



The Interaction of Islam and Culture and The Values of Islamic Education in The 'Mangonggo' Tradition In Batetangnga Village

Suddin Bani¹, Burhanuddin², Aan Setiawan³

Fakultas Tarbiyah, Sekolah Tinggi Agama Islam Negeri Majene^{1,2,3}

suddinbani@stainmajene.ac.id¹, burhanuddin@stainmajene.ac.id²,

aansetiawan@stainmajene.ac.id³

*Correspondence: e-mail: burhanuddin@stainmajene.ac.id

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Abstrak

Artikel ini membahas tentang tradisi Mangonggo oleh masyarakat suku Pattae merupakan hasil dari interaksi antara budaya lokal dan ajaran Islam di Batetangnga. Mangonggo durian merupakan kegiatan tradisi yang dilakukan oleh masyarakat Batetangnga saat panen buah melimpah. Tradisi ini mengandung nilai-nilai pendidikan Islam. Perkembangan zaman dan pengaruh pragmatisme, serta perbedaan pandangan agama, telah menimbulkan kekhawatiran terkait pelestarian tradisi ini. Penelitian ini menggunakan metode kualitatif, di mana peneliti sebagai instrumen utama mengumpulkan data melalui observasi dan wawancara untuk memahami tantangan pelestarian tradisi Mangonggo. Subjek dalam penelitian kualitatif bersifat Purposive. Penelitian ini menggunakan purposive sampling. Hasil penelitian mengungkapkan bahwa tradisi Mangonggo durian merupakan hasil dari interaksi budaya dan agama Islam pada masyarakat Batetangnga. Hal ini tergambar pada penggunaan simbol dan instrumen keagamaan dalam proses pelaksanaannya seperti mesjid sebagai pusat informasi, pemanjatan doa dengan menggunakan teks keagamaan, pergeseran paradigma masyarakat, serta pelibatan tokoh agama. Selain itu tradisi Mangonggo sebagai hasil interaksi agama dan budaya mengandung banyak nilai-nilai pendidikan Islam di dalamnya seperti rasa syukur, ikhlas, jujur, rendah hati, dan gotong royong. Pelestarian budaya lokal seperti tradisi Mangonggo merupakan sebuah alternatif dalam menyiarkan Islam bagi Masyarakat Desa Batetangnga dan ini sudah menjadi komitmen pemerintah dalam program moderasi beragama yang terdapat dalam salah satu pilar yaitu akomodatif terhadap budaya lokal.

Kata Kunci: Mangonggo, Tradisi Pattae, Kearifan Lokal, Pendidikan Islam.

Abstract

This article examines the tradition of Mangonggo within the Pattae tribal community, highlighting the interaction between local culture and Islamic teachings

in Batetangnga. The Mangonggo durian is a traditional activity conducted by the Batetangnga community during periods of abundant fruit harvest. According to community leaders, this tradition predates the administrative establishment of Batetangnga village. The tradition embodies significant Islamic educational values. However, contemporary influences, including pragmatism and differing religious perspectives, have raised concerns about the preservation of this tradition. This research employs a qualitative methodology, with the researcher serving as the primary instrument for data collection through observation and interviews. The aim is to understand the challenges associated with preserving the Mangonggo tradition. In qualitative research, subjects are selected purposively; thus, this study will utilize purposive sampling to ensure that the data collected aligns with the research objectives. The findings of this study indicate that the Mangonggo durian tradition is a product of the interplay between culture and Islam within the Batetangnga community. This interaction is evident in the incorporation of religious symbols and instruments in the implementation process such as using the mosque as an information center, conducting prayers with religious texts, shifting societal paradigms, and involving religious leaders. Furthermore, the Mangonggo tradition, as a manifestation of the convergence of religion and culture, encompasses numerous Islamic educational values, including gratitude, sincerity, honesty, humility, and collaborative cooperation. The preservation of this local culture, exemplified by the Mangonggo tradition, serves as an alternative means of promoting Islam within the Batetangnga Village community. This approach has garnered government support as part of the religious moderation program, which emphasizes the importance of accommodating local culture.

