

Mappanre temme: Meaning Construction of Khatam Al-Qur'an Tradition in Buginese Community of South Sulawesi

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Abstract: This research is motivated by the presence of the community tradition of Bulutellue, Sinjai, South Sulawesi which is inherited from generation to generation. This tradition is known as *mappanre temme*, which is a crowded event related to expressions of gratitude and joy by families because their children have successfully finished reading the Koran. The purpose of this study is to explain the position of the Koran in the socio-cultural space, the implementation and function of *mappanre temme* for the people of Bulutellue, Sinjai, South Sulawesi. The research method used is qualitative research using a religious anthropological approach. Data were collected through observation, interviews and documentation. The data that has been collected is then analyzed so that it has the ability to read the verses contained in the Koran. The results of the study indicate that in the Bulutellue Village community, the Koran is normatively interpreted as the word of God that gives instructions for the path of salvation in this world and in the hereafter. However, in terms of cultural reality, the Koran is interpreted as a special object that is sacred and contains supernatural powers so that it can be functioned as a repellent against evil, healing disease, and fertilizing plants. This function is a trigger to learn the Koran, and if you are successful in completing the Koran and have the skills to read it, the *mappanre temme* tradition is carried out as an expression of gratitude while maintaining social harmony and friendship between community members, village government officials, and religious officials, as well as maintain and strengthen the relationship between students and teachers of the Koran.

Keywords: Community Traditions; Religious Expression; Social Harmony; Social Solidarity.

Abstrak: Penelitian ini dilatarbelakangi oleh kehadiran tradisi masyarakat Desa Bulutellue, Sinjai, Sulawesi Selatan yang diwarisi secara turun temurun. Tradisi tersebut dikenal dengan istilah *mappanre temme*, yaitu acara keramaian yang terkait dengan ungkapan rasa syukur dan kegembiraan oleh keluarga karena anak-anak mereka berhasil menamatkan bacaan al-Quran. Tujuan penelitian ini menerangkan tentang posisi al-Quran dalam ruang sosial budaya, pelaksanaan dan fungsi *mappanre temme* bagi masyarakat Desa Bulutellue. Metode penelitian yang digunakan ialah penelitian kualitatif dengan menggunakan pendekatan antropologi agama. Data dikumpulkan melalui observasi, wawancara dan dokumentasi. Data yang telah terkumpul kemudian dianalisis sehingga memiliki kemampuan untuk membaca ayat-ayat yang terdapat dalam al-Quran. Hasil penelitian menunjukkan bahwa dalam masyarakat Desa Bulutellue, al-Quran secara normatif dimaknai sebagai firman Allah yang memberi petunjuk jalan keselamatan di dunia dan di akhirat. Namun pada sisi realitas kultural, al-Quran dimaknai sebagai benda istimewa yang keramat dan mengandung kekuatan gaib sehingga dapat difungsikan sebagai penolak bala, penyembuhan penyakit, dan penyubur tanaman. Fungsi tersebut menjadi pemicu untuk mempelajari al-Quran, dan jika berhasil menamatkan al-Quran serta memiliki keterampilan membacanya maka dilaksanakanlah tradisi *mappanre temme* sebagai ungkapan rasa syukur, sekaligus menjaga keharmonisan sosial dan silaturahmi antara warga masyarakat, aparat pemerintah desa, dan perangkat keagamaan, sekaligus menjaga dan memperkuat hubungan antara murid dengan guru mengaji.

Kata Kunci: Tradisi Masyarakat; Ekspresi Keagamaan; Harmoni Sosial; Solidaritas Sosial.

1. Introduction

Islam is a religion of mercy which was brought by the Prophet Muhammad to all mankind (Abdullah, 2018). Islam is a religion with universal characteristics so that it can be dynamic, elastic, and accommodating to local culture (Yasin & Sutiana, 2019). In religious life in Indonesia, Islam is a combination of expressions of faith, doctrine, and rituals carried out by the community based on local traditions that continue to develop (Geertz, 2013). In the context of South Sulawesi, especially in the Bugis community, Islam is a social force in earning a living as well as part of the customary system (*pangngadereng*), so the Bugis are imaged as devout followers of Islam (Wekke, 2013). Although Muslims in South Sulawesi are geographically far from the center of Islam in the Middle East, their commitment to Islam, both spiritually and psychologically, is deep and dynamic and not much different from other Muslim communities. The area of South Sulawesi is inhabited by the majority of the Muslim community, but symptoms of Arabization are very difficult to find, especially in rural areas. South Sulawesi is one of the few regions, where Islam does not replace old beliefs and customs, resulting in a kind of compromise between Islam and customs (Jubba, Rustan, & Juhansar, 2018). This shows that Islam that came to Indonesia did not purely release local wisdom that has long been rooted in local communities (Casram & Dadah, 2019). The compromise between Islam and adat as a hallmark of the process of spreading Islam in South Sulawesi resulted in a Bugis society structure that was strong in carrying out Islamic teachings and customs. This compromise was also marked by the inclusion of religious elements in the social system (*pangngadereng*) as the basis for the structure of Bugis society which consisted of *ade'* (customs), *wari* (hierarchy), *talk* (rules), *rapang* (comparison), and *sara* (Islamic law) (Nawawi, 2015).

