

CONTEXTUALIZATION OF QUR'AN RECITATION GUIDELINES IN THE *MAPPANRE TEMME'* TRADITION OF BUGIS COMMUNITY

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Article received August 22th, 2022; Article revised October 12th, 2022; Article approved October 17th, 2022

Abstract

Islamization in South Sulawesi creates traditions that have survived today, one of which is Mappanre Temme'. This tradition combines elements of Islamic teachings and local culture, which becomes one of the factors that people embrace Islam and find it easy to accept Islam as their religious teachings. This article aimed to examine the contextualization of the guidance for reciting the Qur'an by the community in the Mappanre Temme' tradition with Karl Mannheim's theory, a qualitative descriptive method. The study results indicate that the Mappanre Temme' custom, which is carried out when children complete the Qur'an, has changed along with the times, starting from its specific to the current implementation, which is more often coupled with weddings. Based on the sociological theory of knowledge offered by Karl Mannheim, it can be seen that the Mappanre Temme' tradition also has important values. It includes sennu-sennungeng, togetherness, and kinship, which are obtained by considering its objective meaning. In expressive meaning, this tradition implies the value of helping, mutual cooperation, and patience. And finally, in the documentary meaning, gratitude to God is implied in the Mappanre Temme' custom.

Keywords: contextualization, guidance for reciting the Qur'an, tradition, Mappanre Temme'

INTRODUCTION

The unity between local customs and Islamic elements helps people who are new to Islam in the process of accepting Islam as religious teaching in South Sulawesi. The result of Islamization in South Sulawesi, especially in Bone Regency, lies in the religious realm, which is common in the religious rituals such as prayers at the *Tudang Sipulung* and *Ma'barazanji* events as gratitude for having their wishes granted (Abdullah, 2016). There is also the tradition of *Mappanre Temme'*,

after the children have finished reciting the Qur'an.

Mappanre temme' linguistically contains two words from the Bugis language: *mappanre* means "to feed" and *temme'* means "to finish", those who have completed the Qur'an. In the Glossary, *Mappanre Temme'* is defined as the process of getting a meal in relation to completing the Qur'an (Suriadi Mappangara, 2007). In addition, *Mappanre Temme'* is the recitation and completion of the Qur'an verses as gratitude to Allah and praise to the Prophet Muhammad. The command to read the Qur'an is the first *kalamullah* revealed by Allah swt. through the angel

Gabriel to the Prophet Muhammad in Q.S. Al-'Alaq (96) verses 1 to 5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ
مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ
(4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

Translation:

"Read by (mentioning) the name of your God who created (1), He has created man from a clot of blood (2). Read, and it is your God the Most Exalted (3), who teaches (humans) through kalam (4). He teaches man what he does not know (5)." (Q.S. Al-'Alaq [96]: 1-5) (Departemen Agama RI, 2013).

In Ibn Kathir's interpretation, he stated that the verses in the Qur'an revealed for the first time were holy and filled with blessings. These verses are the beginning when Allah describes the love of His servants, with the bounty directed at him, as well as part of the mercy of Allah swt. to teach people things they don't know. Therefore, He has honored him with knowledge (M. Abdul Ghoffar, 2004).

These verses explain Allah's call to His servants to read everything around him so that humans will understand the universe and its contents deeply. This verse also motivates people to continue to recite the Qur'an by constantly reciting and studying the Qur'an.

In carrying out the *Mappanre Temme'* custom, especially in Tanete Riattang Barat District, Bone Regency, the Qur'an teachers are given seven uncut roosters. Also, *sokko* or *songkolo* and a special chicken called *nasu poppo'* (one of the typical Bugis dishes) are served. The *sokko* has a sticky texture (*mappije*). Thus, *sokko* describes the unity inherent in Muslims (Mundzir, 2014).

The *Mappanre Temme'* tradition is the final tradition in learning to recite the Qur'an. This tradition does not have to be carried out lively, such as a wedding, but can be a simple event coupled with other traditional customs, such as a new house celebration or others. In the *Mappanre Temme'* tradition, Bugis traditional clothing is generally worn, *waju bodo* for women and *waju sigara* for men, although some are wearing Muslim clothes.

The *Khatam Qur'an* tradition or *Mappanre Temme'* is a ritual ceremony in reciting and guiding the Qur'an. With this tradition, the younger generation will learn

the Qur'an through special traditions that vary according to the local community's culture.

In the series of ritual *Mappanre Temme'*, only a few *surahs* of the Qur'an are guided to read, generally starting from Surah al-Duḥā to Surah al-Nās, then continued by Surah Al-Fātiḥah and several verses from Surah Al-Baqarah, then closed with a prayer *khotmil Qur'an*. This is different from *khataman*, which generally completes 30 *juz* of the Qur'an. A Qur'an teacher or village *imam* usually leads this tradition. Still, usually, the leader of this tradition prioritizes religious leaders who have a deep meaning of the text of the Qur'an and hadith.

