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JURNAL AQIDAH DAN FILSAFAT ISLAM

MAMOSE TRADITIONS OF THE BUDONG-BUDONG TRADITIONAL COMMUNITY IN TABOLANG VILLAGE, TOPOYO DISTRICT, CENTRAL MAMUJU DISTRICT, ISLAMIC CREED PERSPECTIVE

TRADISI MAMOSE MASYARAKAT ADAT BUDONG-BUDONGDI DESA TABOLANG KECAMATAN TOPOYO KABUPATEN MAMUJU TENGAH PERSPEKTIF AKIDAH ISLAM

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ABSTRACT

The aim of this research is to determine the *Mamose* tradition of the *Budong-Budong* Indigenous People in Tabolang Village, Topoyo District, Central Mamuju Regency from the perspective of Islamic beliefs. This type of research is qualitative and uses various approaches, namely religious, sociological, and historical. The research data sources are primary data and secondary data. Next, the technical data analysis involved goes through three stages, namely: data selection, data presentation, and drawing conclusions from the data obtained. The results of this research show that the implementation of the *Mamose* tradition is a tradition of the *Budong-Budong* indigenous community to commemorate the war that occurred, which killed many people, and also to unite strength and togetherness in carrying out and fighting for common prosperity. In it, there is also the value of gratitude to Allah Swt for the blessings you have. The value of togetherness that can embrace and unite the community is clearly visible from the preparation stage to the implementation stage. For example, in preparing equipment, the community works together. Mutual cooperation can be carried out well because the community highly upholds the value of togetherness. The value of caring in building strength and togetherness is shown by a traditional *sandro* and *Pontai* in the *Ma'gora* ritual to treat people who are sick or have other complaints. Belief in traditional medicine is still highly respected by the *Budong-Budong* indigenous people. Likewise, at the *Pamose* Dance Ritual, the relationship between traditional leaders and the community reminds each other to always maintain togetherness in this custom. The value of Thanksgiving is demonstrated by the *Ma'gane* ritual, or village reading. In general, people bring food to traditional houses

to read. This is a form of gratitude to Allah SWT for the blessings we have, as well as praying and hoping that in living life we will always be under His protection. The community's view is that the values contained in the *Mamose* tradition always uphold the values of brotherhood, tolerance, togetherness, etc., and this does not conflict with Islamic beliefs at all; therefore, this tradition needs to be preserved.

Keywords: Mamose, Adat, Budong-Budong, Islamic Creed.

ABSTRAK

Tujuan penelitian ini untuk mengetahui Tradisi Mamose masyarakat Adat Budong-Budong di Desa Tabolang Kecamatan Topoyo Kabupaten Mamuju Tengah perspektif akidah Islam. Jenis penelitian ini adalah penelitian kualitatif dengan menggunakan berbagai pendekatan, yaitu akidah, sosiologis, historis. Adapun sumber data penelitian adalah data primer dan data. Selanjunya teknis analisis data yang dilakukan melalui tiga tahapan, yaitu: Seleksi data, Sajian data serta penarikan kesimpulan dari data-data yang diperoleh. Hasil penelitian ini menunjukkan bahwa pelaksanaan tradisi Mamose merupakan tradisi dari masyarakat adat Budong-Budong guna mengenang kejadian peperangan yang pernah terjadi yang menewaskan banyak orang dan juga untuk menyatukan kekuatan dan kebersamaan dalam menjalani dan memperjuangkan kesejahteraan bersama dan di dalam nya terdapat juga nilai rasa syukur kepada Allah swt terhadap reski yang dimiliki. Nilai kebersamaan yang dapat merangkul dan menyatukan masyarakat terlihat jelas mulai dari tahap persiapan hingga masuk tahap pelaksanaan. Misalnya dalam mempersiapkan perlengkapan masyarakat bergotong royong. Gotong royong dapat terlaksana dengan baik karena masyarakat sangat menjunjung tinggi nilai kebersamaan. Nilai kepedulian dalam membangun kekuatan dan kebersamaan yang ditunjukkan seorang sandro adat dan Pontai dalam ritual Ma'gora guna mengobati masyarakat yang sakit atau keluhan lainnya. Kepercayaan terhadap obat tradisional masih dijunjung tinggi oleh masyarakat adat Budong- Budong. Begitu pula pada acara Ritual Tarian Pamose hubungan antara petua adat dan masyarakat saling mengingatkan untuk selalu menjaga kebersamaan dalam adat ini. Nilai ke Syukuran di tunjukkan dengan ritual Ma'gane atau membaca satu kampung, pada umumnya masyarakat membawa makanan kerumah adat untuk dibaca. Ini sebagai bentuk rasa syukur kepada Allah Swt, terhadap reski yang dimiliki sekaligus berdoa dan berharap semoga dalam menjalani kehidupan selalu dalam lindungannya. Pandangan masyarakat nilai-nilai yang terkandung dalam tradisi Mamose selalu menjunjung tinggi nilai persaudaraan, toleransi, kebersamaan, dan lainnya dan ini tidak ada sama sekali betentangan dengan aqidah islam olehnya itu tradisi ini perlu untuk dilestarikan.

