

TRADITIONS OF A'MIRAJA AT BUGISI VILLAGE BILONGA

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ABSTRACT

Tradition is inherent in a place, especially among people who have lived there for a long time and believe in these customs, especially in Gowa, particularly in the South Bontonompo District, in the hamlet of Bategulung, Bilonga Village. Bilonga residents firmly believe in such a practice. Teachers (home) and community leaders carry on this tradition. The author attempts to describe one of the occurrences that exist in the Bilonga community, which is tinted by beliefs that exist from time to time. The practice of its application is carried out in one of the residents' dwellings, in the hamlet of Bategulung village, Bilonga. In writing this article, the researcher uses qualitative research methods through several studies. This researcher uses direct observation techniques and interview techniques with sources. The informants in this study are community leaders, especially those who have long practiced the a'miraja custom. The people in the village of Bilonga still carry out this a'miraja tradition to continue the traditions that were previously carried out, such as je'ne-je'ne sappara, which includes a series of this a'miraja tradition, the people who participate in carrying out this tradition. After the implementation of the ceremony, people believe they will get good things and read prayers that will be useful.

Keywords: Bugisnese; religious ritual; local customs

1. INTRODUCTION

Tradition is a habit that is inherent in every society. Tradition is always associated with something that is considered sacred, whereas some people think that this is something related to worship or respect as a spiritual outpouring. Tradition is the same as customs, namely habits that are magical-religious from the life of an indigenous population which includes cultural values, norms, laws, and rules that are interrelated

and then become a system or regulation that is already established and consists of all conceptions of the cultural system of culture to regulate social action. The sociology dictionary defines customs and beliefs that have been passed down from generation to generation and can be maintained.

According to Funk and Wagnalls (2013: 78), the term tradition is interpreted as knowledge, doctrine, habits, etc., which are understood as knowledge that has been passed down from generation to generation, including the method of conveying ideology. So tradition is a habit that was carried out by the community in the past until now. Muhaimin (2017:78) says that tradition is sometimes equated with the words *adat* in the view of society that it is understood as the same structure. Where in the tradition, people follow customary rules. According to R. Redfield (2017: 79), tradition is divided into two, namely the great tradition is a tradition of their own and likes to think and by itself includes a relatively small number of people. At the same time, the little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. So they never know what the habits of the people used to be, because they do not care about their culture.

The Indonesian state consists of many ethnic groups, races, cultures and religions. Particularly in this regard is the relation between tradition and culture in the people of Bilonga village where the *a'miraja* culture is a hereditary tradition. This *a'miraja* tradition is carried out in one of the residents' residences in Bategulung hamlet, Bilonga village. In the history of this tradition, no one knows when the *a'miraja* tradition was first carried out. However, one community believes that this tradition must be carried out once a year. Traditions are shared material objects and ideas that come from the past but are still there today and have not been destroyed or destroyed. Tradition can be interpreted as a true inheritance or legacy from the past. However, traditions that occur repeatedly are not carried out by chance or intentionally (Riyono and Siregar, 1985: 4).

More specifically, tradition can give birth to culture in society itself. Culture which is the result of tradition has at least three forms, namely: the form of culture as a complex of ideas, notions, values, norms, rules (ideas), the form of culture as a complex of patterned activities and actions from humans in society (activities), and cultural manifestations as human-made objects (artifacts) (Soekanto, 1993:459). According to Piotr Sztompka (2007: 69), a tradition has a function for society, including:

- ✓ Tradition is a hereditary policy. Its place is in the consciousness, beliefs, norms and values that we adhere to now and in things that were created in the past. Tradition also provides fragments of historical heritage that are considered useful. Traditions are like piles of ideas and materials that can be used for present action and for building the future based on past experiences.

- ✓ Provide legitimacy to existing views of life, beliefs, institutions, and rules. all this requires justification to bind its members. One source of legitimacy is in tradition. It is customary to say: "it has always been like that" or "people have always had such beliefs". However, at the paradoxical risk, certain actions are only carried out because other people have done the same thing in the past or certain beliefs are accepted simply because they have received them.
- ✓ Providing a convincing symbol of collective identity, strengthening primordial loyalty to the nation, community and group. National traditions with songs, flags, emblems, mythology and common rituals are prime examples. National traditions are always linked to history, using the past to maintain national unity.
- ✓ Helping to provide an escape from the complaints, discontent, and disappointments of modern life.

The a'miraja tradition is a tradition that was born from the commemoration of the isra' mi'raj. A'miraja itself is Makassar language from the word isra' mi'raj prophet Muhammad saw which basically the commemoration is one of the important events in Islamic history because it tells the spiritual journey of the Prophet Muhammad SAW. At that time, the Prophet Muhammad saw received an order from Allah to pray five times a day, the events of the isra mi'raj were two journeys of the Prophet Muhammad SAW that occurred in one night. Muslims commemorate the isra' mi'raj every 27 Rajab in the Hijri year.

