

Dialectics Revelation and Local Culture In The Tradition Of Mappanre Temme'

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Abstract:

This research aims to illustrate the integration between revelation and the local culture of the Sengkang city community. This research uses qualitative research with historical and anthropological approaches. The tradition of Mappanre Temme', also known as Mappanre Lebbe, is a traditional event of Khataman al-Qur'an conducted by the Bugis community as a form of worship because one of the family members has been ready or has finished reading the Holy Qur'an. Mappanre Temme' implemented maccera, which means as a thank you to *ustadz* (teacher) and hand over foodstuffs, and as a thank you to parents by slaughtering cows, goats, or chickens, depending on the level of community performance. Maccera can be livestock or foodstuffs such as rice, coconut, and bananas. The phenomenon of Mappanre Temme' is always hereditary by the people of Sengkang city, Wajo Regency, South Sulawesi is not only a culture that appears just like that. But this tradition arises because it is inspired by a hadith, as a form of practice from the companions of the Prophet, referred to as the *mauquf* hadith, which later developed into a tradition inherent in society.

Keywords: *Dialectics Revelation, Local Culture, Mappanre Temme'.*

INTRODUCTION

Dialectics revelation and local culture as a form of living hadith based on the existence of a living tradition in society that relies on hadith. Depending on the hadith can be done only in certain areas or into a broader implementation scope. However, the practice of applying and interpreting the hadith will differ from one community to another. The prophet Muhammad, *sahabah*, and *tabi'in* then actualize hadith into their daily routine with it's Fazlur Rahman referred to it as The Living Tradition or living sunnah (Suryani, 2020) (Mahadevan & Staal, 2003) (Beckstein, 2017) (James L. Crenshaw, 1983). From this came individual interpretations of the prophet's example and different views between one friend and another. Sometimes an act or saying of the Prophet Muhammad (peace be upon him) some consider sunnah, others do not. Then came Medina's term sunnah, Kufa's sunnah, and so on.

In Islamic history, the actions of the Companions of the Prophet. However, the term is not commonly used in the tradition of *fiqh* or hadith. However, the source of Islamic knowledge or hadith material is not only sourced from the prophet Muhammad (peace be upon him) but can also be obtained from *sahabah*, and *tabi'in*. They perform *ijtihad* and then serve as a model for scholars afterward. From here, the discourse of the hadith *manquf* and hadith *maqthu'* (Masyhadi, 2017) (Mansyur, 2013; Umam, 2015).

One of the *manquf* hadiths that later developed into a tradition that is inherent in the community is a hadith sourced from the prophet's friend, Anas bin Malik RA., namely: *"In the past Anas, if he recites the Qur'an, he gathers his children and their families together, and he prays for them."* Ad-Darimiy narrated this hadith with a *sahih sanad*. This hadith is then familiarly used as the basis for carrying out the tradition of *khataman al-Qur'an* by Muslim communities in several regions in Indonesia. (Abdullah bin Abd. Rahman Ad-Darimiy, 2000)

Such a phenomenon is included in the study of living hadith. Living hadith is based more on the existence of a living tradition in the community that is based on hadith. The comparison to the hadith may be limited to only certain areas and, more broadly, the scope of its implementation field (Beachum & McCray, 2005). However, of course, the practice of anointing and the meaning of the hadith will differ from one society to another field (Casram, 2016; Mujtahidin, Mahmud, & Nurtamam, 2017). Thus, living hadith shows that research makes society (both individual and collective) an object of study. When society interacts with hadith, understood as the source of religious teachings, various forms and models arise due to the fusion of the two objects. It is the Prophet's hadith and the people's respective cultures (Ardiansyah, 2018; Masyhadi, 2017).