Departing from the cultural phenomena above, Qur'an as a scientific study can be applied to scientific facts in human life. Allah says in Surah An-Nahl [16] verse 89:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
وَبُشْرَىٰ لِّلْمُسْلِمِينَ

Translation:

"And We have sent down the Book (Al-Qur'an) to you to explain everything, as a guide, as well as mercy and good tidings for those who surrender." (QS al-Nahl [16]: 89) (Departemen Agama RI, 2013).

This verse confirms that Qur'an is being revealed to humans as a comprehensive guide. This verse also implicitly implies the necessity to always include the verses of the Qur'an in various ways of life (Ahmad 'Ubaydi Hasbillah, 2019).

Guiding the *khataman Qur'an* in the *Mappanre Temme'* tradition in Bugis society is the result of collaboration between culture and religion. The Bugis community still holds this collaboration tightly so that every child who finishes learning the Qur'an will undergo the process of *Mappanre Temme'*. *Mappanre temme'* is carried out as gratitude for a child's success in reciting the Qur'an. Therefore, the author is interested in researching the guidance of reciting the Qur'an in the *Mappanre Temme'* tradition using Karl Mannheim's theory.

Literature Review

Khataman Qur'an (Finish the Qur'an)

Many articles have studied the *khatam Al-Qur'an*, including (Moh. Sofi, 2019), (Ahmad Ramli, 2017), (Wirdanengsih, 2017), (Imam Sudarmoko, 2016), (Maghfiroh,

2019). The research only focuses on maintaining the tradition of completing the Qur'an on certain days.

Mappanre Temme'

There have been many types of research or writings related to *Mappanre Temme'*, especially in academics, although not as many as other articles regarding the tradition of completing the Qur'an. Various research articles, such as theses, books, and others, have studied it a lot, including (Marwah, 2018), (Zulfaedah Suyuti, 2019), (Syahrul, 2014), (Mawaddah, 2021), (Nurhidayah, 2020), dan (Mundzir, 2014). It turns out that the *Mappanre Temme'* is a culture that has been occupied since immemorial by parents and ancestors. Thus, this behavior has become part of the Bugis people's life. In addition, the *Mappanre Temme'* ceremony is one of several religious rituals that exist and develop from time to time (Marwah, 2018).

The *Mappanre Temme'* tradition has various values, including those related to the *da'wah* values (Syahrul, 2014), social values (Mundzir, 2014), and Islamic educational values (Zulfaedah Suyuti, 2019).

In terms of procurement, special events are held for *Mappanre Temme'*. Depending on the parents' wishes, some are combined with *aqiqah*, weddings, housewarming celebrations, and other Thanksgiving events.

Therefore, this research's novelty is guiding the completion of the Qur'an in the *Mappanre Temme'* tradition, which is seen from Karl Mannheim's sociology perspective. The tradition of *Mappanre Temme'* contributes a lot to social values.

Conceptual Framework

In studying the contextualization of guidance on reciting the Qur'an in *Mappanre Temme'* in the Bugis neighborhood of Bulu Tempe Village, Bone Regency, the researcher used Karl Mannheim's theory regarding the sociology of knowledge. It extensively discusses the behavior and its implications for humans, which is why researchers are interested in using this theory. In this study, the researcher hopes can convey the meaning of contextualizing guidance on reciting the Qur'an in the *Mappanre Temme'* tradition.

One of the figures in the sociology of knowledge, Karl Mannheim is a character

researchers often study. This theory analyzes the relationship between the context of knowledge and life to make operational criteria as a determination of reciprocal relationships, thoughts and actions (Karl Mannheim, 1991). According to him, knowledge acts as a liaison between individuals and groups (Wardi Bachtiar, 2010). The sociology of knowledge provides understanding and thinking in socio-historical situations that can continuously produce individual thinking. Thus, not only humans who generally make efforts to think, but humans in particular who must develop thinking in a continuous series of responses to certain conditions that define themselves (Karl Mannheim, 1991).

Mannheim asserts that thinking can be understood optimally if one knows the social background of the thought. The same information becomes not only a statement but also a different meaning due to different social backgrounds (Karl Mannheim, 2002). Karl Mannheim argues that the basic principle related to the sociology of knowledge is the absence of thinking (mode of thought). It cannot be understood if the social background has not been clarified (Gregory Baum, 1999).

Karl Mannheim said human behavior is formed from two dimensions: action (behavior) and meaning. Therefore, when studying social behavior, sociologists should first examine the external nature of behavior and the meaning of that behavior.

These types of external behavioral factors play a role in influencing a person's behavior. The external factors are the environment, group, or culture (Sunaryo, 2004). The study of the behavior meaning aims to find the psychological dimension of the perpetrator's intention, the process of transforming something from ignorance to knowledge (Gregory Baum, 1999). Mannheim classified the meaning of behavior based on social action into three parts:

- a) Objective meaning is the meaning at the location of the activities related to the social context.
- b) Expressive meaning is the meaning that is known based on the perpetrator.
- c) Documentary meaning is a meaning that is hidden or implied in such a way that the actors cannot be fully aware that the aspect expressed is an indication of the culture as a whole (Karl Mannheim, 1954).

