



REVIEW OF THE QUR'AN ON *SITALLI'* VALUES IN NORTH BOTTENG VILLAGE KECAMATAN SIMBORO DISTRICT MAMUJU

Ahmad Dani

UIN Alauddin Makassar

ahmaddaniahmaddani66@gmail.com

Rahmi Damis

UIN Alauddin Makassar

rahmi.damis@uin-alauddin.ac.id

Akbar Haseng

IAIN Kendari

akbar@iainkendari.ac.id

Muammar Mukhtar

UIM

ahnafammar23@gmail.com

Abdul Ghany

UIN Alauddin Makassar

abdul.ghany@uin-alauddin.ac.id

Abstract

This paper discusses the Qur'anic review of Sitalli' values in the community of Botteng Utara Village, Simboro Sub-district, Mamuju Regency. The main problem is then broken down into several sub-problems or research questions, namely: 1) What is the origin of Sitalli' values in North Botteng Village, Simboro Subdistrict, Mamuju Regency? 2) What is the purpose of Sitalli' values in North Botteng Village, Simboro Subdistrict, Mamuju Regency? 3) How is the Qur'anic Review of Sitalli Values in North Botteng Village, Simboro' Subdistrict, Mamuju Regency? This type of research is classified as qualitative with an interpretive approach, anthropological approach and sociological approach. The data source of this research is obtained from the Qur'an, namely QS Al-Hujurāt/ 49: 12 which then in the interpretation approach takes reference to several books of interpretation such as Kitab tafsir al-Munīr, Kitab tafsir al-Wasīṭ, and Kitab tafsir al-Miṣbāḥ. The data were collected through informants such as the local government, traditional leaders, community leaders, religious leaders and the local community. Furthermore, the data collection methods used are observation, interview, documentation and literature study. Then the data processing and analysis techniques were carried out by collecting, reducing, displaying and concluding. The results of this study indicate that the Stalli tradition contains virtues namely safety, welfare, prosperity that will be bestowed on the botteng community. The Qur'anic review of Stalli' values on the prohibition of prejudice. The Qur'anic principle of Stalli' values is to present a third party as an arbiter between disputing people who have the characteristics of trustworthiness, reconciliation, love of peace and justice.

Keywords: *Botteng Village, Qur'an, Stalli Tradition.*

Introduction

The Qur'an as a book of guidance for Muslims, becomes a guide and guide for every action for Muslims, including in seeing and considering a tradition that exists in society. As it is known that in a society there are always known traditions that are born and lived in each particular community group. Whether it is something that is directly related to religious rituals, or is hereditarily recognized and carried out without any connection to certain religious rituals. As long as the tradition is considered good and brings benefits to the local community, then most traditions or customs will continue to be preserved.

In fact, the Indonesian people themselves are already familiar with this kind of tradition. This is evidenced by the various traditions that continue to be revived in the region. In villages, for example, it is common to find traditional rituals related to the procession of planting or harvesting the crops from the fields. In various regions, the names related to harvest parties and other customs are certainly different.

Researchers also cited several articles documenting five kinds of harvest party traditions. One of them is mentioned for example in Sumatra, especially for the Batak tribe. There is a tradition known as "*manjuluk*". Where, before entering the seed planting season, farmers in Sihaporas Village, Pematang Sidamanik, Simalungun Regency, will first carry out the manjuluk tradition. Usually this is done in the morning. And with the aim of asking for blessings while praying to the ancestors, the ruler of the land, and the guardians of the fields.

The chanted prayers also contain special requests to achieve success in farming, because the local community believes that the manjuluk ritual will help make the planted seeds grow fertile, free from pests, and the harvest can be abundant. This ritual was inherited from generation to generation by Ompu Mamontang Laut Ambarita. The implementation of this tradition is also a place to express gratitude for the gift of nature to humans, as well as a form of praise to Debata Mulajadi Nabolon or which means Allah swt.¹

In Sulawesi itself, this tradition will be the focus of this research. Where, there is a tradition that is also traditionally carried out in one of the villages located in Mamuju district, West Sulawesi, namely, in North Botteng Village, Simboro sub-district, which is a tradition of the local community that has been preserved and has become a customary custom carried out when approaching the procession of harvesting products from the fields and this tradition is known as "*Sitalli*".

The meaning of the word *Sitalli'* in general is closely related to the meaning of *al-zan* in the Qur'an, which in Islamic teachings is the prohibition of prejudice against others.

¹<https://www.goodnewsfromindonesia.id/2022/11/11/5-ritual-petani-sambut-musim-panen-di-indonesia-dari-batak-hingga-manggarai-timur> (diakses melalui jaringan internet pada hari Rabu, 9 Agustus 2023, pukul 12.10 WITA).



Although in a more complete explanation, the meaning of *Sitalli'* has a slightly different explanation. However, this word is quite closely related to the meaning of the word *al-ẓan* in the Qur'anic vocabulary, which means prejudice, especially prejudice (*sūẓon*).

Therefore, researchers feel that they see similarities in the meaning of this tradition so that from there there is an interest in looking further into the practice of this tradition in this case also certainly aims to explore the extent to which the relevance of this tradition to the message of the Qur'an in the meaning of the word *al-ẓan* (prejudice), especially in prejudice with the *Sitalli'* tradition.

Can this tradition be considered as one of the traditions that tries to revive the values of the Qur'an, especially the prohibition of prejudice, as mentioned in the verse above, or vice versa. So from here the researcher then decided to raise this discussion in a study with the title "Qur'anic review of *sitalli'* values in Botteng Utara Village, Simboro' District, Mamuju Regency."

General Description of Botteng Village, Simboro Sub-district, Mamuju Regency

Botteng Utara village is located in Simboro sub-district, north of Mamuju district. It is 17 km away from Mamuju City. This village is one of 8 villages in Simboro sub-district. Botteng Utara Village itself is a village located in a mountainous area with village boundaries, among others: The north is bordered by Salletto Village, Simboro Sub-district. The south is bordered by Botteng Induk Village, Simboro sub-district. The east is bordered by Pati Hamlet, in Salletto Village, Simboro Sub-district. And to the west it is bordered by Pangasaan Village, West Tappalang Sub-district, with a total area of approximately 1,002 ha/m².

The community in Botteng Utara village, on average, uses farming as their main livelihood. Others work as civil servants. The majority of people who work as farmers sometimes trigger disputes between residents. This is because they are prone to disputes over land ownership. Another form of problem is the existence of household problems, both minor disputes and divorce.³

Disputes are a common occurrence in social communities. This occurs as a result of what is known as human nature, namely, to get along with each other, interact, which is a manifestation of his existence as a social being. The diversity of basic human potentials, such as talent, creativity, and innovation, is continuously developed through interaction with others.⁴ This is as explained in the journal entitled "The Role of Da'wah in Overcoming Social Conflicts Today" written by Siti Muthmainnah.

