



TRADITION OF RAJANG PRAYER OVERVIEW PERSPECTIVE OF ISLAMIC EDUCATION

Baso Syafaruddin

Department of Islamic Education, Faculty of Tarbiyah and Teacher Training
Institut Agama Islam (IAI) As'adiyah Sengkang
Email: safaruddinufe78@gmail.com

Abstract: Prayer is an inseparable part of humans, especially for Muslims, because prayer is the main weapon for a Muslim. God listens to the prayer of his servants both physical and spiritual. Tradition of physical prayer has many variations. One of them is the tradition of Rajang Prayers in the Lakadaung Village, Dua Limpoe, Maniangpajo Sub-District. Tradition is a series of together prayer activities to pray for the spirits of parents and ancestors. This is the duty of every child to pray for parents and ancestors who have died. As a form of appreciation for parents who have given birth and raised their children. Tradition of Rajang Prayer is a legacy that must be maintained and juxtaposed with Islamic education so that the activity can be of worship value to those who carry out and reward their parents and ancestors. This type of research is qualitative with data collection methods that are in-depth interviews, observation, documentation studies and reference tracing. After the data is collected then analyzed and tested the validity of the data.

Keywords: Islamic education, rajang prayer

Abstrak: Doa merupakan bagian yang tak terpisahkan dari manusia, terutama bagi umat Islam, karena doa merupakan senjata utama bagi seorang muslim. Tuhan mendengarkan doa hambanya baik lahiria maupun batinia. Tradisi doa secara lahiria memiliki banyak ragam. Salah satu di antaranya adalah Tradisi Baca Doa Rajang di Lingkungan Lakadaung Kelurahan dua limpoe, Kecamatan Maniangpajo. Tradisi tersebut merupakan serangkaian kegiatan doa bersama untuk mendoakan arwah orang tua dan leluhur. Hal tersebut merupakan kewajiban setiap anak untuk mendoakan orang tua dan leluhurnya yang telah meninggal. Sebagai bentuk penghargaan terhadap orang tua yang telah melahirkan dan membesarkan anak-anaknya. Tradisi Baca Doa Rajang merupakan warisan yang harus dipelihara dan disandingkan dengan pendidikan Islam sehingga kegiatan tersebut dapat bernilai ibadah bagi yang melaksanakan dan berpahala bagi orang tua dan leluhurnya. Jenis penelitian ini yaitu kualitatif, Adapun metode dalam mengumpulkan data adalah wawancara mendalam, observasi, studi dokumentasi dan penelusuran referensi. Setelah data dikumpulkan kemudian dianalisis dan pengujian keabsahan data.

Kata Kunci: *Baca Doa Rajang, Pendidikan Islam*

Introduction

Tradition is a social inheritance that has a relationship between the past and the present that was born of habit and community agreements in an area. Included in the procedure, time and place of implementation of the community's traditions that have always been maintained for generations (Soekanto, 1987). Tradition is something inherited from the past and is maintained in certain societies (Keesing, 1999). Tradition shows how members of society behave, both in the worldly life that is part of culture (Koentjaraningrat, 1987) or to things that are unseen or religious.

Tradition always invites mystery, especially regarding the origin of its implementation. Many people understand that it is a collection of heritage from ancestors that must be maintained and preserved as appreciation and respect. Indirectly it shows one of the efforts to maintain intellectual property or the work of past scholars who have created a tradition that is characteristic of a group or more specifically family identity. A tradition is sometimes born from a particular family, especially from the royal family in the past which is always maintained and passed down from generation to generation by the royal family lineage. The tradition will later become the identity of the descendants of the royal family or the family that created the tradition (Sztompka, 2007). Because the tradition can only be implemented or inherited by people who have a lineage from the person who has made the tradition. Traditions that are identical to a group or lineage can bring together family families who always maintain or carry out these traditions, even though they are separated by distance and time. Because tradition is able to strengthen, primordial loyalty can bring together families who always maintain.

Religious ceremonies are held as a form of community belief to be able to relate to their ancestors, so traditional ceremonies which contain religious elements are still held by some people (Geertz, 1981). According to al-Jurani, quoted by Muhlish Usman, al-adah is an activity or regulation carried out in a particular area, because it is in line with human thought and carried out continuously. While al-'urf is defined as an action that is able to calm the soul, because it is in line with common sense and accepted by the character of prosperity (Syafei).

