

Community Perception of Traditions as a *Mattoana Arajang* (Case Study of Mulamenree Village Community, Ulaweng District, Bone Regency)

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Abstract

This article presents an exploration of community perceptions surrounding the Arajang tradition as a carpet, with a focus on the Mulamenree Village community in the Ulaweng District, Bone Regency. The research employs a qualitative methodology, grounded in both anthropological and sociological frameworks. Data collection is facilitated through various instruments, including structured interview guides, systematic observation protocols, and documented records. The primary sources of data for this study consist of the Mulamenree Village community members and descendants associated with the Arajang tradition as a carpet. The gathered data are subsequently subjected to a comprehensive qualitative data analysis model, comprising three distinct phases: data reduction, data presentation, and the formulation of substantive conclusions. The research findings illuminate the intricate stages involved in the transformation of Arajang into a carpet within the Mulamenree Village context. These stages include the preparatory phase, the execution of the Arajang tradition as a carpet, and the culmination marked by the ceremonial significance of the Arajang artifact. Moreover, the community's collective perspective on the *mattoana Arajang* tradition in Mulamenree Village underscores its enduring nature, passed down intergenerationally. Arajang is revered as a sacred and cherished royal relic, with the tradition serving as an essential evidential expression of deep-seated appreciation. The positive impacts stemming from the Arajang tradition encompass enhanced gratitude, an elevated awareness of powers beyond human agency, and the reinforcement of social cohesion. Conversely, potential negative consequences may emerge, such as socioeconomic disparities among participants and the risk of idolatrous behavior when some individuals consider these traditions to surpass their devotion to Allah SWT..

Keywords: Arajang as a carpet, perception, tradition.

Introduction

Cultural diversity is a legacy that has been passed down from generation to generation, preserved and maintained by cultural actors. As explained in the 1945 Constitution article 32 paragraph 1 concerning the Indonesian state guaranteeing the people's right to freedom in maintaining and developing their cultural values. (Made Subawa, 2008: 5) Culture in regions throughout Indonesia is diverse due to the rich traditions possessed by the Indonesian people from the diversity of ethnicities, races and languages that unite in building the social structure of society, this is used as a glue and unification of the nation. (Muhammad Huzain, et al, 2016: 1) According to Koetjaraningrat, each community group's life is regulated by customs and rules regarding various kinds of unity in the environment where they live and socialize from day to day. (Gunsu Nurmansyah, et al, 2019: 78) Each society has a different historical background and life, not only their race, culture and customs. This is as explained in QS. Al-Rum/30:22.

And among His signs is the creation of the heavens and the earth and the differences of your tongues and colours. Indeed, in that are signs for the knowledgeable.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

The translation:

And among the signs of His power is creating the heavens and the earth and different languages and the color of your skin. Indeed, in that there are indeed signs for those who know. (Department of Religion of the Republic of Indonesia, 2018: 406)

Hamka interprets the verse above to mean that among the signs of the greatness of Allah SWT are the creation of the heavens and the earth and the differences in your languages and the colors of your skin. (Hamka, 2003: 5,505-5,506) The interpretation of this verse can be understood that the greatness of Allah SWT can be seen from various different languages and different skin types, not only that it can also be seen from the various ethnicities, genders and various customs or traditions that exist on earth. This diversity allows the birth of different cultures spread throughout the archipelago, especially in South Sulawesi.

South Sulawesi is a province in Indonesia which is located in the southern part of the island of Sulawesi. The indigenous population in South Sulawesi consists of four tribes, namely, Makassar, Bugis, Mandar and Toraja. This results in a diversity of languages and customs in South Sulawesi. One area that still preserves its traditions from generation to generation in South Sulawesi is Bone Regency. The traditions that are often carried out in this area are traditions as a carpet *Arajang*. Traditions as a carpet *Arajang* often done by the Bugis Bone community. (Moh. Ryan Riadi, 2019: 2)

Traditions as a carpet *Arajang* inseparable from the history of existence wana This (village) attracts a lot of attention from the public, both outsiders and people within Bone district. In Mulamenree it is a sacred thing for its owner, and not just anyone can see and hold it because they believe in supernatural things in the chest assault. This has been around for a long time since Islam had not yet entered the area of the Bone kingdom as far as the village. Therefore, the people in Ulaweng District, precisely in

Mulamenree Village, still believe in sacred things God Sewwae, namely belief in God Almighty.