That is why, this is something that naturally occurs in the interaction between fellow humans, which of course has the potential for friction (conflict) which causes disharmony in the interaction. In fact, in the worse case, the conflict can cause continuous

²<http://kampungkb.bkkbn.go.id/profile/9853> (di akses melalui jaringan internet pada tanggal hari Minggu, tanggal 10 September 2023, pukul 17.02 WITA)

³Ahmadi, Kepala Desa Botteng Utara, *wawancara*, Mamuju, 02 Juni 2023

⁴Siti Muthmainnah "Peran Dakwah dalam Mengatasi Konflik-konflik Sosial Masa Kini", *Jurnal: Dakwah Tabligh*, Vol.15, No.2, (Makassar: Universitas Negeri Makassar, 2014), h.245 - 257

community turmoil and concern. Since this fact will forever be inevitable, what humans need to do is how they can integrate and find solutions, so that the disputes arising from these various differences do not fall into destruction (damage). On the contrary, it can then help humans realize balance and foster a harmonious lifestyle, as well as self-introspection in a community.⁵

From here, researchers see how the realization of *Sitalli* values, which are alive and lived to this day by the people in Botteng Utara Village, is one of the concrete evidence of the dynamics that occur and continue to develop in social relations between humans which then need to be sought for solutions by humans themselves by prioritizing good ways.

The Origin of Sitalli Values in Botteng Utara Village, Simboro' Sub-district, Mamuju Regency

Sitalli' values were born in a very low state of human civilization. The prevailing law at that time was *Adat Mate* law, or customary law that was dehumanizing, definite, and unchangeable.⁶ As for the life of the people at that time, their belief in mystical things was very strong. The animism that characterized people's understanding at the time made it possible to perpetuate traditions that became a counter-discourse to the values of *Sitalli'*, namely, harvest parties that required human lives as sacrifices.

People at that time relied too much on the advice (messages from the ancestors) that had been passed down from generation to generation by their elders. One of their beliefs was that when someone in the community reached adulthood and was unable to support himself or herself independently, he or she would be considered a trouble-maker (a carrier of bad luck or calamity). Therefore, anytime and anywhere, such a person is allowed to be sacrificed to the life-giving spirits.⁷ This, as explained by Daeng Pasima in an interview session with the author, last August.

1. The origin of the first *Sitalli'*

The first time it happened was: *Dipitu Ulunna Salu* related to the occurrence of *Sitalli'* values itself, was first triggered by an early tradition carried out around 1700 AD, namely, *Dipitu Ulunna Salu* which means '*Seven Upstream Rivers*' which is also known as 'PUS'. Where, this tradition first occurred in *Rante Bulanahan*, which was carried out at the time the community performed the ritual of appointing the customary chairman (pemangku). In the same way, a similar ritual is also carried out when going to hold a harvest party. This value that is carried out requires human sacrifice to legalize the tradition. And at that moment (the ritual of appointing the customary leader), at the same time (*Grandmother Tomappu* or *Londong Dehata*) witnessed the incident which finally

⁵Septiyan Hudan Fuadi, "*Resolusi Konflik Sosial Perspektif Hukum Islam Dan Hukum Adat Pada Pemilihan Kepala Desa Bajang Mlarak Ponorogo*", Jurnal: Hukum dan Pranata Sosial Islam Vol.2 No.1, (Ponorogo: Al-Manhaj, 2020), h.88.

⁶Nurukasih (70 Tahun) Tokoh Adat, *wawancara*. (7 July 2023 di Botteng Utara)

⁷Daeng Pasima (63 tahun), Tokoh Masyarakat, *wawancara*, Mamuju, 06 Juni 2023



made her immediately stop the event (human sacrifice).⁸

The other customary leaders then questioned why and for what purpose *Grandmother Tomappu* had canceled the ritual. At that moment, *Grandmother Tomappu* explained her intentions and the purpose of thwarting the ritual, and then elaborated on the traditional values that should be believed in, namely, the values of humanity known locally as *sipakatau* (humanizing each other), *siamma sei* (loving each other), *sipakala'bi* (respecting each other).⁹

2. Then the agreement or *Sitalli'* the second time is:

The agreement or *Sitalli'* between Tomakaka *Dipitu Ulunna Salu and Pitu Baqbana Binanga*, this occurred in the XVIII - XIX century AD with the main purpose of uniting the Mandar and Botteng tribes, initially occurring out of gratitude and thanks to Tomakaka, for help against the bugis army. Mandar perna fought the Bugis army for several months there was an alliance between the mandar troops and Tomakaka Pitu Ulunna Salu, finally from this alliance, the bugis troops retreated little by little, then arrived at the border area. Bugis troops said (Pakuni Pajalelni) meaning pecking the boundary to be given Mandar territory, eventually from this saying became one of the names of the local area, namely (paku). Then from the victory of Mandar against the Bugis army, at the same time Mandar offered Tomakaka to make a request, Mandar said o my brother, find a place to live according to your wishes, in return for thanks, Tomakaka at that time refused.¹⁰ Then what happened Tomakaka made an agreement between the Mandar tribe and Tomakaka as for the contents of the agreement as follows:

("dio tammala salah hakekah pono disuku botteng, tobotteng tammala toi salah hakekah pono ditomandar" with other languages u'de taumala sipa'andei kira-kira)

Meaning:

The Mandar tribe should not be prejudiced against the Botteng tribe, and the Botteng tribe should not be prejudiced against the Mandar tribe.

This is the content of the agreement between the Botteng or Tomakaka tribe and the Mandar tribe, from the contents of the agreement or agreement it gave birth to an oath to further strengthen the unity and brotherhood between Tomakaka and the Mandar tribe as for the oath between Tomakaka *Pitu Ulunna Salu and Baqbana Binanga* namely: "*mellolo lippo'bu'ung mettakke sappe bu'ung*". then the second oath is: "*anu laling mangande bete'anu' disulihang mangande tama*"¹¹

Events like this are the background of Mandar and Tomakaka are required to always maintain unity, and harmony in developing the revival of the spirit of brother hood between *Raja Pitu Ulunna Salu and Raja Pitu Baqbana Binanga* .

⁸ Taturidu (68 tahun), Tokoh Adat, *wawancara*, Mamuju, 10 juni 2023.

⁹ A. Takumbang (64 tahun) Tokohh Adat, dalam, *wawancara* Mamuju, 13 juni 2023

¹⁰ A. Takumbang (64 tahun) Tokohh Adat, dalam, *wawancara* Mamuju, 13 juni 2023

¹¹ A. Takumbang (64 tahun) Tokohh Adat, dalam, *wawancara* Mamuju, 13 juni 2023

In fact, all humans are equal before God. What distinguishes them is only their faith and good behavior. Researchers also see if this reason is quite in line with the meaning of one of the verses in the Qur'an which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing and All-Absorbing. Al-Hujurāt [49]:13¹²

As explained in the tafsir of Al-Madinah Al-Munawwarah (Markaz Ta'dzhim Al-Qur'an) under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz (professor of the Qur'an faculty of Madinah Islamic University). Related to the above verse, that after Allah, the Almighty, commands believers to be brothers to one another, then there is an order to reconcile two groups of those who are in conflict, and prohibit them from insulting, mocking, prejudice, finding fault, and backbiting. All of these commands have been included in the previous verses, namely QS al-Hujurāt/49:10-12. The prohibition is then reaffirmed when Allah, the Almighty, mentions to them the origin of their brotherhood in lineage, which is strengthened by religious brotherhood.

Then, in the next verse (QS al-Hujurāt/49:13) Allah, the Almighty, says to mankind: "We have, with Our majesty and perfect power, created you from one male, Adam, and one female, Eve, so do not feel superior to each other in lineage. And We made you into nations through reproduction, and from the nations into tribes and nations, so that you may know one another. Indeed, the best in the sight of Allah is the most pious among you. Allah knows best of His slaves and their states and affairs." This explanation is as explained in the commentary of Al-Madinah Al-Munawwarah..¹³

From the explanation of this verse, it can be understood that Grandmother Tomappu, who was the first person to oppose the ritual of the appointment of elders or the harvest feast in which human beings are sacrificed, has a reason that is in line with the interpretation of the verse quoted by the researcher above, namely, seeing all humans as equal creatures of Allah swt. They are not differentiated by gender or lineage, nor by social status. All humans are equal before Allah swt.

