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MALAQBIQ: INDEGINIOUS LIVING TRADITION IN MANDAR ETHNIC WEST SULAWESI-INDONESIA TOWARD DISRUPTION ERA

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Abstract

This article explains Mandar ethnic group's local wisdom in West Sulawesi, Indonesia. The research used qualitative methods through interviews and literature studies. Research results indicate that religion is vital for Mandarese people because they use it as the main reference in life. One of the local wisdoms believed by Mandarese people is Malaqbiq. It is a result of thought from religion and culture acculturation. It is a concept of attitudes containing values of respect, honor, and mutual respect. These values can be used as a reference for global community to manage and overcome social problems such as intolerance and social inequality. This local wisdom can also be used by the millennial in countering the world problems. In countering the disruption era, the millennial can prepare themselves by knowing and understanding their own capacity and ability, as well as staying grounded in the social reality around them, so that they are not easily swayed by the changes occurred in society.

Keywords: Disruption; Local Wisdom; Malaqbiq; Relious Magic; Kalindaqdaq

الملخص

توضح هذه المقالة الثقافة المحلية لقبيلة ماندار (Mandar) في سولاويسي الغربية، بإندونيسيا، ويستخدم هذا البحث أساليب نوعية من خلال المقابلات وإجراء الدراسات المكتبية، وتشير نتيجة البحث إلى أن الدين مهم جدا لقبيلة ماندار لأنهم يستخدمونه كمرجع رئيسي في حياتهم. ومن أشكال الثقافات المحلية التي يؤمن بها شعب ماندار هو قيمة ملقبيق (Malaqbiq) أو التهذيب. وهذه القيمة هي نتيجة الوحدة الدينية والثقافية، وهي تحتوي على مفاهيم وسلوكيات تشتمل على قيم التقدير والاحترام المتبادل. ويمكن استخدام هذه القيمة كمرجع للمجتمع العالمي لإدارة قضية التعصب وعدم المساواة الاجتماعية والتغلب عليها. وهذه الثقافات المحلية يمكن استخدامها من قبل جيل الألفية في حل مشاكل العالم لمواجهة عصر الاضطرابات، ويمكن لجيل الألفية إعداد أنفسهم من

خلال معرفة وفهم تمكنهم وقدراتهم الخاصة، مع الوقوف على الواقع الاجتماعي

من حولهم، بحيث لا يتأثرون بسهولة بالتغيرات التي تحدث في المجتمع.

الكلمات المفتاحية: الفوضى; الثقافة المحلية; ملقبيق; السحر; كالينداقداق

(المثل)

Abstrak

Artikel ini menjelaskan tentang kearifan lokal suku Mandar di Sulawesi Barat, Indonesia. Penelitian ini menggunakan metode kualitatif melalui wawancara dan dengan melakukan studi pustaka. Hasil penelitian menunjukkan bahwa agama sangat penting bagi suku Mandar karena mereka menggunakannya sebagai acuan utama dalam kehidupan mereka. Salah satu bentuk kearifan lokal yang diyakini oleh masyarakat Mandar adalah adanya nilai Malaqbiq. Nilai ini merupakan hasil akulturasi agama dan budaya. Di dalamnya terkandung konsep dan perilaku yang mengandung nilai-nilai menghargai dan saling menghormati. Nilai ini dapat dijadikan acuan bagi masyarakat global untuk mengelola dan mengatasi isu intoleransi dan ketimpangan sosial. Kearifan lokal inilah yang dapat dimanfaatkan oleh kaum milenial dalam menghadapi permasalahan dunia untuk menghadapi era disrupsi, kaum milenial dapat mempersiapkan diri dengan mengetahui dan memahami kapasitas dan kemampuannya sendiri, dengan tetap berpijak pada realitas sosial di sekitar mereka, sehingga mereka tidak mudah terombang-ambing oleh perubahan yang terjadi di masyarakat.

Kata Kunci: Kekacauan; Kearifan Lokal; Malaqbiq; Sihir; Kalindaqdaq/ Peribahasa.

