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Andi Intan Cahyani, Muhammad Zakir Husain

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The Qur'an and the *Mappanre Temme Aqorang* Tradition of the Bugis Ethnic in East Kalimantan

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Abstract

The recitation of the Qur'an for the Bugis community is not only a practice of ritual worship, but the recitation of the Qur'an is also associated with local rituals that have symbolic meanings and dimensions of very deep values amidst the plurality of Bugis society. One of the traditions of the recitation of the Qur'an is the tradition of the *mappanre temme* after the child has completed the learning of the recitation of 30 juz of the Qur'an. The aim of this research is to reveal the meaning of the ritual values of the Qur'an recitation tradition *mappanre temme* as a local tradition of the Bugis community in Kalimantan. This tradition contains a belief with forms and practices still traceable today. This phenomenological research uses a descriptive-qualitative approach and field-based data collection techniques by conducting in-depth interviews with those involved in the tradition, namely parents of students, Quran reciting teachers and religious leaders involved in the procession of the tradition. It was found that the traditional ritual of *Mappanre Temme Aqorang* is not just a common ritual for the Bugis community, but serves as a means of maintaining the identity of the Bugis community in the overseas land in the multicultural society of Etam, East Kalimantan, both as a community that is highly religious and as a community that is loyal to ancestral traditions. The ritual also serves as glue for Bugis philosophical values of *sipakatau* (humanizing each other), *sipakalebbi* (mutual respect), and *siamase-masei* (loving each other).

Keyword: Local Traditions; Mappanre Temme Aqorang; Maccera Aqorang; Bugis Ethnicity

المخلص

قراءة القرآن لمجتمع البوغيس ليست مجرد ممارسة عبادة محضة ولكن قراءة القرآن مرتبطة أيضا بالطقوس المحلية التي لها معاني رمزية وقيم عميقة في



تعددية مجتمع البوغيس. من أحد تقاليد قراءة القرآن هو تقليد ختم القرآن "mappanre temme" بعد أن يكمل تعلم قراءة القرآن ٣٠ جزءاً. تهدف هذه المقالة إلى كشف معاني قيم الطقوس في تقليد قراءة القرآن المسمى بـ "Mappanre Temme" أو ختم القرآن كتقليد محلي لمجتمع البوغيس في منطقة كاليمانتان في أواسط التعدد العرقي والثقافي في الحياة الاجتماعية والدينية. يحتوي هذا التقليد على معتقدات ذات أشكال وممارسات لم تزل تتمكن مصافحتها حتى اليوم. يستخدم هذا البحث الظاهري منهجاً وصفيًا نوعيًا وتقنيات جمع البيانات الميدانية من خلال إجراء مقابلات متعمقة مع فاعلي هذا التقليد، أي والأساتذة / ورجال الدين المشاركين في هذا التقليد. لقد وجد أن طقوس ختم القرآن "Mappanre Temme Akorang" التقليدية لمجتمع البوغيس ليست مجرد طقوس عادية ولكنها تنقذ كوسيلة للمحافظة على هوية مجتمع البوغيس الأراضي البعيدة وسط مجتمع متعدد الثقافات في قارة إيتام في شرق كاليمانتان، سواء كمجتمع مطيع في ممارسة دينه أو ولاءه لتقاليد الأجداد. بالإضافة إلى ذلك، فإن هذه الطقوس تعد وسيلة لربط قيم فلسفة شعب البوغيس، وهي تبادل الإحترام (sipakatau)، وتبادل المجد (sipakalebbi)، وتبادل الحب (siamase-masei)، بالعلاقات الاجتماعية في المجتمع. كانت الكتابة حول دراسات القرآن والحكمة المحلية في إندونيسيا مع المجتمعات المتعددة الثقافات إلى استكشاف سياقي وشامل كظاهرة ثقافية.

الكلمات المفتاحية: تقليد محلي; حتم القرآن; *Maccera Aqorang*; عرق بوغيسي

Abstrak

Pembacaan al-Qur'an bagi masyarakat Bugis bukan hanya semata-mata sebagai amalan ibadah ritual tetapi pembacaan al-Qur'an juga terkait dengan ritual lokal yang memiliki makna simbolik dan dimensi nilai-nilai yang sangat dalam di tengah pluralitas masyarakat Bugis. Salah satu tradisi pembacaan al-Qur'an adalah tradisi mappanre temme setelah sang anak menyelesaikan pembelajaran bacaan Alqur'an 30 juz. Penelitian ini mengungkap makna nilai-nilai ritual tradisi pembacaan al-Qur'an mappanre temme sebagai tradisi lokal masyarakat Bugis di tanah rantau Kalimantan.

Tradisi ini mengandung sebuah keyakinan dengan bentuk dan praktek yang masih bisa ditelusuri hingga saat ini. Penelitian fenomenologi ini dengan pendekatan deskriptif-kualitatif dan teknik pengumpulan data berbasis lapangan dengan melakukan wawancara mendalam kepada pelaku tradisi ini, yaitu orang tua murid, guru mengaji dan para ustaz/tokoh agama yang terlibat dalam prosesi tradisi ini. Ditemukan bahwa ritual tradisi mappanre temme aqorang bagi masyarakat Bugis bukan sekedar sebuah ritual biasa tetapi berfungsi sebagai sarana untuk mempertahankan identitas masyarakat Bugis di tanah rantauan di tengah masyarakat yang multikultural di Bumi Etam Kalimantan Timur, baik sebagai masyarakat yang sangat taat menjalankan agama maupun kesetiiaannya terhadap tradisi leluhur. Di samping itu, ritual ini menjadi perekat terhadap nilai falsafah orang Bugis, yaitu sipakatau, sipakalebbi, dan siamase-masei terhadap hubungan sosial-masyarakat.

Kata Kunci: Tradisi local; *Mappanre Temme Aqorang*; *Maccera Aqorang*; Etnis Bugis

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A. Introduction

The Qur'an as a way of life and as a book to be understood through interpretation, but also as a text to be read¹, written, functioned and practiced for specific purposes.² Reading it is not only rewarded, but can also give peace of mind, bring sustenance and in the form of irrational beliefs. This phenomenon is a form of elevation and respect for the Qur'an as the Word of God that is maintained in purity, so it is not surprising if it produces various religious practices or traditions related to the Qur'an.³

The phenomenon of Muslim interaction with the Qur'an, which later gave birth to a tradition that continues to run in the midst of Islamic society, experts call it the phenomenon of the Qur'an in *everyday life*, namely the meaning and function of the Qur'an that is actually understood and explored by the Muslim community.⁴ In other words, the functioning of the Qur'an in practical life is outside of its textual condition, because the interpretation of the Qur'an outside of practice is not based on

¹Farid Esack, *The Qur'an: A Short Introduction* (London: Oneworld Publication, 2002).