Grandmother Tomappu's concern about the human pounding tradition, which led to her strong desire to prevent it from happening, was further strengthened through the interview results obtained by the researcher related to the issue of what then necessitated the holding of *Sitalli'* values. Because, the human pounding tradition was originally carried

¹²<https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=13&to=13>

¹³<https://tafsirweb.com/9783-surat-al-hujurat-ayat-13.html> (di akses melalui jaringan internet pada hari Selasa, 19 September 2023, pukul 10.37 WITA.)



out to eliminate bad luck in a community.¹⁴ The bad luck in question is when someone is found, whether he is a slave (maid) or a girl who in the view of the community at that time was considered a human being who is useless for survival. Not only that, they were also considered to be carriers of problems in life, so it would be better if they were sacrificed.¹⁵ And it was this strong reason that encouraged Tomappu's grandmother to eliminate or end the bad habit by holding the *Sitalli'* value.¹⁶

The values of *Sitalli'* itself is a ritual performed to end the habits or beliefs of the community towards human sacrifice as mentioned above. *Sitalli'* values were born to inform and build the awareness of the local community that human life is highly valued, human values are highly upheld. Not only because a person is considered unable to contribute anything in the community or just because the person has a lower social status then it can be used as a sacrifice. Some people are even used as sacrificial victims simply because the community considers them to be powerless because they are children or because they are female so they can be treated arbitrarily.

With the value of *Sitalli'*, little by little the bad habits began to change. So that when the ritual of appointing a customary leader or harvest party is held, it is no longer humans who are used as sacrifices, but animals such as pigs or tedong (buffalo). As for some values that are then born from the values of *Sitalli'* and then become the basis for strengthening (strengthening) this tradition in the midst of society there are at least three values or meanings, namely, *Sijanji' Sipura kada'* and *Mesakada' Dipotuh'o Pattang Kada' Dipomate'*. Which, a detailed discussion related to these three things has been fully described by researchers in the previous chapter. The purpose of the *Sitalli'* values will be discussed in the next section.

The Meaning of Sitalli' and Its Relation to Qur'anic Verses

The word *Sitalli'* really needs to be seen from the point of view of the basic meaning so that in this research, it can refer to the scientific concept, that *Sitalli'* has two meanings in terms of language and terms.

1. The word *sitalli'* is linguistically divided into two:

a. The word "Si"

The word "Si" has several meanings namely: ("*Mutual, Promises and Oaths*") Such promises or oaths are often an important part of an agreement or code of conduct in a society. Principles such as respect, abstaining from prejudice, and treating fellow human beings fairly are key foundations for good relations between groups within an ethnic and cultural group. Maintaining a commitment not to discriminate or look down on others based on identity is a very important step towards creating an inclusive environment that values diversity equally. Whether it is a girl child, a slave, or even a person who is considered a problem in the neighborhood, their souls must be respected.¹⁷

¹⁴Daeng Pasima (63 tahun), Tokoh Masyarakat, wawancara, Mamuju, 13 juni 2023

¹⁵Takumbang (64 tahun), Tokoh Adat, wawancara, Mamuju, 15 juni 2023

¹⁶Daeng Pasima (63 tahun), Tokoh Masyarakat, wawancara, Mamuju, 06 juni 2023

¹⁷A.Takumbang(65 Tahun) Tokohh Adat, dalam wawancara. Mamuju, 12 july 2023

The use of the word "*Si*" as a pledge or oath among tribes or groups in society is a way of affirming their shared commitment to maintaining peace, promoting unity, and building a solid foundation for harmony among various groups. The use of the word "*Si*" in this context, signifies a mutual agreement or commitment to abide by the rules that exist within a particular society or group. It emphasizes the importance of collective responsibility in maintaining established norms to maintain balance and peace within the tribe.¹⁸

b. The word *Talli'*

The word *Talli'* can be interpreted as: (binding, strengthening, unifying) Binding in a cultural context means strengthening the bonds between tribes from different backgrounds in society, in strengthening cultural values, the focus is on maintaining and developing the unity and cultural identity of each group, in uniting tribes and cultures requires awareness, openness, and commitment from all parties to build harmonious relationships and appreciate diversity as a common wealth.

2. While according to the term the word *Sitali'* is:

Mutual promises or vows that bind and strengthen relationships between tribes, cultures and groups, in building equality between the values of human life.

This word *Sitali'* has become an agreement of the *Dipitu Ulunna Salu* customary leaders. In the word *Sitali'* gave birth to an agreement in the language of the region, namely: ("*dio tammala salah hakekah pono disuku botteng, tobotteng tammala toi salah hakekah pono ditomandar*" with other languages "*u'de taumala' sipa'andei kira-kira,*" this word appears because of the oath bond of two tribes or groups, which has become the main condition for the strength of unity and brotherhood between *tomakaka pitu ulunna salu* and *pitu baqbana binanga*. The occurrence of the agreement was based on the cooperation between *Tomakaka pitu ulunna salu* and *pitu baqbana binanga*, and this was a thank you to *Tomakaka* for his help and cooperation to defeat the *bugis* troops at that time, so that an agreement or agreement was made. According to A. Takumbang, in an interview, the agreement gave birth to a deep and sacred oath.¹⁹

The oath between *Tomakaka Pitu Ulunna Salu* and *Pitu Baqbana Binanga* is: "*Mellolo Lippo'bu'ung Mettakke Sappe Bu'ung Merrandang Malassu Bu,ung*". Then the second oath is: "*Anu Laling Mangande Bete'Anu' Disulihang Mangande tama*". From these two sumpa sayings, it contains a deep meaning that is closely related to the norms of life, to better know the meaning of the two oaths above, the researcher will describe one by one the meaning of the word as follows:

1. The definition of the first oath is:

- a. *Mellolo Lippo Bu'ung*, namely: (once the growth of the blessing is hampered, failed, broken, and destroyed) means that the growth of sustenance experienced in children and grandchildren is hampered, failed and broken because it is caused by oaths,

¹⁸A.Takumbang(65 Tahun) Tokohh Adat, dalam *wawancara*. Mamuju,12 July 2023

¹⁹ Hammadong (52 Tahun) Tokohh Adat,*wawamcara*. Mamuju,16 september 2022.



customary oaths or promises have meaning, and sacred demands, this needs to be maintained and believed so that the oath does not hit one of the tribes or groups, until the descendants of children and grandchildren, ethnic cultural understanding like this, continues to be preserved in community beliefs. Breaking an oath or promise can be considered a very serious act because it can damage trust and relationships between tribes or groups.

- b. "*Mettakke sappe bu'ung* (if you have a child, you will die, be destroyed) means that the offspring cannot develop because they are consumed by the oath, in many cultures, customary and traditional oaths have a very deep meaning and breaking the oath is considered a serious and fatal act.²⁰
- c. *Merrangdang malassu bu'ung* (when you are healthy, you immediately get sick) this sentence can be interpreted that there is a situation where someone feels physically and mentally healthy, but suddenly falls ill, because of his own oath, while physical and spiritual health is always the main reason for doing this activity, the importance of oaths is always prioritized to always be held high and needs to be maintained and respected as an ancestral heritage.