Therefore, this study will systematically reveal more deeply the understanding of the community, in this case, the Muslim community of Sengkang City, South Sulawesi, against the hadith of the Prophet (peace be upon him), which underlies the rampant tradition of *qur'anic khataman* in the area. This is due to several things: *First*, researchers are interested in further studying the aspects of the theological foundation and meaning of the *khatam* tradition of the Qur'an or in the Muslim community of Sengkang city called Mappanre Temme', because as far as the researcher's observations, there has been no work of writing that seeks to trace in depth the construct of theological roots of this tradition field (Yunus, 2018) (Yunus, 2021). *Second*,

considering the tradition of *khatam* al-Qur'an is inseparable from the practices carried out by the Companions of the Prophet (concerning the hadith *manquf* performed by Anas bin Malik RA), this tradition develops and mingles with the local culture of the local community. Then this can be a reflection for us to see how a source of Islamic teachings - in this case- is the Prophet's hadith (peace be upon him), understood, interpreted, and practiced by the people in an area. *Third*, research on living hadith is essential because this research will see how Islamic teachings (be it derived from the Qur'an or the hadith of the Prophet) are lectivized with the culture of the local community.

The research method used is qualitative with a historical and ethnographic approach as a research procedure that produces data on the spirit of territory, the value of social space, and the culture of the community in the form of Mappanre 'Temme' traditions by the Muslim community of Sengkang city, South Sulawesi, as a material object. A historical approach to uncovering the origins of the Mappanre temme' practice as well as to know the phases of adoption, adaptation, and integration between the traditions of the Prophet Muhammad. and the local culture of Sengkang this tradition. The data collection technique begins with observation to get the information and data needed in this study. Observations are made to identify all elements of the social, physical, and community conditions studied, as well as to examine the culture and traditions of the local people in khatam al-Qur'an. In this case, the residents of Sengkang city are in Wajo Regency, South Sulawesi.

Furthermore, interviews will be conducted with various respondents, including religious leaders, indigenous leaders, and local communities. Observation and interview data are then filled with document data. These documents are in the form of writings, drawings, or monumental works that can strengthen and complement this research.

This study tries to reveal whether the Mappanre 'Temme' tradition has undergone acculturation, enculturation, or assimilation. A survey of the Mappanre 'Temme' tradition shows that religion and culture can synergize in creating values to strengthen traditional personalities. Because Mappanre 'Temme' is not only done when khatam is reading the Qur'an but is done in other traditions.

DISCUSSION

Mappanre 'Temme' is a tradition of Qur'anic recitation for people who finish preaching. But looking at the current reality, the Mappanre 'Temme' tradition faces a period of receding in the community. The incorporation of this tradition evidences it into the Mappancing procession under the pretext of efficientlyzizing the cultural activities of the community (Dahlan, 2016; Mundzir, 2014).

Mappanre in Bugis means to feed, while *Temme'* is the one who finishes preaching or khatam al-Qur'an. In the South Sulawesi Glossary, Mappanre 'Temme' is interpreted as the process of procuring a banquet in connection with the recitation of the Qur'an. Mappandre 'Temme' is a procession that appreciates boys or girls who have finished preaching or khatam al-Qur'an.

The background of the Mappanre 'Temme' tradition cannot be separated from the Islamization in the Kingdom of Gowa in the XVII century AD after Sultan Alauddin accepted Islam at Tallo mosque on November 9, 1607. From then on, the Kingdom of Gowa-Tallo proclaimed Islam as the kingdom's official religion. The

existence of the Kingdom of Gowa as a center of Islamization based on previous agreements between the kingdoms in South-Sulawaei, the contents of the agreement, as follows:

“Whoever finds a better way promises to tell the kings of his allies. The Kingdom of Gowa spread Islam by bringing and sending envoys to neighboring kingdoms in South Sulawesi, by getting gifts intended for each king visited by the envoy. The envoy carried a message to King Tanete to come to Somba Opu, as stated in the Tanete lontara, stated that:

“After five years of Petta Pallase LaseE reigning in the Kingdom of Tanete, came the call of the king of Gowa-Tallo to king Tanete to come to the Kingdom of Gowa-Tallo to accept Islam. At that time all makassar people were declared to convert to Islam (Andaya, 1995) (Abdullah, 2016). After Petta Pallase LaseE received the religion of Islam well, he again conveyed or called on his people, including King Nepo.”

After Petta Pallase LaseE converted to Islam in 1608, five years after he served as King of Tanete and one year after Islam officially became the religion of the Kingdom of Gowa Tallo, in Islamic shiar activities, the king appointed a scholar, namely Lawaru Daeng Mattepu to be his religious teacher, as well as his representative in Islamic religion. After two years of Islamic shiar the whole society has accepted Islam well, based on socio-cultural systems and good relations between muslim traders, certainly without coercion to society to leave their cultural order. On that basis, the King established Islam to be the kingdom's official religion in 1610.

