

THE MAPPAJE TRADITION OF THE COMMUNITY OF PARENRENG VILLAGE, SEGERI DISTRICT, PANGKEP REGENCY**Abd. Rahim**

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Abstract: The type of research used in this study is descriptive qualitative research, regarding the Mappaje tradition in wedding parties in the Bugis-Makassar community, especially in Parenreng Village, Segeri District, Pangkep Regency by taking field data (Field Research). The data obtained in the form of descriptive data with the form of spoken or written words from informants and actors that can be considered. The Mappaje' tradition is contrary to Islamic law regarding the issue of faith where they believe when doing Mappaje' to obtain salvation and prevent evil while in Islamic values and teachings it requires Muslims to only depend on Allah SWT and nothing can bring good or bad, even badness except by the power of Allah SWT.

Keyword: *Mappaje'* Tradition; Bugis-Makassar; Wedding

INTRODUCTION

Humans as social beings in their life in groups. Human groups give a birth to tribes and even nations. Humans and their culture can be said to be the identity or identity attached to each individual from various regions. Culture will never be lost because culture will continue to be passed down from generation to generation, either through the teaching and learning process or passed down directly from the ancestors.¹

Culture covers all aspects of life. Warsito explained the view of E.B Taylor that culture is closely related to life covering various aspects including beliefs, knowledge, morals, customs, laws, habits to include art and other capabilities possessed by humans as members of society. The traditions and culture of the community are the implementation of experiences and agreements that contain values that are

¹Hari Poerwanto, *Culture and Environment in Antropological Perspective* (Yogyakarta: Pustaka Pelajar, 2000), P. 50.

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recognized together with some of the hereditary heritage of predecessors, this is very thick and closely related to people's lives, especially the Indonesian nation.

Indonesia as a nation has wealth in the diversity of social dimensions such as regional languages, races, ethnicities, customs, beliefs, religion. So it is known as a plural society, on a national and regional scale. Various local wisdoms are heavily influenced by these various aspects, then influence each other as well as customs or habits before the arrival of Islam which then still continue to take place even though they have accepted Islam as their religion. As a consequence, it is not easy to build the wisdom of living as a nation, apart from the various systems of local wisdom owned by the people who spread from Sabang to Merauke, Islam really appreciates diversity and development.²

Acculturation of local and religious traditions occurs because both are guidelines and interpretations in human life. Geertz, sees religion as a (Pattern for Behavior) or a pattern for human action. In his view, religion is a guide and interpretation in human actions that can be seen in their daily lives. Therefore, Geertz asserts that one part of the influential cultural system is religion.³

Traditions and cultures carried out after the entry of Islam are basically not easy to be able to change a life order, but it can be seen from the various local traditional practices after the arrival of Islam little by little they have changed even though there are still many people who are still practicing ancestral traditions. Although, it could be contrary to Islam as a religion. Islam as a religion adhered to in a society that already has a culture in its order of life, causes local culture and Islam to mix and develop in their culture.⁴

Religion is a very important aspect in human life, because it has social and spiritual functions. The social function of religion is to maintain peace among groups and communities, while the spiritual function is to fulfill practical human needs. Mahmuddin views that religion is a form of human belief in things that are supernatural, namely something beyond human reach. This supernatural religion contains values in human life, both individual and social.⁵

The religious behavior of adherents of Islam by people who previously had a culture, in certain practices, there was a mix-up, such as when holding a wedding that previously had traditions and culture, after embracing Islam acculturation occurred. So that in the implementation of Islamic teachings there is diversity, even though the

²Abdul Muher, "The Dynamics of Religious Harmony in Ambon City Based on Indigenous Perspective Maslaha" *Dissertasi* (Makassar: Pascasarjana UIN Alauddin, 2020), P. 2.

³Sofyan dan Kasim Yahiji, *Islamic Acculturation and Local Culture : Islamic Studies on the Rites of life in Local Muslim Tradition of Gorontalo* (Malang: Inteligencia Media, 2019), P. 13-14.