2. The second definition of oath is:

- a. "*Anu laling mangande bete*" (from inside eating out) means that the knowledge that a person has and then intends to demonize people before the knowledge comes out is the main opponent, eating out appears on the body of the perpetrator, it becomes Tomakaka's main weapon for those who really carry out the oath well.
- b. *Anu' disulihang mangande tama*" (from outside eating in) means: Knowledge that is carried out for the purpose of hurting people, but on the contrary it is the main opponent in other words (weapon eating the master).²¹

This oath is the main basis for the birth of the agreement in the local language, namely: ("Dio tammala Salah Hakekah Pono disuku Botteng, Tobotteng Tammala Toi Salah Hakekah Pono Ditomandar" with other languages, "U'de Taumala' Sipa'andei kir-kira," meaning (not to be prejudiced against each other) the purpose of the agreement, so that the oath between the two tribes Botteng and Mandar, not consumed by the oath on one of the grandchildren of Tomakaka and Mandar, Tomakaka's speech is a very sacred bond of brotherhood.

Then in interpreting the word *Sitalli'* gives birth to three main values that become the basis of strength, and this value is the main reference in seeing the whole, and will also put forward forms of meaning of *Sitalli'* values that will further clarify the discussion which includes from the perspective of the Qur'an and the prophet's hadith, The 3 forms of meaning, among others:²²

²⁰Ammaludi (66 Tahun) Tokohh Agama, *wawamcara*. Mamuju, 20 Oktober 2022

²¹A. Takumbang (65 Tahun) Tokohh Adaq, *wawamcara*. Mamuju, 20 Oktober 2022.

²²Ahmadi, Kepala Desa Botteng Utara, *wawancara*, Mamuju, 18 september 2022.

1. *Sijanji*

Namely: (mutual promises, or oaths) through a series of *Ada' Tuho'* processes, or rules that have been set to all elements of society, to the tribe that will no longer do or be prejudiced against the position of fellow citizens (fellow humans), whatever their identity. Whether to a child, a woman, or a slave, even to people who are considered to bring trouble in their environment, their souls must still be respected.²³

The Qur'an also emphasizes the importance of protecting the soul and preserving human life. It is found in QS Al-Isrā'/17: 34 which reads:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Translation:

Do not approach an orphan's property except in the best way (by developing it) until he reaches maturity, and fulfill your promises (for) indeed, promises will be held accountable. Al-Isrā' [17]:34²⁴

Tafsir al-Wajiz, written by Shaykh Prof. Dr. Wahbah az-Zuhāili, a Syrian expert in fiqh and tafsir, explains this verse as follows: "And do not approach the property of an orphan with loss and damage, but in a good way by protecting, nurturing and giving to the orphan continuously until the orphan reaches adulthood, i.e. has perfect use of reason and has good behavior and commit to a promise, i.e. assume responsibility from Allah and a promise with humans except for a broken promise. Indeed, the one who makes a promise is responsible for honoring and fulfilling that promise."²⁵

To complete the explanation of the urgency of this agreement, researchers added literature from the complete interpretation of the Ministry of Religion (Kemenag) RI. There, it is quite long explaining the meaning of this verse, but the researcher focuses on the tafsir of the fragment of the verse about the command to keep promises, namely, Allah swt commands His servants to fulfill promises, both promises to Allah and promises made with fellow human beings (sale and purchase contracts and leases which are included in the field of muamalah).

Furthermore, this interpretation also suggests, Az-Zajjaj explains that all of Allah's commands and prohibitions are promises of Allah that must be fulfilled, including promises that must be pledged to their Lord, and promises made between servants and servants. As for what is meant by fulfilling the promise here is to carry out what has been determined in the agreement, by not deviating / deviating from the provisions of religion and applicable laws.

²³Ammaludi (65 Tahun) Tokoh Agama, *wawamcara*. Mamuju, 20 Oktober 2022.

²⁴<https://quran.kemenag.go.id/quran/per-ayat/surah/17?from=34&to=34>.

²⁵<https://tafsirweb.com/4638-surat-al-isra-ayat-34.html> (diakses melalui jaringan internet pada hari Senin, tanggal 24 Juli 2023, pukul 11.37 WITA)



At the end of this verse, Allah, the Almighty, emphasizes that promises must be accounted for, and that if people betray their promises or break their promises unilaterally, they will be punished accordingly.²⁶

As for the view of one Egyptian scholar named Mahmud al-Mishri or commonly referred to as Abu Ammar. A researcher known through his works that have been published as many as 86 works with various titles, namely, *sirah ar-rasul shallallahu 'alaihi wasallam*, *qisas al-qur'an*, *ashab ar-rasul shallallahu 'alaihi wasallam*, *rihlatu ila dar al-akhirah*, and many more.²⁷

In one of his book works entitled *mausu'ah min akhlaqir rasul*, translated by Abdul Amin and his colleagues published in 2009. Abu Ammar also mentioned the fulfillment of promises which is one form of noble character. It is conveyed that fulfilling this promise is a very high value trait. Because, it can strengthen the trust between members of the community and can strengthen the feeling to help each other.

In this book too, Abu Ammar points out the view of Al-Ashfahani who said, "the trait of fulfilling promises is the brother of honesty and justice. As for the trait of betrayal, it is the brother of lying and wrongdoing. This is because fulfilling a promise is a combination of honesty in word and deceitfulness in deed. The obligation to fulfill a promise is in danger of failing if there is a conspiracy between betrayal and lying." As mentioned in QS al-Isra/17:34.²⁸

Therefore, it can be seen how this article on fulfilling promises is something that is so emphasized in Islam. With the various arguments that have been presented above, it can also be concluded that breaking or reneging on a promise is truly an act that is condemned by Allah swt.

2. *Sipura Kada' atau Lappu Kada'*

Namely: (reconcile, end, end the problem, and discard bad habits that have been done in the past). For example, giving prejudice to humans who are considered useless, so that they are used as sacrifices in traditional ceremonies.²⁹

One of the Qur'anic verses related to this is found in QS al-Hujurat/49: 9-10, which reads as follows:

وَأِنْ طَآئِفَتٌ مِّنَ الْمُؤْمِنِينَ آفْتَلُوا فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَعَاتِلُوا
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ

²⁶<https://quranhadits.com/quran/17-al-isra/al-isra-ayat-34/> (diakses melalui jaringan internet pada hari Selasa, 2 Agustus 2023, pukul 00.23 WITA).

²⁷<http://repository.ummy.ac.id/bitstream/handle/123456789/8846/bab%20ii.pdf?sequence=4&isAllowed=y> (di akses melalui jaringan internet pada hari Selasa, 8 Agustus 2023, pukul 16.55 WITA).

²⁸ Mahmud al-Mishri Abu Ammar, *Mausu'ah Min Akhlaqir Rasul*, Terj. Abdul Amin DKK, (Jakarta: Pena Pundi Aksara, 2009), hal 196.

²⁹ Hammadong (52 Tahun) Tokoh Adat, *wawamcara*. (2 Oktober 2022 di Botteng)

الْمُفْسِدِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Translation:

If two groups of believers clash, reconcile them. If one of them wrongs the other, fight the wrongdoer until he returns to the commandments of Allah. When that group has returned (to Allah's commandments), reconcile between them with justice. Be just! Verily, Allah loves those who are just. Indeed, believers are brothers, so reconcile your brothers and fear Allah that you may be blessed. QS al-Hujurat [49]:9-10.³⁰

Regarding the explanation of the above verse, the researcher quotes from Tafsir al-Miṣbāh, which suggests that this verse has an implicit meaning, namely, if there are two groups including believers fighting in the slightest form, the Qur'an commands to reconcile the two parties.

