

## **Angngaru Tradition in Maros Regency Perspective 'Urf**

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**Abstract :** This research focuses on the angngaru tradition in Maros Regency with an 'urf perspective with the aim of describing the angngaru tradition for the people of Maros Regency, then to find out the views of cultural figures, community leaders, religious leaders and angngaru practitioners for the people of Maros Regency and to find out the implementation of the angngaru tradition in the Regency Maros in 'urf perspective. The type of research used is field research with qualitative descriptive. Then two approach methods were used, namely the Sharia approach and then the historical approach. The results of the research show that after extracting information through direct interviews with sources, namely cultural figures, religious figures, community leaders, practitioners and the general public of Turikale Village, the author was able to draw the conclusion that the angngaru tradition in the Turikale community plays a big role in maintaining legal order. and the social order. This was proven after the author received information that those who carry out this tradition must meet several criteria, such as those who carry out the aru must be people who are selected and have been trained, must be humble and humble, and ready to participate in maintaining the goodness of the people being carried out. (the person who is doing the angngaru in front of him). The implementation of Islamic law towards this tradition can be done through the 'urf method approach, where the author concludes that this tradition has many benefits and does not violate Islamic values. So that the angngaru tradition in the 'urf perspective approach can continue to exist among the people of Maros Regency.

**Keywords:** Angngaru Tradition; Perspective 'Urf

### **INTRODUCTION**

Plural society has the same meaning as the term pluralistic society. This is translated as a society consisting of various tribes and nations or a diverse society. <sup>1</sup>

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<sup>1</sup>Soerjono Soekanto, *Hukum Adat Indonesia* (Cet; II. Jakarta: Rajawali Pers, 2016), 12.

Indonesia is an example of a pluralistic society because it has an abundance of diverse tribes, cultures, customs and traditions. Tradition and culture in society constitute an integrative unity in the fabric of human life. This social reality has been going on for a long time, starting from people living simple (traditional) lives to modern ones like today. Therefore, no matter how traditional or modern a society is, that is the uniqueness that is possessed and has become the character of a society. Even a person's pattern of behavior and actions as a member of society is a reflection of his response to the social environment in which he lives.

Indonesia, which is a pluralistic society, has thousands of tribes spread throughout the archipelago with their culture and traditions. With the differences in regional distribution, it also gives rise to its own uniqueness in each culture and tradition carried out by its people, with the hope that these traditions can be maintained. One of the unique traditions that is still preserved by the community is the *angngaru* tradition in Maros Regency.

Maros Regency itself includes descendants of the Bugis and Makassar Kingdoms as a result of their marriage ties. This has created cultural values and traditions that are still highly valued by society.

The cultural richness of Maros Regency cannot be separated from Islamic elements and values. Judging from its history, culture and religion are two things that are very close among the people of Maros. Not a few people misinterpret the closeness of the two by viewing religion and culture as a unified whole. In practice, religion and culture have their respective positions, and religion is higher than culture, so they cannot be combined. However, the two of them have a close relationship in the life of a society, especially the people of Maros Regency.

The *angngaru* tradition and culture is one that is closely linked to Islamic elements and values among the people of Maros Regency. The Maros people today value *Angngaru* as a cultural asset. It is a legacy tradition. *Pangngaru*, which translates to "swearing and pledging allegiance," is the term used to describe the *aru* player. On the other hand, *Pangngaru* was also designated as the army's flag bearer when it engaged the enemy. *Pangngaru* made a *bate*, or stomped his feet on the ground, placed a flag atop the *bate*, and then brandished his *badi*, a traditional South Sulawesi weapon, all the while delivering a loud, all-encompassing oath to his soldiers so that the enemy might hear them.<sup>2</sup>

Culture from an Islamic perspective is local wisdom that can be maintained. Islam pays attention to local wisdom and local cultural products that are productive and do not pollute the faith. If there are fundamental differences, religion as a larger narrative can slowly creep into this unique local world. There may be a process of syncretism for some time, but such phenomena are very natural and they will disappear by themselves as the intelligence of the believers develops.

In Islamic law, which is elastic and dynamic, it has a legal basis called 'urf. 'Urf is something that has become a habit and is done by humans, whether in the form of actions or pronunciations that they usually say with a special (standard) meaning

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<sup>2</sup>Basang Daeng Djirong, *Taman Sastra Makassar* (Makassar: Reflection Library, 1986), p. 12.

that is not used standardly.

Islam views habits or traditions that exist in society as something that has the force of law. This can be seen in one of the rules of fiqh that is always used by scholars in answering questions regarding customary law in society, namely al-'ādah al-muhakkamah (custom is a source of law).