The researcher uses Karl Mannheim theory as a benchmark in assessing the contextualization of the guidance for reciting the Qur'an in the *Mappanre Temme'* tradition of Bugis society and the social meaning behind the tradition from the objective, expressive, and documentary meaning.

RESEARCH METHOD

The contextualization of the guidance for reciting the Qur'an in the tradition of the traditional *Mappanre Temme'* of the Bugis community in Bulu Tempe Village, Bone Regency, was chosen as a topic for three reasons. First, the *Mappanre Temme'* ceremony tradition is a hereditary custom occupied by the Bugis community after completing the Qur'an. Second, the *Mappanre Temme'* tradition is one of the Bugis Bone community traditions that still survives today. Third, the tradition of *Mappanre Temme'* is growing rapidly along with the times as an effort to transform tradition.

This qualitative study explored information regarding the research topic. To dig up information, the researchers also conducted observations and interviews with figures who were directly involved in the tradition of guiding the recitation of Qur'an in *Mappanre Temme'* activities. Secondary data in this research were from research, journals, books, and other documents related to the research topic. All data taken can describe the guidance of reciting the Qur'an in implementing the *Mappanre Temme'* culture of the Bugis community, Bulu Tempe Village.

This study's primary sources of data and information came from interviews with groups of religious leaders, traditional leaders, *ustadz* TK-TPQ, and village priests who were directly involved in the guidance of reciting the Qur'an in the procession of *Mappanre Temme'* of the Bugis community. Interviews were conducted through direct interviews.

Data analysis was carried out using the Miles and Huberman technique analysis through data reduction. The researcher analyzed the data starting with the selection process and decision, followed by paying attention to the data so that it could be simplified based on the research results in written notes in the field, then carried out data analysis and data presentation.

The data and information collected were arranged systematically so that

conclusions could be easily drawn. Then, the researcher used the data obtained from the initial observation process, interviews, and documentation to determine conclusions.

DISCUSSION

The History of the Mappanre Temme' Tradition in Bone District

The procession of *Mappanre Temme'* is part of a noble tradition still practiced by the Bugis tribes who are still on and outside the Sulawesi island. This tradition is also a highly guarded ceremony by the Bugis community. This custom has existed since the entry and development of Islam in South Sulawesi, as it is known that the integration of Islam in South Sulawesi does not necessarily oppose the traditions or customs of the Bugis people. If interpreted in Bugis language, *Mappanre Temme'* contains two words: *mappanre* (to feed) and *temme'* (finish, in this case completing the learning process of the Qur'an). Included in the South Sulawesi Glossary, *Mappanre Temme'* is defined as part of the process of entertaining guests for a meal because they have completed both reciting and learning the Qur'an (Suriadi Mappangara, 2007). *Mappanre Temme'* is a procession of gratitude or thanksgiving to children, boys and girls, for completing the learning process of the Qur'an.

The process of spreading Islam in the Gowa kingdom around the 17th century became a flashback to the emergence of the tradition and custom of *Mappanre Temme'*. It started when Islam Sultan Alauddin accepted Islam as a religion which occurred at the Tallo Mosque on November 9, 1607. Since then, Islam has become the official religion established by the kingdom. It began a new chapter, where the kingdom of Gowa became the center of the spread of Islam. Ultimately, the king of Gowa actively spread Islam by sending envoys to the kingdoms in the South Sulawesi region by conveying messages and gifts to each king (Mundzir, 2014).

The entry of Islam into the Bugis society became the acceptance of new values amidst the thick culture. Conflict can arise when two new cultures merge. However, when Islam and Bugis cultures meet, the situation is different; no conflict but a combination of mutualism. Islam has become a social status to strengthen previous social positions and strata (Wekke, 2013).

According to various sources, Islam was first brought to South Sulawesi by three preachers: *Datu' Tellue* from Minangkabau, *Datuk ri Bandang* (Abdul Qadir Datuk Tunggal), along with *Datuk Sulaeman* known as *Datuk ri Patimang*, and Abdul Jawad known as *Datuk Ri Tiro*. It was the three *Datu' Tellu* who succeeded in preaching Islam to the king of Luwu, later known as *Datu La Patiware' Daeng Parabung*, who was given the title Sultan Muhammad on 4-5 February 1603 (15 Ramadan 1013 H) (Agussalim, 2016). Thus, the Islamization process in South Sulawesi cannot be separated from the actions played by *Datuk ri Bandang*, *Datuk Patiman*, and *Datuk ri Tiro* (Mattulada, 1976).

The presence of Islam in several kingdoms in the Bugis region did not eliminate the social and cultural order that had developed earlier. The *datuks* only added Islamic values to the existing social and cultural institutions, such as administrators in the religious field (*qadhi*), *syara'* institutions, the sultan's title, and the kings' Islamic names. It aimed to prevent the divisions that had made Islamization fail in South Sulawesi (Dahlan, 2013).