However, if one of the conflicting parties continues to mistreat the other party, then it should be dealt with or given a strict teaching / reprimand to return to accept the truth, and return to the commandments of Allah swt And if they really return to the truth, then reconcile between them with justice.

Furthermore, it is explained that being fair here is emphasized in all matters. And that is done by the third party or the party who reconciles the two conflicting parties, with the hope that the decision taken by this reconciler, can be well accepted by both parties to the dispute. This is because Allah swt. loves those who are fair.

Muhammad Quraish Shihab's interpretation of the word "*fa aṣliḥū*" can be interpreted to mean that the believers (those who understand the laws of Allah) should immediately intervene to make peace or reconcile if there are signs of discord in their neighborhood. The phrase that emphasizes this command is: do not wait for the house to burn down, but put out the fire before it spreads.³¹

So, from here it can be seen that another meaning of "*Sipura kada or Lappu Kada*" can be interpreted as settling the case, which has a meaning that is in line with the verse that the researcher has referred to above. In particular, the command to be a peacemaker or reconcile the two conflicting parties is highly recommended, as explained in QS al-Hujurat/49: 9-10.

Then, to complete the explanation of the interpretation of this verse, the researcher also takes reference from the tahlili interpretation of the Ministry of Religious Affairs of the Republic of Indonesia which explains that Allah swt., explains if there is an event in which, there are two groups of believers fighting, then peace must be sought between the two hostile parties by making peace in accordance with the provisions of the law of Allah swt., based on justice for the benefit of those concerned.

³⁰<https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=9&to=10>.

³¹Muhammad Quraish Shihab, *Tafsir al-Misbah: Pesan dan Keresasian al-Qur'an*, (Cet. II, Jakarta: Lentera Hati, 2009), h. 595.



And if after peace is sought, there are still those who disobey and continue to commit persecution or oppression against other groups, then the groups that do so must be fought so that they return to accepting the laws of Allah swt. If the disobedient group has submitted and returned to the command of Allah, then the two groups that were previously hostile must be treated fairly and wisely, full of awareness so that such hostility does not recur in the future.

This tahlili interpretation also emphasizes that Allah, the Almighty, commands that the two disputing parties who have reconciled continue to do justice in all their affairs, because Allah, the Almighty, likes it and will reward those who are fair in all affairs.³²

Then in the next verse in the same interpretation reference, namely, in QS Al-Hujurat / 49: 10. This tahlili interpretation also suggests that in this verse, Allah, the Almighty, explains that indeed the believers are all brothers like the brotherhood relationship between bloodlines, because they both adhere to the same elements of faith and are eternal in heaven.³³ So that the interpretation of this verse is understood by the researcher as a part that re-emphasizes the urgency of maintaining the values of unity, brotherhood and peace between people, as is being stated, namely about "Sipura Kada' or Lappu Kada'".

As well as in this interpretation put forward a sahih hadith to emphasize the meaning of the previous explanation, which, this hadith was narrated by Bukhari from Abdullah bin Umar which reads:

المُسلِمُ أَخُو المُسلِمِ لَا يَظْلِمُهُ وَلَا يَسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ
وَمَنْ فَرَّجَ عَنْ مُسلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ القِيَامَةِ وَمَنْ سَتَرَ مُسلِمًا سَتَرَهُ اللهُ يَوْمَ
القِيَامَةِ

Meaning:

"A Muslim is the brother of another Muslim, so do no harm and do not allow him to do harm. He who helps his brother's need, Allah helps his need. He who relieves a Muslim of one of his hardships, Allah will relieve him of one of his hardships on the Day of Resurrection. He who covers his brother's shortcoming, Allah will cover his shortcoming on the Day of Judgment." (Narrated by al-Bukhārī from 'Abdullāh ibn 'Umar)³⁴

³²<https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=1&to=18> (di akses melalui jaringan internet pada hari Selasa, 8 Agustus 2023, pukul 17.48 WITA).

³³<https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=1&to=18> (di akses melalui jaringan internet pada hari Selasa, 8 Agustus 2023, pukul 17.56 WITA).

³⁴Muhammad bin Ismā'īl Abū 'Abdillāh al-Bukhārīy al-Ja'fiy, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūlullāh Sāllāllāh 'Alaiḥ wa Sallam wa Sunaniḥ wa Ayyāmiḥ Ṣaḥīḥ al-Bukhariy*, Juz III (Cet. 1 ; Dār T)awqu al-Najah, thn, 1422 H), h. 128

Another sahih hadith also states:

فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: " دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْعَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلِ " ³⁵
رواه مسلم عن أبي الدرداء

Meaning:

When a Muslim prays for his brother who is unseen, the angels say, Amen, and may you also receive the same. (Reported by Muslim from Abū ad-Dardā')

Brotherhood promotes peace, so Allah recommends that it should be pursued among religious brothers as well as among blood relatives, so that they can maintain their piety towards Allah, and so that they may receive Allah's mercy and forgiveness in return for their efforts at peace and their piety.³⁶

From the verse, it can be understood that it is necessary to have a mediating force carried out by a third party to reconcile the two conflicting parties. In addition, the motivation (intention) to reconcile the two conflicting parties is to obtain the mercy and forgiveness of Allah swt., as explained in the interpretation of the verse above.

3. *Mesakada Dipotuhu' Pattang kada' Dipomate* '

The phrase "*mesakada dipotuhu' pattang kada' dipomate*" refers to one of three meanings, which are part of the continuity of the *Sitalli'* tradition. *Sitalli'* itself is a tradition or culture associated with strengthening unity, ethnic understanding, culture, and customs in a community or society. In many traditions or cultures, there are values that are consistently maintained to strengthen relationships between individuals, groups or communities. Unity, ethnic understanding, and the maintenance of culture and customs can be important points in maintaining identity and harmony within a society. The explanation of this expression for the sustainability of the *Sitalli'* value itself is as a reinforcement of unity, ethnic understanding, culture and customs held by the local community.

The phrase "*mesakada dipotuhu' pattang kada' dipomate*" also symbolizes the strengthening of *Sitalli'* cultural values and the background of the Botteng tribe in carrying out their social life. When viewed in terms of etymology for each word, the meaning of *Mesakada'* is ("an agreement or understanding") of the results of deliberation and consensus in religious, customary, political, and social issues. Then the word *Dipotuhu'* can be interpreted as the result of deliberation and consensus that can provide a straight path or victory, so it is expected to provide comfort, a sense of peace, and prosperity.

³⁵Muslim bin al-Ḥajjāj Abū al-Ḥasan al-Qusyairiy al-Naisābūriy, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣār bi Naqli al-'Adli 'an al-'Adl ilā saw*, Juz IV (Bairut : Dār Iḥyā al-Turāṣ al-'Arabiy, t.th), h. 2094.

³⁶<https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=1&to=18> (di akses melalui jaringan internet pda hari Rabu, 9 Agustus 2023, pukul 13.41 WITA).