Since the arrival of Islam in this area there should no longer be beliefs like this because we already have the belief that there is a God like no other, but they still maintain *Arajang* until now. Believing in the supernatural in a society that adheres to the teachings of Islam is considered idolatry for Islamic scholars because it is the same as associating partners with God. Habits such as believing in sacred objects should no longer exist, they are not good habits. However, assault This place has a history of appearing and is believed to quickly grant prayers when someone asks for what they want.

Therefore researchers want to research related matters "Public perception of traditions as a carpet *Arajang*".

Literature Review

Perception of the English word viz perception also comes from Latin perception from participate which means to take or receive. According to Gerungan, perception is the ability to quickly see and understand the attitudes, feelings and needs of group members. According to Nitisusastro, perception is a process that arises as a result of sensation, where sensation occurs due to the activity of feeling and causes an exciting emotional state. (Onan Marakali Siregar, et al, 2020: 11) The perception referred to in this research is the community's view of understanding tradition as a carpet *Arajang* which is in Mulamenree Village, Ulaweng District, Bone Regency.

Society is a group of people who live side by side with all their cultures and personalities. Therefore, a set of rules and norms are needed so that society lives in harmony. These norms become standards of appropriate behavior, which become a convention for all members of society to uphold and serve as guidelines for managing life together. (S. Purwaningsih, 2019: 1) Society is a group of people who interact in a social relationship. (Donny Prasetyo and Irwansyah, 2020: 165) They have the same culture, region and identity, have habits, traditions, attitudes and a feeling of unity bound by similarities. The community here in question is the rural community, namely the Mulamenree village community.

Traditions are habits and customs passed down from generation to generation which are still carried out in society. Traditions have an important meaning which contains their own values which are understood by the society itself. Tradition is also usually defined as a part of culture whose implementation has an important meaning in the society that carries out the tradition. (Muhammad Qadaruddin, 2020: 7) The tradition that is meant here is as a carpet *Arajang* as a custom that has been passed down from generation to generation. According to Piotr Sztompka, tradition is everything including (customs, habits, beliefs, teachings and so on) that have been passed down from generation to generation from the past to the present and are still inherent in life. However, along the way, these traditions are not pure, meaning they have undergone changes over time, because not all traditions bring progress, sometimes certain traditions bring setbacks. For example, traditions that are coercive and binding. (Anna Rahma Syam, et al., 2016: 249-250)

Arajang as a carpet is presenting/performing various kinds of dishes to the ancestral spirits that inhabit objects *arjang* (Arisal Faisal, 2018: 389). It is also the language of the Bugis region which means royal heirlooms, the power of which is trusted by the local community. (Hardianti, et al, 2021: 204) *Arajang* as a carpet. What is meant here is the customary practice carried out by the people of Mulamenree Village as a form of gratitude offered to the spirit which is believed to reside in heirloom objects (assault).

According to Sarlito W. Sarwono, perception is the process of interpreting, obtaining, selecting and organizing sensory information, perception is also defined as the process of searching for information to be understood using sensory tools. (Rohmaul Listyana and Yudi Hartono, 2015: 121-122) The interaction process cannot be separated from one individual's perspective or perception of another individual, giving rise to what is called community perception. Public perception will result in an assessment of a person's attitudes, behavior and actions in social life. The theory of perception put forward by Robbins states that it is an effort to see a person's opinion or view of a situation that occurs around him based on things that he can perceive. Perception includes all sensory responses which are interpreted and analyzed based on individual interpretation. Perception is also closely related to communication as a process of interaction between individuals. According to Walgito, the conditions for the formation of perception are: the existence of the object being perceived, the presence of sense organs and receptors and the presence of attention. Types of Perception are divided:

1. Visual perception: visual perception is obtained from the sense of sight, this perception is the earliest perception that develops in babies, and influences babies and young children to understand their world.
2. Auditory perception: auditory perception is obtained from the sense of hearing, namely the ear.
3. Tactile perception: tactile perception is obtained from the tactile sense, namely the skin.
4. Olfactory perception: olfactory perception is obtained from the sense of smell, namely the nose.
5. Taste perception: perception of taste or taste is obtained from the sense of taste, namely the tongue. (Dzul Fahmi, 2021: 11-12)

Research Methods

This research uses qualitative research with an anthropological and sociological approach. Data was collected through instruments in the form of interview guides, observation guides and documents. The data sources in this research are the Mulamenree village community and their descendants *Arajang* as a carpet. The data obtained was then processed and analyzed using a qualitative data analysis model which consists of three stages, namely, data reduction, data presentation, and drawing conclusions.

Research Results and Discussion

Process of Implementing the *Mattoana Arajang* Tradition in Mulamenree Village

The process of implementing the tradition as a carpet *Arajang* divided into three stages, namely preparation, implementation and closing, (Syahrul Ramadhan, Interview 26 February 2023) can be explained as follows:

1. Preparation *Mattoana Arajang*

Process as a carpet *Arajang* In Mulamenree culture, it is a traditional phenomenon that is very synonymous with various values that describe how the Mulamenree people understand themselves as individuals or groups. Through various stages that are immanent in the process as a carpet *Arajang* In this context, the Mulamenree community seeks to provide a symbolic message about how they actively interact with the Almighty Creator (al-Khalik). The meaning of the equipment used in as a carpet *Arajang* as follows:

Dupa and Kemenyang

Kemenyang or incense in this case is a tool used for as a carpet *Arajang*, before sprinkling kemenyang into incense, mantras or prayers for salvation are first read to the entire community. The smoke billowing around the ritual site is interpreted as a *papaletto* to spirits or conveying media for receiving prayers for salvation to the Almighty Creator. As Ati said:

Incense and incense are not only used in events as a carpet *Arajang* However, it is also used in other events such as activities to repel evil and so on, incense and kemenyang are believed to be a medium for conveying messages to angels and also as a fragrance in the room when the ritual begins. (Ati, Interview February 28, 2023)

Furthermore, during the ritual or after the ritual takes place, the incense smoke must remain, because the smell of smoke surrounds the players and the venue as a carpet *Arajang* can facilitate the assimilation of the soul with the spirits of the ancestors.

Four Color Sticky Rice

Traditions in particular as a carpet *Arajang* always synonymous with the presence of four-colored sticky rice or *Sokkō* is one of them. *Sokkō* is one of them is a four-colored sticky rice consisting of black, yellow, red and white which symbolizes the four philosophical elements of human life. People believe that the color black (hole) is a symbol for land (she is), white (whore) represents water (uwwai), red (cell) symbolizes fire (fire) and yellow (ride) symbolizes the wind (but). These four elements are always inherent in humans. The four elements are also believed to bring strength to the acceptance of prayers for salvation (asalamakeng) and peace of mind for people, especially for organizers and local communities. Jannah stated that:

Emblem of *sokkō* *patarupa* also identified with positions or movements in prayer, in the Bugis language it is stated "tana tudang, afi tettong, anging rokoq, uwwai sujuq meaning: land is identified with a sitting position, fire is identified with standing, wind is identified with bowing, and water is identified with prostration. (Jannah, Interview February 28, 2023)

Regarding the shape shown in Figure 2, humans are formed by these four elements and must remain united with one another. If one of these four elements begins to collapse, then

humans are considered powerless (dead). People say that, *iyaro lettukenna sokkō patangrupaé engkamanengmui ki watakkaleta'*. Narekko da'nagaga salase'ddinna ri watakkaleta denatu rituo. denagaga uwwai ri watakkaleta (These four elements must be present in our bodies, earth is the basic pattern of human formation, wind is used for life, fire is blood, as well as water which must continue to flow in the human body).

King Banana (Otti Panasa) dan Kelapa Muda (Kaluku lolo)

Plantain or in local language it is called *otti panasa* and coconut or local language everyone uses it which is one of the equipment that is always present in every series. *Otti panasa* and *kalukulolo* are interpreted as symbols of hope that all things done will always bring good and useful things. The expression for the local community is called *mommyou know you're ten years old*. *Saymummy is ten years old* means a hope for the good. So, existence *otti panasa* is a symbol of hope that after Tradition as a carpet *Arajang* that goes on can bring rewards and goodness not the other way around.