A. Introduction

Religion (read = Islam) cannot be separated from Mandar tribe. Since it was spread in the region, Islam has filled the thought and belief of the Mandarese people. In all their life activities, Mandarese people make the teachings of Islam as a way of life. Islamic elements become important part of traditional and cultural ceremonies. The great effect of Islamic teachings makes Islam inseparable from Mandar tribe. However, many Islamic mosaics in Mandar region have not been studied in depth. Aspects of tradition, behavior, beliefs, and social actions have not been explored much, even though these aspects are special assets to make the Mandar region better.[1]

The above description raises question: Can the Mandar tribe be separated from their religion? Or can the Mandarese people be separated from their religion? In answering the question above, the author said that it is possible, but the Mandar tribe might be offended and angry. It is natural and indicating that the Mandar tribe still believe in religion. There is an evidence that some Mandarese people have been separated from their religion. Some Mandar people no longer make "*palluluareang*"

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[1] Anwar Sadat, 'Pemali In The Pespective Of Islamic Law: A Phenomenological Study in the Patampanua Society, Polewali Mandar', *Journal of Contemporary Islam and Muslim Societies*, 3.2 (2019), 106 <https://doi.org/10.30821/jcims.v3i2.5799>.

(brotherhood) as social capital in building "*lita pembolonganta*" (our homeland). In fact, religion requires fraternity and unity that is on a part with other obligations. Someone who performs prayers or fasting but has bad relations with fellow human beings cannot be considered as a good religious person.[2]

Thus, the meaning of religion in this context is in a more substantial perspective. Even though someone claims to be a religious person and has an identity as a Muslim, the person cannot be considered as a religious person yet. Sometimes, religion is only used as a manipulative tool to gain position and to make as much material profit as possible.

Some use religion as a tool to gain massive support or legitimize claims with hidden motivation. In such situations, a person can be called separating from his religion.[3]

For the Mandar tribe, religion, especially Islam, becomes something very principle, because it becomes important part of life. Islam becomes a fundamental principle adorning the overall activities and actions in the tradition and culture of Mandar. From birth to death of a human, there are traditions and rituals that are adorned with Islamic teachings.

B. Research Method

The method used is qualitative. Qualitative methods are used to examine natural objects, where researchers become key instruments. In addition, data collected are triangulated (combined), data analyses are inductive, and the results of qualitative research emphasize meaning rather than generalization. In research using qualitative methods, a researcher becomes a key instrument and the data collection techniques used is observations and interviews.[4]

The collection of data and information was done through interviews, observation, document analysis, and library research. Meanwhile, the source of data for the purpose of analysis was divided into two categories: first, the source of the printed material (bibliography); second, the source of respondents (human resources). Purposive sampling was utilized to choose the respondents for interview. In this article interview was done to 3 (tree) public figure who have knowledge about the research object.

C. Result and Discussion

1. The origin of Mandar tribe in West Sulawesi

Mandar is one of the ethnic groups living in the province of West Sulawesi. Before the division, the Mandar tribe entered South Sulawesi region along with

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[2] Andi Nur Fitrah and others, 'Analysis of Symbolic Meaning of Shipping Technique and Navigation: Case Study of Sandeq Boat of the Mandar Tribe', in *2nd International Conference of Communication Science Research*, 2018, CLXV, 316–320 <https://doi.org/10.2991/iccsr-18.2018.70>.

[3] Huriati, Syamsiah Rauf, and Nurwulan Sari, 'Assimilation Of Religious And Cultural Values On Sayyang Pattu'du' Tradition In Mandar Tribe', in *International Conference on Sustainable Development Goals of United Nations*, ed. by Abbas Panakkal and Nur Hidayah (Gowa: Yayasan Pemberdayaan Masyarakat Indonesia Cerdas, 2017), pp. 167–178.

[4] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2019).