The word *Pattang Kada'* can be interpreted as (having the same or a variety of opinions), because each individual certainly has their own views. Then from the word *Dipomate'* it can be interpreted: (Division or murder), from the many arguments or opinions that exist, so that they cannot solve problems that ultimately do not meet a solution (dead end), and instead result in division or even murder.³⁷

From the description above, it can be concluded that the word "*Mesakada dipotuhu' pattang kada' dipomate'*" has the same meaning as the proverb, "*united we stand, divorced we fall*". The principle of these values then becomes a reference point in carrying out life wherever it is. In simple language, that is, ending endless problems, finding no solutions, especially those that are inhumane such as making humans as sacrifices in carrying out traditional rituals.

"*Mesakada dipotuhu' pattang kada' dipomate'*" in this *Sitalli'* value is one of the principles of life, becoming a life-balancing captain that determines the peace, misery of a person in carrying out social life in the environment where he lives. So it can be seen that in this *Sitalli'* tradition there are indeed many meanings that are very valuable in social life.³⁸

QS Āli 'Imrān/3:103 explains about "*mesakada dipotuhu' pattang kada' dipomate'*", namely:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^{٤١} وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿٤١﴾

Translation:

Hold fast to the rope of Allah, do not be divided, and remember Allah's favor to you when you were enemies, then Allah united your hearts so that by His grace you became brothers. (Remember also when) you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you so that you may be guided. Āli 'Imrān 3:103.³⁹

In Tafsir al-Munir by the scholar Wahbah Zuḥailī says that basically, differences are not something that is reprehensible, if indeed these differences occur in *ijtihad* issues in taking and understanding religious rulings and the intentions of *Shara'* which are soft and difficult to understand.

The Companions themselves also often differed in their judgment of events. However, despite this, they remained united and their relationship remained harmonious. Likewise, differences are not something to be reproached in conducting deliberations and

³⁷Ammaludi (65 Tahun) Tokoh Agama, *wawamcara*. Mamuju, 21 Oktober 2022.

³⁸Hammadong (49 Tahun) Tokoh Adat, *wawamcara*. Mamuju, 5 oktober 2022.

³⁹<https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=103&to=103>.

exchanging opinions, especially regarding issues that concern the interests and benefits of Muslims, which of course are done with sincerity and sincerity.⁴⁰

Furthermore, Wahbah Az-Zuhaili also emphasized that in this verse there is no evidence for the prohibition of differences of opinion in matters of a branch nature, not the main or principle and in an effort to determine views and estimates of the public interest.

The differences that are condemned are differences due to following the desires of lust and due to the desire to win the personal interests of one individual or one group alone. This will lead to mutual hatred, turning their backs on each other and even killing each other.⁴¹

When looking at other interpretations related to this verse, researchers try to put forward the views of Ibn Kathir's interpretation scholars in understanding this verse. Where, in the interpretation of Ibn Kathir, which researchers quoted from the Quran Hadith.com page which also refers to the Qur'an of the Ministry of Religion of the Republic of Indonesia, it is more detailed in describing the interpretation of QS al-Imran/03: 103. With the intention that this verse is interpreted sentence by sentence by Ibn Kathir with the words "*and hold you all to the rope (religion) of Allah, and do not be scattered.*"⁴²

According to one opinion, what is meant by *hablillah* here is the promise of Allah, as mentioned in verse 112 of the same sūrah: "They will be overwhelmed with humiliation wherever they are, unless they hold to the rope of Allah and the rope of the covenant with man." (Al Imran/3: 112)⁴³ That is, there is a promise and a guarantee.

And from another opinion, it is also suggested that what is meant in the above verse is the Qur'an itself. As mentioned in the hadeeth of Al-Haris al-A'war from the Companion of 'Ali (may Allah be pleased with him) regarding the nature of the Qur'an, namely: "*The Qur'an is Allah's strong rope and His straight path.*" This is because there is a hadeeth that deals specifically with this meaning.

For this reason Imam Al-Hafiz Abu Ja'far At-Tabari said: "Sa'id ibn Yahya Al-Umawi narrated to us, Asbat Ibn Muhammad narrated to us, from Abdul Malik ibn Sulaiman Al-Azrami narrated to us, from Atiyyah narrated to us, from Abu Sa'id narrated that the Messenger of Allah, peace be upon him, said:

كِتَابُ اللَّهِ، هُوَ حَبْلُ اللَّهِ الْمَمْدُودُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

Meaning:

The Kittabullah (Qur'an) is the rope of Allah that extends from the heavens to the

⁴⁰Wahbah al-Zuh{aūlī, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manḥaj*, jilid 11, (Beirut: Dār al-Fikr al-Mu'āṣir, 1991), h. 550.

⁴¹Wahbah al-Zuh{aūlī, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manḥaj*, jilid 11, (Beirut: Dār al-Fikr al-Mu'āṣir, 1991), h. 550.

⁴²<https://quranhadits.com/quran/3-ali-imran/ali-imran-ayat-103/> (di akses melalui jaringan internet pada hari Rabu, 9 Agustus 2023, pukul 14.34 WITA).

⁴³Kementerian Agama RI, *Al-Quran dan Terjemahnya: Darus Sunnah* (Cet. XIX; Jakarta: Mushaf Al-Kamil, 2015), h. 94.



earth.⁴⁴

Ibn Murdawaih narrated on the authority of Ibrahim ibn Muslim Al-Hijri, from Abu Ahwas, from Abdullah r.a. who said that the Prophet said:

إِنَّ هَذَا الْقُرْآنَ هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَهُوَ النُّورُ الْمُبِينُ وَهُوَ الشِّفَاءُ النَّافِعُ، عِصْمَةٌ لِمَنْ
تَمَسَّكَ بِهِ، وَنَجَاتٌ لِمَنْ اتَّبَعَهُ

Meaning:

Verily, this Qur'an is the strong rope of Allah. It is a clear light, a beneficial antidote, a refuge for those who hold to it, and a salvation for those who follow its guidance.

Huzafah and Zayd ibn Arqam narrated something similar. Waki' said, Al-A'masy narrated to us from Abu Wail who said that 'Abdullah once said (that the Prophet said to him):

إِنَّ هَذَا الصِّرَاطَ مُحْتَضَرٌ تَحْضُرُهُ الشَّيَاطِينُ، يَا عَبْدَ اللَّهِ، بِهَذَا الطَّرِيقِ هَلُمَّ إِلَى الطَّرِيقِ،
فَاعْتَصِمُوا بِحَبْلِ اللَّهِ فَإِنَّ حَبْلَ اللَّهِ الْقُرْآنُ

Meaning:

Verily, it is a passageway, and the devils are always coming to it. O Abdullah, take this path, come here, take this path. So they took hold of the rope of Allah for indeed the rope of Allah is the Qur'an.

Then in more detail, Ibn Kathir in interpreting this verse quotes again a snippet of the word of Allah swt., in this verse: "*And do not scatter yourselves.*" Which then gives meaning again, namely, Allah commands them to stick to the congregation (unity) and forbids them to scatter. Moreover, there are many hadiths that forbid scattering and command unity and harmony. As stated in Sahih Muslim through the hadeeth of Suhail ibn Abu Saleh from his father from Abu Hurairah, that the Prophet said:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَكْرَهُ لَكُمْ ثَلَاثًا، فَيَرْضَى لَكُمْ: أَنْ تَعْبُدُوهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ " ⁴⁵

⁴⁴<https://minanews.net/tadabbur-quran-ali-imran-ayat-103-wajibnya-berjamaah> (di akses melalui jaringan internet pada hari Rabu, 9 Agustus 2023, pukul 14.34 WITA).

