



PROCEEDING

INTERNATIONAL CONFERENCE ON

Sustainable Development Goals of United Nations **ICSUN 2017**

Makassar, Indonesia
March 9-11, 2017



ICSUN 2017 PROCEEDING

**International Conference on Sustainable
Development Goals of United Nations**

**Four Points By Sheraton Hotel, Makassar, Indonesia
March 9-11, 2017**

EDITOR

**Abbas Panakkal, M.A., MCJ., Ph.D
Dr. Nur Hidayah, S.Kep.,Ns.,M.Kes**

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Editor:

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Dr. Nur Hidayah, S.Kep., Ns., M.Kes

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2017

PREFACE



The United Nations General Assembly has approved the adoption of the International Year of Sustainable Development Goals and Development Summit adopted the 2030 Agenda for Sustainable Development, which includes a set of seventeen Sustainable Development Goals (SDGs) to end poverty, fight inequality and injustice, and tackle climate change by 2030. The resolution recognizes "the importance of sustainable development" and has set number of goals for fostering better understanding among peoples everywhere, in leading to a greater awareness of the rich heritage of various civilizations and in bringing about a better appreciation of the inherent values of different cultures, thereby contributing to the strengthening of peace in the world. This seminar will exclusively discuss the contributions of Intercultural Communications and Interreligious Dialogues for whole heartedly supporting and strengthening the sustainable goals of United Nations.

Indonesia, where social life is very dependent on the effectiveness for interaction between various communities, is a country with many cultures and a number of religions. Communication can be a source of useful knowledge between cultures and mutual cultural enrichment between people to strengthen sustainable development. In this context, we are planning International Conference on "Intercultural Communication and interreligious Dialogue" in Makassar, Indonesia with the support and cooperation of Government departments, Non-department Organizations, Universities, Interfaith Initiatives and Religious Institutions with the aim to highlight the key role that intercultural Communication and Interreligious Dialogues play key role in contributing to sustainable development.

Here in South Sulawesi a group of Universities, Faith-group, Academic Experts, and Government officials together will organize Intercultural Communication And interreligious Dialogue, which will bring together expert on Education, Technology, Economy, Religion, Law and Governance. Leaders from various ideological and professional backgrounds will sit together and explore phenomenon on interreligious dialogue and Interreligious Communications.

Dr. Nur Hidayah.

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ORGANIZING COMMITTEE INTERNATIONAL CONFERENCE ON SUSTAINABLE DEVELOPMENT GOALS OF UNITED NATIONS (ICSUN) 2017

Chief of Conference

Abbas Panakkal, M.A., MCJ., Ph.D

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St. Hasirah Irwan, Amd.Kep

Ratnasari

CONFERENCE SCHEDULE OF ICSUN 2017

Thursday, 9 March 2017	
07.30 – 08.00	Registration
08.00 – 08.30	Arrival of Participant, delegates, and guest
08.30 – 09.50	Opening Ceremony Welcome Speech: <ol style="list-style-type: none"> 1. Dr. Nur Hidayah, M.Kes 2. Dr. Abbas Panakkal, MA, MCJ 3. Prof. Dr. Musafir Pababbari, MA 4. Dr. Majdah Zain, M.Si 5. Ir. H. Ramdhan Pomanto (Opening Remark, Mayor of Makassar city, Indonesia) Launching Armonia Journal by Rector of Alauddin State Islamic University Makassar, Indonesia Journal introduction: Dr. Robbert D Crane (Editor in Chief of Armonia Journal) Lotus B Ballroom, Four Points by Sheraton Hotel
Venue	Lotus B Ballroom, Four Points by Sheraton Hotel
Keynote Speaker	Prof. Dr. Phill. Kamaruddin, M.A (General Director of IHE, Ministry of Religion Affairs, Indonesia) Photo Session
09.50 – 10.00	Coffee break
10.00 – 11.30	Session I <ol style="list-style-type: none"> 1. The Rev. Dr. Karen Hamilton, M.A (General Secretary, Canadian Council of Churches, Canada) <i>To Boldly Go...Innovations originating through the F8 Canadian Interfaith Leaders Summit which strengthen future summits and global faith processes engaged in the Sustainable Development Goals</i> 2. Dr. Karl Albrecht Frenz (Hermann Gundert Society Stuttgart, Germany) <i>Unity – Diversity – Creative Cooperation</i> 3. Dr. Abbas Panakkal, MA, MCJ (Director, International Interfaith Initiative, India) <i>Inter Religious Harmony and Sustainable Development: A model from Art and Culture of Malabar</i> 4. Prof. Dr. Haiyun Ma (Zenghe International Peace Foundation, USA) <i>Finding Bridge between the Chinese and Muslims: the Case of Zhenghe</i>
11.30 – 13.00	Session II <ol style="list-style-type: none"> 1. Sudianto Lande, S.T., M.T and Drs. Simon Petrus, M.Hum (Paulus Chrystian University, Indonesia) <i>Torajapedia (The Encyclopedia Of Virtual Art Carving Toraja)</i> 2. Aisyah Arsyad (State Islamic University of Alauddin Makassar, Indonesia)
Moderator : Prof. Mustari Mustafa, M.Pd	
Moderator: Dr. Barsihannor, MA	
	<i>Biner Patriarchy In Nikah Siri: Ecofeminism Perspective/</i> <ol style="list-style-type: none"> 3. Risnah, S.KM., S.Kep., Ns., M.Kes (State Islamic University of Alauddin Makassar, Indonesia) <i>Cultural Care And Maternal Health On Indigenous Peoples Tolotang</i> 4. Jalaluddin Basyir, SS, M.A (State Islamic University of Alauddin Makassar, Indonesia) <i>The To Lotang: A Public Space and Power</i>
13.00 – 13.30	Break Time
13.30 – 15.00	Session III <ol style="list-style-type: none"> 1. Raja Azraff Raja Azmil (Global Movement, Malaysia) 2. Azizah Mutik (ACWAY, Indonesia) <i>ACWAY & Activities around the world 2016-2017 and UN WIHW 2017</i> 3. Fadlan I Nasurung (Coordinator of Gusdurian Makassar, Indonesia) <i>Sipakatau: The Universal Brotherhood of Humanity of The Bugis</i> 4. Saldi Yusuf (YPMIC, Indonesia) <i>Sekolah Cerdas: An Initiative to Teach Peace for Prospective Health Worker</i> 5. Syahrul Ramadhan (UNM, Indonesia) <i>The Phenomenon Of Uangpanai'in Wedding Bugis Makassar (A Perspective Of Culture And Religion)</i>
Moderator: Anci Bte Syaripuddin, S.Pd, M.Pd	
15.00 – 19.00	Break Time
19.00 – 21.00	Welcome Dinner in home office of the mayor of Makassar city <ol style="list-style-type: none"> 1. Opening 2. Welcome speech from Mayor of Makassar City: Ir. H. Ramdhan Pomanto 3. Releasing movie : Heart and Harmony by Mayor of Makassar City Ir. H. Ramdhan Pomanto (educational film to promote interreligious and intercultural relation) 4. Speech: Dr. Siddheek Ahmed 5. Appreciation to Dr. Siddheek Ahmed and main conference organizers 6. Dinner/Performance 7. Closing

Friday, 10 March 2017	
08.00 – 09.30	Session IV Moderator: Prof. Dr. Mustari Mustafa, M.Pd <ol style="list-style-type: none"> 1. Violet Rish, MA (Vice General Consulate of Australia) <i>Swapping Life</i> 2. M. Fihris Khalik, SS, MA, Ph.D (Islamic University of Makassar, Indonesia) <i>The Existence Of Islamic Education In Social Culture Of Transformation Era In Multicultural Society</i> 3. Dr. Arbianingsih., S.Kep., Ns., M.Kes (State Islamic University of Alauddin Makassar, Indonesia) <i>Spiritual And Cultural Needs in Patient's Anxiety</i> 4. Zulkifli Surahmat (STAI DDI Sidrap, Indonesia) <i>The Role Of Islamic College Darud Dawah Wal Irsyad (DDI) Sidrap In Promotng Interreligious Peace In Sidenreng Rappang Regency</i> 5. Framita Rahman, S.Kep, Ns, M.Sc (Mega Rezky Institute of Health Science, Makassar Indonesia) <i>Transcultural Education: Answering The Global Health Challenges Through Indonesia Educational System</i>
09.30 – 09.45	Coffee break
09.45 – 11.30	Session V Moderator: Dr. Barsihannor, MA <ol style="list-style-type: none"> 1. Notrida, G.B Mandica Nur, Ph.D (Indonesian Presidential expert staff, Indonesia) 2. Muhammad Afdillah, MA, M.Si (State Islamic University of Sunan Ampel Surabaya, Indonesia) <i>Regulating Ahmadiyah in Indonesia: a Case Study of East Java Governor Decree No.188/94/KPTS/013/2011 on the Ban of Ahmadiyah Religious Activities</i> 3. Erick Lincoln (Founder Peace Generation, Indonesia) 4. Yusli Effendi (International Relation Departemen, Brawijaya University, Indonesia) and Andi Meganingratna (International Relation Departemen, Fajar University, Indonesia) <i>Community Security and Sustainable Development: an Indonesian-Islamic Perspective</i> 5. Marselinus Ulu F (Institute of Resource Governance and Social Chance Kupang, Indonesia) <i>Social Media: A Platform for Engaging Indonesian Youth in the Interreligious Dialogue in Strengthening Sustainable Development Goals</i>
11.15 – 13.00	Break time
13.00 – 14.30	Session VI Moderator: Anci Bte Syaripuddin, S.Pd, M.Pd <ol style="list-style-type: none"> 1. Thenghuy Khov (ACWAY, Cambodia) <i>Project Inspire Cambodia 2016 which was under the topic "Social Media in Promoting Peace and Social Harmony"</i> 2. Arman Basri (LPPM Al Kindi UINAM, Indonesia) <i>Kamase-Masea: Social Values And Philosophy Of Life's Ammatowa Applying Value Of Kamase-Masea As Local Wisdom Ammatowa Community In Formal Educationsdn 351 Kawasan</i> 3. Huriati (State Islamic University, Indonesia) <i>Assimilation Of Religious And Cultural Values On Sayyang Pattu'du' Tradition In Mandar Tribe</i> 4. Sumarlin Rengko, MA (Hasanuddin University, Indonesia) <i>The Meanings And Values In Kelong Religion Community Of Makassar</i> 5. Rahmad Hidayah (Alauddin State Islamic University, Indonesia) <i>The Harmony of Culture, Nature, and Religion In Shipbuilding Phinisi And Its Implication To Indigenous People</i>
14.30 – 15.30	Round Table for consensus statement This session will consist of creation and ratification of a consensus statement and recommendation for moving ahead plans generated in the discussions and forums Moderator Participants: Dr. Abbas Panakkal, MA, MCJ Prof. Dr. Azhar Arsyad, MA (State Islamic University of Sunan Ampel Surabaya, Indonesia) Gertraud Ingeborg Frenz (Germany) Thenghuy Khov (ACWAY, Cambodia) Raja Azraff Raja Azmil (Global Movement, Malaysia) Dr. Haiyun, MA (Zenghe International Peace Foundation, USA) Muhammad Afdillah, MA, M.Si (State Islamic University of Sunan Ampel Surabaya, Indonesia) Dr. Barsihannor, MA (Alauddin peace Building Institute, Indonesia) Prof. Dr. H. Ahmad M. Sewang, MA (Alauddin State Islamic University, Indonesia) Prof. Mustari Mustafa (Alauddin State Islamic University, Indonesia) Erick Lincoln (Peace Generation, Indonesia) Notrida, G.B Mandica Nur, Ph.D (Indonesian Presidential expert staff, Indonesia) Framita Rahman, S.Kep, Ns, M.Sc (Mega Rezky Institute of Health Science, Makassar Indonesia) Dr. Husain, S.Ag, MA (Ministry of Religions Affairs, Indonesia)

	Thenghuy Khov (ACWAY, Cambodia) Violet Rish, MA (Vice General Consulate of Australia) Alitha Karen (Lembaga Koalisi Perempuan Indonesia)
15.30 – 19.00	Break Time
19.00 – 21.00	Farewell party in Home office of the vice governor of South Sulawesi <ol style="list-style-type: none"> 1. Opening 2. 4 ethnics dance 3. Welcome speech from Vice Governor of South Sulawesi: Dr. Ir. Agus Arifin Nu'mang 4. Speech by Dr. Nur Hidayah, S.Kep, Ns, M.Kes 5. Impression from one of participant and guest 6. Appreciation for Speaker, Guest, Committee and Host by Dr. Abbas Panakkal, MA, MCJ 7. Dinner/Performance 8. Photo Session 9. Closing

Saturday, 11 March 2017	
07.30 – 08.00	Check out Hotel
08.00 – 10.00	Fort rotterdam
10.00 – 11.00	Klenteng Xian MA
11.00 – 12.00	Vihara Girinaga
12.00 – 13.00	Petra Church
13.00 – 14.00	Lunch
14.00 – 15.00	Raya Mosque
15.00 – end	To Airport



ACADEMIC VISION OF INTERNATIONAL CONFERENCE ON UNITED NATIONS' SUSTAINABLE DEVELOPMENT GOALS

Abbas Panakkal, Ph.D

Director, International Interfaith Initiative, India

The vision or purpose of this International conference is to help bring together the best of all civilizations and religions in order to apply their common wisdom in promoting the harmonious pursuit of peace, prosperity, and freedom for all persons and communities through compassionate justice. Another major mission or goal is to promote holistic education as a means to restore the primordial understanding of the transcendent dimension of reality and to develop the natural inclination in human nature to give rather than take in life. It is an academic effort to strengthen the sustainable development through the ultimate source of harmony. People are at the centre of sustainable development and United Nations promised to strive for a world that is just, equitable and inclusive, and committed to work together to promote sustained and inclusive economic growth, social development and environmental protection and thereby to benefit all, in particular the children of the world, youth and future generations of the world without distinction of any kind such as age, sex, disability, culture, race, ethnicity, origin, migratory status, religion, economic or other status. Planet Earth and its ecosystems are our home and it is very important to recognize the rights of nature in the context of the promotion of sustainable development. United Nations affirmed necessity of balance among the economic, social and environmental needs of present and future generations, it is essential to promote harmony with nature as well as human beings. It acknowledged the natural and cultural diversity of the world, and recognized contributions of all cultures and civilizations to sustainable development. According to United Nations' Rio summit, the implementation of development goals will depend on a global partnership for sustainable development with the active engagement of governments, as well as civil society, the private sector, and the United Nations system. Makassar International Conference backs all these developments and intellectually boosts through scholarly contributions. The objectives and courses of implementing action include the contributions of original thoughts on this issue as well as to serve as a resource by promoting the best academic studies in the field. The conference will bring out special thematic issues of the Journal Armonia designed to preserve the best presentations of associated conferences.



UNITY – DIVERSITY – CREATIVE COOPERATION

Albrecht Frenz, Germany

Abstract

Richard Wilhelm (1873-1930) summarized in the last paragraph of his book *The Soul of China*: "When humanity breaks away from temporal and spatial ties it needs two things: A deep penetration into their own subconscious, until from here the path becomes free towards all things living which is intuitively experienced through mystical Einheitsschau. This is the property of the East. On the other hand, it needs the last intensification of the autonomous individual until it achieves the power to withstand the pressure of the external world. This is the property of the West. On these grounds, East and West meet as mutually indispensable siblings." (Wilhelm, p. 356). Traditional religious attempts were/are based on a theological truth, whereas contemporary secular efforts were/are based on a particular phrase or on a rational common appeal or go back to ancestor Abraham. But it is obvious that a Moslem rests his faith on Prophet Muhammad, a Christian on Jesus Christ and a Jew on Moses. None of the mentioned organisations refer to Hinduism, Buddhism or other important religions. Therefore all endeavours so far will fail in the long run. Nevertheless it is a necessary endeavour of our time to strive for a more peaceful world where cooperation will contribute to a global peaceful living together the longer the more. Out of his universal and classical studies as well as through his talents and sensible intuition Hermann Gundert went into the traditions of South India, especially into Malayalam culture and language in which he lived as if it were his own tradition. He esteemed all great thinkers and religious persons without covering up his own conviction.

INTRODUCTION

Indispensable Siblings

Richard Wilhelm (1873-1930) summarized in the last paragraph of his book *The Soul of China*: "When humanity breaks away from temporal and spatial ties it needs two things: A deep penetration into their own subconscious, until from here the path becomes free towards all things living which is intuitively experienced through mystical Einheitsschau. This is the property of the East. On the other hand, it needs the last intensification of the autonomous individual until it achieves the power to withstand the pressure of the external world. This is the property of the West. On these grounds, East and West meet as mutually indispensable siblings." (Wilhelm, p. 356).

Clarification of Terms

Dialogue

This term derives from the Greek verb *dialegesthai* (to speak, to discuss). Dialogue presupposes a basic understanding that is affirmative and directed towards a positive end. In contrast the term discussion derives from the Latin verb *discutere* (to smash, to break, to destroy, to shake off, to test, to refute as well as in a figurative sense to examine, to argue).

In his juxtaposition of dialogue and discussion, David Bohm highlights the following points: Dialogue starts with listening, discussion with speaking.

Dialogue speaks with, discussions talks to.

Dialogue focuses on insight, discussion on differences..

Dialogue is communal, discussion antagonistic.

Dialogue encourages consideration, discussion quick thinking.

Dialogue encourages the revelation of facts, discussion their concealing(cf. Loser-Kalbermatten).

Triologue

The term Triologue consists of two parts: the prefix *tri* derives from Greek *treis* (three) and *logos*(word, speech, teaching). The *trialogue* is a "conversation among three" where two persons or interests with conflicting positions reach a mutually acceptable solution with the help of a mediator. A mediator can be a text, or a special sign or a person who expresses a suitable word at the right time.

Notably, the Hindu concept of Shiva-Trimurti (Shiva as creator, sustainer and destroyer) and the Buddhist concept of Ekadasamukha Avalokiteshvara ("eleven-headed mediator") were developed around the same time as the Christian Trinitarian Creed.

Christian Basics

Old and New Testament

According to the New Testament the incarnation is essential to Christian theology:

"In the beginning was the Word, and the Word was with God, and the Word was God ... And the Word became flesh and dwelt among us, full of grace and truth." (John 1,1.14).

"Christ Jesus ... Being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name." (Philippians 2,8f.).

"For in it the righteousness of God is revealed through faith for faith;

as it is written: 'He who through faith is righteous shall live.'" (Romans 1,17).

According to Luther the phrase *iustitia dei* of Romans 1,17a has to be understood from the following half-verse (Rom 1,17b) as *iustitia ex fide*, i.e. present (gift) for the believer; *iustitia dei* is effective justice: God makes just. In this opinion Luther found himself confirmed in Augustine's tract "de spiritu et litera". From then on Martin Luther (1483-1546) could think of God as the granting God instead of the punishing God or Christ as judge of the Last Judgement.

It is not the believer's merit but God's grace which he has granted in Jesus Christ, the *iustitia dei*. God bestows his *iustitia* to the sinner. That gave the first and decisive impetus for the Protestant reformation between 1514-1518.

***The Nicene-Constantinopolitan-Creed* (325-381)**

Nicene-Constantinopolitan-Creed is the doctrine of Trinity (from Greek *trias*, *triada*, and Latin *trinitas*). The Creed is rooted in the past, barges its way through the present and points into the future. According to Martin Luther, the doctrine of trinity is closely related with grace, forgiveness and justification of the sinner, as Paul says: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Jesus Christ." (Romans 3,22-24).

The more Christianity spread in Asia, Africa, Europe and elsewhere the more it became necessary to open the basic doctrine to all people with all their different habits and customs, histories and traditions, culture and art. It was strongly felt that a creed had to be formulated which met all ethnic and cultural peculiarities in confessing Christian faith uniquely but also in such a way that the existing diversities among people could accept the new faith.

Therefore emperor Constantine the Great (306-337) invited theologians, bishops, monks and the like, to gather in a council at Nikaea – later known as *First Ecumenical Council of Nicea* in 325. At that time the first two articles of the Christian Creed were fixed: *I believe in God* and *I believe in Jesus Christ*. The important term of the Nikaeen *ὁμοούσιος* *homo-ousios*, Jesus is *one in being* with the Father.

As the controversies could not be settled satisfactorily emperor Theodosius I invited for *The Ecumenical Council of Constantinople* in 381 to clarify especially the role of the Holy Spirit. The *Ecumenical Councils* of Nicea and Constantinople defended the true nature of Jesus Christ mainly against two heresies: The Arians who denied Christ's divinity and the Monophysites who denied Christ's humanity. The councils, drawing upon the traditions handed down to them from the Apostles, condemned both heresies and declared that Jesus was indeed both true God and true man.

Credo of Islam

The Shahada or testimony, is an Islamic creed declaring belief in the oneness of God (tawhid) and the acceptance of Muhammad as God's prophet. The declaration, in its shortest form, reads:

lā 'ilāha 'illā-llāh, muḥammadur-rasūlu-llāh

"There is no god but God. Muhammad is the messenger of God."

This testimony is also found in the book of Deutero-Isaiah, the Second Isaiah and is found in the book of Isaiah, chapters 40-55. Deutero-Isaiah lived in the Babylonian Exile between 539-515 BCE— roughly thousand years before Prophet Muhammad. Deutero-Isaiah expressed the first clear statement of monotheism:

"I am the first and I am the last; besides me there is no god" (Isaiah 44:6). This model of monotheism became the defining characteristic of post-Exilic Judaism, and the basis for Christianity and Islam. Deutero-Isaiah was one of the most popular works among Jews in the Second Temple period (c. 515 BCE – 70 CE). In Christian circles, it was held in such high regard as to be called "the Fifth Gospel", and its influence extends beyond Christianity to Quran, to English literature and to Western culture in general, from the libretto of Handel's Messiah to a host of such everyday phrases as "swords into ploughshares" and "voice in the wilderness".

Two chapters further Deutero-Isaiah states:

"Remember the former things, those of long ago;

I am God, and there is no other;

I am God, and there is none like me." (Deutero-Isaiah 46,9).

In Surah An-Nisa (4:136) Muhammad enlarged the statement saying:

"O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray."

Other Scriptures

Veda

In Rig Veda 10,129 the *Hymn of Creation* is transmitted and was translated by Ralph T. H. Griffith as follows: (1) Then was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?; (2) Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever; (3) Darkness there was: at first concealed in darkness this All was indiscriminated chaos. All that existed then was void and formless: by the great power of Warmth

was born that Unit; (4) Thereafter rose Desire in the beginning, Desire, the primal seed and germ of SpiritSages who searched with their heart's thought discovered the existent's kinship in the non-existent; (5) Transversely was their severing line extended: what was above it then, and what below it? There were begetters, there were mighty forces, free action here and energy up yonder; (6) Who verily knows and who can here declare it, whence it was born and whence comes this creation?The Gods are later than this world's production. Who knows then whence it first came into being? He, the first origin of this creation, whether he formed it all or did not form it,Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not." (RV 10,129).

Jaiminiya Brahmana

Jaiminiya Brahmana is a Vedic text of about the 8th century BCE. It states that there are three forces at work – Pranas, semen and ovulation, in other words: heavenly Atman, ejaculation and ovulation: "The birthplace of gods and the birthplace of men. Therefore there are two worlds: The world of gods and the world of men. The birthplace of men is the world of men. That are the genitals of the wife. Therefore the children are born from there. When, of course, the earthly Atman is coming into existence, the Pranas penetrate first, then only the semen is ejaculated." (JB 1,17).

Here it is stated that the act of procreation is a process of triologue: Pranas (the world of gods), wife and man. The triologic principle is the fundament of life. The life circle is fulfilled: "When a person has died he arrives at Chandra, the Moon, from there the phases of moon pass him on to Surya, the Sun. If he declares: 'I am You.' Surya replies: 'Who are you, I am. Who am I, you are.'" (JB 1,18).At that point the circle of the individual life ends. There will be no return, no re-birth anymore.

Saiva Siddhanta

Saiva Siddhanta arose in Tamil Nadu from 4th to 9th century CE as a Bhakti movement in reaction to Buddhism and Jainism. The main representatives were the itinerant saints Sambandar, Appar, Sundarar and Manikkavasagar. The latter lived in Madurai at the beginning of 9th century, experienced his conversion on his way to Tiruperunthurai, now Avudayarkoil. Even today he is counted as one of the most influential theologians of Saiva Siddhanta and Hinduism in South India. In his theological thinking and concept of "Grace" he comes close to the Christian understanding of this term as Manikkavasagar states in the 1st hymn of Tiruvasagam:

"To me, mean as I was, with no good thing,
Thou didst grant grace,
That I, with mind erewhile embruted, – pure one! – should
Become commingling love, in soul-subduing rapture melt!

Thou cam'st in grace on this same earth, didst show

Thy mighty feet To me who lay mere slave,

– meaner than any dog –

Essential grace more precious than a mother's love!"

And in the 4th hymn Manikkavasagar says:

"I am Thy Slave, whom Thou didst make Thine own !"

Manikkavasagar does not claim any merit like regular prayer, fasting, alms, pilgrimage or confessing but trusts in grace bestowed by God Shiva.

Other Remarkable Texts

Biyan-lu (about 9th– 11thCE)

One of the basic books in Japanese Buddhism is the *Biyan-lu* which had come from China to Japan more than a thousand years ago to leave its mark on Japanese Buddhism till today. The *Biyan-lu* is traced back to the Buddhist missionary Bodhidharma who had come to China from India around 450 CE.

The *Biyan-lu* begins with a question and answer:

"King Wu-di asked Bodhidharma: 'What is the highest meaning of the holy truth?'" "Bodhidharma answered: 'Open wideness – nothing holy.'" (Engl. transl. Binder, p. 12).

Open wideness is a prerequisite to engage in the mediative dialogue. The most diverse people can find a way to a common understanding. At the same time they can remain open towards all.

Rabia al-Adawiyya of Basra (d. 801)

Rabia al-Adawiyya was an innovative mystic who introduced "Love" into the then rigorous ascetic Islamic mysticism. One of her most famous stories is this:

"Once, in the streets of Basra, she was asked, why you are carrying a torch in one hand and a ewer in the other, and she answered: 'I want to throw fire into Paradise and pour water into Hell so that these two veils disappear, and it becomes clear who worships God out of love, not out of fear of Hell or hope for Paradise.'" (Schimmel, p. 8f).

Al-Ghazzali (d. 1111)

Ghazzali introduced Rabia's mystical Love into his rational theology concept saying: "Love without gnosis is impossible – one can love only what one knows." (Schimmel, p. 8). Ghazzali stands for introducing the intellectual, philosophical and theological meaning of Love, whereas Rabia stands for having changed the rigid mystic Islam at that time when she unreservedly introduced Love.

New Understanding

Sultan Ibrahim Adil Shah II (r. 1580-1627)

Ibrahim Adil Shah II, freely drew on Indic and Islamic traditions and esteemed knowledge so much that in 1603-1604 he changed the name of Bijapur (or Vijayapur), "City of Victory", to Vidyapur, "City of Learning". He introduced the term: *Nauras* as a new religion ethics of the Sultanat.

In poems Ibrahim expressed his generous conduct against Moslems and believers of other religions: "There are different languages;
But there is one emotional appeal, Be he a Brahmin or a Turk.
He is only fortunate on whom The Goddess of learning smiles.
O Ibrahim, the world only seeks knowledge—
Serve and meditate upon with steadfast heart The power of words." (Hutton, p. 70).

Apart from Indian languages, the sultan had mastered Arabian and Persian, which was the court language at the time. He played several musical instruments and wrote a book on music as he was convinced that music was able to transcend all differences between sects and religions as well as inducing peace and harmony. Ibrahim called himself a descendant of Ganesha and Sarasvati, the two Hindu deities responsible for learning and the fine arts. This earned him much sympathy among his Hindu subjects. As quoted by Hutton, Ibrahim describes himself in the work *Kitab-i Nauras* as follows:

"In one hand he has a musical instrument, in the other, a book which he reads and sings songs related to the *Nauras*. He is robed in a saffron-colored dress, his teeth are black, the nails are [...] red and he loves all. Ibrahim, whose father is god Ganesh and [...] mother, pious Sarasvati, has a rosary of crystal around his neck, a city like Vidyapur, and an elephant as his vehicle." (Hutton, p. 102).

As a general theory of the State Ibrahim introduced the new term *nauras* or *navaras*. It is a multilayered poetic term translatable as "nine flavours" or "new arrival". As an expression of the new ethic behaviour or lifestyle Ibrahim founded the town Naurasapur or "city of nauras" in 1599 (cf. Hutton, p. 107). In that town people of all nationalities, religions and castes should strive towards a new social order destined by love, peace and art. But due to envy this approach did not survive. In 1624 Ibrahim's neighbouring Sultan of Ahmednagar sent a large force to destroy Naurasapur. But till today the remaining ruins of Naurasapur are an appeal to overcome hatred, envy and violence.

Ibrahim Adil Shah II granted his wife, Taj Sultana, full freedom to realise important projects like Ibrahim Rousa (Mausoleum of Ibrahim). After Ibrahim's death she was the patron of the

structure and the principal figure being memorialised. A Persian inscription "located on the south side of the tomb under the pediment" documents Taj Sultana's position at Bijapur:

"Taj Sultana constructed this tomb

(Such that) Paradise is wonderstruck at its beauties.

She spent on it one and a half lakh huns.

But nine hundred more were added thereto, By good efforts, the work of this tomb

Was completed by Malik Sandal." (Hutton, p. 126f.)

Ibrahim's teaching of *nauras* became like an everyday saying within the government circle but did not spread into larger circles of ordinary men. With Luther f. i. it was quite different: His Bible translation into German language and his hymns composed in German and set to music electrified the masses.

Reflecting upon the period from the 8th to 17th century, it can be presumed that Rabia al-Adawiyya's mystical love brought about a new understanding of mystic Islam, whereas Al-Ghazzali brought about the intellectual or dogmatic Islam which can be characterized as gnosis, finally to Ibrahim Adil Shah II who introduced not only a splendid architecture but also valued the role of women giving them responsibility and introduced a new state ethics and religious behaviour – *Nauras*.

It is obvious that Rabia al-Adawiyya's all-encompassing love, the enlightened insight of Al-Ghazzali and Ibrahim's new religion cum social order of *Nauras* destined human thinking so distinctively and sustainably that there is no falling back without endangering the individual, i. e. private, as well as the world order. The beginning of religious or social change is characterized by an ordinary, unspectacular but assertive idea which enters the society mainly through a particular person. It initially takes root within a small circle till it becomes visible in the broader public challenging the old social order.

Hermann Gundert (1814-1893)

Hermann Gundert, grandfather of Hermann Hesse, was a single-minded person with a global outlook. He came to South India in 1836, lived and worked in Chennai, Tirunelveli and Chittoor before arriving on the Malabar Coast at Mangalore, Thalassery, Kannur-Chirakkal and Kozhikode between 1838-1859. He got so familiar with Malayalam, the language of the Kerala people, that it became more or less his second mother tongue. At his time nobody else was acquainted with Moslem-Malayalam as Gundert was. It took him several years of studies and contact with all kinds of people to get rid of Western prejudices, especially against Moslems.

In the years 1843/1844 he became convinced that Moslems, too, are good people as long as they follow their religious scriptures. From then onwards he advocated for a peaceful co-

existence between Moslems and Christians as well as Hindus and followers of other religions on the basis of their respective Scriptures.

Gundert summarized his convictions in a letter dated April 8th, 1862 (DLA) to his cousin Henriette Ensslin:

"It has been rightly said that the ancient classics, Greek and Roman, are indispensable to true education. All fears that they, having originated from heathen spirit, would have to have a heathen effect, have been rightly refuted on the basis that even heathenism deserves to be studied by us. It is as important to know what moves the noblest hearts of the most talented people as it is to dissect a bird's heart or the flower of a plant. Of course it is possible to do it, one without the other. However, if we understand true education as historical insight and a well-versed view into the development of the human condition, we cannot allow heathenism to pass unheard.

There are missionaries who have studied extant forms of heathenism in depth and who have, in order to do so, waded through enormous literatures more or less thoroughly. They have found that here, too, some of God's gifts can be found. We must not imagine the condition of heathen people as so remote from divine understanding that they would have been left entirely in the stark black night. At night, there would not have been any variation in colours. The gift which such nations have transmitted in thousands of proverbs, poems, legends, sayings of wisdom, etc., clearly shows that before the dawn of the true light God granted them a lot of broken rays of light which can all be lined up with and made to appear in harmonic unison with the true light when the time has come. It would be foolish to want to destroy such literatures after the advent of Christianity. [...]

It is a similar matter with the literature which sprang from a Christian soil. It has more or less Christian content, a lot of non-Christian and a good amount of anti-Christian elements. It is understandable that no-one wants to study the latter. Regarding the rest, however, I would like to say that predominantly that which really springs from the immediately experienced power of the Gospel should be predominantly chosen. In contrast, Christian imitations, dilutions, sludge should be avoided. From among that which does not pretend to be Christian, that which is honestly thought, naturally felt and expressed should be favoured. Whoever among the European names would have a comparable effect on his people, if we were still heathen, as Homer or Valmiki have had on their people, deserves to be read by those hungry for knowledge. Such names from the first ranks are not to be replaced by mediocrities, even if those were less dangerous." (Binder, p. 18f.) Gundert had to undergo an arduous journey till he was able to overcome the occidental prejudices especially against Moslems mainly created by early Roman-Catholic priests and missionaries who were sent along with colonialists from Spain and Portugal as well as from other European Countries. They were authored by the Pope together with colonialists to minimise the influence of

Moslems in India and elsewhere. Accordingly the mission literature was filled with anti-Islamic assertions which formed the thoughts of Europeans especially those who became missionaries. It took Gundert almost six years to overcome the prejudices against Moslems. It happened in Thalassery when three men who had converted from Islam to Christianity on Illikkunnu reverted to their old faith. This created a lot of agitation and meant that Gundert had to invest a lot of time and energy, but it also had a positive consequence. It was back and forth between church and mosque for months, between Baker and his comrades. Although Gundert could have been very upset, he stayed calm and did not put any pressure on anyone. He asked his co-workers to collect Moslem writings from anywhere, and as many as possible. Gundert studied these writings and concluded that Moslems were also good people if they followed their scriptures. Both Christians and Moslems had to learn to live in peace with each other. (English by Binder, p. 71f.).

Gundert met people alike with respect and openness. His aim was not so much to form a Protestant congregation or church but to implant God's love and freedom in as many hearts as possible, be they Hindu, Moslem or Christian according to Martin Luther's tract "The Freedom of a Christian" which starts with the lines:

"A Christian man is the most free lord of all, and subject to none;

A Christian man is the most dutiful servant of all, and subject to every one."

The longer Gundert had stayed in India the more he transferred this freedom to all people. He became convinced that this message is relevant for Hindus, Moslems and Christians alike.

Modern Movements for Common Understanding

After the disastrous Second World War several movements came up to promote a worldwide common understanding of living together in creativity and peace. Since then, innumerable foundations have arisen mainly stressing the common forefather Abraham, especially such which have a Christian background.

The *Herbert Quandt Foundation* established at Bad Homburg, Germany, in 1980 by Herbert Quandt, seeks to advance the development of a free society via programmes that address changing patterns of authority, citizenship, and participation in democracies.

The *Foundation for World Ethics* was founded in Tuebingen, Germany, in 1995 by Hans Kueng and based on a Manifesto which is not a repressive, but a constructive and helpful document. It rests on the "unconditional norm for all areas of life": What you wish done to yourself, do to others!

Dialogue in Humanity (DIH), founded 2002 in Johannesburg, South Africa, is an integral partner of the *Meeting Rivers* programme of *Pipal Tree*. It is a global network of citizens committed to fostering and practice of peace, fraternity, solidarity and harmony with Mother Earth.

Global Movement of Moderates Foundation (GMMF) was established in January 2012 by the Prime Minister of Malaysia, Najib Tun Razak, in Kuala Lumpur. The main concerns are to create an awareness for the necessity of shared values through publications and innovative projects; to facilitate intercultural and interreligious dialogue on all levels; to promote sustainable initiatives in education, knowledge and research, in religion, politics, economics, culture and sports.

CONCLUSION

Whereas traditional religious attempts were/are based on a theological truth, contemporary secular efforts were/are based on a particular phrase or on a rational common appeal or go back to ancestor Abraham. But it is obvious that a Moslem rests his faith on Prophet Muhammad, a Christian on Jesus Christ and a Jew on Moses. None of the mentioned organisations refers to Hinduism, Buddhism or other important Religions. Therefore all endeavours so far will fail in the long run. Nevertheless it is a necessary endeavour of our time to strive for a more peaceful world in which cooperation will contribute to a global peaceful living together the longer the more.

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Out of his universal and classical studies as well as through his talents and sensible intuition Hermann Gundert went into the traditions of the South Indian, especially Malayalam, culture and lived in it as if it would be his own mother tongue tradition – he lived and thought like a Malayali. More than that. He esteemed all great thinkers and religious outstanding persons without covering up his own own conviction.

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FINDING BRIDGE BETWEEN THE CHINESE AND MUSLIMS: THE CASE OF ZHENGHE

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Abstract

As a world religion, Islam has transcended boundaries of race, country, and people. Throughout history, Islam has reached far beyond the Middle East and is embraced by peoples of different skin colours. Academic studies and public discourses on Islam and Muslims are diverse and distanced from the Middle East, the traditional heartland of Islam. This is particularly true that in the post-9/11 context, academia and media interests on Islam and Muslims tend to search for other places where Islam is practised in lieu of the Middle Eastern version of Islam. Female mosques in China, for example, have been reported by the US media as a "model of inclusion for Muslim women."¹ Inspired by these practices in China (as Edina Lekovic mentions in her Khutbah)² as well as those in India, Germany, and other non-Middle Eastern and even non-Muslim countries, a women's mosque of America was founded in 2014. The creation of this women's mosque reflects the diversity and plurality in Islam as well as the mutual influences between globalization and localization. Historically, different regions have interpreted Islam in diverse ways, particularly among non-Muslim peoples. "Instead of searching for commonalities between separate and distinct cultures, it may be more useful to find groups of peoples whose backgrounds are composed of two or more cultural identities."

INTRODUCTION

Finding bridge between the Chinese and Muslims: the Case of Zhenghe

As a world religion, Islam has transcended boundaries of race, country, and people. Throughout history, Islam has reached far beyond the Middle East and is embraced by peoples of different skin colours. Academic studies and public discourses on Islam and Muslims are diverse and distanced from the Middle East, the traditional heartland of Islam. This is particularly true that in the post-9/11 context, academia and media interests on Islam and Muslims tend to search for other places where Islam is practised in lieu of the Middle Eastern version of Islam. Female mosques in China, for example, have been reported by the US media as a "model of inclusion for Muslim women."

Inspired by these practices in China (as Edina Lekovic mentions in her Khutbah) as well as those in India, Germany, and other non-Middle Eastern and even non-Muslim countries, a women's mosque of America was founded in 2014. The creation of this women's mosque reflects the diversity and plurality in Islam as well as the mutual influences between globalization and localization. Historically, different regions have interpreted Islam in diverse ways, particularly among non-Muslim peoples. In China, early Muslims and Islam in the Tang dynasty (AD 618–907) were called "Dashi"

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("Tajik") 大食, indicating the role that Persia and the Persian language played in early Chinese knowledge about Arab Muslims. Geopolitical dynamics in Central Asia since the 8th century and the shifting relations between China and its Central Asian neighbours have deeply shaped the Chinese conceptualization of Islam, when Turkic peoples, known as Huihu回鹘 became the major neighbouring power in the northwest frontier.

By the Mongol era, the Hui religion 回教, the religion of Hui (Turkic and other Muslims) people, and practitioner of the Hui religion, Huihui回回, replaced the previous "Dashi" as the standard reference to Islam and Muslims, respectively. The post-Mongol geopolitical development in Central Asia and the subsequent formation of what Marshall Hodgson termed "Islamicates," in particular the Tamerlane Empire and the Shia Safavid dynasty in Central and West Asia, changed the ways Chinese sought knowledge about Muslim peoples and countries.

Unlike previous PaxMongolica connecting Central Asia with East Asia, the rise of Tamerlane power in Central and West Asia and its hostile relations with the Ming interrupted Eurasian Silk Roads. It is worth comparing Ming China's exploration of the Indian Ocean with the Great Discovery of the New Continents by Portugal and Spain in the context of the rise of the Ottoman Islamicate and the subsequent blockage of the land-based Silk Road. The Tamerlane and SafavidIslamicates forced the Chinese to seek the alternative maritime routes to the West Ocean or the Indian Ocean. From a religious perspective, the impact of the rise of the hostile Tamerlane and Shia Islamicates in Central and West Asia obstructed Sunni Muslims' Hajj as well as commercial routes from China to Mecca via Persia, which had been built under the PaxMongolica, was now dangerous and denied. In this context, it is fascinating to highlight that Ming China (like other post-Mongol powers in Eurasian continents) developed particularly keen relations with Islam and Muslims, as seen in Zhu Yuanzhang's (r. 1368–1398) poem on Islam,⁴ the establishment of Huihui academy,⁵ the development of Islamic ceramics under the Zhengde reign (1506–1521), and most importantly, Zhenghe's voyages to the West Ocean in the early 15th century. Instead of taking his grandfather and father's Hajj routes, Zhenghe's fleets and his Muslim crews (original name is Ma He 马和 but better known as Zhenghe郑和) visited the Islamic holy city of Mecca. This maritime communication updated Ming Chinese knowledge about Islam and Muslims in the Indian Ocean. In addition to political and commercial missions, the Muslim crew on board naturally carried out a religious mission. Existing mythologies and folklore testify to the formation of Muslim sultanates and the spread of Islam as the result of Zhenghe's voyages to Southeast Asia, especially in Sulu, Bahasa, and Melaka, which drew a comparison and contrasted with Catholic missions during the Great Discovery.

The Chinese now joined with the Arabs, Persian, and Indians to proliferate Islam in Southeast Asian islands, indicating a projection of Chinese cultures in general and Chinese version of Islam in particular to the region. The Chinese origin of Islam in several regions in Southeast Asia also demonstrates the diversity and complexity of Chinese societies. TangSong-era tomb inscriptions and mosque tablets in coastal Chinese cities demonstrate China's cosmopolitanism of which Islam was a constituent.

The Islamic facet of Chinese societies during the Ming dynasty was highlighted to such a degree that the Ming, like other contemporary Eurasian powers, built a unique rapport with Muslims and Islam. Zhenghe's voyages utilized and projected this domestic cultural element to the West Ocean, noticeably in Southeast Asia. From Muslim perspectives in Malaysia, the Philippines, Indonesia, and even India's Malabar region, Zhenghe and his crews have been perceived as Muslims in folklores and mythologies, which demands further textual studies. It is possible that the Islamic elements in Zhenghe's fleets explained why his fleets were welcomed by Muslim countries, but not Buddhist countries, such as Sri Lanka. The friendship between Muslim sultanates and the Ming was such that a king of Sulu, Pahal, even came to Ming China and died and was buried in Shandong on his way back home.⁸ Southeast Asia, in return, became another origin of Hui Muslims in Dezhou, Shandong. Another Southeast Asian origin of Chinese Muslims and Islam is Champa of the 15th century from where Muslims came to Hainan. Ma Huan's accounts of the Indian Ocean countries also reveal diversities of Muslim countries in the West Ocean.

These island and peninsular states were different from Muslim societies in Eurasia in terms of ecology, politics, products, customs, arts, cultures, and communication channels. The existence of more localized and varied Muslims communities in Indian Ocean countries and Muslim minorities in Chinese societies further de-constructed the essentialist and homogenized imagination of the two. Presently, a rising China has expanded its political, diplomatic, and commercial exchanges and communications with the Muslim world, especially along the Maritime Silk Road. This is the first time that China has returned to the Indian Ocean in its full fledge after Zhenghe's voyages several centuries ago, especially in the context of the US rebalance to Asia. Accordingly, Indian Ocean countries such as the Gulf Cooperation Council (GCC) countries have also developed their "Look East" strategy. The increased exchanges with China have brought new Muslim communities to China's coastal cities such as Yiwu and Guangzhou, resembling the experiences of early foreign Muslim settlers in China.

Like their Muslim ancestors who lived around a centrally located mosque in urban areas forming fan fang 蕃坊, these new Muslims also form modern fan fang in China's coastal cities. Despite the high political visitation and increased economic exchanges, however, there is no open cultural and academic platform that brings together both Chinese and Muslim intellectuals of various

countries and to develop direct communication for mutual understanding. More challenging to both China and the Muslim world is that the lack of such a communication mechanism among intellectuals and in the mass media actually tolerate, if not encourage, the widespread phenomenon of Islamophobia, "China threat," or both at large, namely the Confucian-Islamic alliance propagated by Samuel Huntington.

Unlike academic institutions in the US such as the Center for Muslim-Christian understanding at Georgetown University, the Brookings in Doha, Council on American-Islamic Relations at government or non-governmental level, there is no such platform in China or the Muslim world that focus on China-Islam or China-Muslim world relations.

It is in this context that the Zhenghe International Peace Foundation (ZIPF) initiates this Zhenghe forum and is devoted to building this communication forum to bridge gaps between a rising China and the dynamic Muslim world.

SOCIETAL SECURITY AND HUMAN DEVELOPMENT: AN INDONESIAN-ISLAM PERSPECTIVE

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Abstract

In contemporary global politics, apparently Islam has become synonymous with conflict, instability, and violence. These negative labels in minds of many people reinforce the perception that Islam remain not to correlate with, even hinder, the quest for world's peace, security, and human development, the sixteenth goal of SDGs. This paper aims to explore how Islam explains and understand human security by discussing Islamic values particularly on the concepts of community security and sustainable development based on Indonesian Islamic society experience with special reference to Malang city. Reassessing how Islam serves as ideational factor for protecting people, this paper is an effort of enriching human security by incorporating religious paradigm, in particular Indonesian Islam, as an alternative paradigm in developing better understanding of the subject and development discourse.

Keywords: *Indonesian Islam, societal security, human development*

INTRODUCTION

2015 marks the end of Millennium Development Goals (MDGs) implementation. Hence, the General Assembly of the United Nations (UN) enacted the Sustainable Development Goals (SDGs), which applies from 2016 to 2030, as its successor. Although MDGs has ended, it still leaves big problems: global inequality and underdevelopment. As a continuation of the MDGs, SDGs has 17 goals and one of its goals is to promote peaceful, non-violent, non-discriminatory, and participatory society, which practices good governance and multi-stakeholder partnerships and cooperation.

There are at least four differences between the MDGs and SDGs that can be identified which include target, range, pattern of involvement, and solutions. From the aspect of target, INFID (Hoelman, 2015: 15) found that in contrast to MDGs which targeting half, such as poverty reduction

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mere to 50%, SDGs aims to total reduction. From the aspect of range, while MDGs targets the developing countries and assumes that developed countries will assist them, SDGs aims to reach out universally assuming that every country has the necessary homework and cooperation to deal with, finding source of funding, as well as the need for policy changes. The third difference comes from the aspect of involvement pattern. MDGs pattern is top-down with all the documents and the process of policy making decided by the elite in the UN and the OECD in New York without involving the citizens. SDGs try to fix it by promoting bottom-up pattern and citizen participation. The last difference arising from the aspect of solution. MDGs offer solutions for global problems yet partial. 8 goals of MDGs focused more on poverty alleviation alone and ignored ecological issues, inequalities, and development funds and taxes redistribution. While 17 goals of SDGs are intended to offer a comprehensive solution to overhaul the structure and system.

In addition to inequalities and underdevelopment as legacies of MDGs, 2016 as the beginning of the SDGs saw new challenges. This year raises surprises and global political instability. The Britain Exit (Brexit) from the European Union, Donald Trump elected as the president of the US, considered as global shock that brought the world to instability while in addition ISIS become more exist and expansive, along with other issues like neo-fascism, refugees, poverty and other problems of non-traditional security.

The rising trend of transnational threats also raised questions about the position of religion. Instead of offering solutions, religion emerges as obstacle in creating world peace, security, and human development. Having long been neglected, religion is now back especially since the end of the Cold War, rising trends of identity conflict, and the events of 911. Unfortunately, religion particularly Islam, while is now getting the spotlight, but also assumed as synonymous with conflict, instability, and violence even though Islam also has potential to significantly contribute and offer solutions to global issues and also is compatible with SDGs.

By focusing on the situation in Indonesia, this paper seeks to explain the potential of Indonesian Islam to enrich the discourse of human security and human development which is in line with the 16th goal to SDGs that promotes a peaceful and inclusive society for sustainable development. To that end, this paper has two objectives; 1) to revisit the concept of human security and development, and 2) to analyze how Indonesian Islam contributing to security issues and human development as an alternative way in the discourse of security and development.

From State Security To Human Security

While the concept is still in the process of establishment, the concept of human security can be considered to be sufficient to assess its research agenda and debate. The existing debate that ranged from the issue of redefinition of security, preferred approaches, as well as its transformation into the realm of policy.

The significant changes in the global security come from changing meaning of the traditional security that was formerly interpreted as national security. Human security now acts as broadening of security in its most advanced form (Werthes and Debiel, 2006: 11). As the third generation based on the perspective of world community, human security reconciles security in the narrow range (freedom from fear) with security in wider coverage (freedom from want).

The first generation conventionally interpret security in the traditional sense (traditional or common security). For them, power is still the central issue. While the second generation stretches the meaning of security in an expanded and comprehensive meaning (extended or a comprehensive security). For this generation, the assessment focused not only on the issue of power, but also to engage international law to enhance and resolve the issue of security. For the third generation, human security is not only about their attention to the issue of power and international law, but also includes efforts to empower individuals in the completion of an increasingly complicated security issues (Werthes and Debiel 2006: 10). Kerr (2007: 98) saw it in more modest way. Without dividing it based on generations, for him, human security is a reconciliation between the narrow camp (narrow school) and the broad camp (broad school).

Embarking point to shift traditional security to more sophisticated security lies in the determination of the referent object. The first approach, the realist or state-centric approach, still focusing on threats of country's security and territorial integrity, especially the military, with little concern for the efforts to build capabilities for the protection of its citizens. While the second camp—the critical wing or constructivist—has gone further by making the individual as referent object that need to be focused on protection of both military and non military threats.

At least there are two main things that led to the shifting of traditional paradigms related to security. First, the widespread awareness that national and global security can only be achieved if the individual security have been met. Second, security can not be seen as a separate process of development, in which these two phenomena are mutually reinforcing in achieving national objectives and in the national interest. Increased awareness of the importance of individual security and convergence between development and security led to the birth of the concept of human security in the study of security. However, there are differences in approach as a reference implementation of human security.

In a variety of literature, there are at least three reference in human security approach; United Nations Development Program (UNDP), Canada, and Japan/Asia. The approach comes from the UNDP Human Development Report was first issued by UNDP in 1994 considered as an important milestone in the formalization of the concept of human security by bringing up the two main divisions related security threats and the freedom from fear and freedom from want. In a further

development, the two major concepts is deduced to seven key elements of human security (UNDP, 1994).

In general, human security covers seven main areas namely 1) Economic Security; 2) Food Security; 3) Health Security; 4) Environmental Security; 5) Personal Security; 6) Community Security and 7) Political Security. Seventh further areas that should be promoted in order to create a sense of security for the individual. If the seven aspects of security have been met, then an individual may be categorized to be safe, both in freedom from fear and freedom from want. Shortly, UNDP definition of security may easily attributed to human rights and humanitarian law-which is attached to the western experience, as some scholars allege. But actually the initiators, Mahbub-ul-Haq, A Pakistanis senior UNDP officer has deduced it from his empathic experience and empirical as a citizen of the developing world.

UNDP's approach drew criticism from Canada who immediately propose a counter approach. Having previously has similarities with UNDP, Canada then find disagreement with UNDP (Bajpai, 2003: 17). Since it is considered too broad in scope for Canada, the definition of the UNDP for the security attached to underdevelopment and neglect "human insecurity from violent conflict". Canada later initiated Lysoen conference in 1999 in cooperation with Norway. From this town in Norway, Lysoen Declaration states that the principal value of human security is freedom from fear, freedom from want, and equal opportunities. However, they stated that the main essence is freedom from "pervasive threats to people's rights, their safety or their lives". For them, human security is the security of citizens guided by the UN Charter, the Universal Declaration of Human Rights, and the Geneva Conventions. This statement—that reflects the context of experience and their psychological state as a developing world citizen—Canadian approach is now better known as a bastion of "freedom from fear" camp (Bajpai, *ibid.*, Alkire, 2003: 21).