After converting to Islam, it can be proof of the existence of Islam in Tanete, although it is not known exactly in what year the mosque was built. The presence of Islam in the Tanete Kingdom certainly has a new impact on the change in the community's political, cultural and economic system. Moreover, there are trade relations with Muslim traders and good relations with other Islamic kingdoms, one of which is the Gowa-Tallo Kingdom.

After the mosque's existence, *parewa Syara'* or *sara'* institution was led by a Qadhi, who at that time Qadhi led by Lasulo Daeng Matajang. The establishment of *Parewa Syara'* had an impact on society's religious and cultural challenges. Changes in spiritual matters can be seen from the community abandoning previous beliefs by eroding little by little while instilling Islam in society. Meanwhile, in terms of culture has an impact on changes in the cultural order in society, namely (Mukhtar, Yunus, & Nugroho, 2021), wari (Rozi & Taufik, 2020), rapang and talked and then added *sara'* in the cultural order (Nurnaningsih, 2015) (Guntara, Fatchan, & Ruja, 2016) (Aziz, 2019) (Adhan, Pababari, Ramli, & Halim, 2020).

The foundation of *Parewa Shura* is also based on the basic education of the Qur'an for children and adults, which is carried out in the home of the teacher of the Qur'an and the mosque. The process of Islamization in South Sulawesi itself, especially in the 17th century is known to have produced two kingdoms that pioneered the spread and teaching of Islam, namely the Kingdom of Gowa-Tallo and the Kingdom of Tanete. The Kingdom of Gowa-Tallo was the first to organize the process of Islamization of the kingdoms in South Sulawesi and tanete kingdom to become enforcers of the Islamization of other kingdoms, especially the kingdoms that are members of the Malusetasi and Ajattapareng alliances.

This fact has an impact on the position of the two kingdoms as centers of Islamic studies. The Gowa-Tallo Kingdom Islamic Studies Center is centered in Tallo, which

is attended by royal envoys from *TellumpoccoE* and southern kingdoms such as *Bulo-Bulo*, Lamatti and Bantaeng. Meanwhile, other kingdoms of the Malusetasi and Ajatappareng alliance prefer to deepen Islamic knowledge in Tanete. Therefore, it is very likely that the spread of Islam and Islamic culture begins to spread from both kingdoms.

From this it can be concluded that the tradition of Mappanre 'Temme' which is a tradition of Muslim society after the completion of preaching, exists after the formation of Parewa Syara', which plays an important role in the education of the Qur'an for children and adults. Parewa Syara' was established after Islam officially became the kingdom's religion in the Tanete Kingdom in 1610, exactly two years after Petta Pallase LaseE converted to Islam and after constructing a mosque in the Lalabata area of tanete kingdom as a center of Islamic studies. In addition, the existence of the Tanete Kingdom as a center of Islamic studies is very influential in the spread of Islamic culture in bugis communities, especially in malusetasi and Ajatappareng. Please also note that there used to be a cultural order of the community that was maintained and there were several traditions of gratitude for the people's lives before Islam became the official religion in each region.

In the anthropological concept, *adat* is understood as a habit or behavior inherited hereditarily by members of society, which in Islamic teachings is called 'urf' (Kamila Wafiq Afifah, 2021; Setiyawan, 2012). The word 'urf means something that is already known or known so that it becomes a habit. That custom is then used to indicate a custom or tradition. This word is also as common as "ma'ruf," which means good or good. That is, a custom or tradition is referred to as 'urf' if it is already known or known by the community that it is something good to do. However, the reasonable judgment of a tradition is not absolute. It could be that some groups consider the rules of one area to be good, and some groups judge it as something that is not good. This is because good and bad judgment usually depend on one's knowledge and knowledge of a tradition. Therefore, if the nature of practice is known, then the tradition can be understood and addressed wisely.