When Islam became the official religion in the kingdom in 1607, *syara'* (Islamic law) also came into effect. In its development, *parewa syara'* was formed, who took care of religious issues, led by a *qadhi* (religious officer) who was referred to as *Daeng to Kaliya* (as the Makassar tribe refers) or *Petta Kalie* (the Bugis term). *Syara' parewa* has an essential role in implementing basic Qur'anic learning held in mosques and at the residence of the Qur'an teacher (Nurhidayah, 2020).

One of *parewa syara'*'s duties was to take care religious education. Religious education traditionally started in childhood, around the age of 5-6, both girls and boys. At that age, the children would be entrusted to study the Qur'an at the house of a religious leader or teacher. Over time, learning the Qur'an is not only in mosques but also in formal and non-formal educational institutions such as TKA-TPA. Children are not merely taught to recite the Qur'an. They are also introduced to and taught about the basics of religion, such as the procedures for obligatory prayers and daily prayers.

The learning process does not directly use the Qur'anic manuscripts consisting of 30 chapters. First, it begins by reciting the "little Qur'an" to memorize the short letters in *Juz Amma* (30th chapter) and recognize letters and lines. After completing the lesson on the "little Qur'an", usually a small celebration will be held as gratitude by preparing glutinous rice, Bugis chicken dishes, and various special cakes. Such foods are eaten at the teacher's home, which is preceded by prayers and the teacher feeding the students as sincerity from the teacher conveying his knowledge. The next stage is learning "big Qur'an". It aims to make children recite the Qur'an in its entirety, starting from the First *Juz* to the Thirtieth *Juz*. Thus, the child will finish reciting the Qur'an as well as launch his recitation. After completing all stages, there will be a big celebration called *Mappanre Temme'* (Marwah, 2018).

Mappanre Temme' grew to become the cultural heritage of the Bugis community to appreciate students' achievements, regardless of their gender. Usually, a huge celebration will be held by their respective parents at home or simultaneously. However, sometimes the celebration is postponed until the child gets married, precisely before the wedding party begins (Christian Pelras, 2006).

"dehe disseng i sianna aro mappanre temme' e dipigau, nasaba idi diaccerini aga biasa najamangangi tomatoatta. Makkedami tomatoatta riyolo, ayyede ri aseng tradisi mappanre temme' ri jama yako puraki magguru mangaji".

Meaning: "It is not known exactly when *Mappanre Temme'* will be carried out because we used only to follow what our parents did. Our parents said that this is called *Mappanre Temme'*, which is carried out when we finish studying the Qur'an".

It is unknown exactly when the *Mappanre Temme'* tradition was carried out. However, based on the explanation above, it can be concluded that the event is a custom of the Bugis Muslim community after completing the Qur'an, which has existed since the formation of *parewa syara'*.

Mappanre Temme' Tradition in Bulu Tempe Village

Apart from being a joy because a child has finished Qur'an, *Mappanre Temme'*

is the child and parents' gratitude to the Qur'an teacher, which is usually coupled with other activities such as *mappacci* in a series of bridal events. Even when several students have finished the Qur'an and will carry out *Mappanre Temme'* simultaneously, this special event will be made as a single event.

The *Mappanre Temme'* tradition, coupled with self-purification before the marriage contract, commonly called *mappacci*, is an important part of a person's moment before a marriage. Some circles of society deliberately delay the *Mappanre Temme'* tradition because it will be assembled during the wedding in the future. Thus, those religious and community leaders believe that "*Mappanre Temme'* has become one of the obligations when getting married, precisely on the night of *tudang penni* (girlfriend night), so that people will also know that we have finished reciting al-Qur'an".

In *tudang penni* before *Mappanre Temme'*, some traditions precede, such as *barazanji*. However, some carry out *Mappanre Temme'* first and then *barazanji*. *Barazanji* is a book that contains prayers, praises, and stories about the prophet's history that are read with a certain rhythm. The reading of *Barazanji* is also quite diverse. Some read according to the original text (Arabic text), and some read a text that has been translated into Bugis. *Barazanji* is a ritual almost always present in various Bugis community celebrations. It can even be said that *barazanji* is always present in the pulse of the Bugis community. After the *barazanji* is performed, the *Mappanre Temme'* tradition begins.

As previously explained, *Mappanre Temme'* could be carried out as a special event or combined with other events, often in the *mappacci* tradition. In general, such two implementations only have different series.

Time and Place

The special *Mappanre Temme'* tradition is usually carried out at noon, around 10:00 am, at their respective homes. When two or more people are carrying out the *pattemme'* (people who complete the Qur'an), they usually gather at the Qur'an teacher's home by adjusting the family relatives' schedule.

Meanwhile, if *Mappanre Temme'* is coupled with another event, it will adjust to

that event. For example, in the *mappacci* event, *Mappanre Temme'* is held after the Isha prayer, around 19:30, at the bride's house, and a special place will be made, which in Bugis terms is called *lamming*. *Lamming* is a special place for the prospective bride and groom to carry out wedding rituals, such as doing *Mappanre Temme'* and *mappacci*.