Keywords: *Mangonggo, Pattae Tradition, Local Wisdom, Islamic Education*

INTRODUCTION

In West Sulawesi, there is a tribe known as the Pattae tribe. This tribe is primarily located in the mountainous region of the Polewali Mandar district. The distribution of the Pattae tribe extends from Binuang, Anreapi, Matakali, and Tapango sub-districts. Pattae as an ethnic group, realises its existence with a variety of cultures and local wisdom that is still maintained. One type of tradition that can still be witnessed directly today is the Mangonggo tradition. The Mangonggo tradition is a ritual ceremony as an expression of gratitude to the Creator for the blessings bestowed upon the community through an abundant harvest. Terminologically, Mangonggo comes from the Pattae language, meaning the sub-districts of Binuang, Anreapi, Matakali, and Tapango. As an ethnic group, the Pattae people recognize their identity through a variety of cultural practices and local wisdom that they continue to uphold. One notable tradition that can still be observed today is the Mangonggo tradition.

This tradition involves the act of collecting and preserving harvested fruits, which are subsequently distributed among the local community. This practice not only embodies the local wisdom of sharing but also strengthens the bond between humans, nature, and God, who is regarded as the source of blessings. The video clearly illustrates that the ritual is perceived not only as a religious event but also as a social gathering that unites the community, fostering solidarity and mutual support.

The existence of the Mangonggo ceremony within the Pattae community illustrates the ongoing preservation of local cultures and traditions, despite the encroachment of modern developments such as agro-tourism. The Pattae people, with a profound sense of awareness and pride, actively engage in this tradition as a vital aspect of their cultural identity. Consequently, the Mangonggo ritual exemplifies the resilience and adaptability of local customs and traditions, which not only endure but also evolve in response to the social needs of the community.

The legacy of the Mangonggo tradition among the Pattae tribe represents a significant repository of local wisdom and national culture that warrants protection and preservation. According to Law Number 24 of 2014, Article 39, copyright and traditional cultural expressions are vested in the state, which is obligated to inventory, maintain, and preserve these expressions. Cultural expressions serve as reflections of a community's worldview; thus, cultural preservation must extend beyond mere physical artifacts to encompass the underlying values inherent in the culture. The values upheld by the state. The state is obliged to inventory, maintain, and preserve traditional cultural expressions. Cultural expression is a reflection of the value of the community's outlook on life, in terms of cultural development. The cultural preservation is not only on physical objects or artefacts, but the content of the values of the culture must also be maintained. The values embraced by the people of Batetangnga village today are inextricably linked to the influence of Islamic teachings. The Batetangnga community is recognized as a religious community and prioritizes Islamic education, as evidenced by the predominance of Islamic educational institutions in the region. The community has established various private schools, including madrasah and pesantren. Notably, many students attending these madrasahs and pesantren in Batetangnga are santri from other regions, indicating a robust and deeply rooted understanding of Islamic teachings within the community.

However, with the passage of time, there are concerns that these Mangonggo tradition among the Pattae people may become disconnected from its foundational roots.

The transformations occurring within this traditional heritage are increasingly influenced by a pragmatic perspective. The emergence of agro-tourism, as part of the tourism industry, has significantly affected the perceptions of the local populace, raising concerns about the potential erosion of local wisdom within the Pattae community. Between 2020 and 2022, there was a notable shift in the economic and social dynamics of the Pattae community, particularly in Batetanga Village, attributed to the rise of agro-tourism. Data from the Batetanga report, available at the Village Office, indicates a substantial decline in traditional enterprises, such as local farming, which decreased from 90 in 2020 to 65 in 2022. In contrast, agro-tourism businesses experienced significant growth, increasing from 60 in 2020 to 110 in 2022. This transition was further evidenced by an increase in the percentage of residents engaged in the agro-tourism sector, rising from 40% in 2020 to 65% in 2022. These developments have directly impacted the community's cultural traditions, as many traditional practices have lost their original significance and are now performed primarily to attract tourists. Consequently, this has led to the erosion of local wisdom values, which have been supplanted by more pragmatic and commercial activities (Hayadi, 2023).