²Ahmad Rafiq, "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community" (The Temple University Graduate Board, 2014).

³Abdullah Saeed, *The Al-Qur'an; An Introduction, London and New York, Routledge, 2008* (London and New York, 2008).

⁴Halimah Basri et al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and Its Implications for Islamic Law," *Samarah* 6, no. 2 (2022): 537–557.

an understanding of the text message, but based on an understanding of the "*fadhilah*" of the verses of the Qur'an in the daily life of the Ummah.⁵ There is a dialectic between Islam as a doctrine outlined by the Qur'an and the hadith of the Prophet and the Muslim community which has a variety of local wisdom parameters.⁶

One form of local wisdom that acculturates with Islam is the ritual tradition of *mappanre temme' aqorang*, a tradition of reading the Qur'an with a certain letter when a child is declared to have finished reading the Qur'an.⁷ This series of traditions has several special ritual processions that must be carried out, relying on the local Bugis culture.

The existence of this tradition has experienced ups and downs in the Bugis community, *because* often this tradition is no longer carried out specifically and separately, but is carried out simultaneously at the time of marriage (*tudang penni*).⁸ Usually held after the *mabbarazanji* (reading Barazanji) event then continued by the ruler (*puang imam*) reciting the verses of the Qur'an starting with surah al-Fatihah followed by surah *al-Dhuhâ* down to surah al-Nâs. This tradition is an appreciation for a child who has finished the Qur'an.⁹ It is considered a debt for a person who recites the Qur'an from a guru ngaji.

The ritual procession of *the mappanre temme'Aqorang* event is the tradition of *maccera aqorang*¹⁰ which is a ritual carried out by cutting chickens to be offered to guru ngaji as an expression of gratitude and exaltation of the Qur'an. In addition, in this traditional procession, various Bugis specialties are served as a condition of the ritual. Among them are food cakes, sokko (*glutinous rice*), *chicken eggs*, salosso' (*small buckets or basins as a place for sokko*), which will be given to *guru ngaji*. One of the unique things in this tradition is cutting a chicken (*maccera aqorang*), which then draws a drop of blood to drip on a certain verse in the middle of the Qur'an, namely in the sentence "ولييتلطف" Surat al-Kahf.

⁵M. Mansur, "Research Methods of Qur'an and Hadith" (Yogyakarta: Teras, 2007).

⁶F. R. Pahlefi, M. R., Komara, M. E., Jaenudin, C., Rifai, A. B., & Wibowo, *Searching for Islam in the halls of interpretation* (Yogyakarta: Pustaka Diandra, 2017).

⁷Mukhtar Yunus et al., "Apropriasi Tradisi Mappanre Temme Menjelang Pernikahan Pada Masyarakat Bugis (Studi Living Quran)," *Al Quds: Journal of Qur'anic and Hadith Studies* 6, no. 1 (2022): 363.

⁸Sadiani, "injauan Hukum Islam Terhadap Nilai Sakralitas Budaya Mappanre' Temme Dalam Perkawinan Adat Bugis Bone," *Al-Bayyinah: Journal of Islamic Law* 7486, no. 2 (2018): 101–116.

⁹Suriadi Mappangara, *Glosarium Sulawesi Selatan*, (Makassar: BPNST Makassar, 2007). Khairul Munzir, "Nilai-Nilai Sosial Dalam Tradisi Mappanre Temme Di Kecamatan Tanete Rilau Kabupaten Barru," *Rihlah Journal* (2014).

¹⁰Rudhi, " Persepsi Masyarakat Tentang Maccera Aqorang," *Sulesana* 12, no. 1 (2018): 77–98.

This research claims that the *mappanre temme aqorang* tradition is a product of local wisdom that bridges between culture and religion. This tradition is a manifestation of the acculturation of Islamic values with Bugis culture which includes the principles of *sipakalebbi* (mutual respect), *sipakatau* (mutual respect), *siamasei* (mutual love), and *assiajingeng* (maintaining family relations). So this tradition is full of symbols displayed in it.

Thus, the phenomenon of the tradition of reading the Qur'an at the *Aqorang mappanre temme* event for the Bugis people living in East Kalimantan is interesting to be studied in the midst of multicultural community struggles. Assuming that this tradition originally appeared in Bugis land, but local Bugis traditions still exist and are maintained, even though -it may be- there has been adaptation to the traditions of the people where they are in overseas areas, including in the East Kalimantan region. In particular, no one has conducted research on the Bugis tradition in East Kalimantan.

B. Literature Review

Research studies on the tradition of recitation of the Qur'an in Islamic societies became an interesting study for intellectuals. As written by Ahmad Rafiq in his dissertation "The Resection of the Qur'an in Indonesia; A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community".¹¹ This study tries to explore how Banjar people accept the Qur'an as a text that is read, understood and practiced but also as a 'treated' text, that is, how Muslims receive and respond to the text of the Qur'an in a socio-cultural space. Another study conducted by Andi Miswar in his article "Qur'anic Interpretation of Ashura Day Celebration in *Mappasagena* Cultur Buginese Community of Sout Sulawesi-Indonesia".¹² Which highlights how to practice *mappasagena* tradition in the celebration of the day of Ashura carried out by the Bugis community and this practice is still sustainable based on the Qur'an. This paper finds that this tradition hints at a discursive dialogue between the Islamic tradition (*Ashura*) and the tradition of the Bugis people with the habit of trading (buying and selling) and making porridge. Because in tradition *Mappasagena* These two things become special rituals.

Other studies of tradition *mappanre tame aqorang* for the Bugis community several authors have published in several journals, for example Sadiani "Review of Islamic Law on Niai Cultural Sacredness *Mappanre Temme* in Bone Customary Marriage". This paper tries to see this tradition in the perspective of Islamic law and

¹¹ Rafiq, "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community."

¹² Andi Miswar et al., "Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi - Indonesia," *Cogent Arts and Humanities* 9, no. 1 (2022), <https://doi.org/10.1080/23311983.2022.2033383>.

finds that this tradition as a tradition that does not contradict Islam, even as a worship and values *Sennu-sennureng/tafaa ul* (love for good).

