

ASSILESSURENG AND ASSIJINGENG: THE CONCEPT OF RELIGIOUS MODERATION TOMANURUNGE RI BACUKIKI

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Article received March 18th, 2022; Article revised April 19th, 2022; Article approved May 30th, 2022

Abstract

Religious Moderation is a concept that will bring peace to society. Religious moderation can be an instrument to prevent conflict and even solve social problems in society. Social problems often occur because society is very heterogeneous. Differences in ethnicity, race, religion, and culture are often social problems born of this heterogeneity. However, conflicts can be avoided by using moderate tools. One of them is using local wisdom as a unifying tool for the community. In addition, the values of religious moderation can be used to shape civil society. Community wisdom can be found through local manuscripts (manuscripts). That is, the value of religious moderation is contained in the classic text. This article examines the values of religious moderation in the concepts of Assilessureng and Assijingeng initiated by Tomanurunge ri Bacukiki La Bangenge. Thus, the collaboration between local values and religious moderation forms a frame to limit conflicts in society. This article uses a qualitative method. Data were obtained by tracing local manuscripts and interviews with the community in Bacukiki South Sulawesi.

Keywords: Assilessureng, Assijingeng, Bacukiki, local wisdom, Religious Moderation

INTRODUCTION

This article is a response to the Strategic Plan of the Indonesian Ministry of Religion for the years 2020-2024. The strategic plan began in 2019 and was proclaimed the Year of Religious Moderation. The Ministry of Religion pioneered religious moderation programs by developing a middle way religious perspective, attitude, and practice (*wasathiyah*). They focus on peace-making, respecting pluralism, respecting the dignity of humanity for both men and women, upholding noble civility, and advancing human life. It manifested in an attitude of trust, justice, compassion, compassion for humankind without discrimination, and respect for diversity.

The policy of religious moderation is not only national but also international (bilateral, regional, and multilateral). The Ministry of Religion, mandated as an operator and facilitator of equitable and quality religious and religious life services are, of the view that the continuity and improvement of Indonesia's strategic role and Indonesia's position in a global perspective on issues of a religious and religious nature, culture, and social are essential. Even since the pre-independence and post-independence eras, the figures of Indonesia's founders have played a crucial role through a socio-religious approach to issues of peace and stability and international security.

President of the Republic of Indonesia's current programs focuses is religious moderation to create world peace

and social justice. An important argument for the presence of religious moderation, especially in Indonesia, is the two facts that Indonesian society is very plural and multicultural. Our nation consists of various tribes, ethnicities, religions, languages, and cultures. Diversity necessitates differences, and each potential difference creates friction or conflict that can create imbalances if not managed properly and wisely. Multiculturalism and plurality reflected in the Indonesian nation united one principle of national unity and integrity known as the motto "*Bhinneka Tunggal Ika*." Multiculturalism is becoming an important issue today, especially after several ethnic and religious conflicts in recent years. This issue is not only related to the problem of managing conflict and diversity but also concerns the recognition of differences between religious communities in Indonesia.

To achieve this mission, the Ministry of Religion has set six goals, including strengthening the quality of religious moderation and religious harmony. In line with the direction of the national policy in mental revolution and cultural development, it is carried out through a strategy that later becomes a priority program, including increasing the promotion and preservation of culture; and strengthening religious moderation. It can be explored, among others, through the manuscripts handed down by our predecessors, which contain religious moderation.

Manuscripts are memories of the past that can describe a region's condition and even all the phenomena. In addition, the manuscript is also a place to express the ideas and ideals of the author. Manuscripts are a heritage from the past. It becomes the reference for science and even describes the history of society. Frequently, a manuscript is used as a guide for the life of a community or in social life.

This manuscript certainly does not present itself before the reader. The author's background and environment also influence the presence of a vital record and knowledge presented to this beloved country's people. Then these manuscripts were also distributed and used by its users at home and abroad. Those who care and are concerned about manuscripts will try to distribute them to their countries, adopt them, copy, and reread them,

and then make them role models and comparisons to be practiced.

In terms of disseminating religious knowledge, the teachings spread to the archipelago in various forms of penetration were indeed a religion of peace. Religion was also accepted as a knowledge religion with various innate elements, including the Arabic language with its writings, literature, and customs of the land of origin. For example, Bible was translated and written using an Arabic script.

