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The Symbolic Meaning's of the *Mamminaraje'* Commemoration Tradition of the Bugis Bone Tribe Community

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Abstract

This article discusses the symbolic meaning of the tradition of celebrating Isra' Mi'raj of the Bugis Bone Tribe community called mamminaraje'. The purpose of this study is to analyze and unravel the symbolic meaning of the mamminaraje' tradition which contains several sacred activities. The method used in this study is qualitative which is intended by the author to obtain descriptive data from the mamminaraje' tradition. Data is obtained from a combination of field research and library research. The results showed that the mamminaraje' tradition is the tradition of Isra' Mi'raj carried out by the Bugis Bone Tribe community. Some of the series of sacred events carried out at the celebration include preparation events in this case making snacks (snacks), accaramang (lectures), sibili-bali (dialogue between two children), and closed with mandre-andre (eating together). The values of some of these events are sipatokkong (please help) based on QS al-Maidah/5: 2, sipakainge' (mutual reminder or da'wah) in QS al-Nahl/16: 125, and mandre-andre as a glue of friendship based (sibawa) on QS al-Hujurat/49: 10.

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Introduction

Commemoration or celebration of the Prophet Muhammad's Isra' Mi'raj, held every 27 Rajab (Aceng, 2019). As with the Mawlid commemoration, Islamic society is divided into two groups, there are those who celebrate it and there are those who do not (Putra & Hamid, 2021). This problem can actually be resolved with an attitude of tolerance that is highly upheld by society.

Isra' Mi'raj in the Qur'an itself is interpreted as a sacred event which is the forerunner to the mandatory order to pray 5 times a day (Al-Zuhaili, 2009). The vertical and horizontal journey of the Prophet Muhammad initiated a dialogue between the Prophet Muhammad and Allah SWT. This certainly contains its own wisdom or aesthetic values.

Indonesian society is generally divided into two large groups. First, there are groups that carry out Isra' Mi'raj commemoration events in various ways and with their own uniqueness (Suri & Izzati, 2022). Second, there are groups who do not celebrate it for several reasons. Among the reasons is the assumption that these traditions or rituals were not carried out during the time of the Prophet Muhammad. Meanwhile, those who celebrate argue that the commemoration or celebration of Isra' Mi'raj functions as a religious symbol.

One tribe that has a community that is widely spread across various regions is the Bugis tribe. However, the earliest descendants of the Bugis tribe generally came from three districts in South Sulawesi. These districts are Bone, Soppeng and Wajo (Santos, 2022). The Bugis tribe is generally known to the public as a tribe with fantastic *uang panai'*. However, there are several other unique traditions that have not been exposed, especially in terms of religious practices.

The Bugis tribe community in Bone Regency has several religious traditions that still survive amidst the rapid flow of modernization and digitalization. Among them are *mabbarazanji* (barzanji reading), *mammaulu'* (mawlid commemoration) and *mamminaraje'* (Isra' Mi'raj commemoration) (Fattah, 2021). Even though other regions also do the same thing, there is something unique about each tradition carried out by the Bugis Bone community. Because, every tradition that has been passed down from generation to generation usually has symbols that are very interesting to uncover and examine.

The Bugis Bone Tribe community interprets Isra' Mi'raj by celebrating it in mosques. The Isra' Mi'raj celebration event in this area is called *mamminaraje'*. There is something unique about the *mamminaraje'* celebration in the Bone Regency area, South Sulawesi Province. Because, there are several series of events that reflect the symbols of Bugis philosophy. These symbols then contain deep meaning. The *mamminaraje'* event also always attracts the interest of the people around the mosque. This uniqueness will be discussed in depth, both in terms of the events carried out and the meanings contained therein.

Based on searches, there are several journal articles that discuss Bugis and Isra' Mi'raj traditions or culture. However, no one has been found that specifically discusses the *mamminaraje'* tradition. Among these studies are the following.

Ridwan Tohopi in his article "Isra' Mi'raj Celebration Traditions in the Local Islamic Culture of the Gorontalo Community" states that the Gorontalo people uphold local wisdom. This is proven by the use of classical manuscripts in the Isra' Mi'raj celebration (Tohopi, 2012). The author's article will describe the uniqueness of the Bugis Bone Tribe in celebrating Isra' Mi'raj.