Isra' Mi'raj is the journey of the Prophet Muhammad from Mecca to Al Aqsa Mosque in Jerusalem. Then the Prophet Muhammad was raised to the seventh heaven or Sidratul Muntaka. Isra Mi'raj is often interpreted as the spiritual journey of the Prophet Muhammad in one event. However, the Isra' Mi'raj actually consists of two parts of the Prophet Muhammad's journey, namely the Isra Mi'raj. The isra' event is the journey of the Prophet Muhammad from the Kaaba in Mecca to the Al Aqsa Mosque in Jerusalem. At that time, the journey from the Kaaba to the Al Aqsa Mosque could be reached by horse or camel for one month. However, the Prophet Muhammad was able to make the journey in just one month. On the trip, the Prophet Muhammad saw riding an animal named Buraq. Buraq is described as having a body like a white horse with the wings and tail of a peacock. Arriving at the al-Aqsa mosque, the Prophet Muhammad saw was told to lead the previous prophets to perform two cycles of prayer.

After that, the Prophet Muhammad performed mi'raj, namely the journey of the Prophet from the al-Aqsa mosque to the seventh heaven or Sidratul Muntaka. In these Heavenly Forces, the Prophet Muhammad SAW met the previous prophets. These prophets include the Prophet Adam in the first sky, the Prophets Isa AS and Yahya AS in the second sky, the Prophet Yusuf AS in the third sky, the Prophet Idris AS in the fourth

sky, the Prophet Aaron AS in the fifth sky, the Prophet Musa AS in the sixth sky, and the Prophet Ibrahim AS in the seventh heaven.

Since these two events, Muslims have been required to pray five times daily and night. In the beginning, Allah ordered Muslims to pray 50 times a day. However, the Prophet Muhammad SAW was warned by the Prophet Musa AS that this number was too large. The Prophet Muhammad then asked Allah for relief to reduce the number to five times daily and night. Until now, the Isra' Mi'raj is commemorated by the majority of Muslims around the world. They do various ways to commemorate this big day by increasing their worship to Allah SWT, namely carrying out thanksgiving, recitation, lectures, or carrying out religious activities wrapped in regional traditions, like the people in Bugisi village, Bilonga hamlet, Bategulung village.

In that area, the Isra' Mi'raj activities are carried out with various religious rituals that are different from the Isra' Mi'raj commemorations in other areas. In that area there is still very strong regional culture so that the commemoration of the Isra' Mi'raj has its own characteristics. Therefore, it is deemed necessary to conduct further research to obtain data on the a'miraja (isra' mi'raj) tradition in Bugisi village, Bilonga hamlet, Bategulung village, Gowa district.

2. METHODS

- a) This study uses a qualitative descriptive research method, through several series of studies. Through this research the researcher tries to explain the process of a'miraja's activities in Bugisi village, Bilonga hamlet, Bategulung village with a descriptive method that factually describes the traditions carried out in the village without changing the data.
- b) The informants in this research are community leaders, especially those who have been practicing the a'miraja tradition for a long time. This research is located in Bugisi village, Bilonga hamlet, Bategulung village, Gowa district. This location was chosen as the research location because there was a difference in commemorating the isra' mi'raj activities with other areas in that village.
- c) This research uses direct observation techniques, and interview techniques with informants. The researcher directly observed the activities of a'miraja in the village of Bugisi, equipped with observation guidelines and recorded things that were deemed necessary to be used as data in the research. In addition, the researchers also conducted interviews with traditional leaders and the community who were involved and participated in implementing the a'miraja tradition in Bugisi village. The data is then analyzed using qualitative analysis.

3. RESULTS AND DISCUSSION

Culture is a complex which includes knowledge, belief, art, normal, customary law and habits practiced by a group of members of society. Formulate as a work of taste, and create society. The work of the community produces technology and material culture or material culture which humans need to dominate the natural surroundings so that the strength and results can be perpetuated for the needs of society (Soemardjan, 1964: 155). Trust is something that has been ingrained in everyone, both regarding traditions and culture that have developed for a long time. It is said that traditions that have been carried out for a long time and then abandoned will be dangerous and have a bad impact.

Culture is not formed just like that, but also has elements, such as: Material culture is a form of culture in the form of human-made objects, such as houses, vehicles resulting from technology and non-material culture is a form of culture that is not in the form of objects but is the result of creation and human feelings, as examples of philosophy and science in theoretical or pure form, to be practiced in social life and the results of human feelings, in the form of values and types of society that need to be created to regulate social problems in a broad sense includes religion, ideology, and all elements which are expressions of the human soul as members of society.

It is known that culture is always changing. Moreover, if there is influence from outside, then the change in the culture may be huge and wide, so that a new culture emerges. The processing of foreign elements by the affected culture determines the new style and its subsequent developments. Thus today's culture is the result of growth and development in the past "never being a substitute, but a continuation". So to find out and know about it, especially to be able to study it, it is necessary to review it from a historical perspective. A tradition that cannot be omitted. If this tradition is eliminated, there is hope that a culture will end at that moment. Because every thing that becomes a tradition has usually been tested for its effectiveness and the latest level of efficiency following the course of the development of cultural elements that is what causes the people in Bugisi village, Bilonga hamlet, Bategulung village to maintain the A'miraja tradition.