Latin, Hanacaraka, and Arabic scripts were adapted. Arabic, for example, is adapted to the Malay sound system, so it is called the Jawi script. The definition of Jawi or Java itself was initially "higher." The Java Island and the other islands parented the island of Java when read from the Arabian mainland, which is located higher than India on the earth map. At first, Muslim geographers made the map of the earth and made zero meridians through Mecca so that the entire layout of the world's regions was seen from one of the holy cities of Muslims.

With the spread of the Malay language to most of the archipelago, the Arabic script also spread to Ternate, Tidore, Sumbawa, Bima, Sulu, and Ambon. Malay became the language used in the official literature, and Arabic script gained a steady place. Arabic script also extends to other regional languages such as Acehnese, Minang, Javanese, Sundanese, Madurese, and others, wherever there are cultural groups that embrace Islam.

Manuscripts of Nusantara, especially Islamic texts, maintain the balance of state and religious life sustainability in this archipelago. Relations between ulama and people in general by maintaining local culture are closely intertwined. In addition to leaving a normative legacy contained in Arabic scripts, the Muslims also left an empirical legacy, namely the integration of the Indonesian nation, as stated by George Mc Turnan Kahin in the book

Nationalism and Revolution Indonesia (Kahin, 2019). Three crucial factors influence the realization of national integration in Indonesia:

1. Most of the Indonesian people embrace Islam.
2. Islam not only teaches congregations (unity) but also instills an anti-colonial movement.
3. Muslims use the Malay language as a potent psychological generating weapon in giving birth to the aspirations of their national struggle.

In line with Kahin, Hart, in the book 100 Ranking of the Most Influential Persons in History (Hart, 1978, p. 7), which places the Prophet Muhammad in the first rank, states that Islam is a unifying factor in Indonesia. The first Minister of Religion of the Republic of Indonesia, H.M. Rasyidi, stated that Islam is one of the essential factors in uniting various ethnic groups in Indonesia (Azra, 1998, p. 29). On the other hand, it has become a historical record that Islam has collaborated well with other religions and local cultures in Indonesia, so it is not surprising that Islam entered and developed rapidly in the archipelago in the past.

Literatur Review

Many academics have conducted studies on religious moderation in Indonesia. Various forms of perspective have been built. One of these works is (Akhmadi, 2019) and works (Abror, 2020). Akhmadi believes that religious moderation in Indonesia is crucial for the next society (Fahri & Zainuri, 2019). Fahri found that religious moderation can be shown through the attitude of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *ishlah* (reform), *alawiyah* (puts the priority on priority), *tathawwur wa ibtikar* (dynamic and innovative). Its main objective is to eradicate radicalism through inclusive and moderate religious education.

Next are articles (Mustafa, 2021) and (Shahrudin, 2021). Mustafa found the idea of religious moderation in the Lontara Luwu manuscript, which contains *Gauk Lao*

Tengngae. The concept of religious moderation contained in classical texts illustrates that the concept of moderation has long been known by the public, especially the Palopo people. Syahrudin also studied religious moderation by reading the Latoa manuscripts. *Paseng* is the value offered by Kajao Lalidong.

Further work (Karim et al., 2021). This article examines the concept of religious moderation in the Mongondow language practice. The use of Bolango by the Bolaang Mongondow community is used in local songs and texts. The manuscript has a different character from the daily language of the local community. The language in the text is very literary but has a profound meaning, especially concerning religious moderation.

The following article (Iswanto & Saefullah, 2021) is not much different from Mustafa and Karim, Iswanto provides an overview of the narrative of religious moderation in the Carub Kandha manuscript. The Serat Carub Kandha manuscript is historical evidence and collective memory of the practice of religious moderation in Indonesia's past, especially on the north coast of West Java. The moderation narrative emerges about respect for other religions, being accommodative to local culture, and anti-violence.

This article provides an idea about the values of religious moderation contained in the Classical Manuscripts in Bacukiki. It explores the concepts of *Assilessureng* and *Assijingeng* as one the concepts that represent religious moderation in the Bacukiki Kingdom area and the Ajatappareng region in general. This article uses the classic manuscript as the primary source. A manuscript review was carried out to obtain a moderate value in the manuscript.

Conceptual Framework

At least three concepts need to be explained as the way to think in this research, namely the concept of moderation in Islamic thought itself, the characteristics of moderate Islam, and the concept of the text that is considered in the approach and analysis in this study.

1. Interpreting the Term Moderate

The equivalent of the word 'moderate' in Arabic is '*al-wasatiyah*.' In the Big

Indonesian Dictionary (2008, 1035) the word 'moderate' means: always avoiding extreme behavior or expression; it tends toward dimension or middle ground. The result developed in moderation is forming a tolerant attitude in associating and interacting with others (R & D 2019:79).