The persistence of the Bugis community in religion shows that religion, in this case Islam is a system that contains elements of totality. The four main elements in religion, namely religious emotion, belief system, ceremonial system, and religious community cannot be separated from Bugis society. Islam is understood as a force capable of uniting Muslims regardless of racial and national differences, because Islam contains moral messages that must be adhered to by its adherents (Sutarto, Warsah, & Ngadri, 2021), however, on the other hand Islam appears to provide opportunities on local customs to blend with Islamic teachings and ultimately bring out unique Islamic characteristics in each region (Nuruddin, 2018). This proves that Islam is essentially an idiom that provides calculus for symbolic references to its adherents, so it requires wisdom to see its manifestation in the course of history (Azra, 1999). Between Islam as a doctrine outlined by texts (al-Quran and Hadith of the Prophet) there is always a dynamic dialectic with Muslim communities who have various practices that embody the text (Pahlefi, Komara, Jaenudin, Rifai, & Wibowo, 2017).

The Bugis people who are obedient in carrying out Islamic teachings in various dimensions of life cannot be separated from the process of Islamization in South Sulawesi. Islamization in South Sulawesi was not carried out in a hurry. Still, in stages, namely the socialization stage carried out by Muslim Malay traders in the coastal area, the acceptance stage carried out by I Malingkang Daeng Nyonri (Raja Tallo). I Mangarangi Daeng Manrabia (King Gowa) in 160 AD, and the spread stage was when the Gowa Kingdom began to spread Islam to other kingdoms in the South Sulawesi region, including the Bone Kingdom, Soppeng Kingdom, and Lamatti Kingdom. After Islam spread and became institutionalized in various areas of the Kingdom in South Sulawesi which was marked by the integration of Islam in the *pangngadereng* system, Islam was able to compromise with Bugis culture, so that Islam was identical to Bugis culture and it was an oddity when there were Bugis people who were not Muslims (Abdullah, 2016). The ability of Islam to compromise with Bugis culture further proves that Islam is a religion of mercy for all that is implemented in creed, fiqh, morals/ethics, and promotes tolerance and mutual respect for others without distinguishing between ethnicity, nation and class (Azisi, 2020). The compromise also confirms that Bugis culture as embodied in the principles of *sipakatau* (mutual humanity) and *sipakalebbi* (mutual respect) is an open culture (Faisal, 2020; Safitri & Suharno, 2020).

Islam which compromises with the customs of the Bugis society has given rise to cultural expressions with religious nuances (Hasaruddin, Mania, & Anis, 2018). The acceptance of Islam by the Bugis community does not necessarily eliminate the local face inherited from generation to generation. The existence of mutual acceptance between Bugis culture and Islam has encouraged integration to further enrich the Indonesian nation's cultural diversity (Setiyani, Fikriyah, & Nasruddin, 2021) and even gave rise to a new tradition, namely *mappanre temme*. The *mappanre temme* tradition is a thanksgiving party held by the family because their child has successfully graduated from reciting al-Qur'an. Before the arrival of Islam, the Bugis were familiar with the attitude of *makacowa* (generous) which was inherited from *pappaseng* (ancestral messages) from generation to generation (Fathiyah, Cangara, & Rahman, 2018). This attitude is increasingly being held firmly because it is also ordered in the teachings of Islam (Nofiaturrahmah, 2018). The *mappanre temme* tradition carried out by the people of Bulutellue Village reflects that Islam and culture have a balanced pattern of relationships, Religion has the main target in regulating the relationship between humans and God, the relationship between humans and each other which relies on beliefs that come from the Koran and Hadith in achieve salvation in this world and the hereafter. On the other hand, the *mappanre temme* tradition as part of the culture of the Bulutellue Village community was built on the basis of a mutual agreement that is based on reason and is based on rational beliefs that do not conflict with the Koran and Hadith to maintain kinship ties in society. This shows that culture which is the result of human creation, taste, and work has a moral value of trust as the connection with its past (Darwis, 2018).

The *mappanre temme* tradition as a cultural expression with religious nuances has implications for the totality of personality and deep appreciation for the people of Bulutellu, Sinjai, South Sulawesi. Based on a functional perspective, Edward Shils asserts that tradition provides legitimacy to beliefs and strengthens collective bonds and loyalty to groups (Sztompka, 2011). This tradition is a social space that is open to all levels of society as well as an arena for strengthening socio-cultural identity involving all family members and relatives, village government officials, and religious officials. In relations between communities in Bulutellue Village, the *mappanre temme* tradition is an arena for strengthening primary bonds and social solidarity, which places humans as actors to evoke religious emotions. Every implementation of the *mappanre temme* tradition always involves all elements of the community, especially neighbors and relatives. This shows that *mappanre temme* is a tradition that describes the existence of social harmony, social order, and social harmony.

