

***Ussul* Culture as Local Wisdom of The Mandar Tribe in West Sulawesi in The Perspective of Islamic Education**

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Abstract

This research is motivated by the Ussul culture which has developed a lot in the West Sulawesi region, especially in Polewali Mandar Regency. Ussul culture which means the hope or prayer of the former people as an intermediary to the creator in a positive sense, which in this study is studied based on the view of Islamic education, bearing in mind the position of Islamic education in forming community individuals both physically and spiritually systematically in examining a culture which will then be studied regarding the elements of benefits and objectives as the basis for preserving and maintaining a culture so that it remains able to adapt in the future, bearing in mind that the development of science will become the foundation and reference for individuals in the future in doing things. Data collection methods in this study are observation, interviews and documentation. The results of this study indicate that in essence the culture of Ussul and pamali does not conflict with religion, but the culture of Ussul is directly proportional to religion. As seen in the concept of Ussul culture, it is always associated with prayer, hope in God. Meanwhile, as humans, what we always do is pray to God, but we propose the same thing as praying in a different version.

Keywords. *Ussul Culture, Local Wisdom, Islamic Education*

INTRODUCTION

The Mandar people live along the west coast of the island of Sulawesi, starting from the Paku area (border of Pinrang Regency and Polewali Mandar Regency), to the Suru mana area of North Mamuju Regency (border of North Mamuju, West Sulawesi and Donggala Regency, Central Sulawesi). Since 2004 the Mandar region has been independent as a province which was previously part of the province of South Sulawesi. The separation occurred after the issuance of Law Number 26 of 2004 concerning the formation of the Province of West Sulawesi. This new province was born as a result of division from its mother, namely the province of South Sulawesi. West Sulawesi consists of six districts, namely Polewali Mandar, Mamasa, Majene, Mamuju, and Pasangkayu (originally named North Mamuju). The formation of Central Mamuju in 2013, based on the Law of the Republic of Indonesia Number 4 brought the number of districts in West Sulawesi to six districts (Arifuddin, 2007).

People with Mandar ethnic identities are also found in other areas outside West Sulawesi, namely Makassar, Kalimantan, Jakarta, several areas of the islands of Java, Sumatra and also inhabit several areas in Malaysia. The Mandar people choose to live overseas due to various reasons such as studying, working or becoming a workforce. Sometimes the migrants who come from the Mandar tribe are respected and even feel feared by friends or opponents from other regions or tribes, because some suspect that people with the identity of the Mandar tribe are synonymous with black magic, namely *doti-dot* (black magic whose impact physically harms the individual without touching the individual), magic, and the science of immunity (Alimuddin, 2017).

Mandar is one of the ethnic groups that has a strong belief in spirits and supernatural powers. The activity of burning incense or called *mattunu undung* for the

Mandar people is an activity carried out in several activities or rituals, namely every time an event is started, such as a thanksgiving event. there is heavy admixture between Islam and pre-Islam, making it difficult to distinguish between the two. However, the Mandar people only know one ideology, namely Islam, even though in practice life in the Mandar tribe, elements of ritual and mysticism have a great influence. In general, such influences tend to appear in all traditional activities of coastal communities and in the mountainous areas of South Sulawesi (Dahlan). The boundaries between the two are not clear, it is difficult to distinguish between Islam and the rest of animism. One culture that is still closely attached to the people of the Mandar tribe is the *Ussul culture*.

Ussul comes from the plural word in Mandar, namely *Ussul - Ussul -an* which means Hope or part of the prayer of the former people as an intermediary between Humans and God for positive things. In *basul wasa'il*, *Ussul* is a symbol in the form of a prayer using natural language, in accordance with Arabic rules *Ussul* is interpreted like *Tafa'ul* which means ideals or hope and confidence. In general, *Ussul* is a language that comes from the Mandar tribe and Mandar itself is distinguished in two senses, namely as the name of a particular language and Mandar as another term to refer to the agreement of several small kingdoms. since the sixteenth century in this area there have been seven kingdoms, united in one constitutional organization in the form of a federation, then the organization was named "(*Pitu Baqbana Binaganga* " (Seven kingdoms living at the mouth of the river) to set the strategy then led to the seven kingdoms in the coastal area The union formed a confederation with seven other kingdoms located in the mountains, the seven kingdoms were also bound in a form of federation called " *Pitu Ulunna Salu* " (Seven kingdoms that live in the upper reaches of the river). on the union, namely " *Pitu Baqbana Binanga anna Pitu Ulunna Salu* " (Seven Kingdoms that live at the mouth of the river and seven kingdoms that are in the upper reaches of the river) (Dahlan).