The term 'moderate' is a term that has just emerged in the discourse of contemporary religious thought and movement. This term does not always mean 'positive' because some scholars such as Asma Barlas, John L. Esposito, and Graham E. Fuller, mentioned by Burhani (Burhani, 2012) have a negative meaning because, for example, the use of the word 'moderate' is to support groups that support Israel, while for people who are critical of Israel and do not support the policies of the American government towards Israel, they are referred to as 'militant' or 'radical' groups. Therefore, this term in America is more political (Burhani, 2012, pp. 564–565). Moderate Islam in America and the West is more synonymous with 'liberal Islam' and only emerged after 9/11 (Burhani, 2012, p. 578). However, discourse on Islamic historical concepts in Indonesia, as described below, the concept of moderate Islamic thought has been going on for a long time, even before the events of 9/11, which were more theological (Burhani 2012, 577).

The concept of moderation is a starting point in mapping and parsing the data found. The Arabic word 'moderate' is '*al-wasatiyah*.' In the Big Indonesian Dictionary (Kbbi, 2016, p. 1035). the word 'moderate' means: always avoid extreme behavior or disclosure; tends toward dimension or middle ground. The results developed in moderation are forming a tolerant attitude in associating and interacting with others (R&D 2019:79).

Term moderation is a thought used by the Ministry of Religion of the Republic of Indonesia as an achievement in every policy. This achievement is then expected to become a form of a society free from religious conflicts. The term moderation does not always mean 'positive' because some scholars such as Asma Barlas, John L. Esposito, and Graham E. Fuller, as mentioned by Burhani.

The terms used to designate the concept of moderating religious thought in Indonesia, at least among Nahdlatul Ulama (NU) as the most prominent Islamic organization in Indonesia, are *al-tawasut*, *al-*

tawazun, and *al-i'tidal*. Achmad Siddiq popularized this concept in the 1980s in several of his works, most notably in *Khitthah Nahdliyah*.

According to Siddiq (Siddiq, 2005, p. 46), all three are Ahlusunnah wal Jamaah (Aswaja/Sunni) characters. *Al-tawasut* is a 'medium attitude,' based on the Qur'an surah al-Baqarah verse 143. *Al-tawazun* is 'balance, not weightlessness, not excess of one element or deficiency of another element,' which is based on *Al-Tawazun* -Qur'an Surah Al-Hadid verse 25.

Meanwhile, *al-i'tidal* is perpendicular, not inclined childishly and not leaning to the left, which is based on the Qur'an letter Al-Maidah verse 9 (Siddiq, 2005, p. 45–48). This concept is then applied in various fields of religion and social life in general. In the field of *aqidah* (belief), the principle of *al-tawasut* is shown by: (a) a balance between the use of rational arguments (*'aqli*) with the arguments of the Qur'an and hadith (*naqli*), with the understanding that both are used even though in a graded manner; (b) trying their best to purify the creed from all mixtures of creed from outside Islam; (c) not rushing to pass judgments on polytheists, infidels and so on for those who for some reason or other have not been able to purify their monotheism/*aqidah* (Siddiq, 2005, p. 48).

2. Characteristics of Moderate Islam

This study uses the meaning of moderation proposed by Siddiq, namely the middle attitude between the two extremes. The research results, such as that of Azra (Azra, 2013, p. 350), discuss the efforts of 18th-century scholars, such as Al-Palimbani, 'Arsyad al-Banjari, who reconciled Shari'a and Sufism, jihad, and Sufistic obedience at the same time. Moderation can also be seen in the jargon "*al-muhafadah 'alá qadim al-salih wa al-akhd bi al-jadid al-aslah*," widely used among religious groups such as religious groups NU (Baso, 2006, p. 26). Therefore, the attention paid to the characteristics of moderate Islam is not a static thing but is related to the context of the challenges faced by the character who has the idea because every text produced by the author, more or less, is related to the context of the reality he faces, so that the message is ten also vary according to their needs. Therefore, the next

important concept in this research is about the text and its relationship with the author and reality.

