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**Islam and Custom in the Procession of Rice Cultivation in Bonelemo Village,
West Bajo District, Luwu Regency**

(Study of the Mappamula Tanang Pare Tradition)

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ABSTRACT

This study discusses the tradition of *mappamula tanang pare* by *Bunga Lalang* in the cultivation of rice fields as local wisdom carried out by the people of Bonelemo Village, West Bajo District, Luwu Regency, South Sulawesi, and examines the implementation of *mappamula tanang pare* according to Islam. This type of research is a qualitative descriptive study and research data collected through observation and in-depth interviews. Research shows that the implementation of *mappamula tanang pare* cultivation of rice fields by the people of Bonelemo Village, West Bajo District, Luwu Regency is an expression of gratitude to God Almighty and they believe that when humans protect nature, it will protect them. This is in accordance with the philosophy of the local community that is very close to nature. The relationship between Islam and adat is a balanced pattern of relations. The implementation of the *mappamula tanang pare* tradition is proof of the fusion of Islam and custom (culture) and can be harmonized. Islam recognizes the existence of adat based on the principle "custom or custom can be used as legal consideration". Adat can be accepted as long as it is not contrary to Islamic law or there are no practices that lead to polytheism.

Keywords: Custom, Bunga Lalang, Islam, Mappamula Tanang Pare.

1. Background

The complexity of Luwu as the oldest work in South Sulawesi can be seen from how the community represents three major dimensions namely history, culture and a strong belief in their daily production patterns. The farming community as the majority profession in Luwu, concocts the three entities above in the tradition of cultivating paddy fields called Mappamula Tanang Pare.

Psychologically, the influence of belief in the transcendental aspect, especially a form of gratitude to the creator for maintaining the agricultural land and fortune through plants, a request for blessings and safety from bad things creates a sense of happiness and calm for the people of Luwu especially the Bajo Luwu sub-district community if they have perform sacred activities well.

Another thing that is a source of happiness as well as forming cohesiveness of groups in this tradition is the thick social care (social interest) in the form of giving part of agricultural products as alms to fellow citizens in the future. The belief about the purification of assets in alms of agricultural products because it has given the rights of others in possessions, makes this tradition not only sacred but also profane or social dimension simultaneously.

Given the importance of the implementation of the mappaula tanang pare cultivation of rice fields, the ceremony has been considered to be an inseparable part of the lives of the people of West Bajo District. The mappamula tanang ceremony is held every year when they are going to farm. As for the time and activity carried out, the date is adjusted to the circumstances and time. The process of introducing tradition also

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decreases to the younger generation, they make this activity as a place to rejoice, play despite the reduction of these activities for young children.⁴

Another interesting thing from the implementation of the mappamula tanang pare ceremony is the cultivation of rice fields in the community of West Bajo District. Although starting to experience modernization, for example the use of a car in the process of bringing offerings which are then paraded together by residents. However, the essence of culture and heritage from ancestors are still preserved and sacred from year to year without any change, for example the guarding of the place called punden is still sacred for the implementation of the ritual mappamula ceremony of planting pare cultivation of rice fields.⁵

Although the process of integrating the Luwu local culture with Islam in the mappamula tanang pare rituals of the cultivation of the rice fields has continued up to now, the process of maintaining these syncretic traditions did not take place smoothly, the history of the luwu community tended to purify Islamic teachings especially the series of purification movements after the DI / TII rebellion kahar Muzakkar in 1950-1967, the Tobak Operations Movement and the eradication of atheism created resistance from the scripturalists at the time⁶ and the same groups in the modern era. Negative labeling from the theological side, for example, polytheism, infidelity, to superstition (irrational), becomes a challenge for indigenous peoples, especially indigenous Muslim communities who seek to maintain the continuity of local traditions that are full of wisdom with efforts to transcendental closeness.

Based on this, the mappamula tanang pare tradition is interesting to study because in addition to the interesting socio-historical aspects, the stipulation of Islamic law especially the analysis of Islamic law over this tradition, which can realistically counter the negative theological labeling of the main perpetrators of the tradition from attacks and scriptural fatwas from outside communities as well as village communities themselves who have been infiltrated by the teachings of 'purification of faith' which is rife entering villages in Luwu.

With these considerations² mind, this paper tries to highlight the research of the mappamula tanang pare tradition in the procession of cultivation in Bajo Barat District, Luwu Regency, which was analyzed using the Islamic Law approach.