⁴Bukhari, "Islam dan Local Tradition in the Archipelago, A Critical Study of Betteng Pellets in the Madurese Community in the Perspective of Islamic Law ", *al-Mashlaha* 13. No. 2 (2017), P. 2.

⁵Mahmuddin, *Looking to the Future of Islam* (Makassar: Alauddin University Press, 2013), P. 65.

Qur'an and Sunnah are the basis of Islamic law as basic guidelines in people's lives, therefore, diversity in Islam is often encountered, especially in muamalah issues.⁶

Islam in the lives of Muslims becomes the main role model referring to the Qur'an and hadith, although in practice the Indonesian people and their culture are not only adopted in Islam, Sofyan and Kasim Yahiji view this as caused by two factors; first, due to Islam itself, they view that Islamic teachings are not characterized by a single meaning. This is because the texts that require interpretation so that they appear (schools of thought) or schools of thought are different from each other so that describing Islamic teachings in reality in certain things are understood differently. Second, factors that come from individuals or communities who embrace Islam. When trying to apply religion, both with regard to God and fellow humans and even nature, it cannot be separated from the context of the community itself, both individuals and their environment.⁷

The forms of community understandings of Islamic teachings are applied side by side with their culture, one of which is about marriage which is often found in society as a society and nation that is rich in cultural diversity which of course varies from one region to another, although in religious teachings it is a matter of concern. which is very important as the path determined by Allah swt. To nurture and protect offspring. As the Word of Allah swt. In QS. al-Nur: 24/32.

Marriage is something that is recommended by religion as a very important thing in a life. Although it is not regulated in detail regarding traditions and culture in marriage, the values contained in Islam as a whole should be the basis or guidelines in the thoughts and behavior patterns of its adherents

In actions and behavior as Muslims, of course, there are many developments in both mindset and social behavior, especially in sorting out actions related to the religious issues, traditions or rituals. The acculturation that occurs in society in marriage is very diverse and different, as in the case in South Sulawesi, especially in Parenreng Village, Segeri District, Pangkep Regency, where at a wedding party thinks about tradition and culture. At weddings, there is a *Mappaje* tradition, this tradition is carried out in memory of the ancestors. This Mappaje'tradition is an important thing when doing weddings by the people in the village.

There are many traditions and rituals that are encountered living in Muslim communities who still have the idea that rituals are considered very important and sacred even to deeper notion that ancestor regarded to own negative and positive things, in which the tradition and certain ritual considered as media to beg a protection and prevent harmful.

There are still some people who still carry out a ritual and think of something other than Allah swt. Can bring something good, and can bring harm because of certain

⁶Nawir HK, "Traditional Medicine Read and Read On the People of Balang Caddi Island, Pangkep Regency, Perspective of Islamic Law" *Tesis* (Makassar: Pascasarjana UIN Alauddin Makassar, 2020), P. 6.

⁷Sofyan dan Kasim Yahiji, *Islamic Acculturation and Local Culture : Islamic Studies on the Rites of life in Local Muslim Tradition of Gorontalo* (Malang: InteligenciaMesia, 2019),P. 4-5.

things or causes. Of course it concerns the issue of the Islamic faith which should need to be considered in life as Muslims as in QS. al-Baqarah: 2/107 :

The *Mappaje* 'tradition in Muslim society is a tradition in the form of a ritual to commemorate the ancestors by serving food on trays in certain quantities such as 7, 12, up to 20 trays, accompanied by prayers, made by certain people. This tradition is carried out at large events or parties, but is often carried out in a series of weddings by the people of Parenreng Village. The tradition of marriage by this society is still maintained and considered important even though in marriage, religious values are contained not only in the ratsah and pillars of marriage, but also in every action as a Moslem.

