Regency Government. Regional Regulation of Majene Regency Number 4 of 2006 concerning the Establishment of East Banggae Sub-district, Majene Regency.

¹² Government of Majene Regency. Regional Regulation of Majene Regency Number 8 of 2010 concerning the Formation of Kelurahan into Kelurahan and the Formation of Kelurahan into Village in Majene Regency.

¹³ Ahmad Asdy. *Socialization of Siri and Ethics and Aesthetics in Mandar Society*, p. 124

¹⁴ Ibrahim Abbas. *Mandar Cultural Approach*, p. 106

affairs, consisted of men and women and *pelattigian* could be done to the opposite sex. However, due to the influence of Islam, the rules of *pelattigi* are as follows:

- a. Men can perform *pelattigian* on men and women because women do not have to be in a state of purity/no wudhu.
- b. Women can do *pelattigian* to fellow women but are not allowed to the opposite sex because the men who are *dilattigi* must be in a state of purity / no ablution.
- c. Men and women can do *pelattigian* to the same sex if the person who is *dilattigi* is their *muhrim*¹⁵

The *malattigi* procession has changed over time. Even so, the Mandar people in East Banggae District, Majene Regency remain steadfast in carrying out this procession because *malattigi* is seen as something sacred and highly valued. *Malattigi* is a reflection of cultural feelings that are traditional in nature, where these reflections are always maintained and preserved and used as guidelines in households by the Mandar community in East Banggae sub-district, Majene district.

Malattigi Procession Procedure

Malattigi is divided into 3 types, namely *pelattigian mallari adaq*, *pelattigian mangada* and *pelattigian meada*. The meaning and arrangement of events in each *malattigi* procession will be explained below.

1. *Pelattigian Mallari Adaq*

Pelattigian mallari adaq is a *pallatigian* arrangement process that initially only took place by custom and was limited to the Balanipa Kingdom.

People who can perform the *mallari adaq* procession are not only a *Maraqdia Matoa* (king), *Maraqdia Malolo* (deputy king), *maraqdia saraq* (Kadi or priest) but the entire customary council of *Sappulo Sokkoq Ada'* in the Kingdom of Balanipa Mandar and all *bija* / *descendants* who are allowed to carry out this order process. The entire customary council will come to attend the *pelattigian* complete with regalia and *pambawa* and *parriwa* respectively (the bearer of the regalia tool box). The regalia used are *Jas tutup*, *alang pants*, *lipaq saqbe* Mandar, *paso tippoq*, and *sokkoq biring*. Except Kadi wears free clothes, may wear regalia or wear Muslim clothes complete with turban. Each member of the customary institution will be picked up by one of the grooms. Unless one of the customary institutions requests not to be picked up for its own reasons. The *mallari adaq* procession begins with a line of box carriers and several other heirlooms which are devices or tools belonging to *Arajang* (nobles) along with all members of the *hadat* towards the room for the *pelattigian* procession. The box carriers (*pambawa kotaq*) are the family/relatives of *Arajang* who have been entrusted among the *hadat* members of the Balanipa Kingdom.

¹⁵Ahmad Asdy. *Socialization of Siri and Ethics and Aesthetics in Mandar Society*, p. 132



As for what must be prepared before the *mallattigi* event takes place, namely:

- a. Baruga, Baruga prepared in Mandar wedding customs there are two, namely a special place made for the implementation of *malattigi* and baruga for the aisle the bride and groom will be side by side to receive guests who are present.
- b. *Lattigi* (henna leaves), which are placed in a special container.
- c. Pillow, where the hands are placed when the *pelattigian* process takes place. The pillow is covered with a seven-colored silk sarong, pillow, talcum, and at the top is the top of a banana leaf which is placed face down without cutting the ends. During the *mappacking* ceremony in Bugis, seven or nine jackfruit leaves are included on the pillow.
- d. *Sulo, sulo* is a kind of candle made from candlenuts pounded together with cotton. *Sulo* is placed on the side of *pamenangan* (a kind of container made of silver) which is an odd number ranging from seven to eleven sticks. And filled with rice with a native chicken in the center.
- e. *Sulo Langi'*, *sulo langi* is a kind of torch which is the same material as *sulo* but glued to *gamo* (dried thatch fronds) which is about two inches long. The *sulo langi'* is stuck into a coconut that has had the top and bottom cut off. The coconut is placed on a *kappar gallang* (a large brass tray) filled with rice.
- f. At both corners of the aisle there are banana trees with their fruit facing the person to be *dilattigi*. Behind the person to be *dilattigi*, there are agricultural and war tools that are pinned to the aisle wall along with kitchen utensils.
- g. There are also foodstuffs such as glutinous rice of three colors namely white, red and black which are placed next to the person to be *dilattigi* and each is given a native chicken.