Thus, the phenomenon of Mappanre 'Temme' as a culture and tradition that the people of Sengkang city have carried out for generations must be known the side of its meaning and its praxis because phenomenology postulates the individual as a giver of meaning embodied in action, while the intended meaning stems from an intentional experience. In this case, the term deliberate meaning is the purpose of an act (text or practice) that can only be traced from the perpetrator. Thus, considering the substance produced by these individuals comes from experiences that can only be extracted from the perpetrators of the act itself. The subjective meanings controlled by community leaders and traditional actors in Sengkang city, Wajo district over the tradition of mappanre temme' can only be understood through an in-depth search of their views.

The following is the procession of the traditional mappanre temme procession:

1. Implementation Temme

Mappanre temme' events are held at night. Some perform after Maghrib prayers, then continue with the mappacking event after Isha (Aminah, 2021). And some perform after Isha prayer, which was previously held mappacking event first. And if anyone has not finished his reading and wants to get married, then it is the teacher who recites the recitation of the Qur'an, and he only points to the lesson read by the teacher. This is known as *dipalaringeng bacana*. Or, for ordinary people who do not

smoothly preach (temme' alu-alu), it is enough to read surah al-Fatihah, surah al-Ikhlâs three times, surah al-Falaq three times, and surah An-Naas 3 times. So he was already considered to have khatam al-Qur'an (dipalaringeng banana).

2. Custom Devices, Religious Figures, and Invited Guests

The implementation of mappanre temme' is carried out at the house of the executor of the activity (shahibul hajat)—the guests who must attend are our village pastors and ngaji teachers. The Teacher of the Qur'an is placed next to the person who panre temme' accompanies the child's parents. And for those who memorize the Qur'an, 30 juz will invite teachers and the head of pesantren. Indigenous leaders, religious leaders, peers, family, and neighbors were invited to attend. Sengkang city people are required to invite indigenous and religious leaders as a form of respect when performing certain ceremonies. Because historically, after the entry of Islam into Wajo, there was a unification between Pangngadareng and Syria. Those who enter here as syara servants are nobles. Those appointed as Qadi (Kali), Imam, Katta', and Bilal have a structure in society. In the meeting, Arung matoa sat in the middle, the syara officer sat on the right, and the customary official sat on the left. And it still works today.

3. Preparation and Equipment

In the procession of the implementation of *mappanre temme'*, there are several preparations and equipment that must be prepared; such as sokko' (glutinous rice), tello manu' (chicken eggs), or ornamental eggs/colors hung on banana trees (bura'), otti (bananas), kaci (shroud) or sarongs used as coatings of the Qur'an, rice, cinnamon, and other equipment. Then prepare goats, chickens, or cows as animals sacrificed or as foodstuffs. And the clothing used for those who are part temme' is used sigerra (traditional clothes of South Sulawesi brides), or if the child is a hafiz, he wears a white robe. All this equipment has its meaning, purpose, and philosophy.

Table 1.1 Stages of implementing *mappanre temme'*

No.	Custom Equipment	Uses	Philosophical Meaning
1.	<i>Sigerra</i> (south Sulawesi wedding dress) or white robe	Clothing worn at the time of the traditional implementation of <i>Mappanre Temme'</i>	As a form of appreciation or respect for teachers who teach preaching (<i>mappakalebbi</i>).
2.	Sokko' (glutinous rice)	It is provided in four colors: black, yellow, red, and white. And placed on a tray (kappara) along with other equipment.	The four <i>sokko'</i> colors have their own meaning; The color black symbolizes the human condition of south Sulawesi before the arrival of Islam, black, dark. Yellow as the color of the kingdom means an approach to the kings in spreading Islam. Red as a symbol that man is the same degree before Allah swt., and red as the color of blood that shows human equality. And White which shows that man is