⁴⁵Muhammad bin Ismā'ul Abū 'Abdillah al-Bukhāriy al-Ja'fiy, *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūlullah Sa'llāllah 'Alaiḥ wa Sallam wa Sunaniḥ wa Ayyāmiḥ=Ṣaḥīḥ al-Bukhariy*, Juz III (Cet. 1 ; Dār T}awqu al-Najah, thn, 1422 H), h. 1340

Meaning:

"Verily, Allah is pleased with you in three things and angry with you in three things. Allah is pleased with you when you worship Him and you associate nothing with Him, when you hold fast to the rope of Allah and do not divide, and when you advise one another with those whom Allah has entrusted with your affairs. And Allah is angry with you in three things: qil and qal (talking or arguing), asking many questions and wasting (squandering) wealth."

If they live in unity, they will be safe from error, as many hadiths mention. And it would be very worrying if they were scattered and contradicting each other. This is what happened to this Ummah, and they were divided into seventy-three groups. Among them is a group that is safe to enter Paradise and is saved from the punishment of Hell. They are those who follow in the footsteps of the Prophet and his companions.⁴⁶

Then it is explained again, by quoting the next editorial from the same verse, namely: "...and remember the favor of Allah upon you when you were (in the days of Jahiliyyah) enemies, then Allah made peace between your hearts, then you became by the favor of Allah brothers.", until the end of the verse.

Ibn Kathir suggests that the context of this verse relates to the situation of the tribe of Aus and the tribe of Khazraj. Where, in the past between them there were frequent wars, in the Jahiliah period. The existence of jealousy and enmity, violent opposition between them that caused the outbreak of prolonged war between them.

Then when Islam came, some of them converted to Islam, so they became brothers who loved each other thanks to the greatness of Allah, they were then united by the religion of Allah and helped each other in virtue and piety.

Allah, the Almighty, says in QS al-Anfāl/8:62-63 which reads:

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ وَالْفَافِ بَيْنَ
فُلُوهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

Translation:

If they seek to deceive you, Allah is your Protector. It is He who strengthens you with His help and with the support of the believers. He (Allah) unites their hearts (the believers). Had you (Prophet Muhammad) spent all that was in the earth, you could not have united their hearts, but Allah has united their hearts. Indeed, He is the Mighty, the Wise. (Al-Anfāl/8:62-63)⁴⁷

Furthermore, Ibn Kathir explained that if their situation (two tribes that disputed) before that was on the brink of hell because of their disbelief, then Allah swt., saved them from it by giving them guidance to faith.

This was mentioned by the Prophet (peace and blessings of Allaah be upon him) on the day when he distributed the ganimah of Hunain, and some people were dissatisfied because others got more than them. The Prophet (peace and blessings of Allaah be upon him) did so on the basis of what Allaah had told him to do. Then the Prophet said to them: "O Ansar, did I not meet you in a state of misguidance, then God guided you through me,

⁴⁶[https://quranhadits.com/quran/3-ali-imran/ali-imran-ayat-103/\(diaksesmelalui jaringan internet pada hari Rabu, 9 Agustus 2023, pukul 14.34 WITA\).](https://quranhadits.com/quran/3-ali-imran/ali-imran-ayat-103/(diaksesmelalui%20jaringan%20internet%20pada%20hari%20Rabu%2C%209%20Agustus%202023%2C%20pukul%2014.34%20WITA).)

⁴⁷<https://quran.kemenag.go.id/quran/per-ayat/surah/8?from=62&to=63>.



and you were scattered, then God united you through me, and you were poor, then God gave you sufficiency through me?".

Every sentence that the Prophet uttered they could only say with the following sentence as their confession: "In Allah and His Messenger only do we believe."

Muhammad Ibnu Ishaq Ibnu Yasar and others relate that this verse was revealed in connection with an incident experienced by the tribe of Aus and the tribe of Khazraj. This happened when a Jewish man passed by a number of important people from the tribe of Aus and the tribe of Khazraj, and the Jew was displeased with the unity and harmony that existed between them.

Then he sent a man of his trust and ordered him to sit with them and remind them of the past events that had taken place between them, namely the battle of Bi'as and other battles fought between them.

Then the man who had been sent by the Jew did as he was told, and he was diligent in this task, until the people became heated and the anger of some of them was aroused against others. Then their fanaticism arose, and each side shouted its slogans, then prepared its weapons and challenged its opponent in the open on a certain day.

When the news reached the Prophet (peace be upon him), he went to them and calmed them down and said: "Are you calling for the call of Jahiliyyah, while I am among you?".

Then the Prophet recited this verse to them. They regretted their actions, made peace, embraced each other, and threw down all their weapons. May Allah bestow His pleasure upon them. Ikrimah mentioned that this incident happened to them when they were in a state of emotion because of the incident of false news (hadith'ul ifki).⁴⁸

From the various explanations above related to the 3 kinds of meanings of the word *Sitalli'* or contained in the values of *Sitalli'*, it further explains the concept and purpose of the tradition. The tradition is full of values of unity, harmony and harmony. Seeking to avoid conflict, and more importantly being able to coexist by respecting the differences that exist among others. Whether it is differences in views, ethnic differences, and last but not least the differences in social strata that exist in the community which are prone to being used as a tool to divide because one feels greater and stronger than the other. then in the next discussion can be narrowed down to an explanation of the values of *Sitalli'* that live in the local wisdom of the people of North Botteng Village, Simboro District, Mamuju Regency.

The reason this tradition is still preserved until now

The *Sitalli'* tradition, which has long been practiced by the Botteng tribe, both when they were still living in their original area until they migrated and settled in their current place, is in fact still preserved because they strongly believe that it contains good values, such as peace, unity and agreements or oaths that strengthen the bonds of unity and brotherhood. ⁴⁹ The people of the Botteng tribe generally believe that by preserving this tradition, the safety of prosperity and welfare will always be bestowed upon them. This kind of belief has been embraced even before they received Islamic preaching. The noble

⁴⁸[https://quranhadits.com/quran/3-ali-imran/ali-imran-ayat-103/\(diaksesmelalui jaringan internet pada hari Rabu, 9 Agustus 2023, pukul 15.18 WITA\).](https://quranhadits.com/quran/3-ali-imran/ali-imran-ayat-103/(diaksesmelalui%20jaringan%20internet%20pada%20hari%20Rabu%2C%209%20Agustus%202023%2C%20pukul%2015.18%20WITA))

⁴⁹ Hammadong (52 Tahun) Tokoh Adat, *wawamcara*. Mamuju, 16 september 2022.

values taught by their ancestors through the Sitalli tradition are fully upheld by the Botteng people, and this is the main reason why the community upholds the tradition.⁵⁰

As for when Islamic preaching has spread to them, then most of the Botteng tribe finally embraced Islam, this tradition was not immediately abandoned. In fact, they still believe and cling to the teachings of their ancestors regarding the benefits of reviving this Sitalli tradition. Moreover, when Islamic preaching assimilates these cultural values with religious recommendations such as those quoted in the surah that is the main basis for researchers, namely QS. al-Ḥujurāt/49: 12 which calls on humans not to prejudice others, and not to find fault with others and not to backbite some others.⁵¹

The relationship of this tradition with pre-islamic religions as a model of integration and Islamization

In the Sitalli tradai ceremony, there are traces that connect Islam and local culture, reflecting how the process of Islamization in the archipelago, especially in North Botteng, proceeded in a peaceful and tolerant manner. This process shows a harmonious interaction between the teachings of Islam and the old beliefs of the people, creating a cultural synthesis. For example, although Islam entered the Banua Halat region, the brotherly relationship between two groups of people with different beliefs was not interrupted. Instead, they helped each other in the construction of the Banua Halat Mosque, illustrating interfaith cooperation and respect for differences. This shows that Islamization does not only replace old traditions, but also enriches and refines them with Islamic values. The Islamization process reflects an approach that prioritizes dialogue, understanding and brotherhood, allowing local traditions to survive and thrive in harmony with Islamic teachings.