So the arrangement of *malattigi* is adjusted to the social status of *malattigi*. The arrangement of the parties who perform this *malattigi* contains a very deep meaning, namely that the bride and groom always get the intercession of the Prophet Muhammad PBUH in pursuing life and life in this world and in the hereafter. Likewise, so that the children born from the bride and groom have commendable traits. Therefore, people who are asked to act as *palattigi* must be people who have social status and noble character.

The *Malattigi* procession, although a local tradition of the Mandar people, has significant alignment with the universal values contained in the Qur'an. Values such as friendship, prayer, mutual advice, gratitude, and doing good and avoiding bad, which are the basis of the *Malattigi* procession, are also emphasized in the teachings of the Qur'an. This shows that the *Malattigi* tradition is not just a cultural heritage, but also has a strong spiritual foundation based on Islamic teachings.

To connect the *Malattigi* tradition with Qur'anic texts, the researcher will connect it with the words *بركة* (*barakah*), *دعاء* (*du'ā'*). In these words, researchers will take from the aspect of the blessing of the Qur'an, the goodness and pleasure given by Allah SWT.

2. *Mengadaq*

Pelattigian mengada is structurally the same as the procedure for *pelattigian mallari adaq*, which also wears traditional regalia without being accompanied by *pambawa* and *parriwa*, and is not accompanied by *pattuqduq* accompaniment. This means that in the *mangadaq pelattigian* the royal officials are not accompanied by regalia.

3. *Meadaq*

In the *meadaq pelattigian*, *malattigi* personnel do not wear traditional clothing and those who are *dilattigi* are not paired with *Sokko* and *dipettaenggi*. *Pelattigian meadaq* is also called *mappauli* (treatment procession). The personnel for *pelattigian meadaq*, namely:

- 1) Imam (kadhi)
- 2) Nobles or local leaders
- 3) Members of hadat and adat
- 4) Respected people or community leaders
- 5) People who are successful in their business
- 6) People who have many children and are successful in educating them

In the *mallari adaq pelattigian*, the people who are *malattigi* are people who have held or are holding a position, regardless of their nature, whether they are good or bad people. as for the procession in this *pelattigian*, the person who will be *dilattigi* is first *dipesokkoqi* (paired with sigar or songkok biring) and *dipetaengngi* (slipped the heirloom kris on the waist) by an *arrayang*.

Arrayang is the name for the leader of the kingdoms and regulates legislation in Mandar as mentioned in the Mandar lontar. *arrayang* will only *mappesokkoi* (pairing songkok / crown) and *mappetaengngi* (slipping the heirloom kris) to the waist of the man who will be *dilattigi*. When the *arrayang* has finished *mappesokkoi* and *mappetaengngi*, then the person to be *malattigi* has received blessing and is ready to be *malattigi* by the *kadhi*.¹⁶

The Relevance of the Malattigi Process with Qur'anic Verses

The *malattigi* procession, the perpetrators of *pelattigi* (who *melattigi*) are chosen from *pappuangang*, religious leaders, community leaders, elders who can be role models in the community and parents / guardians of children who will give *lattigi* to get blessings or *barakka* (blessings) so that good traits, success both in the form of fostering households, economics and positions, and offspring from the perpetrators of *pelattigi* can decrease to the prospective bride and groom. In the *pelattigian*, the *pelattigi* also uttered their intention when attaching the henna leaves to the palm of the bride and groom by saying: "*Bismillah Allahu Akbar. Maupa' bappa anna tuo'o dai marendeng, meseppo dalle'mu, anna matappa lao di Puang* (In the name of Allah the Great. May you and your family live a long and successful life, have good fortune, and always keep your faith in God

¹⁶ Ahmad Asdy. *Socialization of Siri as well as Ethics and Aesthetics in Mandar Society*, p. 166



Almighty).¹⁷

The blessings desired by the party being *lattigi* are obtained through prayers said by the *pelattigi* (*lattigi* giver). Prayer is one way to ask for blessings in the form of efforts and worship solely to get closer to Allah SWT. We pray that wherever we are, the place we step on will be a place full of blessings for us, as the prayer of Noah (QS Al-Mukminun / 23: 29):

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

Translation:

And pray: O my Allah, place me in a blessed place, and You are the best of places.”

