

Islamic Education Values in Totamma Messawe Custom in Mandar Tribe Mandar Sarude Village, Sarjo Subdistrict, Pasangkayu Regency

Nasrul Nasrul^{1*}, Nurdin Nurdin² & Askar Askar³

¹Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia

²State Islamic University Datokarama Palu, Indonesia

³State Islamic University Datokarama Palu, Indonesia

Corresponding Author: Nasrul. E-mail: Nasrulrazak@gmail.com

ARTICLE INFO

ABSTRAK

Volume: 2

KATAKUNCI

The value of Islamic education.
Totamma messawe.

This paper discusses the Islamic Education Values in Totamma Messawe Custom in Mandar Tribe. The totamma messawe custom is a celebration devoted to children who have finished memorizing the Qur'an by raising children on horses called sayyong pattu'du and accompanied by tambourine or parrawana games and then paraded around the village. This custom was created by preachers who came to Mandar land. This custom is carried out when maulid time arrives.

This type of research is qualitative. The data sources of this research are: primary data, namely data obtained from field research, observation and from the historical lontar of the mandar tribe held by one of the mandar traditional leaders.

The results showed that the implementation of the totamma messawe custom contains Islamic values in it, namely the value of worship and moral values. The value of worship from the implementation of this custom can be seen from the requirements to follow this custom must have khatam Al-Qur'an, reading barzanji, and marratas baca (repeating the reading of the Qur'an), while the moral values are, respect for Mandar women, giving religious advice (kalindada'), respecting teachers (mattandoi suju') and the establishment of friendship between local communities. From the conclusion that can be obtained that the totamma messawe custom is an ancestral heritage of the Mandar tribe which contains many Islamic values and must be maintained because it is a fairly effective way to motivate every child to want to learn the Qur'an.

1. Introduction

Indonesia is an archipelago inhabited by many different ethnicities, religions, tribes, languages and cultures spread across 38 provinces from Sabang to Maroke. There are so many tribes, languages and cultures that there is no official record that explains how many tribes, languages and cultures exist in Indonesia.

West Sulawesi Province is one example where there are many different tribes, languages and cultures. West Sulawesi was originally part of South Sulawesi, but in 2005 it was divided into West Sulawesi Province. So it is not surprising that in West Sulawesi there are many Bugis Makassar tribes, which are the original tribe from South Sulawesi, and vice versa.

¹Nasrul is a Student of Islamic Religious Education Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2nd International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

West Sulawesi Province is inhabited by 5 tribes namely Mandar, Bugis, Makassar, Toraja, and Java. The Mandar tribe itself is the original tribe of West Sulawesi and is the largest tribe that dominates West Sulawesi from the tip of Polewali Mandar to the tip of Pasangkayu. The majority of West Sulawesi people embrace Islam and only in some areas that embrace Islam is fairly small, for example in the Mamasa area where the majority of people are Catholic Christians.

Not much different from other tribes that exist in various regions in Indonesia, the Mandar tribe also has a variety of unique cultures and customs both in terms of language, traditional clothing, traditional food, to royal ceremonies or celebrations of certain days.

In terms of Mandar language itself is subdivided depending on the area, there is a Mandar language like singing, there is a rough, and there is soft. Mandar traditional clothing is called Bayu Pokko. The most famous traditional mandar food is Jopa. Then from traditional weapons are Jambiya and Gayang lekkong and for sailing equipment is Lopi Sande'. Then for certain traditional ceremonies there are several examples: Totamma Messawe, Papparai Toyang, Pammunuang, Passayang-sayang, and Pakkacaping.

One of the cultures or customs that characterize and become a special concern of the Mandar tribe is the totamma messawe custom. Because the implementation of this custom seizes the attention of many people both from the government and from ordinary people.

However, to limit the scope of the research, the authors focus on researching in Sarude Village, Sarjo District, Pasangkayu, which is still dominated by the Mandar tribe and still maintains cultural values and customs from the ancestors of the Mandar tribe.

Totamma Messawe custom itself was created by Arab preachers to attract the attention of the community, especially children, to learn the Qur'an.

The Totamma Messawe custom is a custom dedicated to children who have finished memorizing the Qur'an, where a child will be carried around the village using Sayyang Pattu'du which is then accompanied by a Parrawana group.

From the long series of preparations for the implementation of the Totamma Messawe custom, it attracts the author's attention, because of the many preparations and series of events so that the author intends to conduct in-depth research on the implementation of this custom whether in accordance with the values of Islamic teachings or not, and at the same time answer the doubts that exist in millennials who doubt the implementation of this custom.