MEANING OF TRADITION

Tradition

The word "tradition", which comes from the Latin "traditio" from the word tradere which means forwarding or submission. In contrast to the traditional term "paradiso" which is a Greek expression. "paradise" has the meaning of giving, conveying, offering, or showing generosity. In theology, the term tradition is a practice or teaching that is passed down to the next generation either in oral or written form in the form of religion. Meanwhile, if viewed from the sociological aspect, tradition is a system in society that is embodied by a community and then passed down to the next generation through word of mouth.⁸

According to Supropto, tradition is a (bridging to ancestor) or bridge to ancestors, in his view that tradition is a liaison medium between the past and the present or a link between generations. Tradition is an ancestral heritage as a form of thinking in doing something, even though the differences in the times and the conditions faced continue to grow, the basic principles of managing problems remain the same.⁹

From the above understanding, it can be understood that tradition is a form of thought or a system that is turned on by the community or a community that contains values that are passed down from generation to generation and are continuously carried out. According to Zakiyuddin Baidawi in his book *Religion and Local Cultural Pluralism*, something fundamental in tradition is information that is passed on to the next generation in writing or orally, thus viewing tradition as a cultural paradigm in viewing and interpreting a problem or can be said as a way of life. The continuity of the tradition depends on it.¹⁰

According to Zakiyuddin Baidawi in his book *Religion and Local Cultural Pluralism*, that what is fundamental in tradition is the transmission of information from one

⁸Yusno Abdullah Otta, *The Dynamics of Islamic tradition in the Era of Globalization : A Study on the Religious Traditions of Kampung Jawa Tondano*, *Reflective Sociology* 10, no. 1 (2015): p. 16Y

⁹Supropto, *Islamic Dialectic and Archipelago Culture ; From negotiation, Adaptation, to Commodification* (Jakarta: Kencana, 2020), P. 98.

¹⁰ZakiyuddinBaidawi, dan Mutaharrum Jinan, *Religion and the Plurality of Local Culture*, (Surakarta: PSB-PS UMS, 2002), P. 63.

generation to the next with one of two forms of media or both, namely oral and written which are believed and embedded in a mindset in judging something. Without this, traditions can be forgotten.¹¹

According to R. Refield quoted by Bambang Purwono, the concept of tradition is divided into two, namely (great tradition) or big tradition, and (little tradition) or small tradition. In his view, the big tradition is a tradition that comes from those who like to think by themselves, this is reflective few or carried out by a small community or tends to be less. On the other hand, small traditions come from many people who do not think deeply about the existing traditions or what they have.¹²

The theory of large and small traditions is also used by Von Grunedeum when explaining the phenomenon of unity in the diversity of Islam in various regions. For him, the phenomena of clashes, coexistence, and interactions between Islamic patterns and patterns of local cultures can be described in various ways. First, these patterns are maintained in the relationship between the great tradition and the little tradition in various ways. For example, big traditions accept small traditions as a religion, groups of people who don't know big traditions give flexibility to small traditions, for integration between the two.¹³

Tradition or custom is also a discussion in Islamic legal thought, in the discussion of tradition, the terms *urf* and *ádah* '(adat) are found in Islamic law. Etymologically *urf* means something that is known or known. *urf* means the same as the term 'adat (custom), which means (practice) or (custom). These two terms have the same meaning. Abu Zahrah views that, *urf* and *ádah* are something that is accustomed or carried out continuously by humans but is limited to muamalah issues.¹⁴

Although the meanings of *urf* and *ádah*, there is no big difference between the two, Islamic jurists discuss these two terms, it is because of tradition or custom in the discussion of Islamic law, some scholars consider tradition or custom as one of the arguments or legal considerations. The definitions of *adat* and *urf* are as follows:

Definition of custom:

الْعَادَةُ مَا اسْتَمَرَ النَّاسُ عَلَيْهِ عَلَى حُكْمِ الْمَعْقُولِ وَعَادُوا إِلَيْهِ مَرَّةً بَعْدَ أُخْرَى

Artinya:

“Custom is an act or word that is continuously carried out by humans because it can be accepted by reason and humans continuously want to repeat it.”