			white, clean, and has been embroidered kaffah.
3.	Aju <i>cenning</i> (cinnamon)	It is used to designate verses of the Qur'an when the teacher recites the verses of the Qur'an during the procession of <i>mappanre temme'</i> . And at the end of the event, this <i>cenning aju</i> will be contested and distributed.	As a form of <i>tafa'ul</i> (hope) that the child always <i>macenning atinna</i> (happy) to read and repeat with the blessings of the Qur'an.
4.	Pillow	Used as a place of the Qur'an	The pillow is the place of the head, there is a place of respect because it is the head that commands the whole body and the place of entry of the Qur'an.
5.	Kaci (shroud)	Used as a coating of the Qur'an placed on a pillow	As a symbol of cleanliness. Because the word <i>kaci</i> is based on the word " <u>mapaccing</u> " which means holy and clean. It is expected that the child who has finished preaching, means that it is clean and holy.
6.	Rice	This rice was thrown when the teacher finished reading one surah, while reading "Laa Ilaaha illallaahu Wallaahu Akbar Wa Lilahil Hamd". After the event is over, this rice is then collected and used as chicken feed.	The basic food of the community is used as a form of respect for Kalamullah (<i>ada-adanna Puang Allah Ta'ala</i>). And also intended for alms to ants and chickens who eat rice as a repulsion of reinforcements.
7.	Bura'tettong (banana stem) decorated with colorful hard-boiled eggs.	Placed in the midst of the community and invited guests who were present at the time of the <i>mappanre temme'</i> event. And at the end of the show, <i>bura'</i> will be contested by children.	In addition to being a pleasure for children, also as a <i>tafa'ul</i> that the child will be useful like a banana, which all parts of the banana tree are all useful. And eggs are also a form of <i>tafa'ul</i> so that the child's heart becomes soft, not <i>malemme'</i> (quickly discouraged), and has a unanimous determination (<i>malebu</i>).

8.	Chicken, cow, or goat	As an animal that is sacrificed (<i>dicera'</i>) or as food that is handed over to the teacher. In the past, the chicken's blood was used as a symbol for <i>maccera'</i> (marking the Qur'an or being used as a stamp). But along with the times, this tradition has been eliminated. Some of these animals are only as foodstuffs prepared for teachers of studying and invited guests.	As a form of thanks to the teacher by handing over food. And also as a form of expression of gratitude of parents by slaughtering cows, goats, or chickens.
9.	Jackfruit Leaves	Placed on a tray (<i>kappara</i>) along with other equipment.	Used as a symbol of honesty (<i>malempu'</i>) in the hope that his son has an honest nature.
10.	Nutmeg	Placed on a tray (<i>kappara</i>) along with other equipment.	The word "nutmeg" in Bugis is equalized with the word "mapala" which means lucky or successful. So it is expected that his son will always be lucky or successful in living life.
11.	Daun <i>dupecu'</i> (tanaman yang merambat di tanah)	Placed on a tray (<i>kappara</i>) along with other equipment.	Dupecu leaves' in Bugis language is equalized with the word " <i>maddupecu</i> " which means focus or not going anywhere. So it is expected that his son will always focus on carrying out all activities in his life.
12.	<i>Aju Seppang</i>	Placed on a tray (<i>kappara</i>) along with other equipment.	Aju Seppang in Bugis language is equalized with the word " <i>masseppa'-seppa'</i> " which means the purpose or in accordance with the desired purpose. So it is expected that his son will always get what he wants in his life.
13.	Needle	Placed on a tray (<i>kappara</i>) along with other equipment.	Needles in bugis are equalized with the word " <i>maccaca' jarung</i> " which means spirit. So it is expected that his son will always be passionate in carrying out activities in his life..

14.	Citronella	Placed on a tray (<i>keppara</i>) along with other equipment.	Lemongrass in Bugis is equalized with the word " <i>massere-sere</i> " which means scattered or many. So it is expected that his son will always be " <i>massere-sere dalle'na</i> " (a lot of sustenance).
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The phenomenon of *mappanre temme'* which is always carried out for generations by the people of Sengkang city, Wajo Regency, South Sulawesi, is not only culture or tradition that appears. This tradition arises because it is inspired by a hadith, as a form of practice from the companions of the Prophet (peace be upon him), which is referred to as *mauquf hadith*, which then develops into a tradition that is inherent in society. The phenomenon of *mappanre temme'* is categorized as the study of living hadith, a social phenomenon inspired or based on the hadith of the Prophet. Etymologically, living hadith means "living hadith," which is translated into Arabic, becomes "al-hadith al-hayy" or can also mean "animate hadith," which in Arabic becomes "ihya' al-hadith." The meaning of this language is terminologically understood as a discipline of study that focuses on traditions that develop in people's lives by relying on hadith. In other words, living hadith is a study that seeks to acquire knowledge from a culture, practice, tradition, ritual, or life behavior of a society inspired by hadith.