Theoretical Framework for Text Transformation Concerning diaspora or distribution, the manuscripts written by the three figures mentioned above indeed transformed both in the distribution in other written and oral traditions. According to Achadiati Ikram, this tradition is called oral literacy (Ikram & Pudjiastuti, 1997). Likewise, Ong's theory says that text and speech are closely related. Both influence each other. Although according to Ong, it is oral that affects writing (Ong, 2013). The theory presented by these two figures became the basis for researching the distribution of the teachings of the intended ulama through his handwriting, which was called a manuscript. The manuscript text will be seen in its distribution and transformation that develops in local communities. The assumption built in this research is that the text transforms into other texts and into the form of oral tradition.

Furthermore, the theory offered by Hobsbawm in his *Invented Tradition* becomes the basis for analyzing the findings of this study. According to Hobsbawm, in the context of created tradition, what is often understood as a continuation of the past is not infrequently actually something created (Hobsbawm & Ranger, 2012). In this case, elements that seem traditional are often actually modern responses. New local wisdom may emerge from the intersection of local elements that have been built for a long time and foreign elements that are accepted, thus forming a new standardized tradition.

RESEARCH METHOD

This study focuses on religious moderation contained in manuscripts stored in institutional and private collections in Eastern Indonesia. This research will first explore and make an inventory of manuscripts containing religious moderation. The data obtained will be analyzed according to the current religious issues that lead to religious moderation and tolerance.

The method used in this study uses qualitative methods with historical, philological, and anthropological approaches. These three approaches will be carried out simultaneously to obtain primary and

secondary data. Primary data is in the form of manuscripts related to religious moderation. Furthermore, an interview (in-depth interview) will be conducted at the research location in the research area to obtain primary data from the beneficiaries directly. The targeted manuscripts are autographs (originally written by the author), archetypes (copies), and hyperarchetypes (copies of which are copies).

DISCUSSION

The influence of La Bangenge in the concept of "Assilessureng" in Ajatappareng

Labangenge To Manurunge ri Bacukiki (Arung Bacukiki) has passed down many generations of rulers and aristocrats in the Ajatappareng area, which is contained in Lontara Sisilah Suppa, Sidendreng. La Bangenge, with his character and authority, can bring peace and existence where he appears or descends.

To Manurunge La Bangenge's relationship with the five areas around Bacukiki is called lime Ajatappareng (Lontara Allakelakerenna Akkarungenge). The five (5) regions include Suppa, Sawitto, Sidendreng, Alitta, and Rappang, wherein Lontara is written To Manurunge as the first king who was the beginning of the formation of a kingdom. As we know that To Manurunge La Bangenge Ri Bacukiki married a Suppa (Pinrang) girl named, We Tipulinge Tompo'e, who has the title Puatta Kewaramparange (manurunge ri lura manralang) Suppa (Lontara arrangement Datu Suppa), who has three children (3), this is what became the next generation or ruler (ruler) as well as a pillar of the Ajatappareng dynasty.

The areas of the Limae (5) kingdoms in Aja Tappareng include:

1. Suppa Kingdom west of the Malacca strait, south of Tanete kingdom, east of Sedenreng Kingdom, and Rappang north of Sawitto and Alitta kingdoms.
2. The Sawitto Kingdom is west of the Malacca strait, and the Ballanipa kingdom, to the south of the Suppa and Alitta kingdoms, to the east of the Duri kingdom.
3. Alitta Kingdom, west of Suppa Kingdom, north of Sawitto Kingdom, east of Duri Kingdom, south of Rappang.
4. The sidenreng kingdom to the west of the Suppa kingdom, to the south of the

Soppeng kingdom, the east of the Luwu kingdom, and the north of the Rappang kingdom.

5. The kingdom of Rappang to the west of the kingdom of Suppa and Alitta, to the north of the kingdom of Duri, and to the east of the kingdom of Sidenreng.

LimaE Aja Tappareng in Bugis language *limae* = fifth, = *Aja* = west and *tappareng* = lake means the five kingdoms in the western region around the lake.

After the archipelago's independence became the Republic of Indonesia, the five kingdoms were divided into three districts and cities. The kingdoms of Suppa Sawitto and Alitta were included in the Pinrang Regency area, while the Sidenreng and Rappang kingdoms were included in the Sidenreng (Sidrap) district, Parepare city.

In its development, the role played by its descendants in developing the area, where one of the legacies of To Manurunge Ri Bacukiki, namely the culture or concept of *Assilessureng* (brotherhood), was used as the basis by their descendants to develop and stem or ward off attacks from outside the Aja Tapparang area.