The third approach, the Japanese approach, is very similar to the approach of UNDP. For Japan, human security comprehensively covers anything that threatens the safety, well-being and dignity of individuals, such as environmental degradation, human rights abuses, international organized crime, the problem of refugees, narcotics, the spread of infectious diseases, and so on. However, Japan is actually does not offer conceptualisation of human security to be translated as a practical guide to implementation. The country which is forced to become pacifist by the US through the 1947 Constitution actually make human security as a tool for policy guidance for activities in non-traditional security areas with special emphasis on meeting human needs and development (Atanassove-Cornelis, 2006: 49).

Indonesia, based on the forementioned evolution of security, is actually still in the second generation, extended or the comprehensive security. This means that like almost all countries in Southeast Asia, it has been beyond the first stage, traditional or common security, but has not

reached the third stage, human security. Most Southeast Asian countries are still in the second phase, which is extended or the comprehensive security. According to Acharya (2002) and Anthony (2002), in Southeast Asia human security emerges as new discourse to criticize comprehensive security which is still state-centred approach. The same opinion was also expressed Tadjbakhsh with the exception of Thailand (2005: 17).

The following table distinguishes the two:

Characteristics of Comprehensive Security and Human Security

Components	Comprehensive Security	Human Security
Unit of Analysis	State	People
Source of Threat	External & Internal	External & Internal
Type of Threat Examined	Military & Non-Military	Military & Non-Military
Element of Threat Examined	State & Non-State	State & Non-State
Theoretical & Empirical emphasis	Human Needs	Human Needs & Rights
Focus	Order & Stability	Justice and Emancipation

Sources: Zarina Othman (2007) and Shahrbanou Tadjbakhs and Anuradha M. Chenoy(2005)

Unfortunately, in implementation, not many countries that have incorporated human security into policy. There are only three countries in the world which include human security framework into their foreign policy, namely Japan, Canada, and Norway (Alkire, 2003: 17). Framework for Canada's foreign policy is built with a focus on peace, security, development, and international cooperation during and just after the Cold War. The field includes the eradication of landmines, the protection of civilians at the outbreak of the conflict, to humanitarian intervention in Rwanda or Srebrenica. While Norway, still in support of freedom from fear camp, focusing efforts on preventive war, control of small arms and hands (small and light arms), as well as keep the peace operation. Canada and Norway are partners in building the Human Security Network (Lysoen Group) whose annual meeting attracted government and NGOs from 13 countries, including Australia, Chile, Greece, Jordan, Mali, Slovenia, Thailand. On the other hand, Japan, which has similarities with UNDP, show its commitment through the Official Development Assistance (ODA) to developing countries and set up the Commission on Human Security (CHS).

Islam and Human Development

The first and fundamental legal basis for Islam's principles is the Qur'an. The verses of the Qur'an become universal principles that guide discussion on the Islamic contribution to the discourse

of human security and human development. The rule deduced from the Qur'an is abstract-universal principles that reach across space and time and is primary in status. The second legal basis derived from the experience of the people in the time of Prophet Muhammad, a person who became a model for perfect human. If the Qur'an is abstract-universal, then the hadiths are operational. When the Qur'an requires the redistribution of wealth through zakat or infaq without certainty in size, then the hadith ensure the figure to 2.5%. The combination of both, meta-framework and archetypal model, will represent a paradigm known as the Islamic paradigm (Mirrakhor and Askari, 2010: xiii).

In the study of Islamic law, the Qur'an is source of all sources of law in Islamic law or sharia. Hadith is in the second position for its explanatory role and first interpreter of the universal rules of the Qur'an. Hadith is not just only sayings of the Prophet (qouly), but also his attitude, actions, even in conditions of silence, can also be considered as the hadith (fi'ly). So based on hierarchy, the Qur'an is the primary source, while the hadith a secondary source.

Naming the ideal vision of the Qur'an as a meta-framework is rooted in efforts of criticism towards the values of the West as the basis for the concept of development, patterns of government, as well as the engineering of western community. Archetypal models have become the naming of the model interpretation of the prophet because it refers to the role model or ideal order that comes from the time of Prophet Muhammad. Archetypal model also refers to Jungian Psychology to the meaning of "archetypes" as an unconscious idea, pattern of thought, image, inherited collectively by a community and embedded in the psyche of the individual. Until now, the model society of Medina in the times of Prophet Muhammad lived a perfect model envisioned as a model of Islamic society where people look up to.

Although there are two sources of primary and secondary law in the Quran and Hadith, Islamic law also recognize tertiary law. Tertiary legal source can be found in *ijtihad* (reasoning attempts to produce a law) if something unassessed—due to its novelty, for example—in two primary and secondary sources of law. Among the forms of *ijtihad* is *al-urf* (local custom or habit).

In their study to initiate a development concept in Islamic paradigm, Mirrakhor and Askari (2010) stated that society residing role in the path to the ideal society in terms of this development is the society which: 1) obey the law, and 2) always feel the presence of God in all circumstances.

Askari and Mirrakhor's proposal is the answer to the argument that Islam has nothing to do with development, even become the obstacle. Principles which they offer fill the gaps left by Western development model and model of development proposed by Amartya Sen and Mahbubul Haq. Their principles not only exceed backward motions as Sen's that includes the idea of Adam Smith on the need for morality and ethics as a guide in economic activity, but also Haq's forward movement, who offers the concept of human welfare as the ultimate goal of development. Mirrakhor and Askari provide sharp criticism on the concept of development Sen, namely; ignorant for self-improvement,

too focused on the have nots and ignorant to their haves, and also the redistribution of income (Mirrakhor and Askari, 2010: 180).

Their principles are even surpassing by entering two sides; concerns on ethical-spiritual and self-development. Mirrakhor and Askari propose four basic concepts as an alternative development framework of Islam: 1) *walayah* (guardianship), 2) *karamah* (human dignity), 3) *mitsaq* (primordial covenant), and 4) *khalifah* (agency-trusteeship). Fourth framework that has three dimensions: self-development (*rushd*), physical development (*isti'mar*) and the development of human collectivity. Personal development dimension targeting improvement efforts in terms of individual towards perfection. Physical development dimension is defined as the use of natural resources to build and preserve the earth in order to meet the material needs of individuals and communities, and humanitarian interests. Last dimension is an effort to advance human collectivity towards integration and unity (Mirrakhor and Askari, 2010: 57).

Mirrakhor and Askari effort is an attempt to use Islam as an alternative ideational factors that guide human development. However, the effort is not easy. Until now, the effort was fiercely debated and criticized not only the internal Muslims, but also from outside. While most scholars who are in the UNESCO seeks to complement the general norms of human rights in the Universal Declaration of Human Rights (UDHR) with the values of Islam through the Universal Declaration of Islamic Human Rights in Cairo in 1981, sharp criticism emerged from senior United Nations High Commission for Refugees (UNHCR), which accused the Declaration as a "grave threat to inter-cultural consensus on which to base the formulation of universal human rights instruments" (Auda, 2007).

However, not all parties respond negatively to this Islamic Declaration of Human Rights. Some other UNHCR officials even praise this Declaration as "add a positive dimension of human rights, because—incontrast to the international instruments—this Declaration adds a new dimension to obey moral motivation". There is a divine element that strengthens the philosophical foundations and strengthen their enforcement efforts.

Human Security Is Human Development

Human security brings the study of International Relations out of their traditional territory. Its coverage extends from a range of actors, agendas, to collaboration for action. It could be said that the Human Security is the broadening meaning of security. Human security is a part of the New Security which, according to Buzan, Waever, and Wilde (1998) includes not only security in the traditional sense, i.e. military security, but also political security, economic security, environmental security and societal security.

Human security has the objective to safeguard the vital core of all human live from critical pervasive threats, in a way that it is consistent with long term human fulfillment (Alkire, 2003). Although seen adjacent to the meaning of human development, but there are fundamental

differences between the two. According to Alkire, there are at least four differences. The first difference is that human security has limitations. Vital core for human security is the basic capabilities. Its focus is the provision of vital capabilities—in the sense that only the basics—to everyone equally. While attention of human development is wider than that since its provision included more than basic needs.

The second difference is focus of anticipation. Human security has put priority to resolve the threat of violence and economic downturn directly, while human development is more focused on engendering progress. According to Sen, the focal objective of human security is “downturn with security” while human development “growth with equity”. Despite the overlapping of the two, but human security gives more emphasis on the protection of critical threats such as terrorism and the new security.

The third difference is the time horizon. Human development invests for the long term by doing efforts such as institution building, capacity building and sustainable action at all times. In some cases, the human security approach is also doing the same thing but in a shorter time and without participation.

Keer (2007: 95) simplifies this distinction while offering solutions. Human security which focus on the form of threats of violence, or focus on freedom from fear, is labeled narrow school. While human security which focus on emerging threats from underdevelopment, or emphasis on freedom from want, is called broad school. Attention to the nexus of violence and human development will be a reconciliation for both. So at this point, human security and human development is actually not different.

However, the adoption of the differences also able to help map the ideational foundation of both. Based on the idea of Askari and Mirrakhor’s we may define the ethical foundation of each two. For Mirrakhor and Askari, Islam can serve as a guide of conduct toward an ideal society that is not only law abiding society in the sense of physical, but also wrapped with eschatological obedience which is metaphysical. Thus, human development with longer time horizon would take the source from the Quran because it is abstract and universal. On the other hand, human security with shorter time horizon, requires hadith and other sources of *ijtihad*, *al urf*—although both are not mutually exclusive—that are more operative-conditional.

Difference Between Human Security And Human Development

ASPEK	HUMAN SECURITY	HUMAN DEVELOPMENT
Scope	Narrow	Broad
Concern	Basic Capabilities	Extended Capabilities
Fokus antisipasi	Security	Equity
Time Horizon	Short-term	Long-term
Dimension	Politic	Community
Ethical Base	Al-Quran (Abstract-Universal)	Hadits & Local Values (Operative-Contextual)

Societal Security

Human development marks a paradigm shift in referent object of international relations discipline. While the traditionalist make state as the referent object, the broadening meaning of security proponents make people as the referent object. Buzan and supporters of the New Security call this people-centered security as societal security. Buzan himself began using the terms "societal security" in his book *People, State, and Fear* (1991).

In 1994, UNDP released Human Development Report that distinguish between political security and community security (Tadjbakhsh, 2007: 15). Political Security meant the emergence of a threat in the form of political repression, respect for human rights, protection of military dictatorships or abuse, political or state repression, the practice of torture, ill treatment or disappearance, and from political detention and imprisonment. While community security threats emerged in the form of the integrity of cultural diversity, security from oppressive traditional practices, treating harshly woman, discriminating against or indigenous ethnic groups and refugees, group rebellion and armed conflict.

Community security is included in the category of societal security that become a bridge between global security and individual level. If state sustainability based on secured sovereignty, then the sustainability of the nation depends on the maintenance of identity. The threat of national identity could arise from the lack of cohesion built on language, culture, religion, or ethnicity. Then the security of the community is one important part of state security. National identity—also called collective identity—emerges from the accumulation of identities of diverse individuals in a country. It emerged from self-conception of collectivities and is formed from individuals who identify themselves as part of a collectivity (Roe, 2007: 166).

The promoters SDGs on their website released indicators of goal achievement. Indicators of the 16th SDGs combine elements of political security that focus on violence and community security element that focuses on human development (SDGs A Monitoring Framework and Indicators Online,

2017). It could be inferred that the distinction of political and security community has been reconciled in SDGs.

Societal Security In Malang City

Malang is a municipal-level region in East Java province and the second largest city in the province after Surabaya. Malang consists of 5 districts (Klojen, Lowokwaru, Blimbing, Sukun, and Kedungkandang) and 57 kelurahan (villages in city) with a population of approximately 887.443 (April, 2016). Malang is famous as a city of history and student city because of many historical relics and is one of the main educational goal in Indonesia. Malang city can be seen in the map below:



Picture 1. Map of Malang City

Demographically, Malang is dominated by Javanese who are the majority population along with some other ethnic groups such as Madura, Chinese and Arabic. It is also one of the main destinations for education in Indonesia that many residents outside the city of Malang settled in. This causes it became one of the cities with the level of ethnic diversity is quite high, although more dominated by students. Aside from the contents of ethnicity, Malang is also a city with religious diversity. Although the majority of the population are muslims, there are many other faiths in the city. It can be seen from many places of worship in the city of Malang. This shows quite a high level of diversity in the region, both in terms of ethnicity or religion.

In Malang, research on community security is focused on the prevalence of social conflicts and the threat this poses to the community as well as the resilience of local culture. In this case, open social conflict does not occur in the community, but there are some acts of discrimination or stereotyping which can lead to social conflict.

In addition to ethnic discrimination, some areas also have the potential tense between religions. One respondent told of the rejection of local residents against the construction of houses of worship and organizing religious activities because does not want to disturb the harmony of the local residents.

On resilience of the local culture, many respondents acknowledged that many local cultures that do not get proper protection so it can be endangered. Efforts to preserve local culture has been done by the people themselves, assisted by some religious organizations were quite dominant in

Malang such as Nahdlatul Ulama (NU) and Muhammadiyah. The government's role in the preservation of this almost non-existent so residents working on their own.

In general, the level of community security in Malang is low. Although there is no open social conflict, but the potential for conflict exists, either in the form of discrimination or stereotyping among citizens. In addition, efforts to preserve local culture by the government is still less so residents should be working on their own with the help of local religious organizations.

In terms of political security, oru research focused on political participation, political rights of citizens and democratic practices in Malang. Based on these dimensions, most felt that the political participation of local people is high enough, it's just still limited to participation on Election (Election) and not on the local elections (elections).In short, political security in the city of Malang is quite safe in terms of political participation (right to vote and have already met), it's just that there is still a considerable threat related to transparency and political accountability in Malang.

Based on the explanation above, the conditions of human security in the city of Malang in general can be mapped as follows:

Table 1. Political Security and Political Community in Malang

Dimension	Threat Level	Types of Main Threat
<i>Community Security</i>	High	<ul style="list-style-type: none"> - Potential conflict between ethnics - Potential conflict between religions/beliefs - Still a lack of effort to preserve local culture
<i>Political Security</i>	Average	<ul style="list-style-type: none"> - Transparency&Political accountability

Open conflict does not appear in the community, but the potential can be seen from the maintenance of inter-ethnics, inter-religions, or intergroup prejudices. Open social conflict potential to be manifest in the form of action or intolerance or the most minimal of latently through prejudice in the form of stereotyping.

Mutual prejudice that occurred in the inter-ethnic relations are form of social distrust. Some of respondents confirmed that mistrust still live in everyday society. The Javanese blamed Chinese since they do not believe in them and tend to close themselves off from association with other citizens. Chinese houses are in high fence that showed how mistrust and insecurity was evident in their daily lives.In Malang, unlike in Solo or Yogyakarta, the level of assimilation of Chinese with other ethnic groups tend to be low so that the inter-ethnic prejudices tend to be high.

In addition, the findings of the respondents also indicated that the potential for social conflict could arise from the relationship among religious or intergroup. Although Malang is known to have many boarding schools, but the city also is the center of Christian and Catholic missionaries.

Unfortunately, the role of state/government has been perceived small by the community in providing a sense of security.

Indonesian Islam Approach to Human Development

In the viewpoint of human security, absence or lack of involvement of the government is deemed to be a bad sign for the institutional capacity of the country. The state is still regarded as the provider and giver and guarantor of security for its citizens. Lack of state role in community and political security shows a lack of infrastructural capacity and state coercion.

Local government is a representation of the state/central government and also responsible for the provision of security to its citizens. In the implementation of SDGs, local governments play a vital role, because since decentralization era, two-thirds of people's fate and quality of life is largely determined by the performance of the local government in the field of security and human development (Heolman et.al., 2015). The enactment of regional autonomy policy seen as an attempt to translate the decentralization policy and expects the government at the local level empowered with all the modalities they have.

Although not a religious country, Indonesia is a country that is based on religious values. At this point, Islam as a religion of the majority of the population playing a major role. Islamic law as a reference for the Islamic community not only gives directions for religious issues, but also for worldly and non-religious matters. For these non-religious matter, for example in maintaining polity, the Muslims have freedom to formulate them through *ijtihad*. Principles referred for this comes from the five sharia ideals: protecting religion, preservation of life and physical safety, offspring, mind, and wealth.

As ethical guiding principles, Islam in Indonesia could come into considerations and give direction for development. Consideration would be deduced from universal principles of sharia ideals and six legal values. Having set out with reference to the ideals of the shari'a and elaborating diverse opinions, this study offers three rules—*walayah* (guardianship), *insaniyyah* (human dignity), *ma'ruf* (local values)—that deduced to six legal values that are: 1) freedom, 2) balanced relations of universe-God-man, 3) social welfare, 4) equality, 5) justice, 6) recognition on the local values. The six values are universal Islamic values which are then discussed with the local values rooted in the community.

Those principles are guidance for effort making to create a welfare society. Welfare is an important point in society, and every person is entitled to receive welfare through service and social security committed by a legitimate institution in this country. Social welfare is not the personal responsibility of individuals, communities or companies, yet it is the government who have more authority in the services and social security. This is due to the fact that state has an obligation to fulfill, protect and respect basic rights, social, economic and cultural rights of its citizens. So in this

case the state is obliged to provide services and social security, whereas public or private institution in this context is not obligatory.

Suharto (2007) argues that development of social welfare has a role and functions: 1) to encourage social investment through the preparation and provision of human resources or labor force quality 2) Improve the Human Development Index (HDI) through policy and social services that have a direct impact on increase the empowerment of the people in accessing resources and social services, the economy, education, and health. 3) Reinforce the role and mandate of "state obligations" in realizing the evenness of life significantly through the social protection system.

Islam itself teaches how to strike balance between the freedom of the individual ownership (in economic sense) with justice and the common goods. Islam teaches that social welfare can be done through three things: zakat, social security, and financial institutions and business activities.

CONCLUSION

This paper argues that there is convergence between Islam and human development. The results of this research formulate that three sources of law acts as primary, secondary, and tertiary sources as efforts to make movement forward, backward, and beyond existing framework of development. Al-Quran as the primary source, hadith of the prophet as a secondary source, discussed with tertiary source which provided space for the accommodation of local values to enrich the discourse of human development. The model adopted is a blend of meta-frameworks, archetypal model of society of the Prophet Muhammad era, and discussed with local values.

The rules underlying the arguments summarized in three rules: *walayah* (guardianship/leadership/ responsibility), *insaniyyah* (humanity), and *ma'ruf* (local values). Three basic rules have become a reference for the value that has law implications, or "rule of law", which will be the guidance for instrumentation human development in the perspective of Indonesian Islam. Six legal values offered from this study: 1) freedom, 2) balanced relations of universe-God-man, 3) social welfare, 4) equality, 5) justice, and 6) the recognition of the local value.

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PHILOSOPHY PEACEFUL INTERNAL AND EKSTERNAL HUMAN BEING OF THE WORLD PERSPECTIVE OF HINDUISM

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Abstract

This article entitled "The Peace Philosophy Intern and Ekstern Human Being di the World Perspective of Hindu". Some descriptions of this paper like as about : first, create peace life intern and ekstern of Hindu human being; second, create peace life for together; third, create peace life in the have a country; fourth, create peace life in social economy; the five, create peace life in the multi counties. Peaceful for intern Hindu human mankind constitute duty for to do peace according to meaning of the Santih. The Hindu human mankind in the condition of internal so must to do for peace life with another called the Satatam Santih. Also with another people or with whoever that the Hindu people must also peace life or the Sarwa Janman ya Santih. The peace life must created for human life for together. The peace life also ery priority in the life which peacefullyin the context of have a country or called the Santih Dharma Nagara. Then, in the relation of section social economy that peace life be effort by development leel of economy of public called the Artha Sarwa Janman. The main more about peace life like as for create peaceful with any countries in the world with be harmony called the Santa Videshi ca Sundaram, with another term for take steps peace life with out side country by harmoniously.

Keywords : *Philosophy, Peace, Internal External Human Being, Perspective of Hindu*

INTRODUCTION

The peace life need for all human mankind of people in the world. All component people in the world very necessary the peace life. As the human being which love for peace are always need the condition peace for can to do interaction be fairly and comport. The peace life can not be monopoly by someone, group, and some group another only. The peace life be need existence by anybody. The peace life be needed by the child, the adult people, and the old. Peaceful is the model life which to give feel secure, silent, be happy, and life with condition be oneness too.

The peace life be start from personal which can spreading to another person. Some one which be soul peace must to spread and develop to other person in around life of another. Thed peace life for some one that start of peaceful for other person. Someone in the regulate community of village for example so the peace life which be exist by someone need become example or model for peace life for another to be in the that village. So also about if someone in the family members, so about peaceful that sure be useful for another person in the famil;y side by side. Someone which has been usual in the condition peace in their family, so surely have style life be happy and prosperous with basis that peace.

The life peace in the society exactly also as the part from the life which very needs in the various of the plural society of category. In the a society of village for example which has be effort the life peaceful, so be believed in the society another in the society around also be manifest the peace life in the be society. So different for a model in the society which not be love of peace, like chaos, like wrong, like do problem, like disturbing condition another person, like lie, like do not true, like to do error, and so on, so the situation the society that become clearly can not peace condition. In the time a society peace, so that society also become peace. Otherwise the cdondition of a society that like misbehave, so the impact is the situation which not peace. In the society of religion, in the society of economics, in the society of fisherman, in the society of trader, in the society of agricultural, in the society animal husbandry, in the society industry, and so on, if has been embodied the society wiich peace, so all of component that society can be peace also, then otherwise, if their society like indolen, so situation of that society become turmoil.

Peace inwardly and outwardly indeed have a life of peace for mankind. Peace is not simply just skin deep, certainly in any inner need for spiritual peace. Where the physical form of spiritual peace but there is no peace, then it is indeed apparent peaceful. Likewise, when the spiritual have sought peace, if the physical form remains unsafe and unhealthy, it means that peace was not yet perfect peace. The essence of it is the realization of peace exist peacefully in the physical and spiritual peace, that's the whole thing that is often called the outer and inner peace, which is commonly known as *Santa Wahya Adhyatmika*. Efforts to create an atmosphere of peace inwardly and outwardly constitute noble effort, sincere effort, and the effort to establish the real truth or *Dharma*. In other words that the position can be achieved outside peace or *Santih Sakala*, then in the form of spiritual expected also achieved peaceful spiritual or abstract *Santih*. Attempts to balance between peace outwardly and inwardly peace, an earnest effort to be effort regularly without ever stopping by all men in her life. It does not stop for a moment of peace, let alone stop for a very long time. Such conditions can disrupt the atmosphere of human beings to live in a scattered, chaotic, and not harmonious life.

Belongs to all who live peacefully without favoritism, without discrimination, and in the absence of treatment that distinguishes between one another. Live in peace is the property of all, belong to anyone, and belong to the common people, belongs to the elite, belongs to the intellect, belong to the farmers, belonging to students, belonging to the youth, and the point that life belongs to all constitute peacefully without any exceptions. Although initially there was a problem, no divisions, no dispute, no hostility, there is strife, and the like of course as the end of all the problems are expected to find the way of peace and the path of friendship. When the path of peace have been

taken necessarily all problems can be resolved sincerely and equally happy. The two sides when it is happy, then both be able to realize the true peace.

II. Philosophy Internal Peace and Inter Mankind Hindu Religion

Speaking about the meaning of peace is really interesting to talk about. Meaning peace in the concept of the Hindu teachings named *Santih*. In the living individual or individuals that live in peace is of utmost importance. Everyone aspires to attain a peaceful life. In terms of religious life, then every religious community also yearn to live in peace. In addition to live in peace on an individual basis, that a peaceful life is also a need in the inter-religious peace that is achieved by living together on the community. The essence of the peaceful life in the context of statehood, both internally and externally the country is also very necessary to live in peace. For example, that the people of Indonesia under the auspices of the Unitary Republic of Indonesia must realize peace with fellow Indonesian society itself. Furthermore, in relation to the economic life of society, including trade relations, also required the lifestyle of the people of peace, tranquility and harmony. Similarly, in conjunction with the order of a peaceful life with neighboring countries, as well as with other countries around the world is needed to live in peace is real and important for the sake of good relations with the countries in the world lining.

In view of the "Philosophy of the Internal Peace and Inter Mankind in World Perspective Hinduism", then in this view outlined several sub topics, among others : *first*, create a peaceful life internally Hindus; *Second*, create a peaceful life for togetherness; *Third*, create a peaceful life in the order of the state; *Fourth*, establish a peaceful life in the social economy; and *fifth*, establish peace in multi country. This brief exposure is expected to contribute about the meaning of peace of mankind in the world according to the teachings of Hinduism and certainly expected to make peace with all the world community on the basis of sincerity and noble nature. That peace is a sacred ideal for all in various corners of the world. Peace is beautiful and peaceful it was comforting. The perpetrators of the community and leaders of countries in the world as a pioneer to create a peaceful living together of people with all levels of society or the wider community. Day by day towards peace. Efforts to create conditions for peace efforts. Figures for the leaders to be leaders of peace for all. Peace be hope for all. God provided a way to live in peace for all mankind everywhere. No man who does not obtain a path to a peaceful life physically and spiritually, that in the life of the Hindus named *Mukta* or *Moksha*.

Creating a Peaceful Life in the Internal Hindus

The existence of Hindus in Indonesia in various islands, in villages, in various cities, and in many areas are spread as the Hindu community. When considered in terms of the island that is home to Hindus in Indonesia, the existence of Hindus on the island of Borneo, Sumatra, Sulawesi, the Maluku, on Java island, on the island of West Papua, on some islands in West Nusa Tenggara and in

East Nusa Tenggara, and on the island of Bali. The existence of Hindus in Indonesia have each order according to the particularities of their respective regions. The existence of Hindus in Indonesia to adjust to the potential of the area where Hindus reside. The existence of Hindus highly value the potential of the region, local traditions, manners regional and local situations. For Hindus that there is a common thing when the earth known as the sky do known also there.

Efforts to realize a peaceful life of Hindus Indonesia is through the activity of togetherness in the community named *Pasukadukaan*. When Hindus experiencing or carry out joint activities that are like or the things that are categorized as favorite activities or often called *Suka*, as there is the celebration of the sacred Hindu religion, such as the celebration of *Nyepi*, the *Galungan* celebration, celebration of the *Kuningan*, celebration of the *Pagerwesi*, celebration of the *Siwaratri*, the celebration of the *Saraswati* day, No Hindu religious ceremonies such as *Pujawali*, wedding ceremony named the *Pawiwahan*, no teeth cutting ceremony named the *Matatah*, there was a ceremony of salvation for families or children named the *Ngotonin*, and the like, then the families in Hindu society as delivering aid, to contribute, to provide relief in case energy, financial assistance fund named the *Dana Punya*, materials or goods needed in joy, as well as others who are rejoicing together in society. While if Hindu family experiencing things that are mourning or are grief is experienced, for example, experienced a death in the family, experience a disaster or the *Malapataka*, there are families who are sick, experiencing sorrow, and the like in a Hindu family, then the fellow Hindus also feel the mourning morally as well as participation in the form of providing material support in the form of funds, goods, objects, or other materials, also giving prayers to evoke a sense of spirit, giving impetus spiritual, in order to grow a new spirit, can be toughened, can be increasingly tough, and can live peace as experienced by other citizens who feel the peace in the internal life of Hindus, which would have an impact on peace with the other community members.

In an effort to establish the social dynamics of Hindus which is internal, there is also the efforts made in the form of the activity of internal Hindus through a system of the *Banjar*, activity internal to the system *Tempek*, activity internal to the system the *Paguyuban*, activity internal to the system *Sekeha*, activity internal to the system the *Kelompok*, internal activity that is togetherness the *Desa Pakraman* form, and also through the *Banjar Pakraman*, which is also known as *Banjar Adat*, and so forth. Whatever the name of the system or the means used to build together and create an atmosphere of peaceful life in the internal Hindus, of course it is based on feelings of grindstones, love, care, a sense of unity, a sense of brothers, a sense of sincerity, a sense of camaraderie, love, unfortunately, a solid sense, a sense of peace, which in Hindu society is often pronounced with the term the *Paras ParosSalunglung Sabayantaka*. The meaning of life is an attempt to establish a safe, comfortable, peaceful, harmonious, united by mutual tolerance toward the common good according to the promise or agreement intact for the realization of peace together in society. In the context of

governance rules for the internal is owned disciplinary society named the *Awig-Awig* the community regulations internally Hindus statutory or required to be applied in order to realize a peaceful life, safe, comfortable, happy, and happy spiritually, commonly called the *Moksartham Jagadhita ya ca Iti Dharma*.

Interest Hindus living there are four, called *CaturPurusaArtha*. "*Dharma, Artha, Kama* and *Moksha* are the four *Purusartha*, four goals of life. The first is *dharma*, an eternal goal. The pursuit of *Artha* (material prosperity) and *Kama* (desire, love) should be discontinued in a particular step in the life of man "(Mishra, 2008: 609). In order to achieve peace for the people of the Hindu life based on the meaning of the four goals of life in Hindu doctrine. The fourth goal of life must be obtained by every Hindu guided by truth, honor, kindness, and in accordance with the teachings of Hinduism that is named the *Dharma*. Achieve goals, won the desires, expectations or *Kama* grabbing done by humans or Hindus shall be based on the truth and goodness of the *Dharma* anyway. Similarly, regarding in gaining possession, material, material, needs for food, clothing, the needs in the form of objects, family economic grabbed named the *Artha*, also obtained on the basis of *Dharma* or truth and goodness. Last is the achievement of true peace or freedom or the *Moksha* are inwardly and outwardly also essentially the truth and goodness of the *Dharma*. Freedom is meant peace experienced by humans in this universe or the universe or earth (the Jagad or the Bumi) and peace will be enjoyed in the realm of abstract or the *Svarga*. Both must embodied peace Hindus sincerely, starting achieve peace in the universe.

Creating a Peaceful Life in Unity

In an effort to create a peaceful living together for convenient view of Hinduism that are taught to live in peace, called the *Santih*. Live peacefully together in living together called the *Janman Sarwa Santih*. Living together in society is widely needed to live in peace. Living together for peace starting married life with a called the *GrahashtaAsrama Santih*. Peace is also created in the student community or the public intellectual named the *BrahmacariAsrama Santih*. More on peace in the wider community who controlled the term spirituality is called the *Wanaprastha Asrama Santih*. While living in peace time restraint toward maturation spiritually called the *Bhiksuka Asrama Santih*. The four types of lifestyle or life stage for Hindus to life to peace is named the *CaturAsrama*. "*Catur Asrama* is four stages of human life, namely : the *Brahmacarya*, the *Grhasta*, the *Wanaparstha* and the *Bhiksukha*" (Tim Penyusun, 2013 : 139). In the meaning of the four stages of life to the Hindus, the key is the attitude and behavior based on a noble heart sincere, peace, and harmony or *Nirmala, Santih*, and *Sundaram*. On the basis of *Nirmala* or sincerity, or *Santih* peace, and harmony or *Sundaram*, life and human life in the Hindu view of life is happy, prosperous, togetherness and peace in the midst of society.

Hindu cadres nurtured since childhood and formed the start of study or known the *Brahmacari* to understand and apply to live in peace, and therefore have been taught to have many friends or known the *Bahu Mitra*, especially a good friend that the *Sumitra*. Since the time to learn a cadre of Hindu given ordinances think, say and do good named the *Tri Kaya Parisudha*, among others think is good and right known the *Manacika Parisudha*, say good and proper named the *Wacika Parisudha*, and do what is good and right called the *Kayika Parisudha*. Hindu cadres that have been implanted since childhood kindness, then the seeds of kindness may develop toward goodness too convincingly. Because of childhood as a time of learning, imitating period, and bloom. Later in adulthood for cadres Hindu be ready to continue the householder named the *GrahashtaAsrama* to continue the education in the household with the family, along with the father, mother, brothers, and at the time had a family named the *Wiwaha*, then can a baby too young cadres as sons and daughters of good and quality Hindu named the *Suputra-Suputri*. During the householder's life is called *GrahashtaAsrama* is a time to realize the happy little family and out of love prosperous same philosophical ideals that trust Almighty God that the *Ida Sang Hyang Widhi Wasa*. Thus the Hindus together on cadres or *Santana* has had to live in harmony, to live in peace and live in harmony named *Janman SantayaPariwaram*. So live in peace within the family is a matter of principle that all members of the family to be happy and prosperous and unseen.

The existence of Hindus in the order of unity in the community driven in the dynamics of a peaceful society named the *WanaparasthaAsrama*. Interact with fellow humans in society that is pluralistic and global society is the dynamics of an increasingly modern and more advanced. Inevitably that Hindus always mingled, joined the move together in an atmosphere of peace. Future society full of social facts are mutually different, even with the existence of these differences make Hindus can be sure to be able to apply the model of life that is characterized by a philosophy of peace named the *Parama Santih*, the meaning of which live in peace with all of them without any sense favoritism, without any sense of discrimination, as well as a sign that the taste and disrespectful behavior. Respect and peaceful living has been embedded in social life named the *Tattwamasi*, namely to live in peace and harmony between one another in the social life of tolerance and mutual respect with flavor and a sincere heart that is named the *Nirmala* or the *Lascarya*.

Furthermore, in living together in a society marked by high and noble values based on the philosophy sacred spiritual life in the community together named the *Bhiksuka Asrama* or the *SanyasinAsrama*. Meaning contained in peaceful life in the time *BhiksukaAsrama* or also referred to as *SanyasinAsrama* is the meaning of life that is simple, unpretentious meaning of life, the meaning of life that promotes spiritual growth, the meaning of life who are prepared to enter the world of abstract universe called the *Jagad Niskala*. The period of living together in society performed by Hindus who sided with the residents of the other is a model of peaceful co-existence, which does not

interfere with each other, do not make more averse citizens, who do not make the other being disturbed and upset. The life span *BhiksukaAsrama* or *SanyasinAsrama* life span is a time to control life and spiritual life, so life for Hindus peace more steady, calm and harmonious inner and outer. Boarding sanyasin preferred future self-restraint, self control period, a time for restraint, as well as time to harmonize ourselves inwardly and outwardly, so the lifestyle is peaceful pursued by controlling named the *Tapa*, which is done with imprisoned as the *Tapasya*. Thus the model live peacefully in the Hindu doctrine that must be obeyed, adhered to and implemented with full commitment and sincerity. The point is that live peacefully in unity can be built anywhere, live together in the marketplace, at school, at work, at home, in the community of the city, and so on.

Creating a Peaceful Life in the Order of Stateless

Regarding efforts to realize to achieve a peaceful life in order that in the state in Hindu taught to obey the so-called *DharmaAgama* and obedient living together in a state named *Dharma Nagara*. Within the meaning of peaceful life for devout Hindu or *Dharma Agama*, then all Hindus are required to understand and practice the teachings of Hinduism properly. Furthermore, in an attempt to lead a peaceful life in order to live together in the shade of the Unitary Republic of Indonesia devout named the *Dharma Nagara*, then Hindus have an obligation to respect and devotion to the government to guide the public who was named the *Guru Wisesa*. The Government of statehood as a guide in the wider community. In life state that the atmosphere of living in harmony, peaceful life and peaceful life is much needed by the wider community as a citizen of the Republic of Indonesia who love peace, love living in harmony, and love to live in harmony.

In the state order, known as the *Dharma Nagara* that Hindus in performing duties as good citizens, have an obligation to make efforts for the love of the homeland or the *Priti Ya Nagara*. As Hindus also obliged to carry out tasks for the government to comply with the provisions or the instructions given by the government in order to achieve a peaceful life, harmonious, prosperous, happy and peaceful together with fellow Indonesian citizens everywhere. At least every Hindu is obliged to create and realize a peaceful life with his fellow Hindus live peacefully with other religious communities such as live in peace with Muslims, live in peace with Christians, live in peace with the Catholics, live in peace with the Buddhists, and live in peace with people of the Konghuchu in Indonesia, also can live in peace with diverse humanity with various civilizations, ethnicity, race, language, customs, culture, and human beings who have the art possessed valuable noble, noble, beautiful or aesthetic to evoke the spirit of togetherness.

In the context of realizing a peaceful life in the order of a state that in the guidance of spiritual and Hindu philosophy taught about the meaning of *dharma segaimana* described in the above explanation, that in the literature sacred *Santiparwa* 109, 11 are taught that "*Dharanad dharma ityahur, dharmena widrtah prajah*, word *dharma* is said to come *Dharana* meaning of the

word lap, uphold, set. With *Dharma* everything is set "(Tim Penyusun, 2013: 43). Then there are also taught about the meaning of *Dharma* called *Sadarana Dharma*, the meaning of "*Sadarana Dharma* is a general obligation for every person like : everyone is obliged to respect anyone, must help those who should be helped, everyone shall be ethical glorious in the life of society, and so on "(ibid, 44). Listening to the sacred source, that the obligations of mankind in the order of the state, mankind must realize sincerely, that there are rules that govern its people. Mankind as a citizen shall obey the rules. Obligated to heed the rules properly. regulations in the state does not need to be violated. Anyone who violates the rules state is believed to be a citizen can not be peace in her life. In essence, all human behavior in order stateless everything is governed by regulations imposed by the government. As a consequence of the application of the regulation by the government, it is expected that all citizens become citizens live in peace, harmony, and comfortable, with a life of peace mutual respect and mutual respect for each other within the Unitary State of the Republic of Indonesia, where people love peace and unity of Sabang to Merauke.

Creating a Peaceful Life in the Social Economy

Related efforts to achieve peace in the social economy in view of Hinduism, that the human race has its own obligations and liabilities to another person or ca named the *Swadharma* and the *ParaDharma*. Own obligations in the field of social economy is an obligation to develop the economy of Indonesia, ranging from home to the secondary industry and up to large industrial scale class. Efforts towards social economic progress, must begin their creativity each individual or individuals to create an atmosphere of social economy to grow gradually and develop communal refers to the improvement of the livelihoods of the people's economy and the economy of Indonesia which developed and managed properly and balanced from rural communities to urban communities.

In the context of the progress of the nation of Indonesia in the field of social economy will have an impact on socio-economic advance also in other countries in the level of socioeconomic of the world. Progress Indonesian nation and economic progress of the world community is part of the Hindu religion teaches that mankind shall promote economic community named The *Artha Sastra*. Fits the purpose of living a happy and peaceful life in Hinduism or the *Santa ca Artha*, then the human race shall make a real effort progress economy wider community, by doing economic efforts named the *Karya-Wikarya* or doing business economy, business in the field of community economy, economy state until the global economy.

Public economy or known the *Bhuwana Artha*, it provides a peaceful atmosphere, a happy, prosperous, comfortable and peaceful life for mankind at the world level. The world community that has developed in the field of social economy, is believed to be able to foster a spirit of inter-State state peaceful, harmonious, united, and friendly. The noble ideals of the world community to achieve

social and economic advance in the field is sacred ideals named the *Kama Santa* or ideals shared achieve peace for all people in all corners of the universe. In addition, that mankind at world level wish that all men achieve peace, prosperity, and fulfilled the needs of life in the universe, which in Hindu doctrine named *Mukta Sakala* or achieve the perfection of life significantly in the life in the universe. There is no shortage, no poverty, no poverty, and no longer the people who suffer because of the social economy is still limited.

Managing the local economy, let alone the country's economy should be managed to prevail in harmony and peace to the prosperity of entire communities. "Science is divided into two: a) positive economics (economic theory) and b) normative economics (economic theory applied in a particular society). Economic normative or applied economics speak about the structure of human social life. Economy is trying to hold the harmony between supply (goods are limited and services) and demand (need not be limited), so that the prosperity of the maximum can be achieved and thus it is one aspect of culture and an integral part of the social life of man "(Bagus, 2005: 183). With a lifestyle in harmony and peaceful lifestyle, then the management of community economy, economic communities to the state's economy, should always strived to achieve peace in the enjoyment of economic results to prosperity for all levels of society. Sought not to place economic power necessarily have an impact on the public outcry, let alone cause annoyance peaceful, harmonious taste for all levels of society. Socioeconomic community management remains a priority to foster economic level of a prosperous society and peace are maintained by either the pattern or the economic model that is able to harmonize the society.

Creating a Peaceful Life in Multi Country

In an effort to realize a peaceful life that is relations with countries that in the Hindu doctrine be effort by doing good relations with various countries in the world known by *Subha ca Santa sarwa Nagara* or establish good relations and establish peace with the countries in the world level. Good relations can performed by the harmonious relationship in the field of co-operative governance leadership or called by the *Rajya Niti*. Moreover, it can to do friends good relationship with the base to help each other to establish a solid friendship between countries, which is done by maintaining mutual friendship with the good, noble and sublime, which is named with the term the *Sakya Samanta*.

Doing good relations with countries on the world stage in order to establish the effort towards friendship and peace of all countries on the world stage is a positive step and attempt dynamically in order to continue the good relations and peace for the countries that are still developing and developed countries in terms of diplomacy, advanced in terms of its economy, progress in terms of political, advanced in terms of order of his government, ahead in defense of his country, as well as other advances were very helpful other countries that are still developing existing

in many countries around the world. Good relations in order to stay braided until whenever, because countries very need good care, good cooperation, diplomatic relations were good, political relations are good, relations in the field of economic good, in trade was good, as well as other things that make a positive contribution in order to achieve progress and peace together.

Progress foreign countries otherwise known as *Dura Desha* also called the *Videshi* on the rest of the world is of decisive progress between one country with other countries. Because if a country has developed, then the neighboring country does not derive little impact, an impact, gaining influence, and gain encouragement for further achievements. One example of the Indonesian nation with the neighboring country of Singapore, felt true that between Indonesia and Singapore are able to influence the direction of progress in the field of economics, transportation, communications, and other components are mutually beneficial to both parties. Mutual relationships happen to buy and sell. A mutual contact in the transport and others. In terms of air transport, for example, that the visitors or the *Yatri* who came to Indonesia country is passing through Singapore and finally able to get to the country of Indonesia with a safe, secure, comfortable and peaceful. This is one example of what is achievable with a good and peaceful state of Singapore may give it impact good also for the progress and peace of Indonesia beloved country, which in the end the visitors or the *Sarwa Yatri* traveling called *Yatra* to the Indonesian state can arrive safely , safe, comfortable, and peaceful. Hopefully materialized peaceful life for everything in the universe is called *Parama Santih* or *Om Santih, Santih, Santih, Om*, "which means peace be upon grace of the God or the *Hyang Widhi*" (Tim Penyusun, 2013 : 235). As for the meaning of the *Parama Santih* within the meaning pray of *Om Santih Santih Santih Om* is peace of heart, peace in the world, and always peace, that also means the achievement of a peaceful life for themselves, their peaceful life in the universe together with our fellow human beings wherever they may be, and achieve peace later in abstract nature named *svarga*, to be fused with the *Ida Sang Hyang Widhi Wasa* or the Almighty God, which is called the *Moksha*.

In Hindu philosophy teaches also that people respect their fellow human beings. There were greetings meeting with fellow human beings named the *Panganjali*. The *mantram* or prayer offered is *Om Swastyastu*. The attitude of the hand coverage in place in the midriff. Can be prepared to sit in the form of the *Padmasana*, the *Silasana*, the *Sukhasana* or the *Vajrasana*. However it can also with stance or the *Padasana*. As for the meaning of the *Panganjali* spoken by Hindus is "pray for each other, hopefully meeting that is happening and always blessed by the *Hyang Widhi*" (Tim Penyusun, 2013 : 236). Besides Hindus also say *Om Namaskara* where he met with fellow human beings. As for the meaning of *Om Namaskara* "That fellow over grace respect *Hyang Widhi*" (ibid). Meaning the *Panganjali* implemented with words of prayer or the *puja* like greeting *Om Swastyastu* or *Om Namaskara*, the meaning of friendship, good relationships, meetings of peace, love for fellow human

beings wherever arising, from any country fellow man, the point that regards the *Panganjali* it meaningful mutual respect, mutual friendship, mutual tolerance, mutual tighten in a relationship that is multi-country, as well as the close relationship of humanity with regards the *Panganjali* very noble and sublime. The point again that in order to realize the intimacy and peace together in multi-state called the *SatsanggaSarwa Nagara*. This is in anticipation of or an attempt to avoid a split between countries or between countries or the occurrence unfamiliar not familiar multi-state relations, a term so named the *Dursangga*. Hopefully it does not happen among countries around the world.

CONCLUSION

Philosophy of peace internally and among peoples of the world in the perspective of Hinduism is giving spirit noble create human beings in this universe to live in harmony, united, peaceful, harmonious, orderly, solid, and peace based on the principles or rules of society that are internal or among mankind to realize peace individually or peace in togetherness. Hindus are required to realize a peaceful life internally Hindus; realize a peaceful life in togetherness, realizing a peaceful life in the order of the state, realizing a peaceful life in the social economy, and realize a peaceful life in a multi-state. So many philosophical values that can be used as guidelines or a guide in life together who seek a peaceful life for all. Philosophy of peaceful life is meant the *Pasukadukaan*, the *Banjar Pakraman*, the *Desa Pakraman*, the *Paras Paros Salunglung Sabayantaka*, the *Manyamabraya*, the *Sarwa Janman Santih*, the *Sarwa Hita Santih*, the *Santa Jagadhita*, the *Parama Santih*, the *Dharma Santih*, the *Simakrama*, the *Tattwamasi*, and so on the values of Hindu philosophy that can foster, inspire, for develop, maintain, and preserve the values of philosophy in order to understood and applied in togetherness by mankind in the world.

Relationships peace in the teachings of Hindu philosophy prioritizes peace. Efforts to live in peace as a view in the philosophy of Hinduism, as outlined in a previous exposure to provide an understanding and can be used as a model by mankind to live in peace internally and between religious communities. Internally Hindus that live in peace as the main thing. Furthermore peaceful life for mankind in the universe, certainly in the context of togetherness in the community. life in togetherness in society of tolerance, avoid behavioral model of intolerance, in order to live a devout and disciplined state, striving for a stable socio-economic system, as well as mutual upholds the values of peace to the international community that is harmonious and friendly.

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SPIRITUAL AND CULTURAL NEEDS IN PATIENT'S ANXIETY

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Abstract

Anxiety is a normal adaptive stress response due to hospitalization. However, if anxiety is not treated properly, it can lead to complexity problems in the healing process of patients. Nurses have the greatest opportunity to provide comprehensive health services to help clients meet basic needs in a holistic manner. Appealing religion and culture are two ways that can be used to reduce anxiety of patients who are hospitalized. The purpose of this study is finding out a better approach that it is needed between religious and cultural approach in reducing anxiety. Crossectional approach is used in this study involving patients who are hospitalized in the hospital and getting anxiety. Samples were involved in this study are 30 people and they were selected purposively. The collection of data is done using HARS Instrument, Berg Cultural Questionnaire and Spirirual Needs Questionnaire. Data were analyzed using Spearman correlation test. The results showed that there was a relationship between meeting spiritual needs with the anxiety of hospitalized patients ($p = 0.014$) and there was no connection between the needs of cultural and the anxiety of hospitalized patients ($p = 0.417$). Meeting spiritual and cultural needs are basic needs that should get more attention in reducing anxiety of patients who are hospitalized in the hospital. Further research would be able to dig up more details about spiritual and cultural needs that are expected by patient to nurse.

Keywords: *culture, religion, and anxiety*

INTRODUCTION

Nursing care is an assistance form for providing services to patients for their physical and or mental weakness, lack of knowledge and lack of ability to meet the needs of patients in a day to day independently. In this case, the nurse helps a client or patient to overcome the effects of health problem or illness in their daily lives. This shows that the nature of nursing care is to help others (assistive in nature).

Assessment for all integral function of the patient is needed that includes the functionality of physical, biological, and psychological for successful treatment. Meeting the needs of the mental is no less important in the healing process of patients because unstable mental patients can affect the physical condition. Hospitalization is a potential or actual threat to the integrity of the person who can evoke psychological stress and physiological reactions (Ahmadi, 2008).

Anxiety is a normal adaptive response to stress due to hospitalization. Anxiety usually occurs when patients think about his illness, experiencing pain and discomfort, change the image and function of the body, to rely on others, lost control, lifestyle changes, and financial problems

(Baradero, 2009). However, if anxiety is not treated properly, it can lead to complexity problems in the healing process of patients. Patients who experience severe anxiety harder or longer to cure than those who experience mild anxiety. Therefore, spiritual guidance or spiritual become one of the efforts to reduce anxiety (Sundari, 2005).

Nurses as professional health workers have the greatest opportunity to provide health care, especially care / nursing care with a comprehensive help clients meet basic needs holistically. The nurse looked at the client as being a bio-psycho-socio-cultural and spiritual holistic and unique respond to changes in health or in a state of crisis (Asmadi, 2009).

Nursing care given by nurses can not be separated from the spiritual aspects that are integral and it is nurse interaction with clients. Nurses strive to help meet the spiritual needs of the client as part of the overall clients needs, such as by facilitating the spiritual needs of the client, even though the nurse and the client does not have a spiritual or religious beliefs of the same (Hamid, 2008).

Spirituality is something which believed by a person in connection with a higher power (God). It is rising need and love for their God and requesting for forgiveness for all the mistakes they have ever done (Alimul, 2009). Spirituality is the belief in conjunction with the Almighty and the Creator (Hamid, 2008).

Nurses in meeting the needs of psychosocial / spiritual can perform actions such as: (1) carry out an assessment of the needs of self-concept, (2) implement the use of the group as a support system and activities, (3) teaching assertive communication, (4) using the group as psychotherapy , (5) taught reinforcement techniques / coping, (6) teaching the techniques of therapeutic interpersonal communication, (7) perform the techniques to be an active listener, (8) facilitate an environment that assertive, (9) carry out a way to appreciate the value system and client confidence , (10) implement ways to facilitate clients who are in mourning, (11) do techniques increase the self-concept that includes the price of self, ideal self, and self-image, (12) facilitate the clients to spiritual fulfillment, therapeutic touch, spiritual guidance, (13) help clients recognize and accept the fact that impaired self-concept, (14) observe the behavior / thoughts were unrealistic, (15) conduct group therapy. (Hamid, 2008).

In times of anxiety, people will seek the support of religious beliefs. This support is necessary to be able to receive sickness is experienced, especially if the disease requires a long healing process with an uncertain outcome. Fixing physical condition without repairing soul is not useful. Even if the body is damaged, as long as the heart remains good, the danger will be very small. That is the danger that would be lost, and then followed with benefits precisely and perfectly continuous (Al Jauziyah, 2009). Nurses can do effective outreach program includes guidance and assistance in the use of resources and community agencies (Roussel, Swansburg, and Swansburg, 2009). Spiritual

guidance given to the patient can be given by prayer guidance for example at night for those who will undergo a surgical procedure.

Application principle of cultural aspects in care services can assist, facilitate, adapt and change lifestyle patterns or patient meaningful or profitable health. Competent nurses must be sensitive to the culture, so as to recognize and meet the needs of patients. The use of the same culture will be greatly assisting in the provision of health services, with a cultural approach can provide holistic care, physical, psychological, social and spiritual individual.

The results of research undertaken by Savitri (2008) and Khasanah and Widaryati (2014) states that there is an effect of giving information with a cultural approach to the anxiety level of patients admitted to ward. Patients were informed by a cultural approach experiencing lower anxiety than patients who did not get the information. This suggests that the cultural approach can be used in a strategy to overcome anxiety in hospitalized patients. Seeing the importance of religious and cultural approach in overcoming anxiety in hospitalized patients. The researchers wanted to know more what is more needed to overcome patients anxiety between religious or cultural approach.

METHOD

This study design using cross-sectional approach involving hospitalized patients in Haji General Hospital of Makassar as respondents. The number of respondents involved 30 people were selected by purposive sampling. The instrument used for data collection consisted of three questionnaires that instrument Hamilton Anxiety Rating Scale (HARS), Berg Cultural Questionnaire, and an instrument to measure the spiritual needs that have been tested for validity and reliability by previous research. Analysis of data using linear regression.