2. Literature Review

This research takes the literature of one of the mandar students who researches culture in the mandar tribe. Nurlina (2016) with the title *Pattu'du Sayyang Culture In Pambusuang Village Kec.Balanipa Kab Polewali Mandar Prov. West Sulawesi(Aqidah Review)*

in his research he discusses how the culture of sayyang pattudu affects the aqidah of the mandar tribe, especially in children, considering that this culture is specifically for children to have enthusiasm and motivation in learning to read the Qur'an.

3. Methodology.

The type of research used by the compiler in completing this proposal is qualitative research, which collects data through words, sentences, and images. In connection with this qualitative method, there are several opinions of experts about qualitative research, including:

Qualitative research according to Denzin and Lincoln:

The word quantitative expresses an emphasis on processes and meanings that are not tested, or measured precisely, in terms of quantity, number, intensity and frequency. Qualitative researchers emphasize the socially constructed nature of reality, the intimate relationship between the researcher and what is being studied, and situational constraints on the form of inquiry. such researchers emphasize value-laden inquiry. they seek answers to questions that emphasize how social experiences are created and given meaning.

Denzin and Lincoln that qualitative research is multi-method in focus, including interpretive and naturalistic approaches to its subject matter. This means that qualitative researchers study everything in its natural setting, trying to understand and interpret phenomena in terms of the meanings that people give to these phenomena.

4. Results and Discussion

Based on the results of research conducted by the author through observation and interviews, the author can describe the Islamic religious values contained in the implementation of the totamma messawe custom in Mandar like Sarude village, Sarjo sub-district, Pasangkayu district. According to the explanation of Muh. Budi Abdillah as a religious figure in Sarude village that:

In the implementation of the totamma messawe custom, almost the entire series of events has Islamic nuances, although in it sometimes there are things that are not recommended in Islam, such as the mixing of men and women.

In accordance with what was conveyed by Budi Abdillah, in practice the totamma messawe custom from the beginning to the end of its implementation contains elements of Islamic education values.

As we all know that the value of Islamic education itself is clarified into three parts, namely: the value of faith, the value of worship and moral values. Of the three parts of the value of Islamic religious education according to Muh. Budi Abdillah as a religious figure in Sarude village that:

"The totamma messawe custom contains the value of worship and also moral values, everything can be seen from the beginning to the end of its implementation".

The value of worship can be seen from the beginning of the implementation where all participants who will follow the implementation of the totamma messawe custom will gather in a mosque with religious leaders, traditional leaders, and parents of children who will follow the implementation of the custom. Then the religious leaders led by the mosque priest will read the barzanji, which the Mandarese call pa'barazanji as the opening of the totamma messawe custom. The reading of the barzanji aims to offer prayers and salawat to the Prophet Muhammad Saw.

Then after the reading of the barzanji is finished, the next agenda is the marrattas baca process. Marrattas baca itself is the process of repeating the recitation of the Qur'an by the totamma messawe participants led by the mosque priest, usually the opening and closing verses of the Qur'an. The value of Islamic education that can be taken from this reading marrattas process can be seen from the purpose of Marrattas baca which is to give an important message to every child who has khatam Al-Qur'an, the important message in question is that even though we have finished memorizing the Al-Qur'an does not mean we have finished studying and reading the Al-Qur'an but the reading of the Al-Qur'an must continue to be repeated as long as we live in the world.

After the reading marrattas process is complete, every child who is a participant in the totamma messawe custom will come out of the mosque to climb the sayyang pattu'du provided by the organizing committee. When the child will ride the sayyang pattu'du (dancing horse) the child or totamma will be carried by his parents, this is done because totamma is prohibited from stepping on the ground when riding a horse, this is done as a form of appreciation and honoring children who have finished memorizing the Qur'an. Then after being on the horse, participants do not immediately sit down but stand for a moment on the horse's back, participants who stand on horses are usually only female participants. The meaning of standing on the horse's shoulders is as a form of high respect for the women of the Mandar tribe and as an illustration that a woman from the Mandar tribe must be able to live a life full of challenges. After standing for a moment then the participants will sit down. If associated with the value of Islamic education, it is included in the value of morals because this activity elevates the degree of a woman in accordance with what Islam does.