2. Implementation of Traditions Mattoana Arajang

Implementation of traditions as a carpet *Arajang* This is carried out in several stages which are related to each other which can be described as follows:

Massorong Daung Ota (Giving Betel Leaves)

Implementation *Massorong Daung Ota* carried out by people who want to release Nasar to traditional stakeholders, the aim of this activity is to obtain approval from traditional stakeholders. As Asbar said:

Massorong Daung Ota activities in the *Mattoana Arajang* tradition are very important to carry out because this activity is an activity that should not be abandoned because if the *Massoro Daung Ota* activity is not carried out then the activity will not be perfect. (Asbar, Interview March 5, 2023)

Massorong Daung Ota carried out by parties who have naras and descendants of assault itself, after *Daung Ota* handed over to the traditional holders, the traditional holders provide *Daung Ota* that toknow marilaleng, afterknow marilaleng receive *Daung Ota* Then they determine the time by deliberation. Execution time as a carpet *Arajang* in the Mulamenree village community based on Lontara said esso (Manuscript of determination of good day). trusted time in implementation as a carpet *Arajang* namely Monday, Thursday and Friday, according to Lontara said esso. Far from it What is meant by the Mulamenree community can be seen in the following picture:



The manuscript above is a book passed down from their ancestors from generation to generation and is the main guideline in all activities, not just activities as a carpet *Arajang*. However, other activities such as planting rice and corn, Lontara said esso (Script for determining good days) is not only used in determining activity days as a carpet *Arajang*. However, it is also believed to be good timing. (Malani, 2003: 21) The various symbols in the text above have deep meaning for the people of Mulamenree village in particular, the field was (from home) indicates that the work carried out does not result in good luck or loss. Lobbang (empty) indicates that the work carried out did not produce any results at all, Come (life) means that work done will bring good luck, even if it is not too much. Honey (corpse) means that work carried out indicates danger, they believe that if they do work at that time, they are believed to be in harm's way and will have fatal consequences up to death, whereas Model (contains) means that work done will always get results, small or large work will always bring good luck.

Mattedu Arajang (Developing assault)

The next stage carried out is the procession *mattedu Arajang* carried out by stakeholders assault and know marilaleng, this activity was carried out three days before the implementation days as a carpet *Arajang*. assault likened to a spirit (Sumange) which must be erected as a sign of respect for royal heritage objects, the aim of carrying out this activity is so that Sumange keep coming back up, because assault after dust has been put to sleep, so before doing the mattoana you have to do the procession *mattedu Arajang*.

Sky-sky/*Maddoja Arajang*

The next process is: all over the place where this activity is carried out for three consecutive nights before the day of implementation as a carpet *Arajang*, this procession was carried out by know marilaleng and traditional leaders. In this activity know marilaleng give *Daung Ota* into space assault as proof of respect for these sacred objects, the purpose of this implementation is to remove the objects used in a carpet *Arajang* such as issued flags used in a carpet *Arajang* as well as other tools used in implementation as a carpet *Arajang*.

Erecting a flag

The next process is under implementation as a carpet *Arajang* that is, the flag is erected in front of the house assault, this procession is carried out by traditional leaders on the day of implementation as a carpet *Arajang*, the purpose of setting up a flag is to mark home assault want to carry it out as a carpet *Arajang* so that the people of Mulamenree village come to the house assault to connect ties between the Mulamenree community. The flag that was erected is not only a marker but has its own meaning, because the flag has four colors, namely black, red, yellow and white with the meaning of black indicating that humans come from the earth element, red indicates that humans come from the fire element and yellow indicates that humans come from the wind element and the color white indicates that humans come from the water element.