RESULT

Characteristics of Respondents

Respondents involved in this study are patients hospitalized with the majority being in adulthood. The percentage of men and women is almost balanced. For more details can be seen in the following table:

Table 1. Characteristics of Patient in Haji General Hospital of Makassar

Variable	Frequencies	Percentage
Age:		
17-21 years old	5	16.7
22-40 years old	13	43.3
41-60 years old	4	13.3
≥ 60 years old	8	26.7

Gender;		
Male	19	63.3
Female	11	36.7

Relations spiritual needs with anxiety

Results of data analysis showed that the majority of patients who met spiritual needs felt mild anxiety states. Patients who are at moderate to severe anxiety mostly from groups who claim to spiritual needs are not met. Spearman correlation analysis shows that there is a significant relationship between spiritual needs fulfillment with the anxiety levels of patients were hospitalized ($p = 0.014 < \alpha = 0.05$). For more details can be seen in the following table:

Table 2 Relations spiritual needs fulfillment with anxiety inpatients

Spiritual Needs	Anxiety Level				Total		p*
	Mild		Medium-Heavy				
	n	%	n	%	n	%	
Fulfilled	18	60	2	6,7	20	66,7	0,014
Unfulfilled	5	16,7	5	16,7	10	33,3	
Total	23	76,7	7	23,3	30	100	

* Spearman correlation

Relationship cultural needs with anxiety

Results of data analysis showed that the majority of patients who met cultural needs felt mild anxiety states. However, patients who are at moderate to severe anxiety is almost balance their cultural needs which are met and not met. Spearman correlation analysis shows that there is no significant relationship between the fulfillment of the cultural needs with the anxiety levels of patients were hospitalized ($p = 0.014 < \alpha = 0.05$). For more details can be seen in the following table:

Table 3 Relations cultural needs fulfillment with patients anxiety

Kultural Needs	Anxiety Levels				Total		p*
	Mild		Medium-Heavy				
	N	%	n	%	n	%	
Fulfilled	14	46,7	3	10	17	56,7	0,417
Unfulfilled	9	30	4	13,3	13	43,3	
Total	23	76.7	7	23.3	30	100	

* Spearman correlation

DISCUSSION

Meeting spiritual needs with anxiety

This results indicates that there is a relationship between spiritual needs fulfillment with the anxiety of patients who are hospitalized. Forms of relationship evident that patients expressed spiritual needs are met by nurses also expressed concern that a milder. In contrast, patients who

experience moderate to severe anxiety majority come from the group of patients who expressed spiritual needs are not met.

Anxiety is an emotional response to the judgment of the intellectual to something dangerous and threatening. Anxiety is an emotional response without a specific object that is subjectively experienced and communicated interpersonally. Anxiety caused confusion, fear of something that will happen with the cause is not clear, and is associated with feelings of uncertainty and helplessness (Stuart and Sunden, 2007). Anxiety is also described as the fear that is not clear and is not supported by the situation. When feeling anxious people feel uncomfortable fear and an inkling of the disaster struck when she did not understand why the emotion that threatens happened (Videbeck, 2008).

The results are consistent with studies conducted Nataliza (2011) that there is a relationship between the ministry of spiritual needs of patients with preoperative anxiety levels. Patients assigned to the service of the spiritual needs by nurses before surgery procedures decreased anxiety levels of 55% experienced anxiety level was at 45%.

Spiritual domain is seen as important in the health and covers have a relationship with a higher power, to appreciate one's mortality, and foster self-actualization. (Perry & Potter, 2009). At times of stress, people will seek the support of religious beliefs. This support is necessary to be able to receive sickness is experienced, especially if the disease goes a long healing process with uncertain outcomes as patients who will undergo surgery.

Spirituality is an aspect of human personality that can provide the power and influence of the individual in living his life, the spiritual is also the essence of who and how people live in the world. The spiritual aspect is very important for human existence. The spiritual dimension seeks to maintain harmony / alignment with the outside world, struggled to answer or gain strength when facing emotional stress, physical illness (chronic, critical, terminal) and death (Sururin, 2010).

One of the most important considerations to show the religious and spiritual beliefs of patients in health care settings is the effect of their behavior and decisions on health-related. There are 60% of Americans say that religion is the most important influence in their daily lives. People who are hospitalized or outpatients said using a strong spiritual and religious where 150 outpatients showed that more than 90% believe in God, 85% use a prayer, and 74% feel closer to God. A survey of people hospitalized in two hospitals revealed that 98% believe in God, 73% pray daily, 94% agree that spiritual health as important as physical health (Waal, 2008).

Many studies have proven that spiritual needs fulfillment is very influential on the healing process. Spiritual needs is a resting-place and source of support for patients treated in the hospital. Based on the results of research conducted by Aeni (2008) at Islamic Hospital of Sunan Kudus and Mardi Rahayu Kudus Hospital that 80% of the 15 respondents who have received spiritual guidance states were motivated to undergo treatment at the hospital and optimistic to recovering. So that it

helps the healing process of patients. From the result of the study also states 100% of respondents believe that every disease has a cure, psychologically it can motivate the patient to be patient in their illness.

Spiritual and religious faith are very important in human life because it can affect their lifestyles, habits and feelings of morbidity. When sick, loss or pain affects a person, a person's energy depleted, and the effect on the person's spirit. Therefore, nursing care that nurses given can not be separated from the spiritual aspect as the integration of the nurse with the patient.

Spiritual needs is basic needs that are needed by every human being. When a person is sick, then the relationship with God were getting closer, to remember someone in a state hospital is getting stronger in every way, nothing was able to raise him from healing, except the Creator. In health care, nurses as health care personnel should have a role to fulfill spiritual needs.

Religion is one way to express the spiritual needs of patients with worshipping, praying and reading scriptures (Syria, 2010). Confidence can give strength to the people when experiencing difficulties such as pain by leaning to God. Meanwhile, hope can help patients deal with and coping with the pain expect a cure.

According to the theory that was advanced by Taylor, Lilian & Le Mone (1997) and Craven & Hirnle (1996), an important factor that affects a person's spirituality is the provision of nursing care. Hidayat (2009) states the problems that often occur in the spiritual fulfillment is distress spiritual, which is a situation when an individual or group experiencing or at risk of disruption in the belief or value system that gave him the strength, hope and meaning of life, which is characterized by patients asking for help spiritual, expressing their doubts in belief systems, their excessive doubt in interpreting the life, expressing concern over the death of life after life.

Meeting the Needs of Cultural Relations with Anxiety

Results of this study indicate that there is no relationship between the fulfillment of the cultural needs with the anxiety of hospitalized patients ($p = 0.417$). Patients who are at moderate to severe anxiety almost draw comes from groups who claim their cultural needs are met and not met. Nevertheless, the majority of patients who met the needs of cultural feltmilder anxiety states.

Culture is an integral components for either healthy or sick, because of genetic characteristics, values and beliefs learned obtained from family and society. A nurse is necessary to know culture and culture of client. One and other has variaty of culture, thats whyit called unique. In wide view of the world, values, beliefs and traditions occur generation to generation. Therefore, nurses must be sensitive to the needs of the culture, character and individual value, family and society (Hidayat, 2009).

This research is not in line with the study done by Savitri (2012) and Sudaryanti (2013) about the influence of pre-surgical information with a cultural approach to the level of anxiety. It can be

affected by as respondents and nurses who served the majority come from the same culture namely Bugis and Makassar.

Corona et al (2017) states that anxiety is influenced by cultural stressors, for instance discrimination and stress acculturative, but anxiety does not have a relationship with the cultural values (family, respect, and religion). However, cultural factors can strengthen or weaken the cultural stressors that can lead to mental health problems.

CONCLUSION

There is a correlation between spiritual needs fulfillment with the anxiety of patients who are hospitalized. The majority of respondents stated that their spiritual needs are met experiencing mild anxiety, while experiencing moderate to severe anxiety majority coming from the group unfulfilled spiritual needs. However, there was no association between cultural needs fulfillment with hospitalized patients anxiety. In caring for hospitalized patients, let the nurse to attend to the spiritual and cultural needs of patients in order to reduce anxiety of patients so as to achieve optimal health status.

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THE EXISTENCE OF ISLAMIC EDUCATION IN SOCIAL CULTURE OF TRANSFORMATION ERA IN MULTICULTURAL SOCIETY

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Abstract

The issue of pluralism, cultural and conflict among religions is a formidable challenge for Islamic Education. Therefore, the objective of Islamic Education is rahmatanlilalamiin as individuals, Tahzib al-khuluqy and community empowerment. Concepts or approaches that should be included in the Islamic education, at least cover the four main aspects; Firstly, embed the Educational value of socio-multicultural to understand the social values and cultural diverse contained in a multicultural society; secondly, embed interactive communicative relationship to the wider community by not limiting ourselves and trapped within the group itself; Thirdly, instilling a sense of tolerance in Islamic education curriculum to other religions contained in a multicultural society; and the last, integrating common knowledge in Islamic education in an effort to reduce the Islamization of knowledge without religious values therein. Condition is always coveted by the whole of society that must be carried and acted by the Indonesian Muslim intellectuals in creating a true peace in this world.

Keywords: *Islamic education, social culture, multicultural society*

INTRODUCTION

Historically, Indonesia consists of 6,000 islands that are occupied or unoccupied, there are 300 tribes and 400 languages. In the life of diverse and pluralistic society is needed an understanding and a mutual understanding between faiths, tribes, and languages in multicultural society². This is intended to avoid some frictions and unresolved conflicts, both internal and external in the wider community.

JoachinWach, an expert on the sociology of religion and comparative religion stated that, significantly in people's lives there will be always happen strong social interaction between religion and ethnicity in and from that interactions, it will form a religious social institutions and social institutions consistently.

AlwiShihab said that in today's era of globalization, the members of religious community is confronted to a series of new challenges that are not too different from what existed previously. Cultural and religious pluralism and interreligious conflicts are internal or real phenomenon³. One of the alternatives that can be taken is to understand the concept of multicultural. Multiculturalism Islamic Education is the best solution in solving the phenomenon.

Objectives of Islamic Education

²Rohadi Abdul Fatah, Sosiologi Agama, (Jakarta: Titian Kencana Mandiri, 2004), cet. I, pg 1

³Alwi Shihab, Islam Inklusif, (Bandung: Mizan, 1999), pg. 39

Previously, the orientation of Islamic education is to focus more on issues of *ufuk hrawiyah*, and nearly lost of *dunya wiyah* aspect. Therefore orientation Thus, the color system of Islamic education in Indonesia is dominated by *fiqh*, *tasawwuf*, rituals and so on. The orientation is tends to the past and were impressed into the world "there". While the world is now regarded as the world of toys and a place to take a rest. This kind of model is succeeded in instilling a solid mental and sturdiness that is very beneficial to the nation's struggle for independence.

Now, the situation of Indonesian Islamic educational orientation system seems to change the orientation has been growing slowly, where worldly affairs obtain balanced portions with the affairs hereafter. Science and technology, thinking, openness, and anticipation of future intensified with the rise of intellectuals Muslim in Indonesia. This is due to the growing view that the vitality and rational theology. In addition to the objectives of Islamic education is directed to the welfare of mankind universally.

Such thinking is based on the nature of Islam as a religion that puts education in a vital position. Even more fundamentally, it is supported by verses from the Qur'an. The Qur'an Messages that related to education can be found in numerous verses and letters with various expressions of statement, question, specifically the word *ilm* premises most dominant of all forms of derivatives to express and demonstrate exceptional attention to Islamic education⁴.

Nurcholish Madjid considers that one of Islamic layout concern is the education, because education is a major capital investment or human⁵. This statement is based on the goal of Islamic education that is universal as a religion of *rahmatan lil 'alamin*.

In formulating the objectives of Islamic education as *rahmatan lil 'alamin*, experts formulate it into three major groups; Firstly, the purpose individually, Secondly, the purpose of *tahzibul khuluqi*, and Thirdly the goal of community empowerment.

The first: The Individual Objective

The purpose of Islamic education on an individual basis according to Al-Attas is to foster and create good human beings. Because the definition of the systematic education confirms and explains that the purpose of education in Islam is not to make citizens and good workers. But the fundamental purpose of seeking or studying is to instill the values of goodness or justice in the individual, not just as a country or community members, but the thing that needs to be emphasized is the true value of human beings as human being⁶.

⁴Husni Rahim, Pendidikan Islam di Indonesia, Keluar dari Eksklusivisme, dalam Pendidikan untuk Masyarakat Indonesia Baru, 70 Tahun H. A. R. Tilaar, (Jakarta: Grassindo, 2002), pg. 422-423

⁵Junaidi Idrus, Rekonstruksi Pemikiran Nurcholish Madjid, Membangun Visi dan Misi Baru Islam Indonesia, (Jogyakarta: Logung Pustaka, 2004), hal. 67

⁶Wan Mohd. Nor Wan Daud, Filsafat dan Pendidikan Islam Syed. M. Naquib Al-Attas, (terjemah), (Bandung: Mizan, 2003), Cet. I, hal. 172

The same statement is also expressed by Zainal Abidin Ahmad that Islam is a completely humanity of religion, because Islam sees the world with a reasonable means to open to the outside world. Moreover, Islam also saw the development as part of human life that needs to be developed, because faith does not distinguish between the type and character of man⁷.

In addition, an-Nahlawi Abdurrahman considers that one of the advantages of Islamic education is looking the human being as a part of its goal⁸. Since Islam regards human beings as noble creatures that given sense to distinguish a good and bad thing, and with his wits he has the power to learn and get to know the natural surroundings by using the senses of sight, hearing and Fuad⁹. In addition, each individual will responsible its knowledge themselves¹⁰.

The second: The purpose Tahzib al-Khuluqy (formation of civilized man)

The second objective of Islamic education is the formation of a civilized man. This objective seems to be the main focus of Intellectual Muslims in formulating and set a goal of Islamic education. Ibn Miskawaih¹¹ considered that the primary purpose of Islamic education in the moral formation of the individual, because each individual has a variety of power. The forces in question is the power lust as the lowest power, the power boldly as mid power, the power of thinking as the highest power. With the third powers enable people to develop their human being moral potential. Because of the power of human thought would make the patent itself and will not break like the other power¹².

Other figure that can be used as a reference is Ibn Sina¹³. According to Ibn Sina the purpose of education should be directed at developing the full potential of a person towards the development of the comprehensive, namely the development of physical, intellectual, and moral or *akhlakul karimah*. Moreover, education must also be directed to prepare individuals for life in the community to do the

⁷Zainal Abidin Ahmad, *Memperkembangkan dan Mempertahankan Pendidikan Islam di Indonesia*, (Jakarta: Bulan Bintang, 1976), Cet. I, hal. 39-48

⁸Abdurrahman an-Nahlawy, *Ushul at-Tarbiyyah al-Islamiyah*, Beirut, Lubnan: Dar al-Fikr al-Mu'ashir, 2001), Thob'ah Ula, Shafhah 28-40

⁹Untuk menambah wawasan dalam memaknai apa yang dikemukakan oleh an-Nahlawy, lihat Qur'an surat al-'Alaqayat 3-5; al-Baqarah ayat 31-32; an-Nahlayat 78; al-Baladayat 8-9; dan ar-Rahman

¹⁰Istilah *Nafsi-nafsi* dalam bahasa Arab adalah suatu perbuatan yang mutlak dipertanggungjawabkan secara pribadi dan tidak bisa diwakilkan kepada orang lain

¹¹Nama lengkapnya adalah Ahmad Ibn Muhammad Ibn Ya'qub Ibn Miskawaih. Lahir pada tahun 320 H/932 M di Rayy, dan meninggal di Isfahan pada tanggal 9 Shafar 412 H/16 Februari 1030. Ia mempelajari ilmu sejarah ditangan Abu Bakr Ahmad Ibn Kamil al-Qadi; mempelajari Filsafat di tangan Ibn al-Akhtar; dan mempelajari kimia ditangan Abu Tayyib

¹²Ibn Miskawaih, *Tahzib al-Akhlak*, (Beirut: Mansyurat Dar Maktabah al-Hayat, 1398 H.), Cet. II, hal. 62

¹³Nama lengkapnya adalah Abu 'Ali al-Husayain Ibnu Abdullah. Ia lahir pada tahun 370 H./980 M. di Afshana, suatu daerah yang terletak di dekat Bukhara, di kawasan Asia Tengah. Ayahnya bernama Abdullah dari Balkh, suatu kota yang termasyhur dikalangan orang-orang Yunani, dengan nama Bakhtra yang mengandung arti cemerlang. Ibnu Sina dikenal kalangan Timur maupun barat dan dijuluki sebagai bapak kedokteran dunia yang karya-karyanya dijadikan rujukan dalam ilmu kedokteran

work or expertise that has something with flair, readiness, trends and potentials¹⁴. Thus, according to IbnSina, the final target of Islamic education is to form a perfect man.

Another figure who also formulated the goals of Islamic education is IbnTaymiyyah. IbnTaymiyyahstates that the objectives of Islamic education should be directed to the creation of good Muslim, that someone who thinks, feels and works on various aspects of the Qur'an and Sunnahconcept. A good Muslim is define as the one who isthe perfect personality person, that has straight mind and spirit, clean belief, and are capable of performing all the religious orders with a clear and perfect path¹⁵.

Al-Attas also argue that one of the goals of Islamic education is to create a civilized man. What is meant by the civilized man is trying to instill spiritual and material values in the life of every individual. The word *adab*¹⁶ according to him is the recognition and acknowledgment of the reality that the real science and everything consists of a hierarchy corresponding to categories and the levels, that someone that has its place in relation to reality, capacity, physical potential, intellectual and spiritual. This definition is based on the Hadist of the Prophet Muhammad "My Lord has been to educate me and enabled me to recognize and acknowledge with manners instilled in me made education a good thing."

Third: The purpose of Empowerment and Community Development

IbnTaymiyya saw that one of the goals of Islamic education is the creation of a good society in accordance with the Qur'an and Sunnah. It is based on two lives that the man has. It is bounded each other. It is called the individual life associated with faith in God; and the social life that relate to the community, the place where the man lived¹⁷.

One of the figures who also formulate this purpose is Al-Attas. He asserted that society is composed of individuals. Education and community development cannot take place without educated individuals therein. Therefore, a good Muslim should be accountable to the family and society, the absolute goal of Islamic education al religion¹⁸. However, religion is meant by Islam are not just personal, but also inherently social and cultural.

From both opinions of Islamic education mentioned above it can be concluded that the objectives of Islamic education is focused on the individual as a characters and member of society, it

¹⁴IbnuSina, as-Siyasahfi at-Tarbiyah, (Mesir: Majalah al-Masyarik, 1906), hal. 1076

¹⁵Abuddin Nata, Pemikiran Para Tokoh Pendidikan Islam, Seri Kajian Filsafat Pendidikan Islam, (Jakarta: Raja Grafindo Persada, 2003), Cet. III, hal. 143

¹⁶Untuklebih mendalami makna *adab* dan *ta'dib* dalam istilahini, silahkan baca Mahmud Qambar, Dirasat Turasiyyah, Fi at-Tarbiyah al-Islamiyah, (Dhohar, Qatar: Dar ats-Tsaqafiyah, 1985), Jilid 2, hal. 406

¹⁷Abuddin Nata, Pemikiran Para TokohPendidikan Islam, Seri Kajian Filsafat Pendidikan Islam, (Jakarta: Raja Grafindo Persada, 2003), Cet. III, hal. 143.

¹⁸Untuk melihat secara ringkas mengenai pandangan beberapa pemikir muslim, lihat Khalil A. Totah, The Contributions of Arabs to Education, (New York: Teachers College, University Columbia, 1926), hal. 85-86

also serves as a development society. To that end, the next formula is what and how the individual tasks on the community and what the community task to the individual.

Hasan Abdul al-'Al, confirmed that Islam shows the society as a whole, although they have different skin color, culture and language, which is bound by ties of rights and obligations between individuals and groups, and vice versa. The obligations of individuals to the group, among others are; 1) the individuals should work well for the benefit of the people (society)¹⁹; 2) every individual has an obligation to each other to maintain the honor of the group²⁰; 3) every individual has an obligation to help each other in all aspects²¹; and 4) every individual has an obligation to do *amalma'ruf* and *nahimungkar*²². While the task group of individuals, among others are; 1) safeguard and protect the vulnerable; 2) provide for the needy; 3) to maintain the unity and integrity of the group in the bond of faith and avoid a fight in all aspects, even if it should be different opinions, the solution is returned to the law of Allah and His Messenger; and 4) creating a safe condition and to stick to the principles of justice, *ta'awun* and avoid actions that lead to injustice²³.

What has been mentioned above is inseparable from the actual characteristics of Islamic education. Al-Kaylany dividing the specific characteristics of Islamic education in the seven major groups, they are; 1) in accordance with human nature to fulfill their needed; 2) cultivate the human relationship with the group among faith, customs and trying to resolve Problems; 3) helping to fulfill the needs of the group and attempt to resolve the social problems; 4) accept any form of change as long as it can still be accepted by the public; 5) do what should be done by the community, and ask them to learn; 6) forming the personality of students to be educated; and 7) ask the society to achieve the objectives of the comprehensive manner to face the life in this world²⁴.

Freight value of Islamic Education in Multicultural Society

In this section before the author describes a simple on purpose and characteristics of Islamic education. Generally, it can be concluded that objectives of Islamic education is not confined to *Tahzib al-khuluqy*, but also lead to the development of society. Because Islam has a multicultural dimension, then there is no other option, the value of education should be directed at three main issues; instilling the values of social and cultural education, instilling the values of interactive education and educational values of pluralist

First: Social Cultural Education Values

¹⁹Lihat dan basa Qur'an surat at-Taubah ayat 105

²⁰Untuk point yang kedua ini Al-'Al merujuk kepada sabda Nabi Muhammad SAW yang artinya "setiap kamu adalah pemimpin, setiap kalian bertanggungjawab terhadap apa yang dipimpinnya"

²¹Lihat dan baca Qur'an surat al-Maidah ayat 2

²²Lihat dan baca Quran surat al-maidah ayat 78-79

²³Hasan Abdul al-'Al, at-Tarbiyyah al-Islamiyah Fi al-Qarniar-Rabi' al-Hijry, (Beirut: Dar al-Fikr al-. Araby, 1977), hal. 36-49

²⁴Majid 'Irsan al-Kaylany, al-Ahdaaf at-Tarbiyah al-Islamiyah, (Beirut, Lubnan: Muassasah-Rayyan, 1998), hal. 16-17

For Muslims, al-Qur`an is a book that laid the charity as central to human existence²⁵. This view puts man in a dynamic position. The dynamics lies on the human existence in the form of culture. Culture as a form of human existence is continuously in the exist process of both individual²⁶ and collective²⁷.

As the scripture that is concerned more about the mind than the idea, then the cultural equivalent word in Arabic is al-hadara or ats-Tsaqafah²⁸. Indeed, we will not get or find the words in al-Qur`an, because as the word refers culture as a product. Instead, the word charity as a human activity that refers to culture as it is one of the fundamental teachings of al-Qur`an²⁹.

As the culture is a process of human interaction, so the culture has dynamic³⁰ characteristic. Dynamic means progressing with the times continuously. As one example, the first Arab culture with modern Arabic is not the same. Both are in terms of tradition and thought. Another example of religious traditions in the time of Prophet Muhammad is not the same as religious tradition today. It very depends on the changing times.

Tholhah Muhammad Hasan said that there are at least five main causes of a shift of values or cultures, among others;

- a. Progress of Science and Technology
- b. Development and economic growth
- c. Political changes and the role of government power
- d. Changes in biophysical environment
- e. The influences of wide culture³¹

Islam as a cultureof religions, always required to understand more multicultural society, because every community would have a different tradition. In Islam, no limitations in implementing the rules. Therefore, Islamic education efforts should be made to pay attention to cultural values contained in a multicultural society.

However, an interesting issue now is the cultural phenomenon of modernity that is so rampant in our country. The phenomenon of modernity cannot be separated from the role of religion,

²⁵Nurcholis Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 1992), hal. 61

²⁶NirwanDewanta, *Kebudayaan Islam, Pandangan 1991*, Prisma, (Jakarta: LP3ES, Oktober 1991)

²⁷Umar Kayam, *Transformasi Budaya Kita*, Pidato Pengukuhan Guru Besar Universitas Gajah Mada Jogjakarta tanggal 19 Mei 1989, halaman 4

²⁸Iqbal, *The Reconstruction of Religius Thought*, (Lahore: Syaik Muhammad Ashraf, 1958), hal. V

²⁹Lihatdanbaca al-Qur`an; 9:105; 11:7; 18:30; 110:39-40; dan 67:2

³⁰Abdul Basir Solissa, dkk (edit), *Al-Qur`andan Pembinaan Budaya, Dialog dan Transformasi*, (Jogjakarta: Lembaga Studi Filsafat Islam, 1993), hal. 16

³¹Muhammad Tholhah Hasan, *Prospek Islam dalam Menghadapi Tantangan Zaman*, (Jakarta: BangunPrakarya, 2005), Cet. V, hal. 13. Lihatdanbacajuga, Astrid S Susanto, *Pengantar Sosiologi dan Perubahan Masyarakat*, (Bandung: Bina Cipta, 1979), Cet. II, hal. 188-191

because no equivalent relationship among cultures with the apostolic mission of Prophet Muhammad. Besides, an advanced civilization of a culture that too often begins with a strong religious fervor³².

Secondly: Interactive Educational Values

One of the instincts of humans as social beings is the tendency to live in groups or society or with other terms called Gregarious instinct. One of these tendencies is manifest social interaction³³.

Hubert Borner imposed limitation of social interaction as the relations of two or more people can influence their behavior. In the process of each individual expects and adjusts with the actions that will be taken by others³⁴.

The term of communicative in the real teaching of Islam is a responding system of social interaction. Therefore Islam is called as a moderate and communicative religion, because all human beings are the same as the creatures of Allah SWT. Moderate Islam means open minded human being, not to limit themselves to their own group. Moderate Islamic views that all men are equal in God, even if they have different believe, religions, ethnicities, cultures and languages.

The history of Islam gives concrete examples of how Prophet Muhammad with his companions socialized with Arab communities. Once upon a time the Prophet heard that non-Muslim next-door was ill, the Prophet came to his home and prayed for him, but the neighbors were always disturbing and even very hostile. Even more than that, the Prophet also owe to the Quraish. This is a picture of how Muslims orientated or communicated with the public.

What has been achieved by the Islam in past, now is ignored by most of adherents where Muslims tend to shut down to other people. Even with their fellows, they also sometimes mutually shut down and blame between one another. As if Islam was small, and not global.

Islamic education as a medium or a link to a multicultural society needs to make communications as its main weapon. In other words, social interaction should not be limited by culture, ethnicity, mindset, language, economy and politics.

Thirdly: Pluralist Education

On the law views, the scenery of Islam is much more open than any other religions in the matter of receiving another group. This is reflected in the attitude of Muslims towards the Jews and Christians. In fact, they are treated preferentially in an Islamic society³⁵. This argument is reflected in

³²ErlanggaHusada, dkk (edit), *Kajian Islam Kontemporer*, (Jakarta: UIN Jakarta Press, 2007),hal. 101

³³M. Arifin, *PsikologiDakwah, SuatuPengantarStudi*, (Jakarta: BumiAksara, 1997), Cetk IV, hal. 68

³⁴Huber Borner, *Socisl Psychology, an Interdisiptionary Approach*, (American Compeny, 1953), hal. 83; Baca juga, M. Arifin, *PsikologiDakwah, SuatuPengantarStudi*, (Jakarta: BumiAksara, 1997), Cetak IV, hal. 68-69

³⁵SuadiPutro, *Mohammed Arkountentang Islam danModernitas*, (Jakarta: Paramadina, 1989), hal. 89

an agreement made by Umar bin Khattab³⁶ as has been done by the Prophet Muhammad, known as the Charter of Medina³⁷.

NurcholishMadjid considers that tolerance and open minded of Islam society in view of other religions, particularly the scribes, underlies the emergence of intellectual positive interaction among them, with very few elements concededexcessive prejudice. This is due to the self-confidence of the Arabs that a solid and steady which bring the positive attitudes of nations and other cultures³⁸.

One example of a case that can be used as the basis of tolerance towards other religions is when the kingdom Bizatiumof Christians were losing in the war against the Persians who worshiped fire, the Muslims saddened by the defeat³⁹. Another example was that Prophet Muhammad received a gift from al-Muqaiqis in the form of a lady named Maria al-Qithbiyah, Sirin and a horse and mules, then the prophet Muhammad married Maria and gave birth to son named Ibrahim⁴⁰.

Actually tolerance in Islam has been enshrined in their holy books⁴¹. However, because of the times existing relationships both pioneered by his predecessor, thinning and very prone to cause conflict between religion. That is why, as a religion of tolerance, Muslims must return their existence ass a basic multicultural.

John A Titaleyin his inaugural speech of his greatest teachers said that a theology of religions to respect others of different religions and beliefs. Most religious and belief flavor facing a new reality, because for a long time, they are used to living in their own hegemony⁴². To realize the religious tolerance, Muhammad Legenhausen provides basic opinion.

Firstly, a moral pluralism in the form of an invitation spread tolerance among religions. Secondly, pluralism in the soteriological, is the doctrine that people of non-Christian can have a Christian salvation. Thirdly, the epistemology of pluralism religious, a claim that the Christian community does not have a justification more steady on their faith as compared with other religions. Alitis religious pluralism, which is a firmness that a justification religious must be found in in religions other than Christianity with the same degree as found in Christianity. The fifth is pluralism regarding God's will or command or with other terms of religious pluralism deontic, which attempts to provide an understanding of human responsibility before the diversity of religious traditions in the world.

³⁶Untuk lebih mengenali dan bentuk perjanjian yang telah dilakukan Umar bin Khattab terhadap Jerussalem, baca: Muhammad Hamidullah, *Majmuat al-watsaiq as-siyasiyyah lil Irsyad*, 1969), hal. 379-380

³⁷Suadi Putro, *Mohammed Arkountentang Islam dan Modernitas*, (Jakarta: Paramadina, 1989), hal. 105

³⁸Nurcholis Madjid, *Islam Dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 2000), Cet. IV, hal. 221

³⁹Quraish Shihab, *Membumikan al-Qur`an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1992), Cet. II, hal. 218

⁴⁰Harun Nasution, *Islam Rasional, Gagasan dan Pikiran*, (Bandung: Mizan, 1996), Cet. IV, hal. 277

⁴¹Lihat dan Baca al-Qur`an surah al-Maidah, ayat 85

⁴²John, A. Titaley, *Menuju Teologi Agama-agama yang Kontekstual*, Pidato Pengukuhan Guru Besar, Universitas Kristen Satya Wacana, tahun 2001, halaman 2-3

Command and will of the Lord is constantly perfected and gave birth to the diversity of religious traditions⁴³.

In this context, it is clear that religious tolerance does not just belong to the Christian community, but the concept is also reinforced by al-qur`an as a mirror of Islam multicultural⁴⁴ and rahmatan lilAlamin. Therefore, in Islamic education should also consider about the tolerance in this concept as a major foundation in preaching to a multicultural society.

Pluralist multicultural education is a process of awareness-minded pluralist and multicultural concept as well. Pluralist-multicultural education should be seen as part of the comprehensive effort of avoiding, preventing and overcoming ethnic and religious conflicts in the future. Such education should be a long-term joint project⁴⁵.

Indeed, the current-Pluralist multicultural education is not felt by world-wide public education yet. In education itself, the term is not well known enough, either the idea or the practice of social-cultural. Because it is only mentioned separately and are very limited in anthropology, sociology and politics. Even in the study of religion, the term pluralism has not been a major study.

The phenomenon is based on the success rate of religious education. The success of religious education can be measured and seen in how many memorizing scriptures and rituals of knowledge. Religion texts are taught only at points that can supplement and strengthen the faith and solidarity in faith. In addition, the teaching is textual and symbolic but not contextually and substantial. In fact, religion texts are quite loaded with pluralism and therefore it must be taught⁴⁶.

Without feeling hesitate, a concept of multicultural pluralistic in religion education is an important provision that academic and the general individuals to appreciate the differences, respect the sincere, communicative, openminded, and also to increase faith and piety. Pluralist education is not to teach students to practice religion offhand, without responsibility and sincerity, but rather taught to more religious, without eliminate religious identity of each society⁴⁷. The religion is presented pluralist education is a moderate and friendly religion.

Pluralist multicultural education is not just to understand the religion and cultural diversity, but to understanding the whole value that can be shared as the basis for living together or ensemble Vivre. The essence of pluralist-multiculturalist educational goals is to instill sympathy, appreciation

⁴³Muhammad Legenhausen, Satu Agama atau Banyak Agama, Kajian tentang Liberalisme dan Pluralisme, (Jakarta: Lentera, 2002), hal. 8-10

⁴⁴Ayat yang menjelaskan tentang toleransi banyakan kita temukan dalam al-Qur`an, namun yang paling pokok terdapat dalam surat al-Kafirun

⁴⁵Muhammad Ali, Teologi Pluralis-Multikultural, (Jakarta: Kompas, 2003), hal. 99

⁴⁶Untuk lebih memperdalam pengetahuan tentang pluralisme, silahkan lihat dan baca; Quran; surat Al-Hujurat ayat 13; lihat dan baca juga; Quran; surat Al-Maidah ayat 48

⁴⁷Yang dimaksud dengan identitas keagamaan masing-masing adalah pengetahuan tentang multi agama yang telah dipelajari dan tidak mencampuradukkan antara satu agama dengan agama lainnya, tetapi dengan pengetahuan multi keagamaan mereka membuatnya semakin khusus dalam beribadah.

and empathy for the followers of different religions and cultures. Furthermore, proselytes and different cultures can learn to fight intolerance such as the Inquisition⁴⁸, religious wars, and discrimination.

Finally, education is a long-term investment that should be prioritized. We do not need to hope that the results of the plural-multicultural education we can feel this year or next two or three years. But, there are still even few that can be done education, remains to be done at this time. Then how about you?

Fourth: An Integrative Educational Values and Science of Technology

The spirit of the Muslims in the development of science or through the freedom of intellectual reasoning and rational-empirical study or the spirit of scientific and philosophical development, as well as motivated by the teachings of Islam itself⁴⁹, is not regardless of acculturation process. The acculturation process occurs when a group of people with certain cultural elements dealing with different foreign cultures such that the elements of foreign cultures are gradually accepted and processed into their own culture⁵⁰.

The development of knowledge means an attempt to Islamize knowledge or thought in Islamic education. Islamization means an attempt to rebuild the spirit of Islamic knowledge in science, expanding through intellectual reasoning and rational-empirical studies, which embodies the attitude of concern, loyalty and commitment to the doctrines and fundamental values contained in the Qur'an and as-Sunnah.

There are three models of the development of Islamic education which was formulated by the neo-modernist, namely; 1) model of pragmatic, which is more oriented to the practical aspect, 2) model of idealistic, that use deductive mindset through studies of the texts related to educational issues that were examined, 3) model developed by; First, dig issues that emerged and developed in the empirical world, then look for an alternative solution to the problem premises theories are emerging. Second, collect and analyze texts relevant to the issues being studied as a reference. Third, trying to find a better concept and Islamic.

⁴⁸Inkuisisi adalah pengadilan negara atau sah atau tidaknya teologi (agama dan aliran kepercayaan) atau ideology.

⁴⁹Sumber kemajuan Islam pada masa keemasannya disebabkan Karena ajaran Islam itu; 1) sangat menghargai dan menghormati akal manusia, 2) Islam mewajibkan umatnya untuk menuntut ilmu dan berdoa agar ilmu mereka bertambah, 3) Islam sangat anti taqlid buta, 4) Islam sangat memperhatikan dan berupaya untuk menggalakkan daya inisiatif pada umatnya, 5) Islam memerintahkan untuk mempergunakan hak atas keduniaan dalam mencapai sa'adahdaraen, 6) Islam menganjurkan pada umatnya untuk memperluas pengalaman dan pergaulan, 7) Islam sangat menganjurkan dan bahkan memerintahkan untuk bersikap kritis terhadap segala hal, 8) Islam memerintahkan bersikap terbuka dan berlapang dada, dan 9) Islam menitahkan untuk hidup bertawazun (berkeseimbangan). Untuk lebih detailnya, baca Endang Saefuddin Anshari, Agama dan Kebudayaan, (Surabaya: Bina Ilmu, 1980), hal. 110

⁵⁰Muhaimin, Arah Baru Pengembangan Pendidikan Islam, (Bandung: Yayasan Nuansa Cendikia, 2003), hal. 338

What even more urgent is the integration of general science in Islamic education. Islamic education should be directed to develop the development patterns of science and technology in every discussion. This is very important because Islam never limit its time to develop its intellectual power. Islam also have to introduce the Islamic economics, Islamic politics, Islamic and technological empowerment and so on, so Muslims are not confined within science itself in the face of a multicultural society.

As the implementation of the four forms of education that should be taught in Islamic Education can be seen at the Syarif Hidayatullah State Islamic University Jakarta as a pioneer and reformer of Islam based multicultural education.

CONCLUSION

As rahmatanlilAlamin religion, Islamic education is faced with a new condition that is universal, when it facing a multicultural society. Therefore, Islamic education should be directed to how to understand the multicultural concept itself, because Islam was born in a kind of areas or regions that are very thick with a multicultural society. This can be seen in many tribes and Arab community that are spread throughout the desert; which of course uses a variety of languages as well; and different beliefs.

Concepts or approaches that should be included in the Islamic education, at least cover the four main aspects, namely; First, instill Values Social Education Culture Multicultural, which seeks to understand the social values and culture diversity contained in a multicultural society, second, embed interactive relationship communicative to the public at large, that does not limit itself and trapped within the group itself, the third , instilling a sense of tolerance in Islamic education curriculum to other religions contained in a multicultural society, fourth, integrating common knowledge in Islamic education in an effort to reduce the Islamisation of knowledge without religious values therein.

If this is translated well by the Muslims, and designed well in the curriculum of Islamic education, the multicultural society respond in a well. It is these conditions that always coveted by perfect society. This is a formidable challenge that must be endured and acted by intellectual Indonesian Muslims in creating a true peace in this world. And Allaah knows best.

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THE ROLE OF ISLAMIC COLLEGE DARUD DAWAH WAL IRSYAD (DDI) SIDRAP IN PROMOTING INTERRELIGIOUS PEACE IN SIDENRENG RAPPANG REGENCY

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Abstract

The phenomenon of interreligious and interethnic peace has been a warm discussion in any country, especially in Indonesia. University is one of the component that can be an instrument in reducing the problems of interreligious peace. The primary roles of university are to explore and to develop the superior cultural values in people's lives through the scholars, educators or educational personnel in the academic environment. To realize it, STAI DDI Pangkajene Sidrap as promoter in promoting interreligious peace are there in Sidrap. Then this paper is aimed to know the role of STAI DDI Sidrap in promoting interreligious peace in Sidrap. Therefore, the steps below have been done in STAI DDI Sidrap; a) Socialize interreligious peace Education in the Academic campus, b) Holding the Dialogues of interreligious peace, c) Placement of Obligatory Social Action Internships for Advanced university Students (KKN) in Multi Religious area. The three activities above are concrete steps undertaken by STAI DDI Pangkajene Sidrap during the last four years in order to promote and play an active role in maintaining interreligious peace in Sidenreng Rappang Regency.

Keywords: *Pluralism, Promoting, Interreligious Peace*

INTRODUCTION

As a State that compounds with diverse races, tribes and religions, the archipelago which is better known as Indonesia (Prof. Ahmad Al-Shaafa'iMa'rif 2009, p. 46) states that "Nusantara has become a stage cross-interaction between religion and culture. A collection of ethnic and subculture a diverse and plural". It caused the interreligious conflict and battles that always happened in Indonesia, because Indonesia has a population of intercultural and interethnic. The religions that admitted in Indonesia are Islam, Hinduism, Buddhism, Confucianism, the Christian Catholic. It is emphasized by the Basic Law (Constitution) of 1945 article 29 paragraph (2) that "the State guarantees the independence of each society to embrace his religion and to worship according to his religion and faith".

Events like the conflict between religions must always be avoided, because conflicts can happen anywhere, anytime and anyone "The prevention of conflicts and keeping peace appear to be not an easy task violent conflicts still break out while some situations remain quite fragile to create serious regional problem" (Anna Yamchuk 2014, p.1) On 25th of February 2016 one of Indonesia's online news papers publish about some interreligious and interethnic conflict and battles have been endlessly repeated. (OkZone News, 2016).

On the conflict of the 21st November 1998 in Kupang, was recorded that there were 16 people dead and 427 people injures, 81 people outpatients, 16 churches burned, 1 damaged mosque

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and other public facilities. Subsequently Ambon conflict in 1999 strife afflicting the region. The violence occurred claimed thousands of lives and destroyed the life of many people. Great unrest continues between Muslims and Christians which resulted stretchable in many people lives. Between Christianity and Islam burned houses of worship each other and continuing sensitive until now. The next is the conflict in Mataram NTT East Nusa Tenggara on January 17th, 2000. The next is the case of inter-religious in Poso Central Sulawesi from 1998 to 2000. And the lately news that happened was the burning of mosque incident in Tolikarawhen Muslims performing salatEid in Papua on July 17th, 2016. This led to a religious conflict in Papua heats up. This conflict led to at least one dead and many people injured. Conflicts are triggered from small things and it can be discussed in interreligious communication without doing the violence. Then the statement of (Lewis A Cusser) in line with the above problem i.e. the conflict going on because of society as members of subordinate and unjust system. And according to (Ishi Satoshi 2010p.1) states that on surface the conflict causes may appear to be politico-economic and territorial.

The College is seen very important role in the efforts of promoting peace through the Tri Dharma University they are education, research and community services. STAI DDI Pangkajene Sidrap, has great potential as a promoter to reduce splits between people in interreligious through its knowledge because it is one of the colleges in Sidenreng Rappang South Sulawesi and through the exertion of lecturers and scholars. They are very expected by the nation and the country for the sake of realizing interreligious peace. "The peace process in the 21 century requires a thoughtful approach (Anna Yamchuk, *Ibid*).

Socialize Interreligious Peace Education in High Education Institution

One of the Tri Dharma Universities is education. In the constitution of 1945 that "University obligated to do education, research and community service" (Law No. 20 of 2003 on the National Education system) .

According to the constitution that "the lecturers are professional educators and scholars with the main task of transforming, developing, and disseminating knowledge, technology and the arts through education, research and dedication to the community". In fact, education is a process that can change a man for the better sides. However, the fact that the current education occurs only at the cognitive level, there are still many educational output did not balance between, reason, emotion and religious values, as a result, the peaceful life is only become a hope.

The role of education in university is very significant to achieve interreligious peace. Because, as a small community who have a lot of differences in terms of culture and character makes it possible to introduce and train students how to live in diversity that surely will be experienced in their life.

In STAI DDI Sidrap particularly focuses in teaching of peace education between religions and ethnic cultures in academic study. One of the courses is civiceducation, in general material on civic education is how to instill a sense of tolerance and good citizens to strengthen the unity of the nation.

On other subject is basic social sciences that is the subjects of social phenomena analyzing of multifarious communities from its dynamics and implications, the student will be taught to be the figure of sensitive citizens to the social problem, interreligious and interethnic issues, Besides that courses that will sustain our college to unite among Nations is Islamic education. It is not only to guide the students how to know about worship but also to encourage the students to maintain the concept of mutual tolerance value. Because the tolerance is comprehensive concept of Islam. Muhammad Messenger of Allah said: "Love that is in the Earth then existing at the sky will love you"

A brotherhood universally is a form of Islamic teachings to respect eachothers. Allah expresses in the Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O man verily, we created you from a male and female and made you from various nations and tribes that ye may know each other to know" (Al-Mughni al-Hujarat Qur'an verse 13). And on the other the verse God says:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"unto you your religion, and unto me my religion" (Al-Mughni QS Al-kafirun verse 6).

Then through three courses taught they are., Islamic education, civic education and social sciences expected to give a good explanation about interreligious and intercultural peace to students. so that students have a better paradigm in their life. Thus the students don't get stuck on a particular thought or intervention-doctrine interventions by certain parties interests outside the campus (Sumardjo and AmanWirakarta Kusumah,2014). They engage in collective thinking and inquiry for the deveploment of meaningful relationship.

Holding the Interreligious Peace Dialogues (IRD)

(Nasr,1995 p.2) said that "Interreligious dialogue occurs whenever members of participating religions come together to discuss matters concerning their religions in order to improve understanding among each other ".Religious dialogue appears when religious people come together to discuss specific issues of their religion in order to enhance understanding between each other. We have held in STAI DDI SidrapReligious dialogue last few years."dialogue will increase understanding and foster meaningful engagement between people of Interethnic and Interreligious background.

(Arfah Madjid, 2012. p1) "therefore the dialogue is one of the solutions to reduce interreligious conflicts by discussing the current issues of interreligious problem".

The issues we've discussed in the STAI DDI Sidrap are as follows:

1. On 12th of February 2014. STAI DDI Sidrap held the first interreligious dialogue with the theme "the role of religion and social issues. This dialogue aimed to investigate and recognize religion-ethical precepts in social problem (Islam, Hinduism, Christianity) in facing of social problems that occur in their life such as their attitude to solve the poverty, crime and their attitude towards the environment such as the destroy of environment. The dialogue was attended by students, employees and teachers and among leaders of religion that exists in Sidrap (Islam, Hinduism, Christianity) and the number of participants was around 40 people. The results of this meeting are:

a. Conclusion

- 1) Every religion teaches the values of goodness to believers and also between other religions. all religions teach to protect each other even in interreligious, different though. tribes and cultures.
- 2) Religion is essential role in building the most fundamental of human life in solving the problem such as attitudes, beliefs, cognitive values.

b. Suggestion

- 1) Interreligious dialogue should always be in advance in order to improve the community's understanding of religion and social issues
- 2) STAI DDI is expected to intensify the dialogue interreligious between interreligious groups (Document of dialogue on 12th of February 2014)

According to (M. Shakir. 2000; p52). Religion is "a relationship between man and God." Then the role of the religion is expected to solve social problems such as poverty, ignorance, crime, etc.

2. On 7th of April 2015. STAI DDI Sidrap held the second interreligious dialogues with the theme "Building Harmony through pluralism" this dialogue as meeting event for interreligious people as stamped on the verse of Al-Quran Al-Mughni QS. Al-Hujarat verse 13. Which, according to Alwi Shihab. interpreting the word "Lita'arafu. not only meeting but also having positive interaction" (Alwi Shihab. 2001. p16). This dialogue aimed to find out how each religion managing concept of plurality because many problems happened caused of the community cannot manage the concept of pluralism. This meeting was attended by community of *Tolotang* who are believe Hindu as their religion, Christian, Muslim leaders from Sidrap. The number of participants who attended was 57 people. This dialogue resulted in the following conclusions and suggestions.

a. Conclusion

1) Each religions must know how to manage the concept of pluralism. So that ,no more violence that happened in grass-root.

2) Pluralism is an imperative that must be accepted by the human being.

b. Suggestions

1) It is hoped that the next interreligious dialogue ,there will be more society can join us. so that an understanding of the concept of pluralism will be understood easily for everyone.

(Dialogue document on 7thof February 2015)

3. On 17th of January 2016, the third interreligious dialogue held with the theme "mutual respect in the difference" religious conflicts often arise because of a lack of mutual respect between human beings. This meeting aimed to know the difference between Islam, Christianity and Hinduism and its equation.

Therefore, the difference between religions could not be resolved without the existence of the mutual respect of differences in religious. This meeting is not only presenting the leaders of each religion but also presents the several religions namely Hinduism, Christianity and Islam, so the total participants attended this dialogue was 87 people (document dialogue ,2015). This meeting producing conclusions and suggestions as follows:

a. Conclusion

1). We have to respect the differences between other religious,

2). Religious adherents must accept sincerely the differences that belong to each religion.

b. Suggestions

1) The dialogue should touch the grass roots, the dialog is hard to do when the participants who join it only its religious leaders, his followers should join it.

2) Getpractical concrete steps in cooperation. (Document dialogue on 17th of January 2016)

3) The threeinterreligious dialogues we did in the STAI DDI Sidrap during the last four years with a peaceful way in accordance with the opinion of (,1991 Lochhead, p. 12) thinks that "Interreligious dialogue as a process of reciprocal communication between members of different world religion based on openness ,respect and appreciation of different viewpoint "STAI DDI Sidrap participated in this case encourages the implementation of the intercultural dialogue of Sidrap in order to promote interreligious peace.

Obligatory Social Action Internships for Advanced University Students Placement in Multi-religious Area

Obligatory Social Action Internships for Advanced University Studentsorganized by the Research Institute and Society Devotion (LP2M) STAI DDI Sidrap is one of particular activity which concentrates on community empowerment. As one of the steps STAI DDI Sidrapto realize education

as campuses that are sensitive to the importance of upholding the society life in keeping interreligious peace, so the students can apply what they get in education process in STAI DDI Sidrap.

Results of the study of eleven universities and the private sector in Indonesia finds a group of religious groups that could potentially be a source of conflict (Sumardjo, 2005) therefore the placement of Student should be in interreligious, interethnic and intercultural areas in Sidrap. According to data based from Ministry of religious affairs about the population based on the religion that "there are 310461 people who are Muslim, 1044 Christian, 167 people who are Catholics, 26699 who are Hindu, 27 people who are Buddhist, and there are no people who are Confucianism" (TU Officer Ministry of religious affairs of the province of South Sulawesi adapted on February 26, 2017). The placement of Obligatory Social Action Internships for Advanced University Students in Tellu Limpo Amparita in Sidrap Regency inhabited by Tolotang Hindu community and Muslim. Students as agents of change are expected to play an active role in all walks of life with multiple conditions, because the horizontal conflicts that occur at this time due to mutual claims to truth happens almost from society, so this is our great responsibility to finish the problems of society. Through the students knowledge are expected to give an understanding about the importance of the sense of interreligious peace. so we can coexist together.

CONCLUSION

One of the College responsibility is to discover and develop the values of life, which is dynamic. This item developed through curricular or extracurricular. The steps that have been done in STAI DDI in promoting and playing an active role in the unity of interreligious are as follows:

Socialize Education of interreligious peace in Academic campus. Socialize education of interreligious peace through curricular activities actively carried out by lecturers each courses that have a relationship of interreligious. So that students understand about values of diversity.

Holding interreligious peace dialogue. This dialogue was campus extracurricular activities which was held in the last four years. This dialogue getting enthusiastic participants. This can be seen from year to year, the participants of the dialogue become more and more. This is indicating the high enthusiasm of the participants to join this activity. one of the conclusions of this dialogue that the dialog should be activities up to the grass roots, not only the leaders of religion (Islam, Hinduism Christianity) but also adherents. in order to enrich the knowledge about diversity.

Obligatory Social Action Internships for Advanced University Students placement on Multi-religions. This Curricular activity is the concrete step of STAI DDI Through LP2M. these activities are in touch directly with the community with a diversity of religions. Providing diverse religion education to society with their model by doing action. For examples attending their magnitude day etc.

Promoting interreligious peace is not the task of an individual or group but our responsibilities as a human who live in Indonesia that has a multi religious and cross-culture. It is expected that all element has the steps in solving this problem. Peace, unity and interreligious peace should always be presented to the entire people of Indonesia without exception.

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THE SIGNIFICANCE OF ISLAMIC EDUCATION IN BUILDING THE PERFECTION OF MORALS

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Abstract

The biggest problem faced by the Islamic education today is how the values of Islam become into moral education in life for those who are educated in Islamic ways. The purpose of this paper is to elaborate on the deeper significance of Islamic education in building the moral perfection. The research is a qualitative approach to literatures. The focus of research is the significance of Islamic education in building the moral perfection. Sources of primary data in this study in the form of words or theories that exist in the various references of data in forms of literature gathered through document review literature, including data relating to books on Islamic education derived from research, from internet articles, papers, and types of scientific work weightier, both foreign language and Indonesian language that is relevant to this study. Methods of processing and analysis of data required in the study of literature, is based on qualitative research methods with some data analysis techniques.

The research results showed that Islamic education become the "grand design" of the most important in the sculpturing a noble character that is based on Islamic values in the frame of the Koran, Hadith and *ijtihad*. Prophet Rasulullah saw. as the "principal teacher" in Islam, the birth and his mission to become agents in the morals revolution from the ignorance morale toward the Islamic morality. Islamic education model where its purposes to enhance noble character, should emulate the model of education carried out by the Prophet, whom can change the Makkah Madinah filled with ignorance into civilized town (*tamaddun*).