It should be noted that these traditional rules are obtained from the social reality that all ways of living and life are shaped by values that are believed to be norms of life so that in the community they have a lifestyle based on values that have been shared together. For this reason, culture can be considered as a manifestation of activities, values and results. From this factor, Islam, in the various forms of teachings contained in it, views that habits and customs or '*urf*' are partners and elements that must be adopted proportionally and selectively, so that they can become a supporting tool for sharia laws, not as a basis. stand-alone juridical law which gives birth to new legal products, but it is only an ornament to legitimize sharia laws according to its perspective which does not contradict the text of the Koran and the hadith of the Prophet Muhammad.

In this way, traditions and habits that do not shift religious values and destroy faith are still given space to continue to exist in society. A tradition that can be found to this day in Maros Regency is the *aru* or *angngaru* ritual at weddings and other events or ceremonies.

However, as it developed, this tradition from time to time gave rise to new polemics so that new opinions and views emerged along with the emergence of sects which then prohibited and prohibited this tradition and considered *angngaru* to be far from Islamic values, so that the emergence of this phenomenon encouraged the author to research about this *angngaru* tradition in a scientific research with the title "Angngaru Tradition in Maros Regency 'Urf Perspective".

## **THEORETICAL REVIEW**

### **An Overview of Traditions**

Customs can be understood as local traditions (local custom) that regulate community interactions. In the encyclopedia it is stated that customs are the "customs" or "traditions" of a society that have been carried out repeatedly from generation to generation. The word "custom" here is commonly used without distinguishing between those which have sanctions such as "Customary Law" and those which do not have sanctions such as simply being called custom.<sup>3</sup> According to the Indonesian language, tradition means everything such as customs, habits, teachings, and so on, which have been passed down from generation to generation from ancestors. There are also those who report that tradition comes from the word *traditium*, namely everything that is transmitted, handed down from the past to the present.

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<sup>3</sup>Ichtiar Baru Van Hoven. *Islamic Encyclopedia* (Jakarta: PT Ichtiar Baru Van Hoven, 1999 ), p. 21.

Based on these two sources, it is clear that tradition, in essence, is a legacy of the past that is preserved, carried out and trusted to this day. These traditions or customs can take the form of values, social norms, behavior patterns and other customs which are a manifestation of various aspects of life. According to Hasan Hanafi, Tradition (*Turats*) is all the heritage of the past that has come to us and has entered into the current culture. Thus, for Hanafi *turast* is not only a matter of historical heritage, but also a matter of contemporary contributions at various levels.<sup>4</sup>

In terms of terminology, the word tradition contains a hidden meaning about the existence of a connection between the past and the present. It refers to something inherited from the past but still exists and functions in the present. Traditions show how members of society behave, both in worldly life and in matters of a supernatural or religious nature. Tradition regulates how humans relate to other humans or one group of humans to other groups of humans, how humans act towards their environment, and how humans behave towards other natural worlds. It develops into a system, having patterns and norms which also regulate the use of sanctions and threats against violations and deviations.

As a cultural system, tradition will provide a set of models for behavior that originate from a system of values and main (vital) ideas. This system of values and main ideas will be manifested in an ideological system, social system and technological system.

The ideological system is ethics, norms and customs. It functions to provide direction or foundation for the social system, which includes the social relationships and activities of the community. Not only that, as a cultural system, tradition is also a comprehensive system, which consists of aspects that give meaning to speech behavior, ritual behavior, and various other types of behavior of humans or a number of humans who carry out actions with each other. The smallest element of the system is a symbol. Symbols include constitutive symbols (which are in the form of beliefs), cognitive symbols (which are in the form of knowledge), symbols of normal judgment, and expressive systems or symbols which involve expressing feelings.<sup>5</sup>

### **Overview of Angngaru**

*Angngaru* is a form of pledge or oath, in general many kingdoms in South Sulawesi are bound by mutual oath events between one another. This is proven by several agreements which contain inter-kingdom oaths which have been recorded in the *lontara* (a regional writing of the Makassar Bugis tribe) for both the Bugis kingdoms and the Makassar kingdoms. Such as the *Tellumpoccoe* agreement which binds three large kingdoms, namely: the Bugis Kingdom of Bone, the Kingdom of Soppeng, and the Kingdom of Wajo, the *Dua Cappagala* agreement between the kingdoms of Gowa and Luwu, or the *Lima Ajatapparang* agreement which consists of five kingdoms to

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<sup>4</sup>Moh. Nur Hakim. *Islam Tradisional dan Reformasi Pragmatisme (Agama dalam Pemikiran Hasan Hanafi)* (Malang: Bayu Media Publishing, 2003), p. 29.

<sup>5</sup>Mursal Esten. *Kajian Transformasi Budaya* (Bandung: Angkasa, 1999), p. 22.

the west of Lake Sidenreng.<sup>6</sup>

Tradition in the context of Makassar society, there is one oath tradition event that can still be found and has been packaged into a form of art and performance. This oath tradition is generally known as *angngaru*. Basically, the Makassar tribe is an administrative area that lives on the southern coast of the island of Sulawesi, which consists of the districts of Gowa, Takalar, Jeneponto, Bantaeng, Selayar and Kajang. Where all of them have their own *angngaru* traditions. This is based on the kingdoms that once settled in the area. There was a fact during field investigations, namely that the royal *angngaru* was no longer the kingdom's slogan, but had changed to *angngaru* based on the name of the district or district of origin.