Kata-kata kunci: Mamose, Adat, Budong-Budong, Akidah Islam

A. INTRODUCTION

The Indonesian nation is known as a pluralistic nation. National diversity is mainly due to ethnic diversity. Apart from that, there is diversity in terms of race, religion, class, and economic level. The diversity of ethnicities in Indonesia causes a wide variety of cultures, traditions, beliefs, and other cultural institutions because each ethnicity basically produces culture. Indonesian society is a multicultural society, meaning it has many cultures.

Awareness of the diversity of the Indonesian nation is actually well reflected in our nation's motto, namely Bhineka Tunggal Ika. Bhineka means diverse, different, many varieties, or various. Bhineka shows that the Indonesian nation is a pluralistic, heterogeneous nation, both in terms of ethnicity, race, religion, and culture. Meanwhile, Tunggal Ika shows the spirit and ideas of the need for unity through diversity. So, even though we are different, we as an Indonesian nation remain united or prioritize unity. Bhineka is reality (*das sein*), while Ika is desire (*das sollen*) (Herminto et al., 2014).

Humans have a special position in the natural environment. Humans have advantages compared to other creatures in this world, namely that humans are gifted with brain intelligence or reason. By using reason, humans can solve the problems they face in maintaining their lives. Humans, with their minds, can create various tools to make their lives easier. All human creations are the result of his efforts to change and give new forms to everything that already exists in accordance with his physical and spiritual needs. That is what is called culture (Darini, 2013).

Culture comes from the Sanskrit language, *buddhayah*, which is the plural form of *buddhi*, which means mind or reason. So, culture is something related to reason (Mufrodi, 1997). Culture is the result of human creativity, feelings, and intentions. Ethical humans will produce a culture that also has ethical values. Cultural ethics contains the demand or necessity that the culture created by humans contains ethical values that are more or less universal or accepted by most people. A culture that has ethical values is a culture that is able to maintain and even improve human dignity itself. On the other hand, an unethical culture is one that will degrade or even destroy human dignity. However, determining whether a culture produced by humans meets ethical values or deviates from ethical values depends on the understanding or ideology believed in by the community supporting the culture. This is because the application of ethical values is universal but is greatly influenced by the ideology of the community (Herminto et al., 2014).

Culture includes everything that humans acquire or learn as members of society. Culture consists of everything that is learned from normative patterns of behavior. This means that it includes all ways or patterns of thinking, feeling, and acting. A person who researches a particular culture will be very interested in cultural objects such as houses, clothing, bridges, communication tools, and so on. A sociologist inevitably has to pay attention to this (Soekanto et al., 2008).

The word culture is also defined as a noun related to cultural goods such as works of art, tools, buildings, and so on. Then the word culture experienced a shift in meaning. Where previously the word culture was very rigid, now the word "culture" is better known as a verb. Culture is now connected with various human activities such as ceremonies, work processes, marriage, and so on. For this reason, the word "culture" then also includes "tradition," and tradition is translated as the inheritance or transmission of norms, customs, and rules (Peursen, 2013).

Traditions are believed to be some of the habits carried out by ancestors that are still maintained today. In another sense, traditions are customs or habits that have been passed down from generation to generation that are still carried out in society, habits that have grown up in a society or region that are considered to have value and are upheld and obeyed by society (Sudarmin, 2015).

Indonesia has a wide variety of cultures (songs, dances, other works of art), traditions, or customs that have become the habits of its citizens, and some have even been preserved and performed on an international scale. In West Sulawesi, precisely in Central Mamuju Regency, Topoyo District, Tabolang Village has an interesting tradition to study, namely the Mamose tradition.