Research on *mappanre temme* has actually been studied by Mundzir (2014), but only briefly discusses solidarity and mutual cooperation as values contained in the *mappanre temme* tradition. Subsequent research was carried out by Hidayatullah (2019), emphasising the importance of the *mappanre temme* tradition as a spirit in growing and developing Islamic education. While the research conducted by Syahrul (2018) and Aminah (2021) focuses more on the implementation of the *mappanre temme* tradition as a series of stages of the wedding reception. In research conducted by Muttaqin (2016), the tradition of *mappanre temme* has been abandoned by the Rompegading community because of the existence of the Al-Quran Education Center. Different things for the people of Bulutellue Village as the research setting, it was found that the *mappanre temme* tradition still persists to this day and its implementation is a separate reception without being coupled with a wedding party. The sustainability of the *mappanre temme* tradition in the Bulutellue Village community is currently interesting to study more deeply, especially with regard to the meaning of the tradition based on the views of the local community. This research is important to do to elaborate on the cohesiveness and closeness of the social relations of the Bulutellue Village community which is based on a religious nuanced tradition.

In an effort to obtain an overview of the function of the *mappanre temme* tradition, in the research process qualitative research methods are used. This study uses an anthropological approach to religion to reveal people's religious behavior based on their own understanding. Data was collected by conducting interviews with the general public, village officials and religious officials. The results of the interviews were then analyzed and given meaning based on the understanding of the local

community. The data that has been collected is then clarified by reconfirming the source for the validity of the data. After that, the data is then poured in written form. This research was conducted in October 2020 in Bulutellue Village, Bulupoddo District, Sinjai Regency, South Sulawesi Province.

2. The Use of Al-Quran in the Socio-Cultural Space of the Bulutellue Village Community

When this research was carried out, an interesting thing found at the research location was that a woman who was about 67 years old admitted that she was not illiterate to a student who was conducting research in the context of writing a thesis. The student tried to confirm the truth of the information by offering the woman a book to read. The woman also explained that the letters and writings that she understood were not letters like that (Latin writing), but Arabic writing that was learned during the al-Qur'an. Even in writing letters, the letters used are Arabic letters as outlined in the Bugis language. Furthermore, the woman explained that the average population living in Bulutellue Village who was the same age as her, had never attended school, but was able to read and write al-Qur'an.

The fragment of facts above shows that the position of the Koran in the lives of the people of Bulutellue Village is very important. People understand that the Koran is a holy book that was revealed by Allah to the Prophet Muhammad through the Angel Gabriel as a guide for mankind. As a revelation, the al-Qur'an encourages people to use their minds to seek the truth (Zubaedi, 2012). The Qur'an contains universal laws that govern all societies and determine the direction of people's lives which contain absolute truth (Shadr & Baqir, 2010). Al-Quran is the source and basis of values and norms in Islam (Saebani & Akhdiyati, 2012), and is used as a guide for living so that you always do good and avoid bad deeds (H. S. A. Putra, 2012). Thus, Al-Qur'an has a very important position because it can be an inspiration and a guide that contains a very broad, rich and deep meaning (Baedhowi, 2009). These normative elements are what motivate all Muslims, including in Bulutellue Village, to learn to read and write al-Qur'an.

Reciting Quran is the most basic skill that a Muslim must possess. The reciting al-qur'an is the ability to recognize letters and sound them to connect letters (Zulaiha & Busro, 2020). The command to recite al-Qur'an is often heard by the people of Bulutellue Village in various religious da'wah, for example at recitations and Friday prayer sermons. The preachers quote al-Qur'an of surah al-Alaq which emphasizes the command to read as the word of God addressed to the Prophet Muhammad, including his people. Reading by the preachers in this village is interpreted as an order to read the verses contained in the al-Qur'an. Suggestions for studying and reciting al-Qur'an are not limited by age. This was emphasized by the Prophet Muhammad through his words that the best among you (Muslims) are those who study the al-Qur'an and then teach it to others. Another saying of the Prophet Muhammad explains that whoever among you does not go to the mosque in the morning and then learns or reads two verses of the al-Qur'an that is better for him than two camels. And if he learns or reads three verses, it is better for him than three camels. And if he learns or teaches four verses, it is better for him than four camels. Thus, reciting al-Qur'an is one of the efforts to increase piety and at the same time strengthen faith, as is the case when people attend remembrance, recitation, and taklim assemblies (Mibtadin, Habib, & Mustolehudin, 2021).