C. Research Method

This research is a study of living Quran with a type of research, namely field research which takes place on Bumi Etam East Kalimantan, where the Bugis community is the second largest population after the Javanese, using a phenomenological approach, which is a phenomenon of the Bugis community who live in Kal-Tim with a tradition of *mappanre temme aqorang* ritual for a child who has completed the Qur'an recitation 30 juz with its stages and to be able to understand the meaning behind the ritual of the *mappanre temme aqorang* tradition, then the theory used is the symbolic interpretive theory of Clifford Geertz. Because the locus of research is very broad, several areas were chosen where generally inhabited by the Bugis community, namely on the coast of Balikpapan City, Samarinda city, on the coast of Kutai Kertanegara city which includes, Muara Badak and Marangkayu-Santan and Bontang city.

This research is a field research, to obtain data conducted through in-depth interviews with actors of the *mappanre temme aqorang* tradition, which include parents, ngaji teachers, and ustaz or village imams. While literature studies refer to books, journal articles, and relevant sources. For data analysis techniques is to use Clifford Geertz's symbolic interpretive theory, which states that human culture as a symbol needs to be interpreted to understand the symbols, words, and behaviors that exist in the ritual procession, both in material and non-material forms (actions).

D. Results and Discussion

1. Bugis on the Etam-East Kalimantan

Some historical records say that the arrival of the Bugis tribe to Bumi Etam Kaltim was caused by the political situation in the Bugis land which was not conducive. The *Lontaraq* (genealogy of the spread of the Bugis tribe), states that due to a fight between the Bone Kingdom and the Wajo Kingdom in this case was the son of Arung Pe'niki La Maddukkelleng. The incident occurred during the wedding of the son of the king of Gowa in 1665 A.D. with the daughter of the king of Bone, where a cockfighting competition was held. Then there was a fight between Bone's sons and Wajo's noble sons. At that time, the noble son of Bone was stabbed to death by the magic kris of the son of king Wajo (La Maddukkelleng). In the end, it forced La Maddukkelleng along with his army of about 3,000 to leave the Wajo area across to the island of Borneo, precisely in the Paser area.¹³

¹³Cristian Pelras, *Manusia Bugis* (Jakarta: Nalar-Forum Jakarta-Paris, 2006).

From Paser, La Maddukkelleng continued his voyage by going down the Mahakam River and asked the King of Kutai for asylum, then was well received by the king. So an area was given around the area across the Mahakam river, known by its current name 'Samarinda Seberang' to grow crops and practice the teachings of Islam. This place was later known as the village of the Bugis people.¹⁴

In subsequent developments, the relationship between the Bugis and Kutai ethnicities became stronger with the establishment of a marriage relationship between the 14th Kutai king, namely Sultan Aji Muhammad Idris (1735-1778) and one of La Maddukkelleng's grandsons from the marriage of the daughter of the Sultan of Sand.¹⁵ Aji Muhammad Idris died on the battlefield while helping his father-in-law fight in the land of Bugis-Wajo with the Bugis kings and against the VOC and was buried in Wajo-Peniki.¹⁶ The arrival of the Bugis-Makassar tribe is also an early milestone in Islamization in the Bumi Etam region, because the Bugis-Makassar ethnicity has a major role in Islamization in many regions of Eastern Indonesia, including in the East Kalimantan region.

While the source 'Hikayat Banjar' mentions that the migration of the Bugis-Makassar people on the Etam Continent of East Kalimantan long before the Bungaya agreement of 1667 occurred, namely in 1638-1654, where the Sultan of Makassar had established trade relations with the Banjar Sultanate, namely Mustain Billah and entered into an agreement with Sultan Tallo I Mangngadidacinna Daeng I Ba'le' Sultan Mahmud Karaeng Pattingalloang, which would make East Kalimantan a trading place for the Makassar Sultanate (Gowa-Tallo), then since then the Bugis of Makassar began to arrive in the earth region of Etam East Kalimantan.¹⁷

From there the development of the arrival of the Bugis-Makassar people to the East Kalimantan region is increasing until now. The spread of the Bugis-Makassar tribe in Bumi Etam currently reaches a significant number. Statistical data shows that the number of Bugis-Makassar people domiciled in this area is around 735,819 people or 20.82% of the total population of East Kalimantan and as the second largest tribe of the Javanese tribe.

¹⁴H. Oemar Dachlan et al., *Merajut Kembali Sejarah Kota Samarinda* (Samaridan: Cross-Cultural Communities, 2004).

¹⁵<https://Kaltimkece.Id/Historia/Peristiwa/Melihat-Awal-Pembentukan-Kota-Samarinda-Serta-Hubungan-Kesultanan-Kutai-Dengan-Diaspora-Bugis>.”

¹⁶<https://Www.Tribunnews.Com/Tribunners/2010/10/02/Inilah-Untaian-Sejarah-Bugis-Dan-Kutai>.”

¹⁷ <https://Www.Kalimantansatu.Com/Kalbar-Borneo/50110723495/Sejarah-Kalimantan-Timur>.”

Table 1. Number of Ethnic Groups in East Kalimantan

TRIBES	PERCENTAGE	DISTRICT COVERAGE
Javanese	30.24 %.	Almost all regions, especially transmigration areas
Bugis	20,81 %,	Coastal areas; Balikpapan, Kutai Kertanegara; Bontang, East Kutai, Berau and Paser as well as the city of Samarinda (especially in the market area)
Banjar	12,45 %	Quite dominant in the cities of Samaridan and Balikpapan
Dayak	9,94 %	Kutai Kertanegara; West Kutai, Mahakam Ulu, East Kutai (Inland District)
Kutai	7,8%,	Kutai Kertanagara, West Kutai, and East Kutai
Toraja	2,21 %,	Samarinda, Balikpapan, Bontang
Paser	1,89 %	North Penajam Paser District and Paser Regency
Sundanese	1,57%,	Samarinda City, Balipapan
Madura	1,32%,	Kota Samarinda, Balikpapan, Kukar, Bontang
Buton	1,25%	Samarinda City and Balikpapan
Other tribes	-	-