Guest Pickup

Before being picked up by the party assault Activities that must be carried out are: matappa sokko/glutinous rice is tapped or shaped in such a way according to the directions of the manager assault. After that, the next procession is picking up guests, namely people who want to as a carpet *Arajang*, the pick-up was carried out by Kinon and Indo Rakko. Kinon indicates someone who is still a teenager wearing white clothes, while Indo Rakko indicates someone who is already monopus and wearing black clothes. The pick-up process involves a purification stage, that is, people who want to go up to the *Arajang* room are required to wash their feet accompanied by kinon and Indo rakko with the aim that those who want mattoana will be truly pure when they enter the *Arajang* room.

Arajang as a carpet

The process as a carpet *Arajang* is the main event of the many series of events that accompany the implementation as a carpet *Arajang*, it could be said that the procession as a carpet *Arajang* This is the culmination of various values that are immanent in implementation as a carpet *Arajang*. In its implementation, the *Arajang* objects have been removed from their place of storage or from the chest assault and ready to be served in incense. Before presenting, assault held by three traditional representatives and given the opportunity for people who want to release their desires to touch things directly assault. After that, the *Arajang* is served over burning and smoky incense by wiping the object assault, rubbing things used incense smoke and things assault given to stakeholders on a rolling basis and carried out three times continuously. After the presentation process assault When finished, the offerings are also given to the stakeholders on a rolling basis and are carried out continuously until the procession is complete.

Closing *Arajang* as a carpet

The next process is under implementation as a carpet *Arajang* that is *matinro Arajang* which are heirlooms assault which has been dust then put back to sleep. In implementation *matinro Arajang* Mantras are read by the management assault This procession is usually called *my mother*.

After process *matinro Arajang* Once it has been completed, the next final event is a meal with the community who attended the event as a carpet *Arajang*. Eating together in this case strengthens friendship between the Mulamenree village community.

Community Perception of the Mattoana *Arajang* Tradition in Mulamenree Village

In general, the perception of the Mulamenree village community has various views depending on the object being perceived and the attention paid to an object. Therefore, the people of Mulamenree village perceive tradition as a carpet *Arajang* with various kinds of perception, depending on the sense organs used to understand the tradition. Based on the results of interviews and observations carried out by researchers, the perception of the Mulamenree village community is that it involves several sensory organs such as:

Visual

With this visual stage, it is easier to see what is around the community, such as tradition as a carpet *Arajang* in Mulamenree Village. The Mulamenree people use this visual stage in assessing the traditions around them, as felt by Nurdin, saying that:

I see that tradition *Arajang* as a carpet is a traditional custom done by Mulamenree village, this tradition is done from generation to generation by someone who is descended as a carpet assault. Implementation as a carpet *Arajang* This is good to do because it is a deterrent to reinforcements. (Ati, Interview March 3, 2023)

It is understandable that the people of Mulamenree Village believe in carrying out tradition as a carpet *Arajang* believed to be an activity to repel reinforcements.

Auditorium

Mulamenree Village Community by using this level in implementation as a carpet *Arajang* like what was heard during the ritual, as felt by Syahrul.

Syahrul listened to the implementation of the tradition as a carpet *Arajang* that when objects assault. When the presentation was being carried out, the sound of feet stomping could be heard in the room assault. With the sound of a foot jerking, the perpetrator as a carpet *Arajang* said that an angel had come to witness the ritual. Syahrul also added, "It was not only angels who witnessed it, but also government officials and religious figures who were present to witness the implementation as a carpet *Arajang*". (Syahrul, Interview 27 February 2023)

The statement above can be understood to mean that the people of Mulamenree Village believe that the implementation of tradition as a carpet assault can invite angels through the incense and frankincense used in the ritual, not only that in traditional activities as a carpet *Arajang* can establish relations between the community, the government and religious leaders.

Touch

With the tactile stage, it is easier for the people of Mulamenree Village to experience tradition as a carpet *Arajang*, the tactile stage in this case has been used since the tradition has been going on as a carpet *Arajang*. "As for the touch felt by Syamsiar, it was the activity time as a carpet *Arajang* takes place and when it takes place assault was presented, I felt goosebumps during the implementation as a carpet *Arajang*". (Syamsiar, Interview 27 February 2023) It is understood that the people of Mulamenree Village believe that the relics of the king or assault it's sacred so it's done as a carpet *Arajang* as a form of appreciation for ancient objects. Not all objects found that are declared sacred should be given an award,

but objects that can be given an award are ancient objects because these objects were used in war for mutual safety. So it can be understood that heirloom objects can be given an award.