The order to learn, teach and read the Koran for every Muslim has received serious attention from the people of Bulutellue Village. This is marked by the rise of every family providing teaching to recite al-Qur'an (recitation) for their children. Recitation activities for children are carried out three times a day, namely in the morning, afternoon and evening. This activity has intensified over the past two years, since the outbreak of the COVID-19 virus because children only carry out learning not face to face at school. For families who do not have the opportunity to teach their children the Koran, then the children are entrusted to a place of study in this village. In every village or hamlet in Bulutellue Village, there are several families or households that provide Koran lessons for children who live close to their homes. Families who provide al-Qur'an lessons do not collect payments. They simply have the intention of only giving birth to a generation that does not lose its main identity as Muslims (santari). The teachers of the al-Qur'an understand that the Koran is a divine word that has a deep

meaning that should be understood by all mankind, especially Muslims. On that basis, it is very important for children to be taught to recite al-Qur'an so that it can be used as the basic capital for life in recognizing Allah SWT and His creation.

The skill of reciting al-Qur'an is one of the easiest ways to get good deeds (rewards) from Allah SWT. Reading the Koran is one of the doctrines of Islam to establish vertical communication with Allah SWT (Syukur & Qodim, 2017). The acquisition of good deeds through reciting the holy verses of the al-Qur'an can be done by anyone regardless of age, gender, or economic strata. For those who are elderly, it is a common sight in Bulutellue Village, every morning and evening they are used to read the Koran. Likewise for those who lack property, so that the opportunity to obtain good deeds through giving property to others cannot be carried out, but they have other opportunities to obtain approval or blessings from Allah SWT through reciting activities. This is in accordance with Sahiron Samsuddin's description that the al-Qur'an was revealed for the common good without recognizing the differences between social and economic strata. Everyone has the right, especially among Muslims, to benefit from the al-Quran.

For the people of Bulutellue Village, normatively the Koran is interpreted as the word of God which contains instructions for the path of salvation so that reading the Koran is expected to get a reward from Allah SWT. The belief of the people of Bulutellue Village also places the Koran as the word of God which contains absolute truth, causing the Koran to have a dialectic with the socio-cultural reality in the community. In the life of the people in this village, the Koran is a sacred object so that it always gets special treatment. In the case of carrying the Koran, for example from home to the mosque or to school, the Koran is not put in a bag, but is held to the chest with the right hand. When it comes to placing the Koran, nothing else should be on it. The meaning of the Koran as a sacred object cannot be separated from the understanding of the people in this village that all objects in this universe have supernatural powers. Al-Quran as a miracle received by the Prophet Muhammad is the word of God in which there is strength to face the crises of life that every time comes to hit. Not all events in this universe can be solved by rational thinking that relies on modern scientific and technological advances, but there are also certain events that require intervention from Allah as the center of power, so to expect Allah's intervention one must approach Him in a prayerful manner. dialogue with Him by reading the Koran. As in other communities (Masruroh, 2017; Mulyadi, 2017; A. Putra & Yasir, 2018; Yuliani, 2021; Zaman, 2020), the people of Bulutellue Village view the Koran not only as a way of life, but is considered to have magical powers that can be used in life. The meaning of the Koran as an object that contains magical powers has been internalized in the behavior of the Bulutellue Village community which is contained in ritual practices that have certain functions. The following is the use of the al-Qur'an in the daily life of the people of Bulutellue Village.

Disaster Repellent

The holy book of the al-Qur'an has explained that Allah will always give disaster to his servants. Disasters can be good or bad. Badness or accidents can come from within and from outside humans. The ugliness that comes from within humans arises from the human soul itself, such as through its cognitive and motor potential. These two things can be affected by Satan's temptations, thus leading people away from good, closer to evil, and reluctant to do positive things. Meanwhile, the ugliness that comes from outside humans can be in the form of hostility among humans, it can also be in the form of threats from other creatures.

Disaster is an event that cannot be avoided by humans. As a form of witness to the Oneness of Allah SWT, the people of Bulu Tellue Village believe that the joys and sorrows that hit humans all originate and are returned to Allah SWT. However, in living daily life, various events that surround human life, of course there are contributing factors, including reinforcements or disasters. Bala' is believed to be caused by the universe, humans, demons, and other creatures such as viruses.

As an effort to overcome the disaster, the people of Bulutellue Village use the holy verses of the Koran. Disasters caused by the universe such as the dry season, the people in this village will read more surah al-A'raf and Surah Yunus after carrying out the Isha prayer. When the rainy season

arrives, and they see landslides and floods from social media or television, their activities are colored by reading surah al-Baqarah, Surah ar-Rad, and surah an-Naba alternately every night after the Isha prayer. Especially for Surah Ar-Rahman and Surah Yasin, they routinely read every Friday night to avoid the attack of the COVID-19 virus.

In everyday life, the people of Bulutellue Village show an obedient attitude to the teachings of Islam (religious). But on the other hand, they also still believe in mystical things such as the existence of doti. Doti is negative energy that is intentionally spread by someone to others on the basis of dislike, envy, and envy. Doti is believed to be able to cause disease, damage domestic life, and hinder the arrival of sustenance. In order to avoid doti, every household in this village has an antidote which is generally in the form of writing the verse of a chair wrapped in white cloth and then tucked above the entrance and main pillar of the house (posi bola). In addition, an effort to ward off doti is to light a candle or incense in front of the door of the house while reading Surah al-Fatihah, Ayat Kursi, Surah al-Ikhlas, Surah al-Falaq, and Surah an-Nas three times each. This ritual is carried out every Monday night, Thursday night, and Friday night before carrying out the Mahgrib prayer.