2. Mappanre Temme Aqorang; between Tradition and Religious Ritual

In Indonesian society, religion has an important role in people's lives. This is in accordance with the first precept of Pancasila "One Godhead" that Indonesian society is a religious society. Adherence to religious teachings will lead a person to

establish a relationship with God, humans, the environment, animals, and plants.¹⁸ In Indonesia, religion and tradition have an inseparable relationship, especially in rural areas. Religion developed into a pattern recognized by society as true and absolute. So that people cannot avoid it and must obey it, ignoring religion gives birth to a consequence, both at the vertical level and the horizontal regional level, which will face social punishment, ranging from exclusion to criminal sanctions, as in the case of blasphemy.¹⁹ As a tradition, religion has also become a deep-rooted identity in people's lives. In positivist thought, religious tradition is the core of culture as well as a superstructure full of knowledge, beliefs, norms, and values that function as controllers of society. Traditions with religious nuances have a function as a bulwark for the maintenance of the social structure of the community concerned.²⁰

The Bugis Muslim community is one of the tribes that is very firm and fanatical in carrying out Islamic law, as is the case with the Acehnese, Banjar, Betawi and several other tribes in Indonesia.²¹ Their fanaticism can be seen with some practices carried out such as the implementation of worship and the celebration of Islamic holidays, such as the implementation of the mawlid of the Prophet Muhammad (peace be upon him), with great fanfare. In a religion including Islam at least, there are four main elements that must be owned by a religion, namely the religious system, religious emotions, beliefs, and ceremonies.²² So that the religious community cannot be separated from the Bugis community.²³ Islam is understood as a force that is able to unite Muslims regardless of racial and national differences, because Islam contains moral messages that must be firmly held by its adherents, but on the other hand Islam seems to provide opportunities for local customs to blend with Islamic teachings and ultimately bring out the characteristics of Islam. This

¹⁸ Antara Agama Dan Imajinasi: Identitas Simbol Ibadah Dalam Perspektif Postkomunikasi, Postspiritualitas, Dan Hiperspiritualitas," *Religious: Journal of Religious and Cross-Cultural Studies* 4, no. 2 (2020): 125–134.

¹⁹ R. A. Wattimena, *Untuk Semua Yang Beragama* (Yogyakarta: Kanisius, 2020).

²⁰ Nurlela Abdul Rahman and Firdaus W. Suhaeb, "Mappanre Temme: Meaning Construction of Khatam Al-Qur'an Tradition in Buginese Community of South Sulawesi," *Religious: Journal of Religious and Cross-Buday Studies* 6 (2022).

²¹ Hasse Jubba, Ahmad Sultra Rustan, and Juhansar Juhansar, "Islamic and customary compromises on the religious practices of Bugis Muslims in South Sulawesi," *JSW (Walisongo Journal of Sociology)* 2, no. 2 (2018): 137–148.

²² Abdul Rahman and Suhaeb, "Mappanre Temme: Meaning Construction of Khatam Al-Qur'an Tradition in Buginese Community of South Sulawesi."

²³ Cristian Pelras, *Bugis Man*.

proves that Islam is an idiom that provides symbolic for its adherents, so it requires wisdom to see its manifestation in the course of history²⁴.

Islam as a value descended from Allah is absolute, while customs are relative, but then both compromise into a cultural expression with religious nuances.²⁵ The acceptance of Islam for the Bugis community does not necessarily eliminate the *local wisdom* passed down by ancestors from generation to generation, thus enriching the cultural diversity of the Indonesian nation.²⁶ The preservation of local wisdom is an effort to maintain the existence of the nation and is a step taken to ensure the survival of the community in the face of globalization and modernization.²⁷ One of the local wisdom of the Bugis people that exists today is the tradition of *mappanre temme aqorang*.

Mappanre Temme Aqorang is a series of three Bugis words namely "*mappanre, temme and Aqorang*". The term *mappanre* from the root word "*anre*" or "*manre*" (food or eat) which was then given the prefix "*ma*" became "*mappanre*" which indicates the meaning of "to give food or serve food". While the word "*temme*" is completing the recitation of the Qur'an 30 juz and *Aqorang* is a Bugis vocabulary from the word Quran. So the term *mappanre temme aqorang* is a ceremony performed when a child who has finished the Qur'an by serving and banqueting,²⁸ to the invited guests.

The emergence of this tradition is not found a valid data, when and who started it. There are allegations that this tradition was initially only limited to the royal party in South Sulawesi when Islam became the official religion of the kingdom. The birth of this tradition begins with children who have completed reading the Qur'an 30 juz to their teacher (*parewa syara'*), then the children perform *mabbaca-baca doang* (read prayer) by giving or serving food (*mappanre temme'*) to the teacher and closest relatives as a sign of gratitude. Gradually, the tradition that was originally only limited to ordinary events. But then this event was packed with various traditions and

²⁴Azra Azyumardi, *Southeast Asian Islamic Renaissance: A History of Discourse and Power* (Bandung: Rosdakarya, 1999).

²⁵M Hasaruddin, H., Mania, S., & Anis, . "Islamization in Sinjai in the 17Th Century: The Arrifal of Islam and Social Change," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 23 (2018).

²⁶N. Setiyani, W., Fikriyah, Z., & Nasruddin, " Akulturasi Islam Dan Tradisi Lokal Kosek Ponjen Pada Upacara Pernikahan Masyarakat Osing," *Religious: Journal of Religious and Cross-Cultural Studies* 5/2 (2021).

²⁷R. Ali, H., & Candrasari, "Preservation of Local Genius Culture as Efforts to Maintain Nation Existence.," *International Journal of Recent Technology and Engineering*, 7(6) (2019): 1416–1422. Miswar et al., "Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi - Indonesia."

²⁸Mappangara, *Glosarium Sulawesi Selatan*,.

customs that developed in the Bugis community, so that there was an acculturation between Islam and local Bugis culture.

The Bugis community on the one hand is an ethnicity that is very religious, on the other hand still maintains customs, as reflected in the concept of *Pangadereng*. This concept has five main values that are the main values of the Bugis people in arranging life, namely *ade'* (custom), *bicara*, *rapang*, *wari'*, and *sara'* (shari'a).²⁹ One of the values in *pangadereng* is *sara'* (sharia/religion). The *mappanre temme* tradition is a cultural expression with religious nuances implicating the totality of personality and deep appreciation for the Bugis people.