From our interview with one of the elders in Bacukiki, a former village head and traditional leader of Tolotang in Bacukiki, Mr. Wa Jare, conveyed "*de iagkkai maccaci Dattu Suppa engko de nagkarung ri Bacukiki*" (not appointed as datu suppa if not whitewater ri bacukiki) meaning, all those who become datu in Suppa are descendants of La Bangenge because his wife is Datu Suppa named, We Tipulinge Tompo'e, who holds the title Puatta Kewaramparange (*manurunge ri lura manralang*) the first datu Suppa.

According to Mr. Muh Talib Samsong, why was he given the name La Bangenge on to *manurenge*, because the place where he descended is the name of a large village on a mountain, around the foot of the mountain is also a place where the To Lotak community gathers to celebrate the traditions they adhere to, throughout Indonesia even those who are abroad, the To Lotak community will come every January for the ritual.

Another thing, according to Mr. Samsong, his nickname, from the beginning of his presence La Bangenge taught many lessons from all sides of life, including

traditions or cultural customs, one of which was a tradition in the kingdom at that time, namely how to call and be called, with special calls in noble families, for example from 4 siblings, only the eldest brother is called Puang by his younger siblings. The eldest brother calls his younger brother, while the second brother is called Daeng (brother) by his younger siblings. This is one of the traditions that La Bangenge inherited into local wisdom in the area.

At this time, society's social strata/stratification began to form in the so-called layers. The stratification of the Bacukiki community was created not to divide the community but to create social stability for the community. (1) Whitewater Layers/Kids of Sacks; (nobles descended from To-Manurung). (2) *To-Deceng* or *To-Maradeka* Layers; (people are primarily descendants of the Anang group). (3) *Ata* (a small/additional layer consisting of those who lost the war, and violated customary rules).

In the South Sulawesi social system, the stratification of the community shows a status that is closely related to land (land). *Arung/Anakkarung* (nobles) descendants of *To-Manurung* are placed in a noble status, respected and obeyed within certain limits or (conditionally). Nevertheless, his noble status did not give him the right to own land. Their status remains as immigrants (*To-Mananurung*) people from outside the alliance of the People (anang). People who are members of the Anang community are the original owners of the land (land). From among them were born the traditional leaders, as the heads of the tribes, Anrong-Guru, Matowa, Puang, To-Pareng.

The influence of La Bangenge in the concept of "Assijingeng" in Ajatappareng

Lontara Panguriseng Sidenreng describes the actions of To Manurung Labangenge regarding his presence in Bacukiki. Then in brackets, not long ago, La Bangenge traveled with his mission "*Assilessureng*" *Assijingeng*" through the mating process. La Bangenge headed to Suppa and Sawitto, the two areas, La bangenge built an addatuang dynasty there, followed by generations in the Aja Tapparang area.

La Bangenge is a visionary and explorer but not expansionary in military

concepts, La Bangenge has a foresight about how his generation will continue, as is the case in Suppa and other regions, and the country where he married a local *manurung* figure, La Bangenge did not make himself a king. He can make himself king in whichever territory he visits. La Bangenge expands or wanders around the Bacukiki area to find areas that have the potential for the lives of their descendants and followers.

In its development, the three children respectively became Datu and Arung in the Aja Tappareng region;

1. Whitewater in Bacukiki, namely We Pawawoi, who married arunge child in Mount Iowa. (Sidrap)
2. La Teddung Lappo Datu Suppa married We Patuli Arung Cempa. (Pinrang)
3. La Botting Langi Whitewater Tanete Rilau married Datu Mario Riawawo. (Soppeng)
(Lontara Alakke lake akkarunge, Suppa, Sawitto, alitta, sidendreng and Rappang).

From his three children, it shows that La Bangenge and his wife are very supportive and provide opportunities to develop themselves in this way, namely "Assilessureng and Assijjengeng". a strong foundation in managing the kingdoms in the Ajatappareng region.

From Lontara Akkarungenge, then lontarak Pangnguriseng, in this finding that, the role of La Bangenge To Manurunge ri Bacukiki makes his descendants become whitewater or nobles in the Aja tappareng area with the oral tradition of "Assilessureng and Assijjengeng" so that the marriage process occurs between his descendants, This oral tradition or the concept of "Assilessureng and Assijjengeng" la bangenge succeeded and became the forerunner to the formation of kings in Aja Tappareng, which was called the Five Kingdoms of Aja Tappareng.

The subsequent development of these five kingdoms, namely Suppa, Sawitto, Alitta, Sidendreng, and Rappang, essentially have a genealogical relationship from the same lineage, namely La Bangenge Manurunge ri Bacukiki. It was estimated to form an alliance called the Aja Tappareng Alliance in the XVI century.