Buginese, Makassarese, and Torajans. Although it has been divided into a separated province, historically and culturally, the Mandar tribe is still bound by these ethnicities.[5]

The word "Mandar" has three meanings: Mandar comes from the concept of *sipamandar,* which means mutually reinforcing, which then develops into Mandar. The word "Mandar" can also mean river. Mandar comes from Arabic, *Nazdara-yanzduru-nazdran,* which in its development became Mandar, meaning a place with a few populations. In addition, it means light according to Saiful Sinrang. While according to Darwis Hamzah, it comes from the word "*Mandaq*", which means strong. Similarly, some say that the name was taken based on the name of Mandar River, which disembogues into the center of the former of Balanipa kingdom.[6]

Mandar language is included in Polynesian Malay languages or archipelago languages. According to Esser, as quoted by Abdul Muttalib, it was a *Mandfarsche Dialecten,* which was initially used from the Binuang region of North Polewali to the North Mamuju region of Karossa. Areas where the Mandar language spread can still be easily found at this time, such as in Polewali, Mamasa, Majene, Mamuju, and North Mamuju areas.[7]

Individual status in the Mandar tribe is different from the Buginese in Mandar, in which women not only take care of the household, but they also being active in earning a living. They have *sibaliparri* as a life principle, which means helping each other.[8]

For example, if the husband (the male) catches fish, the husband's duties are considered finished after he arrives on land. Then, the next is the wife's duty, whether the fish will be sold, eaten, or dried. In the Mandar region, there are the terms *Sirindo-rondo*, *Siamasei*, and *Sianuang pa'mai*. *Sirondo-rondoi* means to work together in the household, in which husband and wife work together in building a family. *Siamamasei, sianuang pa'mai* means loving each other through thick and thin.

2. Diversity of Religion Understanding in the Mandar Tribe

In understanding religion, especially Islam, the Mandar tribe has various differences. The diversity of understanding is reflected in the manifestation of their social activities that make Islam part of their lives and beliefs. Therefore, when studying the religious understanding of the Mandar tribe, at least a phenomenon about magical Islam will be encountered, Islamic law/morals and Islamic Sufism or tarekat.

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[5] Andi Indahwaty Sidin and others, 'The Effect of Tribal Cultural Values of Bugis, Makassar, Toraja, and Mandar Nurses and Tenure on Organizational Citizenship Behavior (OCB)', *Journal of Cardiovascular Disease Research*, 12.03 (2021), 2629–2633 <https://www.bibliomed.org/?mno=139284>.

[6] Abd Karim, 'Political Contestation: Political Elite Contestation Of Balanipa Kingdom And Netherland Colonial Government In 1870-1905', *International Journal of Political Science, Law and International Relations (IJPSLIR)*, 8.1 (2018), h. 1–10.

[7] Saparuddin, 'Akulturasi Tradisi Rewan Antar Etnik Mandar Dan Etnik Jawa Dalam Menciptakan Kerukunan Hidup Bermasyarakat Di Desa Bumimulyo Kecamatan Wonomulyo Kabupaten Polewali Mandar (Studi Komunikasi Antarbudaya)' (UIN Alauddin Makassar, 2020). h. 31-32.

[8] Hikmah Saska, Khadijah Thahir, and Rosmawati, 'An Overview of Landschapesziekenhuis : As an Information Media for Cultural History of the Mandar Ethnic in West Sulawesi', *International Journal of Innovative Science and Research Technology*, 6.1 (2021), 189–193.

Magis according to Indonesian Dictionary means magic; related to magic things or deeds. And the word means something or a certain way that is believed to cause magical power. Magical Islam is a religious view embraced by Muslims, which is still overwhelmed by elements of belief in objects that can have an effect on life. In addition, the practice of animism rituals is still implemented, which is considered as important part of life and it can bring bad things if it is not implemented.[9]

For some Mandarese people, even though they recognize Islam as a religion, they also practice occultism such as make things as amulets that can save them. In addition, a small percentage of Mandarese people still practice occultism that are used for both good and bad purposes. These practices are performed by reciting certain readings (incantations).

If you travel in several places in the Mandar region, you will almost certainly find terms such as, *doti* (a spell sent to someone to harm them), witchcraft or more often termed *naparuai. Ka'bal* (immunity), *Soke,* an object buried under ground intended to injure someone. When the person in question steps on the ground he will be limping or paralyzed. There are many more occultisms, which are actually practiced among the Mandarese people.[10]

This magical view does not make them neglect worship to God, because belief in God remains indispensable matter, although that belief blends with belief about the existence of other forces outside the power of God.

The second is Islamic law/morals. Sharia Islam is the understanding of Muslims that relies on Islamic law in material. They are not too concerned with the depth of Sharia in the form of Sufism, which is often speculative.