Defenisi 'Urf:

الْعُرْفُ مَا اسْتَقَرَّتِ النُّفُوسُ عَلَيْهِ بِشَهَادَةِ الْعُقُولِ وَتَلَقَّنَهُ الطَّبَائِعُ بِالْعُقُولِ وَهُوَ حُجَّةٌ أَيْضًا لِكِنَّهُ أَسْرَعُ إِلَى فَهْمٍ بَعْدَ أُخْرَى

¹¹ZakiyuddinBaidawi, dan Mutaharrum Jinan, *Religion and the Plurality of Local Culture*, P. 63.

¹²Bambang Pranowo, *Factual Islam Between Tradition and Power Relations* (Yogyakarta: AdiciptaKarya Nusa, 1998), P.3.

¹³Abd. Kadir Ahmad, *Buginesc Cleric*, (Makassar: Balai Penelitian dan pengembangan Agama Makassar, 2008), P. 438-439.

¹⁴Sofyan dan Kasim Yahiji, *Islamic Acculturation and Local Culture : Islamic Studies on the Rites of life in Local Muslim Tradition of Gorontalo* (Malang: Inteligencia Media, 2019), h. 28.

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Artinya:

“Urf is an act or word where the soul feels a calm in doing it because it is in line with logic and can be accepted by human nature”¹⁵

Urf and 'adah in this discussion there are two opinions that say 'Urf and 'adah, have different meanings but on the other hand there are those who say that the meaning of the two is the same. As the opinion of Abdul Wahab Khallaf expressed by Duksi Ibrahim, he considers that both are something that has been known by the community and they have done it, in the form of words, deeds, or leaving something. Then said that in accepting the syara jurists' there is no difference between '*urf and 'adah*'.¹⁶

The scholars of *usul fiqh* in the study of Islamic law divide *urf* into three parts, namely:¹⁷

From its Object

- 1) *Urflafzhi* is a people's habit of using a certain expression or pronunciation which, although not explained, can be understood by the community.
- 2) *Urfamaliya* is a habit in the form of actions or actions, for example in buying and selling as a form of willingness to exchange human habits for goods.¹⁸

From its coveragenya ¹⁹

- 1) *al- úrf al-amy*a is a certain habit in society at a time, place or condition that is general and comprehensive. For example, the habit of sharing food with neighbours.
- 2) *al-úrf al-khas* is a habit that exists in a community or community only in a place, condition, period, which is not visible in other communities.²⁰

From its terms of validity :

- 1) *al-úrf al-sahih* is a habit that exists in society that does not contradict the Qur'an and the Sunnah or existing Islamic values. Good habits with no bad impact and interfere with the benefit.²¹

¹⁵Dedi Mulyasanadkk., *Treasures of Islamic Education Thought : from Local Discourse to Global Order* (Bandung: CV Cendikia Press, 2020), P. 25.

¹⁶Duksi Ibrahim, *Method of Determination of Islamic Law : unpacking the Concept of al-istiqlal al-Ma'nawi Asy-Syatibi* (Jogjakarta: Ar-Ruzz Media, 2008), P. 104.

¹⁷Amrullah Hayatudin, *Usul Fiqih: The Middle way of Understanding Islamic Law* (Jakarta: AMZAH, 2019), P. 102.

¹⁸Muhammad Tahmid, dkk. *The Reality of 'Urf in the Realization of Islamic Law Reform in Indoncsia* (Pamekasan: Duta Media Publishing, 2020), P.28.

¹⁹AmrullahHayatudin, *Usu IFiqih: The Middle way of Understanding Islamic Law*, P. 103.

²⁰Asep Maulana, Rohimat, *Contemporary Fiqh Proposal*, (Yogyakarta: Lintang Pustaka Utama, 2021), P.78.