In addition to the challenges posed by pragmatic thinking, there exists a significant issue regarding the divergent perspectives on traditional rituals. The accessibility of information via online media has contributed to a transformation in religious understanding, particularly through da'wah content disseminated online. Currently, there is a prevailing notion that traditional ceremonies do not align with Islamic teachings. The proliferation of information from social media has resulted in a conflation of religious and cultural understanding, presenting a challenge for the Pattae community in their efforts to preserve cultural heritage amidst the influx of potentially misleading information. More alarmingly, some perspectives regard the heritage of traditional rituals as deviant behavior in relation to the Islamic faith. Numerous justifications for traditional ceremonies are labeled as heretical, often propagated in the form of memes and circulated through social media platforms. It

is imperative to reassess the doctrinal teachings that denigrate traditional heritage rituals, as such views starkly contrast with the beliefs held by the Batetangnga village community.

METHODOLOGY

The research methodology employed in this study is qualitative research, specifically descriptive qualitative research. This approach aims to explore and understand the phenomenon under investigation in a thorough and comprehensive manner. The researchers gather data from various sources, including interviews, observations, and documentation, to provide a detailed description of the subject being studied. According to Yusuf (2014), the success of qualitative research is significantly influenced by the researchers' ability to collect data in the field. To mitigate potential challenges encountered during data collection, researchers engage in preparatory activities prior to fieldwork. This preparation includes organizing necessary facilities and infrastructure, such as recording devices, notebooks, cameras, and other equipment that may facilitate the research process.

In qualitative research, subjects are selected using a purposive sampling technique (Raco, 2008). This study will employ this method to ensure that the data collected is aligned with the research objectives. Given the nature of qualitative research, the emphasis is not on the quantity or representativeness of the sample but rather on the quality of the information obtained. The selection of informants is based on the significance of the quality of information that the researchers aim to gather in the field. The primary criteria utilized by researchers in the selection of samples (informants) include credibility and the richness of the information they possess.

This research will utilize a variety of data collection techniques, including in-depth interviews and participatory observation. In-depth interviews will be conducted to elicit comprehensive information from informants, wherein the researchers pose open-ended questions that enable informants to articulate their experiences and perspectives in detail. Furthermore, participatory observation will be employed to gain direct insight into the social and cultural context by actively engaging in ongoing activities within the field, thereby facilitating a more holistic understanding of the phenomenon under investigation.

Following the data collection phase, thematic analysis will be employed to identify patterns or themes that emerge from the data. This process entails categorizing information based on identified similarities or differences within the data, followed by the interpretation of these themes to achieve a more profound understanding of the phenomenon under investigation. Furthermore, content analysis may also be utilized to examine pertinent textual or document-based data, with the aim of uncovering meaning or patterns within the collected content.

RESULTS AND DISCUSSION

Analysis of the Interaction of Islamic Culture and Religion in the Mangonggo Tradition.

With the progression of time and the introduction of Islamic understanding within the Batetangnga society, there has been a notable influence on the traditional culture of Mangonggo. Religious identity is also reflected in the form of the community, which is manifested through both religious symbols and the underlying substance of religious values.

The religious symbols observable in the practice of the Mangonggo tradition following the introduction of Islamic civilization include:

a. Mosques Serves as Information Centers

In traditional Mangonggo activities, the mosque serves as a communal space for discussion and planning of activities. Additionally, mosques are equipped with loudspeakers that are frequently utilized by both the public and government for the dissemination of information. This practice contrasts with the period prior to the arrival of Islam, during which information was conveyed through mobile announcements delivered to individuals' homes.

The selection of the mosque as a hub for information dissemination and idea generation is predicated on its perception as a significant and esteemed institution within the community. It is widely believed that the activities conducted within the mosque will yield substantial benefits for the community. Furthermore, the mosque serves as a daily gathering place for worship, facilitating the coordination of community members and enabling the rapid dissemination of information.

b. Prayers Utilizing Islamic Religious Texts

According to Idrus (2022), the prayers performed during the ritual continue to utilize texts derived from the Quran. The following is an excerpt from the interview. What is the description of the prayer text utilized in the Mangonggo tradition?

“The prayer offered is one of gratitude for the blessings bestowed by Allah SWT upon society, the content of the prayer is derived from the Al-Qur'an, and it is articulated in Arabic, consistent with the text of the Al-Qur'an. Historically, it can be observed that prayers were not significantly different in essence; however, they were not recited in Arabic. Nevertheless, the underlying meaning remained unchanged, as it involved expressing gratitude to the Creator for the gifts provided in the form of abundant natural resources.”