Most of the Mandarese people understand Islam based on understanding of Sharia. They practice worship as part of their religious beliefs. They perform rituals of worship as what they have received from theologians or religious leaders.

Therefore, elements of Islamic shariah are included every time they carry out activities or traditional ceremonies. In wedding ceremonies, building houses, and so on, the reading of the history of the Prophet Muhammad will be found (The Book of *Barzanjii*). Al-Barzanji is the author name of prose and poetry about the Prophet Muhammad. The book is actually more of a literary work than a historical work, because it emphasizes the beauty of language (literature). There are two kinds of this book, one is compiled in the form of prose and the other is in the form of poetry. Its contents are equally telling the life history of the Prophet Muhammad, especially on his birth.[11]

They do not consider the Book of Barzanji replaces the Koran, but they understand that there is an exemplary story from the Prophet Muhammad, who can be a role model in their life.[12]

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[9] Nurcholish Madjid, *"Penghayatan Keagamaan Populer Dan Masalah Religio Magisme" Dalam Budhy Munawar Rahman (Ed.) Kontekstualisasi Doktrin Islam Dalam Sejarah* (Jakarta: Paramadina, 1994).h. 494-496.

[10] Baharuddin, 'Interview' (Majene/10/09/2019).

[11] Baso Pallawagau, Erwin Hafid, and others, ‘فن النشيد الإسلامي في تصور الحديث النبوي’, *Jurnal Adabiyah*, 21.2 (2021), 298–323 <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/25650>.

[12] Hasyim, 'Interview' (Majene, 12/06/2019).

For Mandarese people, Sharia is an important part, because it is a rule that comes from God that must be implemented for the benefit of the life in the world and the hereafter. The tradition of learning to recite the Koran (*mangaji*) is still implemented traditionally by visiting teachers who are considered qualified to teach, even though the place is located miles away. In addition to learning to recite Koran, the goal is also to get blessings from the teachers.[13]

The third is Islamic Sufism/tarekat. Islamic Sufism/tarekat is an understanding of Islamic teachings based on Sufism/tarekat. This understanding is more concerned with the depth of Islamic teachings than the physical understanding of these teachings.[14]

Sufism is a view of Islamic teachings that greatly exalts inner aspects. Therefore, Sufi is not too concerned with other people's assessment of himself, because the inner aspect overcomes the outer aspect. While tarekat is a means or path taken to achieve holiness. Tarekat is an organization led by a tarekat teacher called the caliph or murshid[15]. For adherents of the tarekat, studying Islam without being guided by a teacher becomes absurd. As is believed in a saying: Whoever has no sheikh (teacher), the devil is the teacher.[16]

This certainly indicates the need for someone to have a caliph or murshid who can be portrayed as a role model in studying religion. In fact, sometimes the belief in the caliph or murshid is as far as the assumption that the caliph or murshid can bring happiness and salvation in the world and the hereafter.

In the Islamic tradition, there are several schools of tarekat known as the Tarekat of Qadiriyah, Naqshabandiyah, and Syadziliyah. In the Mandar region, two major tarekat schools were introduced, namely the Qadiriyah and Naqshabandiyah. The Qadiriyah was introduced by KH. Muhammad Saleh which then continued by his students and descendants, while the Naqsabandiyah was introduced by Sheikh Abd. Rahman Qadir.[17]

The two tarekat schools have different followers. Their activities are often found in certain islamic lectures. However, the Qadiriyah specifically can be found on the night of 27 Ramadan in which all the congregation arrives to perform certain rituals or worship. According to sources, there are 3 places of worship on the night, namely the mosque on Mount Salabose, mosque in Pambusuang, and mosque in Makassar. This activity seems to be an annual meeting for the adherents of Qadiriyah.[18]

The understanding of Sufism is believed by its adherents to deliver them closer to God under the guidance of a teacher. For the congregation, the teacher becomes the most important part, because he is the source of all needs and even can always provide a way out or a solution to the problems of the adherents or students.

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[13] Hasyim, 'Interview' (Majene, 12/06/2019).