- 2) *al-úrf al-fasid* merupakan a habit that exists in the community but is contrary to syara' for example, the habits that apply in trading with the usury system.²²

Based on the understanding of tradition from various aspects, it can be understood that in fact tradition is something that is carried out continuously which is passed down from generation to generation in the form of something that is visible (action) or not (thought) which is believed and considered good by the community. There are various forms of tradition in the Bugis-Makassar community which can still be found today. Both traditions that exist after the acceptance of Islam, as well as pre-Islamic traditions. Until now, pre-Islamic traditions can still be found even though they are seen as contradictory to Islam, it is motivated by the influence of beliefs held before the arrival of Islam which is still the lowest until now

Pre-Islamic beliefs are not only about invisible things such as spirits or gods, but they also believe in the power of things and the unseen world. Belief in ancestral spirits and the supernatural is manifested in the form of worship of certain objects and places, one of which is graves. Worship of objects such as worship of naparak stones (flat stones), large wooden trees, mountains, rivers, and possibutta. The worship of graves is understood to have a certain history.²³

M. Sewang in his book which discusses the Islamization of the Kingdom of Gowa, expresses Abdul Hamid's opinion regarding pre-Islamic beliefs which divide the forms of Pre-Islamic beliefs as follows: a) Spirits or ancestral spirits; b) Patuntung gods; and c) Evil charms.²⁴

Such beliefs are a factor in the formation of very diverse traditions in society. Belief in milk or the invisible then forms a tradition that is considered important in life. E.B Tylor says this belief is animistic. Animism comes from the word anima, which means soul or soul. Animism is a belief or belief about the soul in reality. Furthermore, Tylor said that belief in the form of animism believes that after a person dies, the soul or spirit leaves the body and can move to occupy living things or material objects. With that assumption, to avoid interference from spirits, a worship is carried out on ancestors or on objects that are believed to have magical potential.²⁵ Such understandings and beliefs form diverse traditions in society.

Belief in milk or the invisible then forms a tradition that is considered important in life, such as remembering ancestors with certain rituals that are considered sacred and sacred to certain objects. Until now, although the Bugis-Makassar people have

²¹IwanHermawan, *Usul Fiqh: Islamic Law Study method* (Kuningan: Hidayatul Qurán, 2019), P. 102.

²²AmrullahHayatudin, *Usul Fiqih: The Middle way of Understanding Islamic Law*, P. 103.

²³Sabara, "*Islam in the Tradition of Local People in South Sulawesi*", MIMIKRI 4, no 1 (2015), P.6.

²⁴Ahmad M. Sewang, *Islamization of the Kingdom of Gowa : XVI to XVII Centuries* (Jakarta: Media Grafika, 2005), P. 45.

²⁵Ahmad M. Sewang, *Islamization of the Kingdom of Gowa : XVI to XVII Centuries* (Jakarta: Media Grafika, 2005), P. 45-46.

accepted Islam, there are communities or groups of some people who still carry out pre-Islamic traditions.

After Islam is accepted as the religion adopted, of course presents new traditions as a result of changes or developments in religious knowledge. Old traditions are not simply forgotten, even in various religious activities, instead there are compromises such as in marriage, aqiqah, death. However, it is undeniable that the birth of post-Islamization traditions such as the commemoration of the birthday of the Prophet Muhammad, barzanji, and others.

Post-Islamic traditions, which are compromised, are one of them at the birth of a child. As a form of happiness by a family for the birth of a child, it is usually done with a rite or ceremony. for example, the Bugis-Makassar people perform the gau-gau and button ceremonies. After Islam was accepted, these two rites were influenced and adopted the values of Islamic teachings.²⁶ After the entry of Islam, people performed aqiqah which is the teachings of Islam, but in it also found pre-Islamic traditions.