Before discussing the *angngaru*, it is necessary to know that the Kingdom of Gowa is tied to a narrative about a mythological event, namely the arrival of a princess from the upper world (heaven). According to the mythology spread among the people, the first King of Gowa was a princess who came down from the world above who aimed to create peace between several warring federations.<sup>7</sup>

The agreement was named *Angngaru Tomanurung*. In connection with the previous explanation, *Angngaru Tomanurung* in this case has the power of a law or regulation that must be obeyed by both parties in order to realize democratic governance. According to Mukhlis Paeni, this incident is a form of patron and client relationship. A relationship based on the awareness that there is a relationship of power from a higher person to a subordinate and also the realization that the superior (in this case the king) is the patron, and the subordinates (the people who have made a vow) as clients need each other. <sup>8</sup> In this case, the concept of leadership used in administering government at that time is reflected or illustrated, which is estimated to have occurred around the end of the 13th century AD. <sup>9</sup>

Based on historical records, *Angngaru Tomanurung* is the oldest oral tradition which became a milestone in the founding of the Kingdom of Gowa, this oldest tradition is the relationship between the King and the people of Gowa. This is based on the existence of a form of political contract which according to Mattulada is explicitly a governmental contract (political contract) between *Kasuwiayang Salapang* and *Tomanurung*.<sup>10</sup> This statement was taken based on the theory put forward by Catlin in his book entitled *A History of the Political Philosophy* about the foundations and promises that were born from society and then developed in Europe into a system.

The *Angngaru Tomanurung* incident was not only within the limits of a governmental contract but more than that, a form of social contract with humans

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<sup>6</sup>Hamid Abdullah. *Manusia Bugis Makassar: Suatu Tinjauan Historis terhadap Pola Tingkah Laku dan Pandangan Hidup Manusia Bugis Makassar* (Jakarta: Inti Idayu Press, 1985), p. 113-114.

<sup>7</sup>Basang Djirong. *Taman Sastra Makassar* (Ujung Pandang: Director General Department of Education and Culture , 1997), p. 50.

<sup>8</sup>Mukhlis Paeni. *Batara Gowa: Messianisme dalam Gerakan Sosial di Makassar* (t.t, t.p, 2002), p. 38.

<sup>9</sup>Muhammad Sikki and Nasruddin. *Puisi- Puisi Makassar* (tt, tp , 1995), p. 50.

<sup>10</sup>Mattulada. *Latoa. Satu Lukisan Analisis Terhadap Antropologi Politik Orang Bugis* (Yogyakarta: Gadjah Mada University Press, 1985), p. 24.

belonging to the ruling group and the people's group led by the king. Each of these groups binds themselves in a social agreement (abstract) to work together to build a society or country that aims to achieve peace and happiness in life in the world.<sup>11</sup>

The *Angngaru Tomanurung* tradition can also be found in the Bone Kingdom. *Angngaru Tomanurung* in Bone also comes from the mythological concept of *Tomanurung*. This ritual is usually witnessed by the traditional council who take the oath in front of *Tomanurung Mata Silompoe*. Conceptually both have similarities. The difference between the *Angngaru Tomanurung* Gowa and Bone traditions lies in the language structure used, while the vowel poetry formula has almost the same pattern.

### Overview of 'Urf

'Urf etymologically comes from the words 'arafa-ya'rifu-'urfan, namely knowledge, the masdar form of *fi'il māḍi* (past form verb) from the word 'arafa. 'Urf is always translated with the word *al-ma'rūf* with the meaning "something that is known and recognized", or means "the good". If it is said that Ahmad is better than the others in terms of its 'urf, it means that Ahmad is better known than the others.<sup>12</sup>

As for terminology, Muhammad Rawwas Qal'aji defines it as the habits of most people, whether those habits are in the form of words or actions.<sup>13</sup>

Muhammad Abu Zahra said 'urf is

مَا اعْتَادَهُ النَّاسُ مِنْ مُعَامَلَاتٍ وَاسْتَقَامَتٍ عَلَيْهِ أُمُورٌ<sup>14</sup>

It means :

"Anything that humans are accustomed to in their relationships and have settled in their affairs".

And Abdul Wahhab Khallaf also defines the meaning of 'urf which is not much different from other scholars, namely:

الْعُرْفُ هُوَ مَا تَعَارَفَهُ النَّاسُ وَسَارُوا عَلَيْهِ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَرْكٍ وَيَسْمَى الْعَادَةُ<sup>15</sup>

It means :

"Something that is recognized and done by humans, whether in terms of words, actions, or something left behind and that is called *al - ādah*".