The formation of this alliance or alliance, as a manifestation of the concept of the La bangenge oral tradition based on

"Assilessureng and Assijjengeng," has the following main objectives:

- a. In order to ward off and avoid control of the kingdom from outside the region, just tappareng, both in terms of politics and economics.
- b. With this alliance, cooperation can be facilitated in the field of trade, especially rice and sandalwood commodities.
- c. With the existence of the Ajatappareng alliance, they are mutually supportive and very tolerant. They do not experience many internal conflicts because they are bound by blood ties as a glue tool between these five kingdoms.

In addition to the primary basis for the formation of the alliance above, there was information that the royal troops of Gowa, led directly by the king named Tunipallangga Ulaweng, wanted to dominate or colonize the country in Aja Tappareng.

The essence of the agreement of these five kingdoms is likened to a large house that has a broad expanse so that every king and his people are free to occupy as he wishes, meaning this alliance indicates the freedom for his people to choose a place to work and settle from the five kingdoms, without having to ask permission first from the kingdom, including the marriage ritual between them without violating the customs of each of the five kingdoms.

Moderating values "Assilessureng and Assijjengeng"

There are several points and values, the content of religious messages in the oral tradition of To Manurung Labangenge ri Bacukiki, prioritizing the attitude of Cooperation, humanizing humans, both men, and women, based on rights and obligations. Then realizing peace in the form of tolerance and harmony, overcoming conflicts with fair and balanced principles and guided by local rules or customs, the power of this concept can force the king of Gowa to change his attack pattern by marrying his son, We Tosappai, with the title Karaeng Baineya with Datu Sidendreng. Whose name is La Patiroid, later the daughter of the king of Gowa was appointed Datu Suppa VI.

The meaning or message of moderation contained in the concept of "Assilessureng and Assijjengeng" is to

strengthen kinship relationships so that social and cultural characteristics are formed because the mentality and personality of the people at that time had declined. The meaning of "Assilessureng is kinship and Assijingeng is brotherhood." In terms of terminology, the two have differences, namely proximity to individuals. *Assilessureng* is more about blood relations, while *Assijingeng* is a relationship between humans. Religious Moderation values in the *Assilessureng* and *Assijingeng* concepts are contained in the *Atoreng Toriolog* manuscript.

Ajatappareng comes from Bacukiki because the Bacukiki kingdom is the oldest in the Tomanurung area. Labangenge was the first king of Bacukiki. Establish a kingdom empire. It was invaded into Pinrang by marriage and married the king's son. The description of the text above shows that the recognition of the Ajatappareng area is closely related to the Bacukiki Kingdom. Lontara' Explain it.

Manuscript *Atoreng Toriolog* page 99

Makkuwannanaro naiyya lapangoriseng ... addatuangnge ri sidenreng sompongiwi piku ripattaronae neneku nasilao tongeng tongeng letturi ana eppoku makkedae iyya wanae ri pare pare silaong Tanana gobboroname punna nimiriladang agana gobboroname ni diliridang taroi rikeng pattarona ri neneku riyasengnge lapawawoi (alin bin abdul hakim) addatuangnge ri sidenreng saba iyyana soba madeceng makkatenni maisseng ri gobboronamennidiriladang aja uwajapi rekuwa engkana matu wettunna naellauna gobboroname napariawa parentana uwerengnge aja gobboroname memeng punna saba akuwannananaro nauwuru kontaraewe naonroi bate lima enrengnge ca'na sidenreng sekosie adameng salama. Nariyoki ri bolana tomarajae ri juppandang ri tana makassara ri 23 uleng nupember taung 1854.

The text excerpt below is a message from Nene' Mallomo about the concept of "house," that the house is not just a concept that shows a place and a building but is a large area. Nene' Mallomo suggested associating the Ajatappareng area as a "home" where the whole family gathered and did not disagree with each other. Even though there are disagreements, the solution is always in the form of kinship (*Assijingeng*)