Whereas Pitu Baqbana Binanga consists of several regions, namely Balanipa, Sendana, Banggae, Pamboang, Tappalang, Mamuju, and Binuang, while the areas included in the kingdom of Pitu Ulunna Salu namely Rantebulahan, Aralle, Tabulahan, Mambi, Matannga, Tabang, and Bambang are domination factors politics and royal alliances exist with four kingdoms, namely Balanipa, Banggae, Sendana, and Pamboang. The four kingdoms, namely Balanipa, Sendana, Banggae, and Pamboang, the four regions used the Mandar language, had the population is much better and it becomes a connecting gate with the noble world, thus causing the confederation to also be known as the Mandar term, especially for the Balanipa kingdom as the oldest kingdom of the fourteen kingdoms that inhabit an area called Mandar. Whereas politically the Mandar are the largest tribe inhabiting the area of West Sulawesi with the fact that from Paku to Suru where it is the territory of the Mandar Tribe (Alimuddin, 2011).

Indonesian history suggests that before the 19th century, Life Religion in Indonesia is more colored by a mystical synthesis taken from various traditions of pre-Islamic Indonesian cultural treasures. Islam itself is addressed as one of the rich cultural treasures, while mystical synthesis is the hallmark of Nusantara Islam (Vlekke).

Islam came to Mandar and met with the social situation of the local people who actually had a system of traditional values, knowledge and beliefs that had been adhered to for a long time. This is similar to what happened to other tribes in Indonesia such as Malays, Javanese, and others. The Mandar people are familiar with forms of belief in ancestral spirits. An old belief system that can be traced among the Mandarese community originates from the roots of the Astronesian belief that sees the world as consisting of three levels; the world above, the middle world, the world below. This life is believed to be the result of the interaction of antagonistic forces from complementary gender principles, this belief is maintained in the form of rituals related to the community's life cycle (Hidayat, 2009).

Mattunu undung is a practice in the symbol of praying within the realm of *mang ussul* or *ussul*. *Ussul* means a symbol of good hope, it can be a suggestion or a prohibition (Bodi, 2010). *Ussul* is defined as a hope and success, with the use of symbols that can be in the form of certain actions or with objects. *Ussul's* practice can be found in the activities of the Mandar people, namely in building houses, building boats, starting something good such as studying knowledge and determining good days (Alimuddin, 2017).

Mang-ussul or *ussul* is an act which in this case is carried out or practiced through natural symbols and or an act and word. In practice, almost all of them have elements of Islamic values. Islam is not a rigid teaching that is only fixed in a context of one basic science, but Islam has elasticity data on aspects of life. It is in this context that *Ussul is then* adopted as local wisdom which is loaded with Islamic values.

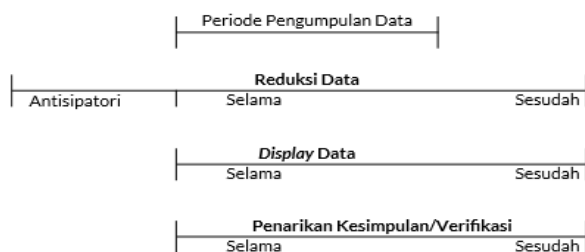
Apart from the reason that *Ussul* has a close relationship with Islamic education, the author realizes that the cultural heritage of the Mandar community must be preserved and developed. On a different side, so far, no Mandar writers have specifically researched and written *Ussul* in the perspective of Islamic education. For this reason, the author wants to examine *Ussul* in the perspective of Islamic education. As explained by Uhbiyanti that Islamic education is an education system that embraces every aspect of life that is needed by the servants of Allah SWT. Therefore, Islam guides all aspects of Muslim human life both in this world and the hereafter (Uhbiyanti, 1999). Then on the other hand Marimba also added that Islamic education also aims to form spiritual and physical through guidance that will influence the personality of society with the terminology of Muslim personality, namely the existence of Islamic religious values as the foundation and goal in doing all things in life (Uhbiyanti, 1999). To preserve and develop a culture so that it can survive in the future requires a clear study as a basis for implementing and preserving a culture.

So, the perspective of Islamic education is expected to shape the personality of individuals through a systematic learning process to then be able to adjust to the existence of cultural values and the ideals of society (Damopolii, 2011), which do not just carry out culture but consider the presence of systematic knowledge in interpreting a culture.

METHOD

This study uses qualitative research and is classified as *field research*. The research location is in Pambusuang Village, Balanipa District, Polewali Mandar Regency. The approach that the author uses is a phenomenological approach. This approach aims to describe the meaning, understanding, understanding of a phenomenon, event, or human life by being involved directly and/or indirectly in *the setting* being researched, contextual, and comprehensive. Data collection methods used are observation, interviews and documentation. The data analysis technique used in this research is the Miles and Huberman model data analysis technique.

Miles and Huberman emphasized that in qualitative research data is collected through a variety of different data collection techniques, such as interviews, observations, quotations, and extracts from documents, notes via tape; looks more like words than numbers. Therefore, the data must be "processed" and analyzed before it can be used. Miles and Huberman offer a general pattern of analysis by following the flow model as follows:



Picture 1. The flow of data analysis methods according to Miles and Huberman.