From these several definitions it can be concluded that 'urf is something that is

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<sup>11</sup>Hamid Abdullah. *Manusia Bugis Makassar: Suatu Tinjauan Historis terhadap Pola Tingkah Laku dan Pandangan Hidup Manusia Bugis Makassar*, p. 84.

<sup>12</sup>Ahmad Fahmi Abu Sinnah, *Al- Urfu Wa Al- Ādah Fī Ra'yu Al- Fuqaha* (Al- Qāhirah: Maṭba'ah Al- Azhar, 1941 ), p. 7.

<sup>13</sup>Muhammad Rawwas Qal'aji . *Mu'jam Lughah Al- Fuqahā* ( Bairūt : Dār Al- Nafāis , 2013 ), p. 279.

<sup>14</sup>Muhammad Abu Zahra, *Uṣūl Al-Fiqh* ( Al- Qāhirah : Dar al-Fikr al -' Arabiy , 1958 ), p. 247.

<sup>15</sup>Abdul Wahhab Al- Khallaf, *ʿIlmu Uṣūl Al- Fiqh* (Al- Qāhirah: Dār Al- Hadīṣ, 1978), h. 109.

understood and considered good by society and is done repeatedly and carried out continuously, both words and actions that occur throughout time or only at certain times.

## RESEARCH METHODOLOGY

The type of research used is field research with qualitative descriptive. Then two approach methods are used, namely the syar'i approach which is an approach to a problem that is based on Islamic law, whether it comes from the Koran, hadith, ushul fiqh rules, and the opinions of scholars in viewing a problem; then the historical approach, namely the study of sources that contain information about the past and carried out systematically.

## FINDINGS

### Angngaru tradition in Maros Regency

The history of the angngaru tradition in Maros Regency cannot be separated from the long history of Maros Regency itself, which was previously known as the *Marusu* Kingdom, which was one of the territories of the Gowa Kingdom. The past history of Maros that the author has compiled has described how Maros has been present throughout the life of this nation centuries ago. The past, which was the beginning of Maros' presence, began with the "*Sianre Bale*" period, namely when the people lived full of irregularities or practically the author calls the "dark ages" because the people did not yet know human culture and culture, the law that applied was the law of the jungle.

This period ended with the arrival of a "*Tomanurung*" who also formed a cultural community, which respected human rights, law and social rules as a means of achieving a peaceful, safe and prosperous life physically and mentally, so it was called "*Salewangan*".

The figure carrying the lighting torch has the title *Karaeng LoE Ri Pakere*, and was also appointed by the community as the first king in this area whose orders and commands were obeyed, and his commands and prohibitions were followed.

The arrival of *Karaeng LoE Ri Pakere* (King Marusu I) was clearly the initial momentum for the birth of a national and state system that existed and was recognized *de jure* and *de facto* by neighboring kingdoms that had previously existed, namely the Kingdom of Gowa and the Kingdom of Bone.

The author has read, researched and studied in depth various references about Maros, where Maros does not have accurate records about the exact time of arrival of *Karaeng LoE Ri Pakere* (King Marusu I), but in the *Iontara* Maros and Gowa state that the kingdom was under the rule of *Karaeng LoE Ri Pakere* is thought to have existed when the reign of *I Pakeretau Karaeng Tunijallo Ri Pasukki* King Gowa VIII began to recede, who was then replaced by *Karaeng Tumapa'risi Kallongna* (King Gowa IX).<sup>16</sup>

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<sup>16</sup>A. Fahry Makkasau . Understand The meaning of Maros' anniversary, January 4, 1474 (yd, tp , t.th). p. 1.

*Karaeng LoE Ri Pakere* furthermore has subsequently played quite an important role in the historical development of Bugis Makassar, especially for the growth of influence and role of their kingdom, as proven later by *Karaeng Tumapa'risi' Kallongna* that the Kingdom of Maros together with Garassi, Katingan, Parigi, Siang, Sidenreng, Lembangang, Bulukumba, Selayar, Panaikang, Mandalle, Cempaga, and Polongbangkeng were conquered through attacking expeditions, but the *Marusu* Kingdom was not made a *palili* country (vassal country) which was obliged to pay annual tribute, but was even made an allied kingdom which was strengthened through a *tarktat* (written agreement). namely friendship agreements with *Karaeng LoE Ri Pakere* (Maros), *Karaeng Tumapa'risi' Kallongna* (Gowa), *La Olio Bote e* (Bone), and *Karaeng LoE Ri Bajeng* (Polongbangkeng). This is proof that Maros has become a country with a strong government and is respected by both friends and foes. It can be seen that *Karaeng Tumapa'risi' Kallongna* (King of Gowa) and *La Olio Bote e* (King of Bone) feel an interest in establishing friendship with Maros.