Script page 115

Faslun, pannessaengnge iyyanae taro bicara nene alomo ri sidenreng ribicarana assalang

baiccue enrengnge assalang marajae nariyasengnge baiccu sitarasui sileppa. Naiyya riasengnge maraja silori anu matareng sionu arenagi tau mattamatopa assalang maraja . narekko nalaoiwi bolana tauwwe natingaraiwi natarasuiwi natiwi anumatareng oncopisa narekko narampuni anu matarengna. Massau ri lontara battoae, Faslun, pannessaengnge ada ripallebbangiengnge malluse tasie soreang pare pare bacukiki bojo mallawa dusing neppo iyyanaro ajjangcingenna mupammanariwi ana eppomu upammanarariyatoisi ana eppoku tekkureddu taneng-tanengmu tekkuattanengtanengngiko iyyamua pura muarolangnge risumpa iyyamuto muarolang ri sidenreng iyyakiya temmuwala arung temmuala matowa tennaewae manguru nawa nawa addatuwangnge risidenreng temmupojito iyya nacaccae addituangnge ri sidenreng temmucaccato iyya iyyananapojie addituangnge ri sidenreng.

The snippet below discusses the ancestral message that their descendants' sins must be rewarded with appropriate sanctions. In addition, it is required to comply with religious advice and customs in acting.

Script Page 116

Iyyatopa ajjapingengta narekko anak eppoku maddusa masolangnge arapangengnge nabbeyangnge manana narekko ana eppoku maddusa masolangnge watakkalena nabbeyangnge akkaresona. Makkedatopi lontarae aja musoroi atanna tauwwe sangadinna elonapa puwanna aja iyya rekko matei iyyarega teddengnge iyyarega makkedai parakara ikomaneng rapipowawang.

The snippet below contains ancestral messages, which in essence, convey that everyone must always be kind to sinful children to become better. The value learned from the script is that everyone must have made mistakes. So that everyone should not isolate others even though they have sinned. Instead, the attitude that must be shown is an open attitude towards them.

Makkedai addatuwangnge ri sidenreng sumange rukka maeloitu mutangnga madeceng mawiring adei matti rimunritta naiyya matowae bicaranna dematomihatu nawarekkeng iyyanaritu macalowoe ri anana madosae patarella narekko tenriengkalingai paunna naiyya naoroiyye uwwatanna tellu latte e bukuiwi puwatangiwi nasaba iyya ulunna pangaderengnge risidenreng naiyyana

ripattentuangengngi pare pare
 riyaddatuangnge ri sidenreng makkedai
 uwelorengko massituru musappai
 wijanna matowae naiyya narekko dena
 maka riyala parewa iyyasi musappa
 iyyameanange natopare pare narekko
 engkana mulolongeng assituruno
 mupaerekengngi puammu tellu latte e
 engkanitu addatuangnge ri sidenreng
 rilalenna assiturusenna pare pare.

Naiyya narekko tenriangkalingamopi ada
 nasuroangnge matowae assituruno mulao
 ri puammu tellu latte e naiyya rekk keko
 tau mawatangmu narekko tenriullemupi
 palettui.

The excerpt from the text below shows that the entire Bacukiki community and Ajatappareng must always uphold unity. In maintaining unity, one must take care of each other, not look down on one another, accept differences and help each other. These attitudes must always be held because Allah SWT, the Almighty God, blesses that attitude.

Naiyyatosiha sumpa nasoreang
 bangsaetoha pabbicara sumpa
 gangkanna masigi riyoloe ri soreyang
 pole riyarasoe lao alau riyabbanuangnge
 pole rilasiko pole rileppangeng rimarila.

Iyyanae kontarana ajangtappareng
 Ri 5 ompona ulen g rabiuleng akhireng
 riessona senengnge ritette pitu jangnge
 riyele e ri taung 1319 situjue 22 ulwng
 Taung 1901

Nasiwettuna arung ri sedenreng sumange
 rukka arungrape natellu latte e
 simattanna arung nepo na arung malolo
 la saddang poto. Naddeppungeng
 maneng limae ri ajangtappareng silaong
 pangaderenna ki masigie ri pare-pare.
 Addatuwang lolo sawitto riyasengnge
 andi temmesilaong andi orowanena
 riyasengnge andi bode karaengnge ri
 jampue. Datue ri sumpa andi nyukki petta
 iyyalita lapanguriseng nasaba
 padalollonginanna adodongeng ri
 agamata nalebbang tona topasalae
 napassauna toamakki bawangnge aga
 iyyanaro gau masero nappakalitudang
 alla ta'ala ri sininna tauwwe aja
 iyyasenega nabi daud masero
 napatikekeng.

Nasaba makkedai alla ta'ala e nabi daud
 majepu iyyapancaji passele riyasena
 tanae abbicarangngi malempue
 ripallawangenna maegae tau ajalalo
 muaccoeriwi cinna napsummu narekko
 muaccoeriwi cinna napsummu
 napapusaotu mitai laleng madecengnge

karana makuwannanaro napa situna
 tunangenna massiajing limae.