Smell

In implementation as a carpet *Arajang* carried out by the manager assault, with this, when giving kemenyang to incense, the strong fragrance that reaches the nose can be felt by the people in the place assault.

Melani said that if the incense has been burned or sprinkled on incense then we are the ones taking part in the implementation as a carpet *Arajang* can smell unusual odors. The fragrance of kemenyang is only smelled during certain activities as is traditional as a carpet *Arajang* so that the fragrance of the incense can be smelled by the angels who witness the execution as a carpet *Arajang*". (Melani, Interview March 3, 2023)

It is understood that for the people of Mulamenree Village when carrying out tradition as a carpet *Arajang* It must involve incense and kemenyang which invites angels to witness the ritual as a carpet *Arajang*. Incense and frankincense should be allowed to be used at any time, not only used in certain activities but can be used at any time. As long as it is used for good things and not inviting spirits which are prohibited by Islam, incense and frankincense are fine to use.

Tasting

This stage is carried out after completion of implementation as a carpet *Arajang* which is carried out by tasting the food that has been served on the *Arajang* object.

"Nurdin said that food had been served on objects assault we can eat together with the local community assault The food is served according to the management's instructions assault. "As Nurdin feels, the food that has been served tastes the same as the food that has not been served." (Nurdin, Interview 27 February 2023)

Thus it can be understood that the people of Mulamenree Village carry out tradition as a carpet *Arajang* have a chain of eating together by the community that follows the tradition as a carpet *Arajang*. The author can conclude from the series of meals together that this activity needs to be maintained because it strengthens the ties of friendship between managers assault with the local community.

Positive Impact of the Mattoana *Arajang* Tradition in Mulamenree Village

The community is very grateful

Every implementation of a tradition must have aims and objectives, it is impossible for a tradition to be implemented without a goal. A tradition is carried out because it is considered important, valuable and has value, and is carried out continuously as in tradition as a carpet *Arajang* which is considered important for the people of Mulamenree village. Implementation of tradition as a carpet *Arajang* which is carried out continuously because the people of Mulamenree village consider it a tradition as a carpet *Arajang* as a sign of gratitude to Allah SWT. This is as stated by Syahrul Ramadhana in the author's interview in Mulamenree village, namely:

"It is known that traditions as a carpet *Arajang* It existed before the arrival of Islam in Mulamenree village, this tradition was carried on by descendants and is carried out routinely or continuously because the Mulamenree people have considered with reason that this tradition does not violate Islamic Sharia. So if there is a tradition that does not conflict with religion then that tradition must be maintained, just like traditions as a carpet *Arajang* will continue to be maintained and we should be grateful for this tradition." (Syahrul, Interview 27 February 2023)

Syahrul Ramadhan said above that a tradition is maintained if the tradition does not conflict with Islamic Sharia and is carried out continuously. A tradition that is carried out continuously is a tradition that is useful and has positive value or impact. If a tradition does not have an impact, then leave it immediately. But traditions as a carpet *Arajang* which does not conflict with Islamic Sharia, the people of Mulamenree Village are very grateful because this tradition has existed long before the arrival of Islam. After hearing the informants' words, it can be seen that if a tradition is not useful or has no value then it is immediately abandoned, but if the tradition does not conflict with religious law then it is permissible to carry it out in Islam.

People will become aware of the existence of power outside of themselves

Implementation of traditions as a carpet *Arajang* which is carried out regularly by the people of Mulamenree Village will be aware that there is control outside of themselves, as stated by Melani:

"We carry out traditions as a carpet *Arajang* because you have received guidance if your wish has been achieved. we intend to do as a carpet *Arajang* if the dream we want is achieved, but after we intend that we will soon get to a *Arajang*, it won't be long before the desires really match what we want, so that's where we believe that there is control outside of us." (Melani, Interview March 3, 2023)

The people of Mulamenree Village will be aware that humans can only ask and pray according to what is intended after which it will be returned to the Almighty. You should ask Allah, not heirloom objects, because if it is believed that the heirloom/*Arajang* accepts human requests, then it leads to idolatry which is forbidden in Islam. However, if the mattoana *Arajang* ritual is only carried out as a tradition with the aim of friendship and preserving ancestral culture, that is fine.