In subsequent developments, Maros always became an area of contention between Gowa and Bone in positioning their kingdom as the holder of political hegemony and power in the Bugis land of Makassar, as if Maros had become a symbol of supremacy for both of them, meaning that whoever was friendly with Maros was the kingdom that held political supremacy and hegemony. . And indeed, in reality, Maros has always been in a position between the two great kingdoms, both in terms of political relations and government power, social and cultural, or in terms of genealogy and descent, so that the rulers or elite aristocracy holding power in Maros will have emotional ties in genealogy and lineage. descendants with Gowa and Bone.

When Maros under the government of *I Tamakkaraeng Daeng Marewa* (King VI) Maros became a quite famous Islamic Kingdom, this was due to his position as *Karaeng Tumallalang* (Minister of Home Affairs) of the Kingdom of Gowa, which at that time had been transformed into an Islamic Kingdom due to the preaching of *Datu Ri Bandang*. Since then, Maros position as a center for the propagation and development of Islam has become more stable, as evidenced by the fact that the Gowa kadyan institution which was based in Bontoala moved to Maros with the appointment of Sayyid Amrullah as kadi in 1815 AD.<sup>17</sup> Looking at the long history that has been written, the author concludes that the socio-cultural culture in Maros was greatly influenced by the Gowa Kingdom and the religious atmosphere brought by *Datuk Ri Bandang*, including the *angngaru* tradition itself which originated from the Gowa Kingdom. The history of the arrival of the *angngaru* tradition in Maros cannot be separated from the role of the Gowa Kingdom, where the *Marusu* Kingdom was once one of the territories conquered by the Gowa Kingdom and became its territory. So the *angngaru* tradition which is generally carried out by the people of Maros Regency today does not have any significant differences from that practiced by the Gowa Kingdom in the past, both in terms of its literary form and its aims.

However, the author does not close his eyes to the changes that occur due to developments over time, so that differences also exist in terms of practice and use. Previously, the technique for playing the *aru* was limited to playing the *badik* (a

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<sup>17</sup>A. Fahry Makkasau . Understand The meaning of Maros' anniversary, January 4, 1474 (yd, tp , t.th). h. 2.

traditional Makassar Bugis weapon) and throwing it towards the sky while stomping the foot with a thunderous sound. However, today's practice has undergone changes and shifts, changes which mean the addition of thrusting movements for certain body parts. Things like this then give rise to polemics among society, especially religious leaders.

The author concludes that the lengthy history of this tradition's beginning is inseparable from the lengthy history of the Gowa Kingdom and although this tradition has changed over time due to advancements, the original meaning and spirit of this tradition have not been lost.

### **Views from Humanists, Community Figures, Religious Figures, and Practitioners about Angngaru tradition in Maros Regency**

Maros was once a large kingdom, once an influential kingdom in the archipelago, and respected by friends and foes. According to historical accounts, Maros was once a powerful region of the Gowa kingdom, and as such, it had a large population of warriors or *tubarani* who served their king (*aru*) and took an oath of allegiance to him. This oath is still frequently recited in front of visiting leaders, particularly in Turikale Village.

*Angngaru* is a literary composition in the Makassar language, which is filled with sentences of an oath of allegiance full of courage uttered by one of the *tubarani*, or representatives of one of the *gallarangs* in front of the King. The sentence structure is concise but has a deep message regarding a people's loyalty to their leader or the community's loyalty in protecting and maintaining good values in the order of life.<sup>18</sup>

According to Dr. A. M. Sata, M. Ag. or familiarly known as Puang Sata, who is a cultural figure and religious figure in Turikale Village, said that:

*"According to my understanding and what I heard from previous parents, mannggaru is a sign of resistance if there is something that wants to disturb the good order that exists in society, when we defend one good value then someone wants to disturb or destroy those good values, so that's where the Angngaru people are, vowing to face those people who come to want to destroy those good values." Puang Sata added, "If we talk about law, there are two laws, namely written law and unwritten or implied law, so angngaru is unwritten customary law."<sup>19</sup>*

A cadre of angngaru practitioners at Sanggar Tau Riate in Turikale Village named Andi Baso said that:

*"We here are deliberately cadres and trained so that we can play the aru and live it, this aims to maintain the spirit and fighting spirit to defend the good values that have been inherited by our predecessors, in addition to this, our existing efforts are also very strong. to continue to preserve this tradition so that it does not become extinct and disappear as time goes by and technology becomes increasingly sophisticated"<sup>20</sup>*

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<sup>18</sup>Sirajuddin Bantang, *Sastra Makassar* (Makassar: Reflection Library), p. 34.

<sup>19</sup>Puang Sata (54 years old), cultural figure and village religious figure Turikale, interviewed in Maros, January 05 2023.

<sup>20</sup>.Andi Baso (17 Years), Practitioner Cadre *Angngaru*, interviewed in Maros, January 05 2023.

