

***Mappasoro'* Tradition in Mandar; an 'Urf Analysis**

Sapri

Universitas Islam Negeri Alauddin Makassar
appyamir30@gmail.com

Achmad Musyahid

Universitas Islam Negeri Alauddin Makassar
achmadmusyahid123@gmail.com

Irfan Lewa

Universitas Islam Negeri Alauddin Makassar
irfan@uin-alauddin.ac.id

Abstract

This study aims to determine the views of Islam (*'urf* perspective) against a tradition that is still commonly practiced by the Mandar community today is the mappasoro tradition, especially in Laliko Village, Campalagian District, Polewali Mandar Regency. This research does not aim to be seen as an act that has implications for reward or sin when it is done or not done, but want to see the values contained in this tradition so that they are still used today. This type of research is field research where the researcher is required to go directly to the field by using a qualitative descriptive research method, namely research that provides an overview of the mappasoro tradition in the 'urf perspective' carried out by the community in the village. This research uses a social approach and a *syar'i* approach. The results of this study indicate that the mappasoro tradition is a tradition that is considered a form of alms that is carried out solely to remember Allah swt. even in this tradition it contains religious values, moral values, and cultural values.

Keywords:

***Mappasoro'*; Tradition; 'Urf; Campalagian.**

Abstrak

Penelitian ini bertujuan untuk mengetahui pandangan Islam (perspektif *'urf*) terhadap sebuah tradisi yang masih umum dilakukan oleh masyarakat mandar saat ini yaitu tradisi *mappasoro'* khususnya di Desa Laliko Kecamatan Campalagian Kabupaten Polewali Mandar. Penelitian ini tidak bertujuan untuk dilihat sebagai perbuatan yang berimplikasi pada pahala ataupun dosa ketika dilakukan ataupun tidak dilakukan, tetapi ingin melihat nilai-nilai yang terkandung dalam tradisi ini sehingga masih digunakan hingga saat ini. Jenis penelitian yang digunakan adalah *field research* (penelitian lapangan) dimana peneliti diharuskan terjun langsung kelapangan dengan menggunakan metode penelitian deskriptif kualitatif yaitu penelitian yang memberikan gambaran tentang tradisi *mappasoro'* dalam perspektif *'urf* yang dilakukan masyarakat di desa tersebut. Penelitian ini menggunakan pendekatan sosial dan pendekatan *syar'i*. Hasil penelitian ini menunjukkan bahwa tradisi *mappasoro'* adalah sebuah tradisi yang dianggap sebagai bentuk sedekah yang dilakukan semata-mata untuk mengingat Allah swt. bahkan dalam tradisi ini mengandung nilai agama, nilai moral, dan nilai budaya.

Kata Kunci:

***Mappasoro'*; Tradisi; 'Urf; Campalagian.**

Introduction

'Urf is the basis for determination of the law or 'urf itself defined as a law intended to realize the benefit and convenience to people's lives. Even though it is not all recognized and accepted, community practice premises the needs of society. A new custom is accepted when it does not conflict with the *texts* or *ijma'*, which occurs among the ulama. In addition, a custom can be recognized by Islam if it will not have a negative impact in the form of harm to society in the future.¹

If 'urf is a habit, then it has something to do with tradition. Tradition is a habit that is passed down from generation to generation in society. Tradition can help facilitate the personal development of community members, for example, in guiding children to adulthood. Tradition is also essential to guide association together in society. Humanist WS Rendra emphasized the importance of tradition in his statement: without tradition, social intercourse would be chaotic, and human life would be barbaric. However, if tradition begins to become absolute, its value as a guide will decline. Therefore, we need to reflect on the traditions we receive and adapt them to the times.² Following the times, we as humans who carry out duties as caliphs must also know which ones are unlawful and lawful with the existence of knowledge. In other words, so that humans can carry out their caliphate functions properly, the position of knowledge for them is significant.³

Through inheritance, from person to person or generation to generation, traditions change on a large and small scale. It is what is said with *invented tradition*, where tradition is passed down passively and reconstructed to shape or re-implant it to others.⁴

Tradition is also found in the Qur'an Surah Al-A'raf/7: 199)

حُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Meaning:

"Be forgiving and tell people to do what is ma'ruf (good traditions), and turn away from stupid people".⁵

In the Mandar community, there is a tradition known as " Mappasoro' " a tradition passed down from generation to generation by the Mandar tribal

¹Firdaus, *Ushul Fiqh*, p. 100.

²Mardimin Johanes, *Jangan Tangisi Tradisi* (Yogyakarta: Kanisius, 1994), p. 12-13.

³Darsul S Puyu, *Etika Ilmu dalam Perspektif Hadis*. Ihyaussunna, Vol.1, No.1, Juni 2020. p.1.