3. Mappanre Temme Aqorang Tradition Procession

As usual in this traditional procession, there are several stages of rituals that must be carried out, as follows:

a. *Timing*

The calculation of time for the Bugis people is based on the circulation of the moon, just like the traditional Hijri calendar calculation method by using a thin black cloth to see the moon, known as *mappabaja*. The Bugis people believe in the circulation of the moon as a natural process that at any time has a mythological meaning that affects all human activities and is even believed to be *pananrang*. *Pananrang* used as a reference by the Bugis-Makassar community in various activities of their daily lives so that it is written in *Akasara Lontara*— which in ancient times became the language for all cultural activities of the Bugis-Makassar people—including the calendar.³⁰

The Bugis community when they want to carry out a job or activity that is considered important usually look for the right and good time (*wettu megello*), so that the event to be carried out goes well. Usually they ask parents or shamans (*Sanro*) who understand this. Each time of the day has a clue as to which day is good or not to start doing each activity. For example, Monday (*esso Seneng*), Sunday (*Aha'*), Wednesday (*Araba*), and Jum'at (*Jumaa*) is a good day. While Tuesday (*Salasa*) is a bad day or an ill-fated day. *Salasa* It is said to be a *nahas* day (not good) because it has a letter resemblance to the word in the Bugis language '*sala-sala* (less precise), *Sisala* (fight each other), *Lari Sala'*(went the wrong way). In the Bugis culture these words mean 'voice of death and ugliness'.³¹

²⁹Rustam, *Pola Komunikasi Orang Bugis: Kompromi Antara Islam Dan Adat*. (Yogyakarta, 2018), student library. Jubba, Rustan, and Juhansar, " Jubba, Rustan, and Juhansar, "Kompromi Islam Dan Adat Pada Praktik Keagamaan Muslim Bugis Di Sulawesi Selatan "

³⁰Syarifuddin Yusmar, " Penanggalan Bugis-Makassar Dalam Penentuan Awal Bulan Kamariah Menurut Syari'Ah Dan Sains," *HUNAFa: Jurnal Studia Islamika* 5, no. 3 (2008): 265.

³¹Fahmi Gunawan, " Pedoman Simbol Hari Baik Dan Hari Buruk Masyarakat Bugis Di Kota Kendari/," *Patanjala* 10 (2018): 435–454.

b. *Ritual Maccera Aqorang*

Term *Maccera* for the Bugis people is not just in terms *maccera aqorang* But this tradition there are several terms used, like *maccera masi* (sea), *maccera bola* (house), *maccera to mangideng* (pregnant person) *maccerra Ase* (rice), even *maccera passila* (after learning silat/martial arts). This tradition is done by cutting chickens as a form of gratitude to *Pammase Dewatae* or God Almighty, then the chicken that was cut was taken a drop of blood to be traced to the object or something that was in the *cera'* as a form of their exaltation.³²

However, for the case of *maccera Aqorang* now this is no longer what the old man did who actually took drops of chicken blood to trace on the verse of the Qur'an precisely the middle of the Qur'an surah al-Kahf [16]: 19 in the word “وليتلطف”. But just take a drop of chicken blood and then stroke it a little on the pointing device (*paccawa*) which is used when reciting the student. This is as expressed by Hj. Zainab: “iyaro riolo wettunna tomatuwakku sebagai guru ngaji, narekko purani rigere manunna rialani cedde darana risapui ayat “وليتلطف” tapi makkokkoe dee nagaga makkoro, pacawwanami riala nappa risapui dara manu, sebagai sennu-sennureng”³³ (My parents used to be when I was a teacher of ngaji, when the chicken had been cut up, a drop of blood was taken and then rubbed a little on the word verse “وليتلطف” as *sennu-sennureng* (blessing or *tafa'ul*, optimistic).³⁴ So *mecca aqorang* as a symbol of gratitude and prayer to the child who has completed the reading of the Qur'an perfectly, so that he can practice *istiqamah* carry out Allah's commands and keep the Qur'an wherever it is.³⁵

c. *Mabbaca-Baca/Mabbarazanji* (Reading Barzanji)

One of the important processions in this tradition is the recitation of Barzanji or *Mabbarazanji* that is to read the book Barzanji - written by Abu Ja'far al-Barazanji - which tells the biography and life journey of the Prophet Muhammad (peace be upon him) from his descendants to his death.

There is something unique in between reading the *barzanji* when reading sentences “ يتلأأ سنا ” The invitees stood while reading the couplet “ طلع البدر علينا –

³²Rudhi, " Persepsi Masyarakat Tentang Maccera Aqorang."

³³Hj. Zainab guru ngaji di Santan-Muarangkayu Kukar

³⁴Rafiq, “The Reception of the Qur’an in Indonesia: A Case Study of the Place of the Qur’an in a Non-Arabic Speaking Community.” A. W. Munawwar, *Al-Munawwir Arabic-Indonesian Dictionary* (Surabaya: Pustaka Progressif, 1997).

³⁵Rudhi, " Persepsi Masyarakat Tentang Maccera Aqorang."

"من شنية الوداع" until the end later in each stanza the jama'ah read the salute "صلى الله على محمد صلى الله عليه وسلم".

d. *Mappanre Temme*

The highlight event is the event *mappanre temme'* led by an *ustaz* (lecture), village priest (*katte' or doja*) or *guru ngaji* (it could also be the teacher ngaji himself, the son of the reciting or another teacher who is able to lead this event). The child to be presented is given a pointing instrument (*paccawa'*) to designate the verses to be read in the form of a cinnamon stick. The recitation of the verses of the Qur'an begins with Surat al-Fatihah which will be devoted to the Holy Prophetsa, then continues by starting to read Surat al-Dhuha down to Surat al-Nas. In between readings of each letter the *ustaz* reads "لا إله إلا الله الله أكبر" the family sitting next to the child – usually his grandmother or the elderly family – scatters rice on the child's head three times which has been prepared in a bowl and accompanied by a prayer reading.

4. Symbolic Meaning in the Mappanre Temme Aqorang Tradition

The Bugis community is one of the tribes that is very strong in maintaining the traditions it adheres to, not only when in its birth area but also when it is in the region including the Bugis community in the East Kalimantan region. One of the traditions that is still attached and maintained by the Bugis tribe in the overseas area is tradition *Mappanre Tame Aqorang*. This tradition in addition to containing religious values but also containing social values, so that acculturation occurs.

Because rituals become a tradition or culture, while the culture that exists in society can be observed through various public events, such as rituals, festivals, or celebrations on these occasions people express the themes of social life through symbolic actions. As interrelated systems of signs that can be interpreted through existing symbols. Therefore, in this section the author tries to reveal or interpret the meaning of the symbols in the ritual *mappanre temne aqorang*.