From this understanding, it can be understood that living hadith makes hadith as understood by society as the object of its study. This means that living hadith has considered the existence of riders as a giver of meaning to the text of a hadith. Therefore, living hadith is interpreted not only as a symptom that appears in society in the form of patterns of behavior based on a hadith but also as the internalization of hadith towards achieving ideal ideals to make hadith a "guideline of life that continues to live." Thus living hadith is not only related to patterns of behavior as part of the people's response in their interaction with the hadiths of the Prophet (peace be upon him), but the significant influence of hadith on the condition and achievement of the ideals of the people themselves.

In addition, *mappanre Temme'* when viewed from the point of view of the community and take values that have a good orientation for the community. *Mappanre Temme's* tradition, if observed in implementation from start to finish, cannot be separated from the contribution of humans as social creatures. It starts with preparing cakes, *songkolo*, chicken, *salosso'*, Qur'an, and so on. Until the implementation stage of *Mappanre Temme'*, *Barazanji* brought the child to the teacher's house or mosque and preached in front of his teacher. The series of activities is the whole concept of activities inseparable from human contribution. Through the description of the implementation of the above activities, some social values applicable to individuals who live in society and society with other communities, including *Gotong-royong*, is a value implied in this tradition. Implementing the *Mappanre Temme'* procession certainly requires good cooperation so that in the process of completing the stages of the implementation of *Mappanre Temme's* activities, good collaboration is built between humans as individuals in other communities. *Gotong royong* can be applied well; of course, it can be done because this tradition is carried out in rural areas with much

better kinship bonds than in urban areas. Help; is a social value embodied in this tradition. The concept of help cannot be separated from the principle of gotong royong; both are like two sides of a currency that take care of each other. Solidarity; The value of solidarity cannot be separated from this tradition. What's more, there has been a value maintained in this tradition, namely gotong royong and please help. Then automatically, there will be a value of solidarity in the tradition of *Mappanre Temme'*. Solidarity understands a soldier's nature/feeling or the nature of one emotion or feeling of loyalty to friends. Suppose solidarity is well established between communities, of course, through this tradition. In that case, it can be ascertained that emotional relationships between individuals and other individuals, as well as the community with other communities, will be more awake.

Communicative; This element of value is one of the essential parts of this tradition because if there is no communication in any case, then it is impossible that stage by stage of the implementation of the Mappanre Temme' rule will be carried out. In addition, communication can also provide other benefits; in this case, individuals with other individuals can share information to expand their respective knowledge horizons, which can further widen the wings of this tradition and maintain its existence (oral history).

The people of Sengkang City, as individuals who practice hadith as a form of hadith practice, certainly play a role in giving meaning to the hadith that is manifested in its actions. In this case, the hadith comes from Anas bin Malik RA. It is understood as a sign of gratitude to Allah SWT. Hadith says that if Anas bin Malik r.a. Completes the Qur'an, he will gather his children and his family and pray for them. It was later discovered that Anas bin Malik was giving thanks for completing the Qur'an, which he had read. The thanksgiving event later became a tradition called *mappanre temme'*.

Therefore, when the people of Sengkang City hold a *Mappanre temme'* event, they usually slaughter a cow, goat, or chicken as a form of gratitude for their child who has finished reading or completing the Qur'an and call on all relatives of families, customs and religious leaders, neighbors and colleagues to have dinner together.

The hadith is also understood as the obligation of parents to teach their children to preach and read the Qur'an in the presence of Anas bin Malik RA. They gathered their children and families and prayed together after the recitation of the Qur'an. One of them is "قِرَاءَةُ الْقُرْآنِ" (Read the Qur'an). So long ago, there was an interpretation of parents that their children who did not finish preaching, then he would be hanged. So this is so that parents compete to include their children and must be panre temme' as a sign that the child has khatam and the parents have carried out their duties.

Including the values of the doctrine of revelation (both the Qur'an and Hadith) in the Arab tradition during the time of the Prophet certainly has a long-term purpose. It's a social change or social engineering. The new values of Islamic law are universal and can be implemented for centuries. This is indeed Authentic and Qathi, which I conveyed through Revelation. This universal teaching must be worked on to reproduce culture in human life at any time and in any field. Tradition is a symbol or medium to carry out universal Islamic teachings so that there will be differences or variations between Muslims who are one another depending on the place and condition. Because it has become an inevitability that local culture has always existed in a society and must receive special attention in enforcing Islamic teachings. So the existence of differences in the way of religion is human as a consequence of humans as beings who think and

civilize by the conditions of the social environment. So one culture with other cultures will continue to interact in the community, giving rise to a culture that is done together.

