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Kalindaqdaq in the tradition of "Sayyang Pattudu" in Polewali Mandar Regency (Study of Islamic Values)

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Abstract

Kalindaqdaq in the tradition of "Sayyang Pattudu" which is one of the cultural products in Polewali Mandar Regency, South Sulawesi Province. Kalindaqdaq or Mandar poetry is oral literature because it is spoken orally. Kalindaqdaq is generally used during traditional events such as marriage, circumcision, or when parents give advice to their children. This study is an introduction to the Kalindaqdaq tradition to local culture and Islamic culture, the Islamic concept of acculturation, assimilation, diffusion, and integration and culture as a symbol system.

Keywords: *Kalindaqdaq, culture, polewali mandar regency*

Introduction

Indonesia is known for its cultural diversity and traditional value that attracts the interest of both local, national and international researchers. Many cultures in Indonesia, especially cultures in West Sulawesi, are studied by foreign researchers because they have their own charm. (Irwa, 2006)

One of the ethnicities in West Sulawesi is the Mandar ethnicity. Mandar as one of the ethnic groups in Indonesia has a culture with its own characteristics, one of which is a cultural product is Kalindaqdaq or Mandar poetry. As a result of culture, Kalindaqdaq has been recorded in the minds, minds and tastes of the Mandar people. (Syam, 1997)

Kalindaqdaq is limited to traditional events such as marriage, circumcision, and when a parent gives advice to his child. Pakkalindaqdaq (the person who recites Mandar's poetry) during the Messawe procession. Pakkalindaqdaq are usually prepared by the committee or the child's parents, or the general public spontaneously and voluntarily appear to reward children after completing their reading of the Quran as an appreciation for the child. The word Culture comes from the Sanskrit word Budhayah, which is a plural form which means mind or reason. Culture can be defined as things that are concerned with the mind and way of life that are always changing and developing from time to time.

Knowing history is knowing the nation and knowing Mandar history means knowing Mandar. Mandar comes from a word that is still alive and is used until now, namely Mandar is the same as Manda 'which means strong.(Azis, 1997) This study is how the Kalindaqdaq in the Sayyang Pattudu Tradition is viewed from the perspective of Islamic Culture in Polewali Mandar Regency, how is the existence and process of implementing the tradition as well as the traditional values of the Kalindaqdaq tradition.

What is Kalindaqdaq

Kalindaqdaq is a talk (pau-pau) of a mixture of Malay culture which then makes Kalindaqdaq have a rhythm and is structured to resemble Malay poetry. Either through the process of diffusion, acculturation, or assimilation. Kalindaqdaq processions are carried out when there are certain events such as the Prophet Muhammad's birthday and khatam Al-quran or Mappatammaq events. Pakkalindaqdaq (person who chants the poem / verse). The Kalindaqdaq tradition is an oral literary tradition of Mandar poetry, which is spoken orally. The Kalindaqdaq figures in Bondra Polewali Mandar Regency are Kanne Sifa, Hama Ali, Naharuddin, Ali Amin, and A'bana Fatima. The manifestation of Islamic values in the Kalindaqdaq tradition, which is to generate a sense of holiness, a way of life for local communities, determine daily attitudes and behavior, and improve the Muslim life of the Mandar community in realizing cultural resilience, peace and national unity.

The meaning of the Kalindaqdaq tradition symbol is the existence of a tambourine group, which is used as a symbol of fulfillment of vows. The Pakkalindaqdaq group are people who recite poetry in the Mandar language. The procession is carried out as a symbol of entertainment, which is always greeted by the audience with shouts or applause and the presence of saeyyang pattu'du (dancing horse) is also a symbol because it shows his proficiency in composing words and language containing religious messages. According to Nurhayati, Kalindaqdaq is a means of communication for the Mandar community such as making love, education, nobility, masculinity, religion, and things that are humorous. Kalindaqdaq is performed during the mattamaq event, where the mandar communicates through poetry to his daughters. Furthermore, Ahmad Fauzi Kalindaqdaq is usually carried out by the Mandar community in Balanipa District during the weddings and observing Al-quran for children.

Mahmud Ishak stated that kalindaqdaq is the spark of a person's feelings and thoughts which are arranged in the form of beautiful sentences, spoken verbally and contain different values according to the situation of the environment and the era. Rahmawati argues that Pakkalindaqdaq (the person who recites Mandar's poetry) is performed during the Messawe procession. This tradition is not specific to the Mandar community, but may be present voluntarily, intentionally or not.

Previous studies mostly discussed patriotism, processions and influences in the kalindaqdaq tradition. Meanwhile, this study discusses "Kalindaqdaq tradition in Polewali Mandar Regency (Study of Islamic Values)".