Puang Muhammad Yusuf Nur as figure customs, says that:

*"Now many people do angngaru at events, such as pa'bunting (weddings) but angngaru bawangi (only uttering it), does not appreciate its meaning and is haphazard. So he doesn't want to get involved if something happens in their household relationship. In fact, the person who is annggaru actually vows to get involved because when he does so it is a sign of his readiness to take part in maintaining the marital relationship of the angngarukeng (person who get angngaru in front of him) taking part in maintaining their harmony and taking part in maintaining good values for them."*<sup>21</sup>

Mrs. Najma is the head of the RT. 03/ Rw. 03 RB expressed his opinion that *angngaru*, which is the original culture of Gowa and was transferred to the Marusu Kingdom, must be preserved and loved, because *aru* culture is the only tradition of the Maros people which still plays an important role in regional development and as a shield in maintaining good values.

Puang Sata also added that those who do this *angngaru* must have their inner being filled with strong positive energy, because if the person who does it is a person who does not have positive energy and by chance he does *angngaru* near someone who has stronger positive energy then the *badik* weapon which he uses can injure his body. This is what happened to the *angngaru* practitioner in Moncongloe, where he was rushed to hospital due to bleeding.

The next opinion came from a trader. As a person with a general education, he knew a little about this tradition through performances at weddings, but in depth he didn't really understand it. Even so, Deng Kanang shows his love for this tradition by always giving his contribution by always witnessing the implementation of this tradition.<sup>22</sup> In contrast to the opinions of the respondents above, Mr. Tigus Sutrisno, a newcomer to the Turikale Village area, expressed his admiration and enjoyment for the *angngaru* tradition, but he said he was a little afraid and worried about what he witnessed because it was dangerous.<sup>23</sup>

A young man named Andi Resa and also one of the members of the "Sanggar Seni Tau Riate" said that:

*"Angngaru itself is a cultural asset for the current generation and for future generations, therefore joining this studio is proof that I love this tradition and hope that this tradition will continue to survive and be beneficial for the lives of all existing young generations, especially the Kekaraengan Turikale generation."*<sup>24</sup>

This informant felt proud and happy because their traditions and the culture of their village were finally submitted as the title of a thesis. His father, Mr. H. Nuryadin also felt proud, not only did he know this tradition but was very familiar with and felt

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<sup>21</sup>Puang Muhammad Yusuf Nur (59), Kekaraengan Traditional Leader Turikale, interviewed in Maros, January 05 2023.

<sup>22</sup>Daeng Kanan (48 years old ), Community Member , interviewed in Maros, January 05 2023.

<sup>23</sup>Tigus Sutrisno (49 years ), Deputy Imam Rawatib Mosque Lompoa Urwatul Wusqa Turikale , interviewed in Maros, January 05 2023.

<sup>24</sup>Andi Resa (18 years ), Practitioner Cadre Angngaru , interviewed in Maros, January 05 2023.

close to the *Aru* tradition, because H. Nuryadin neighbors with one of the art studios in Turikale Village, he also often interprets the meaning of the *aru* text. According to him, the Turikale community's efforts to preserve the *angngaru* tradition have now been quite successful, proven by the response from the community starting from children to adults who know and even feel very familiar with this *angngaru*.<sup>25</sup>

Mr. H. Muhammad Yusuf, one of the people descended from the king of Gowa who lives in Turikale Village, views the *angngaru* culture as a cultural asset that needs to be preserved because it contains social values and Islamic teachings, however, looking at this culture, it only survive in just one sub-district, namely Turikale Sub-district. He suggested to all the people and government from other sub-districts in Maros Regency to participate in preserving this culture and show their love for this *angngaru* culture.<sup>26</sup>

Mr. Saiful Syahrir, a member of the Lompoa Urwatul Wusqa Turikale Mosque, who works as a motorbike repairman, is also one of the author's informants. He said that the *angngaru* had become the most important part during the reign of the Turikale Kingdom. He gave an example of what he always witnessed every time family of Kekaraengan Turikale holds weddings or other official events. Even though he has not lived in Turikale Village for long, he feels proud of the other Turikale people who continue to maintain and maintain the *angngaru* culture in this modern era.<sup>27</sup>

There are also those who don't like this tradition, namely Mr. H. Syahrir. He claims that this tradition depicts violence in the expression, voice, and *badik* that arises when the practitioner brings *aru*, making it impossible for young children to understand the significance of this cultural practice. Truthfully, he doesn't often go to *aru* performances.<sup>28</sup>

The author also had the opportunity and coincidentally interviewed an informant whose background was an employee of Zehra Turikale Farma tilapia fish and catfish cultivation in Turikale Village, namely Ikhwan Malik. He initially thought that he would be interviewed on matters related to tilapia fish and catfish because according to him he had always been interviewed to discuss this matter, but because of his enthusiastic attitude in the interview process, the author just continued the interview at that time, he felt that he was not familiar with the tradition. This is when the author asked about the *angngaru* culture, but a few minutes later he explained about the culture that he knew, namely *appasang* or give message, then he explained this culture, how to carry it according to what he had seen and it turned out that the culture he explained was actually the *angngaru* culture, it seems he misunderstood the culture he knows so far and what the name of that culture is.<sup>29</sup>

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<sup>25</sup>H. Nuryadin (54 years old ), General Treasurer of SMP Negeri 1 Maros, interviewed in Maros, January 05 2023.

