

## Rituals Pattorani In the Masalima Island Community, Pangkep Regency (Cultural Studies Islam)

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### ABSTRACT

**Background.** Pattorani is a ritual carried out before the arrival of Islamic teachings which is based on mythical community beliefs. Rituals pattorani carried out once a year on Masalima Island, Pangkep Regency.

**Purpose.** This research aims to explain the origins of the ritual pattorani. Through a form of Islamic cultural analysis. So you will find forms of Islamic culture in rituals pattorani which was carried out by the people of Masalima Island, Pangkep Regency.

**Method.** The method used, qualitative observation is a method carried out in direct recording in the field.

**Results.** The first series of pattorani rituals at the puggawa's house continued on the beach then on the boat with several rituals, namely: Pakkaja's parents, appassili biseang, and acar-caru beseang after that the fishermen's wives had a meal together near the bridge, and pamacca activities were also held, after the season pattorani then a second meal was held while listening to religious lectures and prayers. There are forms of acculturation of local culture with Islamic culture, namely: prayer, reading barazanji, religious lectures, and sholawatan and in which there are Islamic values such as spiritual values and the value of cooperation.

**Conclusion.** There are forms of Islamic culture, namely: Prayer, the reading of barazanji which is read during rituals on a boat during umandemande (together eating) activities. Not only reading the book of barazanji, but we can also see and watch religious lectures and sholawatan during the second group meal held after the season pattorani, a religious lecture delivered by a cleric who gave advice on gratitude for sustenance.

### Keywords

Masalima, Pangkep, Pattorani, Rituals

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## INTRODUCTION

The cultural diversity of each ethnicity is still maintained and preserved today. This is by instilling values that have been preserved from generation to generation and have become part of the rituals in the life of a cultured society. The people of Pangkep Regency have many beliefs and rituals, one of which is the pattorani ritual on Masalima Island. caused by differences in customs, living environments, and traditions passed down from generation to generation by the ancestors of each region.

Rituals pattorani Murapa is a habit carried out by the fishing community on Masalima Island before starting the process of catching fly fish at sea. For Pattorani fishermen,



catching flying fish and collecting their eggs is a very hard job to do because they are fighting waves that reach two meters or even three meters high and require a lot of energy which at any time can endanger the safety of the fishermen's lives. This is what gives rise to the belief among fishermen that in the sea there are spirits who have supernatural powers that are capable of sinking ships and reducing their income from fishing. To overcome this, Pattorani fishermen carry out this ritual before carrying out the process of catching flying fish and flying fish eggs in the sea. Then this ritual developed into rules that were used as guidelines for flying fish catching activities, which were then known as rituals pattorani.

Masalima Island is one of the areas part of Liukang Kalmas District (Kalukuang Masalima) in Pangkep Regency. The people in these islands are all Muslims who have activities and jobs as fishermen, one of the activities is looking for and catching flying fish as well as flying fish eggs in the sea. The people have the belief that in the sea there is a supernatural force that can threaten the lives of fishermen at any time. Carrying out fishing activities on the high seas hundreds of miles away from the island, but also providing welfare for those carrying out fishing activities. The expanse of sea has a special meaning for fishermen and coastal communities. The sea contains a lot of wealth and benefits as a source of livelihood for many people. The sea is a part of them, without the sea, everything is meaningless because that is where they earn their living and support for their families and the sea is also what confirms their existence as fishermen.

## RESEARCH METHODOLOGY

The type of research used in this research is cultural research using descriptive research methods. Descriptive research is research that describes or describes a symptom, event, phenomenon that occurs accurately. This research also uses qualitative research data. Qualitative research is research that produces descriptive data in the form of speech or writing and the behavior of the people being observed. Qualitative research is also a type of research where the data obtained does not use statistical procedures (numbers or measurements). Apart from that, in collecting and obtaining data, this research uses Field Research or field research. Field Research or field research is a type of research where researchers go directly to the research location.

## RESULT AND DISCUSSION

Ritualspattorani on Masalima Island, Pangkep Regency, it was implemented before the arrival of Islamic teachings around the 1950s, based on community beliefs which were mythical and based on instructions from someone's dreams. People believe that in the sea there are objects and spirits that can threaten the safety of fishermen. The people on Masalima Island believe and believe that the ocean is the creation of God Almighty as per the teachings of the Islamic religion which they believe in and adhere to all this time.

Before catching flying fish and collecting flying fish eggs in the sea, there are several things you need to do, namely: mabbeso kaloto, ma'sisi kaloto, mapparara kaloto, and masai'saiDaung Ajjoro. As for a series of ritualspattoranifirst at the puggawa's house, followed by the beach, then on a boat with several rituals, namely: parenta pakkaja, appassili biseang, and accaru-caru beseang. After everything was done, the Pattorani fishermen were allowed to leave. During fishingpattorani carry out activities at sea, fishermen's wives dounmande-mandetogether near the bridge after umande-mande pamacca activities are also held. After the pattorani season, mandemande was held for the second time, but the place was different, instead it was held at the tibbor end of Masalima Island while listening to religious lectures and prayers.