Local culture and islamic culture

1. Definition of Local Culture and Islamic Culture

In the large Indonesian dictionary, culture is the thought of reason and customs, while in Arabic, there is the term Al-tsaqafah and Al-hadlarah. Social experts tend to argue that the word Al-tsaqafah refers to aspects of ideas. Meanwhile, the word Al-hadlarah refers to the material aspect. So Al-hadlarah is more appropriate as a translation of civilization, while the word Al-tsaqafah is more accurately translated as culture. Sociologists define culture in terms of all skills (customs, morals, arts, knowledge and others). While historians define culture as inheritance or tradition. Even anthropologists see culture as an order of life, way of life, and behavior.(Anitih, 2007)

According to Elly, culture is a complex which includes knowledge, beliefs, arts, morals, science, law, customs, abilities, and habits acquired by humans as members of society. Culture is a way of life for people that are always moving, developing and adapting (Setiadi, 2007)

In the sense of anthropology, culture, there is no difference in meaning between culture and culture. The word culture itself comes from the Sanskrit language *budhayah*, which is the plural form of the word *buddhi* which means goodness/mind. Culture is defined as matters relating to one's mind/goodness. Thus, culture can be defined as "things that are related to the mind/goodness.(Bungi, 2009)

The people of Sulawesi in general, including the people of West Sulawesi, in their cultural and historical traditions always present a story about the origin of their formation. This tendency is finally manifested in mythical stories about the presence of the first character. However, what is important is that the story shows that they were the first inhabitants to proceed in historical social and cultural life.(Edwar, 2012)

2. Islamic Concept of Culture

Prophet Muhammad SAW is a very good example in carrying out culture as described in the *Qur'an*, that how a sense of brotherhood towards all humanity in a very good. His brothers in Mecca bore grief and misery together, even he himself endured more of it. After moving to Medina, the *Muhajirin* and *Ansar* became brothers, so that they were in the status of blood relatives. In general, the brotherhood of fellow believers is a brotherhood of love to build the cultural joints that were still young at that time. What strengthens this brotherhood is true faith in Allah.(Sidi, 2004)

The function of tradition is to prepare fragments of historical heritage that we consider useful, traditions such as ideas and materials that people can use in their present actions and to build the future based on past experiences. Provide legitimacy to existing views of life, beliefs, institutions and rules including symbols of identity a convincing collective, strengthening primordial loyalty to the nation, community and group.(Sztompka, 2004)

3. Acculturation, Assimilation, Diffusion, and Integration

3.1 Acculturation

Acculturation is the union of two or more cultures so as to form a new culture without eliminating elements of the original culture. There are four groups of problems related to acculturation, namely (1) methods for observing, recording, and describing a process of acculturation in a society; (2) matters relating to foreign cultural elements which are easily accepted and difficult for society to accept; (3) what things are not easily replaced or changed by elements of foreign culture and; (4) social tensions and crises that arise as a result of acculturation.

3.2 Assimilation

Assimilation is a social process that occurs when there are groups of people with different cultural backgrounds who interact directly with each other intensively for a long time, so that the culture of these groups changes its unique character, and each element changes into mixed cultural elements. Several factors can hinder the attitude of tolerance and sympathy for culture, namely: (1) lack of knowledge about culture; (2) fear of the strengths of other cultures, (3) feelings of individual superiority to other cultures.

3.3 Diffusion

Diffusion is the spread of cultural elements when individuals from certain groups meet individuals from other groups. Meetings between groups can take place in three ways, namely: (1) a symbiotic relationship is a relationship in which the form of each culture is almost unchanged; (2) peaceful penetration, occurs because of mutual need, such as trade relations; (3) violence penetration, occurs because of war or conquest.

3.4 Integration

Integration is a system of assimilation into a unified whole, in which ethnic groups adapt and compromise the culture of the majority of society, while maintaining their respective cultures. Meanwhile, social integration is something that is controlled, unified, or linked to one another is social or societal elements. A social integration is needed so that society does not disband, despite facing various challenges, both physical and socio-cultural conflicts.

4. Culture as Symbol System

4.1 Symbol

Symbols as a medium for creating and conveying a message, compiling the epistemology and belief systems adopted. Symbols consist of various systems, models and forms related to humans according to their needs. Symbols are a hallmark of religion because they were born from a belief, various religious rituals and ethics. Religion and culture cannot be separated because (1) religion influences culture in its formation, its value is religion, its symbol is culture, for example how prayer affects buildings, (2) culture can influence religious symbols, Indonesian culture influences Islam with Islamic boarding schools and religious teachers originating from hermitage, (3) culture can replacing the value system and religious symbols, for example marriage in the Batak tribe is dominated

by custom, not religion (Wahab, 2011). Symbols are a representation of an idea, for example the *Ka'bah* as a sacred object that has become a symbol of Muslims. Muslims are instructed to pray facing the *Qibla*, where the *Ka'bah* is the direction of the Muslim community (Sukamto, 2001).

4.2 Symbol Function

Symbol functions such as (1) enable humans to relate to the material and social world by allowing them to name, categorize, and remember objects they find anywhere, (2) perfect humans to understand their environment, (3) perfect human ability to think and solve their problems, (4) enable humans to transcend in terms of time, place and even themselves, (5) enable humans to imagine metaphysical realities such as heaven and hell, (6) the symbols of their environment.

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