Recitation Guide

The *Mappanre Temme'* tradition will generally be led directly by the Qur'an teacher, but some are led by village priests, religious leaders, and even the child's parents. This is in line with the statement of the *Imam* of Bulu Tempe Village that the Qur'an teacher is better at leading or guiding the recitation in the *Mappanre Temme'*. It appreciates the Qur'an teacher who has guided and taught the child to recite the Qur'an to completion, except when the Qur'an teacher invites religious leaders present at the event to be a recitation guide or even the child's parents directly who give direction. Therefore, it doesn't matter if the one who leads the ritual is not the Qur'an teacher.

It is common for religious leaders in Bulu Tempe Village to lead the *Mappanre Temme'* tradition because not all the people of Bulu Tempe Village learn the Qur'an there. Some carry out Qur'an teaching and learning activities outside this village. When they carry out the *Mappanre Temme'* tradition, they cannot be directly led by the Qur'an teacher. In addition, the religious knowledge of each Qur'an teacher is different. Some can understand and are judged to be able to lead the ritual, but generally, they are limited to teaching how to recite the Qur'an verses.

Participants

The *Mappanre Temme'*'s participant is someone who has finished the Qur'an to a teacher and a person who is going to get married. The child will be accompanied by his mother or closest family during the ritual. Not infrequently, family relatives, neighbors, and parents' friends are also present to witness the *Mappanre Temme'* tradition, as well as *pa'barazanji* who will recite the book of *barazanji* after the procession is complete.

Clothes

In *Mappanre Temme'*, a child generally wears traditional South Sulawesi clothing

known as *waju ade'* (*waju bodo* for women and *waju sigara* for men). *Waju ade'* is a clothing that characterizes the area used when holding a Bugis traditional wedding.

Usually, the child also wears neat and polite Muslim clothes for those who carry out the *Mappanre Temme'* tradition. However, some continue to use *waju ade'*.

Preparation

Several devices are commonly used at the *Mappanre Temme'* tradition. The first is the place. As explained earlier, the place for *Mappanre Temme'* is in their respective homes. The ritual is carried out in a living room which has sufficient space. The implementation, coupled with the wedding ceremony, is usually decorated with *lamming*. Inside the *lamming*, a pillow is prepared, which is lined with several *sarongs*, then covered again using jackfruit leaves as a place to store the Qur'anic manuscripts that will be used during the *Mappanre Temme'* procession.

In contrast to those who carry out *Mappanre Temme'* specifically, they do not require a room decorated with *lamming*. The event was held in a spacious room, and a pedestal was prepared to store the Qur'anic manuscripts. The usual base is in the pillows. It also shows that reciting the Qur'an brings peace of mind to those who recite and listen to it.

Then prepare *sokko*, *salosso'*, and cakes. *Sokko* is one of the foods always present in Bugis community activity, more typical of the Bugis Islamic community. *Sokko* is made from crab rice, which will stick to one another when cooked. It describes the unity of Muslims. For the Bugis Bone ancestors, *sokko* contains the hope that the knowledge the child has obtained will permanently be embedded in memory and not easily lost. There are two kinds of *sokko*, namely *sokko lotong* (black *sokko*) and *sokko pute* (white *sokko*). *Sokko lotong* symbolizes Muslims who have moved from darkness to a period of light, while *sokko pute* means holy, clean, and clear, meaning that later the child can understand the Qur'an well.

Furthermore, various traditional cakes are prepared, such as *barongko*, *onde-onde*, *nennu-nennu*, *cucuru'*, and *baje'*. The cakes are stored in the *bosara* and then served at the guest table. These cakes must be

present during the *Mappanre Temme'* tradition because these cakes have a deep purpose as a prayer. For example, the *nennu-nennu* cake has a twisting model or shape, meaning the unity of Islam, and is made with a prayer that the child is ready to face a future full of increasingly comprehensive challenges.

There is also *salosso'*. It is a bucket containing *sokko* and side dishes such as fish, eggs, and chicken that have been processed into a typical Bugis cuisine known as *nasu poppo'*. *Salosso'* on *Mappanre Temme'* is given to the Qur'an teacher. In today's developments, most parents do not feel a perfect sign of gratitude to their child's Qur'an teacher if they only give food but include a sarong for prayer along with money according to their social and economic strata.

The Mappanre Temme' Ritual

The *Mappanre Temme'* is usually preceded by the ritual of reading the *barazanji* book. After that, the main ritual event begins, the recitation of the Qur'an, which is guided by religious leaders or directly by the Qur'an teacher. The child who recites the Qur'an is given a seat in front of the guide. Between them is the Qur'an, which is placed on a pillow. A child may not make a sound during the procession. A child only follows the teacher reciting the Qur'an silently while pointing at the *Mushaf* of the Qur'an while following the guide. However, some say that a child is welcome to raise their voices. Some are even asked to read some of the letters themselves to prove that those who are being *pattemme'* are fluent in reciting the Qur'an and witnessed by their friends and relatives.

