



Islamic Acculturation and Ethnography of Maddoa Tradition in Samaenre Village Community, Mattiro Sompe District, Pinrang Regency

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Abstract. The *maddoa* tradition is a people's harvest festival that has been held for generations as a sign of gratitude to Allah SWT when the community's harvest is successful and provides benefits in the dynamics of life, such as improving friendship. The sub-problems in this research are: 1) What is the history of the *maddoa* tradition in the Samaenre Village community in Mattiro Sompe District, Pinrang Regency? 2) What is the process of implementing the Maddoa tradition among the community in Samaenre Village, Mattiro Sompe District, Pinrang Regency? 3) What is the form of Islamic acculturation with the *maddoa* tradition in the Samaenre Village community in Mattiro Sompe District, Pinrang Regency? This type of research is descriptive qualitative, using historical, religious anthropology, and phenomenology approaches using observation, interview, and documentation techniques. The data analysis techniques used are deductive, inductive, and comparative.

Keywords: Karst Stone, Local Communities, Rammang-Rammang.

1 Introduction

Religion and culture are two interconnected and mutually influential aspects. From the social sciences perspective, religion is a value system encompassing various conceptions of reality. Religion plays a significant role in explaining normative and social structures and understanding and interpreting the world. On the other hand, tradition expresses human creativity, work, and imagination (within certain societies), containing religious values, philosophical insights, and local wisdom. Islam spread among communities that typically had deep-rooted traditions and customs passed down through generations. Islam, when faced with established customs, demonstrated its wisdom. In reality, Islam showcased its wisdom, characterized by a peaceful and gradual approach to preaching rather than an argumentative and sporadic one accompanied by violence. In essence, Islam harmoniously engaged with the diversity of customs and aimed to abandon negative aspects.

Local wisdom (local genius) is the truth that has been traditioned or firmly established in a particular region. Local wisdom represents a fusion of sacred values from

divine scriptures and various existing values. Local wisdom is formed due to the cultural strengths of local communities and broad geographical conditions. Wisdom is a cultural product of the past that should continue as a guiding principle. Although it holds local value, its values are often considered highly universal. Local wisdom is a conceptual idea that thrives within society, growing and evolving continuously in the community's collective consciousness. It regulates the community's life, from the sacred to the profane aspects of existence.

2 Methods

Researchers use qualitative research methods. Qualitative research produces descriptive data in the form of speech or writing and the behavior of the people being observed. Qualitative research usually emphasizes participatory observation, in-depth interviews, and documentation, so in this research, researchers emphasize observation and in-depth interviews in exploring data for the validity process of this research, but still using documentation.

Researchers try to use several approaches so they can understand the existing symptoms. The approaches in question include the Historical Approach. History, a series of events that humans go through as an object of study, certainly cannot be missed to research the background to the existence and development of the *maddoa*' tradition. Fully understand the *maddoa*' tradition which is part of local culture acculturated with elements of Islam. Through this historical approach, a person is invited to enter the actual situation regarding the implementation of an event. Religious anthropological approach: This approach seeks to understand the deep meaning of the research object. The anthropological approach is cultural, meaning that religion is seen as part of culture, whether in the form of ideas or notions considered as a system of norms and values held by members of society, which bind all members. As is also known, anthropology is a science that studies humans. Anthropology seeks to achieve an understanding of human beings in general by studying the diversity of physical forms, society, and culture. 45 Through this anthropological approach, it is hoped that we will be able to see the *maddoa*' tradition from a human perspective towards a local cultural tradition that is acculturated with elements of Islam. Phenomenological Approach: This approach is used to describe things that happen to the object of research by describing events that occur systematically, namely in implementing the *maddoa*' tradition.

3 Results

3.1 Islamic Acculturation

The Indonesian nation is known for its diversity (multiculturalism), which is evident in its ethnicity, race, language, customs, culture, and embraced religions [1]. Plural societies, such as the Indonesian nation, are often discussed with the multicultural society concept, as both convey meaning and depict social and cultural diversity [2].

Multiculturalism, as a concept, emphasizes the interplay between cultures, meaning the existence of one culture should consider the presence of other cultures. Building a multicultural Indonesian society implies establishing an ideology that places equality within differences at its core. It has become a sociological and anthropological fact that the diversity of the archipelago serves as the foundation of Indonesian nationality, harboring within it ethnic, tribal, religious, linguistic, traditional, and customary pluralism. Unsurprisingly, within this Indonesian identity, various communities thrive, each supported by its customs [3]. The existence of this diversity is, in fact, a cultural richness of immense value, encompassing various forms of beauty and a wealth of charm.