And Allah, the Almighty, advises His servants to supplicate to Him and criticizes those who boast (QS Gafir/40: 60- 61):

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ﴿٦١﴾ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦٢﴾

Translation:

And your Lord said: “Pray to Me, and I will surely grant you.” Indeed, those who conceal themselves from worshipping Me will enter Hellfire in a state of humiliation.” It is Allah who made the night for you, that you may rest in it, and made the day bright. Verily, Allah has indeed bestowed bounties upon mankind, but most people are ungrateful.

According to Ibn Abbas and Mujahid, this prayer was uttered when Prophet Noah (peace be upon him) exited the ark. QS Al-Mukminun/23:29 is related to the previous and following verses which tell about the sending of Prophet Noah (peace be upon him) and his people who opposed and denied him. Then, Allah, the Almighty, commanded Prophet Noah to offer a prayer with praise after getting off the ark by saying, “O Rabbi, place me in a placement that is blessed for me or in a place that is blessed for me and increase the goodness of this world and the hereafter for me. You are the best who places servants in good places. You are the best who places servants in good places, and You always protect and care for the person You place in all his circumstances, and drive away the bad things from him in accordance with the demands of wisdom.”¹⁸

The command to offer prayers is not only for Noah, but also for the believers who were with him. This was done to show the virtue of Noah (peace be upon him), and to

¹⁷ Ahmad Asdy. *Socialization of Siri and Ethics and Aesthetics in Mandar Society*, pp. 125-127

¹⁸ Wahbah Az-Zuhaili, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*, Transl. Abdul Hayyie al-Kattani, et al, *Tafsir al-Munir: Aqeedah, Shariah and Manhaj*, Jil. 9 (Cet. I, Jakarta: Gema Insani, 2013), p. 322

suffice only with his supplication. The purpose is to explain the disbelief of the people after so many blessings were bestowed upon them, and what befell them in the form of the loss and disappearance of these blessings.¹⁹ Blessed means containing much goodness and blessings. This verse and the previous verses are a teaching to remember Allah when going on and off a journey. The story in the Qur'an like this is very clear in understanding, namely the descent of punishment and destruction due to stubbornness, arrogance, and insisting on kufr, shirk and paganism.

According to al-Qurthubi, QS Al-Mukminun/23: 29, is a notification from Allah to His servants to recite prayers when they sail or when they occupy a place. Even when they enter their homes, they should say greetings and recite this supplication.²⁰

When Allah, the Almighty, confirms that the Hour is real, He explains the way of salvation, which is by obeying all His commands and avoiding all His prohibitions. Allah, the Almighty, tells us that if His servant prays and worships Allah properly, He will grant his prayer, because prayer is the essence of worship. Prayer is an act of worship, as well as a request or petition to be granted good and kept away from harm. Allah is the only One who grants prayers and requests and it is Allah's promise to grant them, as it reads

أَدْعُونِي أَسْتَجِبْ لَكُمْ

This verse shows that Allah, the Almighty, guarantees that every prayer will be answered with His majesty and grace. In addition, this verse also criticizes those who are arrogant and haughty to the point of refusing to pray and worship Him.²¹ Allah's command to ask and pray only to Him is also explained in a hadith:

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَحْمَدَ بْنِ شَاهِينَ الْوَاعِظُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ مَدَائِلَ غَوِيٍّ،
حَدَّثَنَا قَطَنُ بْنُ نُسَيْرٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: { لِيَسْأَلَ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلُوهُ شَيْئًا نَعْلُو إِذَا انْ
قَطَعَ }

Meaning:

Abu Ḥafṣ 'Umar ibn Aḥmad ibn Shāhīn al-Wā'iz, narrated to us 'Abdullah ibn Muḥammad al-Bagawiy, narrated to us Faṭān ibn Nusayr, narrated to us Ja'far ibn Sulaymān, narrated to us Sābit, from Anas ibn Mālik, who said: The Messenger of Allah, peace be upon him, said: "Let one of you ask his Lord for all the necessities of life, even if he asks for the strap of his sandal".