Ritual traditions *Mappanre Tame Aqorang* is loaded with symbols displayed in it. Therefore, in this discussion want to Answering the problem posed, namely how the symbolic meaning of traditional rituals *Mappanre tame aqorang* is it in the Bugis ethnic community in East Kalimantan?

This research is cultural research related to the Qur'an as a holy book for Muslims, but in this context, it tries to see the Qur'an as a reading that is not only studied in terms of meaning or interpretation (*informative*) but also in terms of *performative* (the interaction of the Qur'an with society as a cultured being).

Based on the identification of research findings in tradition *Mappanre Tame Aqorang* found some symbols in the form of actions or behaviors and *non-verbal*, that is, in the form of objects, both in the form of objects and food.

a. *Pillow*

Pillows as head idlers, made of kapok collected one by one which will be used as headwear during sleep, while the head as a body part is highly respected and appreciated by humans, especially for the Bugis community. This tool is a symbol of appreciation and respect (*sipakatau-sakalebbi*). Where on the head there are very vital human limbs, namely the face, ears, nose, eyes, and mouth, so that in general we are the first humans to be assessed are the limbs in the head region. So this pillow gives meaning as an honor, glory and human dignity, so that humans must respect and respect each other in accordance with the principles taught by the Bugis community, namely *sipakatau* (humanize each other) or *sipakalebbi* (mutual respect).

Thus, children who have completed the recitation of the Qur'an should reflect in themselves an attitude and nature that respects and respects others as well as respects and respects the Qur'an.

There is even a tradition taught by teachers (*guru ngaji*) to be polite and respectful to the Qur'an, that is, after finishing reading the Qur'an is taught to put the Qur'an on the head and kiss, even when accidentally stepping on or dropping the Qur'an is usually taught to uphold the Qur'an above the head.

b. *Red Sugar and Coconut*

For the Bugis people, brown sugar and coconut are inseparable, when enjoying a young coconut feels incomplete without brown sugar, so the two are united in one container giving birth to a pleasure for those who taste it. This material is a symbol that the child who has finished reading the Qur'an is like brown sugar mixed with coconut so as to give a pleasure to those around him (*mecenning atinna pappada ceningna gollae nenniya malunra pappada lunrana kalukue*). This means that children who have finished the Qur'an will be a very high pleasure for parents and those around them feel comfortable and safe because of good behavior.

There is also the meaning of coconut and brown sugar with sincerity and sincerity. Brown sugar symbol '*mecenning* (sweet)' and '*malunra* (coconut) thus giving meaning that children who recite until the end of reading the Qur'an always *mecenning* (ikhlas) his heart to reciting the Qur'an.

In addition, coconut is a multi-functional plant, starting from the belt to provide benefits as a material such as firewood to cook food, the water is drunk as a thirst quencher, it can even be a medicine. The shell or shell, coconut contents are used as coconut milk so as to produce various processed foods, such as coconut oil and others, thus giving symbolic meaning to the 'principle of benefits'. Such are the children who know the Qur'an like coconuts who can benefit themselves and others.

c. *Needles and Threads*

The needle and thread of the two tools used to sew, these two will never be separated. These two tools are usually prepared when a child is brought to a teacher to

learn recitation, then the parents bring needles and thread, brown sugar and coconut, and glutinous rice (*sokko*).

The symbolic meaning contained in these two tools (needle and thread) is due to the basic nature of the needle, which is pointed, the tip gives the message of "sharpness". That the child who will learn to recite is always sharp in his brain to quickly know and fluently read the Qur'an as the nature of pointed and sharp needles.

While thread is to give the meaning of 'unity', that is, it always merges itself with the Qur'an as the unity between needle and thread will never be separated in the process of sewing. So when a needle is held together with a strand of thread, it can hold together separate or torn objects. Such is the image of a child who learns to recite will become a unifying person for his family and society, harmony in life, not a person who becomes a divisive, and provocateur.

In the philosophy of the Bugis people: “*Mali siparappe, rebba sipatokkong, malilu sipakainge*” (Helping each other when someone is dragged, supporting each other when someone falls, and reminding each other when something is negligent or wrong).³⁶

d. *Sokko/Songkolo*

Sokko' is a typical Bugis food served on certain occasions. This food is made from glutinous rice, both white, black, and brownish red (rice *taddaga*), even added with yellow color mixed with dyes. These four colors (white, black, red, and yellow) are usually presented on certain occasions.

The symbolic meaning of this food is unity and constancy, because when it has been *cooked* the grains of rice come together firmly as if there is like glue that glues, difficult to separate or divide no matter how intense the onslaught of cultural storms and other influences. Such is the picture that the child in his life will not be easily divorced, remain united and always given sustenance so that his life is always comfortable and pleasant.

As mentioned above that sometimes this food is served with four kinds of colors (*sokko patanrufa*), that is; black, white, red and yellow and the four colors according to the Bugis people have symbolic meanings of the origin of the elements that exist in human beings.

- 1) *Sokko pute* (white) that shows the water symbol;
- 2) *Sokko bolong* (black) symbolizes the land, because humans come from the land and will return to the land;
- 3) *Sokko cella* (red), which symbolizes fire;
- 4) *Sokko ridi* (yellow) which symbolizes the wind;

³⁶Nurfitriany Fakhri Sahril Buchori, “Peace Values in Bugis and Makassar Perspective,” *Jomsign: Journal of Multicultural Studies in Guidance and Counseling* 2, no. 1 (2018).

Fourth type of color *Sokko* These are laid one by one on a small plate and on top of them are placed a cooked egg. However, there are also some who only serve two kinds, namely black and white. The symbolic meaning contained in four kinds *sokko* is a symbol of the origin of human events consisting of four elements, namely water, earth, fire and wind which gives the meaning that humans are inseparable from these four elements, complementing each other.

e. *Rice*

Rice placed in a container as a paraphernalia of the ritual procession *mappanre temme*. The rice is spread upwards around the heads of the child and the invited guests, then reciting prayers. This material is interpreted as a message that children who are khatam al-Qur'an can develop well and independently in living their lives based on peace and welfare.

f. *Chicken*

For the Bugis people, chickens besides being pets also have symbolic meanings. Chicken in the Bugis language is called "*manu*" which has the meaning of "good",³⁷ so it is meant that in his life he is always in good condition and at peace. Therefore, the presentation of chickens in tradition *mappanre tame aqorang* It can be interpreted that a child who has completed the recitation of the Qur'an will become a good person under the umbrella of the Qur'an. This is of course if a person always sticks to the Qur'an (the religion of Islam) in his life, it is certain that he will not go astray and suffer. As explained in Qs. Ali Imran:112

ضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ

Translation:

"They are covered in disgrace wherever they are, unless they hold on to the ropes of Allah and the ropes with the people."