During the process of examining the data, researchers were unable to identify the specific forms of texts that were utilized in the past. However, the general public maintains the belief that the prayers offered today are fundamentally similar to those of the past, as they serve the purpose of requesting goodness and expressing praise and gratitude for the blessings bestowed by Allah SWT.

c. The Transformation of Societal Paradigms

The Mangonggo tradition underwent significant transformation following the influence of Islamic teachings, resulting in a paradigm shift within society. This shift is characterized by a change in perspective, wherein society transitioned from being perceived as an object to being recognized as a subject. As noted by a traditional figure and historian from the village of Batetangnga (Dalle, 2022), it was initially customary for the community to collect Durian fruit as a form of tax (tribute) to be presented to the king, representing agricultural products derived from land cultivated by communities under the kingdom's control.

Over time, this paradigm has undergone a gradual transformation, particularly with the introduction of Islamic teachings. While the Mangonggo tradition has been preserved, the perspective has shifted from viewing individuals as mere objects of tribute to recognizing them as subjects of *sadaqah*, or as active participants in the celebration of traditional events. When the community is regarded as the subject, the Mangonggo tradition evolves into a collective activity, with the

primary focus of the event being the ritual process of expressing gratitude for the bountiful harvest.

d. Involvement of Religious Figures in Societal Contexts.

The interaction of religion and culture within the Mangonggo tradition is exemplified by the participation of religious figures. While each character fulfills distinct roles, the engagement of religious leaders in the prayer ritual serves as a symbol of the intrinsic connection between Mangonggo traditional practices and religious activities.

The Symbolic Analysis of Ceremonies in the Mangonggo Tradition

a. Red and White Rooster as a Symbol

The utilization of red and white chickens in the *mappatammu bua merukan* ritual is intrinsically linked to symbolic interaction. Humans are inherently symbolic beings, often engaging with various symbols. The red chicken is interpreted as a representation of the act of surrendering one's life and death to the Creator. In societal interpretations, the color red is often associated with blood, which signifies life. Conversely, white chickens are emblematic of purity and cleanliness. Within the context of this ritual, the concept of purity reflects the sincerity of individuals' intentions and hearts in their worship of the Creator, who is recognized as Allah SWT, the provider of sustenance.

The significance of the red symbol within this ritual appears to diverge markedly from its broader interpretation, which is often associated with the representation of Indonesian cultural identity, exemplified by the symbolism of the red and white national flag. In this context, red is commonly interpreted as a symbol of courage, while white signifies purity. It is important to note that the meanings attributed to color symbols can vary according to societal constructs. For instance, in a global context, the color red is frequently associated with the concept of stopping, as evidenced by its use in traffic lights.

Based on this understanding, it can be concluded that a symbol is a construct of a specific society or group and applicable to that society. While the symbolic objects utilized in various cultures may be identical, they can convey different meanings depending on the interpretative frameworks established by the members of the community.

b. *Lammang* as a Symbol of Food

The traditional dish known as *Lammang* is not exclusive to the Batetangnga community; rather, it is asserted by several regional cultures as part of their culinary heritage. In this context, the researchers will refrain from engaging in the discourse surrounding claims of cultural rights. *Lammang*, a traditional food, is recognized across various regions of the Indonesian archipelago, including the islands of Sumatra, Kalimantan, and Sulawesi. According to Resisrul (2019), *Lammang*, also referred to as *Lemang* in the Malay language, is a culinary staple of the Malay community.

In Indonesian culture, *Lammang* is closely related to traditional and religious ceremonies. This traditional dish is commonly served during significant events such as birthdays, Islamic New Year celebrations, Eid, weddings, and other cultural and religious observances. Despite its presence in diverse regional cultures, the interpretation and significance of *Lammang* can vary among different community groups. This is exemplified by the Basemah tribal community, which categorizes *Lammang/Lemang* into distinct types, each imbued with specific symbolic meanings during wedding ceremonies. Among the various types of *Lemang* recognized in Basemah traditional marriage ceremonies are *Lemang* bride, *Lemang* servant, and *Lemang bertuntut*. The bridal *Lemang* is presented to the bride and her family as a symbol intended to promote the success and harmony of the marriage and can be in the midst of society. This symbol is also interpreted as the act of retrieving the groom to escort the bride. Additionally, the *Lemang* maid serves as a representation of respect towards the village leaders (village heads) who contribute to the success of the wedding. The final type of *Lemang* is the suede *Lemang*, which is presented by the woman to the man following the wedding ceremony. Symbolically, *Lemang* holds significant value as a representation of social bonds among individuals.