The Mamose tradition is a traditional party for the Budong-Budong indigenous people that is carried out with the aim of uniting strength and togetherness in carrying out and fighting for common prosperity. The Mamose tradition is also a form of gratitude to Allah SWT for the blessings he has. The community expects guidance and protection from Tobara' together with community leaders to continue to protect life and welfare in leadership and prosper the people. From several rituals carried out, the author is interested in researching "The Mamose Tradition of the Budong-Budong Indigenous Community in Tabolang Village, Topoyo District, Central Mamuju Regency from an Islamic Creed Perspective".

B. LITERATURE REVIEW

Tradition

Tradition comes from the Latin word tradition, which means to be passed on, so tradition is a habit that develops in society, whether it becomes a custom or is assimilated into traditional and religious rituals. In another sense, something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. Usually this tradition has been passed down from generation to generation, either through

oral information in the form of stories, written information in the form of ancient books, or also contained in inscriptions (Muhammin, 2001).

Tradition is a way that can help facilitate the personal development of members of society, for example, by guiding children towards maturity. Traditions are also important as guides for social interactions in society. W.S. Rendra emphasized the importance of tradition by saying that without it, social interactions would become chaotic and human life would become barbaric. However, if tradition begins to become absolute, its value as a guide will decline. If tradition begins to be absolute, it will no longer be a guide but rather an obstacle to progress. Therefore, accepted traditions need to be reconsidered and adapted to the times (Johanes, 1994).

Talking about tradition, the relationship between the past and the present must be closer. Tradition involves the continuation of the past in the present rather than merely indicating the fact that the present originates from the past. The continuity of the past in the present has two forms: material and idea, or objective and subjective. According to a more complete meaning, tradition is the totality of material objects and ideas that originate from the past but are actually left over from the past. As Shils said, as quoted by Piotr Sztompka, "tradition means everything that is transmitted or passed down from the past to the present" (Sztompka, 2010).

Islamic Creed

In general terms, the term creed is used to refer to a firm decision of the mind, right or wrong. If the decision of a firm mind is correct, that is what is called a true creed, such as the belief of the Islamic community about the oneness of Allah. However, if it is wrong, that is what is called a false creed, such as the Christian belief that Allah is one of three gods (trinity).

The term creed is also used to refer to firm beliefs and firm decisions that cannot be plagued by doubt, namely what a person believes, is firmly bound by his inner heart, and is made into the sect or religion he adheres to, regardless of whether it is true or not.

What is meant by Islamic faith is a firm belief in Allah, his angels, his holy books, his messengers, the last day, good and bad qadar, as well as the entire content of the Qur'an Al-Karim and As-Sunnah Ash-Sahiha in the form of religious principles, commandments, and messages, as well as whatever is agreed upon by the Salafush generation of Salih (ijma'), and total submission to Allah Ta'ala in matters of legal decisions, orders, destiny, and syara', as well as submission to the Prophet Muhammad. By obeying, accepting, legal decisions and following them. In other words, Islamic creeds are the main points of belief that must be believed to be true

by every Muslim based on the arguments of naqli and aqli (text and reason) (Anwar, 2008).

Creed is the basis, or foundation, for building buildings. The higher the building to be built, the stronger the foundation will be. If the foundation is weak, the building will quickly collapse. There is no building without a foundation. That is why Rasulullah saw. For 13 years during the Mecca period, he focused his preaching on building a correct and strong aqidah so that Islamic buildings could easily stand in the Medina period, and these buildings would last until the Day of Judgment (Taufik, 2013).

In this case, there are 3 goals in building Islamic Aqidah within us:

1. Cultivate and develop the divine potential that exists from birth.
2. Protect people from polytheism.
3. Avoid the influence of misleading reasons.

C. METHOD

This research is a type of field research that is qualitative in nature. It is a research procedure that produces descriptive data in the form of written or verbal information from the community about observable behavior or problems being faced and is pursued using steps of collection, classification, analysis, or data processing. make conclusions and reports with the main aim of creating or describing a situation objectively. (Arwansyah et al., 2024). In accordance with the title of the thesis, the location of this research is Tabolang Village, Topoyo District, Central Mamuju Regency.