The Sitalli tradition is thus symbolic of this process, in which Islam is not only accepted, but also adapted to local customs and culture, making it part of people's daily lives. Islam brings with it a very high moral code, which includes honesty, compassion, justice and empathy towards others. Previously, pre-Islamic societies often practiced very unfair practices, such as the oppression of women, the burial of baby girls alive, as well as slavery and social injustices that were very prevalent. Islam came to abolish these practices and replace them with principles that were more just, respected the rights of every individual, and prioritized humanity. The lives of people in pre-Islamic times were characterized by idolatry, customary practices that were not in accordance with God's guidance, as well as social systems that were often unjust, such as the oppression of women, the burial of baby girls, and a very strong kinship system. These conditions were regarded as ignorance of God's revelation and His guidance, thus referred to as "ignorance" in a spiritual context.⁵²

The harmonious relationship between religion and local traditions is actually not

⁵⁰ Ammaludi (65 Tahun) Tokohh Agama, *wawamcara*. Mamuju, 21 Oktober 2022.

⁵¹ <https://quran.kemenag.go.id/quran/per-ayat/surah/43?from=23&to=23>

⁵² <https://media.neliti.com/media/publications/291767-hubungan-islam-dan-budaya-dalam-tradisi-455ecb02.pdf>



new. Religion and culture are two things that interact and influence each other, both in taking form, symbols, and content/values. That's right, the harmonious relationship between religion and local traditions is not new. Religion and culture do have a close relationship, interacting and influencing each other in various aspects of people's lives. Religion often provides moral guidance, ethics, and spiritual values that are then realized in the form of certain cultural traditions.⁵³

On the other hand, local culture also provides space for religion to be accepted and developed in ways that are appropriate to the local social and cultural context. This interaction between religion and culture can be seen in various forms, be it in symbols, rites or values applied in daily life. For example, in religious ceremonies, there is often a combination of religious teachings with elements of local tradition, such as the use of traditional clothing in worship, the incorporation of traditional music with religious songs, or the use of cultural symbols that have religious meaning.⁵⁴

In the context of Islamization in the archipelago, as seen in the North Botteng region, Islam did not come to replace the existing culture, but rather to enrich it and provide spiritual values in harmony with local traditions. This process tended to be peaceful and tolerant, allowing local traditions and beliefs to adapt to Islamic teachings without losing their identity. Conversely, religion also gets the space to develop in a form that is more contextual and relevant to the local community. Thus, the relationship between religion and culture is inseparable, and the two continue to interact and develop together, creating a synthesis that enriches the spiritual and cultural life of the community.⁵⁵

Conclusion

The terminology of the word *Sitalli'* itself means that prejudice against others is not allowed. *Sitalli'* was born in a very low state of human civilization. The beginning of the *Sitalli'* tradition itself was first triggered by an early tradition carried out around 1700 AD, namely, *Pitu Ulunna Salu* which means 'Seven Headwaters' which is also known as 'PUS'. Where, this tradition first occurred in Rante Bulanahan which was carried out at the time the community performed the ritual of appointing the chairman (pemangku) Adat. Which, a similar ritual is also carried out when going to do a harvest party.

In the Qur'anic review, the values of the *Sitalli'* tradition explain the prohibition of prejudice, so the people of Botteng Utara Village consider that there is no element of idolatry that occurs when choosing to keep the *Sitalli'* values alive so they still hold fast and strictly maintain the values they preserve in the *Sitalli'* value until now. To this day, the *Sitalli'* values are preserved because they are believed by the villagers to be a very effective solution in solving a problem. Thus, *Sitalli'* values have also become one of the icons of cultural heritage that characterizes the people of Botteng Utara Village.

⁵³file:///C:/Users/ahmad/Downloads/228-367-1-PB.pdf

⁵⁴Ahmadi, Kepala Desa Botteng Utara, *wawancara*, Mamuju, 18 september 2022.

⁵⁵Hammadong (52 Tahun) Tokoh Adat, *wawancara*. Mamuju, 16 september 2022.

Bibliography

Al-Qur'an Al-Karim

Ammar, Mahmud al-Mishri Abu. *Mausu'ah Min Akhlaqir Rasul*, Terj. Abdul Amin DKK, (Jakarta: Pena Pundi Aksara, 2009).

Fuadi, Septiyan Hudan. "Resolusi Konflik Sosial Perspektif Hukum Islam Dan Hukum Adat Pada Pemilihan Kepala Desa Bajang Mlarak Ponorogo", *Jurnal: Hukum dan Pranata Sosial Islam* Vol.2 No.1, (Ponorogo: Al-Manhaj, 2020).

<http://kampungkb.bkkbn.go.id/profile/9853>

<http://repository.umy.ac.id/bitstream/handle/123456789/8846/bab%20ii.pdf?sequence=4&isAllowed=y>

<https://minanews.net/tadabbur-quran-ali-imran-ayat-103-wajibnya-berjamaah>

<https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=103&to=103>.

<https://quranhadits.com/quran/3-ali-imran/ali-imran-ayat-103/>

<https://tafsirweb.com/9783-surat-al-hujurat-ayat-13.html>

<https://www.goodnewsfromindonesia.id/2022/11/11/5-ritual-petani-sambut-musim-panen-di-indonesia-dari-batak-hingga-manggarai-timur>.

Al-Ja'fiy, Muhammad bin Ismā'īl Abū 'Abdillah al-Bukhāriy. *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūlullah Saḥllāllah 'Alaih wa Sallam wa Sunanih wa Ayyāmiḥ=Ṣaḥīḥ al-Bukhariy*, Juz III (Cet. 1 ; Dār T}awqu al-Najah, thn, 1422 H).

Kementerian Agama RI, *Al-Quran dan Terjemahnya: Darus Sunnah* (Cet. XIX; Jakarta: Mushaf Al-Kamil, 2015).

Al-Naisābūriy, Muslim bin al-Ḥajjāj Abū al-Hasan al-Qusyairiy. *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naqli al-'Adli 'an al-'Adl ilā saw*, Juz IV (Bairut : Dār Iḥyā al-Turāṣ al-'Arabiy, t.th).

Muthmainnah, Siti. "Peran Dakwah dalam Mengatasi Konflik-konflik Sosial Masa Kini", *Jurnal: Dakwah Tabligh*, Vol.15, No. 2, (Makassar: Universitas Negeri Makassar, 2014).

Shihab, Muhammad Quraish. *Tafsir al-Misbah: Pesan dan Keresasian al-Qur'an*, (Cet. II, Jakarta: Lentera Hati, 2009).

Al-Zuḥāilī, Wahbah. *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manḥaj*, jilid 11, (Beirut: Dār al-Fikr al-Mu'āṣir, 1991).