According to Foster and Anderson (as cited in Resisrul, 2019), there are at least four elements of meaning associated with food symbols: 1) Social Bonding, 2) Solidarity, 3) Food and Mental Tension, and 4) Food in Language Symbols. Specifically, the use of *Lammang* in the *Mappatammu Bua* tradition is interpreted as a manifestation of social bonding and solidarity. These social bonds and expressions of solidarity are cultivated during communal meals

c. Prohibition of Looking Up as a Symbol

During the *Mappatammu Bua* ritual, which is an integral component of the Mangonggo tradition, a traditional prohibition is observed that forbids the Tomakaka from gazing at the durian tree while being carried on the procession to the ritual site. This prohibition against looking upward serves as a symbol of humility.

As a community leader, Tomakaka observes the durian tree with the intention of preventing the emergence of pride or ingratitude within his heart. The form of arrogance referred to here is an internal expression that may arise upon witnessing the abundance of durian fruit, which can provoke feelings of *takkabbur*. The Batetangnga community holds the belief that *takkabbur* can lead to misfortune or result in the premature falling of durian flowers. Consequently, it is imperative for all members of society to cultivate humility and remain vigilant against the tendencies of arrogance in their hearts.

Values of Islamic Education within the Mangonggo Tradition

The analysis conducted by researchers indicates that the Mangonggo durian tradition in Batetangnga village possesses several educational values, including the following:

a. The Value of Gratitude

While there are no specific references regarding the Mangonggo durian tradition, it is understood within the context of the Batetangnga people that culture and religion intersect in complementary ways throughout life. This perspective is illustrated in the following interview quote by Idrus (2022).

"It is said that the consumption of Mangonggo durian is a religious mandate. However, it is important to consider the underlying intention, which is to encourage gratitude for the bountiful durian harvest. It is also stated that, whoever is grateful, Allah will increase their blessings."

This aligns with the perspective presented by Lallo (2022), which asserts that:
"We hold the belief that religious teachings are inherently beneficial. Our actions are motivated by positive intentions, and we seek to share these teachings with others while simultaneously expressing gratitude for the blessings that God has bestowed upon all of humanity."

The two opinions presented above are highly relevant to the content of Surah Ibrahim, verse 7 of the Al Quran.

وَأَذِّنْ رَبِّكَ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلِمَنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: And remember when your Lord proclaimed: "If you express gratitude (by embracing faith and worshipping none but Allah), I will bestow upon you an abundance of blessings; however, if you are ungrateful (i.e., disbelievers), indeed, My punishment is exceedingly severe." (Q.S. Ibrahim, verse 7).

In addition to the aforementioned verse, there exists another verse that instructs humanity to consistently express gratitude, specifically Q.S. Al-Baqarah, verse 152, which states:

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُون

Meaning: It is stated, remember Me, and I shall remember you; give thanks to Me, and do not be ungrateful for My favors verse 152).

b. The Value of Sincerity

Sincerity is characterized as a selfless act performed voluntarily, without the expectation of receiving anything in return. Such sincere actions may be undertaken by individuals or groups. The notion of sincerity is articulated by Allah SWT in the Al-Quran, specifically in Surah Al-Insan, verses 8-9, as follows:

وَيُطْعَمُونَ عَلَىٰ حَيْثُ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا ٨

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ٩

Meaning: and give food despite their desire for it to the poor, the orphan, and the captive. Saying to themselves, "We feed you only for the sake of Allah, seeking neither reward nor thanks from you.

The Batetangnga community has successfully addressed issues related to the collection of fruit necessary for the execution of the Mangonggo tradition. Community members have expressed their willingness to contribute the fruits they have gathered to ensure the continuity and success of this traditional event. This assertion was confirmed by an interview conducted with a member of the Batetangnga community, Mr. H. Mahdar (2022), who provided the following insights: Have you ever experienced pressure to relinquish your durian fruit to participate in the Mangonggo tradition?