Keywords: *Islamic education, moral perfection, character*

INTRODUCTION

The national education system functions and aims to develop students' potentials in order to become a man of faith and fear of Allah and also educating the Indonesian nation. Therefore, education is an attempt to increase proficiency, skills, understanding and attitudes through learning and experience needed to maintain and continue living and to achieve the goal of life.⁵¹

In other words, education in the perspective of Islamic education means to assist learners in an effort to lift, to develop and direct its passive potential into active potential that can be actualized in his life to the fullest.⁵² This dimension gives the sense that in this context, education is not a means which serves as indoctrination formation of pattern and colour of the personality of students, as desired by the educator or the education system. However, education serves as facilitator of the development potential learners are actively accordance with *sunatullah* each and intact, both physical

⁵¹ Mappanganro, *Implementasi Pendidikan Islam di Sekolah*, Cet. 1 (Ujung Pandang: Yayasan Ahkam, 1996).

⁵² Syamsul Nizar, *Sejarah dan Pergolakan Pemikiran Pendidikan Islam: Potret Timur Tengah Era Awal dan Indonesia*, Cet. I (Jakarta: Quantum Teaching, 2005).

and psychological potential. Thus, education is very similar to the need for food, clothing, and shelter for humans.

Man is the subject of education, as well as the object of education. Cultured human adults "the subject of education" in the sense that he is responsible for organizing. They are morally obliged to deploy the personal development of their children, their future generations. Humans adult of all cultures, especially those who are teachers (educators) formally responsible for carrying out the mission of education.⁵³ With the formula like this, man also referred to as *homo educandum* (creatures that can be educated) and *homo education* (creatures educators).

Borrowing Rupert C. Lodge term, that "Life is education and education is life".⁵⁴ This statement gives the meaning that education is a necessity in human life. Existence of education is one of the main conditions to continue and perpetuate human culture. Humans can build and customize their civilization (harmonization) old culture with new cultures proportionally-dynamic.⁵⁵

Education in Islam is a must for every Muslim, from "cradle to grave"; education for Westerners is as "long life education". In other words, Muslims have made education a primary mission that is not by chance if the first verse was revealed, namely Q.S. al-Alaq / 96: 1-5 starting with iqra (اقرأ) which means Read. In that surah too, found the word al-Qalam (القلم) and ma lam ya'lam (المال يعلم) who all showed on education. Iqra 'shows the importance of reading activities, al-Qalam hinted at the means for writing activities, and ma lam ya'lam shows the object in education.⁵⁶

Including the terms in that verse it contains philosophical value and the basis for the educational activities at the same Qur'anic emphasis on the importance of science.⁵⁷ As the implementation of the essence of Q.S. al-Alaq / 96: 1-5, then the Prophet Muhammad. immediately intensified educational activities through the spread of Islam.

Definition and Objectives of Islamic Education

The word education is etymologically derived from the Greek language, pedagogy, consists of two syllables that *paes* which means child, and *again* that means guiding. So *pedagogy* means the guidance provided to the child.⁵⁸ Thus, education in Greek is an effort to guide, direct, and foster the children (learners). From this sense further definitions founded, that education is to influence and arrange the children to be full-grown in a way by guiding him. Broader definition, to provide guidance

⁵³ Abd. Rahman Getteng, *Pendidikan Islam di Sulawesi Selatan: Tinjauan Historis dari Tradisional Hingga Modern*, Cet. I (Yogyakarta: Graha Guru, 2005).

⁵⁴ Rupert C. Lodge, *Philosophy of Education* (New York: Harper & Brothers, 1974).

⁵⁵ Hazil AbdulHamid, *Sosiologi Pendidikan dalam Perspektif Pembangunan Negara* (Kuala Lumpur: Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia, 1990).

⁵⁶ Abdurrahman Shalih Abdullah, *Educational Theory: A Quranic Outlook* (Mekkah: Umm al-Qura University, 1982).

⁵⁷ M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1992).

⁵⁸ Abu Nur Ahmadi dan Nur Uhbiyati, *Ilmu Pendidikan*, Cet. I (Jakarta: Rineka Cipta, 1991).

to the minors become adults to grow and develop physically and spiritually, this education began since the child was born and ends when he dies.

Etymological definition above shows that the object of education is the children. Because children are creatures that are in growth state, and it is important to start it as early as possible, since the baby has not been able to do anything for his own benefit, either to survive and to take care of himself. Hence, education is the efforts to establish a more mature personality. In the Islamic concept, the personality in question is ideal Muslims' personality.

Then educational terminology, many presented by experts in each various definition, for example:

John S. Brubacher said that *Education should be thought of the process of man's reciprocal adjustment to nature, to his fellows, and to the ultimate nature of the cosmos. Education is the organized development and equipment of all the powers a human being, moral, intellectual, and physical, by and for Reviews their individual and social uses, directed toward the union of these activities with Reviews their creator as their final end.*⁵⁹ Joe Park: "Education process of the art of imparting or acquiring knowledge through instructional habit as study".⁶⁰ John Dewey, as quoted by Abu Ahmadi and Uhbiyati: Education is the process of forming fundamental abilities intellectually and emotionally towards the mother nature and fellow human beings.⁶¹

According to the Law on National Education System (Education) Chapter 1, Section 1: Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the ones potential to have the spiritual power of religion, self-control, as well as the skills needed by himself, community, nation and state.

While the understanding of Islamic concept about education is influenced by the use of the term al-tarbiyah, al-ta'lim and al-ta'dib. Each of these terms has a different meaning, because of differences in the text and context of the sentence, although in certain respects, these terms have the same meaning.

The term al-tarbiyah is the base format which derived from *fiilmadhirabba*, and has the same meaning as the word basis *rabba*, and in terms of its content is synonymous with the word *rabb* which is the name of the Lord. In the Qur'an the term al-tarbiyah cannot be found, but there is a term similar to the term al-tarbiyah, al-rabb, rabbayani, nurabbi, ribbiyun and Rabbani. By contrast, in the Hadith use the term Rabbani. All these phonemes connotations different meanings.

Experts give a definition of *al-tarbiyah* when identified with *al-rabb* is as follows:

⁵⁹ John S. Brubacher, *Modern Philosophis of Education* (New Delhi: Tata Graw-Hill Publishing Company LTD, 1981).

⁶⁰ Joe Park, *Selected Reading in The Philosophy of Education* (New York: The Macmillang Company, 1970).

⁶¹ *Ibid.*

According to al-Qurthubi, that the meaning of al-rabb is the owner, master, The Ultimate Fixer, The Ultimate manager, The Ultimate Changer, and The Ultimate accomplisher.⁶² According to Louis al-Ma'luf, al-rabb means master, owner, repair, maintenance, add, and collect.⁶³ The second definition is an interpretation of the word al-rabb in QS. al-Fatihah / 1: 2 in terms rabb al-'alamin and QS. al-Nas / 114: 1 in terms rabb al-nas.

According to Fakhr al-Razi, al-rabb is phoneme with al-tarbiyah that have meaning al-tanwiyah (growth and development).⁶⁴ Al-Jauhari gives meaning al-tarbiyah, Rabban, and rabba, with feed, nourish and nurture.⁶⁵ Word al-rabb base, which has a broad meaning, among other things, own, control, manage, maintain, feed, grow, develop, and also means that educate.⁶⁶ Allah as rabb associated with al-alamin and al-nas God means essentially to educate, that grow and develop nature (including human) gradually so that up to the degree of perfection. If the term al-tarbiyah is identified with madhinyarabbayani shape, of form mudharinyanurabbi, al-tarbiyah have meaning nurturing, bear, feeding, develop, maintain, raise, produce, and tame. These meanings can be seen in the word of God in QS. al-Isra / 17: 24 and QS. al-Syu'ara / 26: 18.

Rabbayani term meaning in the QS. al-Isra / 17: 24 more broadly to include physical and spiritual aspects, is in QS. al-Shu'ara / 26: 18 only covers the physical aspect. According to Fakhr al-Razi, term rabbayani not only teaching is speech (the cognitive domain), but also includes the teaching of male behavior (the affective domain).⁶⁷ Conversely, according to interpretation of Sayyid Qutb, the phoneme rabbayani as child care and foster maturity mental attitude.⁶⁸

In the QS. Ali Imran / 3: 79 and 146, the term al-tarbiyah mentioned the term rabbaniyah and ribbiyun. If the term rabbaniyin and ribbiyun as the equivalent of the term al-tarbiyah analyzed, then the understanding is the transformation of knowledge and attitude of the students, who have a passion to understand and realize life to manifest piety, morality and personal sublime.⁶⁹ The word Rabbani and ribbiyun means not only pastors, but it could mean people who have perfected their knowledge and virtue of piety to God. In the context of the sentence is more appropriately interpreted by those who achieve high morale in berketuhanan, who have personal attitudes, who are earnestly trying to understand God and obey Him. These include the moral consciousness of man

⁶²Ibn Abdillah bin Ahmad al-Anshari al-qurthubiy, *Tafsir al-Qurtubiy* (Kairo: Durusy Sya'bi, t.th).

⁶³Louis Ma'luf, *al-Munjid fi al-Lughah* (Beirut: Dar al-Masyriq, 1960).

⁶⁴Fakhr al-Razi, *Tafsir Fakhr al-Raz* (Teheran: Dar al-Kutub al-Ilmiyyah, t.th).

⁶⁵Sayyed Muhammad al-Naqib al-Attas, *Konsep Pendidikan dalam Islam* (Bandung: Mizan, 1988).

⁶⁶Ibrahim Anis dkk, *al-Mu'jam al-Wasit* (Jakarta: Angkasa, 1972).

⁶⁷Fakhr al-Razi, *Op. Cit.*

⁶⁸Sayyid Qutb, *Tafsir fi Zilal al-Qur'an*, Vol. XV (Beirut: Dar Ahya al-Kutub Arabiyah, t.th).

⁶⁹Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Paramadina, 1992).

in his life in this world. Therefore, there is a relationship between piety, morality, and personal sublime.⁷⁰

While the word *ta'dib* etymologically is masdar form derived from the root word *addaba*, which means make food, train with good morals, manners and procedures of something good. The word *ta'dib* commensurate with the word study groups, derived from the basic word *Allama*, which means teaching, and making sure and knowing.²¹⁷¹ According to Abdul Fattah Jalal, the word *ta'lim* have wider scope and is more common than the word *tarbiyah*. Prophet. sent to be (*mu'allim*).⁷²

In the Koran, one verse uses the term *ta'lim* is QS. al-Baqarah / 2: 151. The text makes clear that Islam regards *ta'lim* process is more universal than *tarbiyah* process. Because when teaching recitations of the Qur'an (ie) to the Muslims, the Prophet. teach not simply be read only, but reading with the contemplation that contains comprehension, understanding, responsibility and mandate planting.

This kind of reading, the Prophet. bring them to *Tazkiyah* (purification), ie purification and self-cleaning man of all the filth and make them-self in a condition that allows them to accept *al-hikmah* and to learn man self-cleansing of all the filth and all that benefit him and that is unknown.

By the term, *al-tarbiyah* defined variants, of which according to Abdul Fattah Jalal *al-tarbiyah* is the process of preparation and parenting during the first phase of human growth, or according to the terms commonly used at the moment is in the phase of infant and childhood.⁷³ The definition is taken from the word of God in the QS purposes. al-Isra / 17: 24 and QS. al-Syu'ara / 26: 18. The use of the word *al-tarbiyah* in Surah al-Isra 'verse 24 shows that education in this phase is the responsibility of the family. Mothers and fathers are responsible care for and love a young child and was in a situation of dependence. Both parents struggled to meet the biological needs such as clothing, food, tranquillity as well as in teaching the basics of etiquette (manners).

In verse 18 of surah al-Syu'ara, Pharaoh said to Moses a.s his kindness. that he had taught her as a child and did not include it in the group of children who were killed. When the Pharaoh also reminded Musa a.s. that he had been under the patronages of the family for several years. This event occurs when Allah swt. Moses told Pharaoh that went before in order to convey the message of Allah swt. By such exposure, the term *al-tarbiyah* in the two paragraphs above is closely related to the process of preparation and childhoodcare in the family when he was a child and under the families wings.

⁷⁰ *Ibid.*

⁷¹ IbrahimAnis dkk, *Op. Cit.*, P. 7.

⁷² Abdul FattahJalal, *Min al-Usuli al-Tarbawiyah fi al-Islam* (Mesir: Dar al-Kutub Mishriyyah, 1977).

⁷³ *Ibid*, p. 9.

According to Jamaluddin Muhammad al-Qasimi, that al-tarbiyah is the process of delivering something under the limit of perfection that is done step by step.⁷⁴ On the contrary, according to al-Asfahani, that al-tarbiyah is the process of gradually cultivate something that is done little by little something at the boundaries of perfection.⁷⁵ The definition is reserved for people who have a spiritual potential, while understanding the tarbiyah associated with the universe has meaning and meet all the maintenance required, and keep the causes of existence.

According to Mustafa al-Ghalayni, al-tarbiyah is instilling noble ethics to a growing child by giving guidance and advice, with the intention of it has the potential and firm competence soul, which can result in wise, good, love for creation traits and useful for his mother country.⁷⁶

If Islamic education in the identical with al-ta'lim, experts give a sense, e.g. Abdul Fatah Jalal al-ta'lim defined as a process of knowledge, comprehension, understanding, responsibility, and the planting of trust, so that purification or cleaning man from all impurities and make the man was in a condition that allows it to accept al-wisdom and learn all that is beneficial to him and he did not know.⁷⁷ Ta'lim include aspects of the knowledge and skills needed someone in his life as well as guidelines for good behaviour, as Allah says in Surah Yunus/ 10: 5.

Ta'lim is an ongoing process of human endeavoured since birth. Because human beings are born not knowing anything at all, as Allah says in Surah. al-Nahl / 16: 78. From this verse we can conclude that the person is born in a state of not knowing anything, but it is equipped with a variety of potential which prepared him to grab understand science and use it in life.

According to Muhammad Rasyid Ridha, al-ta'lim is the process of transmitting a variety of knowledge on the soul of the individual without any restrictions and certain provisions.⁷⁸ Giving the definition rests on the word of Allah in QS. al-Baqarah / 2: 31 about 'allama Allah to Prophet Adam a.s., while the transmission process is done in stages as the Prophet Adam to watch and analyse asma-asma taught by Allah to him.

From the presentation, it can be concluded that the notion of al-ta'lim have a wider scope and is more common in nature than the term al-tarbiyah that specifically apply to young children. This is because al-ta'lim include infantsphase, children, adolescents, and adults, while al-tarbiyah, special education and teaching phase of infants and children.

Sayyed Mohammad al-Naquib al-Attas, interpreting al-ta'limequal with teaching without the introduction of the basics, but if al-ta'lim have the meanings introduction place everything in a

⁷⁴Muhammad Jamaluddin al- Qasimi, *Mahasin al-Ta'wil*, vol. I. Kairo: Dar al-Ihya' al-'Arabiyyah, t.th

⁷⁵ Abdurrahman al-Nahlawi, *Usul al-Tarbiyah al-Islamiyyah wa Asalibiha*(Beirut: Dar al-Fikr, 1979).

⁷⁶Mustafa al-Ghalayni, *Idzdzatun al-Nasyi'in*,(Beirut: Maktabah Ashriyah, 1949).

⁷⁷ Abdul Fattah Jalal, *Op. Cit.*, p. 23.

⁷⁸ Muhammad Rashid Rida, *Tafsir al-Manar*, Vol. I (Mesir:Dar al-Manar, 1373).

system.⁷⁹ According to Syed Muhammad al-Naquib al-Attas, there are things that distinguish between the terms al-tarbiyah with al-study groups, namely the scope of al-ta'lim more common than al-tarbiyah. This is because al-tarbiyah not include terms of knowledge and only refers to the existential conditions. In addition, according to al-Attas, al-tarbiyah term is a translation of the Latin language and English education, both of which refer to anything that is mentally.⁸⁰

Although in terms of education there is also a moral and intellectual development, but its source is not a revelation from God, but rather the result of philosophical speculation about ethics adapted to the purpose of physical material that secular people. If forced to associate with the word *rabb* in QS. al-Isra ' / 17: 24 (*rabbayanisaghira*), then education becomes meaningful parenting, bear, feeding, developing, maintaining, raising, growing, reproducing and tame. All of it is a logical consequence of the word *rabb*, which basically contains elements of ownership and mastery over something that was then cast as the object of such learners. If this is used as arguments (not just about humans in general), it could also be applied to the species of animals and plants. This is not possible because in Islamic education, there must be elements of science and virtue, guidance and skills practice, when animals and plants are not able to receive or capture virtue and capture the knowledge.⁸¹

According to Muhammad Athiyahal-Abrasy, understanding al-ta'lim different to the above opinion. He asserted that al-ta'lim more special than the al-tarbiyah, because al-ta'lim just an attempt to prepare individuals with reference to certain aspects only, while al-tarbiyah covers all aspects of education.⁸² Al-ta'lim a small part of al-tarbiyah al-aqliyah, aimed at obtaining knowledge and thinking skills that are referring to the cognitive domain. Instead, al-tarbiyah not only refers to the cognitive domain, but also affective and psychomotor domains.

Based on the study of three terms related to Islamic education, al-tarbiyah, al-ta'lim and al-ta'dib, then if the terms are viewed from the emphasis point of view there is a point of difference within each other, but when judging in terms from its content elements, there is a content link interlocking with one another that is in terms of nurturing and educating children.

In al-tarbiyah, the stressed point focused on child guidance in order to have the power (potency) and essentially grow of what is required and can be fully developed, namely the development of science in human beings and the moral improvement by correct application of science in educating the persons.

⁷⁹ Syed Muhammad al-Naquib al-Attas, *Op. Cit.*

⁸⁰ *Ibid.*

⁸¹ *Ibid.*

⁸² Moh. Athiyah Al-Abrasi, *Dasar-Dasar Pokok Pendidikan Islam*, terj. Bustami A. Ghoni dan Djohar Bahry, H.S., Al Tarbiyah al Islamiyyah (Jakarta: Bulan Bintang, 1990).

While the term al-ta'dib, the point of emphasis is on mastering the science is right in a person in order to generate the stability of charity and good behaviour. As for al-study groups, a point he stressed on delivering the right knowledge, comprehension, understanding, responsibility, and the planting of the mandate to the child. Ta'lim include aspects of the knowledge and skills needed someone in his life and guidelines for good behaviour.

Qualitative protrusion on the concept tarbiyah is Rahmah (compassion) and instead of science (knowledge). Especially in the case of ta'dib, knowledge more highlighted than affection. Muaddib and mu'allim are people who educate and teach children who are growing and developing.

Some meanings of al-tarbiyah, ta'lim and ta'dib above, Islamic Education experts are trying to formulate the nature of Islamic education as stated by al-Mohammad al-Syaibani Taoumy, Islamic education is the process of changing individual behaviour in private life, life communities, and the natural surroundings, by means of teaching as a profession and as a human activity among human professions in society.⁸³

According to Muhammad Fadlil al-Jamaliy, Islamic education is an effort to develop, encourage, and bring people forward on the basis of values of high and noble life, thus forming a more personalized perfectly, both with regard to intellect, feelings, or actions.⁸⁴

Based on the above definition, there are three elements that support the establishment of Islamic education, namely: 1) There should be guidance for the development of physical and spiritual potential learners are impartial; 2) The business is based on the teachings of Islam, which the scholars agreed that establishes the source in the form of the Koran, hadith, ijma 'and qiyas; and 3) The effort aims to make the students eventually have major personality according to the Islamic (Muslim personality) measures.

Meanwhile, according to the formulation Seminars of Islamic Education in Indonesia in 1960, provide an understanding of Islamic education as: "Guidance on the growth of the spiritual and material according to the teachings of Islam with wisdom to direct, teach, train, nurture and oversee the enactment of all the teachings of Islam".⁸⁵

Based on some understanding of the above, the Islamic education is a process of internalization of Islamic values derived from the Qur'an, Hadith and *ijtihad* through the guidance process, both body and spirit based on the teachings of Islam leads to the formation of Muslim personality in accordance with the Islam measures.

⁸³ Oemar al-Mohammad al-Syaibani Toumy, *Falsafah Pendidikan Islam*, terjemahan Hasan Langgulung (Jakarta: Bulan Bintang, 1979).

⁸⁴ Muhammad Fadil al-Jamaly. *Falsafah al-Tarbawiyah fi al-Qur'an* (Mesir: Dar al-Kitab al-Jadid, t.th).

⁸⁵ Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2003).

While the basic objectives to be achieved by any form of education in Islam by Omar Muhammad al-Hasan Taumiy in Langgulang are as follows: (a) To assist the formation of a noble character. Thus, the noble character is the soul of every Islamic education; (B) To prepare students for life in the world and in the hereafter at once; (C) To prepare students to maintain the scientific spirit and the desire to keep looking and find something; (D) Preparing students to understand and practice the teachings of Islam in accordance with the provisions contained in the Qur'an and Sunnah; (E) Encouraging students to understand the wisdom (secret) creation of the universe and attempts to use it as well as possible as optimal as possible; (F) Preparing students to have a responsibility as a servant of God in his life as well as social beings; and (g) Preparing students to master a certain skill tailored to their talents and abilities.⁸⁶

Thus, the study of the concept of Islamic education brings the Shari'a concept of religion (Islam), because religion that should form the basis of Islamic education. Islamic religious reference basis is the Qur'an and the Hadith, emphasizing how the urgency of Islamic education is implemented in life.

First Islamic Conference of Islamic education in Makkah in 1977 formulated the goal of Islamic education as follows:

"Education aims to achieve growth of the human personality and thorough balance through exercise soul, intellect, rational human beings; feelings and senses. Therefore, education should include human growth in all its aspects: spiritual, intellectual, imaginative, physical, scientific, language, both individually and collectively, and to encourage all these aspects towards goodness and perfection. The final goal of Muslim education lies in the perfect embodiment of submission to God, either personally, communities and the whole human race.⁸⁷

The above formulation clearly illustrates that Islamic education is intended to achieve balanced growth of the human person as a whole through mental exercises, a mind, intellect, feelings and senses. Therefore, Islamic education must develop all aspects of human life, whether spiritual, intellectual, imagination (fantasy), physical, and language scholarship at the level of individual or group to push these aspects towards goodness and attainment of perfection of life.

Definition of Morals

Terma character derived from the Arabic, the plural of *khulqun* which means character or behavior; manners and behavior. The words have a rapprochement with the terms *khulqun* as masdar form meaningful events. Similarly, the files related to *isimkhaliquun* which means the creator and the creature is *isimma'ful* means created. Compliance with some of these terms indicates that;

⁸⁶ Hasan Langgulang, *Beberapa Pemikiran tentang Pendidikan Islam* (Bandung: PT. Al-Ma'arif, 1979).

⁸⁷ Azyumardi Azra, *Pendidikan Islam: Tradisi dan modernisasi Menuju Melenium Baru* (Jakarta: Logos Wacana Ilmu, 1999).

First, the moral dimension of human life has two aspects namely vertical and horizontal, or human life in touch with khaliq (God) and also with the creature; Second, morality includes the notion of creating alignment between the khaliq's will and the individual's behaviour (man).

Abuddin Nata says that morality comes from Arabic which is *isimmasdar* (form infinitive/ gerund) of said akhlaqa-yukhliq-ikhlaqanas the meaning *al-sajjah* (temperament), *al-tabi'ah* (behaviour), Tabitha, basic character, *al-'adat* (habits, prevalence), al-muru'ah (civilization which is good) and al-din (religion).⁸⁸

In the etymological sense like this, character is not only the grammar rules or norms of behaviour that govern the relationship between fellow human beings, but the norms that govern the relationship between man and God and the universe. Therefore, in morals covered environmental ethics to maintain the harmony of the environment as a result of the system development process. In addition, in terms of character creation is included alignment between the will of the Creator to the human behaviour. In other words, one's manners towards others and the new environment contains the essential moral values, when an action or behaviour is based on the will of the Creator (God).⁸⁹

In the context of terminology, the notion of morality defined variedly by experts, among them are:

M. Abdullah Darraz, saying that morality is: "A blend of power and will thus bring a tendency on the selection of the right side (in the good morals) or the side of evil (in the case of moral evil)."

⁹⁰ Ahmad Amin defines morality as the will is the habit. That is, something that characterizes the character that is the will of the habit.⁹¹ That is, if it will get used to something, then it is called moral habits. Ahmad Amin explains the meaning of the provisions of the will that is in some human desire.⁹²

Ahmad Mustafa holds that morality is the character or nature of a person, the state of the soul that has been seen in the soul really have inherent properties that spawned acts easily and spontaneously without thought and wishes.⁹³

Imam al-Ghazali says that morality is inherently embedded in the soul that lead to deeds with simple and easy, without requiring thought and consideration.⁹⁴ Anis Ibrahim says that morality is

⁸⁸ Abuddin Nata, *Akhlaq Tasawwuf* (Jakarta: PT. RajaGrafindo Persada, 1996).

⁸⁹ M. Abdul Karim, *Islam Nusantara*, Cet. I (Yogyakarta: Pustaka Book Publisher, 2007).

⁹⁰ Ahmad Mustafa, *Akhlaq Tasawwuf*, Cet. II (Bandung: CV. Pustaka Setia, 1999).

⁹¹ Ahmad Amin, *al-Akhlaq* diterjemahkan oleh K.H. Farid Ma'ruf dengan judul *Ilmu Akhlak*, Cet. III. (Jakarta: Bulan Bintang, 1983).

⁹² *Ibid.*

⁹³ Ahmad Mustafa, Op. Cit.

⁹⁴ Abu Hamid Muhammad al-Ghazali, Ghazali, *Ihya 'Ulum al-Din*, jilid III (Beirut: Dar al-Fikr, 1989).

inherently embedded in the soul, who was born with a variety of actions, good or bad, without requiring thought and consideration.⁹⁵

Various definitions of morality over the side of the terminology, it can be concluded that the character is a complete system and comprises sense characteristics or behaviour that makes a person special.

Substantial Definition of morals seems to complementary, and from which we can see the five characteristics contained in the moralsact, namely: 1) The act of morality is an act that has been embedded in the soul, so it has become a personality; 2) The act of morality is an act done easily and without thought. This means that while doing a deed, which is concerned in a state of unconsciousness, amnesia, sleep and crazy; 3) That the moral act is an act that arises in people who do it, without any coercion or pressure from outside. Moral actions are actions undertaken on the basis of the will, choices and decisions in question. That moral science is the science which deals with human actions can be judged good or bad; and 4) That the moral act is an act done withfactual, not a joke or for playacting.

In line with the characteristics of the fourth act of morals (especially good morals) is an act done for the sheer sincerity for Allah, not for praise them or because they want to get a compliment.

Models of Islamic Education in Shaping Noble Morals

The main purpose of Islamic education is the formation of the moral and character capable of producing people who are immoral. So the urgency of moral education so Rasullullah saw. said in a hadith describing the main mission of apostolic sourced from Abu Hurairah r.a. said: The Messenger of Allah. He said: Truly I was sent to perfect morals.

Descriptively, the above hadith explains the prophetic mission as bearers'to improvements manners, so he has always shown uswah hasanah (a good example) as a form of internalization of values and good morals prototype so that his people could easily follow suit. This was based on the word of Allah. in QS. al-Ahzab / 33: 21.

In the context of education, the hadith and the verse contains two concepts, namely; First, that the main purpose of education taught by Prophet Muhammad. is a noble moral education (karimah) and commendable (Mahmudah) derived from the Qur'an and the Hadith; Second, in the process of moral education, the Prophet. Do not just throw a tradition which is considered as a good behaviour according to local people, so the Prophet. using the term "enhance" is not a substitute.

⁹⁵ Anis Ibrahim, Op. Cit., p. 79.

Therefore, the moral teachings of the Prophet. is "maintaining good long while and take a new one better."⁹⁶

Thus, Islam as the religion of the actions of the Prophet. aims to improve many of the sublime morality, so moral education (character) be of paramount importance in Islamic education. This suggests greater flexibility and inclusivism Islamic teachings on transinternalisation of moral education. The core teachings of Islam rests on the principle of the unity (tawhid) by rejecting all thoughts and actions that smelled secular, which separates the religious teachings of the philosophy of national and state life, because secularization childbirth personality rupture (split personality). Implementation of such understanding is Indonesian Muslims who have a good vertical relationship with God (habl min Allah) should directly proportional to the horizontal relationships are good also towards fellow humans (hablmin al-nas), resulting in a relationship that is symbiotic between individual piety (in form of worship) and social piety (in the form of muamalah).⁹⁷

According to Muhaimin, there are three dimensions of Islamic educational purposes, namely; First, the formation of perfect man (human universal) having faces like the face Qur'ani kinship, brotherhood cultivate an attitude of egalitarianism, a face full of glory, creative face, a face that monokotomis, which fosters integralism Divine system into the system Insaniah and kauniyah system, faces a balance that fosters policies and wisdom; Second, the creation of insane fanatic who has the dimensions of religious, cultural and scientific; Thirdly, awareness of human functioning as a slave, Caliph of Allah, as well as warasah al-Anbiya 'and provide adequate provisions for the implementation of these functions.⁹⁸

Education of children can only be just delegated to institutions of formal education, but parents should not be granted his release. Formal education is more emphasis on the attainment of knowledge of children who are mere cognitive, affective and psychomotor side while less attention. The implication is that the birth-generation smart intellectually, but poor social intelligence, emotional intelligence, spiritual intelligence and wit qalbiyah or ruhaniyah.⁹⁹

One of the most important goals of the concept of education is a change in attitude to a better direction. In the concept of Islamic education, the improvement realized by the birth of the perfect man figure, namely achieving human figure in terms of intellectual and cultured in the character or morals. Perfect man is a man who has a picture of perfection in balance. Perfect man is

⁹⁶ Suyanto, *Islam dan Pendidikan Budi Pekerti: Kata Pengantar dalam Abdul Mujib dan Jusuf Mudzakkir, Ilmu Pendidikan Islam*, Cet. II (Jakarta: Kencana, 2008).

⁹⁷ *Ibid.*

⁹⁸ A. Fatah Yasin, *Dimensi-Dimensi Pendidikan Islam*, Cet. I (Malang: UIN-Malang Press, 2008).

⁹⁹ Abdul Mujib and Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, Cet. II (Jakarta: Kencana, 2008).

not only familiar with religious ethics, but also has a high brightness ratio so that science does not make them as being arrogant figure, but actually makes it as being close to his Lord.¹⁰⁰

Establishing Islamic values to learners in formal educational institutions through religious education programs have unimportant peak role, can even be regarded as a determinant of changes, particularly changes in morals or attitudes. Islamic values who want to be imparted to students is not confined to the religious and moral values only, but the overall aspect of the teachings of Islam. Furthermore, learners are directed to the selection of good behaviour that began with *uswahhasanah* of educators. In the sense that the educator is a picture of moral goodness discussed in front of learners.¹⁰¹

CONCLUSION

Based on the above explanation, the Islamic education into the grand design of the most important in the formation of a noble character based on Islamic values in the frame of the Koran, Hadith and *ijtihad*. Prophet. as the "principal teacher" in Islam, and the birth of his mission to become agents in the revolution of morals ignorance toward Islamic morality. Completion of morals is a prophetic vision of the most essential. Therefore, the model of Islamic education to enhance noble character should emulate the model of education conducted by the Prophet. The main model of education of the Prophet, is planting *aqidah* that he run for approximately 10 years in the initial phase of prophethood in Mecca.

Therefore, the 9 year education program launched by the government, the curriculum should only discuss about faith alone. In other words, religious education must become the spirit and the spirit of education given to children. If the curriculum in 2013 (K-13) carrying the internalization of religious values on each unit of lessons, it is not the best solution in forming the character and morals of learners. If a math lesson with the internalization of religious values do, then the cognitive and affective aspects are achieved is the understanding of math without religious values.

Consequently, educational materials religion or religious instruction should be the core subjects of each level of education for 9 years with the allocation of a minimum of 4 hours per day, and that the toll road *sirath al-mustaqim* to build character and moral perfection learners.

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¹⁰¹ *Ibid*.

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TORAJAPEDIA (THE ENCYCLOPEDIA OF VIRTUAL ART CARVING TORAJA)

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Abstract

The unity of local culture in Indonesia is the national culture which represented the identity of Indonesia. There are many cultural resources of our nation which needs to preserved and improved to maintain the national identity of Indonesia. The art of crafting from Toraja contains value and philosophy which based on the values of local wisdom as the part of Toraja and national culture. The application of Virtual Encyclopedia of Toraja Crafting Art which based on information and communication technology is developed in order to integrate the culture in education for preservation, improvement, and education of cultural noble values for Indonesia especially the culture of crafting art in Toraja. There are 128 kind of Toraja crafting which are divided into 4 (four) groups: 1) Garontok Passuraq ; 2) Passuraq Todolo ; 3) Passuraq Malollek ; 4) Passuraq Pakbarean. Toraja crafting has denotative and connotative meaning. The explicit and implicit meanings in Toraja cultural make the Toraja culture become very interesting and challenging. The explicit meaning of Toraja crafting is called denotative meaning which is objective. Meanwhile, the implicit meaning of Toraja crafting is called conotative meaning which is subjective

Keywords: *Encyclopedia, Virtual, Carvings, SDLC, ICT*

INTRODUCTION

Indonesia has a local cultural diversity that can be used as an asset that cannot be equated with the local culture of other countries. Indonesia's local cultures vary in each region. Each region has its typical culture, such as traditional houses, traditional clothes, traditional dance, music, art carving / sculpture and others. All that can be used as a power to be able to strengthen the resilience of the nation's culture in the eyes of the International. Local cultural distinctiveness is often interesting views of other countries. Proven many foreign tourists trying to learn Indonesian culture such as learning a dance typical of a region or looking for craft items to be used as a souvenir. This proves that the culture of Indonesia has a unique characteristic. Local cultural unity that Indonesia is a nation's culture that represents the identity of the Indonesian state. To that end, local culture should be maintained and inherited properly to the nation's culture remained firm. Public awareness to keep local cultures today still fairly minimal [1].

Integration of culture in the learning values is one of the themes discussed by the Commission in consultation 8 National Ministry of Education and Culture in 2012 were held in Sawangan on 26-28 February 2012. One of the issues that need attention in the current era of globalization is a matter of national identity , Swift influence of foreign culture in the era of globalization is a threat to national security. Many of our cultural values are very high value but not recognized, let alone implemented. If this is allowed to continue, the next generation would lose its

identity as a nation of Indonesia. Cultural wealth of the nation very much needs to be preserved and developed with the aim to strengthen the national identity (national identity), maintaining the philosophy of the nation Pancasila and the motto 'unity in diversity (cultural diversity), to strengthen the community (social cohesion), fostering a culture of peace (culture of peace), forming a national character (character building) and make referrals culture (standard setting) [8]. Awareness of culture gave way to the realization of national identity in accordance with the noble values of national culture and creates a climate conducive and harmonious so that the values of local wisdom will be able to respond in a positive and productive modernization in line with national values. In line with this is the problem of culture in re-emphasized in the discussion of the theme "Preserve and Strengthen Cultural Indonesia" by commission 4 on the National Ministry of Education and Culture 2013 held in Sawangan on 10-13 February 2013.

In the Strategic Plan 2010-2014 of the Ministry of Culture and Tourism has registered two (2) nominations culture of the region as a world cultural heritage, namely: "The Cultural Landscape of Bali Province" (a temporary number 1194C) and "Tana Toraja Traditional Settlement" (a temporary number 1038C) , So that the necessary efforts to preserve and develop the cultural arts.

Traditional decoration is a source of cultural information, because it can be used to determine the background of the cultural and natural history of the public mind of the wearer. Decorative arts, also expressed the values espoused and nurtured and procedures applicable in community life.

Similarly, the decorative carvings Toraja that are well known to foreign countries. Not only the beauty of the motifs, but also the culture behind them. Decorative arts Toraja is one embodiment of the values of trust Todolo. To the Toraja people will never lose its culture during the traditions and values of the old custom (Todolo) maintained in public life. In addition, the process of cultural inheritance that has lasted for centuries is always rooted in the culture of the past grandeur. Tana Toraja is expected to overcome the transition period by means of an inventory of cultural and learn about the richness of the traditional culture, dwindling resources. Therefore we need a culture of Toraja conservation efforts in the form of decorative carving Toraja documentation contained therein wisdom values and its existence.

LITERATURE REVIEW

On 26-28 February 2012, the Ministry of Education and Culture held a national consultation as the first step in formulating policies in the development of education and culture in Indonesia, in the national consultation, the commission-8 discusses the integration of culture in education. Based on the results of the 8th session of the commission stated that the rationale of integration of culture in education, among others:

1. Many of the values of our culture are very high value but not recognized, let alone implemented;

2. If this is allowed to continue, the next generation would lose its identity as a nation of Indonesia;
3. Cultural wealth of the nation very much needs to be taught (integrated) in units of subjects ranging from early childhood, basic education, dikmen and universities;
4. Integration of the wealth of cultural values can be implemented in the form of games and performances are played directly by learners.

With the problems and obstacles encountered are:

1. Uncharted cultural values that originate from local wisdom.
2. Has not formulated values that need to be internalized;
3. Charge of cultural values in the curriculum has not been adequate;
4. The swift influence of foreign culture in the era of globalization.

The opportunities and potential are:

1. Many cultural values that originate from local wisdom
2. Every ethnic indigenous knowledge which has noble values;
3. There is a similarity in meaning between one region to another;
4. Internalization of cultural values can enrich the curriculum based on local content;

Based on the results of the national consultation, the commission-8 provide solutions and recommendations as follows:

1. urgent need mapping noble values that exist in each ethnic / regional
2. formulate the noble values of each ethnic / areas that can be lifted into a noble cultural values of national culture
3. incorporate cultural values noble nation Indonesia in the education curriculum from primary to higher levels, as well as non-formal education.

Encyclopedia is one of the media education are quite popular among people who are reliable accuracy, some types of encyclopedias such as books and electronic media available. But in Indonesia is less socialized and perhaps the cost is quite expensive, so this encyclopedia is rarely used and there were only a few fruits. With the virtual encyclopedia software can help develop interest in learning to use the educational tools [5].

The word encyclopedia (encyclopedia) is derived from the Greek, namely enkyklios + peideia, which means a work that contains information on all branches of science or explanation comprehensive of branches of science, usually in the form of articles are arranged alphabetically and sometimes by subject [10]. Encyclopedia system is processed to meet the information needs of the general and complex nature, the information obtained can be ensured accuracy. Globally result of information obtained from the encyclopedia would be support in the learning process to achieve a form of active learning pattern.

Some kinds of encyclopedia have specific objectives, but basically an encyclopedia aims to provide information in the form of data that has been processed in such a way so as to include a field of science in depth. For example, cultural encyclopedia aims to provide detailed and complete information about the entire cultural diversity based on the group and nail-values of local wisdom that contained in it. In general encyclopedia published more in the form of a book (hard cover), so the lack of appeal in addition to the sale price is relatively expensive. (See Figure 1).

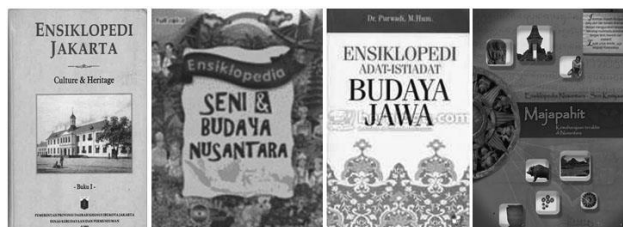


Figure 1. Books Encyclopedia Culture

Virtual encyclopedia is innovative blend of multimedia-based encyclopedia with utilization of ICT technology. By utilizing the Internet network so that the content encyclopedia can be stored and accessed by users. With multimedia-based encyclopedia will culture and more attractive, inexpensive, and informative as in use can interactively with users.

METHOD

Stages of development of the system was made with the approach of the paradigm of the System Development Life Cycle (SDLC) which includes five phases: (1) identification of the needs of the system; (2) analysis and modeling system; (3) creation of the system; (4) testing and improvement of the system; and (5) implementation. (See Figure 2).

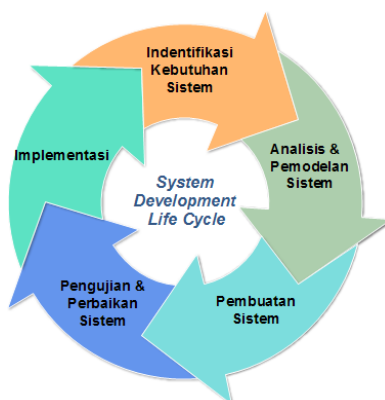


Figure.2 Paradigm System Development Life Cycle

Phase identification of the needs of the system, beginning with the preparation of the instruments in the form of research: interview guidelines and support tools such as: tape recording,

digital cameras, camcorders (video recording), transport equipment and supporting software. Further data collection directly or indirectly. Directly in the form of a survey to study sites for inventory types of existing motif and interviews with relevant parties, among others: craftsmen carving, indigenous stakeholders, government and manager's museum / cultural heritage. Indirectly in the form of literature through literature books and the internet. Data were obtained at this stage in the form of documentation and information about the various types, meaning and purpose, the rules of the use of carving Toraja. Surveys will be conducted in two (2) districts of Tana Toraja and North Toraja district.

Phase analysis and modeling systems, performed analysis and modeling systems with flow map to determine the functions or activities that will be implemented in the system. Flow system folder is created in the form of context diagrams, data flow diagrams, entity relationship diagram, relationships between files, the file structure, the structure of the program, the menu structure, the input format and output format. Analysis and modeling of the system is based on quantitative data and attributes of each motif carving Toraja.

Stage of the manufacturing system, the process of making software systems Encyclopedia of Virtual Art Carving Toraja in full using the techniques of the Unified Modeling Language (UML), the choice of program packages that are suitable to establish the feasibility of the analysis system. UML techniques used by the technology used. Stage testing and repair systems, testing systems Encyclopedia of Virtual Art Carving Toraja is based on the technology used.

RESULTS

CarvingToraja

As one of the largest ethnic groups in South Sulawesi, Toraja have a culture in the form of art carvings are beautiful and full of philosophy. Art carved carving Toraja is typical Malay tribes Toraja in South Sulawesi. This engraving printed using special carving tools on a wooden plank, pole traditional house, window, or door. Carving Toraja is one of the national cultural wealth it contains a lot of values and fasafah Toraja culture rooted in the values of local wisdom. Toraja motif inspired by a variety of things, such as folklore, objects in the sky, the sacred buffalo, pigs, household appliances, plants, and others. These things by the Toraja indeed sacred.

Carving Toraja also called passuraq (passuraq) by the Toraja people is a form of sculpture that is printed with a special carving tool on a wooden plank, pole house, window, or door. Carving Toraja not only as an image which was created to adorn a form or object or Tongkonan (Toraja traditional house), all kinds of engraving was born out of the sense of a matter of life or social life as well as the ideals of community life, so the entire carving present has meaning in [3] Carving Toraja contains values, among others:

1. Economy, some kind of carving Toraja also used as a commodity that bring economic benefit to society;
2. Preservation of tradition, carving Toraja is a valuable ancestral heritage which has an important role in the execution of traditional ceremonies.
3. Symbol, this value is reflected in the use of decoration by the public for something symbolic.
4. Art, carving Toraja a variety of art objects beautiful views and has a sacred value.
5. Social class, for the people of Toraja, having carved with a particular motif is a pride and express social status in life.

According to the history of engraving at first only known to four (4) forms the base image (symbol) is the epitome of 4 (four) principal human life, and than applied to Tongkonan home with the intention to remain a concern and always remembered by the public. Therefore installation engraving is not placed at random places on Tongkonan building or house, but installed in the view and philosophy of life Toraja (aluk sanda pitunna). There are approximately 128 motifs passuraq images ever created, each of which depict the reality of life and there are 75 devoted solely to Tongkonan motive. Based on the results of recent research, there are approximately 67 decorative carving Toraja of which are in the walls of the Toraja traditional house or household appliances. Nevertheless, ethnic Toraja still classify images passuraq into 4 categories based on customary provisions [3] [2].

1. Garontok Passuraq, the main image and is regarded as the base or foundation for understanding the culture of Toraja, among others: Pa 'Barre' Allo, Pa 'Manuk Londong, Pa' Tedong and Pa 'Sussu'
2. Passuraq Todolo, namely engravings concerning equipment considered berkasiat ceremony for the wearer, among others: Pa 'Erong, Pa' Ulu Karua, Pa 'Doti Langi' Pa 'Sometimes Pao, Pa' Barana 'Pa' Bai, Pa 'Lolo Tabang, Pa' Leaf Bolu, Pa 'Leaves of Paria, Pa' Bombo Wai, Pa 'Kapu' Baka, Pa 'Tangke Lumu' Pa 'Bungkang Lake, Pa' Lolo Paku, Pa 'Tank' Pattung, Pa 'Bulintong Pa 'katik, Pa' Talinga Tedong, and others.
3. Passuraq Malollek, which are widely used carved carve buildings that do not have a customary role (Tongkonan Stone A'riri). This engraving is used as a symbol of the attitudes and social behavior or relationships with institutions is limited by ethical and moral. Sometimes these engravings no linkage meaning and significance by carving Passura 'Todolo, among others: Pa' Sala'bi 'Pa' Horns Ra'pe, Pa 'brought instantly Pare, Pa' Flower Kaliki, Pa 'Poya Munda, Pa' Bulintong Siteba 'Pa' Bulintong Situru 'Pa' Karrang Longa, Pa 'Board Kandaure, Pa' Passulan, Pa 'Sepu' Torongkong, and others.
4. Passuraq Pakbarean, interpreted as representing a variety of different kinds of life associated with an atmosphere of fun and excitement in childhood. Passuraq Pakbarean an engraving consisting of

pieces of the same shape there are those that are straight and curved form, among others: Pa 'Bannangan, Pa' Barra'-barra ', Manik Bu'ku Pa' Pa 'Ara' Dena 'Pa' Komba Kalua 'Pa' Bua Kapa 'Pa' Gayang, and others.

To carve carving Toraja using colors consisting of natural color carries meaning and significance for the people of Toraja, which is in accordance with the philosophy of life and the development of human life Toraja. Therefore, the use of color on the engraving should not be changed or altered in usage. Passuraq color material called litak which is the basis for the Toraja people of color are: red (litak mararang), white (litak Mabusa), yellow (litak mariri), black (litak malotong). Red and white is the color of blood and human bones that symbolizes human life. The colors can be used anywhere in time of traditional ceremonies and in everyday life. The yellow color is the color of glory as a symbol of divinity that is used during the ceremony Rambu Tuka 'for the sake of human salvation. Being black is a symbol of death or darkness used during the ceremony Signs Solo '(funerals). Meaning black at the base of each passuraq (engraving) is that the life of every human being overwhelmed by death because, according Todolo Aluk view that the world is only a place to sleep alone or a place to stay temporarily. [2]. All colors Passuraq as mentioned above is the color of nature because the material from the ground, except for the black color of charcoal taken from the pot. The use of this material is more durable against the weather and climate in comparison with the color of the synthetic material.

Motif Carving Toraja

Torajan motif consisting of various types, among others:

1. Neq Limbongan, Toraja people believe that the name is taken from the name of their ancestors alive Limbongan estimated at 3000 years ago. While neq means "lake". Limbongan means springs that never dry so that it becomes a source of life. This motif is interpreted that the fortune came from four (4) corners like springs that are united in the lake and give happiness. (See Figure 3).



Figure 3. Motif carvings Neq Limbongan

2. ***Paqbarre allo***, Baremeans "circle", andallomeans "sun". This typeresemblescarvingcirclewith a radiantsunrays. Thisengravingis definedas theknowledgeandwisdomthat illuminateslikethe sun. (See Figure 4).



Figure 4. MotifcarvingsPaqbarre allo

Torajapedia

Torajapedia is a virtual encyclopedia of software applications built with tekonolog web based PHP and MySql. (See Figure 5, Figure 6, Figure 7, Figure 8 and Figure 9).



Figure 5. Frontpage viewTorajapedia



Figure 6. The mainmenudisplay Torajapedia



Figure 7. Displaycarving artencyclopedia Torajapedia



Figure 8. Display decorative carving Toraja

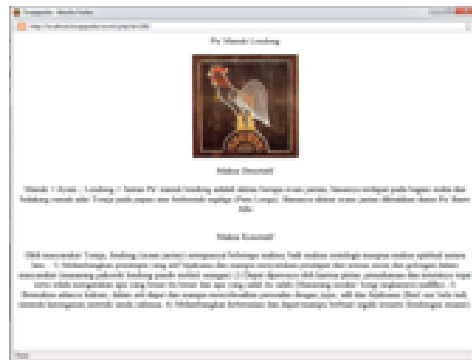


Figure 9. Display popup_window carved image and meaning

CONCLUSION

1. There are 128 decorative carving Toraja divided 4 (four), namely: 1) Garontok Passuraq; 2) Passuraq Todolo; 3) Passuraq Malollek; 4) Passuraq Pakbarean
2. Carving Toraja have denotative and connotative meaning. Meaning of explicit and implicit in the culture of Toraja create a culture of Toraja be very interesting and challenging. Meaning carving Toraja explicitly called denotative meaning that is objective. While the meaning of carving Toraja implicitly called connotative meanings that are subjective
3. Applications Carving Art Encyclopedia Toraja developed using PHP and MySQL database program can run optimally on a variety of platforms and browsers that support multimedia applications.
4. Applications Carving Art Encyclopedia Toraja easier for users (user) to identify and understand about art and decorative carving Toraja.

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BINARY PATRIARCHY IN NIKAH SIRI: ECOFEMINISM PERSPECTIVE

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Abstract

Nikah Siri had been increased in Indonesia after establishing the law of marriage No. 1/1974, which was one of the article required registration for marriage. Meanwhile, in Islamic law (*fikih munakahat*) registration was not one of the pillars of marriage. Gradually *Nikah Siri* had been changed in various forms of social problems such as *nikah siri* online, falsification of document even human trafficking. The main problem of the negative impact is administrative difficulties for women and children for not having an official document. Religious and State law vis a vis in addressing the problem. Contestation in the implementation level in society could not be ignored. The study on the law state it had been attempted, such as draft sentencing for the actors of unregistered marriages but also provides the perfect solution from Islamic law, because it (*nikah siri*) was considered as marriage according to the religious law throughout the terms and the pillars of marriage were fulfilled even without registration.

By using the concepts of dualism from ecofeminist theory (perspective) to analyze the role of patriarchy in creating and perpetuating gender inequality in the case of *nikah siri*, the writer argues that Islamic marriage law as it has developed in Indonesia was still dominated by patriarchal values and thus impacts negative on women and children. The stereotype about *istri siri* as a proof how the hierarchical dualism underlies patriarchal structures and thinking, placing women in a subordinate position. Patriarchal interpretations of Islamic law have put many women in a position where they regard *nikah siri* as the best option for themselves, although such marriages in fact place them in a precarious position legally and socially, and lead to an imbalance of power both between themselves and the man they marry, and any other legal wives of that man.

Keywords: *nikah siri, social problem, patriarchy, dualism*

INTRODUCTION

Nikah Siri or unregistered, or 'secret' marriage, known generally in Indonesia that this marriage is a form of a recent phenomena that has grabbed the attention of the media and society. This type of marriage has increased at large known as *nikah siri online*. This practice, whereby a bride and groom are married without, as the name suggests, ever meeting face-to-face and importantly, without the presence of the guardian (*wali*) of the bride, has been widely condemned by many religious experts and state officials who have characterised it as hidden prostitution. But in fact, *nikah siri online* can be regarded as a logical consequence of a legal system that demands that marriages are registered by the state, but does nothing to enforce this condition and thus condones unregistered marriages in practice.

The issue of *nikah siri* is an increasingly controversial one, and thus which examines the practice both in terms of state law and Islamic law, is a timely one. While state law

requires registration of marriage, and some *ulama* strongly oppose marriages that take place outside such legal guidelines, other *ulama* argue that as long as the pillars of marriage according to Islamic law are met, such marriages are valid. Registration of the marriage is not included as a pre-condition for the validity of a marriage. This was affirmed by the Majelis Ulama Indonesia (MUI; Indonesian Council of Ulama) fatwa of 2006.

The phenomenon of *Nikah Siri Online* was discussed in early 2015, it means that the law of marriage still gives space the marriage conducted without official registration by the state till *Nikah Siri Online* increased. The Ministry of Religious Affairs (Kemenag) released that there are about 45 sites that offer services of *Nikah Siri Online* spread in Java (Jakarta, Semarang, Yogyakarta and Surabaya), even more than that number (45 sites) as disclosed by the Director General of Islamic Guidance MORA RI. *Nikah Siri Online* was regarded as offense or violation and not justified according to the muslim scholars (religion) and state law, and even and even some quarters as a vote for prostitution. Many responses and comments appeared not only from the women but also from the scholars and government officials and various circles of opinions about the rampant model of marriage as it disturbed the public.