⁴Ahmad Khalil, *Islam Jawa Sufisme Dalam Etika Dan Tradisi Jawa* (Malang: Uin-Malang Press, 2008), p.1.

⁵Kementerian Agama RI., *Lajnah Pentashihan Mushaf Al-Qur'an*. 2012., p. 102.

community. The *mappasoro* ritual (which can be in the form of throwing offerings into the river can also be giving offerings to certain people who are considered capable of helping to heal) is believed to bring benefits to the people who do it. Even though previous studies, it is known that the *mappasoro*' tradition is carried out by the Mandar community and the Bugis community in South Sulawesi, but the implementation is slightly different.

Talking about traditions and culture, Indonesia can indeed be a source of various kinds of existing cultures.⁶ From Sabang to Merauke, areas that escape the richness of Indonesian culture.⁷ Because that is the identity of the nation that is our responsibility to continue to be used as a guide for the homeland. Talking about national culture is also closely related to national identity, namely the national culture of the Indonesian nation. He also explained that one of the functions of tradition is to provide a convincing symbol of collective identity, to strengthen primordial loyalty to the nation, community, and group.⁸

In the perspective of the Islamic religion, Amer Al-Roubai said that Islam is not the result of a cultural product. Instead, Islam builds a culture, a civilization. The civilization based on the Qur'an and the Sunnah of the Prophet is called Islamic civilization. With the above understanding, we can start to put Islam in our daily lives. We can also build Islamic culture based on concepts that come from Islam as well.⁹

On the other hand, Islamic law is also the basis for taking references to a tradition where Islamic law was born and developed as a legal system when Islam as a religion and social norms was introduced by the Prophet Muhammad to his followers in Mecca, and Medina then continued by his companions and then passed on to his followers. the *tabi'in* and *tabi' tabi'in* and reached the hands of Muslims today.¹⁰

⁶ Muammar Muhammad Bakry, "Laws Exegesis Versus (Comparative Studies in Understanding Religious Text and Teh Istinbath Process of Law on Mahar," *JICSA (Journal of Islamic Civilization in Southeast Asia)* 9, no. 1 (2020): 1–21, doi:<https://doi.org/10.24252/jicsa.v8i2.12005>.

⁷ Arif Rahman, "AL-DARURIYAT AL-KHAMS DALAM MASYARAKAT PLURAL," *Mazahibuna; Jurnal Perbandingan Mazhab* 1, no. 1 (2019): 25–41, doi:10.24252/mh.v1i1.9664.

⁸Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Cet VI; Jakarta: Prenada, 2011), p. 74.

⁹Koentjaraningrat, *Budaya dalam Perspektif Islam* <http://komunitas-nuun.blogspot.com/> accessed on 24 Desember 2019.

¹⁰Achmad Musyahid, *Sejarah Kodifikasi Hukum Islam dan Pengembangan Teori Hukum Modern*. *Jurnal Hukum dictum*. Vol. 10, No. 1, Januari 2012. p.11.

Research Methodology

This research employed *field* research, which collects data and information obtained directly by respondents or directly observing the implementation.¹¹ It is qualitative descriptive research *provides* an overview of the *mappasoro* tradition from the perspective of ' *urf* carried out by the community in Laliko Village, Campalagian District, Polewali Mandar Regency.

Result and Discussion

The Laliko Village community as an ethnic Mandar community has an artistic style like ethnic communities in general. Islamic teachings primarily influence the culture of the Laliko Village community. The Mandar community has maintained the culture, especially Laliko Village, since ancient times until now. Examples of some of these cultures include *sayyang patuddu'*, *Kalindaqdaq*, *Sandeq Boat*, and more.¹²

Campalagian is also known as a boarding school city with the characteristics of the yellow book. In the Campalagian sub-district, many outsiders come to live only to study religion. In that area, most of the population can read the yellow book because the yellow book is the hallmark of the city, even every mosque from every village in the Campalagian District has a yellow book study so that in the past, Campalagian District was considered a center for the spread of Islam in the land of Mandar.¹³

Of the various cultures in this Mandar land, one of which is the *mappasoro'* tradition, this tradition was born from the beliefs of previous ancestors and is trusted by the community to this day, especially the people in Polewali Mandar, precisely in Laliko Village, Campalagian District. After the entry of Islam in the land of Mandar, this belief also underwent a process of Islamization where the previous da'wah actors took a more traditional and cultural approach in spreading religion so that this became the background for the belief of the Mandar community about Islam which was quite thick. With Islamization, people consider and believe that this tradition is a form of alms or a form of gratitude to Allah SWT. for all the abundance of favors and one way to refuse reinforcements or prevent

¹¹Irfan, Sistem Bagi Hasil pada Pelelangan Ikan di Kecamatan Galesong Utara Kabupaten Takalar. Al-Qadau, Vol.5, No.1, Juni 2018. p. 3.