2. Method

In this research, qualitative descriptive design type is used. The research approach used is a type of normative, empirical, and sociological juridical approach. The location of the study was conducted in Bonelemo Village, West Bajo District, Luwu Regency, South Sulawesi. Data collection uses observation, interviews and documentation.

3. Result and Discussion

a. Religion and Culture

Nowadays it is very difficult for a culture to be unaffected and affect other cultures, this is because the social interaction between one culture and another is very fast and so is Islam as a cultural reality once again not as a normative teaching of mutual influence, it is difficult to found an original form of Islam, this is because before Islam to Indonesia, especially the Java region has developed Hindu and Kejawen traditions that are very strong in society, this affects the spread of Islam. Especially in the search for

⁴Franz Magnis Suseno, *Wayang dan Panggilan Manusia*, (Jakarta: Gramedia, 1995), p. 4.

⁵Interview with Bonelemo Community Customary Leader, 2 Mei 2018.

⁶Sammiang Katu, *Pasang ri Kajang*, (Makassar: PPIM IAIN Alauddin), p. 28.

propaganda models with the cultural and artistic approach developed by the saints is very influential on the presence of Islam.

By filling all the cultural elements and dimensions of life with Islamic values without having to eliminate and change the face of that culture, causing Islam to be easily accepted by society. However, there is a negative side to this type of da'wah, namely the struggle between Islam and local culture, resulting in a mixture of religion and culture, and tends to threaten the religious substance within Islam itself.⁷

From the theological point of view, many argue that based on their origin, all religions that have ever existed on earth and are shared by all humans can be divided into two groups. First, cultural religion, also called tabi'i religion, that is, religion which is not derived from God's revelation by way of being revealed, but is a religion that exists because of the results of anthropological processes formed from customs and institutionalized in the form of formal religion. Second, the celestial religion or the religion of revelation is a religion that is believed to be a religion that comes from God's revelation through His angels to His messengers chosen from the human race in this case the Prophets and Apostles.⁸

In general, all religions have many dimensions of color in certain matters, for example in the procedures of worship, muamalah and sharia or maybe even in terms of belief in God. Therefore, in Islam often hear the term bid'ah and khurafat, namely the addition of religious teachings from the original, this causes a cultural struggle. The entry of Islam in the midst of community life that has been thick with their habits that may be said to have ingrained and very difficult to leave, then one alternative or solution is a cultural approach.

In addition to the large cultural framework, human beings in their communities interact with norms, values and hereditary habits called traditions. Traditions are usually maintained as they are, but sometimes undergo a slight modification due to outside influences into the community that carries out the tradition. For example the influence of religions in certain cultural communities (and traditions), many cultural elements (eg poems, language, songs, dances, paintings and carvings) in the contents of religious formulas so as to produce a mixture or syncretism between religion and culture.

- 1) As a result, there are several attitudes of relationship between religion and culture, namely: Radical Attitude: Religion opposes Culture. This is a radical and exclusive attitude, emphasizing the conflict between religion and culture. According to this view, all aspects of society contradict the wishes and desires of Religion. Therefore, humans must choose Religion or Culture, because one cannot serve two masters. Thus, all practices in the cultural elements must be rejected when becoming religious people.
- 2) Attitude of Accommodations: Religion belongs to culture. This attitude shows the harmony between religion and culture.
- 3) Attitude of Integration: Religion over Culture. This attitude shows an attachment between religion and culture. Human life must be directed towards the divine and human ends; humans must have two goals at once.
- 4) Renewal Attitude: Religion Renews Culture. This attitude shows that Religion must renew society and everything related to it. That does not mean to improve and make new cultural understandings; but rather

⁷Surip, *Agama dan Masyarakat*, (Jakarta: Logos, 1999), p.19.

⁸Syamsuddin Abdullah, *Agama dan Masyarakat Pendekatan Sosiologi Agama*, Logos: (Jakarta: Logos, 1997), p. 37.

renewing the results of culture. Therefore, if religious people want to practice cultural elements, it is necessary to improve them so that they do not contradict religious teachings. Because of the development and progress of society, new cultural products emerge at any time. Therefore, efforts to renew the culture must be continuous. In a sense, if local people are influenced by cultural results from outside the community, then they must make updates so that they can be accepted, appropriate, and appropriate when functioning or using them. Because of the various forms of religious and cultural relations, the best solution is to need ethical-theological decision-making.⁹

The integration of Islam with local culture does not only occur in almost the entire archipelago. In Sulawesi, ceremonies and traditions as well as local customary law are still carried out but have breathed Islam, for example in Sulawesi it is very characteristic for the Bugis-Makassar people.¹⁰

b. Mappamula Tanang Pare tradition in Bonelemo Village, Bajo Barat District, Luwu Regency

Islam entered South Sulawesi in a very polite manner and respected the culture and traditions of the people. The proof can be seen in the regional traditions that developed in South Sulawesi until now.