The debate surrounding the status of *Nikah Siri* itself still problematic. The advices (suggestion) from the muslim scholars (MUI) to not doing the *Nikah Siri* and they should registered their marriages to the competent authority (KUA) is not completely followed. It could be due to the opinion by the muslim Scholars (MUI) itself which still considers that *Nikah Siri* is legal as long as the main pillars of marriage was fulfilled. Similarly, although the law states that marriage is not registered is a violation, but it is difficult to give legal action because of the controversy between religious and state law. The polemics about *Nikah Siri* continued prolonged that evolved into *Nikah Siri Online* because formal religions consider it legitimate to refer to the fulfillment of the terms though not registration. While the state (in this case the marriage law) have arranged that marriage is not registered on the competent institutions regarded as a violation of the law. Practically, more real negative impact that led to the discrimination of women and children. The other hand, another issue that also contribute to strengthen the preservation of *Nikah Siri* is the dualism of family law that adopted by the Republic of Indonesia (the national/state law and religious law) are both applied to the Muslim community in Indonesia.

The principle of monogamy in marriage, is considered by some to be restrictions and not in accordance with Islamic law which allows polygamy, meanwhile adultery or having sex outside of marriage have been equally clearly prohibited by religion. Consequence, the fulfillment of sexual desire is considered problematic/complicated, and is strictly limited, so

compliance is virtually impossible unless the violation, whether it's against the law and against the normative law. Coupled with the culture of a society so burdensome in the implementation of the marriage, "marriage social price that must be paid" to make the fulfillment of human's desire increasingly shackled by complex social system and rambling. For instance, in the tradition of marriage money shopping, parties, administrative requirements and others. Yet the fulfillment of sexual desires like human needs for food and drink means that desire to be fulfilled, otherwise it will cause effects, both psychologically and socially very likely to violate social norms, law and religion.

In this perspective when people increasingly high social mobility space almost without limit in exploitative economic demands, crime and sexual morality, such as rape, harassment and adultery are general phenomenon, then the *NikahSiri* become a kind of temporal solution and uncomplicated.

NikahSiri was known long time in Indonesian society, so the history of the beginning of its existence and when the term could not be identified with certainty. The term of *NikahSiri* actually unknown in classical *fiqh* and is not a term that can be found in some religious literatures. The history of the emergence of this term is in the time of Caliph Umar bin Khattab. When he was told that there was a marriage that was not attended by sufficient witnesses, Umar said: "This is a *NikahSiri* and I did not allow it, and if I yet come for sure I will pelted". The marriage considered as *NikahSiri* because the problem of inadequate witness. It needs to be underlined from the words of Umar is when talking about the punishment he would inflict aligned with the adultery law. From here we can actually understand that *NikahSiri* will be very vulnerable fall to adultery.

According to Machasin, *NikahSiri* is the old phenomenon. In fact, this type was booming in Yogyakarta among 1975-1985 which was done by students who were dating to justify their sexual intercourse. This issue was raised in Indonesia after establishing regulation about the registration of marriages in 1973. After 1974 it was no longer a marriage without registration. The marriage took place before that period, had a chance to register their marriage to the Religious Court for the confirmation, which is commonly called *IsbatNikah* (the confirmation of Marriage).

The Case of Machica Mukhtar

In 2010; Aisyah Mukhtar (Machica) was fighting for the right of her son (Muhammad Iqbal) who was born as a result of her *nikahsiri* with Moerdiono (among of the former ministers in the Soeharto government). The couple married in an Islamic ceremony in 1993 and in 1996, a child was born of this unregistered marriage. In 1998, Moerdiono divorced Machica and had no further contact with the child, refusing to acknowledge that

the child was his. Until her child as a teenager, he never got acknowledgement from his father (Moerdiono). Hence, Machica eventually took the case to the Constitutional Court, asking that the court review the section of the marriage law that mandated the registration of marriages, arguing that a marriage that was valid according to Islamic law could not be invalidated by man-made laws. The first thing to do is to validate the marriage in the Religious Court TigaraksaTangerang. So she got a *NikahSiri* determination Central Jakarta Religious Court on June 18, 2008. Then, in July 2008, a Moerdiono's family release a press conference that they does not recognize Muhammad Iqbal as a son of Moerdiono. Since at that time, the fight between Machica with Moerdiono and his extended family (even Moerdiono died in 2011) was beginning. Machica, in several occasions stated that she will continue to fight for her son to get what is rightfully earned by a child, especially his father's approval.

Then in 2010 Machica conduct a judicial review (PK) on the validation of his son by performing a judicial (*judicial*) against two things, namely, *the first* article 2, paragraph (2) of the recording of the wedding, where a clause in the judicial, Machica explained that constitutional anyone has the right to perform marriages as long as it was in accordance with the teachings of religion and belief in each other. In that regard the applicant to perform marriages in accordance with the norms of Islam and have qualified and pillars as stated in the teachings of Islam, though not recorded officially at KUA. In this context, the applicant argued that the validity of the marriage may not be able meredusir by man-made legal norms, so that a valid marriage becomes invalid. Any legal consequences become very large. Not only marital status is not clear, but also related to the status of children born into uncertainty. *Second*, Article 43 paragraph (1) of Law No. 1 of 1974 on the status of children to the Constitutional Court (then held by Mahfud MD).

She also asked that the section of the marriage law dealing with the status of a child born out of wedlock be amended, because it only acknowledged a legal relationship between the child, mother and mother's family. Before the verdict from the Constitutional Court, Moerdiono died on October 7, 2011. But it did not deter Machica to continue to fight for her rights. Then On February 13, 2012, the Court set the decision, namely, *first*, reject the judicial review article 2, paragraph (2) of Law No. 1 of 1974, and *the second*, received a judicial review of Article 43 paragraph (1) of Law No. 1 of 1974 and states: "..... a child born out of wedlock have a civil relationship with her mother and her mother's family", contrary to the Constitution of the Republic of Indonesia Year 1945 meant eliminating all civil relations with a man who can be proved by science and technology and / or other evidence according to the law turned out to have a blood relationship as a father, so that the verse

should read: "children born out of wedlock have links civil with her mother and her mother's family as well as with the male as the father, which can be proved by science and technological and / or other evidence according to the law have blood relations, including civil relations with his father's family. " The Constitutional Court's decision later controversy in the community because they have far-reaching consequences that although on the one hand successfully completed the issue of protection of children who abused his trust status, but also could lead to new problems. In view of Oyo SunaryoMukhlis that "do not reasons to protect and acknowledge the sacred child who was born just opened" the door "of unlimited freedom, including her bejadorang deeds. Instead then bring up new issues. As if separated from the "tiger's nest" then go to "crocodile nest". With "transforms" Article 43 paragraph (1) of Law No. 1 of 1974, the religious fervor attached to article 2, paragraph (1) and is touted as chapter Islami, as if "denied". Though the existence of the article is actually attached and a "follow-up" on article 2, paragraph (1) of Law No. 1 of 1974. So far, the chapter has been deemed appropriate to the culture of the nation's religious education that puts marriage as the ideal for attributing the child to the mother his father, so that the position and recognition of children not only "biological child, but also a spiritual son". Further, he said that if the reasons and the establishment of the Constitutional Court's decision was to protect children (*hifdz al-nafs*) in order to obtain legal certainty regarding the relationship civil, for the actors are already excessive, and produce a child in the womb, which is the argument mainstay of Constitutional Court judges, namely in order to protect the child, there was space for the protection of children conceived her, namely: through article 53, paragraph (1) KHI, which allow mating during pregnancy: "A woman is pregnant out of wedlock can be mated with the man who impregnated her". Birth of the Constitutional Court's decision is the government's efforts in providing protection and minimize the adverse impacts that will occur in children both before and after birth, developmental, educational, psychological, inheritance and all matters related to his life, in which the role of parents is irreplaceable by anyone.

Initially this decision not only satisfyingMachicaMukhtar but also to the many of women who have the same case in the fight for theirchildren. Given the decision of the Court on 24 April 2013 Machica sued Moerdiono to South Jakarta Religious Court (PA South Jakarta) to request marriage is recognized, and Iqbal are entitled to make a living. But unfortunately, the court refused to review the section related to the registration of marriage, but did argue that the marriage law should be amended to acknowledge civil relations between a child born out of wedlock with the father and his family as well as the mother, where this blood relationship could be established by available technological means.

This case has shown how the patriarchy dominate in marriage (problem) law, due to the negative consequences *nikahsiri* can have for both wives and children, but *nikahsir* still exist till to the present.

The Patriarchy Tendency in Indonesian *fikih*

Patriarchy way still dominate the interpretation of the text (*nass*) in term of masculinity interpretation in many cases, by the way it is needed a feminine reading particularly for the women problem such as the relation between wife and husband in the family life.

Generally meaning, patriarchy can be defined as a system characterized by male (father). In this system, the man power to decide. This system is considered reasonable because paralleled by a division of labor based on sex.

In Islamic discourse, patriarchy increase to be popular term when it began to be associated with Islamic religious discourse which tends to be dominated by men. Rif'at Hassan in his writings *al-Mar'awa al-'Amal al-Siyasi, Ru'yatun Islamiyatun*, said that patriarchy was a Roman concept, by which the male head of household legal matters, expenditure and the arrangement of children's marriage. Syafiq Hasyim use the term patriarchy in term of jurisprudence. According to him that the term 'patriarchal *fikih*' may sound unfamiliar as it is not found in the classical Islamic literature. 'Patriarchy', meaning the rule of the 'father', has negative connotations for many, as it suggests a system of rule by men. He used the patriarchy concept in his own study to analyse *fikih*, which is male discourse. But to challenge *fikih* is to challenge a great tradition upheld by Muslim over the centuries. *Fikih* on his view is rarely questioned as other branches of theology are, for instance. And therefore it has evolved more slowly.

Regarding with this, Hussein Muhammad added that compared to other Islamic studies, such as *kalam* or theological science and ethical-moral/character study, jurisprudence or *fikih* dominate every conversation discourse problems of human activity. Meanwhile *fikih*, which was still struggling on the products of the past with all the problems with its own logic. Jurisprudence at the end is no longer seen as a real individual fatwa that should accepted to the critical analysis or changing, but became religious laws often difficult to be touched by reason of contextual, so it shows that Jurisprudence is final and has become a conservative discourse and doctrinal. Though essentially the realm of jurisprudence is sociological changes in the field, so it should be contextual, it is very important methodological construction to be done in order to address issues in the contemporary era that were not found in classical *fikih*.

The most obvious characteristic of the frame of patriarchy by Warren are as follows:

- 1) patterns of thinking that is based on hierarchical values, that is the mindset that refers to the relationship "top-down" that provide value, status, prestige or higher against everything being "on top" of everything "under";
- 2) The duality of values, such as different pairs which was seen as the opposition (and not complementary) and exclusive (not inclusive), and that puts a high value or status to what has historically been identified as "body", "feeling" and "women";
- 3) logic of domination, ie the structure of the arguments that led to the justification of subordination (1996: 20).

The concept of a hierarchical patriarchal thinking, dualistic and oppressive of women and nature of the damage. In view of Warren, because women have been naturalized (natural = natural) and nature has difeminisasi, is not easy to know when to end the oppression of women and the oppression of nature begins, and vice versa. Karen J. Warren emphasized that the dualism threatening to destroy us are social constructions. In a capitalist, patriarchal society, women and nature, men and culture, have certain meanings but these meanings are far from necessary.

Syafiq Hasyim describe in his book that there are several reasons why *fikih* has a patriarchal tendency. **First**, *fikih* is a discipline of Islamic knowledge derived (istinbat) from the al-Qur'an and Sunna in which the language arabic of both islamic primary sources whose patriarchal lexicography is part of this language. (ex. Q.s.4:34) The majority of jurists interpreted and used this verse as justification that women cannot lead the prayer for men. **Second**, the founders of fiqh are mostly male. It is evident that male subjectivity has an influential role in the process of creating fiqh narratives. If we go back to the first generation of Islam, Aisyah was the teacher of many of the prophet's companions, but her capabilities as a female ulama are not expounded as prominently as other male companions of the prophet. **Third**, the patriarchal predisposition of fiqh can be seen in the model of transmission and dissemination of this discipline, both of which are controlled by male ulama. In Indonesia, pesantrens, Islamic learning education centers and Islamic forums, which serve as venues for the formulation and spread of Islamic discourse remain the domain of male ulama. Leaders, teachers and preachers are mostly males. In the co-educational pesantrens or Islamic study groups, male teachers can lecture both male and female students, but the same cannot be said for female teachers.

The Oppressive In *Nikah Siri*: Ecofeminism Theory

Patriarchy is a representation of masculine identity that has political will of power. This power is not necessarily operated by men on women, but the main thing is to build a power system that can be used by anyone, both men and women. In this level, patriarchy is a synonymous with power. State as a political and legal institutions, is often seen as a

natural system, given and happen by itself. State is considered as apart from the interests and does not represent a particular sex, male or female. The state is a gender-neutral. But in fact, the state as a system of society could not be separated from the culture and locality social system, which had previously existed even before the establishment of the state itself. In this context, the argument of feminist found that the system is evolving in society as a patriarchal system. State translates the patriarchal power into the system and ideology. Consequently, law become as a tool of legitimacy and thus create social dominance (men) become invisible. In other words, the state policy aimed at everyone, men and women, actually only represent the interests that resulting imbalance in various aspects of life. Therefore, the feminists aware necessary for analysis of the relationship between women and state to see gender inequality in side. Where as, in fact the state was strongly influenced by the system in the society or the other word local wisdom.

In addition, the confusion of *NikahSiri* problem caused this marriage still exist, and became as a pattern of the gender dominance unwittingly. State (read: regulation) also could not show the power by sanctioning those who violate the law when dealing with religious law. The accusation to the state as a party to preserve the culture of patriarchy should be understood in not maximal various policy decisions that benefit for the women. Draft legislation to prosecute the actors of unregistered marriages even though get a lot of support from several parties, but actually for women it can be a double burden. Meanwhile, the children as victim of that marriage also, because the law of marriage No. 1 1974 Article 43 and reinforced by KHI Article 7. Therefore, the problem is not only how much participating of women in political practices, but the most important that the policies that made dimension of gender responsive or not.

To view the patriarchal system in *NikahSiri* can be explored by ecofeminism perspective. Ecofeminism is a movement that wants to restore the importance of human consciousness revived the feminine qualities in society, are not against-family, but supports the role of motherhood, but still considers that the patriarchal system is damaging the system. Ecofeminism related women with various dimensions of life. Theoritically, that the construction of violence and exploitation of women was parallel with the relentless exploitation of the earth by the capitalist economic system that still in a large control of patriarchy system. The interesting thing that different from the other thoughts that the issues of spirituality and the environment is an important topic when talking about women.

Karren J. Warren, as ecofeminist, proposed the most obvious characteristic of the frame of patriarchy as follows: 1) patterns of thinking that is based on the value of the hierarchical, that mindset refers to the relationship "top-down" that provide value, status, or

prestige higher in all things that are "on top" of everything "below"; 2) The duality of values, such as different pairs are seen as the opposition (and not complementary) and exclusive (not inclusive), and that put a value or a high status to what is historically identified as "body", "feeling" and "women"; 3) the logic of domination, the structure of the argument that led to the justification of subordination. The concept of hierarchical thinking, dualistic and logic of domination to analyse the patriarchy problem are the main framework of the oppressive actions that undermine women and nature. According to Warren's opinion, because women have been naturalized and nature has been created as feminine, so it is not easy to understand when the oppression of women ended and the oppression of nature begins.

HierarchicalPatriarchy

Traditionally the division of working men and women are prepared on the basis of the hierarchy. An interpretation of the hierarchy means: no one is higher, such as men who work in the public sector and women working in the domestic sector. Ontologically, arguments about "higher" is usually based on the interpretation of QS. Al-Nisa (4): 34. So, there is some sort of validity of theological superiority of men over women, because of some of the interpretations of these verses appear various big task on themselves men as a Prophet, scholars, priests and others while there is no authority for the woman such as.

Hierarchy and superiority over women's arguments, after approval by the theological, hereinafter also appears strong in science. For instance, in psychology and sociobiology. In socio-biology, is often put forward the argument that explain social behavior by genetic behavior. For example, the emphasis on the aspects of physiological and anatomical differences between men and women; male brain structure different from women, because the male brain size is larger. The implication is that the intelligence, reasoning excess, the perfection of intellect, clarity of mind, matured in the planning and assessment more accurate. While the stereotype of women in psychology, for example: a passive, masochistic, emotional, obedient and affectionate. This is a fundamental arguments that would justify the traditional role of women in the domestic sector, which curiously is regarded as the nature of women. With this frame, the women worked in the public sector, whatever reason there are not considered naturally. If they force themselves into the "man's world", then they had to shape the "others personality", masculine pattern. On the other term that often used is "masculinization of women" by being more active, free, objective and rational.

The views of psychology and sociobiology, obviously giving scientific support to the theological views-from the viewpoint of feminist looks - have biased the interests of men. In

this position that men are higher than woman is justified. There is no equality between the roles of men and women, there is only the hierarchy. With the state of women unequal with men, women clearly do not have the freedom (freedom) in the presence of men. In the hierarchical position, the violence almost certainly inevitable. In a hierarchical society such relationship, the group is in a position on potential violence or oppressive group that is underneath.

Thus, the weakness position of women in cases of unregistered marriage is a consequence patriarchal values are preserved through the process of socialization and reproduction in various forms both by society and the state. stereotype as a '*istrisimpanan*' and term as '*istrisah*' or '*istrisiri*' is embedded by the society showing the being hierarchy in the family structure.

The Dualism of value

Psychological differences between men and women were caused by physiological and biological differences both. Such ideology reinforced some opinions philosophers such as Immanuel Kant and Bruno Bettelheim who think that women are weaker than men physically and psychologically, it will be very natural that when a woman is dominated by men. Eventually Aristotle said that "the woman is the man who was not complete" According to ecofeminism theory formed a gender ideology that is 'binary'. Men is described as a perfect man, rational, active, explorative and aggressive while the female is described as a human weakness, emotional, passive, submissive and dependent. Consequently, women's only entrusted with tasks in the domestic area that it does not necessarily require reasoning and attitudes. In the classic philosophy of Greece, stated that nature was conceptualized in opposition cosmic twins, for example: day and night, good and bad, balance-changing, limited-indefinitely, wet-dry, single-double, bright-dark, sense-feelings, body and soul, men, women and so on. Thus there are two (2) entities which were always the opposite that was at a point of existential asymmetric and unbalanced. In this case the first group was always connoted positively and linked with the male while the second group had a negative connotation that was always associated with women.

Binary of patriarchal started in gender relations, and then continued to age, economic class relations, the relation of social class, race, relations between the state, the government-people relations and other relations in various forms of life. Clearly it can be said, patriarchal gender ideology has created unequal relations based on the category of strong-weak, the strong over the weak, and and its implications such as the violence (discrimination) against women.

According to Nunuk P. Murniati, religion is the most powerful of gender ideology is that the oppressed society and women would not dare to discuss about it. She continued that reveal the various interpretations of religious teachings will lead to understanding the real issue, because the binary formula heavily influenced by patriarchal interpretations of religious teachings.

Legal dualism of *nikahsiri* is a formula of patriarchy significantly harm the women and children. The only reason that unregistered marriages still exist in the community for theological justification. The debate of structurally and intellectually factor further strengthen patriarchal charge in it. The long history of legislation on marriage reinforce that how great the influence of the dominant values in a relationship.

Logic of Domination

The logic of domination is highest form of oppression of women. Because the women themselves have legitimized the oppression to them. It can be seen for example on some of the reasons of *nikahsiri* actors, although they know the negative impacts but they still take the marriage style as a solution.

According to the ecofeminism theory that oppression against women and children occurs stems from a culture of control over nature that is projected on the control of men over women. This unequal relations in the process of human life produce various forms of domination or control of the positioning of the strong over the weak. This situation has proved to humanity and the environment, both social environment and natural environment. If only this imbalance silenced continue, it will continue and worsen. Therefore, it needs immediately thought patterns together to fight human relations more fair and balanced and thus the opportunity to create dominance and co-optation that ultimately led to the violence it will end soon.

The different thing was expressed by Irwan Abdullah that discourse of "weak woman" is so dominant in our daily lives and it had produced intensively in the process of subordination of women, including feminists. Domination and subordination is an important process that the power relationship between men and women asserted continuously. But here, our tendency to put women as the subordinate caused us to lose another dimension in explaining the reality of women's lives. Domination and subordination are construction process (active) ongoing, so it should not be a dominant or subordinate status that needs to be discussed, but the processes that lead to the need for domination or why do men feel need to be dominant.

In a hegemonic structure, woman make decision for her life. The option to take the unregistered marriage, even they know the risks to be faced, but it is the last option.

Hegemonic structure did not come about easily, but through a process that was not only involved men and women, but also tied to a structure of interest. In the establishment of hegemony has happened interaction, negotiation and decision-making which is then put the woman on the structure of a particular relationship. In some cases, the decision to be '*istisiri*' actually the result of long negotiation. By the time we talk about the real dimensions of this kind we start talking about perspective, that we stand looking at the reality of women's lives. In this perspective, whether we are standing in the right perspective or whether we've seen from several perspectives? The tendency can be observed that the perspective of women themselves are not used to describe "what does woman wants", so that we do not know in depth the desires of women.

CONCLUSION

NikahSiri, according to ecofeminism theory, continues to thrive because of this legal controversy – the different positions of state versus religious law which allow for a duality at the heart of marriage law for Muslims in Indonesia. And the victims of this duality are women and children. The oppression that can be seen by the hierarchical, dualism and logic domination that embedded in *nikahsiri* lead women and children to discrimination. Concretely, how the negative impact of *nikahsiri* particularly for the children that a marriage certificate is a pre-requisite for being issued with a birth certificate, and a birth certificate is necessary for all manner of state procedures, including attendance at state schools.

When a woman agrees to marry without her marriage being registered, she gives up her own rights to protection from the state, and also the rights to maintenance and inheritance of any children that may result from the union. But the uncertainty of law of *nikahsiri* forced the women and children bear the consequences by themselves.

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CULTURAL CARE AND MATERNAL HEALTH ON INDIGENOUS PEOPLE TOLOTANG

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Abstract

Maternal mortality rate in Indonesia in 2015 reaching 161/100,000 live births while the target of the Millennium Development Goals (MDGS's) Indonesia is 102/100,000 live births. On the indigenous people there are still cultural Tolotang contrary to the principles of health. Although the status of the health of mothers and children are in a good Tolotang category, in 6 years recorded 2 cases of the death of the baby and the mother of 0%.

This research uses qualitative methods with ethnographic approach. Sampling techniques performed with sampling purposive, consists of 12 informers, including 3 pregnant, 3 ibu purity/lactation, and 6 others are supporting informants. The method of data collection through indepth interview and observation, which is then done content analysis.

The study describes the perception of the health of mothers and children based on the religious factor that the condition of pregnancy is sustenance from God who should be thankful because with this condition they can obtain the offspring. Therefore they will try to live the birth process with smoothly, namely with how to "mabbura lomo", which incur the cultural action plan care maintenance/preservation, because it does not conflict with health. While from the cultural factors focus on the safety of the mother and the baby who appeared on the special treatment of pregnant and purity/breastfeeding and children age 0-2 years. A number of the culture such as abstinence consume shrimp, squids, crab and corn given cultural care Accomodation/Negotiation, while avoiding consume kelor leaves, the gift of honey and milk formula for a newly born baby, given the Cultural Care Repatterning/Restructuring, because contrary to health.

Keywords: *Indigenous People Tolotang, Cultural Care, KIA*

INTRODUCTION

Universal religion is the most fundamental element in the life of a man of religion is a key element of a society, because the religion is able to give meaning and purpose of human life that satisfies, source of ethics, moral and the source of the value of the most fundamental is able to provide the pattern of life and customer satisfaction of physical and spiritual lives when exactly at first found and practiced with good. From this perspective, then religion is a *cultural* universal, for religion there are in each area of culture in which only the community and culture that existence. Thus the relationship between the religion with the community varies according to the diversity of the community itself. Big or small, diferensi internal, pattern system *cultural* and etc. These factors imperative in social system provide the boundaries of where the development and influence of religion can happen and

progress. As a result, throughout the history of humanity, the boundaries of a religious system is often identical with the boundaries of a society or tribe.

The number of local religion in Indonesia reached tens if not hundreds of spread in the areas outside of Java, such as Sumatra and Sulawesi, Kalimantan, West Nusa Tenggara and East, Papua and in a number of small islands in all the region of Indonesia. The characteristics of religion culture among others do not have the scriptures and the book of the lamb that was not the revelation, but philosophical thought from religious leaders, including moral teachings and tradition and the devotion of society to the unseen. Because of its scripture is not based on the divine revelation, so it can be changed to change, adjusted with the changes the community. The truth of his teachings does not hold to criticism or more accurately questioned by many parties. Meanwhile, the soul and the taste of his religion is different from the soul and the taste of the culture of the local community, even often is unique and unique in the sense of difficult to find equivalent, the commonalities in a mural in other places. Because of that religion or belief of this type can be said as a religion or religious aspects of the local communities.

In South Sulawesi Province in general inhabited by four groups of nations great Bugis, Makassar, Mandar and Toraja. Except the Toraja that become adherents of the majority religion Christians (Catholic and Protestant), the three other nations known as the religions of Islam that obedience. But in the communities the tribe of the nation there is an exception in which there are minority groups of religions and other beliefs. In the tribe of Toraja for example, by the majority tries to religion Christians in led his life, but some of them was still there who adhered to the belief *AlukTodolo*. So also in society Bugis and Makassar is very popular and thick with Islam him but some of them have trust to *Tolotangand Patuntung(Ammatoa)*.

In Sidrap Regency, South Sulawesi there are indigenous people living Tolotang maintain the belief that their fathers. Indigenous communities Tolotang is actually the tribe of Bugis, but different from the sense of confidence with the tribe of Bugis origin that the majority embrace the religion of Islam. While indigenous communities Tolotang still retain the religion of their ancestors, namely religion *TowaniTolotang* beliefs. The religious factor and different beliefs will surely give impact on the mind and a series of different behavioral patterns. This will also affect the community or individuals in keeping their health. Including on the health of mothers and children.

During pregnancy, usually the mother will perform various efforts so that the baby and the mother is healthy and can be delivered with welcome, normal and not defect. In addition, some ingredients disagreement or abstinence for pregnant and lactating women on

indigenous peoples Tolotang still found that is intended for the safety and health of the mother during pregnancy and lactation although some food abstinence contrary to the principle of nutrition. Although the status of the health of the mother and the son of indigenous peoples Tolotang in the category of good, in 6 years recorded 2 cases of the death of the baby and the mother of 0%, this shows the Number of Death in Mothers and Children on indigenous peoples Tolotang relatively low.

Maternal health (pregnant until breastfeeding mothers and children (age 0-2 years) it was important to note, because it is related with the 1000 First Day Of Life for health problems and less nutrition at that time cannot be corrected in the next life. Indigenous communities Tolotang who settled in Kelurahan Amparita, Sidrap possesses the particularity of culture itself, for trust Tolotang has a strong influence or even dominate the view of life adherent. Therefore, in practice nursing transkultural we need to apply the concept of *cultural care* to split and analyze the culture which can be maintained, modified or changed as a whole.

Religion as a social concept tribe Tolotang

According to Law No. 5 of 1969 only five religions that grow and develop as well as recognized in Indonesia, namely Islam religion, Protestant and Catholic, Hindu and Buddhist. The government of Abdurrahman Wahid (Gusdur) increased to six of religion, namely religion Kong Hu Cu. This law raises a polemic about the true meaning of religion, because in the view of anthropology is not only five or six religion that existed in Indonesia, but more religion that there are various tribes in Indonesia such as religion Malim in the land of the Batak Community Kaharingan religion in Kalimantan, the religion of the hill in South Kalimantan and religion Tolotang in Sidrap Regency.

In the study of anthropology, religion is not differentiated into the official religion and local religion. The theologians mention the origin of religion is derived from the religion of revelation or divine religion and religious culture or religion wadh'i this distinction does not mean that the religion of revelation is not possesses culture for both the religion of the culture and religion of revelation, both life and developed form culture.

Divine religions is a religion which is derived from the revelation of Allah willed faith in Him, to Angels, unto His Messenger, to revelation (His Book) and teaching of the divine religion is for distributed to all mankind. Whereas religion culture is religion that arise and develop in a society with not based upon the revelation but from the mind and the traditions of man. The principle of social interaction among the public Tolotang is an application of the concept of the religion that they understood as a teaching that must be practiced in the process of societal life, both with the community Tolotang or society that does not include

the worst Tolotang anything that they do is considered to have the value of worship and will receive their reward according to the deeds which have been done.

The tribe of Tolotang communities also know the social coatings system, the size of the most prominent is a derivative factor. This size does not remove from the history of Tolotang who consider their leaders are the descendants of Sawerigading (ancestors of the Bugis) or La Panaungi. That was called *Uwa* or *Uwatta* along with his seed which occupied the top layer as the position in the nobles Bugis most. The size of the social on the tribe of Tolotang stratifikasi is the level of education among their leaders assigned specific criteria that must be met to get the title *Uwatta Battoae*. Now the criteria is understood by both the customs Tolotang (*makkiade'*), intelligent and possesses the ability to communicate, The intelligence in this case it is not must have a high level of education (*macca* or *panrita*), have sensitivity and high social (*mapesse*), and pleasant personality as courageous man (*tau warani*). Indigenous beliefs Tolotang has lasted generations from the time of their ancestors, apply different cultures related to the health of mothers and children from the pregnant mother to her purifying/breastfeeding and children age 2 years.

Transcultural Nursing

Transcultural nursing is a nursing branch that focuses on the study and analysis of the culture with regard to nursing and the practice of healthy care hospital, faith and values with the aim to provide maintenance services means and regulates to people according to the values of their culture and healthy context of sick. The concept of the model known as the sunrise from Leininger model is one of the theory applied in practice nursing transkultural. Leininger define *transcultural nursing* as a broad area in nursing which focuses on comparative studies and analysis of differences in culture and the subculture with respect the behavior of the *caring, nursing care* and the value of healthy and sick, beliefs and patterns of behavior with the purpose of the development of science and *humanistic body of knowledge* for a specific culture and the culture that universal in nursing.

The basics of the *transcultural nursing* consists of:

1. The Culture is the norm or rule of the actions of the members of the group who studied, and divided and gave instructions in thinking, act and take decisions.
2. The value of culture is the desire of the individual or the more desired action or an action is maintained at a certain time and underlie the actions and decisions.
3. Cultural differences in nursing nursery is a form of the optimal from the nursery gift nursing, refers to the possibility of variation of nursing approach that is needed to provide the service culture that appreciates the value of the culture of the individual

belief and action including sensitivity to the environment of the individuals that come and the individual may return again.

4. Their ethnocentric is the perception that is owned by the individual who considers the culture is best.
5. Ethnically related to the man from a specific race or cultural group is classified according to the characteristics and habits that often.
6. The race is the difference between various kinds of human beings based on to discredit the origin of man.
7. Ethnographic is science study culture. Ethnographic research on methodology approach enables nurses to develop a high level of awareness on the cultural differences of each individual, explains the basis of observation to learn about the environment and the people and the mutual give feedback in between both of them.
8. *Care* is a phenomenon related to the guidance, help support behavior at the individual, family group with the existence of Genesis to meet the needs of both current and potential customers to improve the condition and quality of the life of man.
9. *The Caring* is direct action that is directed to guide, support and teach the individual, family group on the real situation or anticipate the need to improve the condition of the life of man.
10. *Cultural care* is concerned with the cognitive ability to see the value of belief and expression patterns that are used to guide, support or give the opportunity to the individual, family groups for maintain the health, healthy, develop and survive, live in the limitations and achieve death with peace.
11. *Cultural imposition* regarding the tendency of health workers to impose belief, practice and values in the culture of other people because believe that the idea that owned by nurses is higher than the other groups.

In the implementation of nursing transkultural nursery, a nurse need to understand the paradigm of nursing transkultural, namely how to view, beliefs, values and concepts in the implementation of the appropriate nursing nursery cultural background to the four central concept, namely: man, nursing, health and the environment.

1. Man as the client

The definition of man, families and communities from the transkultural perspective is the individual or group that has the values and norms that are believed to be useful to specify the choice and action. According to Leininger (1984), a good man in the family or in a community group has a tendency to maintain its culture at wherever he is.

2. Health/healthy-sick

According to Leininger health is the entire activity is owned by the client in charge of his life, is located on a range of healthy and sick. While the healthy/health-hospital in *transcultural nursing perspective* is defined in the context of the culture of each, society views about specific health depends on the culture in the group, so also technology and nonteknologi received health services depends on the value of culture and belief that destined. Healthy perception of the hospital will include the perception of individuals and groups.

3. The Environment

The environment in the cultural perspective is defined as the entire phenomenon that affect the development of the trust and the behavior of the client. The environment is seen as a totality of life where client with culture interact with each other.

4. Nursing

Nursing is a form of professional services which is part of the integration of health services based on the knowledge and tricks nursing, shaped the ministry of bio-psychosocial support socio-spiritual comprehensive, addressed to individuals, families and communities, good healthy or sick that includes all aspects of the life of man. Nursing nursery is a process or a series of activities on the practice of nursing that is given to the client according to the background of the culture. Nursing intended to memandirikan nursery in accordance with the culture of the clients. The strategy is done in nursing transkultural nursery is a protection/ maintain, accommodate/ negotiating culture and change or change the culture of the clients.

Sunrise Leininger model is a theory that is applied in the practice of transcultural nursing. According to Leininger, primary concept in nursing transkultural is as follows:

1. Culture Care

The values, beliefs, norms, the view of life that is learned and revealed and it is assumed that can help maintain the welfare and improve the conditions and way of life.

2. World View

How to view the individual or group in respect of his life so that cause the belief and value.

3. The Culture and Social Structure Dimention

The influence of the specific cultural factors (sub culture) that includes a religious family, political and legal, economic technology and cultural values that are related to each other and working to influence behavior in the context of different environments.

4. Generic Care System

The traditional culture that has been handed down to help, support, obtain health condition, repair or improve the quality of life in the face of the defect and his death.

5. Professional System

The professional services provided by the giver of health services that have the knowledge of the learning process in the institution of formal education and health services in a professional manner.

6. Cultural Care Preservation

Efforts to maintain and facilitate professional action to take a decision to keep and maintain the values on the individual or group so that they can maintain the welfare, healed and sick, and able to deal with the defect and death.

7. Cultural Care Accomodation

Negotiation techniques in facilitating groups of people with a particular culture to adapt/negotiate against the actions and the taking of health.

8. Cultural Care Repatterning

Arrange the return in facilitating the actions and decision making of professionals who can bring change how to live a man.

9. *Culture Congruent / Nursing Care*

A consciousness to adjust nila-the culture/ beliefs and the way of life of the individual/ the institution in the effort to provide nursing nursery is useful.

In the implementation of *transcultural nursing*, first nurses examine the 7 components of the dimension of the culture and social structures that interact with each other according to Leininger's *sunrise model*, namely:

1. Technology factors (*Technological Factors*)

Health technology is the means that allows people to choose or get the offer to resolve the in the Ministry of Health. Related to the use of technology and health nurses need to examine a client perception on the use: and the use of technology to overcome health problems today, reasons seek medical assistance, healthy perception of the sick, customs treatment or resolve the problem of health. The reason the client does not want the operation and the client choose alternative treatment. The client follow the laboratory tests of blood and understand the meaning of the results of the tests.

2. Religious aspects of the factors and the philosophy of life (Religious and Philosophical Factors)

Religion is a system of symbols that resulted in the view and the motivation that is very realistic for the reinstatement of. Realistic nature is particular characteristics of

religion. Religion provides a strong motivation for placing the truth above all else, even upon his own life. There are at least two general concept that describes the belief in God or something that is considered the Lord, namely the concept of religion and the concept of religious aspects. Koentjaraningrat (1987), as one of the prominent anthropology said that religion is part of culture. In many things to discuss about the concept of the godhead he more to avoid the term "religion", and more using the term more neutral, namely "religion". Koentjaraningrat opinion saying that religion is part of culture because he refers to some of the concept that has been developed by Durkheim (1912) about the foundations of the religious aspects with the four components, namely:

- a. Religious emotions, as a administratice that cause people to be religious.
- b. Belief system that contains the belief and the reflections of the people about the attributes of God or who is considered as the Lord, as well as about the existence of the unseen (supernatural).
- c. The system of religious ceremony that aims to search for the human relationship with God, or the gods of the delicate creatures inhabiting the unseen.
- d. Religious groups or the unity of social unity that embraced the belief system.

The traditional approach to the prevention of disease centerd around religion and belief, including practices such as burn candles, ritual penance and prayer. Religion is very affect how someone trying to prevent disease, and religion play a strong role in rituals associated with health protection. Religion delineate the moral practices, social and diet that is designed to maintain the adherent is healthy and in a state of balance. Religion also plays an important role in the perception of disease prevention on the adherent. For example on the people of Islam, one alternative treatment is by prayer. Viewed from the standpoint of health, prayer contains a profound psikoterapeutik elements. This therapy Psikoreligius not less important compared with the psychotherapy, psikoatrik, because prayer contains spiritual strength/spirituality that arouse feelings of self confidence and a sense of optimism (hope healing). The confidence and optimism is two things that are very essential for healing a disease on the side of the medicine and medical action is given.

The religious factor that can be examined nurses such as: what beliefs, religious customs that positive impact for health, sought to recover without know despair, has the concept of self intact, status of marriage, client perception of health care and how to adapt to the current situation, client perspective toward the cause of the disease, how treatment and transmission to another man.

3. Social factors and Family ties (*Kindship and Social Factors*)

On the Social factors and family that need to be examined by nurses is the full name and the name of the call in the family, the age or the place and date of birth, gender, status, family types, decision-making in the members of the family relationship of the client with the head of the family, habits that routine done by the family for example arisan family, the activities to be carried out with the community, for example joined group of sport or study.

4. The factor values of Culture and Lifestyle (*Cultural Values and Lifeways*)

The value is the conception of abstract conception in the people of what is considered good and what is considered bad. The values of the culture is something that formulated and assigned by the adherents of the culture that is considered good and bad. The norms is a social order or standard of behavior that is considered appropriate. Cultural norms is a rule that has the nature of the implementation of limited to the adherents of the related culture.

The things that need to be examined relates to the values of the culture and lifestyle is the position and the kingship for example customary leader or director, language used, language non verbal indicated the client, cleaning habits themselves, eating habits, eat taboos related to the condition of the sick, entertainment facilities that usually used and the perception of pain related to the daily activities, for example sick when already sprawled out and not able to school or to the office.

5. The policy and regulatory factors applicable Hospital (*Political and legal Factors*)

Hospital policies and regulations that apply are all things that influence the activities of individuals and groups in nursing transkultural nursery, as the rules and policies relating to hours to visit the client must be wearing a uniform, the number of family members who may be waiting for the rights and obligations of the clients must transit by hospital payment methods for the client who treated.

6. Economic factors (*Economical Factors*)

The client is being treated at the hospital to take advantage of the sources of the material that belongs to finance their illness to immediately healed. The source of the economy that generally used by clients among others: insurance, the cost of the office, savings and joint venture between members of the family. Economic factors that need to be examined by nurses is the work of the client, the source of the cost of treatment, the habit of savings and the amount of savings in a month.

7. Education factor (*Education Factors*)

Educational background the client is a client experience in taking the path of formal education highest today. In the process of the studied was an experimental process. A process of facing and solving problems that started from the family and then continued on education outside the family. The higher education clients so faith must be supported by the scientific evidence that rational and can learn to adapt to the culture that in accordance with the health conditions.

Cultural Care

Cultural care is the cognitive ability to see the value of belief and expression patterns which guide, support or give the opportunity to another individual or group to maintain health, improve the condition of life or death and limitations. The goal of the nursing transkultural is to bridge between the system maintenance done by the public with professional care through nursing nursery. So in the implementation of nursing transkultural, nurses must be able to make a decision and plan of action nursing by looking at three principles:

1. Cultural Care Preservation or Maintenance

That is the principle of help facilitate, or pay attention to the phenomenon of culture in order to help the individual determine the level of health and the desired lifestyle. This principle also allows the actions and decisions that help clients from a particular culture to maintain/ preserve the values of the relevant care so that they can be better, recovering from the disease or face defects and or death. Maintain the culture is done when the culture of patients are not contrary to health. The planning and implementation of nursing provided in accordance with the values that are relevant to that has been owned by the client so that the client can improve or maintain their health status, for example the culture of sports every morning.

2. Cultural Care accommodation or Negotiation

That is the principle of negotiations, support, help facilitate, or pay attention to the cultural phenomenon that reflects the ways to adapt, allows a creative professional actions and the decision to help clients from the culture that are appointed to negotiate or consider the health and lifestyle of the individual or the client. At this stage the nurse helps the client in order to choose and determine other cultures that more support health improvement, for example the client is pregnant women have avoiding eat that rot away, then the fish can be replaced with food sources of protein fats.

3. Cultural Care Repatterning or Restructuring

That is the principle of reconstruction or change the design to help improve the health and life pattern client to a better direction. Process of restructuring include help, support, facilitate, or allow professional actions and decisions that helped clients reorder, change, or very modify the pattern of their lives for the new health care pattern different, and profitable while respecting the values of the culture and beliefs of the client. The restructuring of the culture is done when the culture is owned by adverse health status. Nurses attempt to restructure the client lifestyle that usually smoking to no smoking rooms. The pattern of the selected life plan is usually the more profitable and in accordance with the faith.

This research contains the implications for the development of science in nursing, especially in the field of transcultural nursing. The results of this study provides an overview of perception the health of mothers and children based on 2 factors in the Sunrise Model Leininger on indigenous peoples Tolotang, namely: religious aspects of the factors and the philosophy of life (religious and philosophical factors) and factors the value of culture and lifestyle (cultural values and lifeways), which has been analyzed and given the plan of action based on the principles of cultural care. The cultures are not considered contrary to health given the plan of action Cultural Care Preservation or Maintenance, the cultures are considered less favorable health given Cultural Care Accommodation or Negotiation, while the culture that is considered harmful to the health of the given Cultural Care Repatterning or Restructuring. This can be made in the basic health services especially for the nursing profession in providing keperawatannya nursery, in order to prevent the cultural shock, good for clients as well as the giver of health services.

CONCLUSION

Cultural care about the health of the indigenous peoples Tolotang pregnant mother can be seen from the special treatment for pregnant, as the culture of avoiding eat rice crust, abstinence sat at the door, out of the house in the afternoon, could not sleep on the floor of holes (must use mats) and disagreement accelerate the flow of the ditch and the streets of the morning for pregnant women elders can be given cultural care maintenance or preservation. While avoiding eat shrimp, cuttlefish, crabs imposed plan of action cultural care accomodation or negotiation. Now avoiding eat kelor leaves, avoiding sleep behavior given the plan of action cultural care repatterning or restructuring.

Cultural care for the health of the mother conceives indigenous peoples Tolotang related the belief in the face of birth. To help the community has been believe delivery on the village midwives. While their beliefs related to the traditional treatment with went to the smart people and drink the remaining cats could incur the cultural action plan care maintenance or preservation, because it is not harmful to health.

Cultural care in Leininger perspective about the health of the mother of Purity/lactation indigenous peoples Tolotang can be seen from the special treatment of the mother. Now the cultures can be assigned to a plan of action cultural care maintenance or preservation, such as avoiding eat food hot, spicy, acid and cassava, abstinence behavior such as the ban on the heavy burden activity that can cause fatigue and the ban on out of the house for 40 days, advocacy consume water spinach, nuts, tuak sweet, vegetables pumpkins, also urging behavior like "*remme*" and Bathing two times a day for the mother of Purity/lactation. For avoiding consume corn given plan of action cultural care accomodation or negotiation.

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KAMASE-MASEA: SOCIAL VALUES AND PHILOSOPHY OF AMMATOWA'S LIFE

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Abstract

This study aims to determine the base for value of kamase-masea as local wisdom Ammatowa community in formal education is in SDN 351 Kawasan. Ammatowa community rated less open to education, but the existence of SDN 351 Kawasan in the indigenous environment Ammatowa a question mark of its own, even the most students come from public schools Ammatowa. See the influence of local culture to education here, allowing the concept of local culture-based education. Then, in this study using qualitative methods are deksriptif and research data obtained from observation, interviews, and literature. The results showed that there are forms of education in collaboration with the local culture. This collaboration has mutualism symbiotic relationship or mutual benefit between the two (formal education and culture kamase-masea). However education remains a thing at number-emphasized in community life Ammatowa, but because of cultural and economic influence is very strong. In the concept of education in SDN 351 Kawasan, the local culture in question is the culture kamase-masea or simplicity. Kamase-masea are social values and philosophy of life Ammatowa the resignation of the circumstances in simplicity. One result of this relationship is a school uniform worn by students on Monday through Thursday are dressed in black and white. The red color replaced black because black is considered symbolic color red simplicity while replaced because red is considered the color of the symbol of the attitude of exaggerated, so it is deemed to be very far from value-masea.

Keywords: *Collaboration, Education, Kamase-masea, Local Culture*

INTRODUCTION

Education is fundamental to every individual. Besides education can support the important aspects of life, such as in the fields of economy, technology, health, and social and religion. With a good education a person will know their responsibilities as individuals, society and God's creatures, for the purpose of education is to help young people develop their personal potential good all elements of spirituality, morality, sociality, sense, and rationality. So education is the right of every person who could develop into a complete personality in the middle of the swift currents of the times.

Education in public life Ammatowa Toa becomes a problem in itself. Due to the extremely anti Ammatowa culture to modernism, on the other side of education is considered as the trigger and the birth of modern developments in science and technology (Science and Technology). Resulting in changes that could occur in the Ammatowa community and the community away from the pattern of life-*masea kamase*. Thus, public education Ammatowa sometimes interpreted very contradiction to the value *kamase-*

masea as a principle of life Ammatowa or reeds *embayya*. In addition, people can also be said to be anti Ammatowa towards new ideologies, such as the notion of education.

The development of science and technology for society can bring an attitude Ammatowa assessed or understood outside of the teaching *Pasang ri Kajang* or guide their lives as tau to *kamase-masea*. In addition to the book written by Azyumardi Azra (2002), *New Paradigm of Education, Reconstruction and Democratisation* explains his views on science and technology that could invite problems of human life. It is interesting that he wrote with:

Menjelang akhir abad ke-20 terdapat tanda-tanda merosotnya kepercayaan orang terhadap ilmu pengetahuan (sains) dan teknologi. Dalam banyak bagian abad ke-20 sains dan teknologi sempat nyaris menjadi *pseudo religions* di mana terdapat keyakinan bahwa keduanya merupakan satu-satunya jalan yang mampu mengantarkan manusia kepada kemajuan dalam kehidupannya. Tetapi, keyakinan ini mulai berubah ketika manusia menyaksikan bahwa iptek tidak hanya mendatangkan kemajuan dan kenyamanan, tetapi juga berbagai problema kemanusiaan dan demoralisasi kultur dan spiritual cukup parah yang tidak mudah bisa diatasi.

The role and impact of science and technology to culture and human civilization has two sides of the same coin, the role and impact of both positive and negative anyway. The plus side, bringing progress of material culture that makes life easier and convenient. But, at the same time also cause negative impacts on the spiritual culture that emerged in the form of "demoralization" cultural and spiritual values. However, those people Ammatowa despite the positive effects that bring progress of material culture and by him, the outcome rather than science and technology can not be accepted and brought into the region Ammatowa because, based land area of this custom is *Butta to kamase-masea* (a place for simple people) , This has resulted in people Ammatowa still not open themselves fully to the education and implicitly rejecting technology.

However, the emergence of public primary schools as a base of formal education which is in the border area Ammatowa region, then in accordance with the philosophical framework described above, judged to pose no thank stance on the construction of this elementary school. But the development of elementary school is still running today. Even some students who come from communities in Ammatowa.

One of the policies in this school as a sign of tolerance towards cultural *kamase-masea* is wearing a white-black school uniform although generally applicable to the public is to wear white-red. It is based because of the color according to Ammatowa society is one manifestation of symbolic very sacred for the realization of regular life, because behind it

there is the meaning of the colors stored so as to create awareness of the culture in the community. The explanation of this is that the black color is the color symbolic and signifies simplicity (*kamase-masea*), while white to the color generally once a symbol of purity. The color red is the color of a taboo and seen as highly exaggerated color and a striking look so red is considered very far from value *masea kamase*.

Therefore, it can be identified that the development of the society Ammatowa very contradiction to education, but with the form of education that can be seen and based on local wisdom in *Sekolah Dasar* Tana Towa, as well as public attitudes signify started to open up to receive formal education for believed to be taking care of the cultural heritage Kajang by way of education.

Based on the above, namely the educational concept differs from the concept of education in general, the researchers need to study the essence of the problem-based education *kamase masea* in SDN 351 Kawasan Desa Tana Towa, Kecamatan Kajang, Kabupaten Bulukumba

Problem Statement

Based on this background, it is necessary to formulate the problem as follows: 1) What is the role of education in SDN Ammatowa 351 Region?; 2) How is the collaboration between *kamase-masea* values or principles of community life Ammatowa with a form of education in SDN 351 Kawasan?; 3) What are the problems that exist between cultures *kamase-masea* education in SDN 351 Kawasan?

REVIEW OF LITERATURE

Problems in education

One of the problems related to the education of national education policies that are not in accordance with the socio-cultural issues in a given population according to Azyumardi Azra (2002) that:

"Kebijakan pendidikan nasional yang sangat sentralistik dan menekankan uniformitas (keseragaman), yang mengakibatkan beban kurikulum serba seragam dan *over loaded*. Kebijakan seperti ini tidak memberikan ruang gerak bagi kontekstualisasi dan pengembangan pendidikan yang lebih relevan dan sesuai dengan kondisi sosial, budaya dan ekonomi dan selaras pula dengan kebutuhan (*demand*) masyarakat dan lapangan kerja di wilayah atau daerah tertentu. Akibatnya sebagian pendidikan gagal menjawab dan merespon realitas yang berkembang di kalangan *stakeholders* bahkan masyarakat umumnya."

Therefore, education is expected to be dynamic (not static) or variable according to the customs / culture of the local community, such as education primary schools were located in the border area region of Ammatowa that need to be integrated between the concept of education in general in Indonesia with a value of life Ammatowa region.

In order to maintain a good quality education, and therefore it is necessary to control and fully understand the current socio-cultural changes that occur within the community. It is so important because it deals with the lifestyle of the people especially those of the fear of loss of character value, or the disappearance of moral aspects of life of the people especially those in indigenous communities that were previously bound by the values of life.

According to Mochtar Buchori (1994) together that often we worry about our lack of control or direct the changes that occur in the community so we feel it is knocked or carried away by currents that occur in the environment. So than a lot of people who wanted the state of society as ancient as they realize the importance of maintaining the continuity of cultural heritage of local (indigenous) in the form of values. Therefore, education can potentially keep intact cultural heritage that is the way one of them is to collaborate against the values embraced by the civilized society. in other words the teaching of local content also needs to be done.

One conception of education that want to offer as a community-based education and local cultures was the conception of character education. This concept has been written by Teuku Ramli Zakaria, then quoted again by Zubaedi(2007) by pulling in his book that:

"Pendidikan budi pekerti memiliki makna yang sama dengan pendidikan moral, pendidikan karakter, pendidikan akhlak dan pendidikan nilai. Pendidikan budi pekerti merupakan pendidikan nilai-nilai luhur yang berakar dari agama, adat-istiadat dan budaya bangsa Indonesia dalam rangka mengembangkan kepribadian peserta didik supaya menjadi manusia yang baik."