Materials and Method

This type of research is qualitative (Sugiyono, 2013). The researcher observes the activities of the Rajang Prayer reading tradition, which is in Lakadaung neighborhood of Dua Limpoe village. Method in collecting data is an interview conducted by the researcher by assigning informants, observing the implementation of the prayer activities, studying the documentation and searching for references (Nasution, 1992). Research instruments used were interview guidelines, observation guidelines and documentation guidelines. After the data is collected then analyzed through 3 stages, namely data reduction, data presentation and data verification or drawing conclusions and testing the validity of the data through credibility, defendability, confirmability and transperability (Satori & Komariah, 2013).

Result and Discussion

A. Tradition of Rajang Prayers in Dua Limpoe Village, Maniangpajo Sub-District

Tradition of Rajang prayer is an activity carried out by gathering all families to pray for the ancestors (Kuncoroningrat, 1954). The activity also shows appreciation and remembrance of the ancestors, especially to parents who have passed away. It has become an obligation for every child to pray for his parents as a form of retribution for the love of parents who have been devoted to him. Implementation of the Rajang prayers that is a hereditary inheritance is carried out to invoke the salvation of the afterlife from the spirits of the ancestors (Geertz, 1981). So that the family left behind will also feel calm.

Term of Rajang (originally, the word king means in the bugis language, arung, in Indonesian means: ruler. Another meaning of king = maraja, maloppo, in Indonesian meaning: large) according to our interpretation the name is given, because the nature of this event is on a large scale, different from reading regular prayers. Another possibility is because this event was originally held by the descendants of the king or arung in the environment of the Anabanua kingdom (Arung Anabanua VI and became a legacy for all the descendants of the Anabanua kingdom) (Hartoko, 1985). This activity is carried out before or after someone performs a celebration, as a sign of gratitude to Allah and remembering the services of parents and ancestors who had struggled in raising their children. This activity is also a media of friendship with the family.

B. History of The Tradition Rajang Prayer in Dualimpoe Village, Maniangpajo Sub-District

Tradition of Rajang prayer begins with the will of a king to his son, Cemba Sangalla which holds the title "Puanta Ia Pakkuengngi Alena, because the king has the specialty "Maddara takku (Majid, 2019), wija ri abusungi" (Depdikbud, 1999). His son's name is Ambo Wadeng Petta Ri Bila or Petta Sulle watang ri Bila.

The king of "Puanta Ia Pakkuengngi Alena" testified to his son that after I died, I will testify to you and to all my descendants (wija-wijammu) to conduct a prayer reading ceremony which is attended by the whole family, for the sake of my safety in the hereafter. This ceremony was later called reading the rajang prayer, meaning that the whole family with certain procedures attended it as well. Family who are obliged to carry out this ceremony are those who have a lineage starting from Ambo Wadeng (Petta Ri Bila) who married a king's son from the land of Luwu in 1784 AD named Cenba Mallaweang Opu Sakke, gave birth to three children, namely Ambo Lame Daeng Mattola, Ambo Warekkeng Petta Mallajangnge ri Setang Kalukku (Alau Salo Anabanua neighborhood) and Indo Sorah Ade Petta Saodah. From the lineage, all the descendants and so on until their children and grandchildren become heirs of rajang prayer.

Tradition of reading the prayer of rajang into the environment of the Anabanua family through the marriage of Ambo Wadeng's son, Ambo Lame Daeng Mattola with We Bulimang (King/Arung Anabanua VI), was born Ambo Ogo Daeng Sibali (Puang Betti) the only child of the mother (We

Bulimang). Then all Ambo Lame daeng Mattola's descendants from the marriage of We Bulimang have the right to carry out and preserve the tradition of Rajang Prayers. This ceremony becomes mandatory for his descendants and for those who are married. Like Arung Anabanua (We Bulimang) above because marriage and having children bind it, it is compulsory to carry out and so on up to his grandchildren.

