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To cite this article: Ashadi L Diab and Rusdin Muhalling 2018 *IOP Conf. Ser.: Earth Environ. Sci.* **175** 012136

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Mabbissa Galung: Studi of Attaurioloang Tradition on Maqasid Syariah Values of Buginese Community in Sidenreng Rappang

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Abstract: This study aims to explore the character and practice of Bugis *Sidenreng Rappang* community in light of interconnectedness of mystical model of *Mabissagalung* (paddy harvesting tradition) with *maqashid syariah*. This qualitative study uses historical, Phenomenological as well as Philosophical in analyzing gathered information both from the informants and literature. The primary and the secondary data were presented descriptively in a narrative way. This study reveals that the tradition of *Mabissagalung* is part of *Attaurioloang* tradition which is rich mystical practices and values. In practice, the black rooster and white rooster and some other offerings, for example, coconut, and Panini (turmeric) conducted by Mado (an ethnic leader) represent the mystical belief that such offerings could take over the place of pests residing in the paddy field which could harm the quality of the harvest. The representation of fire, water, earth and wind as the symbol of life is portrayed in the sticky rice's colour. In the Maqashid of sharia which is very emphasized by keeping religion, soul, offspring and keeping the treasure. With the consideration of the five elements of the Maqashid, *Mabissagalung* is in line with the values undertaken by the farmers in keeping the tradition.

Keywords: tradition, *Sidenreng Rappang*

1. Introduction

The tradition of *Mabissa galung* in Bugis society, *Sidenreng Rappang*, is an indigenous system that is directly related to paddy field (Galung) applicable since the ancestors. The Bugis had inhabited in the paddy fields and utilize it as a place to earn a living. Some of the habits that have been carried from generation to generation are about how to behave and ritual in maintaining a harmonious relationship between man and nature surroundings. The belief in spirits which inhabit and maintain the rice fields to avoid pests that can damage crops they have become part of people's daily lives. The Bugis community in general and *Sidenreng Rappang* in particular, the local knowledge they had are well-documented in their literary works and stated in Bugis classic literature handed down by their ancestors and have a strong position in the literature called lontara. The traditional practices cannot be released and a lot of colouring the life cycle of the Bugis. They can be problems of the modernist Muslim religious teachings of Islam which associated the practice of local traditions. But if traced in Bugis society, there are three rituals associated with life, namely (1) the cycle of wildlife, (2) the wildlife livelihood and (3) wildlife crisis. The first phase, for example, it starts with the birth of a baby (*akikah* and *berazanji*). Second is the intent wildlife for example *menre bola baru* (into the house), the rice harvest, harvest fruits and others. Third, wildlife crisis, for example, floods, earthquakes and other natural disasters. The Bugis society does the prayers called *mabbaca doang* or salvation to it.

The Bugis community since the first is affected by the meanings and symbols that where it appears that everything begins and ends with their belief in supernatural power. This is where the inclusion of the moral values of Islam to the local traditional practices of Bugis community with all its



dynamics. Based on this description, *Mabbissa Galung* considered having a mystical value which became one of the foundation as well as the main reason for its implementation. It is an essential part and deserves to be examined comprehensively in getting a full picture of all the things associated with the old tradition (*Ade' Tauriolo*).

This study focuses on rural Muslim communities Otting, in district *Sidenreng Rappang* that is well-known as the city of *BERAS*. It stands for *Bersih* (Clean), *Elegant*, *Rapi* (Neat), *Aman* (Safe), and *Sejahtera* (Prosperous) who still practice *ade' tauriolo* (tradition inherited from ancestors) as a form of accommodation and reconciliation between long tradition and values of Islam. The problem in this research is how the tradition of *Mabbissa Galung* practiced by the people of Bugis in *Sidenreng Rappang* that have been done for generations, and the understanding of the study of mystical *Mabbissa Galung* in Bugis society and the relationship to the practical tradition with Islamic values.