According to the epic source Lagaligo that in the past the Bugis people were not said to be brave if they were not used to saving chickens (*massawung manu*). So that with the chicken it gives the meaning of a symbol of courage.³⁸ Thus, the presentation of chickens in the event *mappanre temme* is a symbol of courage, which means that a child who has completed the recitation of the Qur'an will be a brave child in fighting for the truth as the truth contained by the Qur'an. The spirit of courage (*to warani*) is an innate character of the Bugis people that has been passed down from ancestors to the present, but the courage in question is the courage to

³⁷Pangeran Paita Yunus, "Makna Simbol Bentuk Dan Seni Hias Pada Rumah Bugis Sulawesi Selatan," *Panggung* 22, no. 3 (2012): 267–282.

³⁸Pangeran Paita Yunus, "Makna Simbol Bentuk Dan Seni Hias Pada Rumah Bugis Sulawesi Selatan," *Panggung* 22, no. 3 (2012): 267–282.,

defend the truth for the benefit of the people. They are indiscriminate in upholding the truth no matter what. Courage is manifested from the three-end philosophy (*tellu cappa*), that is, the tip of the tongue (*lila hood*), the outrigger tip (*kawali cooker hood*), and the tip of the genitals (*laso hood*).³⁹

g. *Kayu Manis (Aju Cening)*

Cinnamon is a spice ingredient for food flavoring. Cinnamon is used as a pointing tool when reciting the Qur'an (*paccawa*). The message contained is that the child who has finished the Qur'an is always motivated and sincere in reading the Qur'an as the sweetness in the cinnamon.

h. *Male*

This term for the Bugis people is a tool consisting of a baskon (small or large) implanted in a banana stem that will be a place to plug bamboo pieces along with cooking eggs.

These materials in the form of eggs, banana tree trunks, and songkolo are the result of acculturation of the culture of the Bugis people with Islamic teachings. These trinkets are believed to be symbols that contain the philosophy of life and Islamic values.

The egg is interpreted as a symbol of life. Its round shape symbolizes the world we live in. In addition, eggs are also interpreted as a symbol of independence. As an egg after hatching into a chick, it will look for its own food. The Holy Prophet(saw) in his life history was an independent person since childhood. That's how we as his people take an example from him.

Eggs that have three elements, namely eggshell, egg white, and egg yolk are also interpreted as the three main principles in religion, namely Faith, Islam, and Ihsan. These three principles cannot be separated from a Muslim. Then the egg stuck in the bamboo slats means that Faith, Islam, and Ihsan must be upheld and united as bamboo grows upright and sturdy.

The trunk of the banana tree is interpreted as a symbol of usefulness. The banana tree is one of those plants whose whole parts we can utilize. Starting from the roots, stems, leaves, and fruits we can all use. Like the Holy Prophetsa who always provides benefits to all humans even today we can still feel the benefits. That is how we should follow the example of the Holy Prophet (peace be upon him), which is to

³⁹Mukrimin, "The Bugis and Their 'Téllu Cappâ' in Contemporary Indonesia's Decentralization," *South East Asia Research* 27, no. 3 (2019). Jusman, Jusman and Abu Muslim, "Benar-Benar Bugis, Di-(Bugis)Kan Dan Bugis Pura-Pura (Fragmen Adaptasi Kultural Migran Bugis Di Sulawesi Utara)," *Pusaka* 9, no. 1 (2021): 19–40.

try to be a person who benefits others. The Holy Prophet (peace be upon him) said, "The best of man is the one who benefits the most".

i. *Tokko Clothes*

One of the problems that surrounds human civilization, even human needs is the issue of clothing, because it is not only related to ethics and aesthetics, but also socioeconomic and cultural conditions, even climate, so it is natural that a region is different from other regions in its form and model of clothing.

For the Bugis community, clothing models can describe a person's position (social status) in the midst of his society. One form of traditional Bugis-Makassar clothing is clothing *tokko/bodo*. This shirt is usually used on certain occasions, one of which is in the event *Mappanre tame aqorang*. This garment is a symbol of one's honor.

5. Value Dimension in *Temme Aqorang Mappanre Tradition*

Tradition *Mappanret tame aqorang* in the Bugis community was initially carried out when they finished learning to read the Qur'an in total 30 juz. However, in its development, this tradition shifted to be carried out at the time of the event *mappacci* in a wedding, as a sign and proof of gratitude to Allah that the bride and groom can complete the recitation of the Qur'an well.

Tradition *Mappanre Tamme Aqorang* for the Bugis people it is not just a ritual-symbolistic, but this tradition has a deeper meaning and value. With an interpretive perspective on culture *Mappanre Temme* For the Bugis community who interact with this activity, the following are put forward several dimensions of meaning:

a. Dimensions of Spirituality

In the beginning, *khatam al-Qur'an* for a child it is an aspiration and hope of parents to be able to read and understand and practice the contents of the Qur'an well. Reading the Qur'an is believed to be part of the testament to get closer to Allah, especially by reading the whole or reciting the Qur'an 30 juz.

But in subsequent developments, the Bugis community as a very strong ethnicity upholds customs or traditions, as outlined in the system *pangadereng* (social law), i.e. tradition (*ade'*) and *Sara'* (Shari'a),⁴⁰ on the other hand, the Bugis people are very firm to the religion they follow, namely Islam. Islam was translated into a tool of local life while maintaining existing patterns (traditions) and then transformed into the essence of tawhid. Islam in the nuances of Bugis customs is interpreted into values

⁴⁰Nurhayati Rahman, *Cinta, Laut Dan Kekuasaan Dalam Epos Lagalig*. (Makassar: Lagaligo Press, 2006).

and traditions so as to form the identity of the Bugis people. The encounter between custom and religion manifests an acculturation into a new local culture ⁴¹.