C. Islamic Religious Education Review of the Rajang Prayer Reading Tradition in Dua Limpoe Village, Maniangpajo Sub-District

Islam entered Wajo through the request of Arung Matoa Wajo Lasangkuru to the Kingdom of Goa as the kingdom responsible for spreading Islam in Sulawesi, so he sent dato ri Sulaiman. The religion of Islam officially in 1610 under the government of La Sangkuru or Mulajaji Sultans Abdurahman and Dato Sulaiman became Wajo's first Qadhi. The influence of the development of Islam also entered the Anabanua kingdom which at that time was a small kingdom ruled by female monarchs, and consisted of 13 villages led by a village head, namely: Bolamallimpong, Alausalo, Lakadaung, Buloe, Macanang, Jongkang, Lompoe, Cebbia, Salodua, Callaccu, Langkauttu, Awatanae, and Kalola.

During the reign of Arung Anabanua and Petta Coba, the development of the khalwatiah samman tarekat was very rapid, almost the entire population of the Anabanua kingdom at that time as his followers. Because his attention was very dominant in the development of the Islamic religion, the reins of government were left to his younger brother, Petta Kadu, to continue his aspirations for the prosperity of his people. The activity of reading the rajang prayer in the limpadaung Dualimpoe village Maniangpajo sub-district carried out by Anabanua's arung descendants from the Webulimang Arung Anabanua VI line who married Ambo Lame Daeng Mattola.

The implementation of the tradition of chanting prayer in lakadaung is led by a leader who is given a mandate namely Ambo Makkulawu. Implementation of the Rajang Prayer Reading activities are read prayers in accordance with the guidance of the Islamic Teachings contained in the Qur'an and guidance of scholars and aimed at parents and ancestors who have died in order to get salvation in the hereafter. Only in its implementation there are certain procedures and rules and are carried out by certain people who have a lineage from Webulimang Arung Anabanua VI who are married to Ambo Lame Daeng Mattola who is the hallmark of the rajang prayer reading tradition.

The implementation of the Rajang Prayer in accordance with Islamic Shari'a is inseparable from the role of Islamic education to be able to correct the aqidah of the community. So that traditions born of people before Islam can be straightened and adjusted to the Shari'a, because Islam exists not to challenge traditions or abolish traditions, but Islam as the religion of rahmatan lil alamin actually makes tradition as a means to draw someone closer to their God through adjustments to Islamic law.

Conclusion

Tradition of Rajang prayer is a series of activities carried out to pray for dead parents and ancestors. The activity was carried out by inviting all closest family that contained the value of friendship. Tradition of Rajang prayer reading was initially carried out in the Anabanua kingdom, brought by Ambo Lame Daeng Mattola who married We Bulimang (Arung Anabanua VI). So that these activities become a tradition for their offspring. Tradition of Rajang prayer reading in practice has no elements that are contrary to Islamic law. Because the recited prayers are contained in the Qur'an and in accordance with the guidance of Islamic Teachings.

References

- Clifford Geertz. 1981. *Santri, abangan, priyayi dalam masyarakat Jawa*. Jakarta: Pustaka Jaya.
- Depdikbud RI. 1999. *Kajian budaya naskah kuna meongpalo karellae*. Jakarta.
- Hartoko. 1985. *Tradisi keislaman*. Surabaya: Al-miftah.
- Roger M. Keesing (Alih Bahasa: Samuel Gunawan). 1999. *Antropologi budaya: suatu perspektif kontemporer: Edisi Pertama*. Jakarta: Erlangga.
- Koentjaraningrat. 1987. *Pengantar ilmu Antropologi*. Jakarta: Rineka Cipta.
- Kuncoroningrat. 1954. *Sejarah kebudayaan Indonesia*. Yogyakarta: Jambatan.

- Novita Majid. Penguatan karakter melalui *local wisdom* sebagai budaya kewarganegaraan, Cet. I. Sulawesi Selatan: Yayasan Ahmar Cendekia Indonesia.
- Nasution. 1992. Metode penelitian naturalistik kualitatif, Bandung: Tarsito.
- Satori, Djam'an & Aan Komariah. 2013. Metodologi penelitian kualitatif, Cet. V. Bandung: Alfabeta.
- Soerjono Soekanto. 1987. Sosiologi suatu pengantar. Jakarta: CV. Rajawali.
- Sugiyono. 2014. Metode penulisan kuantitatif, kualitatif dan R&D, Cet. XX. Bandung: Alfabeta.
- Rahmat Syafe'i. Ilmu ushul fiqih. Bandung: Putaka Setia.
- Piotr Sztompka. 2007. Sosiologi perubahan sosial. Jakarta: Pustaka Media Grup.