Anna Rahmah Syam in her article "The Barzanji Tradition in the Perception of the People of Bone Regency" concludes that the people of Bone Regency maintain the ritual of reading Barzanji at religious events as a means of broadcasting. Apart from that, the implementation is somewhat different and unique compared to Barzanji in other areas (Syam, 2016). The author will analyze another uniqueness of the Bugis Bone Tribe through the tradition of celebrating Isra' Mi'raj.

Reski Ulul Amri said that one of the unique things about the Bugis Bone tribe is *Doi Menre* in marriage. Doi menre or more popularly known as *Uang Panai'* is a mandatory requirement for

getting married (Amri, 2020). This article will examine the uniqueness of the Bugis Bone Tribe from the celebration of Isra' Mi'raj.

Method

This study uses a qualitative method. This method is used because it is able to clearly define research procedures. Finally, research using qualitative methods produces descriptive data from a *mamminaraje* tradition. (Mustari & Rahman, 2012). Therefore, this research requires oral and written data.

Primary data, namely oral data (field research), was obtained through observations or observations carried out directly by researchers at several mosques in Ajangale District, Bone Regency. The mosque chosen is the main mosque of the village. Among them are the Barere Mosque, Pacciro Mosque and Pompanua Mosque. Researchers were directly involved in the *mamminaraje*' event at the mosque.

Meanwhile, written data was obtained from tafsir books, books and articles related to the theme being studied. The data originating from this research library is secondary data. Written data is also the main key in this paper to determine research findings.

The researcher then analyzed the two data sources by focusing on the semiotics or symbols contained in the series of *mamminaraje*' events, such as pre-*minaraje*' activities, and the course of the Isra' Mi'raj commemoration event. Then the symbol is described through the verses of the Koran and their interpretations.

Results

The word "*Mamminaraje*" comes from the word *raje*' or if translated into Indonesian means Rajab or the Month of Rajab. This month is the seventh in the Hijri calendar. In fact, in that month there was the Isra' Mi'raj event. The addition of the prefix *ma*' (which means to make or do) makes the word *raje*' become *mamminaraje*'. The simple meaning that can be taken from this word is the Rajab event or an event held in the month of Rajab.

In terms of terms, *mamminaraje*' is a tradition of celebrating Isra' Mi'raj which has been carried out for generations by the Bugis Bone community. This tradition is usually initiated by sara' employees or mosque administrators. Nevertheless, the community is also actively involved in *mamminaraje*'. *Mamminaraje* means the event or implementation of *minaraje*'.

Mamminaraje' carried out at a time agreed by the community. This means that the Isra' Mi'raj commemoration activities of the Bugis Bone community do not have to be carried out on 27 Rajab. The implementation time is also unique. In several regions in Indonesia, many people use the afternoon or evening to hold events such as commemorating Isra' Mi'raj. However, the Bugis Bone community uses night time (after Isha' prayers). This is because the general livelihood of the Bone people is farming. Working hours are not like ASN which has holidays on weekends. Farming work knows no time, morning until evening before sunset.

Based on historical records, it is not known for certain when *mamminaraje*' was first performed by the Bugis Bone community. However, if we trace it based on the arrival of Islam in South Sulawesi, it seems that *mamminaraje*' was exemplified directly by the Datu' or ulama who brought Islamic teachings. It should be noted that *mamminaraje*' is also a term used by the Bugis community in general, such as the Soppeng and Wajo areas.

The *mamminaraje* tradition event, which is generally held in the evening, takes place after Isha prayers until 22.00 WITA. There were 3 main events during this time, namely: da'wah activities and *mandre-andre*. However, previously there were consumption preparation events carried out by the community, both individually and collectively (groups).

Preparation for Consumption

One of the main characteristics of the Bugis Bone tribe's Isra' Mi'raj (*mamminaraje'*) commemoration tradition is the serving of various traditional snacks to be consumed together after the *accaramang* (lecture). Of course, this requires participation from local residents. Usually the mosque staff will announce this long before the day of Isra' Mi'raj commemoration. This is intended so that people can prepare to prepare the ingredients for cakes or traditional snacks.

At the preparation stage for consumption, some people make it with their families, there are also those who make it in groups with their neighbors. The manufacturing process is called "*assedingeng*". This word means unity or the process of working together to achieve the same goal. Children will be eager to help their parents prepare food for the Isra' Mi'raj event. Husbands (men) also usually prepare banana or coconut leaves to wrap traditional snacks or cakes.