The approaches used in this research are: first, the theological approach, namely, an approach that explores concepts that are relevant to belief or aqidah. In this case, it will explain the relationship between God, humans, and nature. Second, the sociological approach, namely the approach used to observe something by looking at it from a social perspective, refers to the interactions that occur in society regarding something related to the subject of discussion. Third is the historical approach, namely a science in which several events are discussed by paying attention to place, time, objects, background, as well as actors and events (Abdullah, 1996).

To collect the necessary data, the author conducted research from two sources, namely: first, primary data is empirical data obtained from research informants from the results of interviews and observations obtained by the author from the research object. Second, secondary data is data obtained through a literature review related to the author's research, and there is also data obtained

from the local government that is closely related to the research object.

In collecting data, the author collects information from community leaders or related agencies in order to obtain data through:

1. Interview, namely collecting data by conducting interviews with various parties who are considered to be able to provide concrete data regarding the Mamose tradition. Interviews with informants who have been determined deliberately. The author will choose who will be the informant because they are considered to have knowledge about the object to be studied.
2. Observation, namely a data collection method in which the author directly observes the problem to be investigated, both observations that will be carried out directly in actual situations or in artificial (indirect) situations.
3. Documentation: The documentation method is used by researchers as a data source that can be used to test, interpret, and even predict. In testing, interpreting, and even predicting, content study techniques are used. That is, any technique used to draw conclusions through an effort to discover the characteristics of the message, carried out objectively and systematically,

Data analysis techniques: To analyze the collected data later in order to obtain valid conclusions, data processing and analysis techniques using qualitative methods will be used. The technical and data interpretations that will be used are: First, data selection (data reduction), namely data obtained by the author from the research site directly and detailed systematically after each data collection, then the reports or data are reduced, namely by selecting, simplifying, and abstracting the main things that are in accordance with the research focus point from various data sources, for example, field notes, archives, or data, and so on. Second, data display, namely arranging the data, and then the author presents the data that has been reduced well so that it is easier to understand to be presented as research results. The usual presentation is in the form of matrices, images, schemes, networks, tables, and so on. Third, drawing conclusions (verification), namely in this case the author provides conclusions and verifies the results of the research.

D. RESULT AND DISCUSSION

Implementation of the Mamose Tradition in Tabolang Village, Topoyo District, Central Mamuju Regency

One form of regional culture that is maintained by every ethnic group is preserving or commemorating ancestral habits that have been passed down from generation to generation. Likewise, the Budong-Budong indigenous people always carry out the traditional Mamose ceremony in Tangkou Hamlet, Tabolang Village, Topoyo District, Central Mamuju Regency.

The Mamose tradition has its own historical value for the Budong-Budong indigenous community in Tangkou Hamlet, Tabolang Village. The Budong-Budong people are known as people who live on the banks of rivers and have a very simple traditional farming livelihood. The farming activities carried out are only limited to directly planted rice (Gogo Ranca) or field rice. To compensate for limited food ingredients, people also look for rattan and sago tubers in the forest. Long ago, it was known that when the Budong-Budong indigenous people wanted to plant rice, they were different from the general community, which planted rice in rice fields. However, the Budong-Budong indigenous people plant rice in gardens, calling it field rice because the location is in the forest, so it is not suitable for clearing rice fields. Therefore, people move around to open gardens to adapt to natural conditions that are suitable for planting (Ali, 2017).

Before going to the fields, a meeting was held with Tobarra and his staff to discuss agricultural issues. The one who plays an important role here is Pondolu. Pondolu's duties include setting a schedule for going to the forest, arranging mutual cooperation days, and also determining the place that will later be worked on. In determining this place, the Budong-Budong indigenous people slaughtered a chicken by Pondolu as a guide and also as an offering to the ruler of nature. by paying attention to where the chicken's head is facing after being cut. If you face north, then the north is a suitable place to plant rice. After determining the place and day, Pondolu started going to the fields first on Tobarra's land, followed by other people and working together. Sandro Adat also prepares traditional medicinal concoctions to ward off pests that could potentially attack rice plants (Ali, 2017).