Drug

Humans consist of two substances, namely physical and spiritual whose health must be treated (Tafsir, 2018). Humans realize that one of the blessings of Allah SWT that should be guarded and grateful for is the blessing of health (Rahman, Sulthonie, & Solihin, 2018), which humans will take treatment when their health is disturbed. The fact that the Qur'an can be used as medicine is stated in Surah al-Isra verse 82, that "and We have sent down the Qur'an as an antidote and a mercy for those who believe". The word of the bidder, for the people of Bulutellue Village, it is interpreted as fappamole, namely verses from the Koran which are believed to be useful and efficacious to restore an abnormal condition of the human body to normal. The practice of medicine using the verses of the Koran is generally accompanied by the use of intermediary media in the form of water and herbal plants. They believe that water and herbs have souls, so they can hear the verses of the Koran spoken as messages and hopes from humans.

The use of the verses of the al-Qur'an as a means of treatment is only first aid for common ailments that often plague the human body, namely abdominal pain and fever. If you have been treated for three times and have not recovered, then the person concerned is immediately taken to the Bulupoddo Public Health Center (Puskesmas). In treating stomach pain, first provided boiled water from the root of the stone banana stem. The water is then recited shalawat to the Prophet Muhammad three times, followed by Surah al-Fatihah, Surah al-Qadr, Surah al-Ikhlas, Surah al-Falaq, Surah an-Nas once each, then closed with lafadz *Lā haula wa lā quwwata illā billāhil 'aliyyil azhīmi*. After that, the water is blown three times and given to the sick person to drink three times.

Dealing with the treatment of fever, especially for children, then prepared in advance a bangle (*zingiber montanum*) the size of half a finger. The bangle is pounded and then given half a glass of water and then recited shalawat to the Prophet Muhammad three times, Surah al-Fatihah, verse of the chair, Surah al-Ikhlas, Surah al-Falaq, Surah an-Nas each once, then closed with kun lafadz *fayakun*. After that, the bangle water is rubbed on the forehead, stomach, hands, and feet of the sick person. Especially for fevers that hit adults, treatment is carried out using seven soursop leaves which are read shalawat, surah al-Fatihah, and the verse of the chair once each, then the soursop leaves are kneaded and then kissed by the sick person.

Giving the Fortune

One of the mentalities of the village community is the subsistence mentality. This mentality is still coloring the lives of the people of Bulutellue Village. They work for a living not aiming to obtain wealth, but their hope that the results they get can meet their daily needs. Their main source of sustenance is health and the fulfillment of the urge to eat and drink three times a day. Worship activities to Allah SWT and social services may only be carried out in a sustained manner when supported by health and the availability of consumption.

The residents of Bulutellue Village realize and believe that before entering the world, every human being made an agreement with God. Worship and obedience to Allah SWT, mate, sustenance and death are all covered in the covenant. Every human being has held his sustenance, but that sustenance must be sought. For sustenance to be expanded by Allah SWT, one must do good deeds. Reciting the Qur'an is the simplest deed for them. Reciting the Koran, specifically juz three, to open the doors of sustenance is done once a week in general. The juz three was chosen because it contains the last two verses of Surah al-Baqarah, which are considered to open the doors to sustenance and blessings from Allah SWT.

Heart and Mind Opener

One of the issues that students confront is difficulty receiving lessons. Because of the numerous subjects that must be studied, their parents understand their challenges. The coronavirus 19 outbreak added to the problems because students had to study independently at home. They solely learn through school textbooks and teacher directions via the WA messaging program. On the other hand, many parents are merely elementary school graduates, and their lectures are far more challenging than current courses.

One of the steps that parents can take to increase their children's enthusiasm for studying is to build a positive relationship with Allah SWT. They believe that the lesson can be learned since Allah SWT will not give a burden that cannot be completed by His servants. As a result, parents always advise their children to recite one to two pages of the Koran before beginning school sessions. Al-Quran reciting is thought to open hearts and minds, allowing lessons to be fully assimilated. The study's findings show that reciting the Koran can boost schoolchildren's self-esteem, excitement for learning, and happiness (Syahbudin, Muthia, & Thahir, 2019). The habit of reciting the Koran before starting lessons has been instilled long before the COVID-19 pandemic. Every child who will go to school is required to recite the Koran first.

Plant Fertilizer

Bulutellue Village people live a life steeped in agrarian traditions, as they are a community whose existence is heavily reliant on rice and garden cultivation. *Maddoja bine*, a rite related to belief in *Sangiang Serri* (the Bugis version of the Goddess of Rice), is one of the customs of the Bugis agrarian civilization in South Sulawesi. This ceremony consists of guarding rice seeds at night before they are sown the next day, as well as releasing *Sangiang Serri*, whose presence is expected to return during harvest season in the expectation of reaping ample results.