As described above, it can be known that the conception of the scope of this study is the establishment and development of values, attitudes and behavior of learners in accordance with the values of noble character. But because they want to involve the local cultural values and then planting a symbolic recognition of the learners will be to react quickly in the purpose of caring for the cultural heritage of Indonesia

Valueof *Kamase-masea*

Kamase-masea a set value Kajang community life is maintained and kept up to date. In a study conducted by Syamsul Maarif Amin, CRCS UGM lecturer explained that kamase-mase is a fate that must be accepted by society Ammatoa. So, this situation is accepted as something that has been determined by Rie To 'A'ra'na. by Joseph Akib (2003) that kamase-

masea is permissiveness resigned (apisona) To surrender to Rie 'Ara'na and also is the underlying value ri Kajang tides.

Kamase-masea also mentioned pertengtangan with life, kalumannyang (rich) and power (haves). It is accepted with full compliance, patience and sincerity by communities because they believe Ammatoa inherit pairs of their ancestors to live kamase-mase. In this context it is confirmed in the post:

"dodongi kamase-masea

Hujui rikalenna

Anre' nakulle kaitte-itte

Anre nakulle kalumpa'-lumpa'

Anre nakulle katoli-toli

Kasugihanngnga anre'nakulle antama ri butta kamase-mase."

Meaning: although we's difficult in simplicity, stick to the principle itself. There should not be any view, should not be any jumping, should not be any hearing (in the sense that this third shall not want exaggerated). Wealth will never fit in customary areas kamase-mase (Arman B: 2015).

Else *Pasang ri Kajang:*

Ammentengko nu kamase-mase

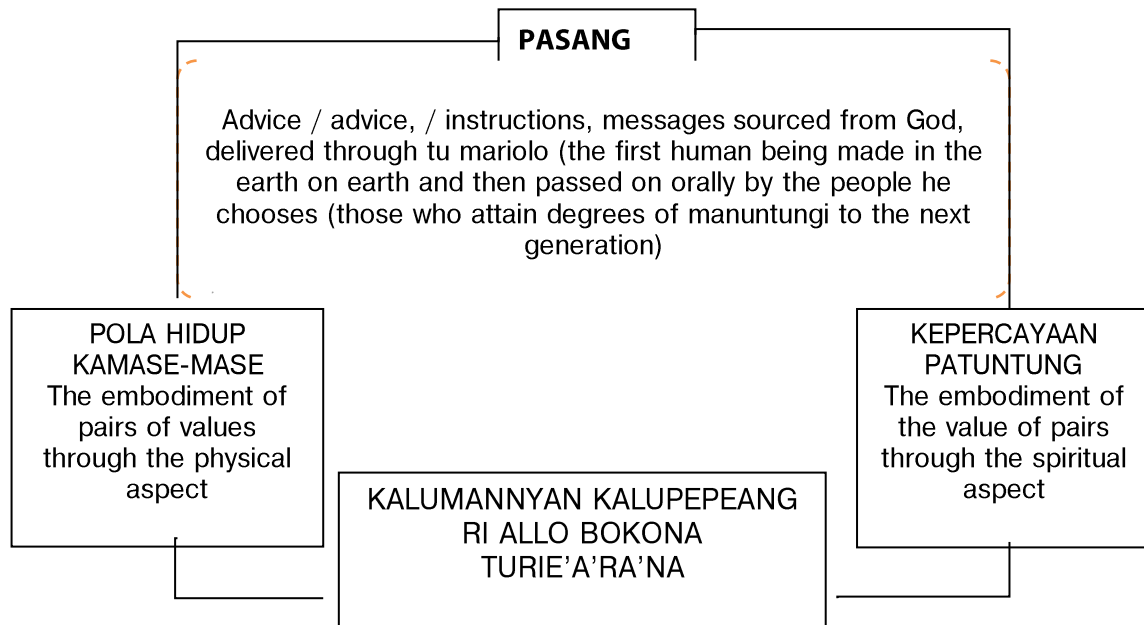
Accidongko nu kamase-mase

A'dakkako nu kamase-mase

A'mea'ko nu kumase-mase

Meaning: you stand with simplicity, sit down with a simple, simple walk with and talk with simplicity (Juma Darmapoetra:2014).

In the article above assertion about *kamase-masea* as this social system, supported by a system of public trust that is resignation to Kajang To Rie 'A'ra'na or patuntung in perspective / religious concept. According to Arman B, *kamase-masea* and Patuntung have the same charge based pairs that *lambusu* (honest), *gattang* (firmly), *sabbara* '(forward) and *apisona* (sincere). Here's a more detailed explanation in the form of charts (Yusuf Akib: 2008):



Kamase-masea beings there are three parts (Yusuf Akib: 2003)

1. Kamase-masea within the scope of the firmness of the family holds the promise to To Rie 'A'ra'na concerning the fate of choice (no consumptive or materilalis) and the shape of the house. Then the husband's family is deemed to have a higher position among the other family members. Therefore, he is responsible for protecting the family and maintaining the security and safety of family members. While the wife task is to take care of the family, among the cooking, washing or cleaning the house and others.
2. Kamase-masea within the scope outside the household are not any more self-assertive attitude because kamase-masea is common. Therefore, togetherness, solidarity groups marked by situru'turu '(gotong royong). It appeared at the time of preparation for setting up a home or a party, and more especially those at funerals.
3. Kamase-masea with nature that is form-masea kamase widely. The aim of the third manifestation of this is the human relationship with nature (environmental / forest) more broadly how the relationship with the community of life on the ground Ammatoa kuasayya. Nature is in a relationship with a man shrouded in the divine image. Nature and its contents contain sacre-value or the value of sanctity. Therefore, people are required to have a relationship of harmony with nature, by maintaining, caring for and so forth.

Research Relevant

Local culture-based education has been reviewed by Nana Martono, Effort to Realize *Sekolah Berstandar Internasional*(SBI) Based Local Potential. This study aimed to describe

the practice of SBI from the sociological perspective as well as strategies to realize the SBI based on local potential. Nana Martono in his research confirms that in practice there are two basic elements in this pendidikan concept of the method and substance. The first element, through the methods teachers are required to use the resources that exist around the school as a learning medium. The second element, the element is more emphasis on the substance of the content or learning materials. In addition, school-based international development, based on local potential also needs that exist around the school, so that students are sensitive to the natural and social conditions in the vicinity (Nanang Martono:2009).

In connection with the above research and this study, it can be seen that both of these studies there are similarities that examines the concept of local culture-based education. But in this study more especially those against a culture that is considered to be one form of formal education to fix the elements of character and moral fulfillment in social life. In addition kamase-kamasea education can be categorized as very complex because it relates to the religious sense of the indigenous culture Ammatowa.

METHOD

This type of research is qualitative descriptive of decomposition and explanation of the results of research in the form of written words of qualitative data. In this study, the data obtained is described through statements, responses and interpretation of observations, interviews, and literature to explain the research results obtained.

RESULT AND DISCUSSION

Brief Profile SDN 351 Kawasan

In this Brief Profile are divided into four parts: (1) History of SDN 351 Kawasan, (2) Visi and mission, (3) The number of students and the types of activities, and (4) Teachers and school facilities.

History of SDN 351 Kawasan

SDN 351 area is built right on the border area is Kajang dalam and Kajang luar or in the language of the Konjo *Ilalangembayya na ipantarang embayya*, Dusun So'bu, DesaTana Towa, Kecamatan Kajang, Kabupaten Bulukumba.

The construction of schools in the region spearheaded by three pillars, namely Ammatowa, village heads and LKMD (Lembaga Keamanan Masyarakat Desa)Tana Towa by submitting to the district governments in order to set up a school for children in the Ammatowa community society. at the beginning of this school Ammatowa appointed three

teachers to teach. They are Abdul Razak, Arifuddin and Muh Nasir A. They started the school in 1990 that only menggunakan galampang, the sort of place siskamling post or guard post and has as many as 70 students who come from Kajang inside. 70 students this is the shepherd who later asked by Ammatowa to the people along with their teachers in order to enter school. So student status as a student here at once herders. The clothes they wear to school because of the lack of economic then all teachers at that time temporarily agreed not to burden the students about uniforms. Therefore, they mostly wear black gloves.

In 1990 to 1992 the school is still in a branch or remote class of SDN 115 Balagana, one elementary school in the village of Tanah Toa. This class is opened in the area behind because based on the interests of children and parents Ammatowa society. Then in 1993 the school is no longer a part of the 115 primary schools have been in institusikan Balagana for himself and declared a state primary school SDN 351 with the name of the area at the time the principal is Muh Natsir A (1992-2004)

In general, the school is the same as the other elementary schools, but there are striking differences, for example in dress, school uniforms Region SDN 351 are required to wear white clothes and black. In the development of this school began to wear white clothes and black in 1992 thanks to call the principal, Muh Nasir A (1992-2004). Then in 2011 the white-black uniforms have been unveiled by the education office Bulukumba and proclaimed as the only elementary school that has a unique school uniform: white-black. Another reason for the order of Ammatowa about the customs of dress, whereas uniform pants / skirt red color replaced black because it was considered taboo for society Ammatowa. Besides considering the many rituals are performed around the local neighborhood Ammatowa community feared would disrupt the ritual. Resulting in the number of students excluded at the time of execution of the rituals.

So in accordance with the thinking and learning process efficiency, Sutta , headmaster at the time (2004-2014) along with the head of education and district administration brought the concept of culture-based education and one symbolize is dressed in black and white. finally in 2011 dressed in white-red-black and white replaced the students remain active schools although there are rites performed around the region and even cited the event as one of its own educational materials to understanding their culture. For teachers also instructed to wear black and white clothes, but only on Saturdays.

Not only in terms of clothing, initially the entire school building is black, but because he saw a lack of effective use of the color black in the classroom and does not support the teaching and learning process, the principal of SDN 351 Kawasan, Sutta (2004-2014) to

negotiate Ammatowa about such things. Requests and negotiations finally succeeded with the proviso eliminating red element in managing the construction of the school, because red is the color taboo for society Ammatowa.

Vision and Mission

Vision:

"Being trusted in the public schools to educate the nation that bernuangsa "

Missions:

1. Set up a superior generation that has IMTAQ and potential in the field of science and technology.
2. Establish a human resources creative, innovative accordance with the times.
3. Build a school's image as a reliable partner in the community.
4. it stresses on the skills of reading, writing and arithmetic.

The number of students and the types of activities

The number of students

SDN 351 in administration data area, the data of students who succeed inadministered start from the beginning of the school establishment until now only starting from 2000 years.

Table 1. Data of students that are detailed in the following table:

No	School of Year	Male	Female	All
1	1992-1999	-	-	-
2	2000/2001	52	107	159
3	2001/2002	43	129	172
4	2002/2003	40	133	173
5	2003/2004	40	127	167
6	2004/2005	40	135	175
7	2005/2006	41	110	151
8	2006/2007	48	114	162
9	2007/2008	53	106	159
10	2008/2009	60	109	169
11	2009/2010	63	115	178
12	2010/2011	66	102	168
13	2011/2012	66	83	149
14	2012/2013	85	91	176
15	2013/2014	82	92	174

16	2014/2015	70	100	170
17	2015/2016	81	83	164

y

Type of Subjects and Extracurricular

This type of activity includes the learning process is the same as public schools especially those in terms of subjects, local content and self-development. This is described in tabular form as follows:

Table 2. Type of subject and extracurricular

NO	Subjects	Local Content Subjects	Skill Development
1	Pendidikan Agama	Baca Tulis Al-Qur'an	Pramuka
2	Pendidikan Kewarganegaraan dan Kepribadian	Bahasa Daerah	Olah Raga (Sepak Bola dan Bola Volli)
3	Bahasa Indonesia	Bahasa Inggris/Pertanian	
4	Matematika		
5	Ilmu Pengetahuan Alam		
6	Ilmu Pengetahuan Sosial		
7	Seni Budaya Dan Keterampilan		
8	Pendidikan Jasmani Olah Raga dan Kesenian		

Teachers and school facilities

All educational institutions were the most important of which is the presence of faculty and facilities are being supporting teaching and learning as well as the facilities associated with all the needs in the school. SDN 351 Kawasan there are 11 employees or staff of experts of the order of top to bottom, while there are also some facilities in this school. See the following table:

Table 3. List of the name of employees / staffs

No	Nama Staf/Guru	Kelas Ajar	Jabatan	Ijasah Terakhir
1	Hasaning, S.Pd	IV-VI	Kep.Sekolah	S1 (2003)
2	Sutta S.Pd	V	Guru Kelas	S1 (2008)
3	Sahiruddin S.Pd	VI	Guru Kelas	S1 (2010)
4	Kamsuri Muslim S.Pd	IV	Guru Kelas	S1 (2010)
5	Hudaya S.Pd	II	Guru Kelas	S1 (2011)
6	Saida S.PdI	I	Guru Kelas	S1 (2009)
7	Syamsul Alam S.Pd	III.A	Guru Kelas	S1 (2011)
8	Rawasiah S.PdI	I-VI	Guru Agama	S1 (2013)
9	Novawan Bakti A.Ma	III.B	Guru Kelas	D II (2008)
10	Iis Sagita A.Ma PUST	-	Pustakawan	D II (2012)
11	Irwan	-	Tenaga ADM	SMA 2006

Table 4. List of School's Facilities

NO	FASILITAS	JUMLAH	KET
1	Lapangan Upacara	1	Baik
2	Ruang Kelas	6	Baik
3	Kantor	1	Baik
4	Perpustakaan	1	Baik
5	Toilet*	3	Baik
6	Taman**		Baik
7	Lapangan Olahraga***	1	Baik
8	UKS	1	Baik
9	Perumahan	1	Hancur
10	Masjid	1	Kurang terawat

Postscript:

* 2 toilets and 1 toilet student teachers

** Park in schools are located around the school even on the front page kelas.

*** Only volli football field, but sometimes the parade ground is also used as a sportsfield.

Ammatowa Role in Education

Unlike what was first proposed about education that will bring modernity so that it must be rejected turns between education and modernity that it should not be equated to Ammatowa

Relation to science and technology (Science and Technology) according Ammatowa barred from entering and technology used in the region in Ammatowa. But the knowledge and science of technology at all prohibited because the technology functions by Ammatowa it can vary. Therefore, this was caused because the prohibition of use, especially its ban on the use of technology such as electricity supply or there is a routine to take pictures inside the area Ammatowa had feared would damage the old culture and it likewise symbolize their closed attitude toward the outside world

According Ammatowa during the reign of the Dutch society Ammatowa ordered to attend school, but the command was rejected because the public Ammatowa thus not be governed and controlled in any way by the Dutch government, including school or even education. Therefore, initially in the area of Ammatowa, people are very anti to education, but because awareness Ammatowa and its people to the benefits of education, so Ammatowa propose to the government to set up a place of learning.

According Muh Nasir A before the establishment of this school, Ammatowa provide the terms and conditions / rules in the teaching and learning activities in this school. In terms of actual roles Ammatowa to education we can see from policies related to education. But keep in mind the policies Ammatowa believed part of God's will and the decisions made by Ammatowa not entirely the result of mere thinking. Sometimes the judge will do Ammatowa along galla'nya a'borong or deliberation on the basis tide ri Kajang as a guideline of life Ammatowa Kajang.

According Sutta, that any policy makers or stakeholders that are in the area Ammatowa region, in terms of taking decisions with regard to the crowds or related to the culture and ethics of the need to get approval from Ammatowa, in other words, is the highest policy Ammatowa. Ammatowa not only as indigenous or tribal leader but also as a religious leader in charge of organizing all the lives of his people so that the culture in the area region supported by a religious dimension to the treatment of cultural heritage can still be felt up until now. In addition a new effort that is taking care of the cultural dimension of education, Ammatowa believe this could be one way to take care of the cultural heritage, but even this new effort has its own problems.

As the concept of expected education Azyumardi Azra that education must be dynamic or it can adjust to the social and cultural environment in which it is located.

Therefore, Ammatowa contribute to a form of education that is dynamic and provides an understanding or dissemination of the values, morals or ethics and customs adopted by the people Ammatowa to policy makers, in this case the head of the SDN 351 Kawasan.

In connection with Ammatowa in education especially its role in the establishment of this school, Ammatowa mean education is like a thousand pairs contained goal. Hence also, Ammatowa strongly recommends to all people of the region Ammatowa order to emphasize and use every facet of life that is akkala 'wedge' (good sense). When he was a politician then let the political sense that he must wear as well as with the others, and when he was a student, the sincerity and intentions is an attitude akkala 'wedge'.

Collaboration of Education with *Kamase-masea* Culture

Collaboration is meant here is the cooperation in the space between two different subjects, which bind and are simboisis mutualism. Culture is considered to be conservative sometimes often contrasted with education. Based on advances in technology and media, the concept of education has now seen that advanced education is education that must utilize technology properly or by using the media (mobile, social media, or browsing). While culture to *marioloa ri Buttamasea kamase* (ancestors who lived in the land of simplicity / earthy) very opposite of technological progress. Therefore, the technological advances incorporated in the advancement of education as outlined above does not reflect the value of *kamase-masea*.

Collaboration or partnerships between local culture with education in SDN 351 Kawasan does not emphasize on educational progress in the aspects of the use of technology and media, but more inclined to aspects of behavior or ethics, manners and character cultivation kamase value-masea on each student.

As for the form of collaboration between the local culture or kamase value-based education national masea with this is as follows:

School uniforms and custom apparel

One form of this collaboration is to look uniform 351 students of SDN-based Region Ammatowa clothing. so the school is considered one of the primary schools are unique and different than others. Uniforms they wore white is black while Ammatowa community custom clothing, men's clothing consists of gloves black magick, *passapu* which diiikat over head, white pants, and a black shirt, while women's clothes are just sarong are black.

Forms of clothes on the color transformation is not just a social custom move Ammatowa to students using black clothes, but also the aspect of meaning contained in that color. Black according to a symbol kamase Ammatowa community-masea (simplicity) or

principle of life that has not to live abstinence excessive roughing other words, the opposite of the sikap this symbolized by the color red. Therefore, the color red dispensed in a school uniform because it is flashy and extravagant. This is in accordance with the tide, as follows:

Pasang: *Anre kalumannyang kalupepeang*

Rie' kamase-masea

Angganre na rie'

Care-care na rie'

Pammalli juku na rie'

Koko na rie'

Bola situju-tuju

Meaning: There is no eternal wealth, there was only simplicity, eat in moderation, the clothes is they (Money) to taste the fish Buyer, Gardens to tastesober house.

The rules of the school and Pasang ri Kajang

Each institution must have rules that must be adhered together for someone who is bound in it. In school institutions, it bound here is the start of the school principal, teachers, staff to the students. However, about the contents of what the rules will be enforced in the school will be returned to policy makers in the school. Whether through consultation or meeting of officials to determine the content of the rules of the school. Pleased with the contents of this school rules that must be considered in the proposal is the value / moral or ethical embraced by the people who are in the school district, in order to prevent conflicts of misunderstanding.

In determining the rules in SDN 351 is not forgetting the tide ri Kajang as the foundation of philosophical and legal. Replace the function showing the way or guidelines for community-mase Ammatowa behave kamase also directed to these students to behave like what is taught pairs. Teaching post to the students through the rules for considering that most of the students of SDN 351 Kawasan came from Ammatowa community.

As an unwritten rule that its mystique is pattunuan Passau. Pattunuan Passau is a ritual to reveal the perpetrator / thief. Therefore, the teachers will be warned to students in case of theft or lost items, or violations of unethical and unknown culprit, then teachers will scare their students to be held this ritual. According Sutta, the perpetrators were not admitted, who saw and heard the offender but does not denounce it also involved one. As a result of the holding of this ritual will make people who engage any of the above, the stomach expands and pain.

Pattunuang Passauritual is indeed a very dreaded, not only in children but also the community. Things like this are just that mythology and of course teach students about the cosmological wisdom once taught the importance of honesty.

In addition, according Ammatowa main elements of value-masea kamse is "awards" (award). This award can we identikkan with pa'patabe '/' polite. If family, friends, sister Karaeng status, then greeting or permission is tabe 'Karaeng, if its status as galla', tabe 'galla' and so forth. Things like this have been done and the duty of the students against their teachers. The students have to say tabe 'puang teacher (excuse the father/teacher).

Problems in culture-based education SDN 351 Kawasan

Education and local culture is sometimes considered contradictions or opposite each other. Therefore, cultures that are thought to impede the course of education will be present as follows:

Work is the purpose and principles of life

The principle of community life Ammatowa is working. Work is the key to the life of the community according to Ammatowa. therefore, there is a tradition in the culture of the Ammatowa community is only workable who can continue to live, meaning married. Men are required to be gardening, plowing, etc., while a woman must be able to cook at home. Once they can do so, then they have been said to be worthy to be married.

His relationship with education, the problem is that many students are bound to work from his parents. For the people Ammatowa instruct their children to work from childhood to educate them to become independent adulthood. But the work should be done by adults sometimes done also by the students. It happens the student asked for permission for one month to go to harvest the fields with his family in an area. According Hasaning , the principal of SDN 351 Kawasan (2014-now) that it can not be acted upon, the solution is to let and wait for him to relearn.

Prioritizing culture than education

For Ammatowa society, education is the number umpteenth time, that is to say education is considered number two in every aspect of life. Therefore, students who have signed up are usually aged less than 10 years, this happens because the public's understanding of education is still lacking. In addition, some small lots of people who think the only education Study abroad to write and read. So in conclusion, if their children have been know to read and write so they think the school has been completed.

According Muh Nasir A.Md in 1990, the early establishment of this school the students do not know the discipline and the effectiveness of their presence is uncertain. This is because the economic and cultural influence put forward rather than education.

CONCLUSION

At first anti Ammatowa society to education because they think that the Dutch colonialists who ruled the South Sulawesi were ordered to go to school. Because people Ammatowa not subject to command anyone, including the Dutch colonists who almost mastered the mountainous area of Kajang, they refuse such orders. That's when they begin to close down that school is a product invaders. However, Ammatowa public mindset has changed or they experience motion awareness and education considers very important in this life. Even Ammatowa equate pairs function with the function of the school. Ammatowa have thousands of pairs according to the objectives as well as with education.

Shape than in education SDN 351 Kawasan is a collaboration between the formal education base by planting local value or *kamase-masea* (moderation). As for some form of collaboration, as follows:

1. School uniforms and custom apparel
2. The rules of the school and Pasang ri Kajang

As for education and local culture is sometimes considered contradictions or opposite each other. Therefore, cultures that are thought to impede the course of education. As for the issue of education to local culture that is considered obligatory by the public Ammatowa are:

- a. Work is the purpose and principles of their lives, so that they would ignore the work of education if the season has arrived (season rice).
- b. Culture is mandatory, while education only as a supplement. Therefore sometimes emphasized education in numbers in the context of people's lives Ammatowa.

Suggestion

The suggestion of the authors is that the culture is embraced by the people Ammatowa sometimes be a hindrance to the advancement of formal education, but also on the contrary be a major force for formal education-based character / moral berkonsepsi. Therefore, in this case the government education departments are expected to be with Ammatowa as indigenous leaders to build a culture by way of education. It has been fulfilled but not maximized. Education so that it really became the basis of preservation of culture and its opposite, cultures promote education on the basis of *kamase-masea*.

The suggestion of the writer are: 1) Role of government in the state institutions together with the head Ammatowa indispensable in improving the quality of primary school SDN Region 351. Therefore, they need to work together to keep creating / preserving Region 351 primary schools as a school-based culture that is more structured and condensed value local culture, in this case the value investment *kamase-masea*; 2) For

teachers / educators, in order to make the environment as a medium in the learning process, the students need to be introduced regarding the essence and existence of their culture as well as the lifting of existing local kearifan environment Ammatowa Region; 3) To the researchers expected to give birth to a new development in terms of improving the concept of culture-based education or local knowledge.

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THE PHENOMENON OF UANG PANAI' IN WEDDING BUGIS MAKASSAR : A PERSPECTIVE OF CULTURE AND RELIGION)

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Abstract

This paper is titled "The Phenomenon of Uang Panai' in Wedding Bugis Makassar (a Perspective of Culture and Religion)". This paper aims to present an overview of the culture of uang panai' in wedding Bugis Makassar. It departs from a few mistakes during this among the general public about the culture of uang panai'. Through this writing these views will be straightened so as to produce a correct understanding of the essence of the culture of uang panai'. The few things that are described in this paper, among other things: first, the early history of the culture of uang panai' in Bugis Makassar; second, a myth in the ceremony uang panai' Bugis-Makassar; Third, the value contained in uang panai'; Fourth, the Islamic view marriage about uang panai' in Bugis Makassar; and fifth, difference in essence uang panai' past and present (criticism of panai' phenomenon). In Indonesia, especially those in Bugis-Makassar, besides setting up a dowry, the groom must prepare money ride (panai') before deciding to get married. Uang panai' is not counted as a marriage dowry but as indigenous money agreed upon by both parties or family. The tradition of panai' does not apply to marriages between men and women Bugis Makassar with nonBugis Makassar, Bugis Makassar men will follow the tradition of the family of the woman who was going to marry. However, this culture is generally maintained when women Bugis Makassar in applying for a male nonBugis Makassar. This occurs because the wedding traditions Bugis Makassar woman is the one who picked up so that the customs used on the sides of her family. Culture siri' in this case Indeed a noble culture conceptually and philosophically. In fact, siri' is still recognized as one of the cultural values that influence the personality of the Bugis Makassar. Value siri' in the form of shame or dignity as a basis to act Bugis Makassar in life. Two of the content value in the concept of the siri' value is embarrassed and the value of self esteem (dignity). When the aspect shame dominating personality, the aspect of self esteem should be offset, when the aspect of self esteem tend to arrogance, then the aspect of shame and humility should return the gesture self esteem to a balanced budget position, like the two chemical components are soluble compounding, then both the cultural values in question was not merely coexist but both converge and merge in symbiosis in siri'. By understanding the meaning of siri' 'and pacce', there are positive things that can be taken as the concept of the formation of national law, which in this philosophy of how the respect for human values to be fair to myself and to others how to live with due regard to the interests of others.

Keywords: *Uang Panai', Culture, Islamic view, Essence, Bugis Makassar*

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INTRODUCTION

The humans are creatures of God's most perfect and conferred various advantages such as the intellect and mind that made the difference with other creatures. A gift given by God to man is created mates for their respective intended to love and love. But they have to establish that relationship in a formal bond with the marriage bond.

Indonesia is a country that was built on the pillars of diversity. Good ethnicity, culture, customs, and religion. For the latter, the religion in Indonesia was born and developed with all the norms that bind each of its adherents. Furthermore, this norm starts to absorb the community institutions. In the Muslim community, the norms stipulated by Islamic law. Either in the form of horizontal relationship (human relations) and vertical (relationship with God).

Enforcement of Islamic Shari'a substantially necessarily good for coloring and contribute in building a society that is aware of the law and civilized. However, we realize that Islam is present in a region not empty, but has no previous tradition, in addition, there are other religions that grow and have the same rights before the law/ so that the necessary methodologies are wise and appropriate. More basic than that, Indonesia is not an Islamic state, but a state based on ideology and national spirit, the majority of residents embraced Islam.

According to Daradjat (1995: 37) in the teachings of Islam, marriage justifies what was previously forbidden. The wedding ceremony has many varieties and variations according to the traditions of ethnic, religious, cultural, or social class. The use of custom or specific rules is sometimes associated with certain religious rules or laws anyway. Ratification is legally a marriage typically occurs when a written document signed the marriage register. The wedding ceremony itself is usually an event that is held by customs in force, and the opportunity to celebrate with friends and family. Events are often held with special traditions this has its own uniqueness in every part of the world, including Indonesia. Diverse tribes and cultures prevailing in Indonesia spawned a variety of traditions, including the tradition of marriage. The tribe of BugisMakassar, is one of the tribes in Indonesia, although the descendants of these tribes scattered throughout Indonesia, even abroad, but basically BugisMakassar tribe from South Sulawesi.

The rules of customary law marriage in Indonesia several different because of the nature of society, customs, religions and different beliefs Indonesian society, and it is because of the progress and development of the era. Thus in addition to the customary itself has undergone developments and shift in values even today is very likely to happen

intermarriage between tribes, customs, different religions, and even intermarriage. While the marriage law customary BugisMakassar forth in the form of marriage honest that form of marriage which is done with the payment of an honest, where such payment is provided by the male to the female, with the receipt of money or goods to be honest by the women means women will divert position into the kinship he tied her husband during the marriage.

The complexity of the marriage culture in South Sulawesi community are values that can not be separated for consideration in a marriage like social status, economic and cultural values of each family men and women. In South Sulawesi, one thing to be typical in a wedding that will be held that their *uangnai* or by the local people called *uangpanai*.

Unlike other areas that use the dowry as a condition of marriage, in BugisMakassar apart Mahar no *uangnai* (Panai) to be prepared when it decided to get married. *Uangpanai* an amount of money given by the groom to the bride to be used for the purposes of holding weddings and other wedding shopping. *Uangpanai* is not counted as a marriage dowry but as yet fairly traditional money required with the amount agreed to by both parties or family.

History of *UangPanai* in BugisMakassar

The history of the beginning of *uangpanai* during the time the kingdom of Bone and GowaTallo that if a man wants to woo the women of the royal family or in other words the royal family, he has to bring offerings that demonstrate their ability to provide prosperity and welfare of his wife and his future in other words that the man elevated by one rank and content offerings in the form *Sompa / Sunrang, Doe 'menre' / doe'Panai 'and Leko' or alu' / kalu' or moaned groaned / tiwi'tiwi'*. It became a mandatory and absolute requirement for them to fulfill and particularly on *Doe 'Menre' / doe'Panai 'we know as uangpanai* in the form of a predetermined amount of money by the women, in this case, the royal family.

The people of Makassar is a native of the area around the city of Makassar and surrounding area. The language used by the Makassar called *mangkasara* language. Indigenous giving *uangpanai* is adoption of the original custom wedding Bugis. *Uangpanai* means the provision of money from the family of the prospective groom to the family of the bride with the aim of homage. Respect is meant here is the appreciation given by the groom to the woman he wanted to marry by providing a magnificent feast for marriage through *uangpanai*.

Nowdays, interpretation arise regarding the understanding of most people BugisMakassar on the definition of dowry and *money Panai* still a lot wrong. In their marriage customs, there are two terms that *Sompa* and *dui 'menre'* (Bugis) or *uangpanai* / *doe* your spending (Makassar). *Sompa* or dowry is a gift of money or

property from the male to the female as a condition for the validity of marriage according to Islamic teachings. While *dui'menre'* or *uangpanai'* / *doe'* your spending is a "dowry" to be submitted by the family of the prospective groom to the bride's family to pay for the wedding procession.

At first glance, the second term in the above does have the same understanding and meaning, are both equally an obligation. However, when viewed from the historical background, the sense of both terms clearly different. *Sompa* or better known as the dowry / bride price is a liability in the Islamic tradition, whereas *dui'menre'* or *uangpanai'* is an obligation under customary local community.

However, over time, this culture adapted to keep it down a layer of caste society. In fact, in its development, to date this requirement applies not only to familybased Royal n alone but applies as a whole and be an absolute prerequisite for a man who wants to woo a woman even applies to men who are not of BugisMakassar or other words from outside Sulawesi South who want to woo a woman who came from BugisMakassar.

The acompleandmount of *UangPanai'* current is influenced by social status attached to the person who will carry out the marriage, both of the men and of the women, education level, social status, a factor of wealth, popularity factor, and especially if the person thoroughbred nobles or blue blood. The higher the degree of all the status, the higher the demand for *uangpanai'nya*, not uncommon to many application which ultimately canceled because they did not fulfill *the* demand for *uangpanai'is*. In fact, the main requirement or be the first discussion on applying prior to a wedding is a massive "*UangPanai*" (money proposal).

Uangpanai' or bride price money is money that should be given the prospective bridegroom to the bride. *Uangpanai'is* often interpreted wrongly because of perceived or equivalent dowry, whereas *uangpanai'* is different from the dowry. Its position as a fairly traditional money required with the amount agreed by both parties the bride's family. *UangPanai'* will also be more severe when the bride's family requested *Sompa* (immovable property such as fields and gardens), *Erang groaned* (accessories wedding reception). The payment of *Panai'*. This can be done at the time of application have been received or the determination of a wedding day or when *appanai'* your spending (the day providing spending money), or at the time of the marriage ceremony will take place. Those that make the payment at once and nobody did and completed partial payment at the time of the marriage ceremony will take place.

However, if you see the reality, meaning *uangpanai'* has been shifted from its true intentions. *UangPanai'* has become an arena of prestige to demonstrate the ability of the

economy to excess, often to meet the demand for *uangpanai'*, then the groom must be willing owe because if the prerequisites *uangpanai'* are not met will be regarded as shy or "Siri" (flavor feel embarrassed or humiliated dignity). In fact, not infrequently demand *Uangpanai'* is considered a weapon refusal of women to the men who come to woo if the men were not sanctioned by the girl's parents to ask for *uangpanai'* mode highest they consider that man who intends to woo unable to meet the demand for *uangpanai'*.

Myth in ceremony "Uang Panai" People BugisMakassar

The myth is one of the folklore. Folklore is one form of culture, one of the prominent features that distinguish between folklore and culture of the other is via a spread. How the spread of folklore is done verbally. Marriage in South Sulawesi are very thick with indigenous BugisMakassar and is known as one of the weddings complex for holding the procession is very long and the conditions are very strict is not out of shame culture prevailing in BugisMakassar called Culture *Siri ' naPacce* (Makassar Language) or *Siri'naPesse'* (Bugis Language).

The form of the myth in the ceremony *Uangpanai'* form of narrative that tells the Kingdom of Gowa and early emergence *uangpanai'* tradition. If a man who wants to woo the royal family of the royal family or in other words, he has to bring offerings that demonstrate their ability to provide for the prosperity and welfare for his wife and children later.

Cultural values in the myth ceremony *Uangpanai'* are: 1) the value religiusitas, (2) social values, and (3) the value of personality. Here one of the values contained in the myth ceremony *Uangpanai'*;

The ceremony is conducted formally by organizing lectures and prayer together. After that, one among the relatives of the men expressed the intent and purpose of arrival and also submit the offerings brought one by one.

It explains about man's relationship with his creator contained in the recitation event by a family who attended the event with the intention of asking for smoothness before the wedding and happiness when married someday.

UangPanai'indeed is social prestige in order to maintain the dignity of the family for their consideration of the perceptions of others outside the family of the bride and groom. Others here are neighbors, friends and father, a friend's mother, and so forth. If there is a wedding, it is often the main byword is 'how much dowry?'

It is an attitude of self-esteem in the communities BugisMakassar, the attitude to maintain the dignity of the family for their consideration of the perceptions of others from both sides when *uangpanai'* given low.

Submit offerings in the form like a Somp / Sunrang, Doe'menre ' / doe'Panai' and Leko' or alu ' / kalu' or erangerang/ tiwi'tiwi 'is a requirement that is mandatory and essential for them to fulfill and particularly Doe'Menre' / doe'Panai'.

The data describes the observance of the BugisMakassar indicated when submitting one by one the offerings that have been brought. This was done to comply with the rules of his predecessors in order to conduct a wedding someday not experience problems until the end of the event.

The function of myth ceremony *UangPanai'* society, BugisMakassar, namely (1) awaken people that there are supernatural forces, (2) provide assurance humans present, and (3) provide knowledge to the world for supporting the community. Here's one of the functions contained in the myth ceremony of *uangpanai'*.

Pangngisengang (witchcraft), it usually happens when a young man was insulted both by the girl herself or by the family of the girl and the man cannot escape the girl by force, then it does so invisibly with pangngisengang (witchcraft).

It proves that there are supernatural forces in *uangpanai'*, this power arising from the public or individuals do not obey the rules, customs, a tradition in *uangpanai'* the Bugis Makassar. The magical power possessed by the people who reject the application of Bugis Makassar. So the anger manifested by all means. This happens as a sign that the man is expected not to violate the rules of the tradition that the above data concerning supernatural powers such as *pangngisengang* (voodoo) emerged as the fault of the girl itself or from families who have been insulted and the man can not get the girl forcibly, then it does so invisibly with *pangngisengang* (witchcraft).

(1) The origin of this uangpanai' from Kingdom of Gowaera and GowaTallo where if there is a man who wants to woo families of the kingdom then he must bring offerings, the offerings form Somp / Sunrang, Doe 'menre' / doe'Panai' and Leko' or alu' / kalu' or moaned groaned / tiwi'tiwi'a requirement that is mandatory and essential for them to fulfill and particularly Doe'Menre' / doe'panai' that demonstrate their ability to provide for the prosperity and wellbeing and his future wife.

(2) The people of Makassar is a native of the area around the city of Makassar and surrounding area. The language used by the Makassar called mangkasara' language. Indigenous giving uangpanai' adoption of the original custom wedding Bugis. UangPanai' means the provision of money from the family of the prospective groom to the family of the bride with the aim of homage. Respect is meant here is the appreciation given by the groom to the woman he wanted to marry by providing a magnificent feast for marriage through is uangpanai'.

From these data can provide insights about the myth in the Ceremony of *UangPanai'* that exists in the tribe Bugis Makassar. This will attract the attention of the world community to determine how the myth of the ceremony *uangpanai'*. The goal when after knowing this new knowledge society and dig again to preserve the richness of Indonesian culture that is still a lot that is still unknown and needs to be introduced to the outside world that Indonesian culture into a culture that can be accepted in the international world.

Values Contained natural in *Uang Panai'*

In the culture of Bugis Makassar wedding itself there is one thing that seems to have become typical in a wedding that will be held that *uangnai'* or by the local people called *uangpanai'*. *UangPanai'* is the amount of money given by the groom to the bride to be used for the purposes of holding weddings and other wedding shopping. *Uangpanai'* is not counted as a marriage dowry but as yet fairly traditional money required with the amount agreed to by both parties or family. The amount of spending money determined by the prevalence or the first agreement between family members who perform marriages. There is, for example, who handed the money spending it entirely to the man according to his ability. It can happen because of their good mutual understanding of both sides.

Tradition *Panai'* does not apply to marriages between men Bugis Makassar with female non Bugis Makassar. Men Bugis Makassar will follow the tradition of the family of the woman who was going to marry this culture is generally maintained when women Bugis Makassar in applying for a male non Bugis Makassar. Attractions this happens, because the wedding traditions Bugis Makassar, women are the ones who picked up, so that customs used on the side of her family. According Rahayu Yudi, stating that *siri'* and prestige become a major consideration in determining the number of *uangpanai'* families.

For local man or also from the tribe of Bugis Makassar, meet the amount of *uangpanai'* can also be seen as cultural practices *siri'*, which often occurs when the bridegroom could not meet the demand that men generally make up for the shame it with

wander away and returned after have the money required. So a woman who really loves become very big motivation to meet the amount of *uangpanai* which would otherwise require.

Culture *siri'* could be misinterpreted in this regard. Indeed culture *siri'* is noble in concept and philosophical. In fact *siri'* is still recognized as one of the cultural values that influence the personality of the Bugis Makassar. Value *siri'* in the form of shame or dignity as a basis to act Bugis Makassar in life. So, the word *siri* 'show of shame and dignity or pride word *siri*' is not expressly found in *Sure 'selleang I la Galigo* (Manuscript ancient literature Bugis), but there is a word *siriatakka*, which refers to the name of two types of plants considered to contain both Palembang the word *siri* 'name of the betel plant. *Siri'* is closely related to almost all the advice about the noble deeds in the manuscript. Five values of honesty (*alempureng*), scholarship (*amaccang*), firmness (*aget tengeng*), propriety (*asitinajang*), bothertation (*reso*) held firmly by the Bugis and considered shameful if violated. Two of the content value in the concept of the *siri'* value is embarrassed and the value of self-esteem (dignity) When the aspect shame dominating personality, the aspect of self-esteem must be offset When the aspect of self-esteem tend to arrogance, then the aspect of shame and humility should return the gesture price themselves in the position of a balanced budget, like two chemical components are soluble compounding, then both the cultural values in question was not merely coexist but both converge and merge in symbiosis in *siri'*.

By understanding the meaning of *siri 'and pacce'*, there are positive things that can be taken as the concept of the formation of national law, which in this philosophy of how the respect for human values to be fair to myself and to others how to live with due regard to the interests of others.

Comparing the concept of *siri 'and pacce'* with the views justice Plato (428-348 BC) who observed that justice is but the interest of the stronger (equity only in the interests of more powerful). Value is something that is needed in every aspect of life and the legal context, this value is something that becomes a foundation or reference in law enforcement, the value of living in a community and become a philosophy of life in a particular society. Bugis society has a philosophy of life that very respect of which *siri 'na pacce'*.

Siri 'napacce' in Bugis society highly regarded as a philosophy in all aspects of life, and it jugaberlaku in aspects of observance of society against certain rules (laws), with the understanding of the value (*siri 'napacce'*) has influenced society in the life law. *Siri 'which* is a concept and philosophy of public legal awareness Bugis Makassar is something sacred.

Siri 'naPacce (Makassar language) or *siri' naPesse'* (Bugis language) are two words that can not be separated from the BugisMakassar character in real life in this world. So sacred word, so that if someone loses Siri'nya or De'ni gaga Siri'na, then there is no meaning he followed the life of a human being. Even the BugisMakassar argue that they were *sirupaio* 'kolo'e (like animals). Wisdom Bugis said: *Siri'miNarituo* (for shame we live).

With the philosophy and ideology of *Siri 'napacce / pesse*, then the attachment and solidarity between them form a strong, nice fellow tribe and the other tribes. *Siri'naPacce / pesse* concept not only known by these two tribes, but also other tribes inhabiting mainland Sulawesi, such as Mandar and Tator. It's just a different vocabulary, but the ideology and philosophy have similarities in their interaction.

There are three forms of *siri's siri' buta* (Empire) in the form of responsibility of the state or ruler to keep the community *Siri'* family that is related to the structure of family life in relation familial Bugis people know of families in all units of *siri'(masedi siri')* Lastly *siri'* private relating to the dignity of the person. *Pana'* culture is included in the series. A benefit number of money families *nai'* and other forms of family man offering is actually a form of appreciation for the prospective bride and her family.

Although in the process of marriage, the man must give a dowry to the woman anthropologist west sometimes view this as the price of female (Bride Price), of course, quite right. Similarly, transactional views of young people is also inaccurate. The value of respect for women are high and keeping *siri'* family became the real basis of the culture *Pana'* According to the rules *doi 'menre* if men are not able to provide a living inwardly and outwardly to his wife so that in case of divorce, then spending money is not returned. All the offerings and Sompas received is also not a right of the woman's family. Even *uangpanai'*, in large enough quantities, but not to be saved, spent during the wedding procession. This shows that in terms of explicit material, no profits for the big family of the bride. Everything really be right for the bride, who finally returned also to the future of the bridal couple. The true culture must be maintained, although still necessary adjustments in order to not get rejection.

The Islamic view Regarding *Uang Panai 'in Wedding BugisMakassar*

Marriage between a man and a woman does not take place for granted. In Islam, there are some rules that must be met before the wedding. One of them is the preparation of the dowry. Every region in Indonesia has a diversity in addressing dowry and in the South, especially in the Bugis and Makassar, typically in the form of the provision of *sundrang* (Makassar) / *Sompa* (Bugis) and *uangpanai* (Makassar) / *doimenre* (Bugis).

Sundrang / Sompā is granting part of men to women who marry in the form of money or objects as a condition of validity of marriage (Rahayu, 2015). Then, *uangpanai' / doimenre* was "dowry" to be submitted by the family of the prospective groom to the bride's family to pay for the wedding procession (Ikbal, 2012). Both of these have in common is both an obligation that must be met. However, if examined further, there perbedaa n between the two. *Sundrang / Sompā* is an obligation under Islamic law because that is what is meant by dowry, while *uangpanai' / doimenre* indigenous culture is an obligation under the Bugis and Makassar.

Aside from being a mandatory provision in marriage, *uangpanai' / doimenre* contains three meanings based on the elements contained in it. First, the cash position *panai' / doimenre* a wedding in harmony among the people of Bugis and Makassar. Second, the function of *uangpanai' / doimenre* is a gift for the bride as a wedding reception costs which is in force for generations to follow customs and as a provision in the face of domestic life. Third, the purpose of *uangpanai' / doimenre* to give prestige (honor) to the woman's family if the amount of *uangpanai'* which set would be met by the prospective groom. Honor is meant here is the appreciation given by the groom to the woman he wanted to marry by providing a magnificent feast for marriage through *uangpanai'*.

The meaning of *uangPanai' / doimenre* present value good philosophy because it provided supplies in the face of domestic life and it is a serious benefit for both the men and women. Moreover, the existence of *uangPanai'* is a tribute to the woman who would marry. This is in line with the view of Islam that does give appreciation and respect to the women. In Islam, the customary gifts of *uangPanai'* referred to by *ala'dah as sahahah* often called the *urfsahihahis* customary either, is correct and can be used as legal considerations.

Bride price or *Sompā* (Bugis) / *sundrang* (Makassar) and *uangPanai' (Makassar) / doimenre* (Bugis) are the two things that can not be separated. However, a growing phenomenon in the society today is *uangPanai' / doimenre* greater attention than the dowry and considered as something very decisive smooth running wedding process. Worse, the amount of *uangPanai' / doimenre* which is determined by the female is usually more than the amount demanded dowry. In this case the *uangPanai' / doimenre* could reach hundreds of millions of rupiah because it is influenced by several factors, the reverse dowry, which is an obligation in Islam, not a problem. Total nominal handed over the willingness husband, generally only around IDR 50,000-5,000,000 alone or minimal set of tools prayer.

he did not ask for dowry that much to Ali, and Ali just give armor. It aims to facilitate and not to burden Ali over dowry demands. In the hadith of the Prophet Muhammad are very

clear to Ali in order to give a dowry to Fatimah ra, as a condition of lawful in marriage just by armor, as long as it is deemed valuable and have value.

Viewed from the meaning of the hadith is not ethical if *uangPanai* provided by the prospective husband more than dowry money. Hadith above was clearly advise women to relieve the men to fulfill their obligation to pay dowry *uangpanai'* especially totally no mandatory provision in Islamic law.

Islam as a religion *rahmatan lilAlamin* disliked determination onerous dowry the groom for a wedding, as well as the determination of *uangPanai* recommended should not burden parties sacred intention to marry. Marriage as a sunna should be done with simplicity and moderation so there is no wastage element in it because Islam strongly opposes waste. As already mentioned in the word of Allah Surah alIsra' : 27.

In Islamic law known principle that the ease (*raf'attaysir*) in all matters. Moreover, in the case of marriage, this principle is emphasized. The women are not allowed to ask for things that actually aggravating the men because it has some negative effects, among others:

- a. Be an obstacle when getting married, especially for those who are serious and in love
- b. Pushing and forcing men to go into debt in order to get the money required by the female
- c. Encourage elope or *silariang* and the occurrence of an extramarital affair
- d. Encouraged the birth of a spinster because the men thought better to get married because of too many demands which must be prepared by the men for the sake of a marriage
- e. Furthermore, the consequences arising because of the demands that must be met is that it can cause the parties who want to get married to fall into sin.

The process of giving *uangPanai* / *doimenre* in Bugis or Makassar marriage generally does not conflict with Islamic law as long as no coercion or presents a difficult marriage. This is in line with the word of Allah in Surah al Baqarah verse 185 which means that God does not want hardship for His servants. The youths in the Bugis and Makassar is about to marry the girl of Bugis or Makassar also basically have to know the consequences of the marriage that should give the *uangPanai* / *doimenre* and they actually anticipated this. Moreover, they do not feel burdened by the presence of *uangPanai* / *doimenre* such as determination of the amount of *uangpanai'* / *doimenre* have gone through the process of bargaining between the parties before the male with the female so it is still within the limits of the ability of the men.

Differences Essence *UangPanai'* Past and Present (The Criticism of Phenomenon *Panai'*)

One cultural maintained and Makassar Bugis society is a cultural tradition *Panai'* in the application process and the wedding ceremony. In the Bugis and Makassar, wedding ceremonies marking the start of building relationships based on love lawful customs and religion (Lamallongeng 2007: 1). However, the wedding ceremony, not only brings together two people become husband and wife, but also brings together two larger family, the family of the bridegroom and of the bride's family.

The process of giving *uangPanai'* in Bugis or Makassar is influenced by several factors. One is the social status. Social status in society Bugis or Makassar degree. The levels include: High Duke, Duke Medium, White Palili, Todeceng, To Maradeka, and Ata (Servant). In the past, the relationship between the child with the child nobility of ordinary people, let alone the son of a slave is considered an offense called *nasoppa'tekkenna*. *Nasoppa'tekkenna* means impaled by his own wand. This is according to custom degrades or *siri'*. Therefore, a man who comes from a regular group who wanted to marry a woman of nobility is a must have advantages. The advantages are among the brave (*to warani*), the rich (*to sugi*), scholars or religious leaders.

In addition to the social factor, tribute factor to women Bugis or Makassar also be a benchmark in providing *uangPanai'*. Bugis and Makassar believe that with the grant *uangpanai'* will perpetuate a home and avoid divorce, considering the amount of *uangpanai'* issued in an amount not less. Then, reward makes women in Bugis or Makassar not be underestimated again.

The nominal amount of *uangPanai'* to marry a woman BugisMakassar is then perceived by some people who do not understand the "price daughters" or even perceived as the behavior of "selling girls". However the perception of a picture depending on previous experience. For men other areas that need capital that is not so much for the wedding such as Javanese man, it is normal that perceives *uangPanai'* as the price of a daughter BugisMakassar due to the region of origin is not so much. Likewise with people who think marriage is not a guarantee splendor prosperous future domestic life.

Apart from that, a phenomenon that happen today, the essence of the provision of money *Panai'* has undergone a significant shift. If the first essence of giving *uangPanai'* is to give awards to women Bugis or Makassar and to keep *siri'*, then now is the culture does more than just an opportunity to showcase and show off wealth and social status. In fact, some cases Showed marriages failed to materialize as the benchmark money *Panai'* by the girl's family is too high and can not be fulfilled by the male. This is contrary to the

customary rules were made to preserve the marriage and not to Obstruct the marriage. The process of giving *uangPanai* today is nothing more than a sales transaction that prioritizes material. Moreover, a large low *uangpanai* given Several influenced by factors that are materialist. NurulHikmah and SangkalaIbsik (2015), describes some of the factors that influence the size of the *uangpanai*, Among others:

a. Figure

The size of spending money (*dui menre*) depends on mutual agreement. The woman sometimes does not specify the amount requested, but not infrequently, the woman asked for a huge spending. The amount of spending money is determined by the family of women and marriage can take place if spending money can be agreed upon by both parties both the women and the men.

b. Economic status

An increasingly wealthy woman who will marry, the higher the spending money to be paid by the prospective husband to the family of the bride and vice versa, if the future wife of the only family in general economic class medium, the amount of spending money is pegged relatively small.

c. Educational level

Another factor influencing the high amount of spending money that must be paid is high and low levels of education candidate's wife. The higher the level of education a woman so the more spending money that should be given and if it does not provide spending money in high quantities it will be talked about in public. The size of the nominal amount of spending money heavily influenced by the level of education and the position of the bride. If he just graduated from high school let alone never been to school, or a little bit of money rising. Conversely, if he was a bachelor and had occupied a position for example in a government agencies or the private sector, spending money will be high.

d. Honor

People assume that the success peg spending money with a high amount is an honor in itself. Because of the high spending money will impact the fanfare, pomp, and the number of guests in the wedding. If the amount of spending money requested would be met by the groom, it would be prestige (honor) for the families of both parties. Honor is meant here is the appreciation given by the groom to the woman he wants to marry, by giving a magnificent feast for marriage through the shopping money.

e. The physical condition of the bride

Not just some of the factors mentioned above which are a measure of the size of the nominal amount of spending money that is set by the woman's family, but the physical condition of women who will also be applying benchmarks determining spending money. A perfect physical condition of women that will be spoken, the higher the nominal amount of spending money is pegged. The physical condition is such a beautiful face, tall and white. So even if the woman is not aristocratic, does not have a high level of education, the physical condition that will become a benchmark for the amount of money spending pegged. Vice versa, although the women did not have a selfdifferentperfect physical condition or even physically ugly but she had a high social status then it will be the benchmark high amount of spending money to be pegged woman's family.

CONCLUSION

The marriage process in Bugis Makassar tribe but to require the provision of a dowry, also requires the provision of *uangPanai*'. *UangPanai*' itself different from the dowry. *UangPanai*' is money given by the male to the female to finance the wedding and liability in marriage customs, while the dowry is the duty of Islamic law. Thus, an error when equalizing the *uangPanai*' and dowry or put *uangpanai*' as part of the dowry.