It should be noted that in the history of Budong-Budong, there were two major wars that occurred. The first was the Mangiwang Wood Fort War, when hundreds of Budong-Budong people died as a result of the Dutch attack at dawn who wanted to control the territory of the Budong-Budong community, and the second was between Babana and Budong-Budong. Babana is a group of people in Central Mamuju who are better known as coastal residents. The Budong-Budong people's perspective is that the Babana people

often take goods or staple foods from the agriculture of the Budong-Budong traditional community. This incident triggered a conflict between the two, resulting in a war. The Mangiwang Wooden Fortress War had great momentum in Budong-Budong culture because so many casualties inspired the emergence of Mamose for the Budong-Budong indigenous people (Khalid, 2016).

Every harvest or before the planting season, the Budong-Budong indigenous people still regularly carry out Mamose activities in the form of traditional parties with a complete cultural structure. They have traditional structures, Mamose poetry, dances, language, traditional houses, flags, and other cultural modes. Their existence greatly enriches the culture of Central Mamuju.

However, you need to know that the timing of this event has changed. It was previously held when people wanted to plant rice and it was harvest season. Now this is only done in the middle of the year and at the end of the year, before the Central Mamuju birthday celebration. Because the fields or gardens planted with rice have previously been replaced with long-term crops in the form of oil palm, cocoa, bananas, and others. This means that the ritual activity of slaughtering chickens when you want to go farming is no longer carried out.

However, other activities are still maintained today. Even though they have entered the modern era, the people of Tabolang village, especially the Budong-Budong indigenous people, are still full of enthusiasm for carrying out ancestral traditions to maintain unity and brotherhood and also as a form of gratitude for the good fortune they have been given. In implementing the Mamose tradition, there are several stages carried out by the community, starting with the planning stage, preparation stage, and implementation stage (Rusman, 2017).

1. Planning Stage

The planning stage is the initial part of every activity that will be carried out. Activities without careful planning will not provide maximum results. Likewise, in the process of implementing the Mamose tradition, planning is the initial stage towards the next process. At the planning stage, community leaders and traditional leaders held a special meeting to discuss the Mamose tradition as well as determine the time for its implementation.

2. Preparation and Equipment Stage

After holding a meeting to determine the time for the Mamose tradition, one of them is tasked with disseminating information to the community about the time and implementation. On the appointed day, the community will not carry out any activities other than partic-

ipating in Mamose activities. A few days before the implementation time, the community builds a large Baruga (a kind of tent) next to the traditional house as a place for people to take part in and watch the event, prepare equipment and a place for the activity to take place. All these activities are carried out in mutual cooperation.

The main equipment to prepare is:

- a. Drum: The drum is used when the Mamose dance is performed as a sign to start the event.
- b. Spear: The spear is a symbol used as a tool of war to protect oneself.
- c. Tantuang: A sound instrument in the form of a shell that, when blown, makes a sound as
- d. sign of communication.
- e. Boat: Boats are used during Mago'ra activities as a means of transportation.
- f. Flag: The special flag of the Budong-Budong Community is flown on the boat as encouragement and a sign of unity (Tahumang, 2017)

3. Implementation stage

The implementation of the Mamose tradition lasts for two days and one night and is carried out with various rituals, including:

a. *Ma'gora'*

The first day of Ma'gora was held. Ma'gora was previously interpreted as conveying news to people who used boats at that time. The one who plays an important role here is the Pontai traditional leader, who is in charge of community security. The Magora ritual is preceded by the traditional handover of traditional medicine by Sandro to Pontai. The medicine is placed on a plate in the form of a small packet of betel leaves, whose contents are made from natural plant ingredients. Then Pontai took him to the river, and after arriving at the edge of the river, a prayer was performed. A piece of wood that had been stuck in the ground was approached by Pontai with a machete, flag, and medicine. Pontai performed a prayer ritual so that the activities carried out would run smoothly. The wood that was stuck was then cut down, and then the flag and medicine were taken by boat to treat the sick. According to the story, Mr. Mahrul, a traditional figure and heir to Pontai, stated that in ancient times, the ancestors did not use wood but people who were planted up to the head, then pelted with stones, and then tied their heads to flags to be carried in processions on boats. However, this statement was also put forward by Mr. Yusran as a community figure: that this story seemed to be just a fairy tale because we, as traditional heirs, did

not find any evidence, either from mass graves or the perpetrators who had done it.

