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The Value of Islamic Education in the Mappatamma' Tradition (Khatam Al-Qur'an) in the Bugis-Makassar Community

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Abstract

The Mappatamma' (Khatam Al-Qur'an) tradition for prospective brides in the Makassar tribal community, when they want to get married, is a momentum that must be carried out from their perspective. This study aims to describe the implementation procedures and reveal the value of Islamic education in the Mappatamma' tradition in the Bugis-Makassar Tribe. The approach used in this study is phenomenology. This study used qualitative methods to describe the procedures for implementing and describing the value of Islamic education in the Mappatamma tradition. Data collection methods through observation, interviews, and documentation were then analyzed using triangulation. The results of the study show that the Mappatamma tradition is an interesting tradition full of values because this tradition is not only a means of traditional entertainment in cultural globalization, but the tradition is full of meanings and messages that express the value system adopted by the community. The Makassar tribe contains many values of Islamic education, namely faith, morals, intellectual, physical and psychological, and social education.

Keywords: Value of Islamic Education; Mappatamma Tradition'; Bugis tribe of Makassar

INTRODUCTION

The tradition that is rooted in the life of the Makassar tribe that continues today is the Mappatamma' tradition (khatam Al Qur'an). This is a tradition that was born from the accumulation of wisdom of the Makassar tribe as a form of appreciation for the achievements of a santri, both male and female, who have finished studying (Khatam al-Qur'an)(Ulfiani Rahman et al., 2022). One form of the Mappatamma ceremony is a child who has finished studying the Koran, which is

carried out individually in the family group or together where 2 or 3 children join, and some carry out Mappatamma' when they get married in a community (Ridhwan et al., 2021).

The command to read the Qur'an began with the first revelation from Allah SWT to the Prophet Muhammad SAW, as contained in (QS al-'Alaq/96: 1-5). This verse illustrates that Allah SWT commands humans to read everything around them through the medium of the pen so that humans know more about it. This verse motivates people to read and continue to study the Qur'an (Nursakinah, 2019).

The implementation of reading and completing the Koran emerged as an impact of the Islamization or development of Islam. The spread of Islam was further achieved in various ways, including holding Al-Qur'an recitations for children and adults. Parewa Syara' was formed during its development, led by a Qadhi (religious officer). Parewa Syara' has an important role in organizing Al-Qur'an reading activities at the Koran teacher's home and at the mosque (Abidin Nurdin, et al., 2024).

This underlies forming a culture rooted in community life, namely Mappatamma'. The tradition of completing the Qur'an for people who have finished studying has its implementation procedures. Still, seeing the current reality, this tradition is facing a period of decline in society, as evidenced by the incorporation of this tradition into the Mappaccing procession on the pretext of streamlining cultural activities in society (Najib, 2020). On the other hand, implementing this procession is very interesting to study in more depth because this tradition was born in an Islamic community and contains values that benefit society. Hence, this tradition must be maintained, especially in the Makassar Tribe community in Makassar City (Mursalim, 2021). This article wants to describe the form of the Mappatamma' tradition procession (Khatam al-Qur'an) and the values of goodness from the perspective of Islamic education as a treasure trove of national cultural wealth born from the local community (Local Wisdom) (Muslim, 2016).

Several studies related to the Mappatamma' Tradition that have been studied are:

Andi Rasdiyanah, in his dissertation "Integration of the Pangngaderreng System (custom) with the Sharia System as the Bugis People's Outlook on Life in Lontarak Latoa," explains that Pangngaderreng as a form of culture still has the opportunity to remain sustainable because its values reflect general cultural values, especially for Muslims in South Sulawesi.

Zainuddin in his thesis "The Values of Islamic Education in the Haroa Custom of the Buton Community (Case Study on the Bau-bau City Community) explains that the implementation of the haroa custom contains Islamic educational values, Aqidah values, moral education, and Worship education. In addition, there is also the provision of motivation with various commendable traits such as sincerity, patience, discipline, and trustworthiness (Jumadi, 2012).

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appreciation for the achievements of a santri, both male and female who have finished studying (Khatam al-Qur'an)(Maghfiroh, et al., 2020). One form of the Mappatamma' ceremony is a child who has finished studying the Koran. It is carried out individually in the family group or together where 2 or 3 children join, and some carry out Mappatamma' when they get married in a community (Hidayatullah, 2019).