When Islam arrived in South Sulawesi, it altered the community's traditions to include Islamic characteristics. The *maddoja bine* ritual persists to this day, including in Bulutellue Village. However, the seeds that will be sown first are recited prayers in the form of verses from the Koran in the hope that the seeds will thrive and bring about abundant harvests. Prayers for rice seeds are recited by *Tuang Guru* (shaman) or Imam Kampung as non-formal religious leaders in Bulutellue Village. The reading of prayers for rice seeds is done by reading shalawat to the Prophet Muhammad, Surah al-Fatihah, Surah al-An'am verse 99, Surah ar-Rad verse 4, Surah an-Nahl verse 10-11, Surah al-Ikhlâs, Surah al-Falaq, and Surah an-Nas. The reciting of these surahs is more intensive when the rice has started to sprout. Likewise, the same thing was done to other crops such as peanuts and corn as the main crops in Bulutellue Village. The reciting of the verses of the Qur'an is not only a hope for plant fertility, but it is also hoped that their plants will be protected from nuisance pests such as rats, rice bugs, and sparrows.

3. *Mappanre temme* Reception

Mappanre temme has been performed by the people of Bulutellue Village for generations as an expression of parents' excitement and appreciation for their children's success in completing the Al-Quran. The *mappanre temme* ritual is typically practiced during the Islamic calendar months of Rajab

and Sha'ban. The event's highlight is always held on Friday, with the goal that Friday prayer jama'ah returning from the mosque can attend the *mappanre temme* event. The people of Bulutellue Village appear to include the *mappanre temme* ritual into a child's life cycle. The local government, in this case, the Village Head and other village officials, also supports the implementation of this tradition both morally and materially. Every time there is an implementation of *mappanre temme* carried out by one household, neighbors and friends come to provide physical and material assistance in the form of consumption items needed at the peak of the event.

One method to empower the community is for the village government and religious officials to support the *mappanre temme* event in Bulutellue Village. The local government's efforts in implementing community empowerment programs cannot be isolated from the community's cultural considerations, which are founded on universal human values. Because the *mappanre temme* event costs a lot of money, it pushes families to work hard and tenaciously to achieve a living. After the household's daily necessities are covered, a portion of the cash generated by agricultural and plantation activities is placed aside. If the necessary costs are determined to be sufficient, the family proceeds to arrange all aspects of the *mappanre temme*.

Mappanre temme activities require preparation about a week before the core of the event. The first thing that must be done is that the household organizing the event first conveys its wishes to the village government apparatus (*fareha ade'*) and religious officials (*fareha syara'*) as formal leaders at the village level. In addition, event organizers are also required to obtain a crowd permit from the sub-district police office. This shows that the people of Bulutellue Village respect the *ulama* and *umara'* who live among them. Any public event must be attended by government officials as well as religious officials, including the security apparatus and the *Babinsa* in this case (Village Development Officers). If not, the event organizer's family would be embarrassed and ashamed (*masiri*) amid community association.

Following clearance from the local government, the following step is to arrange all issues about consumption interests. Three days before the event's core, the house of the event's organizer began to fill up both during the day and at night. Neighbors began to visit to offer aid, particularly with cake baking. The women are hard at work in the kitchen, while the males arrive to bring water or prepare firewood. Animals were slain for the sake of *mappanre temme* on the event's peak day. Lower-middle-class families frequently slaughter goats, whereas wealthy families slaughter cows. Slaughtering goats or cows is not a symbol of pride, but rather a preparation for visitors. Middle-class households normally only have guests from one hamlet, but wealthy (rich) families have guests from other villages.

The preparation of the *mappanre temme* event, which is attended by neighbors and friends, indicated that the kinship ties and the nuances of cooperation were still strong in the Bulutellue Village community. This reality reinforces the idea of Emile Durkheim who sees rural communities as having mechanical solidarity, namely solidarity that is built based on involvement and togetherness in an event or activity (Saifuddin, 2011). One of the activities that can strengthen the bond of solidarity is an activity with a religious nuance/religious ceremony. *Mappanre temme* as part of a religious ceremony, if elaborated in the perspective of Islamic teachings, can be used to strengthen *ukhuwah islamiyah*. *Mappanre temme* has been transformed into a space for religious expression to pray together and eat together as a medium in increasing the value of *ukhuwah Islamiyah* in the Bulutellue Village community. This *ukhuwah* principle fosters healthy interpersonal relationships and has the potential to become a powerful force in collectively grounding Islamic principles (Tuharie, 2020).