<sup>26</sup>H. Muhammad Yusuf (65 years ), Community Figure , interviewed in Maros, January 05 2023.

<sup>27</sup>Saiful Syahrir (40 years ), Community Member, interviewed in Maros, January 05 2023.

<sup>28</sup>H. Syahrir (50 years ), Community Member, interviewed in Maros, January 05 2023.

<sup>29</sup>Ikhwan Malik (26 Years ), Community Member, interviewed in Maros, January 05 2023.

### Implementation of 'Urf in the Angngaru Tradition in Maros Regency

The acceptance of 'urf as a basis for the formation of law provides wider opportunities for the dynamism of Islamic law. Because besides the many problems that cannot be accommodated by other methods, there is also a rule which states that the law which was initially formed by a mujtahid (Islamic legal expert) based on the 'urf will change whenever the 'urf changes. This is what is meant by the ulama that "There is no denying the existence of changes in law with changes in time and place". What this means is that the law was originally formed based on good customs, the law will change if the customs change.<sup>30</sup>

The benefit of the *angngaru* tradition from the author's analysis is the key to the ability of this tradition to continue to exist in society in accordance with the rules written by scholars such as Imam Malik who views that if there is something that then does not have good evidence from the text of Qur'an or Sunnah of the Prophet Muhammad but it has beneficial value in it and does not violate existing rules, then it is legal to continue doing it. This is in accordance with the results of research by researcher Achmad Musyahid who said that:

*"Maslahat or istislāh, which Imām Mālik and his followers understand is istislāh as a way recognized by the Shari'ah to conclude laws that do not have texts and ijma, therefore the benefits which are considered valid to be determined into Shari'ah law are those which the Shari'ah does not have provision. In this connection, an important step offered by the Mālik School in relation to ijtiḥad is the use of the term murlah which means free, unlimited, unbound. Therefore, Imām Mālik's concept of maslahat murrasa is defined as interest, goodness that is freely obtained. The theory of benefit murlah is inspired by the understanding that Islamic law aims to bring benefits, prosperity and peace for the benefit of society and prevent harm. According to Imam Mālik, common interests are the target of Islamic law and all legal products prioritize common interests".<sup>31</sup>*

This *angngaru* tradition is a meeting of local religion and culture in South Sulawesi which of course cannot be separated from the history of the spread of religions in this region. For example, the arrival of three *datuks*, namely Abdul Makmur Khatib Tunggal (*Datuk ri Bandang*), Sulaiman Khatib Sulung (*Datuk Pattimang*) and Abdul Jawab Khatib Bungsu (*Datuk Tiro*) as spreaders of Islam in South Sulawesi was the beginning of the creation of inter-religious and cultural marriages in the Sulawesi South Region.<sup>32</sup>

Various sources say that *Datuk Ri Bandang* had visited Makassar in the 16th century AD. However, the people of Makassar at that time still strongly adhered to their local culture, including matters of belief. This caused *Datuk ri Bandang* to divert his

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<sup>30</sup>Satria Effendi M Zein. *Ushul Fiqh* (Jakarta: Kencana Pustaka Media Group, 2009), pp. 157-158.

<sup>31</sup>Ahmad Musyahid. *Discourse on the Benefits of Murlah of the Millennial Era* <https://journal3.uin-alauddin.ac.id/index.php/mjpm/article/view/10625>. Accessed on January 6, 2023.

<sup>32</sup>Muh. Inspiration. *Budaya Lokal dalam Ungkapan Makassar dan Relevansinya dengan Sarak* (Makassar: Alauddin University Press, 2013), p. 2.

journey to the Kutai area. *Datuk ri Bandang* then invited *Datu Pattimang* and *Datuk Tiro* to jointly carry out Islamization in the South Sulawesi region after successfully converting *Datuk* (Raja) Luwu III to Islam. The *Datuks* then divided their energies and target areas for preaching according to their expertise and the cultural conditions of the people in their respective areas, namely:

The sharia method applied by *Datuk Ri Bandang* to unite Islamic religion and local culture in the Gowa and Tallo regions then gave birth to a cultural synthesis in the people of Gowa and Tallo. At that time they were more preoccupied with sharia matters and abandoned the tradition of gambling, drinking *ballo* (liquor from Makassar) and cockfighting. Furthermore, the method of monotheism (Tauhid) used by *Datuk Pattimang* in the Luwu area gave rise to cultural assimilation where the people of Luwu were then able to accept the teachings of monotheism by mixing the teachings of belief in Allah SWT. with belief in *Dewata Seuwae* (one of the deities of the Luwu people's beliefs when Islam had not yet arrived) as an ancient Luwu cultural relic documented in *I La GaLigo* (an old Makassar Bugis manuscript). Meanwhile, the Sufism approach applied by *Datuk Tiro* in the Bulukumba area made cultural acculturation where the Tiro people carried out the teachings of Sufism (Tasawuf). *Datuk Tiro* did not abandon their old culture in the slightest which was still fond of matters of mysticism, magic and *doti*.