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This underlies forming a culture rooted in community life (Da Costa, 2023), namely Mappatamma'. The tradition of completing the Qur'an for people who have finished studying has its implementation procedures. Still, seeing the current reality, this tradition is facing a period of decline in society, as evidenced by the incorporation of this tradition into the Mappaccing procession on the pretext of streamlining cultural activities in society. On the other hand, implementing this procession is very interesting to study in more depth because this tradition was born in an Islamic community, and it contains values that benefit society (Hamid, 2021). Hence, this tradition must be maintained, especially in the Makassar Tribe community in Makassar City. This article wants to describe the form of the Mappatamma' tradition procession (Khatam al-Qur'an) and the values of goodness from the perspective of Islamic education as a treasure trove of national cultural wealth born from the local community (Local Wisdom)(Anwar, M., & Yusra, 2021).

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Rasyid, in his thesis, Islamic Education Values in Mappatamma Tradition in Polman Regency, West Sulawesi" explains that the Mappatama tradition for the Polman community has a sacred meaning that is full of religious values and is able to instill Islamic values for the younger generation. In the author's opinion, previous studies only studied local culture based on different regional locations, which distinguishes this study, which studies Islamic education values in the Mappanre Temme tradition (Khatam al-Qur'an) in Barru Regency(Gusnanda, 2019).

This article is derived from the results of intensive fieldwork research conducted for 8 months in Makassar City in 2021. In addition to data in the form of documents, the data for this article was obtained from a series of in-depth interviews with religious figures, cultural figures, and representatives of the Makassar ethnic community and direct observation (participant observation) of ongoing events. The type of research used is qualitative with a pedagogical and phenomenological approach.

The first part of this article discusses in depth the history and form of implementation of the Mappatamma' tradition in the Makassar ethnic community, and the second part examines the values of Islamic education in the Mappatamma event carried out by the Makassar ethnic community.

METHOD

This research is qualitative, based on Kirk and Miller's (1986) view on reliability and validity in qualitative research. The focus of this research is to describe the process of implementing the Mappatamma Tradition and to study and analyze the values of Islamic Education in the procession. This research was conducted from January to July 2021, with primary data from religious figures, cultural observers, and community leaders. In addition, supporting data was collected from the government, academics, and youth leaders.

The data collection methods used include interviews, observations, and documentation studies. After the data is collected, the data is analyzed through a data reduction process, narrative data presentation, and drawing conclusions. To ensure the validity of the data, validation is carried out using triangulation techniques, as explained by Creswell (2009). In this study, there are two aspects of triangulation that are compared, namely methods and data sources, so that the data presented and the conclusions drawn can be validated and by the research context.

RESULT AND DISCUSSION

Implementation of the Mappanre Temme' (Khatam Al-Qur'an) Procession

The Mappatamma' tradition as explained in the South Sulawesi Glossary, is interpreted as the process of providing a banquet in connection with the completion of the Qur'an. However, before the implementation of this tradition begins, several traditions precede the implementation of this tradition in the process towards the completion of the Qur'an because, in essence, the implementation of the Qur'an completion will not be perfect without the previous

traditions, namely: the mappangngolo mangngaji tradition and the mascara tradition.

The tradition of mappangngolo mangngaji is one that needs to be followed before starting to read the Qur'an. This tradition requires kaluku, golla cella, and benno ase to be fed to someone just starting to learn to read the Qur'an. As expressed by the interview source below:

> "Before starting to study the Koran, a child who wants to learn to study the Koran carries out the tradition of mappangngolo mangngaji, by first bringing kaluku, golla cella, benno ase, and jarung pitte. (Interview: Koran Teacher)

Based on the interview above, in the author's opinion, if someone wants to learn to recite the Qur'an, they need to provide coconut with brown sugar and then feed it, so that it is in line with the manggaji. This is in line with the opinion of Abd. Rahman Getteng in his book "Islamic Education in South Sulawesi: Historical Review from Traditional to Modern" which states that: The mappangolo' ceremony is carried out by the parents of the child studying the Qur'an when they first take their child to a certain Qur'an teacher according to their choice by bringing a coconut with brown sugar (sugar batok) which is equipped with benno ase. The objects that are complementary in the mappangolo' ceremony are symbols so that their child does not feel bored and feels happy in learning the Qur'an so that they can finish quickly (khatam) as the nature of the objects (sugar, coconut, and benno ase). In addition to the mappangolo' ceremony, there is also a maccera' baca ceremony. This ceremony is carried out and even becomes an obligation to be fulfilled by the child's parents if their child's lesson has reached the letter al-Alaq. At the maccera'read ceremony, the child's parents slaughter at least 1 chicken accompanied by food made from sticky rice, which in the Bugis language is called "kaddo'minya", then take it to the home of the Koran teacher for the ceremony and then serve the Koran to the children with the Koran teacher and their families (Abd. Rahman getting: 2011;60). This was revealed in the author's interview as follows:

In the past, every person who went to study the Koran was required to do Maccera. Maccera was held on certain verses, namely: Al-Fatihah 2, Iqra' 2, Amma' 2, Alif lam mim 2, Subhana 2, and Tabara 2. So, there were a total of 12 chickens until the end, plus some chickens after the end. The Maccera' was held 8 times, 8 times the maccera were for the surah Al Fatihah, Iqra, Amma', Alif Lam Mim, At Taubah, Subhana, Yasin, and Tabaraka, (Interview with Hj. Rammang; Teacher of the Koran)

From the two interview results above, it can be concluded that, after the mappangngolo mangngaji tradition, a tradition called maccera' is also carried out. This tradition is carried out whenever someone studying the Koran goes up a level. Every time someone goes up a level in the Koran reading process, they will cut two chickens. The levels in the Koran reading, in this case there are two versions found by the author, some say 6 surahs, some say 8 surahs. This is illustrated from the two interview results, the maccera tradition is a tradition that is carried out when someone who wants to continue reading from a certain surah to a certain surah,

needs to cut two chickens or replace them with money so that they reach the last surah. Based on the interview results from one of the informants, the chickens that have been cut are given to the Koran reading teacher, or money will be given.

After the two series of processions in learning to recite the Koran are completed, the final process is the Mappatamma' tradition which is a tradition of hosting in connection with the completion of the Koran. Based on the results of the researcher's interview with one of the informants, namely Mr. Zainal, namely Mappatamma' is more than just a tradition when completing the Koran. This tradition is a series of peaks of one of the ways of life of Muslims (reading the Koran) which has a very deep meaning, so this tradition should not be misunderstood as just a celebration for people who have completed the Koran. Even if someone has not carried out the mappatamma' tradition, they are still the responsibility of the Koran teacher or the child of the Koran teacher (Zainal Abbas: 2021). The opinion of the author's informant, namely Tahirah, has experience that if someone has not completed the Koran and to prove that they have completed it is necessary to hold a mappatamma' (Tahirah: 2021).

The tradition of mappatamma' was originally a tradition that stood alone. However, over time and entering the era of globalization, this tradition was streamlined and often combined with wedding events, (Syamsul Rizal) although sometimes there are still many people who do it themselves. Even the current reality is that this tradition is combined with the tradition of mappacci or asking for a child's blessing from their parents and extended family when they want to get married.

The processions of mappatamma' begins with preparing various things needed to carry out this tradition. First, prepare cakes, songkolo and chicken. Based on the results of the author's interview with Sitti Nurma regarding songkolo, it is explained that:

Songkolo needs to be present in every Bugis procession, according to the shape of the songkolo which has a symbol so that this child's heart is united in loving the Qur'an (learning the Qur'an) (Sitti Nurma: 2021)

Mappatamma tradition usually has several kinds of prepared cakes which are only a dish intended for the teacher of the Koran, such as bannang cake, onde-onde, barongko, beppa pute, keterisala, ompo-ompo, and lapisi which are served in one kappara. The purpose of serving these cakes, apart from being a tradition that has been passed down from generation to generation, these cakes also need to be understood to have a deep meaning as a prayer. The author has conducted several interviews with community leaders, namely Abd. Rahman mentioned that in the Bugis-Makassar community tradition, there are terms for direct prayer and prayer of action. So, these cakes can be said to reflect prayer of action directly. Such as the results of the researcher's interviews with several informants below:

Onde-onde is likened to a prayer and hope. That is why the shape of this onde-onde is round or zero. So it is expected that all people will return to their respective natures before and after starting this tradition. The making of onde-onde is also rounded and then put into hot water. When cooked, the nature of onde-onde still

rises to the top; it is hoped that someone will imitate this principle; even though it sinks to the bottom when it is cooked, it will rise to the top. In addition, onde-onde also needs to be rolled on coconut, with the same purpose under the function of coconut as a cleaner.