Ritual

Ritual from the word rites in English means religious ceremony.²⁷ Rites or rituals, in the Big Indonesian Dictionary, are defined as procedures in religious ceremonies. This understanding is similar to the definition of ritual in the Collin dictionary. In the dictionary it is stated that ritual is a religious service or other ceremony that involves a series of actions that have been strictly regulated.²⁸ According to Winnick quoted by Nur Syam that ritual is a series of actions that involve magic or religion, then these actions are strengthened by tradition.²⁹

Anthropologists give different definitions of ritual. Koentjaraningrat defines ritual ceremonies as a series of actions that exist in society against various forms of events regulated by law or custom.³⁰ From this opinion, it emphasizes ritual as a structured and orderly action in dealing with certain events in society. This opinion is almost the same as the opinion of Victor Turner which emphasizes the meaning of rituals on certain events.

According to Victor Turner written by Supropto, ritual is a series of actions in the form of deeds, words, and objects, and usually to fulfill the supernatural for a certain purpose. Victor Turner then continued that rituals are seasonal, according to the cycle of the seasons such as planting, harvesting, or changing fields. Rituals are also used to mark the transition from a new situation in life so that ritual ceremonies are held at the time of birth, puberty, marriage and death..³¹

²⁶Ahmad M. Sewang, *Islamization of the Kingdom of Gowa : XVI to XVII Centuries*, h. 149.

²⁷Atang Abd. Hakim dan JaihMubarok, *Islamic Study Methology*, (Bandung: PT RemajaRosdakarya, 2008), P. 125.

²⁸Supropto, *Islamic Dialectic and Archipelago Culture : From Negotiation, Adaptation, to commodification* (Jakarta: Kencana, 2020), P.92.

²⁹Nur Syam, *Coastal Islam* (Yogyakarta: LKis, 2005), P. 18.

³⁰Supropto, *Islamic dialectic and Archipelago Culture* , P.92.

³¹Supropto, *Islamic dialectic and Archipelago Culture*, P.93.

According to Sofyan, in discussing religious rites, that there are three types of ceremonies, first, ceremonies based on solidarity that are carried out together or individually, second, ceremonies related to the life cycle (rite of passage), third, ceremonies that revive certain rites again. (revitalistic/messianistic ceremonies), especially when there is social pressure. The scope or area of the ceremony is only the scope of the individual, family, and there is the scope of the community.³²

Dhavamony, divide the ritual into four kinds:

- 1) Magical acts, which are associated with the use of substances that work due to mysticism.
- 2) Religious acts, cults of the ancestors.
- 3) Constitutive rituals that reveal or change social relations by referring to mystical meanings, in this way the ceremonies of life become distinctive.
- 4) Factive rituals that increase productivity or strength, or purification and protection or in other ways increase the welfare of a group.³³

From the description of the opinions that have been put forward, that ritual is a series of actions (actions) that are structured either by individuals or groups at certain times such as obtaining, or hoping for something, and also in the face of a transition period. In its activities it contains value and meaning for the community. From the definition of ritual that has been described, even though it is seen as classical theories, but until now, it is still acceptable, where until now, it still applies to communities such as coastal communities, rural areas, and even urban areas can still be found.

One form of ritual in society, especially Bugis-Makassar, is a tradition at the time of birth, it is implemented as a form of happiness with the birth of a child in the family. Therefore, births are greeted with ceremonies or rites, such as the gau-gau rite and the button. When Islam was accepted, both adopted Islamic values.

Gaugau is a rite or ceremony of salvation carried out by the Bugis-Makassar community after the birth of a child. This ritual, usually with offerings such as fruits and leaves, is then placed close to the baby. In this gau-gau ceremony, there is also a Kuncio ceremony, which is to put a potion on the baby's head consisting of betel, roots, leaves from the tallest tree in its place. It is a symbol of hope that the baby will get a high position in society.³⁴

THE RESEARCH METODOLOGY

The type of research used in this research is descriptive qualitative research, regarding the Mappaje 'tradition in the wedding party of the Bugis-Makassar community, especially in Parenreng Village, Segeri District, Pangkep Regency by taking field data (Field Research). The data obtained in the form of descriptive data in

³²Sofyan dan Kasim Yahiji, *Islamic Acculturation and local Culture : Quiet Islamic Studies Rites of Life in local Muslim Tradition Gorontalo*, P. 22.