Before starting the guidance of the Qur'an, the teacher must recite the event's intentions and objectives. Then read *ta'awudz*, *basmalah*, and pray. Also read the final suras in the Qur'an, from surah al-Ḍuḥā to surah al-Nās. Every time they switch from one surah to the next, the audience is usually followed by reciting *tahlil* and *tahmid*. Then parents or elders sprinkle rice in the direction of their children as a symbol of prayer from deeds (*sennung-sennungeng*). When the recitation arrives at surah al-Ikhlās, the guide will repeat it three times and proceed to surah al-Falāq and al-Nās. Then move with reciting surah al-Fātiḥah, followed by the first five verses of surah al-Baqarah, and ends with the last three

verses of the surah, then it will be closed with a *khatmil qur'an* prayer read by the Qur'an teacher.

After the *Mappanre Temme'* ritual is completed, guests are welcome to eat a meal as a friendship between the families who make the event and their neighbors.

Values in the Mappanre Temme' Tradition

The meaning of an activity procession is a conception that is neither real nor palpable but can become a real value. When it has no value, everything becomes meaningless because the result of meaning is a necessity to manifest the value. Peoples and Bailey argue that value is the antithesis of maintaining civilization as a whole because it is a manifestation of quality which is believed to be important for the sustainability of the community. The use of values places the individual in the position of embodying the virtues, desires, and aesthetics that are meaningful from a culture that becomes a guide in social life (Larry A. Samovar, 2014).

The *Mappanre Temme'* tradition can be realized through values that maintain the tradition's integrity. The author then analyzes the *Mappanre Temme'* tradition by including Karl Mannheim's sociological approach.

The sociology of knowledge develops various interrelationships that result from the lack of modern thought, especially in social relations and forms of thought. On the one hand, the sociology of knowledge intends to find a suitable place for the relationship between reason and action (Karl Mannheim, 1991).

According to Mannheim, person's knowledge cannot be separated from the subjectivity and psychological state of the individual itself. The sociology of knowledge tries to analyze the creation of a relationship, both the power of human reason and behavior in the interaction of social life. It can also be interpreted as a sociology of knowledge, the relationship between the social context of the environment and human thought itself (Karl Mannheim, 1991).

The basic principle of the social study of knowledge from Karl Mannheim is that it does not originate from the mode of thought that is used if the sociological background has not been identified. Thus, the idea appears as a sign of the struggle of the social community

with the main idea in itself so that the meaning that is the reference for the idea cannot be interpreted when individuals need reinforcement regarding their social nature (Yuni Nurrohmah, 2021).

Karl Mannheim puts forward an opinion about human social action in the form of action, which includes aspects of behavior and meaning. The sociologist first observes the behavior outside himself and continues by giving meaning to the social behavior.

Knowledge of the meaning of values contained in *Mappanre Temme'* culture, the author expresses it using Karl Mannheim's theory by paying attention to aspects of meaning consisting of objective, expressive, and documentary.

Objective Meaning

The objective meaning is a meaning that is located in the ongoing action and is determined by a social context. The social context of the *Mappanre Temme'* event as a hereditary culture colors the spread of Islam while still having Islamic nuances. However, it is not merely Islamic values. *Mappanre Temme'* has sacred values.

Based on the study results, the *Mappanre Temme'* of the Bugis Bone community, especially Bulu Tempe Village, is a cultural application that does not conflict with Islamic teachings. It does not only contain values as a common tradition but an appreciation for a series of Qur'an learning processes.

The *Mappanre Temme'* coupled with the Bugis traditional wedding celebration, is a traditional custom loaded with the value of *sennu-sennungeng ri deceng'e* (a hope for obtaining goodness). It also contains solidarity and kinship values, as seen from the enthusiasm of people who came in droves. Therefore, the whole procession will maintain a sense of kinship and family togetherness. It makes the meaning of social values built in the *Mappanre Temme'* custom. The meaning of social values contained in the tradition:

Mutual cooperation embodies the meaning of the *Mappanre Temme'* custom. This culture requires solid collaboration between the family and other communities. Departing from the author's research, Bulu Tempe Village is geographically located not far from urban areas. Many people work as civil servants, businessmen, bureaucrats, politicians, etc. Still, the spirit of mutual

cooperation and mutual assistance remains ingrained within this tradition, so there is no impression of a partition between one resident and another.

Helping each other. The soul of helping is also found in the *Mappanre Temme'* custom as a manifestation of social attitudes. The philosophy of mutual assistance is a close part of the mutual cooperation. These two things relate to each other, likened to two interrelated sides of a coin.

The concept of helping is also based on God's command in QS al-Maidah (5) verse 2.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Translation:

"And help you in (doing) righteousness and piety, and do not help in committing sins and transgressions and fear Allah, verily Allah is very severe in punishment." (Surat al-Maidah: 2) (Departemen Agama RI, 2013)

The *Mappanre Temme'* tradition contains noble values according to belief and customs, so vertical bonds with God and horizontal bonds between individuals are established. This moral message of mutual help and assistance is clearly manifested in this tradition.

The objective aspect also raises the cultural values contained in the *Mappanre Temme'* customs' such as developing honest, decent, firm, effort, and *siri'*.