Before the arrival of Islam in South Sulawesi, every traditional event or ritual was held, often filled with the reading of the script I La Galigo and Meongpalo Karellae. The propagators of Islam did not try to kill the traditional creativity of the Luwu people, but Islamized it by replacing these readings with the life history of the Messenger of Allah.

One of them is the tradition of mappamula tanang pare, which is the tradition of the people of Bonelemo Utara Village, Bajo Barat District, Luwu Regency. A meaningful tradition of gratitude to seuwae (God the Creator) that was carried out before the planting season, and the tradition of mappamula planting pare also accompanied by prayers of salvation. The tradition of mappamula tanang pare begins with sipulung warehouse activities, where all residents gather at the tip of the irrigation, all levels of the community are present together, community sipulung warehouse activities receive advice (spiritual advice) from traditional leaders, religious instructors, and Bunga Lalang who are executors (mediator) the tradition of mappamula tanang pare.

The procession begins with a tributary sipulung which has various meanings and wisdom that can be understood, as the development of a social system which means gathering in a group of people.

The tradition of tudang sipulung has been carried out for a long time by the people of West Bajo, as a shared space for deliberation and consensus in order to find solutions to the problems being faced by the community. Long ago, the elders of the West Bajo community often sat and gathered together to discuss a problem and find a solution. The problems of community life are always solved by tudang sipulung. The implementation can be official or informal.

Tudang sipulung which is carried out in a village is called the tudang wanua (sitting together in a village) which is attended by the whole community and flower

⁹Arifinsyah, *Hubungan Antar Agama: Wacana Pluralisme, Eksklusivisme, dan Inklusifisme*, (Jakarta: Kencana, 2002), p. 221.

¹⁰Arifinsyah, *Hubungan Antar Agama: Wacana Pluralisme, Eksklusivisme, dan Inklusifisme*, p. 221.

'lalang. The process of deliberation to reach consensus takes place democratically. The leader of Tudang sipulung that is bunga 'lalang (adat leader) is obliged to ask for opinions to participants of Tudang sipulung of massolo 'pao (flowing together), which means that the decision to be reached in a deliberation is a decision of the common will and for the common good, which is likened to water flowing together. Between the will of the ruler (royal government) and the will of the people must go hand in hand in finding common ground based on common interests.¹¹

As an agrarian, the people of West Bajo always prioritize the value of mutual cooperation in their social life. These values are not only applied in completing work together and in dealing with problems that arise, but in planning and determining what will be done for the common good. In the case of farming, for example, the term 'tulung sipulung', which means sitting together to deliberate, draw up plans and strategies before the planting season.

Basically in West Bajo, the concept of tulung sipulung is known in various terms. Along with the times, the meaning of the concept of tulung sipulung then became widespread and was no longer limited to the preparation of rice planting activities in the growing season, but began to be adopted in various fields, including in the field of government as an effective communication medium between the community and the government.

The steps of Tudang sipulung, can be applied to a number of different methods including methods of discussion, question-answer, lecture. In this Tudang sipulung, as for the event in Tudang sipulung, namely: delivery of the implementation time of the start of planting rice in Tudang sipulung activity. Preparation for the initial preparation of Tudang sipulung meetings. The main speaker who explained the subject. Preparation and implementation of the sipulung discussion. Discussion of Tudang sipulung by the whole group.¹²

The next step in tudang sipulung, delivered during the right planting season in the village of North Bonelemono. In the time of the commencement of the planting of rice, in general the people in Desa Bonelemono Utara were guided by the time frame, which was a guide in planning an activity. This time is usually conveyed by Bunga 'Lalang because it is he who knows and understands the exact and suitable times, so that the rice plant is far from pests, especially rats and plant hopper, in this case mare pare mappamula led by Bunga' Lalang. As said that:

"Monday there is lots of luck, lots of rain, lots of wind. There is less rain on Tuesday, many children are born, disasters often occur, Wednesday strange things arise, many problems because the volcano erupts, Thursday is a lot of chaos, the government is difficult, the price of goods rises, Friday is suitable for planting, Saturday is a lot of rain and Sunday fertile plants."¹³

After carrying out the sipulung warehouse, the community headed for rice fields to mappamula (start). The tradition of mappamula tanang pare, led by Bunga 'Lalan.