“We have engaged in this activity for generations, and we regard it as a form of sadaqah; thus, sincerity serves as the fundamental principle. If one perceives this as a coercive act, it is not. Should we lack sincerity, we would refrain from participation, as there is no legal obligation to do so. However, the residents here collectively acknowledge that this activity is advantageous for the entire community.”

The interview excerpt suggests that the delivery of fruit within the Mangonggo tradition, as performed by the durian owner, exemplifies the value of sincerity. Sincerity is a critical factor that significantly impacts the success and sustainability of the Mangonggo traditional events in Batetangnga village.

c. The Value of Honesty

In addition to sincerity, honesty is a fundamental component of success in the execution of various activities. Honesty is defined as the alignment between one's words and actions, serving as a reflection of one's conscience. From an Islamic perspective, honesty is called siddiq. It is believed that an honest disposition positively influences the establishment of justice and fosters trust among individuals within society. Furthermore, Suud (2017) concluded in his empirical study that honesty contributes to a sense of calm and comfort in an individual, thereby alleviating anxiety.

The importance of honest actions is underscored in Surah Al-Ahzab, verses 70-71 of the Al-Qur'an, where it is stated that such actions are an imperative that must be fulfilled, as indicated in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Meaning: “O you who have believed, fear Allah and speak words of appropriate justice. He will (then) amend for you, your deeds, and forgive your sins. And whoever obeys Allah and His messenger has certainly attained a great attainment. (QS. Al Ahzab: 70-71)

In the Mangonggo tradition, the value of honesty is upheld by the officials responsible for the collection of durian fruit. The quantity of fruit collected from community gardens is reported transparently to traditional elders and subsequently announced to the community. This practice is exemplified by the findings from an interview conducted by Nurdin (2022), as follows:

How are durian fruits collected for the Mangonggo tradition?

"We collaborate with a committee established by the parents to gather durians. During the durian harvesting season, we first obtain permission from the garden owner to allow designated officers to collect the durian fruit. After the collection process, we will inform the total number of durians gathered from the community garden. Each day, we meticulously record the quantity of durians collected and the specific gardens from which they originate, ensuring that the durians are stored in a secure location. Once all durians have been collected, we will report the findings to customs and subsequently announce the results to the public. This outlines our procedure for durian collection."

According to Dalle (2022), the individual or committee responsible for collecting the Mangonggo durian is one that is deemed trustworthy. Throughout the Mangonggo durian tradition, there has been an absence of mutual suspicion among community members. Despite the community's complete trust in the appointed committee, it remains essential for them to provide a report detailing the quantity of durian fruit collected, thereby ensuring accountability to the community.

d. The Value of Humility

The term is an adjective that stands in contrast to the Big Indonesian Dictionary, the absence of arrogance (Setiawan, 2022). Etymologically, the term from the Arabic root words *takabbara*, *yatakabbaru*, and *takabburan* which convey meanings such as arrogant, haughty, or conceited. Rahmi (2019) identifies arrogance into two characteristics, namely pride that is open in nature and closed in nature. Closed arrogance is arrogance that exists in the heart, while open arrogance is arrogance that is directly shown through actions.

During the *Mappatammu Bua* ritual, a traditional prohibition is observed: the Tomakaka is forbidden from looking upward, particularly while laughing aloud. According to Dalle (2022), the Tomakaka is symbolically interpreted as a representative of society who serves as a conduit to the Creator. The restriction against gazing at the durian tree symbolizes humility. This prohibition aims to mitigate human arrogance concerning the benefits derived from the earth's produce. Additionally, garments are suspended from a piece of wood to redirect the Tomakaka's attention, thereby preventing potential inner whispers that may foster arrogance and self-pride.

The Al-Qur'an instructs individuals to eschew arrogance and embrace humility. The following excerpt is taken from Surah Luqman, verse 18 of the Al-Qur'an.

وَلَا تَصْغُرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Meaning: Do not (contemptuously) turn your face away from people, nor tread haughtily upon on earth. Allah does not love the arrogant and the vainglorious. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. (QS. Luqman: 18).