The totamma messawe participants who have sat neatly on the horse are then guarded by two to four adults called pesarung. Pesarung is tasked with guarding the participants who are on the horse during the procession, because usually the messawe loses balance when the horse dances too hard. Pesarung can be interpreted as soldiers who guard to messawe who is likened to a King or Queen who is riding.

The procession of totamma messawe will be enlivened by a group of people who play traditional Mandar tribal music, namely parrawana or tambourine players. Parrawana is inseparable from the Totamma messawe custom because the dance of sayyang pattudu or the dance of the horse depends on the tambourine played by the parrawana, the louder and more enthusiastic the parrawana plays the tambourine, the more excited the horse will dance.

During the procession some spectators or local people will recite typical Mandar tribal poetry or kalinda'da to the totamma. The reading of kalindada is not reserved for certain people, but anyone who has kalindada is welcome to deliver it. When someone wants to deliver the kalindada, the parrawa will stop beating the tambourine and the sayyang pattudu will also stop and then the person stands in front of the horse and delivers the kalindada with special tones and movements. Kalindada' delivered in the form of religious advice and advice from the elders, although it usually also contains seduction and jokes for messawe.

In the middle of the procession, the totamma messawe participants will stop by the house of the Koran teacher or TPA where they learn the Koran, then the participants will kiss the hands of their Koran teacher which the Mandarese call mattandoi

suju', this is done as a form of respect and expressing gratitude to their Koran teacher who has been sincere and patient in guiding them to learn the Koran until they are able to memorize the Qur'an. This activity shows that every student must have good manners towards the teacher who has guided him.

After completing mattandoi suju' the participants will continue the procession to a predetermined limit or usually return to the mosque where the first departure was. Then after finishing the participants and their families usually gather to just tell stories or take photos before returning to their respective home.

In addition to the implementation, the value of worship can also be seen from the people who are present to witness the implementation of the totamma messawe custom.

According to Mursyid as a community leader in Sarude village that:

"When the implementation of totamma messawe is carried out many people will come to watch it, some come because their families are participants and some come to watch."

The implementation of the totamma messawe custom does attract the attention of many people, not only from the Sarude village community but also from outside the village. The number of people who attend will automatically establish friendship between fellow communities, who in the previous days were busy with their respective jobs, but on the day of the implementation of the totamma messawe custom they will take the time to talk to each other and connect the ropes of friendship with each other.

From the brief description above about the totamma messawe custom, the author can conclude that the value of Islamic education contained in the totamma messawe custom is the value of worship and moral values. The value of worship can be seen from the requirements for following the totamma messawe custom where a child must finish memorizing the Qur'an first before following the totamma messawe custom, then on the day of implementation, the mosque priest will read the barzanji before the convoy of sayyng pattudu departs, as a form of praise and praying to the Prophet Muhammad Saw, then at the second event, namely marratas baca where participants are told to read the Qur'an again as proof that their reading is fluent. Then in terms of moral values can be seen when participants ride a horse, where participants are prohibited from touching the ground as a form of glorifying women in Mandar land as well as when female participants are told to stand on the horse. Moral values can also be seen when the community hangs kalindada to give life advice to children who have khataman Al-Qur'an, and what is more visible is when participants stop at the home of the Koran teacher to kiss the hand of the teacher as a form of devotion to the teacher who has taught it, as well as the connection of silaturrahmi between communities both from Sarude village itself and those from outside the area.

5. Conclusion

Based on the discussion above, it is concluded that in the implementation of the Totamma messawe custom carried out by the mandar tribe there are Islamic educational values that can be taken in it, including how to foster a sense of enthusiasm for learning to read the Qur'an, giving high respect to the Koran teacher who has taken the time to teach the Qur'an to his students.

References:

Journals:

Gunawan, Asril (Desember 2017). "*Musik Pa'rawana dan Sayyng Pattuddu dalam Prosesi Upacara Khatam Alquran Suku Mandar di Provinsi Sulawesi Barat (Sebuah Pendekatan Etnomusikologis)*"

Nurlina, (2020). *BUDAYA SAYYANG PATTU'DU DI DESA PAMBUSUANG KEC. BALANIPA KAB POLEWALI MANDAR PROV. SULAWESI BARAT (TINJAUAN AQIDAH)*

Books:

Abdillah, Budi (2019). Religious leader in Sarude village

Hatta, Muhammad (2019). traditional leader in Sarude village

Mursyid (2019). community leader in sarude village

Tohirin, *Metode Penelitian Kualitatif Dalam Pendidikan dan BimbinganKonseling*, Cet.III, Jakarta: PT Raja Grafindo, 2013