Based on data, the Maros community consists of quite a large number of people who adhere to the Islamic faith, where 89% of the community is Muslim. Even though it does not reach 100%, the people of Maros have quite high knowledge and practice of religious life. In relation to *angngaru* culture, Islam teaches a lot about loyalty which is the opposite of betrayal, whether it is loyalty to the creator, our partner or our government. Apart from that, the oath contained in the Aru text is part of Islamic teachings which tells us to learn to promise or swear but not break it.

It is also added that the *angngaru* deserves to be preserved, apart from being a cultural asset, the *angngaru* is closely related to religious life, especially in the Maros community. Muhammad Tahir Dg Limpo as a community figure and Puang Sata as a cultural figure and religious figure hope that the people of Maros will not only know the *angngaru* culture externally but also understand it internally and how it influences religious life.<sup>33</sup>

H. Andi Abdul Gaffar Daeng Togo also expressed this that :

*"Angngaru teaches us to have mutual respect and know what the duties of a people as well as those of their government are. Where sipakatau would not exist without dipakatau and appakatau. Dipakatau is an attitude of respect towards other people. Meanwhile, appakatau is showing respect for other people as other people respect us."*<sup>34</sup>

Apart from that, *angngaru* also has a magical side, for example, one of the ancestors who was also an *angngaru* practitioner named Wahyu thought that he would not

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<sup>33</sup>Muhammad Tahir (50 Years), Public Figure , interviewed in Maros, January 08 2023.

<sup>34</sup>H. Andi Abdul Gaffar Daeng Togo (50 Years), Tourism Office, interviewed in Maros, January 08 2023.

bring *aru* without prior notification of at least 3 days, because our ancestors used to have high trust in *sara'* where the ancients believed in the term *apparuru* (get ready) which means that as Muslims, before doing something that is considered sacred, they must prepare and pray seriously for smoothness and ease in pronouncing the *aru* in the form of an oath.<sup>35</sup>

The meaning of the text above is that You (the government) are indeed powerful but not in an arbitrary way in ruling your people. Then, you as a leader are not allowed to give authority or power according to your wishes because the government and the people must respect each other or *sipakatau*. The government does make decisions to the people, but only the right decisions and only for the benefit of the people should participate, otherwise if you make decisions that are not in accordance with the values of Islamic teachings and only according to your wishes, then we will rebel to defend the truth and uphold justice like what has been done by our prophets and ancestors.

From the results of the research above, it can be seen that the people of Turikale Village really love their culture and traditions, with evidence that among the informants the author interviewed, the majority were those who knew and supported efforts to preserve the *angngaru* tradition, apart from this, it was also proven through various efforts made by the people of Turukale Village to continuing to maintain the preservation of *angngaru* culture and traditions, such as the presence of the Tau Riate Art Studio Secretariat in the area.

## **CONCLUSIONS AND IMPLICATIONS**

### **Conclusion**

After extracting information through direct interviews with sources, namely cultural figures, religious figures, community leaders, practitioners and the general public of Turikale Village, the author was able to draw the conclusion that the *angngaru* tradition of the Turikale community plays a big role in maintaining legal order and social order. This was proven after the author received information that those who carry out this tradition must meet several criteria, such as those who carry out the *aru* must be people who are selected and have been trained, must be a *tawadhu* and humble, and ready to participate in maintaining the goodness of the *angngarukeng* (the person who got the *angngaru* in front of him). The implementation of Islamic law towards this tradition can be done through the '*urf*' method approach, where the author concludes that this tradition has many benefits and does not violate the Islamic values. So that the *angngaru* tradition in the '*urf*' perspective approach can continue to exist among the people of Maros Regency.

### **Research Implications**

It is intended that this study would serve as a resource for any outside groups interested in learning more about the traditions that the people of South Sulawesi, particularly in Gowa Regency, are currently upholding. Researcher feels that the government ought to pay greater attention to and reintroduce this tradition, which the community still firmly believes in and practices. In addition, it is envisaged that

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<sup>35</sup>Wahyu (30 Years ), Chairman Tau Riate Art Studio. Interviewed in Maros, January 08 2023.

by gathering knowledge from specialists who are familiar with the historical background of this practice, the *angngaru* tradition will become more profound.

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