The implementation of the A'miraja culture is carried out once a year, the implementation of the A'miraja culture is carried out in one of the mosques in Bilonga hamlet, Bategulung village. The implementation began with a spokesperson (puang) who opened the miraja ceremony and at the same time started reading the stories of the Prophet in Makassar and Arabic. The delivery through Makassar language attracted a lot of public attention, then continued with the recitation of several prayers. a, after that it is continued with a question session, perhaps during the implementation of this

tradition there are some community leaders who want to ask questions, they will be given the opportunity to ask questions. After that, it is closed by eating together. The beginning of a tradition in a village is very difficult to know when the tradition started. It is the same with the tradition that is of concern to researchers, namely the a'miraja tradition. This tradition has been around for a long time and no one knows when the people there started this tradition. As stated by a community leader named Dg. Tanjong "Anne nikanya a'miraj anu sannamo sallona, nakke again na tena kuissengi kana timenna why nani Pahammulai" (this a'miraja culture has existed for a long time, he himself does not know when it was first implemented). This tradition has become a habit of the people in Bugisi Village.

The people in the Bugisi village of Bilonga hamlet carry out the a'miraja tradition every year. Usually during the implementation of the A'miraja tradition, important community leaders including village officials participate in enlivening this tradition, plus a spokesperson (puang) who brings material from outside the area, such as Maros, Barru, etc. Then added again by Dg. Ce'dang "Antu nikanaya a'miraja, ni pilanggeri anjo na bacaya i puang, barang presume jaki barakka battu ri alla taala" (which is called miraja, we listen to stories and prayers read by the spokesperson (puang), hopefully we get blessings from Allah swt). Someone who is trusted to read the story of the Prophet is called a puang. The story in question is reciting the story of the Prophet Muhammad when performing the Isra' and Mi'raj from beginning to end. As Dg Tobo said, "I puang ammacai kissana nabbia riwattunna mange angnalle sambayang parallua ri langi' maka tujua na anjari parallu ri katte ngaseng umma' Isilanga" (Puang recited the story of the Prophet Muhammad when he picked up the five daily prayers in the seventh heaven and became obligation for all of us Muslims). Based on the interview results, it was explained that during the a'miraja process, the puang read the story of the Prophet Muhammad and then listened to it solemnly by all the congregation present at that place. All congregations are not allowed to talk or disturb the ongoing event.

Some people believe that the A'miraja tradition has a positive impact. Karna gains knowledge and prayers that can be practiced in everyday life. As said by the source, Dg tanjong "Punna kammaja anne allalo laloa, jai tau gassing appala duagang panyungke dalle" (As has happened before, many people often ask for the opening prayer of sustenance). Then added by Dg bulang "Ingka before anjo nasareki doagang I puang, naku ta'ngangi rong kana afford jako, nasaba' jai tau gassing tena narasai" (Before the prayer is given, the spokesperson (puang) asks first we can not to practice, because it often happens that many people are unable to practice this prayer). Therefore, up to this interview session, the author was increasingly interested in what prayer to give to the point that many people were unable to practice this prayer. Then it was continued again by Tanjong "Nakana ipuang, Iyami antu Doagang Panyungke dalle most mabajika ri sambayang allo-allota', Ri sambayang sunna' ta, sadakka ta, segang bajikki ri parangta

how you know, Nasaba' punna yamo anjo baji, in sya allah silollong tongmi baji dalle Sidang sannang Jiwata" (The spokesperson said, the best Rezky opening prayer is in the 5 daily prayers, sunnah prayers, almsgiving, and being kind to fellow human beings, because if these 4 things have been implemented, God willing, the sustenance will be smooth and our hearts are at peace). Until this statement the researcher realized that, The A'miraja tradition is carried out in accordance with the customs of the people in Bilonga village, one of the sources said that this tradition does not belie or belie religion at all, because during the process of carrying out the tradition there is no worship or worship other than to Allah. also with the prayers that are read as a reminder to us, because the prayers that are read are translated into the regional language (Makassar) so that parents who are not fluent in Indonesian know the meaning of the verses and prayers that are read.

It's the same as eating together which is the closing of the end of this tradition, eating together is done as a form of gratitude because there is still time and opportunity to stay in touch with neighbors, who perhaps outside of this traditional activity have never had a meal together, so in tradition It is this A'miraja that the relationship is well established, as well as the puang (spokespersons) who are rarely seen now are given the opportunity to eat together. The A'miraja tradition is carried out under the customs of the people in Bugisi village, Bilonga hamlet, one of the sources said that this tradition does not belie or belie religion at all, because during the process of carrying out the tradition there is no worship or worship other than to Allah SWT. People who really believe in this tradition will maintain it, but those who do not believe will take it for granted.

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