Friendship is strong

Syafruddin explained that: every individual feels open and happy because they can stay in touch with their families and other communities who take part in the implementation as a carpet *Arajang*". (Syafruddin, Interview 28 February 2023) Thus, for the people of Mulamenree Village the implementation as a carpet *Arajang* also as a communication medium where it is easier for the government to convey regional policies and religious figures also participate in conveying religious sermons, strengthening religious values while collaborating with traditional leaders and the community, it can be understood that the traditions in Mulamenree Village strengthen ties of friendship. between community, religious and government leaders, with the traditions carried out in Mulamenree Village, it can build human values between fellow humans.

Negative Impact of the Mattoana *Arajang* Tradition in Mulamenree Village

Making it harder for underprivileged communities

With tradition as a carpet *Arajang* from the ancestors of the people of Mulamenree Village, which is carried out regularly, this tradition will be burdensome for less fortunate people.

Syamsiar said that was tradition as a carpet *Arajang* We do it if our goals have been achieved, but we find it difficult to do what the management tells us to do assault beyond the limits of our capabilities. Such as the tools used have been determined by the manager assault regardless of our economic level. (Syamsiar, Interview February 28, 2023)

Thus it can be understood that with the existence of tradition as a carpet *Arajang* Some of the people of Mulamenree Village will find it difficult because the economic conditions are inadequate, but the management assault keep telling the number of tools and materials used in the process as a carpet *Arajang* regardless of the economic level of the community. It should be the management assault know the economic condition of the perpetrator as a carpet *Arajang*, if the management assault still set beyond the limits of the perpetrator's capabilities as a carpet *Arajang* then that is forbidden in religion but if ritual as a carpet *Arajang* According to the economic conditions of the community, this may be done.

Can lead people to idolatry.

With tradition as a carpet *Arajang* Many foreign people consider it a tradition as a carpet *Arajang* This is considered idolatrous in nature, but Syafruddin corrects the assumption of the outside community that:

Arajang as a carpet is not a polytheist thing, because in this tradition worship is not mixed with tradition. In the implementation of this tradition, our intention is solely to Allah SWT, as a carpet *Arajang* is just an intermediary in expressing gratitude to "The Creator". (Syafruddin, Interview February 28, 2023)

It is understandable that many outsiders assume that as a carpet *Arajang* This is idolatrous behavior, but the people of Mulamenree Village think it is tradition as a carpet *Arajang* only as a form of gratitude because the intention is only towards Allah SWT. It can be concluded that if a tradition is carried out whose intention is not towards Allah SWT/ambiguous, the intention is other than Allah SWT, then the tradition refers to an idolatrous nature, but if the intention is solely towards Allah SWT, the tradition is only a medium for expressing gratitude then that is permissible. done.

Conclusion

From this discussion the author can conclude that the process as a carpet *Arajang* for the Mulamenree village community it starts with the preparation and implementation stages as a carpet *Arajang* and closing as a carpet *Arajang*. Community perception in Mulamenree village towards tradition as a carpet *Arajang* Many still carry out these traditions for the reason that they remain based on God, as a carpet *Arajang* also interpreted as traditional customs carried out in the Mulamenree community carried out routinely and passed down from generation to generation, they also argue that assault It is a sacred royal relic and must be given attention by carrying out tradition as a carpet *Arajang* as evidence ripakalebior

appreciate. As well as a carpet *Arajang* also as an expression of gratitude in the form of prayers sent to Allah SWT. The impact of implementing traditions as a carpet *Arajang* in the Mulamenree community, namely positive and negative impacts. As for the positive impacts, namely that people are very grateful, people are aware of the existence of power outside of themselves, and the people in Mulamenree Village have strong relationships, while the negative impacts are that it makes it difficult for poor people and can lead to idolatrous behavior if their intentions are considered as more powerful than Allah SWT.

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