¹⁹ Wahbah Az-Zuhailī, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Transl. Abdul Hayyie al-Kattani, et al, *Tafsīr al-Munir: Aqeedah, Shari'ah and Manhaj*, Jil. 9, p. 320

²⁰ Abī 'Abdullah Muḥammad ibn Aḥmad ibn Abī Bakr al-Qurṭubī, *Al-Jāmi' Li l-Aḥkām al-Qur'ān*, Volume. 15, Transl. Muhammad Ibrahim al-Hifnawi (*ta'liq*), *Tafsīr Al-Qurthubi*, Jil. 12 (Jakarta: Pustaka Azzam, 2007), p. 307

²¹ Wahbah Az-Zuhailī, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Transl. Abdul Hayyie al-Kattani, et al, *Tafsīr al-Munir: Aqeedah, Shari'ah and Manhaj*, Jil. 12, h. 367



From the two verses and one hadith above as well as the explanation of the mufasssirs, hints at the importance of asking and praising Allah in order to avoid being arrogant and haughty. As the people of Noah were stubborn and arrogant by not accepting Noah as a Prophet sent by their Lord, so when Noah saw that there was no hope in his preaching anymore, he asked Allah for help, and Allah, the Almighty, allowed his prayer and instructed him to build an ark. The permissibility of Noah's prayer was not only for him, but for his followers. Similarly, the servants of Allah, who always pray, then with the promise of Allah in QS Al-Gafir / 40: 60, Allah will grant all prayers and criticize those who do not pray.

This is also not much different from what happens in Morocco. In the pre-marriage procession in Morocco, there is a tradition of "henna", which is done on the night before the marriage contract. This tradition only applies to the bride-to-be, where the bride wears a green-colored *tachita* (traditional Moroccan clothing) and a head covering with ornaments such as pearls and other precious stones. The *hannaya* (henna painter) will also apply henna to the hands and feet of the bride-to-be witnessed by women from both sides of the bride's family and friends. Usually, the name of the groom will be painted on the henna.²² This is because, for Moroccans, henna (henna leaves) is a plant that contains *barakah*. Henna is also the first gift from the groom to the bride, so if the henna given is deep and red, it is believed that their marriage will be strong and lasting. It is also said that henna was the Prophet's favorite flower. So it is believed to have many blessings. Hence, henna is honored as part of Islamic tradition and is used by Muslims for blessings, protection and purification.²³ This henna tradition is also meant to keep the bride and groom away from diseases and symbolizes success and prosperity in marriage. It also contains marriage advice and secrets from the elders to the bride and groom.²⁴

Likewise, at the marriage of the Messenger of Allah with Aisyah as follows On the day of the marriage of Aisyah ra. with the Messenger of Allah, Aisyah ra. said "Ummu Ruman (Aisyah's mother) guided me and took me into the house. There, I saw a number of women from the Ansar gathered waiting for me. As soon as they saw me, they said, 'For goodness and blessings, and for goodness that will always be poured out.' My mother then handed me over to them. They then washed my head, and dressed me."²⁵

Conclusion

Based on the analysis that has been presented, it can be concluded that the Malattigi tradition in East Banggae District, Majene Regency, has significant relevance to

²² Nasiri, "Marriage Practices in the Moroccan State: The Practice of Mudawwanatul Usroh Law in the Land of the Guardians" Islamic Journal 1, no. 2 (September 2018): h. 183

²³ Loretta Roome. *Mehndi: The Timeless Art of Henna Painting* (New York: St. Martin's Press, 2014), p. 9

²⁴ Nasiri, "Marriage Practices in the Moroccan State: The Practice of the Mudawwanatul Usroh Law in the Land of the Guardians", p. 183

²⁵ Sayyid Ahmad al-Musayyar. *Fiqh of Love: The Secret of Domestic Happiness*. Translation. Habiburrahim from the book "Akhlak al-Ursah al-Muslimah Buhutsua Fatawa", (Jakarta: Erlangga Publishers, 2008), p. 17

Islamic teachings sourced from the Qur'an. The noble values contained in this tradition, such as friendship, prayer, advice, gratitude, and requests for blessings, are in line with the universal principles taught in the Qur'an. Malattigi is not just a traditional ritual, but a manifestation of local wisdom that is imbued with Islamic values, strengthening the spiritual bond between individuals and their God and strengthening the bond of brotherhood between people. Thus, it can be concluded that Malattigi is a harmonious blend of local wisdom and Islamic universal values, inherited and preserved for generations.

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