Apart from being a place for *asseddi-sedding*, the consumption preparation stage is also a place for preserving traditional cakes. This is because the proliferation of western and Middle Eastern snacks has made traditional snacks seem marginalized. With a preparation stage involving the younger generation, it is hoped that traditional snacks will be able to continue to exist and survive amidst the onslaught of foreign snacks.

Dakwah Activities

There are at least two da'wah activities in the *mamminaraje'* event, namely *sibali-bali* and lectures by ustadz. *Sibali-Bali* is performed by two children who dialogue in Bugis language. Children who do *sibali-bali* are children who attend *passikola ara'* (afternoon religious school). They are then trained by teaching teachers. The sermons delivered usually contain jokes which make the *mamminaraje'* event even warmer and full of brotherhood.

The lecture activities are usually carried out after the *Sibali-Bali* event. The Ustadz who are invited are most often taken from the *As-Sa'diyah* Islamic Boarding School. Because the Islamic boarding school has alumni spread across almost all regions. So that the public knows this Islamic boarding school as one of the best in producing quality alumni. In this way, the community entrusts the alumni of the *As-Sa'diyah* Sengkang Islamic boarding school as lecturers or bearers of *minaraje'* wisdom.

Mandre-Andre

Mandre Andre means eating together). A meal together was held after the lecture. None of the adults or children did any eating activities during the lecture even though various foods were served. This has been done for generations as a form of appreciation for preachers. One of the lessons is that people who attend the *minaraje'* event are more focused on listening to the lecture presentations.

Discussion

There are several values contained in the *minaraje'* event, including *sipatokkong*, *sipakainge'* and *mandre-andre*.

Sipatokkong

The Isra' Mi'raj celebration in mosques in the Bone area is combined with a *mandre-andre* (together eating) event. Congregants of a mosque will be encouraged to collaborate in bringing traditional food, such as *bukku rawu'*, *cucuru'*, *didoro'* and other snacks. Of course, this requires quite a long time if done independently. Therefore, in terms of preparing food and knick-knacks for the *mamminaraje'* event, the community will group together to help each other (*sipatokkong*).

Linguistically, *sipatokkong* comes from the word *tokkong*, which means standing or upright. The affix *sipa* makes the meaning of mutual support or helping each other, working together and

strengthening one human being with another (Salim, 2018). Therefore, *sipatokkong* is defined as a noble quality, namely working together and helping each other in goodness.

The concept of *sipatokkong* is very much in line with ta'awun which is highly emphasized in the Word of Allah in QS al-Maidah/5: 2.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Translation:

O you who believe, do not transgress the signs of Allah, do not (violate) the haram months, do not (disturb) the sacrificial animals, sacrificial animals which are marked and do not (disturb) the visitors to the Baitulharam while they seek God's grace and approval! When you have persevered, hunt (if you want). Never let (your) hatred against a people, because they prevent you from leaving the Haram Mosque, encourage you to go beyond your limits. Help each other in goodness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment (Indonesian Ministry of Religion, 2019).

Quraish Shihab looked at that word *تَعَاوَنُوا* includes all forms of assistance in goodness, both for the interests of the world and especially for the interests of the afterlife. This is proven in the terms that follow the word, namely al-biir and al-taqwa (Shihab, 2016). Therefore, the emphasis is that help can be provided to anyone with a tendency towards the interests of this world and the hereafter.

Ibn Kathir also has a similar opinion. He only emphasized that help is excluded in cases of sinful or immoral acts (Ar-Rifa'i, 2000). Therefore, Ibnu Kathir has a similar opinion to Quraish Shihab. *Sipatokkong* which is compatible with ta'awun is a wealth that needs to be preserved and continued in the celebration of Isra' Mi'raj. This conformity is proof of the suitability of the culture or values upheld by the Bugis Bone community with Islam.

The Minaraje event is able to strengthen community relations. The Bugis Bone tribe community, which is known to work together through social activities, is able to interact actively again amidst the rapid development of information technology. Moreover, young people are easy going and enjoy new things, the Isra' Mi'raj (*mamminaraje'*) event is a celebration that must continue to be preserved in order to uphold the *sipatokkong* philosophy.

Sipakainge'

The celebration entitled *mamminaraje'* also contains the values of *sipakainge'* da'wah or reminding each other (Salim, 2018). Because, every celebration held at the mosque will be attended by a ustadz who will convey the wisdom of minaraje' or in Bugis Bone language it is called *accaramang*. Apart from that, there is also *sibali-bali* (dialogue) carried out by two children.