Honest, in Bugis language means *lemphu'*. Lexilogically, *lemphu'* is straight. In various contexts, *lemphu'* can be interpreted as honest, sincere, right, good, or fair. It is based on the *lemphu'*, which means straight, interpreted as straight words. As stated in the QS al-Fātiḥah (1): 6.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Translation:

"Show us the straight path"

In this verse, straight is interpreted as the right way, the way that is pleasing to Allah. Similarly, *lemphu'* in the Bugis language is interpreted according to the context.

Propriety is synonymous with appropriateness or worthiness, which absorbs the meaning of *assitinajang* in Bugis. *Assitinajang* comes from the root word *tinaja*, which means suitable and appropriate. This meaning is related to the physical and

spiritual aspects of giving and receiving something. It must be based on obedience and ability.

A student obeys his teacher to complete the Qur'an learning process and carry out the entire series of Bugis community traditions during the Qur'an learning process.

Firmness is *getting* in Bugis. *Getteng* also means strong, sure, and tough. The toughness will make someone not waver over what will be done. Holding fast to do good even though evil attracts his heart, if you already know bad, you will not do it. Even when he initially didn't want to do it, he would do it after knowing it was a good thing.

Effort is a key to realizing previous values. Everything will not be achieved if you don't have an effort. The *Mappanre Temme'* tradition includes the efforts of children learning the Qur'an and parents' efforts to hold the celebrations. It is also reflected in parents' efforts to maintain this ancestral tradition so that the Bugis community identity is not lost. Without an effort to preserve this local wisdom, this tradition will be lost from the Bugis community.

Siri' in Bugis language means shame. In some contexts, *siri'* is often interpreted as self-respect. *Siri'* is a community habit that strongly influences cultural life, especially in the people of South Sulawesi. The values contained in *ade 'siri'* (traditional shame) refer to something positive and tend to relate to the Bugis people's life from decency. The values of *siri'* are still maintained and upheld by the Bugis today. These values are as follows:

- 1) From the cultural system, *siri'* is often likened to a bulwark of self-respect, applying moral norms and law enforcement and still upholding religion as the main value to reflect human feelings, thoughts, and desires.
- 2) In the social system or social life, *siri'* is a tool to balance the relationship between oneself and the community so that a harmonious relationship is formed in society.
- 3) In each individual's personality, *siri'* is connected with self-esteem. It describes the soul that continues to maintain the dignity of human beings.

Siri's values are maintained so society can indirectly foster morals, personally and

collectively. It is intended that each individual in society always observe good behavior and realize the best attitude so that he becomes a respectable individual with a commendable attitude to care for and respect each other. Thus, there are no actions that embarrass the family or society (*mappakasiri'*), shame (*masiri'*), and made to be ashamed of his actions (*ripakasiri'*). The Bugis Bone community considers *siri'* if there are family members who cannot read the Qur'an properly and fluently.

Expressive Meaning

Expressive meaning is meaning as a reference to the actor. This meaning in the *Mappanre Temme'* appears in various categories, from students (executors), Qur'an teachers or priests (ritual leaders), parents, and guests.

Meaning for students (implementers)

Keeping existing traditions, some people in Bulu Tempe, especially children, don't understand the meaning of the *Mappanre Temme'*. Most of them just follow the message their parents have conveyed without knowing the intent and purpose of the tradition. They only know that *Mappanre Temme'* (completion of the Qur'an) is a tradition when someone finishes the Qur'an.

Most Bulu Tempe people carry out this tradition as gratitude and to keep this tradition from being lost as the Bugis community's identity.

Seeking blessings, the value that is no less important in the *Mappanre Temme'* tradition is seeking blessings. Although it can be carried out in a separate event, it can also be coupled with other celebrations, mainly with the *mappacci* event as a series of traditional Bugis Bone marriage events. The community hopes that pairing *mappacci* with *mappanre temme'* will make their marriage a blessing. Therefore, some people think that *Mappanre Temme'* is a mandatory series when getting married, with the hope that the marriage will get blessings from the ritual before their children step into the household.

Meaning for the Qur'an teacher. Prayer is the best value a teacher can give a student, especially during one of the student's happy moments. The Qur'an teacher usually reads

the prayer when he finishes leading the recitation on the *Mappanre Temme'* tradition.

This tradition also symbolizes the completion of a teacher's responsibility towards his students. Even though a child has long completed the Qur'an to his teacher but has not carried out the *Mappanre Temme'* ritual, his responsibility is not yet fully over.

Meaning for implementing parents, for parents who carry out the *Mappanre Temme'* tradition, interpreting the tradition is not merely gratitude to their child's Qur'an teacher but a symbol of hope that the knowledge their child gains can be sincere so that his knowledge is a blessing. In the community's view, if among those who have finished their recitation and do not hold a *Mappanre Temme'* event, let alone just leave the place without saying goodbye to the Qur'an teacher, then it is considered taboo and unethical. Therefore, some people think that *Mappanre Temme'* should be done immediately without waiting for the child to marry.