2. Method

This study used a qualitative descriptive method that describes the empirically about mysticism in *Sidenreng Rappang* society. This study used the workings of social anthropology and phenomenology. The location of this experiment is in the village of Otting Sidenreng Rappang. In this study, there are several approaches used such as history, phenomenology, ethnographic and philosophical approach. The data used in this experiment are the primary and secondary data, the researchers also conducted observations and interviews with actors of local traditions, traditional and community leaders, shamans, *Mado* (Indigenous People). In this study focused on research problems, informants, sources of data, analysis and others. The guidance interviews and records only serve as a supporting instrument. The data of obtained were identified and grouped according to characteristics of the purpose of research analysis data was conducted by reduction, choosing the subject matter by the focus of research to refine the results. The analysis data is analyzed qualitatively is used as an instrument to answer all questions, interpret, and summarize.

3. Findings and Discussion

The role of *Mado* in performing rituals *Mabbissa Galung* is crucial, given the success of a very determined through *Mado* tradition (*Mado* is a term for indigenous leaders trusted by the community and is based on its ability to maintain and preserve the tradition of *Mabbissa Galung*). *Mado* spiritually serves as an intermediary inner contact with the authorities in the rice fields. From the search, the authors found no periodicity *Mado* notes write from time to time in full, this resulted in the documentation tradition *Mabbissa Galung* was minimal in the written record, and more in the oral tradition conveyed from generation to generation.

In preparation for the ritual of *Mabbissa Galung*, people try to unify considered opinion regarding the best time to perform the ritual, such as in the afternoon or in the morning. In conducting the ritual, filled with symbolism moral messages of life. Symbol of life presented in the form of appearance, colour, type presented in rituals such as chicken in black and white, banana, tight rice four-colour, turmeric and panini, pastries traditional and *Bulo* (small bamboo and all of which is stored in *walasoji* (where boxy made of woven bamboo)). The main offering in the tradition *Mabbissa Galung* is a black and white chicken. Besides the two chickens, there are also turmeric and Panini (In Indonesian language, Panini is a bangle which means avoidance of any distress) as a symbol that will contain and yellow rice such as turmeric, and Panini is symbolized as a guard. Black cock expressed as animals that carry bad effect from the rice fields, and white chicken symbolized as animals that bring positive vibe. In a procession of black and white chicken slaughter, *Lafaz Allah* is mentioned as proof of permission to God. The symbols in ritual *mabbissa galung* simply as something meaningful, in this case, we can not only talk about things, writing or various media as something of value mere physical but must touch the sides of meaning that is much more important than physical existence/objects, writings or the sound itself. Meaning only able to be given by man as the embodiment of their behaviour.

The role of Islam against the surrounding nature derived from human functions as caliph. In Caliphate meaning, it acts as a shelter, maintenance guidance so that every creature reached the end of its creation. In the Maqashid of sharia which is very emphasized by keeping religion, soul, offspring and preserving the treasure [6–10]. Considering the five elements of the Maqashid through *Mabissagalung* in line with the values undertaken by the farmers in keeping the tradition to have the abundant harvest without ignoring the value of religion. Islam is not justified to take the fruit before maturity, because it means not giving an opportunity to its creatures to achieve its creation goal.

4. Conclusion

Mabbissa Galung is necessarily a reflection of the joy of community after seeing the results of rice crops already almost fruitful and as they begged the blessing and safety by Allah SWT from destructive pests. This is manifested in the stage of the meal along with the local community in rice field's area. The mystical model of MabbissaGalung is a representation of colours offerings in rice that represent the elements and symbols of life such as fire, water, earth, wind. As for the relationship tradition, *Mabissagalung* with Islam in their efforts to accommodation element and Islamic values into rituals marked by the reading of prayers to invoke blessings and salvation. So the principle of Maqasid sharia, in this case, the treasures can be accommodated without ignoring the other.

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