³³Nor Hasan, *The Contact of Islam and Local Culture : Unraveling the Tradition of Popular Society* (Pamekasan: Duta Media Publishing, 2018), P. 36.

³⁴Ahmad M. Sewang, *Islamization of the Kingdom of Gowa (XVT to XVII centuriew)* P. 148-149

the form of spoken or written words from informants and actors that can be considered.

RESULTS AND DISCUSSION

The Reasons for the Community to Do the Mappaje Tradition in Parenreng Village, Pangkep Regency

Islam is a teaching that contains values as a social phenomenon so that it can affect the social reality that exists in a society that adheres to it, so that it can shape people's behavior patterns in social life. Although it cannot be denied according to Irwan Abdullah that: to study human life cannot be separated from customs, habits, and beliefs, all of these things are integrated in the community in which they live their lives.³⁵ Therefore, a culture or tradition that has lasted for so long is not immediately lost or forgotten after the entry of Islam even though a tradition originates from a belief before the arrival of Islam but there are various traditions that are carried out by adding or adopting values in Islam. The Mappaje 'tradition in the Parenreng village community, which is a previous tradition that has been carried out by the Islamic community, certainly has reasons in practice until now. Therefore, the following are the reasons people still continue to maintain the Mappaje tradition based on interviews with several informants as follows:

Hasan Masse said that the reason people practice the *Mappaje'* tradition when holding events is that they believe that this tradition can provide a sense of security and for the smooth running of the event they are going to carry out on the other hand there is a fear that something unexpected will happen to their family if they do not carry out Mappaje' when they hold events such as weddings, it is feared that bad things will happen to both the family and the bride and groom themselves, such as illness and so on.³⁶

Some of the reasons for implementing the *Mappaje* tradition, according to Hasna, the reason for carrying out the *Mappaje* tradition, is to follow the parents who carry out *Mappaje'* so that they also participate in carrying it out. Besides that, there is a sense of security when doing this because for a long time the predecessors believed that when they did not carry out the *Mappaje* tradition, there would be distress, for example, something happened after completing an event but did not do Mappaje' then there were families who were sick and some even died because they did not do *Mappaje'*, thus strengthening the belief that the *Mappaje* tradition' can prevent disasters.³⁷

Based on the various people's reasons to carry out the Mappaje'tradition, it can be divided into several things, namely:

³⁵Irwani Abdullah, *Cultural construction and Reproduction* (Yogyakarta: Pustaka Pelajar, 2006), P. 114.

³⁶Hasan Masse (52 years) Farmer, *Interview*, Village of Parenrengi Pangkep Regency 21th Juni 2022.

³⁷Hasna (41 year) Housewife, *Interview*, Village of Parenrengi Pangkep Regency 23th Juni 2022.

1) To avoid the disaster

People generally believe that when in every event that is carried out such as a wedding, entering the house, aqiqah and so on, can prevent accidents or things that are not expected so as to provide a sense of security for the family who conducts an event. Therefore they hope for a sense of security by carrying out the Mappaje tradition by avoiding calamities such as illness and unexpected things.

According to Makmur, although people believe that Allah swt. who has the power but what happens is that there are still many people who think that when they do not do the Mappaje tradition, a disaster will occur, for example, when the event is finished and a family member is sick, they believe that it is because they do not carry out the *Mappaje'* tradition.³⁸

Syamsuriani said that, in general, people strongly believe that when doing an event or party, they must do the *Mappaje'* tradition 'because if they don't do this tradition, they will get a disaster. So for example there are family members who are sick during the wedding or after the wedding, will be associated with *Mappaje'* usually they think it's because they don't carry out this tradition, or even if they do they believe that something is not perfect or there are shortcomings at the time of *Mappaje'*.³⁹

2) Following the habit

Based on interviews with several informants, there are also some people who carry out the Mappaje' tradition because they come with their parents who still highly respect the traditions of their ancestors so that when they do an event, they follow the wishes or habits of parents who believe in the importance of Mappaje' when doing an event. program. According to Sitti, the reason for doing the Mappaje tradition is because parents have always done it, so it still has to be done and must be done to get peace.