¹²Rizka Diputra, *Mengenal 5 Tradisi Unik Suku Mandar di Sulawesi Barat*, <https://news.okezone.com/read/2016/02/18/340/1315004/mengenal-5-tradisi-unik-suku-mandar-di-sulawesi-barat?page=2> (accessed on 24 Januari 2020)

¹³Dat from Campalagian and Rumpita regency 2019

calamities.¹⁴ In a narration, it is also stated, "Treat the sick of you with charity, verily charity can reduce the wrath of Allah and reject a bad death" (HR. Tirmidhi).

This tradition has been attached to the Laliko community, especially to those who are sick (to ask for healing) or to those who want to carry out specific events that require them to pray to refuse reinforcements or ask for a smooth event to be carried out to completion (generally at weddings).¹⁵ Because they believe that God is in control of everything that happens on this earth. Moreover, according to the author, this tradition is an act that departs from sacred values (alms). However, because ordinary people in principle tend always to want to imitate the practices and behavior of their fellows, in the end, they are considered by them that this is a must which if violated will be punished by Allah swt. and can bring havoc or *reinforcements* against the citizens of the community itself.

In the *mappasoro'* tradition, some values are contained, namely religious values (because it leads to meditating and remembering Allah SWT.), moral values (to be grateful for every blessing that Allah has given, especially in this case), and cultural values.

The people in Laliko village, Campalagian sub-district live, are a manifestation of religious values (religion) based on their beliefs because religion is a system of human behavior to achieve a purpose by making oneself aware of the will and power. People who practice the *mappasoro'* tradition like this, if they are not careful, will lead to errors of monotheism in religious matters, but for those who already understand the procedures, they will know that the source of all requests is only coming from Allah SWT. However, it is feared that they will approach and even enter polytheism for those who do not understand it. Nevertheless, again, everything that has become a tradition has usually been tested for its effectiveness and efficiency. Its effectiveness and efficiency are continually *updated* following the development of cultural elements. Various forms of attitudes and actions in solving a problem, if the effectiveness and efficiency are low, will soon be abandoned by the perpetrators and will never again become a tradition. Of course, a tradition will be suitable according to the situation and condition of the inheriting community.¹⁶

¹⁴As'ad Sattari (47 tahun) Tokoh adat, *an interview with Laliko Kecamatan Campalagian* 14 Desember 2019

¹⁵ Abdul Syatar, "Prioritas Wasiat Dan Hutang Dalam Warisan (Perbandingan Mazhab)," *Al-'Adl* 11, no. 1 (2018): 130–39, doi:<http://dx.doi.org/10.31332/aladl.v11i1.1239>.

¹⁶Hasbi Wahyudi, *Perspektif Islam Terhadap Ritual Mappasoro' Pada Prosesi Pernikahan Di Kecamatan Bulukumpa Kabupaten Bulukumba* (UNHAS, 2017), p. 46-47

While in the Qur'an, Allah has explained the matter of determining the halal or haram of everything.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Meaning:

"Moreover, do not say against what your tongues falsely say, "This is lawful, and this is unlawful," to invent lies against Allah. Verily, those who invent lies against Allah are not lucky". (QS al-Nahl:116)

Seeing the various words of Allah above, it can be said that Islam is a religion that is tolerant in terms of goodness but strict for monotheism. As long as this tradition is the *mappasoro'* tradition, it does not conflict with the values of monotheism and Islamic morality. It is not a problem to carry out the ritual, only if it is contrary to the value of monotheism or leads to *shirk*, which is considered dangerous for the faith, then the custom or tradition should be abandoned.

Imam Shafi'i,¹⁷ who lived in the second phase of the Hijra (150-240 H), also established several rules of fiqh, one of which reads, "Something that is forbidden does not become lawful because of necessity unless it is forced".¹⁸ Concerning a tradition, the author understands that it will not be halal if the tradition is an idolatrous matter but will be returned to our respective intentions.

Conclusion

Mappasoro rituals are generally carried out by people who want to ask Allah SWT to be given healing, but some usually perform this ritual to invoke the smooth running of an event (reject *reinforcements*). This ritual is carried out by preparing all the equipment used, then the *teacher* or customary holder will offer prayers and praises by stating the purpose of doing this ritual, either to ask for healing or to *refuse reinforcements*. One of the factors that cause people to carry out this ritual still is because they believe that if they do not carry out the ritual, they will be in disaster, so there is no reason to leave the ritual. This tradition may be preserved as long as it does not damage one's *aqidah* and does not lead to polytheism. As

¹⁷ Muammar Bakry, "Pengembangan Karakter Toleran Dalam Problematika Ikhtilaf Mazhab Fikih," *Al-Ulum* 14, no. 1 (2014): 171–88, <http://www.journal.iaingorontalo.ac.id/index.php/au/article/view/234>.