In carrying out pattorani rituals, Islamic culture is formed in rituals pattorani. After the researcher studied and participated in a series of ritual processions, the author formulated several forms of acculturation, namely: prayer, barazanji, religious lectures, and sholawatan. From this form, the author provides an explanation as follows:

### **Prayer**

Before the arrival of Islamic teachings under a teacher from Tanah Mandar, prayers were recited in rituals pattorani. Prayers according to their beliefs, after the teachings of Islam came and were accepted by the people of Masalima Island, the prayers that had been said so far began to be added to the prayers contained in the teachings. Islamic religion is like reading which begins with saying bismillahirrohmanirrahim and end with the recitation of surah al-Fatiha, we can see this during the ritual at home puggawa, rituals on the beach, rituals on the boat, and at activities unmande-mandeas stated by (Rammo, 2024): Actually the prayers are read in the ritual pattorani are prayers according to our beliefs that have been used by our ancestors for a long time, but after a teacher from the land of Mandar came and taught us, we accepted the teachings because we were afraid of being envious of Allah and as for his teachings, if we pray. a then you have to start by reading bismillahirrohmanirrahim and end with reciting surah al-Fatiha so that Allah accepts our prayers and this prayer is always recited every time we start a prayer in the ritual pattorani.

Based on the description of the interview results above, it can be concluded that in rituals pattorani before the teachings of the Islamic religion began to be known, the prayers that were read were prayers in accordance with their beliefs which had been inherited from their ancestors, but after the teachings of the Islamic religion began to be taught by a teacher who came from Tanah Mandar they began to pray which began with bismillahirrohmanirrahim and end with the reading of surah al-Fatiha, and from the description above it also proves that in the ritual pattorani there is a form of acculturation by reading prayers in accordance with the teachings of the Islamic religion.

### **Barazanji**

It's not just prayers from Islamic teachings that we can see in rituals pattorani. However, the reading of the Barazanji book is also included in this ritual, which is read during the ritual on the boat and at activities unmande-mandeas stated by (M. Basri, 2024): In ritual pattorani The book Barazanji is read starting from the ritual on the boat until the first meal to the second meal, why is it read because in the book Barazanji tells the life of the Prophet Muhammad SAW from childhood to adulthood and old age and is also told from the time of his appointment as an Apostle until his death). And also what (Hasanuddin, 2024) and in rituals pattorani the book of barazanji is read because reading barzanji is part of obeying and following the sunnah of Rasulullah saw what has been given and what has been conveyed and imitating his morals as explained in the QS. al-Azhab verse 21, translation: Indeed there is in (the person of) the Messenger of Allah a good role model for you (that is) for the people). The same thing was conveyed by (Malik, 2024) Reading Barzanji is a form of love for His Majesty Muahammad SAW. When holding a large event, it is recommended to recite barzanji as in rituals pattorani because reading Barzanji brings blessings and can improve worldly life and increase fortune.

### **Religious Lectures**

It is not only the reading of prayers and the book al-Barazanji that can be seen in the ritual pattorani. However, we can also watch religious lectures during the second community meal held after the season pattorani, religious lectures delivered by a cleric who gave advice on gratitude for the good fortune obtained during the season pattorani and hopefully in the next season they will be reunited. As stated by (M. Basri, 2024): as Imam on Masalima Island as follows: Actually after the

season pattorani we have meals together when we eat together while listening to religious lectures, and the lectures given are advice on being grateful for the good fortune obtained during the season pattorani.

### Prayers

After listening to religious lectures, we can also watch the chanting of the Prophet's prayers sung by the students who were invited to enliven the meal together, as well as several sholawat song titles being sung, such as Ya Nabi Salam Alaika, Sholawat Badar, Sholallahu Ala Muhammd, and others. So On. As stated (Jaluddin, 2024) we finished listening to the lecture, we all went home accompanied by the singing of the Prophet's prayers sung by the invited students and there were prayers sung such as Ya Nabi Salam Alaika, Sholawat Badar, Sholallahu Ala Muhammd, and so on. So we can just listen for those who want to listen until they stop singing.

### CONCLUSION

Before catching flying fish and collecting flying fish eggs at sea, there are several things you need to do, namely: mabbeso kaloto, ma'sisi kaloto, mapparara kaloto, and masai'sai daunung ajjoro. The first series of pattorani rituals at the puggawa's house continues on the beach then on the boat with several rituals, namely: parenta pakkaja, appassili biseang, Andacaru-caru beseang. After everything was done, the Pattorani fishermen were allowed to leave. While Pattorani fishermen carry out activities at sea, the fishermen's wives do umande-mande together near the bridge. After the umandemande, pamacca activities are also held. After the season pattorani then a second mande-mande was held, but the place was different rather it was held at Tibbor (the end) Masalima Island while listening to religious lectures and prayers.

In the implementation of the pattorani ritual there are forms of acculturation, namely: Prayer, reading barazanji which is read during the ritual on the boat at the activity unmande-mande (eating together). Not only reading the book of barazanji, but we can also see and witness religious lectures and sholawatan during the second group meal held after the season pattorani. A religious lecture was delivered by an ustadz who gave advice on gratitude for the good fortune obtained during the pattorani season and hopefully we will be reunited in the next season. The pattorani ritual also contains several Islamic cultural values, namely: spiritual values and the value of cooperation.

### AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Formal analysis; Methodology; Writing - review and editing.

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Conceptualization; Project administration; Validation; Writing-review and editing.

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