Pontai raised the flag on the boat, then cruised along the Budong-Budong river carrying traditional medicine that had been formulated by the adat sandro, then approached the people who had been waiting on the river bank. So that the public would know about the arrival of the group, Tantuang was blown away. Tantuang is a communication tool made from large shells that, when blown, make a loud sound. People who were waiting on the river bank approached the group on the boat and then told Pontai their complaints or illnesses. Usually people give things like cigarettes, food, drinks, and other things as a sign of their gratitude. It was received directly by Pontai, who is a traditional leader. Pontai then took water from the river and then read a prayer. If the illness he suffered was a headache, he would wash it on the sick head, while for internal illnesses that were not discovered by a doctor, special water would be made for him to drink. It's different if people have special intentions, for example, meeting their soul mate, having offspring, and so on, and then they are bathed. The community believes that when the Magora ritual is held, there is a special blessing from the water of the Budong-Budong river, which has been recited by Pontai. For example, it can be an antidote to various diseases according to intention, speed up the arrival of a soul mate, improve one's fortune, and improve family life thanks to the permission of Allah SWT. The water of the Budong-Budong River is a source of life for the local community and is used for daily needs. Water, in terms of philosophical meaning, would be a symbol of purity. Pontai and his entourage will explore the Budong-Budong river to the upstream (end) of the river, which is occupied by the Budong-Budong people. This ritual takes place from morning until noon (Udin, 2017).

b. Pammose Dance

This ritual is carried out on the second day in the traditional house, aiming to prove loyalty to the king by fighting for common prosperity. All the people, along with traditional advice, gathered in the traditional house. Tobara as the traditional head (Tobara in this case is equivalent to village head), and Raja (Raja in this case is equivalent to the position of sub-district head) sat at the front in the place provided, then invited Pontai to start the event. Pontai started the event by bringing medicine to the banks of the Budong-Budong River. After Pontai arrived at the river bank, the people prayed that everything would go smoothly. The prayer activity was led by Pontai. Then, after praying on the river bank, Pontai and the community returned to the traditional house and conveyed messages to the

community on how to continue to build brotherhood and maintain the unity of the Budong-Budong traditional community. When Pamose has finished speaking, a drum will sound, and then Pamose, the term for traditional figures, takes turns facing Tobara and the King to convey the message in poetry using the Budong-Budong language, including:

Makoli lainna nihara Pue
Mappakaloloi adatta
Ana tae kita pue
Matumbiring kanon lopi Pue
Itimbangi Kaihi
Matimbiring kaihi lopi pue
Itimbangi kanon

Translation:

Nothing else is expected to improve customs. Otherwise, we can do it.

Leaning to the right of the king's boat

Balanced on the left

Leaning to the left of the king's boat

Accompanied on the right

This message means that in our customs here, we have to protect it; no one is worthy to look after it or repair it unless we are the Tobara and Pue' (kings). If at any time there is a setback or error in leadership at the king's side, then we will compensate. If, on our part as a society, there is a setback or mistake, then Pue' must set the record straight. Togetherness and cooperation between the two major Tobara families and Pue Ballung (the name of the king) are things that need to be instilled in us.

Pue accepted and confirmed the message then handed over the sword/badik, Pamose accepted then came out in front of the community to perform a dance using the sword/badik and recited Mamose's poem which contained poetry about war:

Sajomudo kana kulambi lino diolo
Anamuita anano adite
Tilelo sau bandera ibiring bone
Tilelo sau todo anano adite
Tilelo dai bandera I tanete
Tilelo dai todo anano adite
I bamba bara musu patahangi
I rapa bama musu' i pasorongi

Translation:

Too bad I didn't live in ancient times (when there was war).

You will see me...

If the flag moves to the shore, I will join in.

If the flag moves to the mountain, the servant will come with it.

If the enemy descends like the west wind, we will hold him back.

If the enemy comes like a wave, we will push it away.

The meaning of the poem above shows the spirit of patriotism, heroism, and loyalty of the Budong-Budong people towards their leaders; whatever they are ordered to do, they always faithfully follow it with their families. No matter how difficult the challenges and obstacles are, they still serve their leaders in order to build prosperity and togetherness in fighting for their lives (Mahrul, 2017).

c. Ma'gane (Prayer)

Ma'gane is performed at night in traditional houses. In this activity, people generally bring food to traditional homes to read. The food that is usually brought is not specified; it depends on the people's own capabilities and whatever they have available. This is a form of gratitude to Allah SWT for the good fortune he has, as well as praying and hoping that in living life he will always be under His protection. What plays an important role here in reading is Pohombi, one of the traditional apparatuses tasked with managing religious activities in society, which is generally Muslim. The food that has been read is then eaten together, and if there is excess, it will be distributed to people who did not have time to attend (Herman, 2017).