[14] Baso Pallawagau, Abdullah Thalib, and others, 'التصوف الإسلامي: نظرة عامة عن الإسلام رحمة للعالمين', *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 15.1 (2022), 79–96 <https://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/2536>.

[15] Musafir, *KH. Muhammad Saleh, Makassar* (Makassar: CV. Sentosa, 2003). h. 134-136.

[16] Musafir, *KH. Muhammad Saleh, Makassar*, h. 134-136.

[17] Mas'ud, 'Interview' (Majene, 13/08/2019).

[18] Mas'ud, 'Interview' (Majene, 13/08/2019).

A tarekat teacher (patron) becomes the foundation of all things from his students (clients). The term "patron" comes from Spanish which means someone who has power and effect in a certain group of people. A patron is a nobleman who has a number of clients under its protection and what is meant by "client" is a subordinate or person ordered or instructed by the patron. Ranging from religious issues to problems of life by asking to be prayed for all matters, ranging from sending children to school in order to be smart up to praying to get offspring. With this position, whatever is said by the teacher becomes a guaranteed truth and cannot be disputed or criticized (Taken for Granted) by the student. So, in the patron-client system, someone who becomes a patron becomes the foundation of his clients.[19]

In addition to the very diverse religious understandings above, traditions in Mandar region also present various forms of art and ceremonies, including the existence of a collection of wise words in the form of poetry called *Kalindaqdaq*.[20]

Kalindaqdaq is one of the traditional poems of Mandar. Compared to other old Mandar literary works, *Kalindaqdaq* is the most widely used by Mandarese people express their feelings and thoughts in the past. *Kalindaqdaq's* etymology is described in several versions. First, it consists of two words, namely 'gali' and 'daqdaq' 'dada'. So, *Kalindaqdaq* means chest contents because what is in the chest/heart is what is dug up and revealed to other parties.[21] *Kalindaqdaq* is a spark of feelings and thoughts expressed in beautiful sentences. Second, it is derived from Arabic "*qaldan*" which means to spin. The reason is, making *Kalindaqdaq* requires perseverance and caution, more or less the same as spinning yarn, silk, or rope which also requires perseverance and caution. The word "*Kalindaqdaq*" may also come from the Arabic word "*qillidun*", which means warehouse; or may be derived from the word "*qaladah*" or "*qalaaid*", which means women's ornament necklace. "Connected" with the notion of 'digging up the contents of the chest', 'spinning', 'warehouse', and 'women's ornament necklace', indeed *Kalindaqdaq* contains deep and broad meanings inspiring readers. It has very good advices to put into practice in life.[22]

3. Disruption Era

In Indonesian dictionary, disruption is defined as things being uprooted from the root. In daily life, disruption is a fundamental and basic change with the evolution of technology addressing human life.

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[19] Andy Rosyidin, 'Rekonstruksi Pemahaman Tasawuf Tradisionalis Di Era Modernitas: (Refleksi Terhadap Tokoh Sufi Neo-Modernisme (Gus Dur) Dalam Wacana Terciptanya Umat Islam Yang Rahmatan Lil 'Alamin Dan Berkemajuan)', *Millati: Journal of Islamic Studies and Humanities*, Identitas dan Globalisasi, Menakar Kesadaran Budaya, politik, ekonomi, dan Teknologi Masyarakat, 2018, h. 152.

[20] Nurhayati, 'Kalindaqdaq (Puisi Mandar) Sebagai Sarana Pendidikan Agama Bagi Masyarakat Mandar', in *Konferensi Internasional Bahasa, Sastra, Dan Budaya Daerah Indonesia*, ed. by Mulyanto Widodo (Lampung: Program Studi Magister Pendidikan Bahasa, Sastra, Dan Daerah (Mpbsd) Fakultas Keguruan Dan Ilmu Pendidikan, Universitas Lampung, 2016), pp. 393–94.

[21] R Harisa, 'Kalindaqdaq in the Tradition of" Sayyang Pattudu" in Polewali Mandar Regency', *Journal of Research and Multidisciplinary*, 4.1 (2021), 417–422 <https://journal.alhikam.net/index.php/jrm/article/view/48>.