The *mappanre temme* event is typically held following Friday prayers. The congregation took the time to stop by and came to the event organizer's residence on purpose. It is a joy and an honor if many people attend the *mappanre temme* event. This celebration was also attended by village leaders, religious officials, police security officers, and *Babinsa*. The visitors that attend are served meals that the event organizers have prepared ahead of time. All of the visitors sat on the mat and ate the food that was placed in front of them. Following that, religious leaders led a *barzanji* reading. This is a

statement of admiration and gratitude to the Prophet Muhammad, who delivered the message of truth in the form of the sacred book al-Quran.

After reading the *barzanji*, *mappanre temme* is performed. The child in question is being treated for *rifatemme* in front of village officials and religious officials. The Village Imam conducted the *mappanre temme* occasion by requesting the youngster recite many Koran surahs. The surahs that are recited are Surah at-Takatsur, Surah an-Nas, and Surah al-Fatihah. Following that, the local priest and other religious apparatus read the khatam al-Quran prayer at the same time.

The *paccera baca* (offerings) will then be delivered to the Koran *tutor's* home. If the parent is the tutor of the Koran, the *paccera baca* is provided and delivered to the house of the imam of the mosque closest to the event organizer. The completeness of the *paccera baca* that is delivered to the home of the reciting tutor is seven liters of rice, rooster and hen that are still alive, sarong, clothes, skullcap (if the tutor recites the Koran is a male) or mukena (if the tutor teaches it to a female), Al-Quran, money according to sincerity. In addition, there are also ready-to-eat foods, namely black sticky rice, white sticky rice, chicken, bananas, coconut, and various traditional cakes.

The *paccera baca* packages that are delivered to the Koran tutor's house if assessed materially, of course, the price is not much. Even the Koran tutors never expect money benefits because assisting the village children to recite the Koran gives them the happiness that their knowledge might be valuable to others. Similarly, children who have successfully graduated from the Koran and their families are aware that the materials given to the Koran tutor are not equivalent to knowledge gained from reciting the Koran. These are solely meant to express gratitude and admiration. Until now, the profession of Koran tutor in Bulutellue Village has been regarded as a prestigious one since it is likely to produce a Qur'anic generation. The Koran tutor is regarded on par with the teachers in school because, despite his low circumstances, he has endurance and a great spirit of commitment in instilling and training the new generation in this village to become pious people. Furthermore, the Koran tutor in Bulutellue Village is classified as a religious figure, which, according to Peter L Berger, means that religious leaders always endeavor to grasp religious teachings and then communicate them to the community (Muchammadun et al., 2021).

4. The Meaning of the *Mappanre temme* Tradition

Religion has an important role in the life of Indonesian society. Adherence to religious teachings will lead a person to establish relationships with God, humans, the natural surroundings, animals, and plants (Handayani & Ali, 2020). Religion and tradition are inextricably linked in Indonesia, particularly in rural regions. Religion, as a tradition, is generally obeyed without inquiry. Religion evolves into a pattern that is widely recognized as true. If humans do not obey it, they will face social punishment, ranging from ex-communication to criminal sanctions, as in the case of blasphemy (Wattimena, 2020). As a tradition, religion has also become an identity that is rooted in the lives of many people. In positivism thought, religious traditions are the core of culture as well as a superstructure that is full of knowledge, beliefs, norms, and values that function as community controllers. Tradition with religious nuances has a function as a bulwark for the maintenance of the social structure of the community concerned.

The *mappanre temme* tradition, as part of religious activity, is relevant as a statement of thanks to Allah SWT from the family of children who has completed the Koran successfully. Furthermore, there are social meanings that might deepen citizen relationships. This custom allows the residents of Bulutellue Village to concretize something abstract about their existence, kinship links, orientation, and view on life. According to information acquired from the local community, the implementation of the *mappanre temme* tradition contains numerous meanings.

Strengthening tutor-student relationships

The process of learning the Koran (*mannggaji kitta*) is a series of behaviors that take place in harmony between the Koran tutor (*anre guru*) and students (*ana' guru*) to develop basic abilities in

reciting the Koran. Harmonious exchanges and educational nuances are essential for the continual process of studying the Koran. This contact manifests itself in the form of a student's dedication to his tutor, as well as a student's readiness to meet some of a Koran tutor's domestic needs. When students bring water or firewood to the tutor's house, this is still common. Every time they come to the Koran, every student takes his time to clean the house and yard of the Koran tutor. Everything took place spontaneously and full of devotion because the parents of students instilled advice to always be obedient and devoted to the Koran tutor to obtain blessings.

Giving knowledge to students demonstrates a Koran tutor's dedication. A Koran tutor not only teaches how to recite the Koran, but also how to memorize daily prayers, read prayers, perform prayer movements, and seek religious guidance. As a result, religious lessons learned in school are reinforced at the place of learning. Every Friday, the Koran tutor buys market treats in the form of apam cakes or steamed sponge cakes to offer to their students to build an emotional bond with them.