Religion and culture are two intertwined and mutually influential aspects. From the perspective of social sciences, religion is a value system containing various conceptions about the construction of reality. Religion plays a significant role in explaining normative and social structures while also providing understanding and interpretation of the surrounding world. On the other hand, tradition represents the creative expressions, works, and insights of humans within specific communities. It embodies religious values, philosophical perspectives, and local wisdom. Local wisdom can be understood as local ideas characterized by wisdom and goodness, which are deeply rooted in and followed by the community members and passed down from generation to generation. Meanwhile, local genius refers to a nation's cultural identity, personality, and character that enables it to absorb and adapt to foreign cultures under its own character and abilities.

Islam spread among communities that generally had well-established traditions or customs that had been inherited from their ancestors for generations. Islam, when confronted with established customs, demonstrated its wisdom. In reality, Islam showcased its wisdom, characterized by a peaceful and gradual approach to preaching rather than an argumentative and sporadic one accompanied by violence. In essence, Islam demonstrated its ability to harmoniously interact with the diversity of customs and discern between the positive and negative aspects that needed to be retained.¹⁰ Therefore, the presence of Islam is not meant to eliminate local customs and cultures but rather to improve and refine them into a more civilized and humane form.

Religion and culture share two commonalities: they are both systems of values and systems of symbols, and both are easily threatened whenever there is change. From the perspective of social sciences, religion is a value system that contains various conceptions about the construction of reality. It plays a significant role in explaining normative and social structures and provides understanding and interpretation of the world. Meanwhile, culture represents humans' creative expressions, works, and insights that encompass religious values, philosophical perspectives, and local wisdom.

3.2 Local Tradition

Local wisdom (local genius) is the truth that has been traditionally or firmly established in a region. Local wisdom is a fusion of the sacred values of God's word and various existing values. It is shaped by the cultural excellence of the local community and the broader geographical conditions. Wisdom is a product of past culture and should continue to be a guiding principle. Although it holds local value, its values are considered highly universal.

Local wisdom is a conceptual idea that lives within society, growing and evolving continuously in the community's consciousness. It regulates the community's life, from matters related to the sacred to the profane aspects of life. Thus, it can be understood that both Islam and local culture have their own symbols and values. Islam is a symbol representing obedience to Allah SWT, while local culture also contains values and symbols that enable people to live within it with its distinctive beauty. Religion requires a system of symbols; in other words, religion requires a religious culture. Discussing local wisdom is closely associated with rural communities. Rural communities are typically traditional and rely on natural resources. They are homogeneous and engage in cooperation, kinship ties, and mutual assistance. Rural communities have social characteristics that are distinct from urban communities. Rural communities are often comprised of farmers who depend on the land. Consequently, their primary interests align, and they work together to achieve common goals.

Rural communities still engage in religious rituals that are frequently practiced or believed in by the local population. The culture upheld by rural communities is often preserved to maintain understanding and preserve their heritage. In Bugis society, the values of culture continue to endure. Communities residing in agricultural areas continue to carry out cultural rituals closely linked to the Creator. The community in Samaenre village, Mattirosompe sub-district, Pinrang regency still preserves it.

Based on the initial observations conducted by the researcher in Samaenre village, Mattirosompe sub-district, Pinrang regency, information was obtained from residents that the community in Samaenre village celebrates their successful harvest by organizing a harvest festival known as "*maddoa*'." The *maddoa*' tradition in the local community is interpreted as a celebration of the harvest festival, where *maddoa*', or riding a swing, is a distinctive feature of this tradition. This tradition is combined with *mappadandang* and *maggandrang* events. Before the arrival of Islam, the *maddoa*' tradition did not yet incorporate verses from the Quran. When the *maddoa*' celebration began, some residents prepared offerings such as *songkolo*' and chicken. According to the local residents, these offerings were merely blessed and given "*kammanyang*," without any dhikr or other elements. These offerings were taken to the river to be released, known locally as "*massorong*."

Maddoa' tradition is a customary practice carried out by the people of Samaenre village, Mattiro Sompe District, Pinrang Regency. It is a communal harvest festival conducted traditionally as an expression of gratitude to Allah SWT when the community's harvest is successful and beneficial in the dynamics of life, such as enhancing social relationships. The term "*maddoa*" originates from the Bugis language, meaning "swinging" or "playing on a swing." The prominent swing, located in the heart of the celebration area, attracts neighboring villagers to attend the festivities. The swing remains in place throughout the entire *maddoa*' harvest festival. Anyone can ride the swing, with the condition that women must wear sarongs and not be menstruating. This iconic swing is intended to provide entertainment and test one's courage.

The execution of the *maddoa*' tradition is governed by specific and systematic rules, passed down through generations, and still upheld by the Samaenre community. These rules are considered essential for the success of the harvest festival.

Prior to the *maddoa*' tradition, preparations are necessary to ensure its smooth execution. The preparation process includes informing the local authorities to secure their approval for the event's smooth implementation. After receiving consent from the authorities and setting a date, the necessary equipment for the *maddoa*' tradition is prepared.