¹¹If you look at the essence of tudang sipulung, the cultural space of it is considered by Habermas as a presentation of political public sphere in the early 18th century in Europe, which can mediate between the public interest and the government (the ruler), which actually already exists since the days of kingdom in South Sulawesi.

¹²Saifuddin, Traditional Leader of Desa Bonelemono Utara, Interview on 31 December 2018.

¹³Painting, Bunga' Lalang Bonelemono Utara Village, Interview on 31 December 2018.

They offer prayers of salvation for families who have gone before and salvation and blessings for those who are still alive.¹⁴

Bunga 'Lalan who is the leader of tradition, basically he is a person who has extensive and in-depth knowledge about matters relating to the rice planting system (the knowledge he has is not just agriculture, but flowers' Lalan also includes people who have religious knowledge, because he said a prayer with lafaz-lafaz verses of the Koran, besides that Bunga 'Lalan also knows a good time to plant rice, when it rains, when rats enter the breeding season (in other words Bunga' Lalan includes agricultural extension Bunga 'Lalan is actually an agricultural instructor who helps farmers to solve agricultural problems well, and to increase yields.

Mappamula tare pare is used as a media that can help overcome agricultural problems, provide psychological calm, as well as hope for abundant harvests. Tardisi mappamula tanan pare is intended to deal with disturbances both when working in rice cultivation, and to overcome those that have to do with agriculture, on the one hand is an expression and feelings of inferiority in the presence of natural forces, and on the other hand is a form of union between humans and nature, especially rice fields.

Therefore, this ritual activity becomes part of a system that affects the lives of farmers, namely the awareness of the forces behind nature. The calculation of a good time according to the Flower 'Lalan for the determination of mappamula pare planting, as follows:

Table 1
Guidelines symbolize the good days and bad days of the North Bonelemono Society

Day	Hour	Hour	Hour	Hour	Hour
5ime	6-8	8-11	11-12	12-15	15-18
Friday	○	➤	+	=	●
Saturday	●	○	=	+	➤
Sunday	=	+	➤	●	○
Monday	○	➤	●	=	+
Tuesday	=	○	+	➤	●
Wednesday	+	➤	●	○	=
Thursday	=	○	+	➤	●

Source: Flower Documentation 'Lalan Utara Bonelemono Village, 2017/2018

Following Description

●	Mallise'/Penuh
+	Tuo/berisi
=	Pole Bola/Impas
○	Lobbang/Kosong
➤	Uju'/Mati

Source: Documentation of Flowers' LalanDesa Bonelemono Utara 2017/2018

In addition to determining the time, there is delivery of Flowers' Lalan regarding messages (pappaseng) relating to pamali in the teachings of Aluk Taujolo. The messages

¹⁴The Luwu people place adat as something very important, showing that in a certain measure, the cultural values of the Luwu tribe still remain in the daily life of the people in Luwu. In Luwu sect, known as Pattupu ri adaE Pasanrei ri saraE is not merely a matter of unity or kingdom. Custom is more to something that is shared and is a form of social community, Badaruddin Andi Pacunang, *Tudang Ade Menelusuri Hari Jadi Luwu, (Ujungpandang: Lembaga Pers IPMIL, 1995), p. 27.*

conveyed by Bunga 'Lalan are related to matters relating to restrictions which must not be violated at all.¹⁵

Prohibitions or pemali that must not be carried out during the growing season only apply to the North Bonelemono farming community but also to the general public. As Arifuddin (as a custom shop) has stated, namely:

- 1) When cultivating paddy fields, it is not allowed to directly dispose of used rice water in the ground.
- 2) Do not throw fire ash on the ground.
- 3) Do not throw rice or food scraps to the ground.
- 4) Do not talk dirty, talk lies, slander other people, and must not fight among people.
- 5) Do not dismantle the house during the growing season.
- 6) Do not urinate, defecate, spit in certain places.¹⁶

The aforementioned pemali-pemali have become common understanding, so farmers are very careful in behaving and speaking, they guard the talk and deeds at any time, because if the idols are violated, then the possibility of danger that comes.