When the *mappanre temme* custom is followed, the pleasant bond between tutor and student is fostered even more. *Mappanre temme* is a setting where families may show to the general public that their child is a student of a Koran tutor in the area. Because it has been viewed by the broader public, the Koran tutor feels a greater sense of responsibility to ensure that his students follow the rules and conventions that develop in this hamlet. Similarly, a student must guard his attitude and behavior to retain the tutor's and his family's honor and good name. In a review of cybernetic relations (Madjid, 1997), *mappanre temme* in which there are cultural and religious values becomes a supervisor and controller of student actions in everyday life.

Pride to the General Public

Every parent expects that their children have godly behavior. One way to produce pious children is by equipping them with the skills to recite the Koran (Barir, 2017). Al-Quran is understood as a guide for humans throughout life. The presence of the Qur'an allows mankind to experience a balanced life in this universe. The Quran also offers teachings on mankind that can influence one's faith. Thus, one of the hallmarks of the community in Bulutellue Village is basic knowledge of the Koran. It is a source of pride for parents to have children who are proficient in the Koran.

The success of the child completing the Koran recitation for the services of the Koran tutor, who never seeks a reward or remuneration, is not only something to be proud of inside the family but must also be shared with the wider public by carrying out the *mappanre temme* tradition. This indicates that the *mappanre temme* tradition is a form of communication for parents to disseminate messages in one arena as well as to maintain social relations with the surrounding community. The *mappanre temme* tradition also functions to gain trust from the community that the child already has an identity as a devout Muslim. From a communication perspective (Salam & Lapele, 2020), *mappanre temme* is a social fact behind which there is a message to convey that the child already has an identity capital as part of an Islamic society which is expected to maintain the dignity of his extended family.

The practice of the *mappanre temme* tradition is linked to one of the requirements often heard by the people of Bulutellue Village if they want to accept a proposal from a man who wishes to marry their daughter, which is that the man must be proficient in reciting the Koran (*santari*). Similarly, when carrying out the Ijab Kabul, wedding organizers from both the KUA and the penghulu always tell the groom to recite roughly 1-3 verses from the Koran. This was done to ensure that the individual could become an Imam for his family.

The *mappanre temme* custom is endeavored by the family as an event for witnessing by the wider public, so that the event is attended by many individuals, including village government authorities and religious officials. The attendance of sharing parties is regarded as crucial because, when the child becomes an adult and wishes to marry, the surrounding community will be a witness that the individual in question has the status of *santari*, indicating that his application is worthy of acceptance.

Social Exchange Arena

Because the village is a relatively intimate customary unit, some similar perspectives on life are usually always maintained to maintain solidarity. Bulutellue Village, as an agricultural village, is distinguished by the existence of farmers who live together due to mutual interests in satisfying daily requirements. Economic operations, religious rituals, and traditional ceremonies are all performed concurrently. All community activities are always linked to efforts to improve social relations. The village community's daily action is constantly based on God (theocentrism), but its orientation still leads to common interests or humanism (Kuntowijoyo, 1991).

The presence of neighbors and relatives who live far apart to appreciate the delight that the organizers of the event are feeling defines the *mappanre temme* tradition's sense of unity. Their coming was intended not just to provide labor aid, but also to provide monetary donations. Aside from going to help make the occasion a success by cooking, washing dishes, and providing food for visitors, nearby neighbors also offer money, rice, cooking oil, flour, eggs, or other consumable products. When a home is celebrating, including *mappanre temme*, no one can certify the provenance of the donation, either verbally or in writing. The people of Bulutellue Village only know that the habit of donating at every celebration has become a hereditary tradition.

Donating appears to be a highly essential social aspect when attending a celebration. Togetherness is a critical social value in social existence. The amount of commodities or money brought is a symbol of that unity. Every item or sum of money received by the host is meticulously recorded because he is obligated to make an equivalent amount to the donor at some point. Donating demonstrates the existence of a trading system in the Bulutellue Village community. This exchange based on kinship solidarity is governed and carried out following social norms and customs that are shared and passed down from generation to generation. In this context, the legacy of the past becomes an important consideration in the exchange system.

5. Conclusion

The Islamic community in Bulutellue Village believes the Koran to be a revelation from God conveyed to the Prophet Muhammad through Jibril. This belief motivates the people of Bulutellue Village to study the Koran to recite the words contained within it. One of the identities of Muslims in Bulutellue Village is the ability to recite the Quran. Every family member, especially children, must learn to recite the Koran. The tradition of khataman al-Quran or *mappanre temme* is viewed as a form of joy and gratitude to Allah for the completion of their children's learning of the Koran.

The *mappanre temme* tradition is a habit that has been passed down from generation to generation by the people in Bulutellue Village. Functionally, this tradition is a family endeavor to introduce their children to their abilities to recite the Koran amid social life. Furthermore, this practice is designed to serve as a forum for the community to build relationships among community members, village government officials, and religious apparatus to create a peaceful living. When the *mappanre temme* custom is followed, it signifies that the Koran tutor has trusted the youngster to socialize with his social environment without being overshadowed by a material load. On the other hand, the children have a moral obligation to uphold their family's and tutor's good name in society.

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