Accaramang usually done interactively by the ustadz. So that communication is built well and doesn't just go in one direction. Please note that the lectures are also delivered in Bugis language. In this way, regional languages which are increasingly being eroded by modernization and technology can be preserved. Usually, the lectures given have a theme about the

commandment of obligatory prayers, the rewards for carrying them out and the penalties for neglecting them.

Meanwhile, *sibali-bali* is usually performed by several pairs of children reciting the Koran. The themes presented include the invitation to congregational prayer, the story of Isra' and Mi'raj and so on. *Sibali-bali* is also one of the most anticipated by the congregation because it often invites laughter with the language used. Of course, the language used is also the regional language (Bugis). *Accaramang* and *sibali-bali* is a form of da'wah which is one of the important commands in the Koran. This is stated in QS al-Nahl/16: 125.

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Translation:

Invite (humans) to the path of your Lord with wisdom and good teaching and debate them in a better way. Indeed, your Lord knows best who has gone astray from His path and He (also) knows best who has been guided (RI, 2019).

This verse contains the term da'wah in the form of a command. The order to preach came down when Hamzah died in battle in a tragic situation (Al-Zuhaili, 2009). Therefore, the meaning that can be drawn is that da'wah must be carried out in the best way.

One history states that QS al-Nahl/16: 125 was revealed during the conquest of the city of Mecca. This incident, known as Fathu Makkah, was the glory of Islam. According to him, it is as if this verse means that war can no longer be used as a means of da'wah (Al-Maraghi, 2006). Da'wah must be done in a virtuous way, namely with wisdom, advice and if necessary, through debate.

The use of *accaramang* in the *mamminaraje'* celebration is in accordance with the verse's command to convey advice. Likewise with the Balinese which contain Islamic messages. With both, the commemoration of Isra' Mi'raj can be meaningful for society with cool advice without violence. Apart from that, lectures and *sibali-bali* can be used as a reference or indicator of *mamminaraje'*'s abilities.

Mandre-Andre Symbolizing Brotherhood (Sibawa)

Mandre andre comes from the word "andre" which means to eat. Repetition of the word means having a meal or eating together. *Mamminaraje'* is very synonymous with *mandre-andre*. Snacks that are made together or made individually by a congregation will be eaten together. This is also what makes the *mamminaraje'* event attractive for children and adults to participate.

Togetherness in Bugis language is called *sibawa*. This term means an association based on togetherness in bonds of love. This can be realized with the *mandre-andre* event held during the *mamminaraje'* event.

Gatherings between Muslims at the *mamminaraje'* event are certainly a means of establishing ties of friendship. This is in accordance with QS al-Hujurat/49: 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

Translation:

Indeed, believers are brothers, therefore reconcile your two brothers (who are fighting) and fear Allah so that you may be blessed (Indonesian Ministry of Religion, 2019).

Ikhwah comes from the word “*akh*” which means ally, helper, liker and loyal friend. In terms of *akh*, it means everyone who accompanies other people in love, profession and religious matters (Syahatih, nd). *Ikhwah* in the verse itself specializes in the bond of faith. If someone experiences a disaster or problem, other people must step in to help solve the problem. At the very least, what you have to do as a fellow Muslim is to rub the chest of the person affected by the problem or disaster (helping to endure it).

Mandre-andre in *mamminaraje'* is very in line with this concept. The food served can be an opening for direct face-to-face communication. This type of communication has been eroded due to the presence of smartphones. Moreover, since 2015 there has been a massive expansion of the internet network in Bone Regency. So, the communication that occurs during *mandre-andre* really allows for the bonding of relationships between neighbors.

Meanwhile, Al-Tabari explained that this verse also focuses on sentences **فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ** which uses command sentences (Al-Tabari, 2008). Presumably, this sentence orders to improve relations between people who are at war or simply break down communication. Through *mamminaraje'* this order can be carried out.

Mandre-andre a part from being a gathering place, it is also used as a place to preserve traditional snacks. Since the development of technology and modernization, western snacks have become more popular and are actively promoted through various media. So traditional snacks seem to be forgotten and neglected. *Mamminaraje'* can be a solution to the lack of promotion and interest of young people in traditional snacks.

Conclusion

The Bugis Bone community named the Isra' Mi'raj commemoration *mamminaraje'*. Activities carried out during the celebration include, *sipatokkong* (working together or helping each other), *sipakainge'* through *accaramang* and *sibali-bali*, as well as *mandre-andre* (eating together) as a bond of friendship.

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