The culture of *uangPanai*' supply 'in the marriage process Bugis Makassar initially as a form of tribute to the women. This is in line with the teachings of Islam are indeed very honored women. In Islam, the culture is referred to as *urf 'sahihah* or good customs. However, penyebutannya as *urf 'shahihah* only applies when the administration process is not based on the principle of necessity, because if it is given on the basis of necessity, then it is so contrary to the teachings of Islam that want the ease of marriage.

Cultural phenomena in *uangpanai*' today has deviated from the essence of the beginning. Giving *uangPanai*' is now merely as a form of social status excessively showy. Many cases show the negative impact of *uangPanai* itself, starting from lying about the exact amount of *uangPanai*' given the premise of maintaining selfesteem, price fixing *uangpanai*' that is too high as a shield to reject the proposal of men, the supply of *uangPanai*' by selling assets owned or owed, until the election of a shortcut elope (*silariang*) between a man and a woman can not meet the demand because the *uangpanai*' outrageously high. All of these events is contrary to the essence of marriage that binds tightly to the rope ties, not complicate relationships.

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ASSIMILATION OF RELIGIOUS AND CULTURAL VALUES ON *SAYYANG PATTU'DU'* TRADITION IN MANDAR TRIBE

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Abstract

Background: From the sociological side, for the people of Mandar, *Sayyang pattu'du'* tradition has very close ties with each other. Therefore, *Sayyang pattu'du'* tradition was held to appreciate the children who have seal the Qur'an. Tradition *Sayyang pattu'du'* for society in Mandar particular as a means of socialization because they involve members of the community in a joint effort to achieve common goals. In addition, it can also improve and strengthen the process of integration of solidarity among citizens.

Goal: To provide information about interaction, dynamics and procession *Sayyang pattu'du'*.

Theoretical basic: Hearing the word of *ondel-ondel*, the mind must be on a wealth of Betawi culture in Jakarta. However, when they hearing the word *Tomessawe*, almost all will be wondering about the source of the term, perhaps many people do not know that in Indonesia there was a tribe called Mandar tribe that has *Sayyang pattu'du'* custom, tradition carried on trust community and traditional or hereditary.

The method of writing: Characteristically written ideas that are presented descriptively through some of the relevant literature.

Discussion: *Sayyang pattu'du'* is a traditional ceremony held to give appreciation to children who have seal Qur'an. The ceremony is a traditional party is held every commemorating Maulid the Prophet Muhammad SAW, also got some interpretations of society. The interpretation focuses on the function of the event which has a role as a means of cultural communication, spiritual function, the function of social solidarity and a variety of other benefits. In addition, it was found society interpretations that see their social dynamics in the execution of the event *Sayyang pattu'du'* with an indication, among others, the emergence of materialistic values, as well as a shift in the function as a political and media campaign is also this tradition has become a symbol of identity in Mandar region.

Conclusion: How to respect the cultural diversity must undertake a systematic effort to preserve and develop various forms of cultural heritage that exist today. Today's generation must know and respect the habits and customs.

Keywords: *Culture, Sayyang pattu'du', Mandar Custom*

INTRODUCTION

Indonesia is famous as a noble nation because it has a cultural diversity that is spread throughout the archipelago. The cultural diversity ranging from art, customs indigenous to traditional foods and stain attached.

Cultural diversity is a necessity on the Earth Indonesia. The cultural diversity is something that can not be denied its existence. Indonesia with a population of more than 200 million, they live and spread across various islands. They also inhabit the region with varying geographical conditions, ranging from mountains, forest edges, coastal plains, rural, urban up. Moreover, it also relates to the level of civilization ethnic groups and different people in Indonesia.

Mandar is one of the largest ethnic groups in addition to Bugis, Makassar and Toraja. Besides in West Sulawesi, ethnic Mandar is also widely spread in South Sulawesi, South Kalimantan and East Kalimantan, and several places in Java and Sumatra. Just like the other tribes in Indonesia, Mandar tribe also has a culture that is no less interesting, ranging from government ordinances, food, clothing, a big celebration, a sacred ceremonies, and traditions that still exist to this day in the middle of the flow and the tight social dynamics.

Hearing the word *Ondel-ondel*, the mind must be on a wealth of Betawi culture in Jakarta. However, when they hearing the word *Tomessawe*, almost all will be wondering about the source of the term, perhaps many people do not know that in Indonesia there was a tribe called Mandar tribe. Mandar tribe inhabiting the region of west Sulawesi. *Messawe* (horseback riding) is a cultural tradition Mandar institutionalized in a community setting, which is still there and continued until today. In terms of history, the beginning of the emergence of this tradition when the entry of Islam into the ground Mandar around the 1600.

Mandar cultural encounters with the teachings of Islam gave birth to traditions that evolved into the Islamic tradition of Mandar people. At the beginning of its development, *Messawe* tradition performed by the derivative and noble families in *Pitu Ba'bana Binanga* (Seven Kingdoms in beach) and *Pitu Ulunna Salu'* (Seven Kingdoms in Mount) which has seal the Qur'an. Later, the tradition *Messawe* is more popular with the term *Sayyang pattu'du'* (horse dance).

From the sociological side, for the people of Mandar, *Sayyang pattu'du'* tradition and the seal of the Qur'an have very close ties between one another. Therefore, *Sayyang pattu'du'* tradition was held to appreciate the child who has seal the Qur'an. The high appreciation in the form of horseback riding that has been trained accompanied by the sound of tambourines and strands *kalinda'da'* (poetry Mandar) of *pakkalinda'da'* praise to

the girl *pessawe*. This tradition is based on public trust and character of traditional or hereditary. tradition itself is a way of thinking and how to find a group of people, function reaffirmed the concept and idea that has been embraced by a particular community.

At the moment, the tradition of the series *Sayyang pattu'du'* was held at the moment commemorate the Birthday of Prophet Muhammad SAW. Usually followed by hundreds more participants who came from different villages and some even come from outside the district and the province of West Sulawesi. Implementation of these activities are usually held in bulk in every village or district, but sometimes there is to hold it's own outside the Maulid moment.

Based on the above explanation, into consideration or reason to rethink the author of one culture Mandar namely *Sayyang pattu'du'*.

LITERATURE REVIEW

Definition of Culture

The classic definition of culture as stated by Edward B. Taylor is a complex whole of knowledge, belief, art, morals, law, customs and all the other capabilities and habits acquired by man as a member of society (Ranjabar, 2006: 20-21), Or simply to say culture is everything that is learned and experienced socially shared by the members of a community (Horton and Hunt, 1991: 58). Selo Sumarjan & Sulaiman Sumardi provide an understanding of culture as all the work, taste, creativity and community initiative (Soekanto, 1990: 189). Works (material culture) produces technology and material culture or physical culture needed by man to dominate the natural surroundings, so that the strength and the results can be used by the community. The flavors include human soul, embodies all the principles and values of social need to regulate the problems of society in a broad sense. This includes eg religion, ideology, mysticism, art, and all the elements that are the result of expression of the human soul that lives as members of society. Culture can be divided into two forms: material and nonmaterial culture. Culture consists of nonmaterial the words employed people, the ideas, customs, beliefs, and practices followed by members of the public. Culture consists of material objects of work for example, tools, furniture, cars, buildings cultivated fields, bridges, etc. (Soekanto, 1990).

Culture is closely connected to the community. Melville J. Herskovits and Bronislaw Malinowski argued that everything contained in society is determined by the culture which is owned by the community itself. The term for that opinion is Cultural-determinism. Herskovits looking at culture as something handed down from one generation to another, which is then referred to as superorganic.

While the embodiment of culture are objects that are created by man as a creature of culture, in the form of behavior and objects that are tangible, such patterns of behavior, language, equipment life, social organization, religion, art, and others, which all of which is intended to help people in the hold of social life.

National Dynamics

Society is a collection of groups that form of social organization and are complex. In such organizations there are norms, values, and social institutions. In addition, the social organization there are rules to behave, all of which interact in social life. In public life where it is bound to experience the social dynamics, both in villages and cities. Social dynamics occur as a result of the interaction between people and between groups, so that between them there is a process of mutual influence which led to the social dynamics. Social dynamics that occur in the community may be a change in social values, norms prevailing in society, the patterns of behavior of individuals and organizations, the structure of social institutions, strata and classes in society, power, and authority.

Social integration

integration which means perfection or whole. Integration as used here refers to the unification efforts of various groups of people of different social, cultural and political nation, which builds greater loyalty which is national. Social integration is defined as the process of adjustment among the elements that differ from each other in public life resulting pattern of community life that have harmony function. Social elements that differ from each other in the community can be an individual, family, kinship, social groups, social agencies, social status, system of values and social norms.

Influence of Religion in the Process Integration

Religion according to Geertz is a symbol system that serves to instill the spirit and motivation strong, deep, and lasting in humans by creating conceptions of a general nature of existence, and wrap conceptions in such a way in an optional atmosphere so that the atmosphere and motivation looks realistic (ishomudin, 2002).

Although religion as one unified whole but according to religious Dukheim have parts consisting of a system of myths, dogmas, rites, and ceremonies were complex. Sometimes these parts can not be sorted or divided then the best thing to do is to sort out the phenomenon that gave birth to religion and determines the character generated by the system of unity.

Merton (Margaret M. Poloma, 2010: 36) asserts that the perfect functional unity in society is "contrary to fact". As an example he cites some habits of the people to be

functional for some groups (support integration and cohesion of a group) but dysfunctional for other groups.

Definition of Mandar

Regional Mandar which is now known as Sulawesi province west on the island of Sulawesi, precisely between 118 ° and 119 ° E and between 1 ° and 3 ° S, there is an area that at the time of Dutch colonial including the central government named section Mandar, headed by a Resident Assistant, which is shared by the four, the section is Majene, Mamuju, Polewali and Mamasa (Saharuddin, 1985: 1). According to Prof. Dr. Darmawan Mas'ud Rahman, M.Sc. initially the word "Mandar" it is not a naming associated with geographic and demographic, but a collection of values that is the starting point to the value system of noble culture derived from the word "*Wai marandanna o di ada' o di biasa*" (clarity of custom and ancestors customs) (Khalid body, 2005: 80). Moreover, in the book of H. Saharuddin (1985), found information about the origin of the word Mandar different. According to the author, based on the testimony of A. Saiful Sinrang, said Mandar *Mandara* comes from the word meaning "Light"; while according Dervish mandaq Hamzah comes from the word meaning "Strong"; besides others argue that the reference was retrieved by name Mandar River which empties into the center of the former Kingdom Balanipa (Saharuddin, 1985: 3). The river is now better known by the name of Balangnipa river. However, the mention of Mandar Bay where the river empties into Balangnipa, it is estimated that the mention of the possibility formerly known as Mandar River.

The influence of Islam in Culture Mandar

One among the many wisdom of their ancestors of Mandar society developed at this time is *Sayyang pattu'du'* culture (culture *Messawa totammaq*) in Mandar. At first glance it seems that the culture *Messawa* saw this Islamic background. In seal the Qur'an ceremony at Mandar, *Messawa* a network or part of the event, while seal the Qur'an itself, most people tend to vote as Islamic culture and culture *Messawa* as part of Islamic culture (Mandra, 2011).

In the field of art, if before the advent of Islam, the ritual dance known in government serves as the worship of the gods, with the advent of Islam, the dance will only work as part of a custom course. But for those who have seal the Qur'an is known of the ceremony paraded around the village by *Sayyang pattu'du'* (a smart horse dance) while followed the rhythm of a tambourine, and on either side of the young teenager shows his ability *berkalinda'da'* (poetry). Islam own entrance in areas Mandar estimated in the 16th century.

The entry of Islam in the lander in a peaceful way through kings, so that the cultures that exist in Mandar not free from the influence of religion or culture can be said that the results Mandar Islamic acculturation and cultural Mandar.

METHOD

The genre of writing

This paper is library research were presented descriptively through some literature relevant to this paper.

Data Collection Technique

Data of this paper was obtained from several literature books, journals that discuss Mandar customs and traditions *Sayyang pattu'du'*. The advantage is that the data obtained is clear and accurate.

Data Processing

After collecting data and information, all the data and information are united and analyzed descriptively.

Analysis and Synthesis

- a. Using the method of comparative analysis to see the comparison between the main thoughts of this paper with some relevant theory.
- b. Using a description of the analysis methods to process and interpret the data that has been obtained so we get a clear picture of the true state of the object under study.

DISCUSSION

An interaction in the tradition *Sayyang pattu'du'*

In sociology, the social dynamics defined as the overall change of the entire community from time to time. The linkage between social dynamics with social interaction is the formation of a movement to encourage interaction between the components of the whole society ultimately lead to changes in society either progressive or retrogressive.

Based on the results of research conducted by Rahmat suyanto in 2014 can be understood that since the entry of Islam in the Lapeo village of Mandar district that was brought by K.H. Muhammad Tahir (Religious leader in Lapeo), every child in the Lapeo village who have seal the Qur'an will be given the award which will be paraded around the village ride horses, which is where the horse at the time in Mandar the past is a very special vehicle, which was previously only the group of nobles or the royal family that could paraded around the village using horses.

Tradition of *Sayyang pattu'du'* is in the kingdom Balanipa where Lapeo village itself into the royal territory Current Balanipa, Now Balanipa district and the Lapeo village districts were in the area Campalagian Polewali Mandar regency. at that time, the king called on people Balanipa, that whoever seal the Qur'an, would in Rev horse and his dancers paraded around the village. Horse as a symbol of transportation at that time. In development *Sayyang pattu'du'* made in children's motivation in order to hasten completing recitation of the Qur'an, the promise was paraded around the village on horses *Pattu'du'* quite powerful a motivation for children. So there own pride of the children paraded around the village using horses, Over time amid the influx of Islam and the influence of Islam to the culture in Mandar accompanied by the influence of the king at the time, happened Islamization and acculturation And that tradition is still carried out to date.

Description of the social dynamics in the tradition *Sayyang pattu'du'*

The dynamics that occurred in the Lapeo village in particular, such as what is revealed by one of the informants researchers that once every child seal the Qur'an celebration of *Sayyang pattu'du'* tradition is always done, but as the influence of the Islamic religion in the culture Mandar this tradition eventually united with the celebration maulid of the prophet because people regard the horse as a symbolic to recall prophet Muhammad SAW because in ancient times the prophet made the horse as a means of transportations or vehicle that is in use while war or going away.

Sociologically social change in society in a certain period of time against the social organization that includes values and norms, culture, and social systems, thus forming the balance of social relations. So this tradition that originally came from the palace. However, tradition is enabled as part of the ritual of the kingdom ended up being a folk dance which not only aims to give deference to the King as a representation of the gods, but rather be a folk dance that give wholesome entertainment and also appreciate every child so that the child would seal the Qur'an even more motivated to quickly seal the Qur'an. Along with the development, the role and function of *Sayyang pattu'du'* is also experiencing growth. *Sayyang pattu'du'* not intended for children who are already seal the Qur'an, even more than the role and function shifted. Tradition is also often held when there figures (public officials, political elites) when coming on the ground Balanipa in Mandar and welcome foreign tourists who come in Mandar they picked up and carried on *Sayyang pattu'du'*. Even has become an annual event of the festival *Sayyang pattu'du'* in Polewali Mandar, Majene and Mamuju. Usually, the participants gathered from various villages in the Region village.

Among the participants there are coming specifically from the neighboring village, and even some that come from outside the district, and outside the province of West

Sulawesi. Mandar culture is a culture that is in the province of West Sulawesi, and people always preserve the culture but now most area already collaborate with modern touches, but does not affect the globalization era noble values contained in the celebration of tradition *Sayyang Pattu'du'* on the ground Mandar.

As for some of the social dynamics *Sayyang pattu'du'* tradition in the Lapeo village namely:

1. The shift value in terms of socio-political

Society is constantly changing at all levels of internal complexity. Seeing the development of *Sayyang pattu'du'* tradition started from the beginning of until now there must be changes either positive or negative changes. When it is times socializing legislative candidates to be chosen, many candidates take advantage of this moment in which they made the moment this birthday as a means to socialize, to sponsor a horse for every child would seal the Qur'an and also facilitate the implementation of this tradition. Local communities receive social dynamic processes that occur at this time of the tradition *Sayyang pattu'du'* in the Lapeo village, where they assume the help horses of the candidates is very helpful in terms of the economy, given the many people who are less capable in economic terms to the cost of completing his or involving the child who would seal the Qur'an in activities *Sayyang pattu'du'* tradition. With the participation of the candidates can help the parents to include their children in *Sayyang pattu'du'* tradition in the middle of the celebration of the prophet's birthday.

Tradition is also often held when there figures (public officials, political elites) when coming on the ground Balanipa in Mandar and welcome foreign tourists who come in Mandar they picked up and carried on *Sayyang pattu'du'*. Even has become an annual event of the festival *Sayyang pattu'du'* on the ground Polewali Mandar, Majene and Mamuju, usually, the participants gathered from various villages in the Region village. Among the participants there are coming specifically from the neighboring village, and even some that come from outside the district, and outside the province of West Sulawesi.

2. The local culture that became the identity of the area

In the Lapeo village Campalagian districts besides known as a religious area, this area also has a special tradition for residents Mandar tribe. Seal the Qur'an coupled with *Sayyang pattu'du'* as a form of gratitude upon the completion of a child to read 30 chapters of the Qur'an specifically grateful. The local tradition is *Totamma*, a tradition and an identity for the community is Mandar. *Sayyang pattu'du'* tradition is no longer limited to the usual celebrations or ceremonies, but has become an icon and identity

Polman area itself. For the people of Mandar specific of the Lapeo village *Sayyang pattu'du'* tradition is mandatory to carry out, because it is a inherited from ancestors of local people (Mandra, 2011: 87-88). Besides tradition of *Sayyang Pattu'du'* has the following functions:

a. As a means of cultural communication

Tradition of *Sayyang pattu'du'* would be one way to pass on the values of the culture of the younger generation so that they are able to recognize and protect its cultural richness.

b. As a means to spiritual growth

Implementation *Sayyang Pattu'du'* tradition coupled with the religious activities such as maulid the prophet Muhammad SAW and implementation cultural seal the qur'an event.

c. As an increase in social solidarity

Implementation *Sayyang pattu'du'* tradition was attended by the entire community in Mandar even Mandar tribe who live in other areas they will go back to his hometown only to see the celebration of that tradition.

Procession *Sayyang Pattu'du'*

In carrying out the event seal the Qur'an or traditions *Sayyang pattu'du'* should exist:

a. People who are in the seal (*to Messawe*)

There is a kind kecilyang committee made up of people who understand or experts in the field of Islamic religion and Mandar culture.

b. There is a group *Parrawana*

c. There is a horse *Pattu'du'*

d. There *Pesarung* (companion)

e. There *Passaweang* (an older to accompany the finished horseback), one person every horse and sat on the front and graduated sitting behind.

f. There *Pakkalindaqdaq* group (those who recite rhymes / poems Mandar at the time of the procession held *Messawe*) The prerequisites that have been translated in the above described any terms or items above must exist, because each of them has a function in the celebration of affection *Sayyang pattu'du'* on the ground in Mandar. Where *Sayyang pattu'du'* is the unity of some people who have their respective functions. When they come together it will be called *Sayyang pattu'du'*.

g. No available custom meal stored in bukkaweng, containers made of bamboo filled with 40 variance cakes from Mandar. *Bukkaweng* will be given to tutor who teaches children reading the Qur'an as well as for the audience who participated *Mappatammaq* witness

the event. The highlight of the procession seal of the Qur'an, the child in question will be paraded around the village riding *Sayyang pattu'du'*. Children who have seal the Qur'an (*Todzisaweang*) sit behind *Pesaweang* (aged middle-aged women). The convoy carrying a tambourine is also accompanied with strands of dirty typical kind of waterfowl or commonly known as *Kalindaqdaq*.

While riders (*Yato messawe*) Mandar tribal horse that has finished reading the Qur'an is decorated like a princess using custom clothing (*Baju bodo*) equipped with beautiful accessories, not only is it on a horse rider also using the umbrella with umbrellas honor or commonly called "*Lallang totamma*" by tribal Mandar "above the horse there was a *Pissawe* or chaperone wearing traditional costumes complete the requirements to become a *Pisawwe* are female and able to keep her balance well, why, because a *Pisawwe* should be riding a horse, when sitting on a horse with the position of one leg bent backwards, knees facing forward then the other leg bent at the knee confronted Keats and foot rests on horseback, in this position horseman accompanied in order balance awake at the time the horse is dancing. Participants *Sayyang pattu'du'* following the rhythm horse dancing with a half-body lifting upward with legs shook and shook his head and created the beautiful movement and captivating. Then sit behind *Pisawwe* children who would seal the Qur'an or referred to *Tamma'* that Muslim women wear headscarves, while men wear a shirt that fitted headgear used as the middle east, then left and right beside the horses there four people who hold horses or so-called *Pissarung* by the surrounding community.

While participants *Sayyang pattu'du'* wandering with the riding horses host and the women await guests to prepare a variety of foods that were created especially in celebrating this ceremony there is a wide range of pastries and other dishes are presented on the table tempting guests will come.

Tradition *Sayyang pattu'du'* implemented since the early morning Mandar citizens flocked to mosques, by bringing a variety of confection in a *Balasuji* (large rectangle-shaped container made of bamboo). The contents of *Balasuji* such as banana, coconut, brown sugar, rice and traditional cakes. After arriving at the mosque later remembrance and read prayers until late afternoon and when the prayers has finished *Balasuji* contents were distributed to local residents not infrequently *Balasuji* owners exchanging content with other *balasuji* carrier. After alternating contents *Balasuji* everyone shall taste the food with each other because usually a lot coming from other villages there are even some tourists who visit the local people deliberately prepare enough food.

Sayyang pattu'du' celebration not only in the morning until noon on the night before the celebration of tribal Mandar houses that the son or daughter who joint seal the event,

enlivened by the melodious voices of people who read a chant verses from the Qur'an, songs Qasida, and hornet tambourine. The solemn strains of sounds since the time for 'Isha until late morning.

The most awaited moment finally arrived late in the afternoon. The highlight of this event was marked with a procession of children who graduated from the Qur'an around horses. In front of the horse are players tambourine 6-12 people. This group continues to play a tambourine with a certain rhythm while often prancing, dancing horses accompany.

CONCLUSION

Things dancing horse, or commonly called *Sayyang pattu'du'* is one of the unique cultural attractions of the tribe Mandar West Sulawesi. *Sayyang pattu'du'* accompanied blow tambourine with the lyrics of the Islamic nuanced Mandar usually implemented at the maulid event and seal the Qur'an. The uniqueness of this attraction successfully attracted thousands of residents along the road traversed. Locals as well as tourists made merry and danced. Events like this are a blend of cultural preservation with Syiar (acculturation). Where yore horse dance is a means of spread of the Islamic religion in the land of Mandar.

Along with the development, the role and function of *Sayyang pattu'du'* is also experiencing growth. *Sayyang pattu'du'* not intended for children who are already seal the Qur'an, even more than the role and function shifted. Related social dynamics in the event *Sayyang pattu'du'* among others, the emergence of materialistic values, and shifting political function as a media campaign.

Suggestions

There are some things that are suggestions related to the event execution *Sayyang pattu'du'*, among others:

- a. *Sayyang pattu'du'* which is also the area's cultural assets Mandar very unfortunate if not preserved by the local government. Because these cultures have an attraction to bring in local and foreign tourists come to the land of Mandar.
- b. As cultural heritage, events *Sayyang pattu'du'* must be transformed to the next generation so that this kind of ceremony can be maintained its presence until the future.
- c. We have great expectations to all elements that play a role in the promotion of culture, especially to the government to facilitate *Sayyang pattu'du'* order custom party can be published more widely so that the public can know that the Land of Mandar save a million cultural potential that deserves to preserved and passed on from generation to generation.

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THE HARMONY OF CULTURE, NATURE, AND RELIGION IN SHIPBUILDING PHINISI AND ITS IMPLICATION TO INDIGENOUS PEOPLE

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Abstract

This paper entitled "The Harmony of Culture, Nature, and Religion in Shipbuilding Phinisi and Its Implication to Indigenous People". This paper aims to present an overview of the culture, nature, and religion in shipbuilding phinisi and its implication to local society or indigenous people. The method of this paper is using literature review. There are several things which are described in this paper including: first, historical of Phinisi-ship; second, the philosophy of Phinisi-ship; Third, the ritual of shipbuilding phinisi; fourth, the implication of the cultural, religious, and natural aspects to indigenous's life; fifth, challenge and opportunity in maintaining the cultural and the religious aspects of phinisi-ship.

Phinisi-ship is part of the culture with a number of meanings, symbols, and values in each procession of manufacturing. Phinisi is knowledge's embodiment of local society or indigenous in adapting to the environment in harmony. This knowledge, including cultural and religious dimensions of the elements, are loaded with a number of meanings, values, and symbols that form the basis of harmonization itself with the natural form.

Phinisi-ship is a traditional Indonesian two-masts sailing ship. It was mainly built by the Konjo tribe, a sub-ethnic group of Bugis-Makassar mostly residents at Bulukumba regency of South Sulawesi. Phinisi-ship made in the traditional way using wood materials by *Panrita lopi* and *sawi*. The society of Ara village, Tanjung Bira village and Tana Lemo village are high skilled in making Phinisi-ship. Many things that make the Phinisi-ship is special compared to other traditional ships. Its form is different from the other ships generally that have only one sail, while the Phinisi-ship consists of two sails that make it stronger and elegant. Additionally, an interesting history, as well Phinisi-ship cannot be separated from the spiritual element or religious element that the society professed involved in the manufacturing process of Phinisi-ship with the success of Phinisi-ship across the sea. The world society had already recognized the quality of Phinisi-ship, as evidenced by the number of orders from abroad, especially from the European countries.

However, now days by intervention of modernity and condition change of resources on every aspect of life led to a change in the activity of religious and cultural elements contained in manufacturing Phinisi-ship. *Panrita lopi* as a figured key in maintaining the tradition cannot escape from the demands of changing civilization, but through their wisdom, they tried to eliminate the change in order to remain the joints of the balance between macrocosm and microcosm elements believed to be a prerequisite for maintaining the life.

Keywords: *Phinisi Ship, Culture, Nature, Religion, Panrita lopi, Bulukumba*

INTRODUCTION

South Sulawesi is a region that is surrounded by a vast sea. It is one of the elements underlying the life of society, so that its inhabitants made the sea as a source of earning a living, as fishermen and boat/ship craftsmen.

Phinisi-ship is knowledge's embodiment of local society/indigenous in adapting to the environment in harmony. This knowledge, including cultural and religious dimensions of the elements, are loaded with a number of meanings, values, and symbols that become the basis to form the harmonization itself with the nature. Phinisi is the name of a renowned traditional wooden ship from South Sulawesi, Indonesia. The ship has been proven to be tough and reliable in sailing even to this very day. However, the ship is built only with a very traditional method and simple tools (Mahmuddin, 2015).

Phinisi-ship is a traditional ship which almost entirely built traditionally, in method and equipment, by Buginese-Makassarese in Indonesia (Johny, 2013). Phinisi-ship is a cultural heritage of Indonesia's ancestors that characterizes the identity of this nation as a Maritime Nation. Through the hands of *Panrita lopi* (Phinisi-ship shipbuilder), phinisi-ship has become a symbol of pride, not only for Indonesia but the world also recognized it as a remarkable work. Recognition of the world proved by ordering from overseas continually to Panrita lopi (Kurniasari, 2013).

Phinisi-ship had been done in a traditional shipyard called *bantilang*. Phinisi-ship made in the traditional way using selected-wood materials by Bugis society. Society of Ara Village, Tanjung Bira Village and Tana Lemo village is highly skilled in making phinisi-ship. By the technology that they have, phinisi-ship made from materials such as *welengreng* wood, *iron* wood, *bitti* wood, *kandole* wood and *jati* wood or *punaga* wood that are known strong wood, so this ship can cross to vast oceans. Phinisi-ship maker called *sawi* and the leader of phinisi-ship builder called *Panrita lopi*. With its expertise, *sawi* work with the patient. It takes several months to complete phinisi-ship. They work continuously and planned.

Phinisi-ship is a cultural heritage of inestimable skills of ship builders and sailors who make this nation as high-cultured maritime. Therefore, phinisi-ship should be the pride of Indonesia and be preserved properly (Johny, 2013).

Historical of Phinisi-ship

Phinisi-ship is a traditional Indonesian two-masted sailing ship. It was mainly built by the Konjo tribe, a sub-ethnic group of Bugis-Makassar mostly residents at Bulukumba regency of South Sulawesi (KBBI, 2002). It is still commonly used also by other tribes such as Bugis, Makassar and Mandar tribes mostly for inter-island transportation, fishing, and cargo purposes (Jinca, 2002).

Phinisi-ship is an icon of the traditional ship in Indonesia. The enchantment of Phinisi that floats elegantly above the oceans is not just as cargo-ship, but also as a commercial, luxurious yacht, and expedition ship that many ordered by people from other countries.

According to the script of Lontarak I Babad La Lagaligo, in the 14th century to 15 AD, there was a kingdom in Luwu, South Sulawesi. Luwu kingdom was a kingdom that had jurisdiction around Sulawesi and several islands around it. Therefore, the region in Luwu kingdom was an ocean-area, so most of people in the Luwu Kingdom worked as sailors.

The crown prince of Luwu Kingdom named Sawerigading also a sailor who often wandered out of the Luwu kingdom's territory. Crown Prince Sawerigading was wandering in a long time, in order to gain knowledge and trade. He usually wandered in a long time until many years, so he was not close relationship with his brothers. One day after returning from wandering, Crown Prince Sawerigading met with his sibling whom he had not met for a long time, she was the Princess Wanteri Abeng. Seeing the beauty of his sister, Sawerigading interested and fell in love with Princess Wanteri Abeng. Sawerigading did not realize that it was not permitted by the customary law in the kingdom. Meanwhile, the Crown Prince still couldn't allay his love for his sister. The Princess Wanteri Abeng tried to make his brother aware that it was not possible to continue to get married and will be scolded by the king or his father if he knew their relationship. It was true what the Princess Wanteri Abeng said, the King got mad knowing Sawerigading wanted to marry his sister. The king wanted their relationship was desisted. At the time, Princess Wanteri Abeng suggested Crown Prince Sawerigading to go to China because in the country there was a woman who had a face like herself. Hoping his earnest to marry Princess Wanteri Abeng could be changed to a person who has a face like herself.

Ultimately, Crown Prince Sawerigading was ready to follow her advice even though it was difficult. Crown Prince Sawerigading thought how to get to China which was quite far from the Luwu Kingdom. Marine vehicles that had been used during her life was just a small boat that cannot be used to navigate the vast ocean in a long time. Afterward, Princess Wanteri Abeng shew a large tree to Crown Prince that grew in the middle of the forest to make a boat. It turned out that the tree cannot be felled although it was a few days felled by many people. Compassionately, Princess Wanteri Abeng complained to her grandfather La Toge Langi (*Batara Guru*). The grandfather told Crown Prince Sawerigading waited on the beach. With the magical power of *Batara Guru*, the tree was disappear swallowed by the earth and emerged into a boat on the beach where the Crown Prince Sawerigading waited for. In the mythology of Bugis, this boat named *I Lawarlenreng*.

Furthermore, the story tells about the departure of Crown Prince Sawerigading to China to find We Cudai by a boat. Before leaving, Crown Prince Sawerigading swor in front of his grandfather that he would not be back to Luwu. Finally, Crown Prince Sawerigading met We Cudai, the woman, who was told by his sister. Unfortunately, the King of China refused his proposal, so there was a combat. Crown Prince Sawerigading won the combat and eventually married to We Cudai. Thus Crown Sawerigading family life in China for a few time, until he longed to return to Luwu. With a boat built by his grandfather, Crown Prince Sawerigading and his family left China to Luwu. Crown Prince Sawerigading apparently forgot his pledge not to back again to Luwu. In the middle of trips the boat hit by a wave and storm, so the boat is smashed to pieces piece (Lisbijanto, 2013).

The peaces of Crown Prince Sawerigading boat washed up on some beaches. Most of the body washed up on Ara beach, rigging and sails were stranded in Tanjung Bira area, and boat's keel stranded in Tana Lemo area. By the people who live in the three regions, the pieces of boat had been rearranged, so there is a belief that their ancestors who reconstructed a Sawewigading's boat which became known as Phinisi. Thus, so that the offspring inherit certain skills in manufacturing, even driving Phinisi. In this context, the society of Ara village was expert in making the body and the shape of the boat, the society of Tana Lemo village was expert in finishing the boat and the society of Tanjung Bira village was expert in driving the boat (Kurniasari, 2013).

Because of peculiarities that brought out an expression in the society of Ara village, Tana Lemo village, and Bira village, which reads:

"Panre patangan'na Bira, Paingkolo Arayya tu, tu Pabingkung Lemo Lemoa",

meaning "an expert to view by Bira society, an expert in wearing *singkolo* (a tool for pressed board) by Ara society, and an expert in smoothing by Tana Lemo society ". Based on the expression, many people believed, especially Buginese-Makassarese, that the best of Phinisi boat (perfect) was Phinisi made by Ara society and Tana Lemo society. This myth underlied the expertise of this three villages where the society of Ara village and Tana Lemo village were proficient in shipbuilding while the society of Bira village was proficient in sailing (Kurniasari, 2013).

Based on this story, the society of Ara and Tana Lemo believed that whole arrangement (construction) of Crown Prince Sawerigading's boat was by their ancestors, then standardized and used as the archetype of the boat which is now known as Phinisi. Among those Ara and Tana Lemo wanted to actualize themselves as the first coined the boat. Phinisi for the society of Ara village, Tana Lemo village, and Bira village is not merely a piece of a human civilization, but the work of human beings with the power of nature

spiritualism never be separated and have a causal mechanism. The nature that taught the people of three villages on the expertise in making Phinisi. The myth of Sawerigading has formed the mindset of some people in Bontobahari that they are part of nature, nature has supernatural powers that affect every facet of their lives. This myth bore various rituals are used as a means to connect with the source of supernatural power as an element of the macrocosm. So even myth about the flake of Phinisi boarded by Sawerigading in a way from China had an impact on economic activity of Ara society, Tana Lemo society, and Bira society. In other words, the myth has been giving a spirit to the society in three villages in economic behavior (Kurniasari, 2013).

A shipbuilder told us that "Ara people never had a boat. If they had a boat, it had always affected both drowned in the sea or in a storm". Some communities in Ara village still believe that they will not be able to have a ship because they were destined as a shipbuilder. This belief makes the people in the village have different livelihood and this condition cannot be separated from the myths that later became religious Bontobahari coastal communities in conducting economic activity (Kurniasari, 2013).

Based on this story, the society of Ara village and Tana Lemo village believed that whole arrangement (construction) of Crown Prince Sawerigading's boat by their ancestors, then standardized and used as the archetype of the boat which is now known as Phinisi. Among those Ara and Tana Lemo society wanted to actualize themselves as the first coined the boat, and the other way Ara society.

Phinisi for the society of Ara village, Tana Lemo village, and Bira village was not merely a piece of a human civilization, but the creation of human beings with the power of nature spiritualism that never be separated and have a causal mechanism. The nature taught the people of the three villages in expertise of making Phinisi.

Myth of Sawerigading had formed the mindset of some people in Bontobahari that they are part of the nature, nature has supernatural powers that affect every facet of their lives. This myth gave birth to the various rituals are used as a means to connect with the source of supernatural power as an element of the macrocosm. So even myths about the pieces of Phinisi boarded by Sawerigading in a journey from China had an impact on economic activity in Ara village, Tanah Lemo, and Bira. In other words, the myth had given the spirit to the society in the three villages in economic behavior (Kurniasari, 2013).

A belief in the society of Ara, Tana Lemo, and Bira village that they had been predetermined as people who have a particular expertise, for example in the society who

made the ship, making them not exploit the potential that others such as sailing to take the fish, and others.

The positive impact of religious elements embraced by the people of Ara, Tana Lemo, and Bira village reflected in ritual activities and in the procession of making Phinisi can be very interesting to be introduced as the valuable customs.

Furthermore, naming phinisi is unknown origin, but there were two theories about the origin of the naming phinisi. The first theory stated that Phinisi derived from the venecia, a port city in Italy. Suspected of said venecia was then turned into *penisi* according Konjo dialect which subsequently underwent the process of phonemic be Phinisi. Taking the name of the city been anticipated based on the habits of Bugis Makassar perpetuate the name of a famous or have a special impression to their favorite objects, including boat.

While the second theory argued that the name came from the word *panisi* which means inserted. *Mappanisi* (inserting) is clogging all juncture boards, walls and floor of the boat with certain ingredients that do not take in water. The assumption was based on the idea that the Buginese who was the first in using *pinisi*. *Lopi dipanisi* (Bugis) means a boat was inserted. Suspected of *panisi* underwent phonemic being Phinisi.

The Philosophy of Phinisi-ship

Phinisi can be recognized easily from its distinct structure characteristics. It has 2 (two) masts which represents the number of basic statements of the Islamic faith known as "shahadah". Besides that, it can also be recognized from its 7 (seven) sails. 3 (three) sails named "cocoro pantara" are placed at the stem, 2 (two) sails named "cocoro tangga" at the amidships and 2 (two) sails named "terengke" at the stern as shown in the following figure (Lisbijanto, 2013)

According to H. Abdul Wahab, one of *Panrita lopi* in Ara village Bulukumba regency said that seven sails of phinisi-ship represent surah Al-Fatihah as the reflection of the safety and protection of God in manufacturing process and in Phinisi utilization.

The Ritual of Shipbuilding Phinisi

Shipbuilding Phinisi is quite unique because the manufacturing process combines technical skills and magical powers. In shipbuilding phinisi, there is a structure consisting of a leader called *Panrita lopi* (foreman) and *sawi* (ship builder) consisting *sawi kabusu* and *sawi beginner*, *sambalu* (ship owner) and *ledeng* is the council. The two

elements *sambalu* and *ledeng* though not directly involved in the process of shipbuilding, but they have a big contribution in shipbuilding.

The first phase begins with the determination of a good day to find wood (raw material). Good day to find wood usually falls on the 5th and 7th in the month. The number 5 symbolizes *naparilimai dalle'na* which means that the provision is already in hand while the number 7 symbolizes *natujuangngi dalle'na* which means always getting prosperity. After the determination of a good day, the next rituals performed in shipbuilding pinisi are *Annakbang kalibeseang*, *annatara*, *appassili*, and *ammosi*. There is also the ritual *Mancera Tasi* as a form of gratitude for God-given (Kurniasari, 2013):

Annakbang Kalibeseang (Ritual of cutting wood)

Ritual of Annakbang Kalibeseang aims to seek approval from the trees to be felled for wood as shipbuilding materials. This ritual means to drive out the guarding spirit of the tree to be felled. Slaughtering chicken as offerings is a prerequisite to do annakbang kalibeseang ritual. Before the 1990s, the trees that would be used for shipbuilding still came from the area around Bontobahari, but along the reduction of woods in the area, the wood is often imported from outside the region, especially Southeast Sulawesi.

By alteration of material procurement mechanism where the shipbuilder has received the wood that ready to use affected the sustainable of ritual existence *annakbang kalibeseang*. Diminishing forest as a source of timber for raw materials in Bontobahari particularly and in South Sulawesi generally not only eliminates the ritual *annakbang kalibeseang* but also will threaten the existence of culture around the shipbuilding Phinisi as the wealth of South Sulawesi now that shipbuilding phinisi dispersed moved to other areas that still have many sources of wood which are to Papua and Kalimantan.

Annattara (Ritual to apply keels)

Annattara performed as an early Ship building celebration. According to Arief Saenong, *annattara* meant 'cut', to cut / to make flat the keel's tip to be connected with both of front and back connector. There was a marriage symbol in this ritual where the keels consist of three pieces beam; the middle named *kalibeseang* which was symbolized as a woman, and the connector was symbolized as a man. But there was also *Panrita lopi* used one beam for keel, for this method keel was symbolized as a woman and *sotting* symbolized as man.

Annattara represented a sense of family and obligation which carried by each member of family. The result of cutting the front keel would be thrown into the sea and the rear-end kept in the house. It means that husband symbolized by the front must be ready

to seek prosperity at the sea while the wife symbolized by the rear-end keel must be waiting for and takes care of the home while the husband go to sea.

The ceremony begins with preparing cake by women to serve on the the keel. Cakes consists of *dumpi* (*cucur*), *onde-onde* (glutinous flour contains brown sugar with corn starch), *lebo-lebo* (glutinous flour shaped like marbles with a sauce made from coconut milk and brown sugar). Chicken becomes requirement of *annattara*, its blood is applied on edge of keel.

***Appassili* (Ritual to launch phinisi-ship)**

Appassili does at night before *ammossi* ceremony which aims to avoid the havoc. This ceremony is compulsory for shipowner that the ship is not affected. The amount of the ceremony depends on the ability of the shipowner to provide funding. In *Appassili* it was prepared traditional pastries *gogoso*, *kolapisi*, *onde onde*, *kaddo massingkulu* (cakes of rice wrapped in bamboo leaves), *songkolo* and *unti labbu*.

Before doing *Appassili* it does *songkabala* or slaughter ritual of animals such as cow, buffalo or goat in front of the ship. Kind of slaughtered animals depends on the ability of the shipowner. Furthermore, the animal blood is washed away to the prow, engine, perpeler, and rudder to avoid bad things happening on the ship. The meat is cooked for *appassili* presented at a ceremony in the evening. *Appassili* attended by workers, ship owners, the chief of traditional, and indigenous. Ritual filled by various prayers, shared meals and continued to pull the boat to the ship shifted slightly as a sign that the ship is ready to be lowered into the sea.

Appassili is a ritual that must be done. if it does not do, there will be debacle to the ship. Narrated by a *Panrita lopi* of Ara Village that:

"There was a buyer from England which his ship finished he did not do *appassili* by excusing that he will do the ritual in his country. When the ship passed across Ambon, the ship can no longer run. After failing to make any effort, the ship owner contacting shipbuilders to hold responsibility".

Panrita lopi just keep on doing *appassili*, with the consent of the ship owner *appassili* had been done in shipbuilding area. After the ceremony, the ship enable to be operated.

***Ammossi* (Ritual to make the navel of phinisi-ship)**

For completeness of a ship figured as a human, the ship must be having a navel. Ritual to make a navel (*possi*) called *Ammossi* performed as the last stage of shipbuilding. Saenong Arief said that *ammosi* is a symbol of the birth of boat baby after processed for several months since the formation of the boat fetus in *annattara* ceremony.

Ammossi complemented by various offerings consisting of traditional pastries and frankincense. These offerings placed on top of the keel, then the chief of tradisional read mantra or prayers. After that he made a hole in the keel using drill. This ritual is performed at night as the final stage *appasili* ritual. *Ammossi* signifies submission form of baby boat to Prophet Sulaiman (ruler of the Earth) and the Prophet Haidir (ruler of the sea).

Phinisi-ship has two types. The original type of Phinisi is known as "Palari". Palari uses curved timber for both stem and stern posts. The size of this type of Phinisi is usually smaller than another type of Phinisi. Moreover, like other traditional ships, Palari relies only on natural wind to propel the ship. However, when the diesel engine as prime mover has become popular, Phinisi hull is modified to have straighter posts at the stem and stern parts in order to accommodate more space for the engine. This kind of Phinisi is called "Lambo" or "Lamba". Lambo uses not only sails but also an engine to move the ship. Therefore, it is categorized as "Machine-Sail Boat" (Salam, 2008).

The Implication of Cultural and Religious Aspects to Indigenous

Phinisi, as one the Bugisnese identity. If it is observed carefully, particularly in manufacturing process, it contains values that are used as a reference in the daily. These values are: cooperation, hardwork, precision, beauty, and religiousity.

The cooperation value is reflected in the relationship between *panrita lopi* (foreman or master craftsman), the *sawi* (other artisans), *sawi* candidates and other personnels. Each one has its own job. Without a good cooperation between them, the ship cannot be done properly. In fact, it's not impossible if the ship never materialized. The hardwork value is reflected in the search and felling *walengreng* or other types of wood that is not easy because it is not available in every place. Felling a tree is also need a hardwork because it is using traditional tools (not chainsaw). This value also reflected in the process of felling that should not be stopped before it is finished (cut) and installation or assembly that requires hardwork. Additionally, this value is also reflected in launching because to move the ship from shipyard is not easy, but it takes hardwork that takes several days (about 3 days or more).

Precision value is reflected in the cutting wood properly (axes or saws should be right in the direction of wood fiber). The beauty value is shape such a way, so it looks strong, gallant, and beautiful. Religious value is reflected in the cutting trees along the ceremony, so the "the ttree's watchmen" is not angry and move to another place, thus undesirable thing is not happen. This value also reflected in prayer when the boat will be

launched to the sea (*bismillahi rahmani rahim bulu-bulunnako buttaya, patimbonako bosiya, kayunnako mukmamulhakim, laku sareang Nabi Haidir*:In the name of Allah, most gracious, most merciful. You are the feathers ground, grow due to the rain, the wood from *Mukmanul Hakim* wood,I believe the Prophet Haidir takes care of you).

The Buginese of Ara village, Tana Lemo village, and Bira village build ships for the purpose as transportation between islands, as transportation to go abroad and to catch fish. The ship at the same time had become a symbol of the maritime culture (Amar, 2013).

The impact of the religious element to the society of Ara village, Tana Lemo village, and Bira village makes an economic behaviour. The positive impact of the phinisi-ship myth influence indigenous life and it is visible from the activity in the process of shipbuilding phinisi.

According to Kurniasari (2013), myth of the Crown Prince Sawerigading had formed the mindset of Bontobahari people that they are a part of the nature. Nature has supernatural power that affects every facet of their lives. This myth bore various rituals used as a means to connect with the source of supernatural powers. The positive impact of religious elements embraced by Bontobahari people reflected in ritual activities and certain taboos in the process of shipbuilding can be a tourist attraction. Of course, except as an effort introduces the customs of the community, it is also a potential means to develop the alternative livelihood.

According to H.Abdul Wahab as a *panrita lopi*, myth and religion elements contained in shipbuilding phinisi establish the indigenous exactly the society of Ara village consistent in dividing job. As the society in Ara who has been born as a *Panrita lopi*, the village of Ara as boat/ship builders, and Bira society as a sailor. The myth that those who believed not only makes the society of Ara village, Tana Lemo village, and Bira village for the benefit of the economy and also the work as a form of devotion.

This makes the third of the villages community specialized in their work and their belief that they had been predetermined as people who have a particular skill, such as making the ship, making them do not exploit potential example sail to take the fish, and others.

Challenge and Opportunity in maintaining Cultural and Religious Aspects in Shipbuilding Phinisi

Expertise in shipbuilding phinisi in coastal Bulukumba is an inheritance of skill and expertise inherited from their ancestors. The expertise was passed down through the

apprenticeship process that absorbed by children and their families who employed in shipbuilding activities (Syahrul, 2013).

The existence of phinisi-ship

Phinisi-ship is a work of a Bulukumba civilization, Bontobahari District. The phinisi-ship feature was awarded as a Cultural National Heritage with code *2010000463* in Traditional Proficiency Crafts category (clothing, textile, carving, art, culinary, equipment, game) released by the Directorate of Internalization of Values and Cultural Diplomacy Ministry of Education and Culture.

Many things that make the phinisi-ship special compared to other traditional boats/ships, different forms of ships generally that have only one sail, while the pinisi-ship consists of two sails that make it stronger. Additionally, an interesting history, as well Phinisi-ship cannot be separated from the spiritual element or religious element that the society professed involved in the manufacturing process of Phinisi-ship with the success of Phinisi-ship across the sea. The world society had already recognized the quality of Phinisi-ship, as evidenced by the number of orders from abroad, especially from the European countries.

As an amazing proof of phinisi glory was maritime events in the late of 20th era with the development of pinisi in international maritime. The events are: (1) Shipping of Phinisi archipelago to Vancouver Canada in 1986 aimed to promote the culture, (2) Shipping of Paddewakang-boat named *Hati Maregge* from Makassar to Northern Australia in 1988 by sponsorship of Hasanuddin University in collaboration with science and art of Darwin museum, (3) Shipping of Phinisi *Amanna Gappa* to Madagascar in 1991 aimed to prove phinisi worth to the ocean and also to prove the mobility of Buginese-Makassarese to Madagascar a few years ago, (4) Shipping of phinisi *Damar Sagara* to Japan in 1992 aimed to prove the superiority of traditional boat Phinisi as well as to promote the culture. The fourth events of the shipping proved that the work created by boat/ship craftsmen in Bontobahari, Bulukumba regency of South Sulawesi were a remarkable work and recognized by the international society (Amar, 2013).

The challenge of phinisi-ship

The center of making Phinisi, now there are just only three *bantilang* still active in making phinisi-ship in Bontobahari district. While the knowledge of shipbuilding just transfer with inheritance hereditary system. Providing, it can be said that the culture of shipbuilding endangered. Lack of its record actually had been resolved temporarily by holding *PhinisiFestival* in Bira Beach on August in each year. However, it is still lacking, particularly

amount of official phinisi literature, either in book form or videotape and film. It is very important for the future that phinisi-ship would be presented as one of the world's heritage.

Except human resources, the other thing to note is the natural resource. It is wood as a raw material for manufacturing phinisi-ship also been reduced. According to Kurniasari (2013), reduced availability of wood as raw material for manufacturing phinisi-ship in Bontobahari and in South Sulawesi will threat the existence of culture. Because of manufacturing phinisi as the wealth of South Sulawesi for the manufacture Phinisi today tend to move to other areas that are still a lot of timber resources including to Papua and Kalimantan. Lack of wood in the origin areas can eliminate one of the rituals in shipbuilding like *anakbang kalibiseang* ritual. Though the ritual of *Annakbang Kalibeseang* by H. Abd Wahab aims to seek approval from the trees to be felled for timber as raw material in shipbuilding. This ritual was meant to ward off guarding spirit of the tree to be felled.

According to one of *Panrita lopi*, H. Abdul Wahab "*nowdays human resources (workers) getting increased because of lack of welfare in workers and thus are switching professions. Then the wood as raw material for shipbuilding imported from Kalimantan are now difficult to obtain because of government policy that limits procurement of timber from Kalimantan, makes a lot of boat/ship craftsmen who moved to Kalimantan, Papua, and Kendari, Sulawesi Tenggara to manufacturing phinisi-ship*".

Opportunity of Phinisi-ship

Phinisi-ship has a various diversities, so its existence is not just a luxurious yacht with a big sized to sail in the distant places and have a very high resale value, but there are also small-sized ships that can reach remote areas.

According to H. Abdul Wahab, one of *Panrita lopi* stated that "*making Phinisi-ship must be through several rituals, and one of its excess is the sale value of phinisi-ship is stable because it does not have to follow currency fluctuation*."

Phinisi-ship, in manufacturing process loaded with religious meaning, which have to do by all workers. This is unique that attracting because of the manufacturing process is not like other boats/ships generally. In addition, another uniqueness of this process of shipbuilding made off the coast without any sketches or reference, but purely on the science/knowledge handed down from generation to generation, or based on the work experience of the foreman. So, ship builders are not always needed formal education to be able to build a ship (Kurniasari et al, 2013)

According to Johny (2013), the availability of qualified human resources is a key element in making phinisi-ship. Governments should prohibit excessive logging because it can destroy nature and the environment. In this led to the scarcity of the raw material for

manufacturing ship. Induction of technology and business competition, if they are not matched by readiness to change in traditional systems (human resources, technology, filing and social envy), it will be on poverty and national instability.

The aspect of safety is not only the government's duty as a regulator, but also should be concerned with ship owners, ship operators and crews. Therefore, in order to improve the safety of traditional shipping and decrease the number of accidents, the owner or operator of ship must be having crews that is in accordance with the standard requirements of sailors. Shipping companies should also be encouraged to facilitate their crew to participate actively in education and training, so they can improve and maintain their competence (Kurniasari et al, 2013).

Efforts to keep the culture of shipbuilding phinisi are the responsibility of society as well as governments, and of course to be able to realize it needed enhanced quality of human resources and natural resources through formal education and non-formal education, and the more important is to increase the safety and welfare of workers.

CONCLUSION

Phinisi-ship is knowledge's embodiment of local society or indigenous in adapting to the environment in harmony. This knowledge, including cultural and religious elements are loaded with a number of meanings, values, and symbols that become the basis to form the harmonization itself with the nature. The harmonization of culture, nature, and religion in manufacturing phinisi-ship able to provide implications for people around the place of manufacture in terms of economy, culture and religion, and nature.