[22] B Darmawati and C Sahabuddin, 'Kalindaqdaq: A Medium of Mandarese Character Building', in *Proceedings of the 28th International Conference on Literature: "Literature as a Source of Wisdom"* (Banda Aceh: Universitas Syiah Kuala, 2019), pp. 882–890 <https://doi.org/10.24815/.v1i1.14831>.

The term disruption was introduced by Rheinald Kasali who said that disruption was a basic or fundamental change. One cause of change is the evolution of technology addressing human life. Due to the current trend, digitalization as a result of the evolution of technology (especially information) changes almost all order of life. In addition, in the disruption era (digitalization era) all activities use online or internet.

Although this disruption era phenomenon seems to be overlooked, we must inevitably recognize the most fundamental changes occurred.. In terms of humanizing humans, there are still many elders abused in the family structure. In fact, character education in the disruption era should become the responsibility of school members, parents and society, to help children and adolescents to grow into caring, persistent, and responsible human beings.[23]

4. *Malaqbiq's* Philosophy in Mandar Tradition Toward Disruption Era

The word *Malaqbiq*[24] (in Mandar { ' } like { q } if read *Malaqbiq* we read *Mala'bi'*) in Mandar language is always expressed to explain various things about glory, prosperity, welfare, and even all good qualities becoming the norm in society. In a personal perspective, *Malaqbiq* is perceived as noble, honorable, superior, and other qualities showing kindness and perfection. In a communal perspective, it can be interpreted as prosperous life, fulfilling its basic needs. In the religious perspective, especially in Islam, the *Malaqbiq* community is expressed by *baldatun tayyibatun wa rabbun ghafur* (a beautiful and prosperous country under the auspices of God's forgiveness).[25]

The philosophy of *Malaqbiq* is important to elaborate because it contains quite deep meaning. The meaning of the word is so high because it encompasses all the best and praiseworthy qualities, both in the context of religious teachings and social norms. In Mandar tribe, the title *Malaqbiq* is not obtained by one's own recognition that he is a commendable person, but it is a gift and appreciation from the community for the achievements and qualities.

The title *Malaqbiq* is not obtained for the number of assets or positions owned. In the tradition of Mandarese people, one is not considered as a "*to Malaqbiq*" if his qualities and actions are not in accordance with or violate the rules or norms of religion and society, even though he has material wealth or royal blood. Someone who is appointed as a "*to Malaqbiq*" is also not the incarnation of parents or descendants, if the words and actions are not in accordance with the rules. The quality of a "*Malaqbiq*" is the only word with deeds, which in Mandar expressions is called *situru kedzo anna pau-paunna.*

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[23] Agsta Aris Afifudin, 'Fenomena Disrupsi Dalam Pendidikan Karakter', *Kompasian* (Jakarta, 2019)   <https://www.kompasiana.com/agstaaris_3077/5cdc4cc975065714260b0a50/regulasi-di-era-disrupsi-dalam-perubahan-karakter>.

[24] Herlina Candra, 'Malaqbi' Sebagai Nilai Kearifan Lokal Di Kabupaten Polewali Mandar', *Herlinacandra.Wordpress.Com*   (Polewali   Mandar,   2013) <https://herlinacandra.wordpress.com/2013/12/13/malaqbi-sebagai-nilai-kearifan-lokal-di-kabupaten-polewali-mandar/>.

[25] Harlina, Hamiruddin, and Aguswandi, 'Nilai-Nilai Malaqbiq Di Kalangan Remaja (Studi Tentang Pelestarian Budaya Malaqbiq Di Polewali Mandar. (Skripsi) (Diakses Pada Hari Rabu, 29 Desember 2021, Pukul 10.17 Wita).', *Jurnal Washiyah*, 1.1 (2020), 35–53.

The life of a *Malaqbiq* is created through a government filled with *Malaqbiq* people. Therefore, the Mandar tribe really needs leadership that has the characteristics and attitudes reflecting as *Malaqbiq*. Of course, a *Malaqbiq* leader must have trustful, honest, intelligent, and open (transparent) attitudes. The above attitudes reflect the leadership of the Prophet Muhammad, which has obtained extraordinary success because of applying the four characteristics above. Furthermore, the four attitudes above are not only required by a leader, but in the context of human as an individual, such attitude is indeed required. If the four attitudes mentioned above are possessed by someone, then he can be called as a *To Malaqbiq*.