In the flow model framework, the researcher carried out three data analysis activities simultaneously, namely: (1) data reduction; (2) display data (display data); and (3) conclusion/verification.

RESULTS AND DISCUSSION

Ussul is more hopeful or motivational for success (Alimuddin & Muhammad, 2013). In the construction of boats by fishermen from the Mandar tribe, this is manifested in symbolic forms on the parts of the boat, as well as the meaning of objects or behavior. *Ussul* is the knowledge of meaning, and the practice of the form of symbolization that is made.

Yasil in an interview with the researcher said that *Ussul* was an internal experience within a tribe, such as traditional and religious leaders. We cannot say for sure what year *Ussul* was, but it had existed since before Islam arrived in Mandar land, because all this time I research has never found in Lontara in written text. It is clear that other researchers have examined when *Ussul arrived* when he was brought along by migrants who came to the Land of Mandar. Meanwhile, from another point of view, nature is actually like a text that talks about the past, the present, and prepares for the future. But we see that in this area there is a very developed myth about *Ussul* and *pamali*, it is very visible when the community of fishermen, traders and other people will start their activities. As in the past, when a trader wanted to open a shop and walked from his house, many *Mandar* people stopped to pick up grass-like plants (Alimuddin & Muhammad, 2013).

Ussul practice exists in almost all activities related to boats; starting from making boats, how to work, making FADs, bamboo arrangements, positions when lowering fishing gear, events encountered before and after going out to sea, materials used in fishing gear, and so on. This knowledge and practice was passed down from generation to generation, both from *annangguru* (religious leaders) and observing the behavior of other fishermen.

Another part of *Ussul* is *pemali*. This is more in the form of a prohibition or taboo. The difference between *Ussul* and *Pemali* is that *Ussul* includes everything, both prohibitions and taboos as well as motivation and practice of good things. *Pemali* is believed to be almost the same for every fisherman, while *Ussul*'s beliefs can be different. There are two forms of *Ussul* which symbolize objects and symbolize behavior. Based on the interview with Ust. Bisyri he said that:

Ussul was formerly a belief of the Mandar people that everyone believed in and practiced both in words and in *deeds*. *Ussul* since the time when the Prophet was born, the Prophet made *proposals* such as in giving names to babies when they were born, when doing things related to daily activities. In Tanah Mandar, *Ussul* was previously widely used by fishermen, traders, farmers and other community commodities. Islam entered the land of Mandar. The carriers of Islamic teachings did not erase it but changed the perspective of the Mandar people in their *Ussul*. As in the meaning of the words *pamali* or *Ussul* changed in the concept of Islam.¹⁰

Ussul has a connection with Islamic education because there are so many events or whatever the community must be - *Ussul* or - *Ussul* before starting the event, for example, the tradition of the Mandar people when taking their children to learn to recite the Koran, parents must bring coconuts, *ambom* banana or *lokotira*, brown sugar, rice, and a machete, or knife, have a meaning, so that later this child will have character, his knowledge will be as high as a coconut tree, *matira*, or strong. The meaning of Ambon banana is taken from *lokotira* or *matira*, his voice will be sweet to hear like brown sugar, the machete serves to sharpen the child's brain *later* like the sharpness of a knife.¹¹

From the point of view of Islamic education, *Ussul* has a lot to do with Islamic education because *Ussul* in Mandar and *Pamali* in Mandar go straight with the creed, in which *Ussul* teaches us how to get closer to Allah SWT, because *Ussul* can also be linked in *tawassul* and *tafaul*, but *pemali*, which is synonymous with the words forbidden or not recommended, can also be seen from Islamic teachings that the Mandarese have taught *adab* and ethics to their generation, because their parents highly upheld the character and character of *Malaqbiq* (Ethical or Dignified).

¹⁰ Ust. Bisyri, Religious Leader, Interview on 12 July 2022.

¹¹ Ust. Syahid, Religious Leader, Interview on 18 July 2022.

CONCLUSION

In essence, *Ussul* and *pamali* culture are not against religion. Rather, the *Ussul culture* always goes straight with religion. In the concept, the *Ussul culture* is always associated with prayer, hope in God. Meanwhile, as humans, what we always do is pray to God, but *with suggestions* it's the same thing praying in different versions. For example, when there was an Al-Quran reading event in Mandar, people who had studied the Koran since starting to study religion had *suggested* looking for a good day to study, bringing some objects and food when they first came to recite the Koran or gain religious knowledge right up to the completion of the Quran procession *mattera*, *mappatamma*, and horse rides to be paraded and the *annangguru* or *pangrita* (religious leaders) have never banned it because it has never prohibited Islamic rules and laws and it is a symbol of being grateful and praying to Allah.

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