Islamic Perspective on the Mamose Tradition in Tabolang Village, Topoyo District, Central Mamuju Regency

It has been stated that the apostles were sent by Allah to purify the faith of mankind. The teachings of the faith that they bring can be said to be light and easy. Apart from that, the teachings they brought were easy to understand and accept with common sense. The apostles told their people to direct their gaze to think about the signs of God's power (Anwar, 2017).

Rasulullah SAW was able to change his ummah, which previously worshiped idols and statues and committed shirk and kufr, into a ummah that believed in monotheism, uniting God and all nature. Their hearts were pumped with faith and confidence. He can also shape his friends into leaders who must be followed in terms of improving their morals and character and even becoming guides to goodness and virtue. More than that, he has formed generations of his ummah as a nation that becomes noble because of the presence of faith in their hearts, holding fast to rights and truth. At that

time, the ummah under his leadership was like the sun of the world and invited prosperity and safety to all mankind (Anwar, 2017).

Allah SWT. is providing testimony to that generation that they have truly attained special heights and privileges, as said in QS. al-Imran/110, as follows:

كُنْتُمْ خَيْرُ أُمَّةٍ أَخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ^{وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ}

Translation:

You are the best people who were born as humans, enjoining what is right and preventing what is evil, and you believe in Allah. If the People of the Book had believed, it would have been better for them; among them were those who believed, and most of them were wicked people.

Islam teaches its people to work together, build cooperation, and not just have a good relationship with Allah. We are also required to have good relationships with fellow servants of God. Apart from that, we also don't believe in and practice religious teachings enough. We are also required to preach true Islam to others. Pure Islam Rahmatan lil Alamin from Rasulullah Saw.

The relationships built in the Mamose tradition are clearly visible both in social relations and in the values of harmony, tolerance, and cooperation. So that equality and brotherhood continue to run harmoniously. And that is not at all contradictory to Islamic beliefs. As in his words in QS. al-Mu'minun/52, as follows:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَإِنَّ رَبَّكُمْ فَإِنَّتُهُمْ

Translation:

Indeed, this (tawheed religion) is your religion, one religion, and I am your God. So, have faith in me.

Some people think that Islamic unity means making all Muslims equal in all things. The same is true in aqidah, fiqh, customs, daily life, and so on. If there is even the slightest difference, then he will never want to unite. Allah and His Messenger really emphasized unity among these people. Because only with unity will Islam achieve its glory. Only with unity will Islam be in its true position.

E. CONCLUSION

The Mamose tradition is a tradition of the Budong-Budong indigenous people who live in Tangkou Hamlet, Tabolang Village. Mamose in the Budong-Budong language is the same as Anggaruk

in the Makassar tradition. Traditional ceremonies were carried out with various rituals by the Budong-Budong indigenous people to unite strength and togetherness in carrying out and fighting for common prosperity. The Mamose tradition is also a form of gratitude to Allah SWT for the blessings he has. The Budong-Budong indigenous people hope for guidance and protection from Tobara' together with community leaders to continue to protect life and welfare in leadership and prosper the people.

The background to the Mamose tradition was when the Budong-Budong indigenous people, known in Mamuju and the Mandar area in general, came to an area in Central Mamuju to open a settlement, precisely in Tangkou, Tabolang village. They built a civilization led by Tobara and assisted by his apparatus to build collective prosperity. They earn a living by farming by growing rice in the fields or gardens for daily consumption. A sense of togetherness, cooperation, or mutual cooperation is built in the Budong-Budong community, which is evident when they want to open a new garden that they have worked on together. However, there were disputes between local residents, namely Babana, who lived on the coast; problems in the agricultural sector, which resulted in wars against the Budong-Budong indigenous people; and also disputes between the Dutch who came to Central Mamuju with the aim of controlling the Budong-Budong area, resulting in a war that occurred. known as Mangiwang Wood Fort, which killed approximately 500 people from the Budong-Budong community. This incident resulted in the emergence of the Mamose tradition to commemorate this incident and also unite strength and togetherness in carrying out and fighting for common prosperity. The Mamose tradition is also a form of gratitude to Allah SWT for the blessings he has.

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