Phinisi-ship is part of the culture with a number of meanings, symbols, and values in each procession of manufacturing. Phinisi-ship is a traditional Indonesian two-masts sailing ship. It was mainly built by the Konjo tribe, a sub-ethnic group of Bugis-Makassar mostly residents at Bulukumba regency of South Sulawesi. Phinisi-ship made in the traditional way using wood materials by *Panrita lopi* and *sawi*. The society of Ara village, Tanjung Bira village and Tana Lemo village are high skilled in making Phinisi-ship.

In the middle of this modernity, effort to preserve phinisi as the work of local society (indigenous) are the responsibility of society as well as governments, and of course to be able to realize it needed enhanced quality of human resources and natural resources through formal education and non-formal education, and the more important is to increase the safety and welfare of workers.

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THE *TO LOTANG*: A PUBLIC SPACE AND POWER

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Abstract

The *To Lotang* is the minority society who live in *Sidenreng Rappang* (Sidrap). They live there as the exodus society from *Wani* village in Wajo district due to they did not want to obey the command of the King to convert their faith into Moslem. The *To Lotang* still exists till now because they can negotiate very well with the Government and majority society in Sidrap. At this point, the *To Lotang* reflects themselves on the political dimension on how to discharge from the domination and hegemonic of Government and majority community. The method of this study is phenomenology grounded which defines on how to raise up and make minority society pro-active to have a talk about humanity which tends not to be equitable for them. The aim of this study is to ascertain on what is the significance to be the *To Lotang* for this society and on how to be the *To Lotang* elucidating their identity toward majority society. The outcome of this study points out that the significance to be the *To Lotang* is about struggling and pride which transmit into their daily life and make them exist till now. In addition, they also explain themselves to majority society through the values of local wisdom so-called *sipakatau* (mutual humanizing) and *sipakalebbi* (mutual respect) that eventually put them equal with other people there. It is indicated by many of the *To Lotang* already work in public sectors like Nurse, Doctor, Soldier, Civil and Cervant, etc.

Keywords: *To Lotang, Public Space, Power, and Gayatri Spivak*

INTRODUCTION

The *To Lotang society* which mostly are farmers described on how they still have the originality and historical orientation in the sense of maintaining the tradition of their production processes. On the other hand, the level of education in *To Lotang* is relatively high, which is only 2% in informal education, but interestingly this society still maintain the tradition of farming there as their traditional profession. A similar sentiment is expressed by one of the residents of *To Lotang* which stated that there is 90% of the population that still gets businees with farming and the rest works as non-agricultural. In the midst of such social conditions, they seem to make their situation as something natural or reasonable, that the clergy regarded as a divine gift. As it known in the history of this community was the exodus people fleeing from the Wajo district so called *Wani* village, when at that time the King ordered all his people to embrace Islam as the official religion. However, at the same time they refused the order of the King at that time and accepted the consequences of expulsion from their homes in *Wajo*. They eventually migrated to the area called *Sidenreng*,

Rappang (Sidrap) and decided to choose Hinduism as the official religion in 1966 due to the regulations at the time forced them to follow the official religion of the Government.

The events faced by the *To Lotang* are not dampen their spirit to maintain their traditions in order to remain being *To Lotang* and try to maintain their existence in majority community activities which has fundamentally quite a lot of differences with them. The idealism to be *To Lotang* should be appreciated because in the current era is trendy able to push some changes in the structure of society especially in communities that are socially and culturally as a minority community that is relatively easy to be changed in such a way. The lack of access in good politics, education, law, religion, media, and many more are further to strengthen the powerlessness of minority groups in maintaining their identity that bring through the transformation or change in the structure of their society.¹⁰³

The description above indicates to two interests that are trying to articulate. They are the interest to run of the tradition with all attributes and to maintain their existence. To be *To Lotang* can be considered as a form to preserve their existence in the struggle against the majority who have been driving at their entity to be identical with the majority. Although, it could be seen as a form of false consciousness that indicates on how they are essentially not even able to get out of the domination and hegemony of the majority. The attitude that tends to consciously or unconsciously get themselves away from other groups determined by the established social structure that requires them to return to their entity as *To Lotang*. On other words, the choice to be *To Lotang* getting them to be alienated both internally (religion) because they are required to follow the official state religion and externally alienated (socio-cultural) because they have to follow what has become the habit of the majority community in the vicinity.

What are the suspicion over sharpened by the views of the post-colonial which emphasizes the forms of domination and subordination that establishes the group between superiority and inferiority and hybridity or creolization as a form of struggle against the network of the majority, which is generally termed as the relationship colonizers and colonies in the context of post-colonial's term. *To Lotang* affiliates community action by choosing Hinduism as the official religion that can be interpreted as an act of hybridity to keep their existence from the treatment arrogance of elite group marked with the letter of

¹⁰³Pierre Bourdieu dalam Nanang Krisdinanto (2014: 204-205) menjelaskan bahwa kepemilikan modal (kapital) simbolik dan sosial adalah prasyarat yang harus dimiliki oleh individu atau kelompok dalam memenuhi interaksi atau ruang sosial yang di tempatinya. (*Pierre Bourdieu in Nanang Krisdinanto (2014: 204-205) said that to have a capital of symbolic and society are pra-condition that should be possessed by person or people in order to dwell with his/their interaction or social space where they belong to.*)

the Minister of Religion No. B-III / 3/1356/1966 illustrated that *To Lotang* was not a religion to reinforce the letter which already issued by the local government of Sidenreng, Rappang (Sidrap). To agree with it, the Ministry of the Attorney, No. 152 / STIR-K / CTL / 15km / 1966, also issued letters about the injunction against the high court in Makassar to disperse and prohibit religion of *To Lotang*.¹⁰⁴ The attitude of the main practice above, for example the hybridity of Hinduism showed a kind of prudence by the *To Lotang* as a strategy to preserve their existence, at least it could be seen up to now.

The higher the economic demands require them to work more to fulfill. If being farmers are enough to support the family, now it cannot be found again. It means that the economy is leading to the production of the capitalist system forces them to quit their habit during this time. Moreover, as we have seen the transition from traditional societies where property system was not too strong, leading to a feudal society where the system of ownership began to appear, said Professor Heru Nugroho,¹⁰⁵ to shift to a capitalist society, which in turn directs the community including *To Lotang* to always work, work, and work or so-called a *homo faber*. This is done because the capitalist system with the capability of its mode of production transform natural resources into not only have the value (use value), but also have an exchange value (use exchange). Furthermore, Shindunata (1983: xxi) said that it is not the real needs of men that determine the production process, but our own needs are created so that production can be sold and the men no longer works only to ensure their needs and the rest to develop themselves, but a compulsion for more many objects of consumption have forced people to always look for more money.¹⁰⁶ Thus, a state/system that demands them is conditioned to always work and reduce their existence as a human which means contrary to their traditional values.

Despite of the various acts and discriminatory actions obtained by the *To Lotang*, it does not turn them away from what has been believed and trusted. To be *To Lotang* is more important for them because they believe that already kept what has become a tradition of the ancestors of the Buginesse, as claimed by one of the residents of *To Lotang*, as following:

¹⁰⁴Hasse J, *PENAKLUKAN NEGARA ATAS AGAMA LOKAL (Kasus To Lotang di Sulawesi Selatan)*, (Gorontalo: Jurnal Al-Ulum, 2012), hlm. 341. (Hasse J, *The Conquest of State over Local Religion (A Case of To Lotang in South-Sulawesi)*, (Gorontalo: Al-Ulum Journal, 2012), page. 341.)

¹⁰⁵Heru Nugroho, *Frankfurt School*, (Yogyakarta: FIB-UGM, 2014).

Source: (https://www.youtube.com/watch?v=GIW_4MLXuLo). To be accessed on Wednesday, 01 March 2017. At 11.30 A.M.

¹⁰⁶Shindunata, *DILEMA USAHA MANUSIA RASIONAL Kritik Masyarakat Modern oleh Max Horkheimer dalam Rangka Sekolah Frankfurt*, (Jakarta: PT. Gramedia, 1983), hlm. xxi. (Shindunata, *THE DILEMMA OF RATIONAL HUMAN ENDEAVOUR A Critic of Modern Society by Max Horkheimer in Frankfurt School*, (Jakarta: PT. Gramedia, 1983), page. xxi.)

*"It is not as To Lotang, but as the Buginesse people in general. It is because the To Lotang is a part of Buginesse. We are Buginesse tribes. What are the characters and personalities of the Buginesse in general are also the characters To Lotang. Just make sure that why the characteristics of the Buginesse community especially to us, because what Buginesse people do at first (before Islam entered, in 16/17th century) we still maintain."*¹⁰⁷

What is stated by the *To Lotang* above shows that the external symptoms of Islam's view at the time which was the official religion of the *Wajo* Empire and State (nowadays) have made them to be resistant against the groups that want to put the *To Lotang* embracing Islam. Although there was a cost that they had to pay, which was evicted from their ancestral land of themselves, but for their ancestral traditions of Buginesse is a fixed cost that must be maintained and preserved.

At the end, the building history of the *To Lotang* is very systematic, capitalist system that requires them to continue working, and the latent of capital symbolic and society in Buginesse-Makassar, get them into a group so-called *Subaltern* by Gayatri Spivak. It is people who oppress over the native elite is divided into two which those operate at the national level (feudal business men, employees indigenous bureaucracy higher) and those operate at local and regional level (members of the dominant group, eg: Regent, *Camat*, Headman, Village head, etc).¹⁰⁸

Based on the exposure above, the only issue is religion can seep into other issues, socio-cultural. The big issue to be appointed is not a question of the issue of how the resultant to preserve the traditions that exist and then to be confronted with the capitalist system with their position as a *Subaltern* groups, but rather than how they are at least able to speak up about their condition that is so complex and to attempt changing these conditions that is called "can the *subaltern* speak?" By Gayatri Spivak. Thus, what the *To Lotang* do may be a able to be a harbinger for other minority communities in the face of the majority groups that tend to behave and act unfair to them.

The Statement of Problems

Some problems begin to arise with the growing flow of changing times from traditional towards common global era characterized by the attributes of modernism and

¹⁰⁷Hasil wawancara langsung bersama Sdr. Jappi via media sosial (*Line*), Makassar, 14 Januari 2017, Pkl. 05.27 Wita. (*The interview with Jappi by Line in Makassar, 14 January, 2017, at 05.27 A.M.*)

¹⁰⁸Antariksa, *Intelektual, Gagasan Subaltern, dan Perubahan Sosial*, (Kunci Cultural, Studies Center, 2009), diakses pada tanggal 14 Januari 2017. (sumber: kunci.or.id/articles/intelektual-gagasan-subaltern-dan-perubahan-sosial-oleh-antariksa/). (*Antariksa, Intelektual, Subaltern Idea, Social Change, (Cultural Key, Studies Center, 2009), Accessed on 14 January 2017. (sumber: kunci.or.id/articles/intelektual-gagasan-subaltern-dan-perubahan-sosial-oleh-antariksa/)*)

capitalism. Meanwhile, the desire is large enough to maintain the values of the tradition that there has also been a challenge given the current global demands to accommodate attitude of openness or accommodative action, so like it or not, that state should be accepted. A global flow indirectly brings out some new needs that tend to not give the option to those other than to conform. The body as if forced to continue reproducing any needs, then to leave the traditional needs of the body. This means that global flow in turn creates a new requirement that forces them to work, work, and work to meet those needs. As it known joint needs created to commercialize industrial products in order to sell. Along with that, the *To Lotang* indirectly also exploited by the production process. On the one hand, they are an agrarian society, which only rely on nature for the success of their harvests. In addition, the rice commodity prices are fairly low, so the impact on their economic living conditions are still low. On the other hand, they are men with fairly low levels of education, so that it is contrary to the requirements of the state administration that is absolutely to require an adequate level of education to be able to work in the sector of the state bureaucracy. Furthermore, the resilience of the tradition that has been maintained well sometimes causes a bit of challenges because of the values that contradict the values of modernism which requires them to synthesize between traditional and modernism values.

Other problems faced by the *To Lotang* are differences in belief and confidence with other residents in the area of *Sidenreng, Rappang (Sidrap)*. As it known, they are the minority community embrace a particular religious beliefs outside of majority of existing or official religion recognized by the state. It can be off course used to widen and maintain existing class differences. As advanced, there is still the attitude of prejudice to the presence of Islam which brought a shift in tradition and originality of Buginese values that would be greatly appreciated by them. If it is referred to the ideology of the nation that is pointed out in the first principle (Believe in the one and only God) and the five principle (Bring social justice for all Indonesian people), then the State should have duly protect all of their rights (*To Lotang*) without any intention of showing the attitude of exclusivism as superiority group which sometimes actually increase the views stereotypes against the minority group. The historical bond that cannot be forgotten is able to use as a tool of legitimacy to act unjustly because true historical ratio tends to establish an authoritarian attitudes among the perpetrators or the next generation. By doing so, there is the attitude of the justification for the action taken against this group next to come. Thus, access to committing acts of discrimination has a large enough space especially referring to the law in 1966 that has not been abolished.

By the issue of tradition that is still to be maintained, the flow of capitalism that cannot be avoided, and historical bond that cannot be forgotten, further strengthen increasingly a desperate of the *To Lotang* in their social sphere. The question now is why the conditions above are impressingly maintained until now? The answer is there is no space or access that can be taken by them to address the issues. On other words, there is a kind of tightening of dialectical relationship between the *To Lotang* and other groups (eg: state). Although there is the dialectical relationship, but it is confined to a pragmatic relationship that ultimately fall back on mortality. It means what is the dialectical relationship supposed to be able to pull out and lift their existence of backwardness and isolation, it, then, affirms their existence because what is rational for them it is rational in reality. The result is the *To Lotang* always run off to the traditions and beliefs as impingement due to their inability to face the reality of the socio-political and economic are not able. Presumably fled to the transcendental dialectic is a step in the impasse that does not provide a solution, but at least replace it with dialectic materialism, as expressed by Karl Marx who once criticized Hegelian Dialectic transcendental.¹⁰⁹ Thus, they should find out what makes their position into it where or trace the material history to change their position.

At this point, the main problem that arises is the *To Lotang* tends to still survive in the real condition which is the traditional society that requires them to be able to live with the socio-political economy nowadays, including eliminating prejudices against any out-group to get the equal position and at the same to raise up their identity in an equivalent position. On the other hand, their religion is the religion of "instructional" which means the religion that is presented on the basis of the hierarchical relationship between the government and them, not by God. Thus, the gaps and mismatches between the symptoms of the empirical is happening, as *das sein*, the society life of conventional and traditional, with the condition is expected and fair, as *des sollen*, namely the level of living adequate though still holding the traditions of the ancestors with all kinds of opposition, in this connection the *To Lotang* in particular, the question that arises are: (1) What is the significance of being the *To Lotang*? (2) How to be the *To Lotang* can define their identity in around of majority society?

The Focus of Study

To avoid a universal perspective in this study, it is necessary to focus on this study that is the significance of being the *To Lotang* in the midst of the majority society and their

¹⁰⁹ Bagus Takwin, *AKAR-AKAR IDEOLOGI "Pengantar Kajian Konsep Ideologi dari Plato hingga Bourdieu"*, (Jalasutra: Yogyakarta, 2003), hlm. 54-55. (Bagus Takwin, *The Radix of Ideology "The Introduction of Ideology Studies from Plato to Pierre Bourdieu"*, Jalasutra: Yogyakarta, 2003), page. 54-55).

position around them. The focus decides to find out the quality or the value in the *To Lotang's* comprehension as a form of their social action¹¹⁰ related to their position which cannot be released from all kinds of interests.

METHOD

This study is the criticism spearheaded by Michele Foucault's thought (discourse) and Berger (stage of self-realization), known as Phenomenology grounded.¹¹¹ Phenomenology grounded is an approach that underscores the importance of engaging the public (grass root) to open the understanding and awareness of their holistic identity, position, and their role in society, especially at the elite society that tend to be more dominant in the construction of social reality. It is described by Noeng Muhadjir (2011) that phenomenology grounded traditionally raised up grass root's perspective, developed into intervention researcher at the grass root and phenomenology ideographic, which describes passively to actively change the grass root's perspective.

The researcher in the implementation will apply this analysis method with a model in-depth interview to selective informant(s) of the researcher (purposive sampling). This is done in order to gain in-depth experience of informants related to the study carried out. This method is expected to contribute positively and productively to the development of the *To Lotang* on the level of awareness/knowledge of individual, to then be developed at the level of structural collectivity cognition.

The Operational Definition

In the dominant culture, there are other cultures that are structurally contradictions. In other words, the dominant culture does not always stand firm and strong or shortly called immonolithic, but it will foster a culture of others in it, which in turn called subcultures. Subcultures are groups, communities, or societies that are fundamentally different from social groups, communities or the dominant culture in terms of the character of the communication, perceptions, values, beliefs, and actions. In this dimension, the *To Lotang's* position as the subculture society is present due to their position in the middle of the society and/or dominant culture which fundamentally has a significant difference. Discriminatory

¹¹⁰Hurlock (2003: 261) beragumen bahwa tindakan sosial menunjukkan kemampuan untuk menjadi orang yang bermasyarakat. Lebih lanjut, ia menyebutnya tindakan sosial sebagai aktivitas fisik dan psikis seseorang terhadap orang lain atau sebaliknya dalam rangka memenuhi diri atau orang lain yang sesuai dengan tuntutan sosial (2003: 262). (Hurlock (2003: 261) stated that social action indicates the capability to be a personal society. Furthermore, he said also that the social action as the physical and psychological activity of a individu to other people in terms of satisfying ownself or other people based on social demands (2003: 262).

¹¹¹Noeng Muhadjir, *Metodologi Penelitian (edisi VI Pengembangan 2011)*, (Yogyakarta: Rake Sarasin:), hlm. 233. (Noeng Muhadjir, *A Research Methodology (Chapter 4 development in 2011)*, (Yogyakarta: Rake Sarasin), page. 233.)

treatment is one of the resultant becomes to the *To Lotang* that is unlike any other identity. Cultural structures that they have tended to differ from Buginesse culture in general where they still maintain it until now. Being subculture is one of the social consequences which they must go through due to their inability to compete with each other until finally excluded from the group and deliberate as the immigrant population where they are migrants from *Wani* village in the *Wajo* district.¹¹² As the migrants are being constructed to be able to assimilate or adapt to the host society, but if not there will be consequences obtained.

The Theoretical Framework

The overview of public space is not a place where people come together, like a mall, hospital, college, police station, and so forth. Nevertheless, the public space is interpreted as a political space. It points out that there is a space for equal opportunities for citizens to discuss some social issues for mutual interests of society. Thus, by this public space will provide an equal access which at least can give special consideration to the relevant state administration which was established by the values of democracy, from people, by people and for people. As the result, the *To Lotang* compelled to reproduce the identity, and position before other society that is called ratio that centrally get on the subject as a form of the conquest against unjust power.

To have a talk about power as mentioned earlier will always concentrate on the ability of individuals, groups or organizations in influencing individuals or other people to follow what they want. To look into the notion that power cannot be separated from our understanding of the legitimated assets owned by individuals or groups. It takes some kind of formal legality and legitimacy of the rule of law to practice both political and socio-cultural. Thus, state that has such assets freely to execute that power to the *To Lotang* to follow the interests of the state by means of administering their existence, such as commanding them to embrace one of the official state religion in order not to be regarded as an illegal society. On that occasion, the society sometimes whether consciously or not participate reinforce the legitimacy of the state in their daily life that has eventually disappeared since the 2000s. This reality is a little more to explain that since the first time the *To Lotang* set foot in the area of *Sidenreng, Rappang (Sidrap)* has been widely discriminated against from the existence of their religion to be affiliated with the official

¹¹²Lihat H. M. Ridwan Lubis, *CETAK BIRU PERAN AGAMA Merajut Kerukunan, Kesetaraan Gender, dan Demokratisasi dalam Masyarakat Multikultural*, Jakarta: Puslitbang Kehidupan Beragama, 2005, hlm. 55-56. (See H. M. Ridwan Lubis, *A BLUE PRINT OF RELIGION'S ROLE Developing Harmony, Gender Equality, and Democracy in Multicultural Society*, (Jakarta: Puslitbang Kehidupan Beragama, 2005), page. 55-56.)

state religion until a lot of rejection in their life because their identity is likely to be different from other.¹¹³

The existence of the local society who has certain beliefs that are far from the majority beliefs can be seen as the *subaltern*. The concept of *subaltern* expanded and popularized by Gayatri Spivak has a meaning as a marginalized society due to they consider misguided, uneducated, immoral, so that their socio-political level are positioned in a place of humiliation, causing their voices were never heard.

In the context of *To Lotang*, it happens because they are perceived as a society that not only are in the dark, misguided, and not religion, but also socially and culturally are different from the majority society. They tend to be difficult to define their existence, so that others define them as an exotic group of both socio-cultural and mostly religious. This issue, despite the current intensity has been reduced, by most majority people still question their existence proved by many scholars or institutions talk about them.

THE LITERATURE STUDY

The study of the *To Lotang* has been done from various perspectives, including the Ahsanul Khalikin, "*Existence and Development To Lotang's Faith in District Tellu Limpoe, Sidenreng Rappang*" (2016), concluded that the government had to curb certain groups or communities along with the trust they have, as well as the *To Lotang* administered by the state. This policy, although, is considered less good than in their eyes, but it at least gave the access for them to be able to reside in the Republic of Indonesia (RI). However, shortcomings still exist in the form of socialization that needs to be vigorously implemented and the government should optimize a wide range of services to other faiths that exist, so that it will not cause differences that encourage disharmony among them.

Another study, "*The Conquest State over Local Religion (A Case of To Lotang in South Sulawesi)*", by Hasse J, 2012, highlighted that the first, the State has managed to arrange the lives of its citizens better so that in the rules governing the life in the 'orderly and conducive ', although it is an important part of the conquest project. Lastly, it is the state has failed to manage diversity, including diversity in religion. The existences of local

¹¹³Manusia akan cenderung bertoleransi terhadap orang-orang dan hal-hal yang lebih disukai, dimengerti dan lebih terbiasa bagi mereka. Lihat Larry A. Samovar, dkk, *KOMUNIKASI LINTAS BUDAYA Communication Between Cultures (Edisi 7)*, Jakarta: Salemba Humanika, 2010, h. 202-203. (*Mankinds tend to tolerate people and things that are more like, seen, and common for them. (Larry A. Samovar, et al, CROSS-CULTURE COMMUNICATION Communication Between Cultures (Chapter 7), Jakarta: Salemba Humanika, 2010, Page. 202-203.)*)

religions at some point has always been considered contrary to the official religions in terms of teachings, practices and so forth, so that always construct local religion as heretical group result invariably subjected to discrimination. These social facts compel local religions to embrace or affiliate with the official state religion, though it is certainly contrary to the teachings and their religious practices.

Unlike the two previous studies, Prof. Dr. HM Tahir Malik, M.Si (2006) through his work entitled "*The To Lotang Traces Beliefs in Bugis Land*" described the history of the emergence *To Lotang* in the area *Sidenreng, Rappang (Sidrap)* is the exodus society that left their home, *Wani* region, in *Wajo* district, after refusing the order of the King to embrace Islam as the official religion at the time. The result of their refusal was to leave their region to the village *Amparita, Sidrap* until now. Human life today according to their beliefs is the second period. The Humans first period of *Sawerigading* had recently destroyed during the second grandson of *PaTotoe* as the owner of the universe. Basically, *To Lotang* society has faith, which is believed to *Dewata Seuwaë*; believe in the Day of Judgment; believed to days after; believe in the revelation of the *Dewata Seuwaë* receiver and believe in the books of *Lontara*.

The *To Lotang* is basically the *subaltern* who live in a wide range of social pressure for a variety of interests. Because of the problem, they often earn less than fair treatment both from the state and society in general. These conditions force them to think of a way getting out from these conditions for good. The first step that can be done is to build self-awareness (self-reflection) on the condition that hit them over the years. Epistemologically, those previous studies have only focused on the interpretation of reality research conducted. This means that previous studies have only interpreted even described the findings of existing data without having made a breakthrough, especially on how to rebuild social structures suffered by the *To Lotang*. Therefore, this research moves out of the habit of previous studies by offering a different methodology, the approach in terms of phenomenology grounded criticism. Thus, this study focuses on self-awareness of *To Lotang* as distinct entities with umbrella society and their position as well as their role in the society with the intention of placing their positions as important as other society through self-awareness that is progressive, productive and constructive.

The To Lotang: To Build Entity in Silence

Entities or commonly said to be a manifestation of an individual or a group / community that has its own particularities of their existence as individuals or groups of people. The *To Lotang* is one of entities that is located in South Sulawesi which has a distinctive entity that distinguishes them from the Buginese in general. It is unique because

they have the faith that is not all owned by the majority of Indonesian people, especially the Buginese people. The *To Lotang* is the identity and once the common belief addressed to this society by other people. In daily life, they run their faith by trusting *Dewata Seuwa* as the only God to be exalted. Long before Islam entrance, precisely before the 16th century, the *To Lotang* already recognized the name of the Lord. However, with the entry of Islam at that time in the *Wajo* district, it began to force them to leave the area because they wanted to keep doing what they have been believing for long time.

The migration of the *To Lotang* from the area of *Wajo* district to *Sidrap* district does not necessarily leave the social pressure to them. At the time they arrived in the area, they got almost the same treatment when leaving *Wajo* district. They were forced to lay off their habits and single out one of the official state religions in 1966. This decision was very burdensome position for them, but it must be decided if it does not want to be considered a deserter or even communists at that time according to informant. The resultant of the decision is they choosed to affiliate with Hindu religious beliefs that they see have in common and open attitude to accept the *To Lotang*. Although, they have declared Hindu is their religion, this does not directly eliminate the stereotypes of people around them. In coming of 2000s, the *To Lotang* can move freely including getting access in public which they are entitled.

Actually, in the process of being the *To Lotang* to be affiliated with the Hindu religion is found an implied message that a statute to survive as the *To Lotang*. The informant researcher explained to researcher that there is a sense of pride in being the *To Lotang*. Furthermore, he described the sense of pride as teachings on how to behave and act with each other and the majority society. The pride is more complete with common values, patience, hard work, and equality are embedded in it. Those values that make the informant to why are so confirmed with their entities even if they become contradictional society to the majority and homogeneous people. Therefore, they never feel shy with the attributes carried out by them even the times have changed since the values of being the *To Lotang* which actually make them able to survive with all kinds of developments and the changing of times. In other words, if the values of the pride lost either by forced or not, thus their existence will recede or disappear as well as those values.

It becomes clear that the existence of the *To Lotang* is not only a minority discourse, but also rather than how the closeness and kinship are able to maintain their existence until now. It can be seen on how their traditions are still practiced today. This opinion is in line

with what is proposed by Anthony Giddens¹¹⁴ that tradition associated with memory, especially the so-called collective memory, tradition involves ritual, linked to what is called the idea of formulative truth. Tradition also has a guard with binding force which is a combination of moral and emotional. In the context of the *To Lotang*, it can be explained that the values of pride is manifested in the form of traditions and customs as reference to the collective memory of one individual with another individual of their history with all the truth which cannot be released and brought to the present time which is no change (consistent) on the basis of moral and emotional as a minority or subaltern. It reiterated that to be the *To Lotang* is more than just pride, but there is a history message to be reproduced to give a dialectical interpretation space between them, i.e. the *To Lotang* and other people. From here, they want to build a thorough awareness to other people's perspective in order to achieve what they want and should be in the form of unity of society as a collective process. It indicates that the values of pride and struggle become the main points for the *To Lotang* as well as a minority faith are able to maintain their existence. It is like the informant said that "*Personally being To Lotang is full of struggle, full of inspiration, and pride in which those things deliberate to be learnings in this life.*"

To Lotang: To Scatter word-of-mouth in Pluralism

Identity is something that explains how people think, behave, and act to other people. It means there is a message which is thought and delivered will provide about position and status of individu or other people. In other words, the individual or the minority community leads to the construction that tends to a negative meaning, while the majority is more likely on the positive or heroistic meaning. It is like what Larry Samovar, *et al* (2010: 183) stated that identity is an important factor on how a society live in and with whom they relate. To look into what Larry Samovar said, there is no doubt in saying on how "Life and Death" related to the identity and the collective relationship relatively marked with the identity as well. Furthermore, he also said that the identity of intercultural communication influences and direct the individual's expectation to the social role and others. Therefore, it can be assumed that if the identity of the individual is reduced, then simultaneously their hopes in a social environment and to other people have been reduced, too.

The understanding above is comprehensively enough to explain the *To Lotang's* identity and their role in society. As it known as the *subaltern*, the *To Lotang* obtains treatment arbitrary and inequitable both from majority/mainstream people and the state. All

¹¹⁴Lihat M. Yamin Sani, *Erau: Ritual Politik dan Kekuasaan*, Makassar: Jurnal Al-Qalam Balai Penelitian dan Pengembangan Agama, 2012, h.298. (See M. Yamin, Sani, *Erau: Political Ritual and Power, Makassar: Jurnal Al-Qalam Balai Penelitian and Pengembangan Agama*, 2012, page.298)

sorts of their rights and access covered or even eliminated by the state when what they believe to be questioned and opposed by the state. In 1965, the *To Lotang* even worse been considered as part of the movement 30/S-PKI, which make them more depressed both by the state and society. Instantly, all the activities they did with great joy forced to be abolished. They live in a life of depression and intimidation. Because of the pressure and intimidation were so strong, they finally decided to affiliate with the state by the way of Hinduism as a religion of their parents.

The discussion above quite describes that state and majority society tends to put them and explain their existence beyond the individual as a human being or anti-humanist. The legitimacy of the state that occurred in 1966 was affirmed by the grass root who participated in, so they were increasingly marginalized in daily life. The question now is "*can they speak*"?

As the subject individual is the tough struggle to get out of the pressure experienced by the *To Lotang* either vertically or horizontally. This represents that the *To Lotang* has been able to negotiate with those who have been dominating and hegemonizing them. This is proved by the existence of some of them who can work in the public sector, such as the militaries, doctors, nurses, polices, civil servants, and so forth. These indications denote that the real access has been opened widely and the relatively do not question anymore of their identity as the *To Lotang*. As said by the informant that people now see them as other people. This signifies that during this distinction distributed very sharply to them has been slowly disappearing as shown by many public sectors are also filled by them.

Based on the issue above, the informant of researcher said that there is a social appreciation and respect earned by them, so that this gets them together with each other. What is done by them to align their positions is just about running over the local wisdom imparted to them since childhood, namely *Sipakatau* (mutual humanizing) and *Sipakalebbi* (mutual respect). These values that define their identity and once can be said as one of their strategies in their social interactions. This exemplifies that even the times change do not shift the way of getting along socially despite the tendency of the adaptation is to go with always the social conditions. This is the points to not only guide their social interactions, but also their identity as people of *To Lotang*. In other words, the values of local wisdom are the justification of their identity, at the same time are negotiated instrument against the majority people.

The Reflection of Gayatri Spivak

To venture into this paper, the author notes the idea of Gayatri Spivak which is "*Can the subaltern speak?*". The idea indicates a social movement in the form of political action aimed at lifting the voices of minorities. The purpose of political action is on how the messages relating to the political society can affect many other subjects, including policy makers. There is a sense of political action to talk about the hierarchical relationship between the superior group (ruler) and inferior (controlled) with the intention of relative changes in social structure that is ideal or not extreme in accessibilities.

In the principle, Gayatri Spivak¹¹⁵ wanted to endeavour to fight or end up the domination of the West regarding the mastery of science that has always been their legitimacy in creating a truth. This truth is in turn articulated as a reference to act socially. In other words, the assessment of the truth will always belong to this group because they are the West produces the truth. In the *To Lotang* issue is not much different from the basic principles developed by Gayatri Spivak that how the group known as the country and the majority society have their hegemony through legal discursives manufactured by the state, such as religion. The religion is used by the as the legitimacy to impose their will and at the same time to set up. This is what happens to the *To Lotang* as the *subaltern* imposed by the state to follow the regulations made by them to keep everything uniform, should not be different! Uniformity is discursive hegemonic deliberately created in those days to facilitate the state in controlling and supervising people. In other words, the difference is taboo and bizarre at that time which will be followed by social sanctions or law if it is broken up.

In the end, Gayatri Spivak said that things need to be done in order to break the ice of knowledge produced by the Western world by understanding (self-reflection) carefully the presence of such knowledge. George Lukacs¹¹⁶ claimed it as what he called as the *reification*, which is a relationship of domination that is established and maintained (status quo) by the way of naturing the relationship temporary condition to become permanent and rational. The temporary nature shows truthfully that there is an opportunity for minority people to change their situation for the better one, but in terms of assets (knowledge and mode of production) owned by them is to freeze and prevent critical awareness of that

¹¹⁵ Ambesange Praveen V., *Postcolonialism: Edward Said and Gayatri Spivak*, India: *Research Journal of Recent Sciences*, 2016, page. 48-49.

¹¹⁶ Bagus Takwin, *AKAR-AKAR IDEOLOGI "Pengantar Kajian Konsep Ideologi dari Plato hingga Bourdieu"*, (JALASUTRA: Yogyakarta, 2003), hlm. 70-71. (*Bagus Takwin, The Radix of Ideology "The Introduction of Ideology Studies from Plato to Pierre Bourdieu"*, *Jalasutra: Yogyakarta, 2003*), page. 70-71).

people. Therefore, to eliminate the rigidity of both the knowledge and the effects of reification, then the minority people need to build self-awareness as a whole about a reality as a collective process. To build self-awareness into the collective consciousness is not just being patience, as the informant researcher said, but also accompanied by political action, persuasive and non-threatening. The choice to be affiliated into Hinduism is not without consideration because it still gives a space of freedom to carry out all sorts of religious rituals though they have united with Hinduism.

Can the subaltern (the To Lotang) speak? Yes, they can. The effort, patience and the shift of the Authoritarian era to Democratic era are able to come to the aid which is the people who are not much different from other people. According to informant that the country is now more open and welcome to the basis of the constitution and *Pancasila* which is affirmed by change in the current democratic era.

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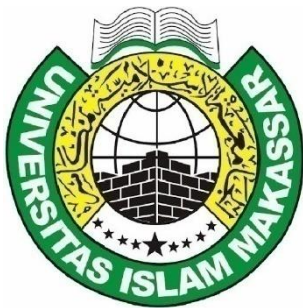
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Alauddin State Islamic University is placed in Makassar as a famous Islamic university in East Indonesia which has motto namely Brightening, Enlightenment, Achievement. UIN Alauddin Makassar has Faculty of Shariah and Law, Faculty of Tarbiyah and Teaching, Faculty of Ushuluddin, Philosophy, and Politics, Faculty of Adab and Humanities, Faculty of Dakwah and Communication, Faculty of Science and Technology, Faculty of Medical and Health Sciences, Faculty of Economy and Islamic Business, Graduate Program (PPs).

2. Universitas Islam Makassar



Islamic University of Makassar abbreviated UIM is one of the Islamic universities in Makassar. UIM is a merger of two high schools, the College of Agricultural Sciences (STIP) Al Gazali and Islamic colleges (STAI) Al Gazali. In 2000 with the permission of Higher Education, it was established the Islamic University of Makassar with eight faculties, namely Faculty of Islamic Studies Faculty of Social and Political Faculty of Agriculture Faculty of Engineering Faculty of Math and Science Faculty of Literature and Humanities faculty of Health Sciences Teaching Faculty of Education In the first year, Prof. Dr. Zainuddin Taha, a professor of linguistics at the State University of Makassar (UNM) is trusted by the Foundation to become rector until 2004. After that, Prof. Dr. Mansur Ramly, Prof. Dr. Ir. Muh. Arif, Dipl Ing. and now Dr. Ir. Majdah M. Zein.

3. International Interfaith Initiative, India



The term interfaith dialogue refers to cooperative, constructive and positive interaction between people of different religious traditions and/or spiritual or humanistic beliefs, at both the individual and institutional levels. It is distinct from syncretism or alternative religion, in that dialogue often involves promoting understanding between different religions or beliefs to increase acceptance of others, rather than to synthesize new beliefs.

4. Ma'din Academy, India



Ma'din Academy, or Ma'dinu Ssaquafathil Islamiyya, is an institution which runs 30 educational institutions and charity with 17800 students. Its headquarters is located in Malappuram, Kerala, India. It operates various facilities such as an orphanage, schools, colleges, and a technical centre. As an educational institute, it is recognised by the

Kerala government and registered under society act. Ma'din conducts various programs with the theme of interfaith harmony and tolerance.

5. Sulawesi Selatan Province Government



South Sulawesi is a province of Indonesia, located in the southern part of Sulawesi. The capital city is Makassar, formerly called Ujung Pandang.

6. Makassar City Government



in the south.

Makassar City (Makassar, from 1971 to 1999, officially known as Ujung Pandang) is the capital of South Sulawesi province. Makassar is the largest metropolitan city in Indonesia's eastern region and in the past, once the capital of the State of East Indonesia and Sulawesi. Makassar is located on the southwest coast of the island of Sulawesi and Makassar Strait in the west, Regency Pangkajene Islands in the north, Maros regency in the east and in Gowa regency



This ICSUN 2017 is fully supported by Makassar City Government and Culture and Tourism Departement of Makassar City. We are very grateful for our Mayor of Makassar City: Ir. H.M. Ramdhan Pomanto.

7. Ministry of Religious Affairs, Republik of Indonesia



Ministry of Religious Affairs of the Republic of Indonesia (abbreviated MORA RI, formerly the Ministry of Religion of the Republic of Indonesia, abbreviated MORA RI) is a ministry of the Government of Indonesia in charge of religious affairs. Ministry of Religious Affairs led by a Minister of Religious Affairs (Minister) that the date of June 9, 2014 held by Lukman Hakim Saifuddin.

8. HermannGuntert Society Stuttgart, Germany



HERMANN-GUNDELT-GESELLSCHAFT
Gesellschaft zur Pflege des interkulturellen Dialogs e.V. Stuttgart

Hermann Gundert is a bridge between the countries, social class, religion. Among India Gundert popular to this day, and much quoted. So say Keralites, if they do not know something: "Beat on Gundert after." Hermann Gundert is a prime example of how migration and lush together also contrary appear outwardly group is possible. What makes his personality, does not lose relevance and can be found in the newly released anniversary edition. In hardcover found, among other things, the seminar paper Gundert Hesse in May 2014 in Calw and pictures from the exhibition to Hermann Gundert. Calw city has been selected as the 2014 year Gundert and the next seminar and exhibition of colorful Stauss do other events.

9. The Canadian Council of Churches



The Canadian Council of Churches (in French: Conseil canadien des Églises) is the largest ecumenical body in Canada, representing 25 churches of Anglican, Evangelical, Free Church, Eastern Orthodox and Oriental Orthodox, Protestant, and Eastern Catholic traditions. It was founded on September 27, 1944, and its president is the Rev. Dr. Alyson Barnett-Cowan.

10. Zhenghe International Peace Foundation, Unites States of America



ZIPF is dedicated to the study and promote peace.

11. Frostburg State University, United States of America

Frostburg State University (often referred to as FSU) is a public student-centered teaching and learning institution located on a 260-acre (1.1-km²) campus in Frostburg, Maryland. The University is the only four-year institution of the University System of Maryland west of the Baltimore-Washington passageway, positioned in the state's Appalachian highlands, an area rich in its mining and educational heritage. Founded in 1898 by Maryland Governor Lloyd Lowndes, Jr., Frostburg was selected because the site offered the best suitable location without a cost to the state. Today, the institution is a largely residential university, offering a wide assortment of distinctive programs at the undergraduate and graduate levels.

12. A Common Word Among the Youth (ACWAY)

ACWAY

A Common Word Among the Youth

A Common Word Among the Youth is a global youth movement which brings together young people from a multitude of backgrounds to increase understanding of different cultures and faiths, promote peace and coexistence, develop skills to help local communities and deliver shared solutions in the form of local action.

13. Australian Government

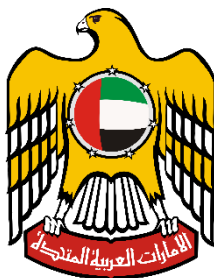


Australian Government

The Government of the Commonwealth of Australia (also referred to as the Australian Government, the Commonwealth Government, or the Federal Government) is the government of the Commonwealth of Australia, a federal parliamentary constitutional monarchy.

The Commonwealth of Australia was formed in 1901 as a result of an agreement among six self-governing British colonies, which became the six states. The terms of this contract are embodied in the Australian Constitution, which was drawn up at a Constitutional Convention and ratified by the people of the colonies at referendums. The Australian head of state is the Queen of Australia who is represented by the Governor-General of Australia, with executive powers delegated by constitutional convention to the Australian head of government, the Prime Minister of Australia.

14. Islamic Civilization Academy, United Arab Emirates Arab Government



United Arab Emirates (UAE abbreviated) (English: United Arab Emirates) is a federation of seven emirates which is rich in petroleum. These are the seven emirates: Abu Dhabi, Ajman, Dubai, Fujairah, Ras al-Khaimah, Sharjah and Umm al-Qaiwain.

15. Zayed University, United Emirates Arab



Zayed University, "جامعة زايد" is one of three government-sponsored higher education institutions in the United Arab Emirates. Achieving accreditation by the Middle States Commission on Higher Education in the USA, it became the first federal university in the UAE to be internationally accredited.[1] It is named in honor of Zayed bin Sultan Al Nahyan, the country's first president. The University has six colleges: College of Arts and Sciences, College of Business Sciences, College of Communication and Media Sciences, College of Education, College of Information Technology, and University College.

16. Eram Group, Kingdom of Saudi Arabia



Eram Group is a business conglomerate comprising over 40 companies spanning diverse sectors such as Oil and Gas, Power, Construction, Manufacturing, Travel, Healthcare, IT, Media, Logistics, Automotive and Training and Education. With operations in the Middle East, Europe, Asia Pacific and the United States, the group has a large, multi-cultural workforce delivering innovative solutions to varied markets. Eram's presence in Saudi Arabia and India is substantial, while operations in other countries continue to grow.

Group concerns such as ITL World – one of the GCC's top travel management companies, and Eram Scientific – a world class R & D firm providing award-winning sanitation solutions, are widely recognized for their heritage of quality service and innovations. Even being a first generation family business, Eram has achieved phenomenal growth and earned an impeccable reputation, owing to its professional and customer-focused approach. Eram has created winning partnerships with globally renowned firms and has won world class clients.

Eram Group is committed to society and social causes. The group invests its resources in making the world a better place through efforts to promote education, improve health and sanitation, empower youth and women, through its own charitable ventures and in collaboration with humanitarian organizations such as the United Nations, Bill & Melinda Gates Foundation Governments and NGOs.

17. Yayasan Pemberdayaan Masyarakat Indonesia Cerdas (YPMIC)



YPMIC is foundation that established since 2015. Its activities cover 4 sectors namely education, social, religious and health. YPMIC been doing a number of capacity development training in some regions in Indonesia. Also currently active in peace education activities such as Sekolah Cerdas. In addition,

YPMIC has been taken MoU with universities, government, and other sectoral units.

18. Peace Generation



Founded in 2007 by two men from vastly different backgrounds but with a common passion, Peace Generation Indonesia serves a key role in promoting peace through creative media. Irfan Amalee, an Indonesian Muslim, has been involved in media creation and publishing for ten years, and Eric Lincoln, an American Christian, has been a teacher and a drug prevention counsellor in Chicago US for many years. Despite their different backgrounds, Irfan and Eric shared a common interest in promoting peace and bridging the gap between different communities through peaceful relationships amongst the younger generation because many violent conflicts are started through lack of understanding.

19. Alauddin Peacebuilding institute (ALPI)



ALPI is an institute under the auspices Alauddin Islamic State University of Makassar which focused on promoting peace. Participate in the activities of peace education and conflict resolution.

20. Global Movement of Moderates Foundation



The agency established on December 16, 1895, which is then used as the birthday of BRI. The aspirations of the Honourable Prime Minister conveyed at the United Nations 65th Session to establish GMM were realized through the organisation of the first International Conference on Global Movement of Moderates (ICGMM) held on 17-19 January 2012 in Kuala Lumpur. In his keynote address at the said conference, the Honourable Prime Minister agreed to establish the Global Movement of Moderates Foundation (GMMF) as a key referral point for the consolidation and dissemination of information and campaign materials to all those who want to join the fight against extremism, governmental and non-governmental bodies alike. GMMF's intellectual foundation is premised on peaceful co-existence, governance and rule of law, finance and economy, education, conflict resolution, managing Islamophobia, and countering violent extremism. These are the seven areas that are vital to understand and create a moderate world in today's context.

21. BNI Bank



Bank Negara Indonesia or BNI (IDX: BBNI) is a government-owned banking institutions, in this case is a state-owned company, in Indonesia. In its organizational management structures, Bank Negara Indonesia (BNI), headed by a Director which is currently held by Achmad Baiquni. Bank Negara Indonesia (BNI) is the oldest commercial bank in the history of the Republic of Indonesia. This bank was established on July 5, 1946. Currently, the bank has 914 branches in Indonesia and 5 overseas. BNI also has Islamic banking unit, but since 2010 has been spin off (Separating), called BNI Syariah PT Bank Negara Indonesia Tbk was established by Margono Djojohadikusomo, which is one of the members of BPUPKI, then set up a bank circulation / central responsible for issuing and managing currency RI. Margono made a large contribution for the development of a business or banking business in Indonesia. Because Margono was a pioneer, he managed to instill the values and perspectives of the banking business in Indonesia, replacing the role of De Javasche Bank in the colonial era.

22. SERUM Institute



Society Research and Development Humanity shortened to SERUM. The agency is engaged in two areas, namely: 1. Research Social Issues, Politics, culture etc. 2. Human Resource Development.

23. The Journal Armonia

The Journal **Armonia**

The vision or purpose of this journal, Armonia, is to help bring together the best of all civilizations and religions in order to apply their common wisdom in promoting the harmonious pursuit of peace, prosperity, and freedom for all persons and communities through compassionate justice. A major mission or goal of this journal is to promote holistic education as a means to restore the primordial understanding of the transcendent dimension of reality and to develop the natural inclination in human nature to give rather than take in life, termed infaq in classical Islamic thought, as the ultimate source of harmony through natural law and human reason (Robert D. Crane).

24. Tribun timur



Tribun timur is a daily newspaper published in South Sulawesi, Indonesia. The newspaper is included in the Kompas Gramedia Group. The head office is located in the city of Makassar. This newspaper was first published in 2004.

TOURISM IN SOUTH SULAWESI

Toraja

Toraja tribe is the tribe who settled in the mountainous northern part of southern Sulawesi. Indonesian population, estimated at about 1 million people, with 500,000 of them still live in the district land of Toraja, Tana Toraja district, northern Toraja district, and Mamasa. Toraja ethnic majority embraced Christianity, while the majority embraced Islam and animism belief known as Aluk To Dolo. The Indonesian government has recognized this belief as part of Agama Hindu Dharma. Tana Toraja is famous for its cultural uniqueness. One of the unique culture of Toraja funerals are called signs solo. Signs solo is a funeral procession land Toraja society that aims to honor and deliver the souls of the deceased to the realm of the spirit, that is, back to eternity with their ancestors in sebuat resting place.



Leang-leangMaros



Leang-Leang prehistoric Park as the mainstay attractions of southern Sulawesi, has a quite beautiful scenery, dotted with steep cliffs towering around the park, across the bridge plantations planted according to the seasons and shady trees. Having a cool air mixed with the sound of the flowing river in this prehistoric park and there are 4 gazebo that can be used by visitors when visiting this park to just sit with your family or partner. This park there are two caves (leang), which became

the main attraction of the visitors with beautiful stalactites dripping.

Malino

Malino is a tourism place that situated on a plateau and it offers a typical of highland with mountain panorama. This area is located about 90 km from Makassar city center. During the journey to Malino, you will pass through a pine forest scenery and beautiful limestone range. Malino is located at an altitude of 1,050 meters above sea level. The temperatures here is range between 10-26 degrees Celsius, do not forget to bring your jacket and warm clothes to avoid being freezing. This area has been known since the Dutch era and used as their favorite tourist spots.

Here, there are many beautiful waterfalls such as Air Terjun TanggaSeribu or thousand stairs waterfall and Takapala Waterfall. In addition, there is also a tea garden, blue valleys and Japanese bunkers heritage. Malino Highland is located in Tinggimoncong District, Gowa regency, and it located approximately 80 km from the city of Makassar and it takes 3 hour drive. At an altitude of 1,200 above sea level, this highland is settling at an area of 200 hectares stretching to the garden tea plantations and lush green that makes it a favorite place for visitors who like photography or those who like to enjoy the natural scenery from a height. The all-green nuance in mountainous areas and hilly land becomes the main attraction for visitors.



Selayar



Selayar Regency or Selayar Island Regency is one of the tourist destinations in South Sulawesi Province which has lots of potential for nature tourism, culture and marine tourism that worth to visit. The capital city of Selayar is Benteng.

Selayar Regency located in the south of the South Sulawesi Province, lies in the Flores Sea, between Sulawesi Strait and Flores Sea, share border with Bulukumba regency and Bone Bay. Selayar Regency covering about 1.188,28 square km, consist of about 5,23% land area and about 94,68% water area that is calculated four miles from outer island at low tide that covers about 21.138,41 square km with 24 sub districts and consist more then 120 islands both small and big island.

Selayar was once part of the ancient trading route to the Moluccas. Historic relics have been found on Selayar dating back to the 14th century when Chinese, Philippine and Thai traders regularly passed through this part of South East Asia. The island's main town, Benteng has a unique one room, stand-alone museum which proudly houses a kettle drum – the oldest and biggest in the world. The drum was brought to Selayar by mariners from China and dates back to the Bronze Era.

The population is about 120,000 (2012), mainly a mixed race of Makasars, Buginese, the natives of Luwu and Buton. People here use Makassar language, are for the most part nominally Moslems (though many non-Muslim customs survive) and support themselves by agriculture, fishing, seafarming, trade, the preparation of salt and weaving. Vanilla, tobacco, trepang, tortoise shell, coconuts and coconut oil, and salt are exported. There are frequent emigrations to Sulawesi and other parts of the archipelago. For that reason, and also on account of its excellent horses and numerous water buffaloes, Selayar is often compared with Madura, being of the same importance to Celebes as is Madura to Java.

One of the secrets of visiting Selayar is discovering how to get there. The very fact it takes about nine to ten bumpy hours overland to reach this unspoilt, idyllic, tropical sea gypsy paradise, makes this little known tucked away treat in the South of Sulawesi a pleasure. Places that are this far removed from the trappings of mainstream tourism lead you on a discovery; an adventurous travel experience that is truly unique.

Selayar Island is a fascinating destination owing to its unique landscape, and its beautiful unspoilt beaches. The west side area of the island is mainly inhabited by fishermen, who live in small villages that continue to follow their traditions largely unaffected by western

influences, most favorite place on the west side is Gusung Island. This island is mostly visited by those who want to stay at white sandy beautiful beach.

The east side of the island is sparsely populated and still heavily covered with rain forest. This the forest where Tarsier monkey which is considered the smallest monkey in the world can be found, also possible to find numerous species of birds, small reptiles, marsupials, varans and even wildboars. The east side of Selayar island is surrounded with a reef which offer great underwater scenery and its look a paradise for Diving, Snorkeling and Fishing activities.

Bulukumba



Bulukumba Regency located in the eastern part of South Sulawesi Province, that is southeast of Makassar (ujungpandang). Geographically located at 5.20 degrees 5.40 degrees southern latitude and 119.58 degrees of longitude 120.1930 degrees east with the southern boundary includes the Selayar Regency, and Flores Sea the North and the East with Sinjai Regency and Bone Bay, west of the Bantaeng Regency. The

strategic position makes Bulukumba potential in several sectors, and in this decentralization Bulukumba much supported by the four leading sectors respectively of Agriculture, Fisheries, Tourism, Transport, Land and Sea.

Bulukumba Regency is famous for traditional boat craftsman, a lot of economic added value for society and local government, the total area of about 1154.67 km² with distance from the city of Makassar about 153 km. Bulukumba was titled Butta Panrita Lopi, "The Land of Pinisi Boat Craftsman", because Bulukumba People well know as boat craftsman since long time ago, the center of Pinisi boat craftsman is in Tana Beru Village, Ara Village and Lemo Lemo.

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