Departing from their religion with culture will experience interaction through its adherents in society so that it becomes a tradition under the auspices of certain beliefs (Jonah, 2021). When a particular religion enters an organization, the culture or customs that have been attached will be challenging to leave behind. Therefore, the local culture will serve as a filter for the entry of new cultures and religions from the outside. Likewise, beliefs established in society will also serve as a filter for access to new foreign religions and cultures from outside. This is called dialectics between religion in society and the local culture. The second stage is customization. This phase is about measuring and changing the existence and application of a tradition in the community. Then the revelation will later accept or modify or reject previous cultural practices. Several barometers measure the acceptance or absence of a tradition in its implementation. Such as the concept of tawhid, social equality, and humanization of rules. Then the last stage is the integration between the traditions and values of Islamic teachings. As a result of this combination, new habits became models of the reality of social life. The instructions brought by Islam ultimately do not abandon local practices but make them the basis for the realization of a new socio-cultural system that aligns with the mainstream of its teachings.

In the context of Wajo culture and South Sulawesi in general, the story shows the success of Datuk Sulaiman in spreading Islam in Luwu at that time. This is evident from his ability to combine Islamic theological dogma with the ancient Bugis belief that has been practiced since the days of La Galigo. The efforts of the Datuks to win the competition with Portuguese Christianity were seen when they chose the path of syncretism as the only option that allowed the rulers of Bugis and Makassar to accept Islam. The main concern of the Datuks at that time was the acceptance of Islam through the shift of the concept of belief in God Almighty or the understanding of The God Sewwae into belief in Allah SWT. Perhaps they hope that in the long run, their successor scholars can abolish beliefs and practices that are not by the teachings of Islam.

As in the series of processions to perform *Mappanre temme'* – and in the spectacle of other traditional ceremonies – there is something in the city of Sengkang called *akkorobang* (sacrifice). This practice is practiced in every traditional tradition to date. The sacrifice always had a central place because religious people used it to offer offerings to the gods. As a form of close communication between him and the gods, offerings were made to purify the gods. Therefore, the practice of sacrifice seems to be an essential religious rite. The culture of the people of South Sulawesi, in general, has always glorified critical and marginal situations in individual and collective life. For example, at birth, naming, entering puberty, marriage, illness, or death ceremonies. This is done to avoid hidden dangers during the transition from one phase of life to another or as a form of offering to undergo the process of life.

The essence of the research is that at the beginning of the arrival of Islam in South Sulawesi, the presence of cows, goats, or chickens provided at the *Mappanre temme'* event was considered a sacrificial animal (*dicera'*). The chicken's blood was smeared into the Koran and used as a stamp or stamp. In this tradition, the practice of reading *Maccera* is still carried out, although there are differences in its implementation. Today's *Maccera* tradition is interpreted not only as a thank you to the

ustadz by handing over food ingredients but also as a thank you to parents by slaughtering cows, goats, or chickens, depending on the level of community performance. It can be from livestock or food ingredients such as rice, coconut, or bananas.

CONCLUSION

Integration of Islamic teachings into customs associated with syara` (Islamic law as an integral part of *pangngadareng*. The presence of Islam in the Sengkang community's life dramatically influences the Bugis community's traditional pattern. One of the traditions of *mappanre temme* is not just an ordinary tradition. Still, *mappanre temme* is part of the community that needs to be carried out at weddings, sunnatan, and celebrations.

This is the *mappanre temme`* tradition, also known as *Mappanre lebbe`*, which is the traditional ceremony of khataman al-Qur'an carried out by the Bugis community as a celebration because one of the members of the family has finished, married, or celebrated.

The Bugis people consider tradition sacred to bring us closer to the creator, so tradition as a form of activity/party is always carried out by *mappanre temme*. Of course the research results reveal that Islam and the traditions of the Bugis society do not actually reinforce each other in the religious dimension. This research needs to be studied regarding *mappanre temme* in marriages that are often carried out.

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