The above description can be found in one verse of the Mandar poem called *Kalindaqdaq*, that is:

Indi tia tommuane

Bannang pute Sarana

Melo dicingga

Melo dilango-lango

Translation:

This is a Man

A white thread

Ready to get wet

Facing any colour

The verse above means that every Mandarese person will not cause a trouble and he would be willing to do anything as long as it brings goodness and benefits.

The *Kalindaqdaq* above was quoted to explain some of the characteristics of the "Mandarese People". To explain the theme of the Mandarese people from its religious aspect, it is necessary to relate to the word "*Malaqbiq*".

At present, the Mandarese people agree to give the Mandar land that is inhabited in the West Sulawesi region with a nickname, which is "*Malaqbiq*". But the question is whether the word has been understood by its meaning and essence by all Mandarese people. Then, whether the word has also been applied in life by all those who call themselves Mandarese people.

Such questions will always be put forward, not only because it has become a term that has been in the minds and senses of Mandarese people (even the consciousness), but also because of concerns looking at life broadly and specifically in the Mandar region.

Describing Mandarese people in the perspective of religiosity, according to the author, is an important thing, because as described previously, Mandarese people cannot and will never be separated from the depiction of their religion, because Mandarese people are identical with religion, especially Islam.

The *Kalindaqadaq* quote above meaning that Mandarese men are pure and clean like white threads, no matter what, as long as the goals are for goodness. This shows that the quality of Mandarese people is open and can be accepted by all groups because they never discriminate humans according to their social strata. In fact, they are willing to do anything for goodness and benefits. The *Kalindaqadaq* quote shows that

Mandarese people uphold purity, sincerity, and even beauty because something that is pure and clean certainly radiates beauty.

In the Mandar tradition, it is frequently found how old people gave a good audition about the charater and attitude as a Mandarese man. Some qualities of kindness such as honesty, assertiveness, mutual respect, togetherness, brotherhood and so on are applied in their lives.

Philosophically, this attitude is depicted in *Kalindaqdaq's* poetic sentences, for example about the quality of assertiveness in maintaining prestige and self-esteem. The poem, for example:

Muaq polei polena

Annaq iqda mala iqda

Dotai lao nyawa

Darzi nalao siriq

Translation:

When the time comes

And it is strictly necessary

It's better to die

Rather than losing *siriq*

Siriq in Mandar language means self-respect or honor, for example in *todiang siriqna* sentence, it means people who have self-respect.

The *Kalindaqdaq* poem above confirms that a Mandarese human is willing to die tokeep his prestige and self-esteem as a human being. Therefore, human is respected because he has prestige as God's most perfect creation. The prestige meant of course is as a "*to malaqbiq*", which is respected by the community, because he is able to benefit the community and the environment, instead of destroying it through actions eliminating the prestige, such as corruption, manipulation, and taking the rights of others.

In the context of social life, fraternity among the Mandar tribe is very closely involved. The Mandar tribe believes that wherever they are, they must assume that other Mandarese people are their family. Whether he settles in Mandar or overseas. Therefore, they believe and respect each other. Mandarese people definitely consider other Mandarese people as relation despite differences in political and organizational affiliation. If this becomes a reference, then it will surely become a prosperous society.

The Mandar tribe also has norms, both of which have been inscribed in *lontara panttodioloang*, as well as from unwritten agreements. Mandarese people believe that violating customary rules or laws is *Siriq*.[26] Cultivating an attitude of obedience to the law is a foundation for the order of society, so that prosperity will be created.

Mandarese people do not only live in the Mandar region, they also migrate to various regions in Indonesia. Of course, the potential of people outside the Mandar region can be used as foundation to develop the Mandar region. Many scientists and

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[26] Rukman Abdul Rahman Said and others, 'A Critical Review Of Traditional Wisdom In The Quran: Exploring The Value Of Siri' In Surah Yusuf', *Jurnal Adabiyah*, 22.1 (2022), 88–112 <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/27040/15211>.

entrepreneurs who are outside the Mandar region can be invited to be involved in developing the Mandar region. Therefore, it is necessary to build a broad network so that the resources owned can be explored for the welfare of the community. If these social foundations are pursued well, then the hope of *Malaqbiq* Mandar region will certainly be achieved.