¹⁸Achmad Musyahid. *Sejarah Kodifikasi Hukum Islam dan Pengembangan Teori Hukum Modern*. Jurnal Hukum Diktum. Vol. 10, No. 1, Januari 2012. p.13.

religious people, we must believe that everything that happens on this earth is by the will of Allah swt, so we may pray for healing or be kept away from calamities (smooth events) but not by believing that if we do not do this ritual, we will get sick. Alternatively, even calamity will come because illness, death, and disaster sustenance have all been arranged by the power.

References

- Bakry, Muammar Muhammad. "Laws Exegesis Versus (Comparative Studies in Understanding Religious Text and Teh Istinbath Process of Law on Mahar." *JICSA (Journal of Islamic Civilization in Southeast Asia)* 9, no. 1 (2020): 1–21. doi:<https://doi.org/10.24252/jicsa.v8i2.12005>.
- Diputra Rizka. 2016. *Mengenal 5 Tradisi Unik Suku Mandar di Sulawesi Barat*, <https://news.okezone.com/read/2016/02/18/340/1315004/mengenal-5-tradisi-unik-suku-mandar-di-sulawesi-barat?page=2> accessed on 24 Januari 2020
- Firdaus. 2004. *Ushul Fiqpp*. Ciputat: zikrul.
- Irfan. *Sistem Bagi Hasil pada Pelelangan Ikan di Kecamatan Galesong Utara Kabupaten Takalar*. Al-Qadau, Vol. 5, No. 1 (2018). pp. 3.
- Johanes, Mardimin. 1994. *Jangan Tangisi Tradisi*. Yogyakarta: Kanisius.
- Kementerian Agama RI. 2012. *Lajnah Pentashihan Mushaf Al-Qur'an*.
- Khalil, Ahmad. 2008. *Islam Jawa Sufisme Dalam Etika Dan Tradisi Jawa*. Malang: Uin-Malang Press.
- Kontjaraningrat. 2002. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Musyahid, Ahmad. *Sejarah Kodifikasi Hukum Islam dan Pengembangan Teori Hukum Modern*. Jurnal Hukum Diktum, Vol.10, No.1 (2012) : pp. 11-13.
- Puyu, Darsul S. *Etika Ilmu dalam Perspektif Hadis*. Ihyaussunna, Vol. 1, No.1 (2020). pp. 1. Bakry, Muammar. "Pengembangan Karakter Toleran Dalam Problematika Ikhtilaf Mazhab Fikih." *Al-Ulum* 14, no. 1 (2014): 171–88. <http://www.journal.iaingorontalo.ac.id/index.php/au/article/view/234>.
- Bakry, Muammar Muhammad. "Laws Exegesis Versus (Comparative Studies in Understanding Religious Text and Teh Istinbath Process of Law on Mahar." *JICSA (Journal of Islamic Civilization in Southeast Asia)* 9, no. 1 (2020): 1–21. doi:<https://doi.org/10.24252/jicsa.v8i2.12005>.
- Rahman, Arif. "AL-DARURIYAT AL-KHAMS DALAM MASYARAKAT PLURAL." *Mazahibuna; Jurnal Perbandingan Mazhab* 1, no. 1 (2019): 25–41. doi:[10.24252/mh.v1i1.9664](https://doi.org/10.24252/mh.v1i1.9664).
- Syatar, Abdul. "Prioritas Wasiat Dan Hutang Dalam Warisan (Perbandingan Mazhab)." *Al-Adl* 11, no. 1 (2018): 130–39. doi:<http://dx.doi.org/10.31332/aladl.v11i1.1239>.
- Sattari, As'ad. 2019. *Sejarah Mappasoro'*. 14 Desember . Campalagian.
- Sumber Data: Data Kecamatan Campalagian dan Rumpita 2019.

Syatar, Abdul. "Prioritas Wasiat Dan Hutang Dalam Warisan (Perbandingan Mazhab)." *Al-'Adl* 11, no. 1 (2018): 130–39.
doi:<http://dx.doi.org/10.31332/aladl.v11i1.1239>.

Sztompka, Piotr. 2011. *Sosiologi Perubahan Sosial*. Cet VI; Jakarta: Prenada.

Wahyudi, Hasbi. 2017. *Perspektif Islam Terhadap Ritual Mappasoro' Pada Prosesi Pernikahan Di Kecamatan Bulukumpa Kabupaten Bulukumba*. Makassar : UNHAS.