The narrative concerning the consequences of arrogance is also enshrined in the Al-Qur'an, specifically in Surah Al-Kahf, verses 32-42. This passage illustrates the plight of an individual whose wealth and agricultural produce have been devastated as a result of their arrogance.

In Islamic teachings, arrogance is considered a reprehensible behavior. Allah has stated in Surah Az-Zumar that individuals who exhibit arrogance will face consequences as a form of divine retribution.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قَبِئَسَ مَثْوَى الْمُتَكَبِّرِينَ

Meaning: It will be said, "Enter the gates of hell. Herein shall you abide. How evil is the abode of the vainglorious! It will be said (to them): Enter you the gates of hell, to abide therein. And (indeed) what an evil abode of the arrogant!" (QS. Azzumar: 72).

In addition, there is a hadith of the Prophet Muhammad (SAW) narrated by Ibn Mas'ud that states:

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر

Meaning: An individual who has pride in their heart, even to the extent of a mustard seed, shall not gain entry into heaven.

This statement asserts that pride constitutes a significant threat to humanity, with the implications of arrogance leading to dire consequences, including suffering and an eternal existence in torment.

e. The Value of Collaborative Cooperation

The fundamental nature of humans as social beings is intrinsically linked to the concept of collaborative cooperation. The term *Gotong Royong* from the Javanese language and has been incorporated into Indonesian, embodies this principle which

means collaborative cooperation can be understood as the act of collectively bearing burdens.

In Islamic teachings, the concept of a culture of collaborative cooperation extends beyond the mere act of sharing burdens; it also encompasses the cultivation of friendships and serves as a means to enhance faith and piety among those who engage in such practices. The Prophet Muhammad (SAW) once stated:

"Whoever alleviates the troubles of a believer, Allah will alleviate one of his troubles on the Day of Resurrection." (Narrated by Muslim from Abu Hurairah).

The aforementioned hadith illustrates that endeavors aimed at fostering collaboration among individuals to mitigate hardship will yield benefits in both this life and the hereafter. Complementing this hadith, Allah (SWT) has urged humanity to assist one another and engage in cooperative efforts, as indicated in the Qur'an, specifically in Surah Al-Maidah, verse 2, which states:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Meaning: "Help you one another in Al-Birr and At-Taqwa (virtue, righteousness, and piety); but do not help one another in sinful behavior and transgression."

The concept of collaborative cooperation within the Mangonggo tradition is exemplified by active participation in community activities. This involvement is not predicated on directives from others; rather, it is driven by personal inclination and willingness. During the Pangonggoang period, community members gather to enhance the festivities by attending the event, alongside elder figures who promptly assume their designated roles. When an individual from the community is assigned a specific task during particular activities, they typically do not decline the responsibility. If they find themselves unable to fulfill the task and require assistance, they can simply communicate their needs to the traditional elders, who will provide the necessary support.

CONCLUSION

Based on the results and discussions presented in this research, it can be concluded that the Mangonggo durian tradition is a product of the interaction of culture and Islamic religious beliefs within the Batetangnga community. This interaction is evidenced by the incorporation of religious symbols and instruments

during the implementation of the tradition, including the use of mosques as information centers, the recitation of prayers utilizing religious texts, shifts in societal paradigms, and the active participation of religious leaders. Furthermore, the Mangonggo tradition embodies numerous Islamic educational values, such as gratitude, sincerity, honesty, humility, and collaborative cooperation.

The implications of pragmatism within this culture and society are manifest in the evolution of the Mangonggo tradition over time. With the rise of agro-tourism, there has been a notable shift in the manner in which this tradition is practiced. Originally, the Mangonggo tradition functioned as a means of expressing gratitude and cultural identity; however, it has increasingly transformed into a commercialized event motivated by economic interests. The emphasis has shifted towards attracting tourists, which has resulted in alterations to the authenticity and spiritual significance of the tradition. This transformation reflects a broader societal trend in which pragmatic considerations, such as economic benefit and modernity, increasingly shape cultural practices, often at the expense of traditional values. Consequently, the Mangonggo tradition is being redefined, illustrating the growing intersection of culture, religion, and economic pragmatism within the community.

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