The first step is to gather the essential tools for the *maddoa*' tradition, such as poles and rattan for setting up the swing or "*doa*!." Additionally, traditional attire like "*baju bodo*" (*baju tokko*) and sarongs, as well as several long-handled hoes and pestles used for "*mappadandang*," and *gandrangs* or drums used for "*maggandrang*," are also prepared.

The *maddoa*' tradition spans seven days. Based on interviews with various sources and observations, the researcher gathered detailed information about the processes that take place during these seven days of the *maddoa*' tradition, as follows:

On the first day, the activities included setting up the swing and crafting the pestles used during the *Mappadandang* ceremony. The entire community is actively involved in these processes.

The second day marks the commencement of riding the swing, locally known as "*maddoa*'," and the performance of "*maggandrang*." During this event, the first person to ride the swing is a descendant of Pallipa Pute'e.

On the third day, people from outside the village begin to arrive to witness the *maddoa*' tradition. They are also allowed to ride the swing.

The fourth day witnesses a continuous rotation of community members taking turns on the swing and participating in the *mappadandang* ceremony.

The fifth day is similar to the previous days, continuing the *maddoa*' and *mappadandang* processes. However, the "*maggandrang*" ritual is no longer performed today.

The sixth day sees a growing crowd at the *maddoa*'s traditional celebration site, with guests, including officials, starting to arrive. On the sixth day, the *maddoa*' and *mappadandang* ceremonies extend into the evening. Additionally, the ritualistic slaughter of a buffalo or cow takes place, which will be shared with the Samaenre community on the final day.

The seventh and final day commences with every visitor to the *maddoa*' celebration, first paying homage at the tomb of Pallipa Pute'e. Following this, prayers and supplications are recited, and a brief history of Pallipa Pute'e, revered by the local community as the one who brought Islam to Samaenre village, is narrated. The day continues with a communal meal, and finally, government officials and important guests are invited to ride the swing or partake in the *maddoa*' tradition.

Based on these interviews, the researcher also gathered information that if the *maddoa*' tradition commences on a Monday, it must also be concluded on a Monday. This tradition can only start on Monday or Thursday; any other day is prohibited. According to local belief, these two days are considered auspicious for holding significant events, particularly because, in Islam, it is recommended for every Muslim to fast on Mondays and Thursdays. This belief is the foundation of the local community's choice to begin the *maddoa*' tradition these days.

Similarly, La Peno, a religious leader actively involved in the *maddoa*' tradition, expressed:

Selama pitungasso ipigau iye apa pae, i pammulangngi maggattung doa', disamping itu masyarakat e maroa to' makkabbua lesung ipake mappadendang sibawa maggandrang.

Translated:

Throughout the seven days of the *maddoa'* tradition, it begins with the installation of the swing. Simultaneously, the community enthusiastically participates in "mappadendang" and "maggandrang" activities. The various segments of events that unfold during the celebration of the *maddoa'* tradition include:

Swinging on the High Swing (*Maddoa'*), a remarkably high swing at the center of the celebration area, serves as a magnet, attracting residents from neighboring villages to attend this festival. The swing remains in place throughout the entire sequence of events in the *maddoa'* harvest celebration. Anyone is welcome to try the swing, provided women wear sarongs and are not menstruating. This swing, which has become an icon of the celebration, is intended for entertainment and as a test of one's bravery.

Mappadendang serves as the pinnacle of the *maddoa'* celebration, intended to express gratitude to God for the bountiful harvest. *Mappadendang* takes place on the peak night of the *maddoa'* celebration. This tradition has been a part of Bugis culture for generations and continues to be practiced today. Essentially, *mappadendang* involves rice pounding in a mortar with a large pestle (*alu*). The pounding is done in a coordinated manner with specific tones and songs. The participants in *mappadendang* are mainly women who are required to wear sarongs and not be menstruating. However, there are also a few men, although not as numerous as women.

On the final day, a communal meal is held featuring the consumption of buffalo and cattle donated by local and outside community members. Before the meal, the ritual slaughter of buffalo and cattle occurs within the *maddoa'* celebration area. Following this, the buffalo and cattle destined for consumption are usually accompanied by prayers and invocations by local leaders. The surrounding community, regional officials, and important guests attend the communal meal.

4 Conclusions

The *maddoa'* tradition held in Samaenre village is a harvest festival tradition that serves as a sign of gratitude to the Almighty God for the abundant harvest. It is celebrated for seven days and includes activities such as mappadendang, maggandrang, dhikr, prayer, and a communal meal on the final day. The perception of the Samaenre community regarding the *maddoa'* tradition is that it is not determined how many years it should be held. The key is that as long as the residents do not question the timing of its implementation if one of the residents has set a time for the celebration and then does not hold it, something negative may occur in the village, such as a failed harvest. Additionally, according to the residents, the *maddoa'* tradition has a positive impact on the community because it serves as a means to strengthen social bonds among both residents and people from outside the area, promoting camaraderie and goodwill.

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