The role of parents is also necessary for teaching and introducing the traditions of the Bugis society to their children. With the hope that the child can continue and maintain the tradition. If children are not introduced to this tradition since childhood, these traditions may have been lost and will never be implemented again. Moreover, seeing the current conditions, most youths are already prestigious to carry out traditions.

Meaning for guests, guests listen to the recitation of the Qur'an with fluent *qira'ah* with a beautiful chant that calms the listeners' hearts. In *Mappanre Temme'*, generally, the Qur'an will be read by people who *ripanre temme'* in a clear voice and recite slowly, led by the Qur'an teacher or a religious leader.

In addition, *Mappanre Temme'* can motivate guests who come, especially children, to be more diligent in studying the Qur'an, mainly when the *Mappanre Temme'* tradition is carried out separately, and the *ripanre temme'* are children of their ages. Through this tradition, children can be motivated by gifts that give *pappakuru sumange* (encouraging; thank you) from family and friends, money or gifts. Generally, children will be more enthusiastic when they get a gift for their efforts.

This description shows expressive meaning in each individual's different views. It is obtained based on each person's experience and knowledge about the *Mappanre Temme'* tradition.

Documentary Meaning

Documentary meanings can only be felt by historical actors, who may not be aware of being part of the whole fragment of their life. With this meaning, the hidden value of the *Mappanre Temme'* tradition can be seen.

This tradition is loaded with the meaning of faith, manifested consciously or unconsciously by the traditional actors. *Khatam* Qur'an embodies gratitude to Allah swt. as the owner of knowledge for his success through learning the Qur'an. In addition, the *Mappanre Temme'* tradition contains Islamic values (worship).

Be patient, the value of patience is described in the tradition of *Mappanre Temme'*. Patience is one of the essences of moral values. It is reflected in parents and teachers when educating their children while learning to recite and complete the Qur'an. Patience is also described in the child's behavior in following a long and challenging learning process. With patience, the child gains success. It is very in accordance with religious guidelines so that everyone, including children, must always equip themselves with patience when dealing with problems and challenges. Childhood is a time full of dynamics, so those who can get out of these problems with patience can face life in the future.

Patience is mentioned a lot in the Qur'an. One of them explains that Allah is with patient people.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ

Translation:

"O you who believe! Seek help (to Allah) with patience and prayer. Indeed, Allah is with those who are patient." (Surat al-Baqarah: 153) (Departemen Agama RI, 2013).

Gratitude, the value of gratitude in this tradition goes hand in hand with the child and his parents' pleasure and happiness. If someone is happy but forgets to be grateful, this is certainly not worth his pleasure and

happiness. Gratitude is not always expressed only to Allah swt. but also to humans. In Indonesian linguistics, gratitude intended for humans has used the term thank you. Islam guides humans to repay each other's kindness by giving thanks or gratitude. It has been hinted in the hadith that when a person is reluctant to show gratitude to his fellow human beings, he is not good at being grateful for the blessings of Allah.

من لم يشكر الناس لم يشكر الله

Translation:

"Whoever is not grateful to humans, it means he is not grateful to Allah". (HR. Ahmad and at-Tirmizi from Abi Sa'id) (Jalal ad-Din as-Suyuti, n.d.).

In essence, the benefits of being grateful to Allah are not only for others but will be felt by himself. Moreover, the benefits of gratitude are not returning to Allah as having a gift. Even Allah says that he will add favors and rewards for those who are good at being grateful for acquiring His favors. Allah confirms in QS Ibrahim (14) verse 7.

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Translation:

"Indeed, if you are grateful, We will surely increase you (favors), and if you deny (My favors), then My punishment will be very painful" (Departemen Agama RI, 2013).

The explanation above shows that *Mappanre Temme'* contains objective, expressive, and documentary meanings of the values. These values are not only a lesson for implementers but also the entire Bugis community.

CLOSING

The tradition of *Mappanre Temme'* (completion of the Qur'an) is a habit when a person has finished reciting the Qur'an. This tradition is the final in a long series of learning to recognize the Qur'an's letters so they can assemble them into a fluent recitation. This tradition is in line with the socialization of Islam in the Bugis area. This tradition was originally a custom carried out separately by not being included with other events, but this tradition has developed over time. *Mappanre Temme'* at this time is more often coupled with another event, usually *mappaci* procession, which is held

one day before a wedding or other events. Before this tradition is implemented, complete cultural equipment must be held, including the location, the Qur'anic manuscripts, and handles of traditional cakes, *sokko*, *nasu poppo'*, and *salosso'*.

Mappanre Temme' customs also have important values, such as the *sennu-sennungeng*, togetherness, and kinship, which are obtained in the objective meaning. In expressive meaning, this tradition implies the value of helping, mutual cooperation, and patience. Finally, in the documentary meaning, the value of gratitude to God is implied in this tradition.

ACKNOWLEDGEMENT

Thank you to the village priest of Bulu Tempe Village, religious leaders, community members, *ustadz*, and *ustadzah*. They are willing to be the informants so that the research on the contextualization of the guidance for reciting the Qur'an on the *Mappanre Temme'* custom can be completed. Hopefully, all parties involved will continue to receive health and grace from Allah swt.

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