Tradition *mappanre tame aqorang* for the majority of the Bugis community it is interpreted as a form of gratitude and media to be able to get closer to Allah swt. Although between *khatam al-Qur'an* with *tasyakkuran* are two things that have different meanings. But implicitly there is a connection between the two, khataman al-Qur'an is an expression of gratitude of a servant to the Khalik who can communicate through the medium of reading, understanding and even reciting the Qur'an perfectly. The same goes for *tasyakkuran* is a form of expression of gratitude that is shown for the achievement of lofty ideals and the struggle to be able to read the Qur'an.

Traditional imposition *mappanre tame Aqorang* as a form of gratitude to Allah (peace be upon him), as the interview data from Ustz. Shaleh who explained that it was actually an event *mappanre tame aqoprang* For children it is a form of gratitude to Allah for the completion of learning to read the Qur'an 30 juz, because learning to read the Qur'an as much as 30 juz is a hard job, requires a long time, can be one year to 3-4 years.⁴² Thus, families and neighbors had the opportunity to be present to offer prayers for the success of a child who had completed the 30 juz recitation of the Qur'an.

b. Dimension of Performance and Prestise

Tradition *Mappanre Tame Aqorang* Being a place to show the achievements of a child who has completed the recitation of the Qur'an 30 juz, then this event is carried out as a *Reward* (appreciation) of parents to their children, so that it can generate motivation to continue to maintain the reading of the Qur'an in the future, both children who will be khatam and children who have not khatam.

For the Bugis community, it is an honor and pride to have children who are able to read the Qur'an well until the end, so as a form of expression of pride it is to carry out ritual events *mappanre tame aqorang*.

Traditional imposition *mappanre tame Aqorang* as achievements and prestige supported by facts in the field found through interviews, among them Hj. Kasumang "*akko ripanre temme aqorangngi ananae sebagai motivasi ko ananae soda pede matinului mangaji matu, sibawa nalai kebanggan to tomatuwanna narekko temmei anananna mangaji*/the khataman al-Qur'an event – for the Bugis community – is used as a motivation for children so that in the future they will be more active in learning to recite again and also as a sense of pride for parents".⁴³

⁴¹Nurhayati Rahman, *Cinta, Laut Dan Kekuasaan Dalam Epos Lagaligo*.

⁴²Ustz. Shaleh, guru ngaji di Bontang Kaltim

⁴³Hj. Kasumang, traditional ngaji teacher in Muara Badak village Ilir (Toko Loma) Muara Badak District.

In addition to being carried out by children and parents at this event, but also to the family and neighbors to make motivation and examples so that children who are still studying are more enthusiastic about learning to recite to khatam.

c. Social Dimension; Silaturrahim and Kegotong Royongan Event

Mappanre tame aqorang, not only as a means to get closer to God, but sociologically as a medium for friendship between neighbors and families, both close and distant families, even from outside their area came to attend the event. Moreover, this event is held at the same time as the child wedding event that will be recited by the Qur'an, which of course is much more crowded.

With their presence at the event, a relationship is automatically established that has rarely been met, sometimes fellow villagers can lack communication, especially with families across regions. With this event, the tenuous barriers will be knotted again.

The above was corroborated by the informant teacher ((guru ngaji) that the khataman *al-Qur'an* event aims to strengthen the relationship between households and families, both families around and families outside the area, especially if the event coincides with the wedding, so that it can release longing between families who have just met.

Of course, from the religious aspect, gluing the relationship between air and friendship is an important part of the teachings of Islam and Muhammad saw., promised that people who always have good relations with others will be given long life and have their sustenance, as explained:

عن أنس بن مالك سمعت رسول الله يقول: مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحْمَهُ

Translation:

"He who likes to have his fortune extended and his life extended, then let him stay in touch" (HR. Muslim)

The extension of age in the hadith above can be interpreted in two meanings, namely increasing age on this earth stage and increasing in the sense of continuing good name after death. Isn't increasing the relationship can prevent the emergence of stress – which is one of the causes of death. While the prevailing sustenance is not that people who have harmonious relationships between each other have more

opportunities to get opportunities for cooperation in various fields and this in turn stores material and spiritual sustenance.⁴⁴

In addition to the value of the syllabus, it is also concluded that the value of mutual cooperation, because at the time of the event *mappanre temme* neighbors and families – in general mothers – come to the house who will carry out this event to provide assistance, both in the form of energy and even material forms, for example they come with rice, sugar, and some even bring money to ease the burden of the owner's expenses during the event.

The solidarity of the Bugis community in Etam Kaltim is very high at this kind of event, they are not even invited to come as long as they know that their neighbors are carrying out a celebration or event. Because one of the life principles of the Bugis people values *sipakatau*, that is, mutual respect and humanization.⁴⁵

E. Conclusion

The tradition of recitation of the Qur'an in rituals *Mappanre tame aqorang* is a ritual that acculturates between Islamic values and local Bugis traditions that have existed since the beginning of Islamization in the land of Bugis-Makassar. This tradition is still going on today when a child has completed learning how to read the Qur'an 30 juz, both in the South Sulawesi region and in overseas lands including the Bugis community in Bumi Etam East Kalimantan.

The continuity of this tradition cannot be separated from several factors, including religious figures (ustaz or village imams) and the belief of the Bugis community in benefit, both in terms of religious spiritual values and social values. Because with this tradition they believe that reading the Qur'an will get great rewards and relationships between people are increasingly tightened by keeping in touch and mutual assistance with the philosophical principles of the Bugis people *sipakatau* (humanize each other), *sipakalebbe* (mutual respect), and *siamase-mase* (love each other). Writings on the study of Qur'anic studies and local wisdom in multicultural Indonesia still need to be explored contextually and comprehensively as a cultural phenomenon.

⁴⁴Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2006).

⁴⁵Andi Halima, Asniar Khumas, and Kurniati Zainuddin, " Sipakatau, Sipakainge, Sipakalebbe: Sebuah Nilai Budaya Untuk Upaya Pencegahan Bullying Dengan Memaksimalkan Peran Bystander," *Indonesian Psychological Research* 3, no. 2 (2021): 82–90. Muhammad Yusuf, Nahdhiyah Nahdhiyah, and Kamaluddin Nurdin Marjuni, "Building Character of Bugis Community in Bone From The Perspective of Quran and Local Wisdom," *el Harakah: Jurnal Budaya Islam* 24, no. 2 (2022): 193–220.

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²Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

³Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

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1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

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2. Qur'anic translation

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4. Translation Books

¹Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

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6. Article in book

¹Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

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8. Article in journal

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9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

¹Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

¹Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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