In addition, there are special pemali who apply to the farm family itself as conveyed by Bunga 'Lalang namely:

- 1) Not allowed to give fire to others when it is late afternoon, this matter involves the fertility of plants.
- 2) Can not lend goods in the house to others if not enough three nights / day.
- 3) Farming families may not bicker or disagree with neighbors and others. Because it involves unity and togetherness, how to build togetherness, harmony and harmony.¹⁷

All pemali (prohibitions) above have to do with the welfare and safety of rice for farmers. It could be that if there are pemali (prohibitions) violated something undesirable things will happen to the farmers, for example the provision will run away. Basically, the pemali or prohibition expressed is to educate people to be more moral, and to place their human values in accordance with the teachings of Islam.

People are encouraged to bring three chickens in this procession. The three chickens have different functions and meanings. One tail is released which has meaning and symbol that hopefully every problem that wants to come will soon be removed, removed, eliminated or raised by God Almighty, and one more tail is cut and then the chicken blood is drained in irrigation which has meaning and symbol so that the water runs smoothly during the growing season and provides convenience for rice farmers, and one more tail is cut which is then cooked and eaten together.¹⁸

In connection with slaughtering the chickens according to interest 'Lalan said that with the slaughtering of the chickens intended to make a donation, or sacrifice that could be provided, community members felt they had fulfilled the obligations and responsibilities that had been avoided.

After the chicken slaughter is done then proceed with praying to seuwae (God Almighty) led directly by Bunga 'Lalan (so Bunga' Lalan also has religious knowledge) who ask seuwae (God Almighty) so that seuwae (God Almighty)) provides safety, as well as abundant fortune.

¹⁵Documentation Bunga' Lalan Bonelemono Utara Village on 31 December 2018.

¹⁶Arifuddin, Community Leader of Bonelemono Utara Village, Interview on 31 December 2018.

¹⁷Painting, Bunga' Lalang Bonelemono Utara Village, Interview on 31 December 2018.

¹⁸ Painting, Bunga' Lalang Bonelemono Utara Village, Interview on 31 December 2018.

b. Overview of Islamic Law Against the Mappamula Tanang Pare Tradition

Reality has shown that religion and culture can coexist and influence each other because both have values and symbols that symbolize the value of obedience to God. Culture also contains values and symbols so that humans can live in them. Religion requires a system of symbols, in other words religion requires culture. The interaction between religion and culture can be seen if religion influences culture, its value is religion but its symbol is culture.

Furthermore, Qawaid fiqhiyah or the rules of Islamic law function as parameters in the formation of contemporary Islamic law, so that it has legal power and does not conflict with texts or benefits, so that Islamic law can be applied in everyday life. In detail Qawaid fiqhiyah is a collection of several guidelines containing values that must be used as a basic foundation.

1) The first rule

الأمر بمقاصدها

Meaning: Every case depends on the intention to do it.¹⁹

The foundation of this rule formulation is the word of God Almighty, in Q.S. al-Bayyinah / 98: 5 as follows:

﴿لَا يُجْزَىٰ عَنْكَ الْإِيمَانُ أَنْ تَقُولَ آمَنَّا بِاللَّهِ وَنُفَوِّدُكَ بِالْإِيمَانِ﴾
﴿لَا يُجْزَىٰ عَنْكَ الْإِيمَانُ أَنْ تَقُولَ آمَنَّا بِاللَّهِ وَنُفَوِّدُكَ بِالْإِيمَانِ﴾
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Translation:

Though they are not told except to worship Allah by purifying (intention) obedience to Him.²⁰

Also in the hadith of the Prophet Muhammad, it is mentioned which was stated by Imam Bukhari:

﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى﴾ (رواه البخاري)

Meaning: That the action depends on the intention. And everyone will get according to what is intended.²¹

So the mappamula tanang pare tradition is basically that those who do it have good intentions, that is, they still rely on God as the sole Almighty, so that from the above rules it can be understood that actions are only judged by their motives, what intentions are to be conveyed, in connection with that intention, of course only humans and God know.

This rule also gives an understanding that every human deed's deeds, both in the form of words and actions, are measured according to the intentions of the perpetrators. To find out the extent of the perpetrators' intentions, one must see the *qarinah* which can be used as a clue to find out the type of intention of the culprit. For example, the value of seeking knowledge varies, depending on the intention of the seeker of knowledge itself. So if there is someone who wants to seek the knowledge of *syara'*, then he intends to seek knowledge in order to obtain the world and the wealth in it, then the search for knowledge becomes haram. And the culprit was tortured, he could not smell the aroma of heaven. And if the purpose of someone seeking knowledge of sharia is to seek Allah's blessing and then carry out everything He commands, spread his shari'ah, deepen the

¹⁹A. Djazuli, *Kaidah-Kaidah Fikih* (Jakarta: Kencana, 2017), p. 163.