Naiyya pada nassiturusi jana
 merekiyyengngi janci pura maddiolona
 toliyolona.

Naiyya limae aja napaneng silellang bola
 limabili kegi kegi napoji inanna iyyana
 nauttamai natimpa tangena limae
 nauttama anana natimpa tangena limae
 nassu anana.

Iyyatopa jappiki ike riyajangtappareng
 najellokengkeppo ri tana tessitara
 pakkateteng maru masiliwike
 najilalokeng mabbola siyyelekekeng sipa'.

Iyyatopa janciki ri yajangtappareng
 malilu sipakaingekeng siakkoli-
 kollingekeng siyala paingekeng na
 deceng paggangkanna marebba
 sipatokkokeng mali siparappekeng
 tessijellorekeng ropo ropo tessiyajjalle
 jallerekeng lima masseajing tessiyere.
 (Page 248).

The religious understanding of the Bacukiki community can be seen from the above manuscript fragment. The appearance of the Prophet David as a reference in establishing kinship and friendship relations indicates that they are familiar with the concept of Islam. This is confirmed by the emergence of the word *masigi* (mosque) as a place. The religious concept of the Bacukiki people at the time the manuscript was written already existed.

Then the religious concept is internalized in the messages of their ancestors through the text. Religious moderation appears in the text by providing an overview of how to behave towards individuals with other individuals. Treat him as a human even though his social class is different. Trust each other. In addition, the concept of religious moderation at the point of unity is also contained in the following text.

Naripowada paimeng engkae tudang massituru
 adena limae ajattappareng

1. Mulamulanna adena sidenreng pabbicarae
 arung kurumai deiga pabbicarae arung
 beloka andi cude pabbicara sidenreng
 ambona la jampu andi jala.
2. adena sawitto kuwwaena arung tiroang la
 makkarau arung talabangi la sewwa arung
 salo lapapunnai.
3. matellunna. Adena sumpa kuwwaena
 pabbicarae daeng ngawi pabbicarae lasalesse
 matowae la manrang la bandu
4. maeppana adena marempa sulewata rampeng
 lappajala sulewata rampeng la pabittei

passellena pabbicara rampeng riyasengnge la m appetenni.

5. *malimana adena alitta kuwwaena sulewatalita la menruddae pawawopabbicara alita la hade pabbicara alitta lawapuwanna kapitangnge laseng daeng matapo anre guru ana karungeng walawenni anre guru annyarengnge lause. Aga kiwinruna sure padapadae iyyae lima 5 pada makkatenniwi tassiddiki iko limae. Siddi addituwangnge ri sidenreng siddi additulolo ri sawitto siddi datue risumpa siddi petta irappeng siddi petta iyyalitta. Aja kiyesserini iyye temmale ikkeng limae padatoha kiyesserinna kontarae ri gobborona de nidding riladang idiyang tapada tesseritot dengngerangiwi niniriwi larangeng pura napesakange goborona noddng ri lading idiyang.*

The quote above illustrates how much unity is upheld. Not only that, attitudes and behavior are also seen as tools that will maintain the unity itself. There are many more values contained in the texts studied. However, crucial values related to religious moderation are contained in the excerpts of the text above.

CLOSING

The value of religious moderation in the concept of *Assilessureng* and *Assijingeng* became the main glue for the people of the Bacukiki Kingdom and Ajatappareng in general. *Assilessureng* and *Assijingeng* have the meaning of brotherhood and kinship. The two concepts then represent the value of moderation, which is generally understood by the Ajatappareng community. Even today, the concept is still applied as a binder of society.

With this concept, radicalism and social conflicts can be avoided. The community uses this concept to create peace amid plurality, even solving problems. This concept has also been internalized in society because it was initiated by one of the figures, namely To Manurunge La Bangenge ri Bacukiki. Moreover, this figure is a unifying figure for the Ajatappareng community.

ACKNOWLEDGMENT

This article results from research funded by the Makassar Religious Research and Development Center (Balitbang Agama Makassar). Therefore, we would like to express our gratitude to the Ministry of Religion, in this case, the Makassar Research and Development Agency, and Dr. Saprillah,

M.Si, as Head of Balai. Furthermore, the research supervisors, Prof. Kadir Ahmad and Dr. Iwan Sumantri M.Sc., MA, and Arni Marjani S.Pd., M.Pd, as informants in this study.

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