Now, the local wisdom *malaqbiq* can be use by young generation to open their horizons to addressing the global problems faced today. The young generation must be ready to face the disruption era by having work ethic and becoming a problem solver to solve various problems that are increasingly complex and changing rapidly. The rapid technology enables the millennial generation to get information quickly and easily today. Because of this convenience, the current millennial generation depends on social media a lot. They mostly spend their time in front of digital machines such as mobile phones and laptops to access their needs.

The above facts show that this era gives positive impacts, including the convenience to meet the necessities of life through social media. However, the negative impacts should not be underestimated such as social disorientation, practicality as the needs are easily obtained, hedonism by only pursuing pleasure, neglecting other human beings, and being ignorant about the future.

In facing the challenges and negative impacts of this disruption era, local wisdom is important for dissemination to the millennial. As in the word "malaqbiq", local wisdom contains elements of respect for humanity by recognizing human beings as noble creatures and because of that, it does not discriminate human beings in political, social and cultural strata. If the "malaqbiq" principles are adopted by the current millennial, then the human right issues can be reduced. For instance, the expulsion/exosdus of civilians from their home land such as Rohingya residents in Myanmar as well as wars in various regions, especially the Middle East are due to the lack of respect for humanity.

The "malaqbiq" principles also teach optimism, that noble human beings are always future oriented, thus there is no apathy let alone hopelessness. Today's melinials are so labile that they are easily discouraged and unable to manage and solve life's problems by themselves. We can see suicide cases due to bullying on social media, as well as criminal acts that easily take the lives of others without thinking about the consequences that will occur. The "malaqbiq" principles teach that humans must always be future-oriented, especially on the life after death (for Muslims). The principles are reflected in "kalindaqdag" as follows;

Passambayamoo dzai

Pallima wattumo

Iyamo tuu

Pewongan di ahera

Meaning:

Pray for the God

Five times a day

Because it is

A guide in afterlife

The verse above shows that humans are always required to pray to God in any situation and condition because it will become beneficial in afterlife. Orientation of the afterlife existence can prevent the millennial from doing activities that harm themselves, especially others. A religious person believes that everything performed in this world must be accounted for in the afterlife.

Education in digital era is different from the past. Education is currently dominated by digitalization and social media, so that the younger generation's knowledge of calculations and other information is better than the educators Therefore, the function of education in formal schools today is more shifted to teach ethical value, culture, character, and wisdom to social empathy because they are not found in machines and or social media. With this reality, formal education filled with local wisdom is important to be carried out so that the millennial understands their own culture and stay grounded in the environment in which they live and adapt.

In "Disruption" book, Rheinald Kasali reminds that nothing cannot be changed before you face it, and motivation (hope and desire) is not enough. He also reminds that everyone must know their position and recognize where they are going (where we are, and where we are going to).[27] This view is intended so that in facing challenges, the millennial can prepare themselves by knowing and understanding their own capacity and ability, as well as staying grounded in the social reality around them, so that they are not easily swayed by the changes occurred in society.

D. Conclusion

Mandarese people in religious perspective are human beings who in their life are able to give a light of life to every creature in their environment. They have the best qualities and are praiseworthy as perfect human beings such as firmness, honesty, courage, kinship, and other qualities. Such qualities are adapted from the nobility of culture and tradition adhered to by the Mandar ethnicity and religious teachings, especially Islam, which is embraced by the Mandar people.

Nevertheless, we are worried that we will lose our identity as Mandarese people in the midst of globalization and materialism. We can see that some Mandarese people have forgotten the local wisdom they have and prefer the popular lifestyle.

I am worried that Mandar people will become "guests" in their own area, when there has been rapid progress and development after the opening of industries and mining management which is said to be very abundant in the region of West Sulawesi. Therefore, as Mandarese people, we need to reflect back on the values of the "Mandarese people" inherited from our predecessors, so that we will not become strangers in our own Mandar land.

Acknowledgement

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[27] Rhenald Kasali, *Disruption* (Bandung: Gramedia Pustaka Utama, 2017).

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