²⁰ Departemen Agama RI, *al-Qur'an dan Terjemahnya*, Edisi Revisi (Semarang: Karya Putra Thaha, 2002), p. 410.

²¹ Ibnu Taimiyah, *Al-Ubudiyyah*, (Riyadh : Maktabah Darul Balagh, t.t), p. 6.

knowledge of religion and then practice what he obtained, then he will be rewarded with the Great rewards.²² So, the law of human interaction becomes obligatory, sunnah, makruh, mubah or haram, then given a reward or even tortured, it all depends on the intentions and the form of the goals of the perpetrators themselves.

2) The second rule

العادة محكمة

Meaning: Customs or habits can be determined as law.²³

The extent to which an event that occurs in the community can be called adat. The fuqaha give the following definition:

العادة ما تعارفه الناس و ساروا عليه في مجرى حياتهم سواء كان قولاً أم فعلاً

Meaning: Adat is everything that humans have known, so that it becomes a habit that applies in their lives in the form of words or deeds.²⁴

3) The third rule

الْمُرَاعَاةُ الْمَقَاصِدِ مُقَدِّمَةٌ عَلَى رِعَايَةِ الْوَسَائِلِ أَبَدًا

Meaning: Keeping (maintaining) the goal takes precedence over maintaining the way to achieve the goal.²⁵

In the context of Islamic law, elements of the implementation of mappamula tanang pare which are considered mystical and superstitious are deemed incompatible with the rules of Islamic law need to be eliminated, but for other ritual elements while still being tolerated and do not damage the aqedah, of course it can still be done. From the role of the scholars who came to spread Islam in the land of Luwu. The scholars need a strategic tool to translate Islam into the epistemological space of traditional Luwu traditional society. The strategic tool in question is the ability to adapt to local situations without losing the mainstream of Islam, namely monotheism. In broadcasting Islamic scholars using local cultural media.

Here also follows good traditions (shalih) which must be maintained, and which traditions must be addressed, in other words, Islamic law does not necessarily reject all traditions or customs. The purpose of society in filling out the Shari'a and accommodating culture. In usul fiqh it is called al-'adah or hakkamah (custom is used as a guide to determine the law) as well as the rules of al-ma'ruf urfan ka 4-masyrut syartan (good things are known to be customarily accepted as the terms or al-tsabit bil- dalalatin 'urf kats-tsabit bil dalalatin nash (which is determined with an indication of adat is the same status as determined by the instructions of the text), and there are also rules of maraahu al-muslimun hasanan fa huwa' indallah hasan (what is considered good by Muslims then the side God is also considered good.) The tradition of mappamula tananpare is essentially how to educate people to be diligent in praying to God.²⁶

It can be seen that Islam tolerates some human customs that are not in conflict with the Shari'a and Islamic manners or in line with it. So, as long as customs and culture do not conflict with Islamic teachings, it can be done. But if it is contrary to Islamic teachings, such as culture that smells of shirk or has origins in shirk rituals and worship or worship of gods or gods other than God, then such a culture is haraam.

4. Conclusion

²²Sadar, Religious Instructor of Bajo Barat, Interview on 5 January, 2019.

²³A. Djazuli, *Kaidah-Kaidah Fikih*, (Jakarta : Kencana, 2017), p. 178.

²⁴A. Djazuli, *Kaidah-Kaidah Fikih*, p. 179.

²⁵A. Djazuli, *Kaidah-Kaidah Fikih*, p. 178.

²⁶About the origin of rice contained in folklore, tells that rice was sent down in the sky down to the earth below by a sparrow as revealed by Aminullah, Traditional Leader of Bajo Barat District, Interview on 31 December 2018.

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Reality has shown that religion and culture can coexist and influence each other because both have values and symbols that symbolize the value of obedience to God. Culture also contains values and symbols so that humans can live in them. Religion requires a system of symbols, in other words religion requires culture. The interaction between religion and culture can be seen if religion influences culture, its value is religion but its symbol is culture.

Qawaid fiqiyah or the rules of Islamic law function as parameters in the formation of contemporary Islamic law, so that it has legal power and does not conflict with texts or benefit, so that Islamic law can be applied in everyday life. In the context of Islamic law, elements of the implementation of mappamula tanare pare which are considered mystical and superstitious are deemed incompatible with the rules of Islamic law need to be eliminated, but for other ritual elements while still being tolerated and do not damage the aqeedah, of course it can still be done.

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