Hasan Masse, that there are still many people who believe that the Mappaje' tradition can provide a sense of security and to resist disaster, in other words, that the Mappaje' tradition is an effort to make an event run smoothly, but for me personally, I believe there is no such thing. who can give calamity or give goodness other than Allah swt. Even though the family or parents are still running, the intention that needs to be changed is that nothing happens, either disaster or good, but God's will.⁴⁰

Syarifuddin considers that it does not mean that the Mappaje' tradition must be eliminated or not done because feeding the neighbors is good, and religion is also commanded to give alms in this case food alms, but its intention that needs to be improved is to change the belief that no longer believes that there is one in power but Allah swt. As in Mappaje' tradition believes that there is a ruler in this place known as Punna Wanua

³⁸Makmur (58 Years) Farmer, *Interview*, Parenreng Village Pangkep Regency 22th Juni 2022.

³⁹Syamsuriani, (52 Years) Head of Parenreng Village, *Interview* ,Parenreng Village Pangkep Regency 26th Juni 2022.

⁴⁰Hasan Masse (52 Years) Farmer *Interview*,Parenreng Village Pangkep Regency 21th Juni 2022.

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It was changed, namely believing that there is no one in power but Allah and everything that happens, good and bad, is by Allah's permission.⁴¹

According to Ramlah, the reason for doing the Mappaje' tradition is actually because it has been carried out for generations and is carried out by parents so that if you do an event, parents still do it, so it is impossible to oppose parents just by doing the tradition but the intention has changed as Muslims must believe that everything that happens is the will of Allah and there is no one in power but Allah swt.⁴²

Based on the reasons found by the researchers regarding the implementation of the Mappaje' tradition, it can be understood that in general people do the Mappaje' tradition other than because it has been carried out for generations, but in general people believe that when doing a party or event they must do the Mappaje' tradition which is a tradition of Mappaje'. the tradition of remembering or giving offerings to ancestors in the hope of being given safety or goodness and avoiding unexpected disasters when carrying out an event even though there are already a small number of people who have started to change their thoughts or intentions by depending everything on Allah swt.

3) The purpose of the community to carry out the Mappaje tradition

Based on the results of interviews, regarding the purpose and meaning of the community carrying out the Mappaje tradition, there are several things, namely:

To pray for ancestors or parents

The Mappaje' tradition is carried out by the people of Parenreng Village to commemorate their ancestors by praying for their ancestors, including parents who have died. According to Syarifuddin, that, one of the goals in the Mappaje tradition is to pray for the ancestors or parents.⁴³

In the Mappaje tradition, people pray for the ancestors or parents who have died. So that they get goodness, as well as existing food, is a form of alms to family or neighbors by giving food and the reward is aimed at ancestors or parents.

Gaining safety and inner peace

The goals of the community to carry out the *Mappaje'* tradition is to obtain safety in carrying out an event or a party. For people's reasons, they believe that they have to do *Mappaje'* when doing an event or party because they believe that if they don't carry out this tradition, there will be disaster for their family so they must do it for safety and for the smooth running of the event or party.

⁴¹Syarifuddin (51 Years) Civil Servant, *Interview*, Parenreng Village Pangkep Regency 20th Juni 2022.

⁴²Ramlah (47Years) Housewife, *interview*, Parenreng Village Segeri District Pangkep Regency 21th Juni 2022

⁴³Syarifuddin (51 Years) Civil Servant, *Interview*, Parenreng Village Segeri District Pangkep Regency 20th Juni 2022.

CONCLUSION

The Mappaje' tradition is contrary to the Islamic law regarding the issue of aqidah, where they believe when doing Mappaje' to obtain salvation and prevent evil. While in Islamic values and teachings, it requires Muslims to only depend on Allah SWT for everything and nothing can bring good or bad evil except by the power of Allah SWT.

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