Bannang cake has a winding model/shape. This cake has the essence of hope that a child can understand that in this life many obstacles will be faced, just like the model and shape of this bannang cake. Bannang means unity in Islam; this cake has a complex shape. Even though it has a shape like that, this cake remains united in one cake. Barongko is synonymous with honesty because the cake's shape, contents, and wrapping are all made from bananas.

In addition, other cakes certainly have the same hopes and prayers as the cakes described above. These cakes are not just dishes or complements for the success of an event or activity; they contain many essences that need to be explored and found their purpose in the implementation of an event, especially in the Mappatamma tradition.

The next series, need to prepare two chickens to be brought to the teacher's house of the Koran or replace it with the appropriate money as a sign of gratitude to the teacher, or the hope of the form of prayer for the act. Once again, if not carried out means the student is still considered to be the responsibility or child of the teacher of the Koran, in this case it is the final procession of Mappatamma'

The next stage of the Mappatamma' tradition is to bring students who have finished studying to the house of the teacher of the study. Based on the results of the author's research, it is not known for sure the procedure for implementing the Mappatamma' tradition at this stage because the informant interviewed by the researcher, the maximum age limit that the researcher got was only 92 years old who was born in 1921, namely Hj. Ramang. Based on the results of an interview with one of the informants, namely at that time, the way to bring children to the house of their study teacher was limited to being carried on the shoulder or carried.

After that, it is necessary to hold barazanji in the series of Mappatamma' tradition implementation. Thus, it can be said that the existence of barazanji is one aspect of culture/tradition in the life of society. After the barazanji is finished, the core procession begins: reading the Qur'an in the mappatamma' tradition. Reading the Qur'an is usually done by students who want to finish studying. Still, there is a difference of opinion between one of the informants that the author met, that reading the Qur'an is not always done by students but rather by the teacher of the Qur'an or the mosque imam who reads the Qur'an while holding the student's index finger to help him finish the Qur'an.

Reading the Qur'an, in addition to ta'awudz and reading basmalah, must say shalawat to the Prophet Muhammad SAW. The surahs read in the Qur'an are not all read, However, there are several series of individual surahs that are read, it can be seen from the results of the author's interview that all have the same opinion, namely the surahs that are read are al-dhuha to alfatihah, but if it has entered the surah al ikhlas, al falaq and an nas then each surah is read three times, and every time you finish reading a surah one by one is required to read the tahlil and tahmid

sentences (la ilaha illallah wa lilla ilham). At the Mappatamma' tradition stage, every time you finish reading the tahlil and tahmid sentences (La Ilaha Illallah wa Lillah Ilham), the student of the Koran will be sprinkled with a little rice, as explained previously, that this is a form of prayer of action (sennung-sennungeng). In one of the researcher's interviews with a religious figure, this activity was called Mappasiduppa (bringing together), in this case bringing together each verse read from al-Duha to al-Fatihah.

After completing the process of reading the Qur'an or according to Muh Idrus known as Mappasiduppa. The student then gives the teacher an envelope containing money (sincere but reasonable). Zainal said that the envelope was given by the student to the teacher as a form of gratitude and cenning ati towards the teacher. In addition, students also need to give their teacher a Qur'an.

The stages of the procession explained are a series of stages in the process of completing the Qur'an. Before the Mappatamma' procession, it would be more perfect if the culture of reading the Qur'an began with the Mappangolo mangngaji procession, then maccera until the main procession, namely Mappatamma'. This activity process requires various preparations starting from cakes, dishes, the Qur'an and envelopes for the Qur'an teachers as cenning ati and of course the Qur'an used for reading.

Islamic Educational Values in the Mappatamma' Tradition (Khatam al-Qur'an)

The Mappatamma' tradition, if observed from the aspect of implementation from beginning to end, cannot be separated from humans' contribution as social beings. starting from preparing cakes, songkolo, the Qur'an and so on. Up to the implementation stage itself, barazanji, taking children to the house of the teacher of the Koran or the mosque and reciting the Koran in front of their teacher. A series of these activities are the entire concept of activities that cannot be separated from the contribution of other humans, and of course, humans do not stand alone as individuals.

The values of Islamic education in the Mappatamma tradition were found by researchers in various interview results with informants and direct observations in the field. Namely, cooperation is a value implied in this tradition. Implementing the Mappatamma' procession certainly requires good cooperation so that in completing the stages of the Mappatamma' activity, good cooperation is built between humans as individuals to other communities. Cooperation can be applied well; of course, it can be implemented because this tradition is carried out in rural areas where kinship ties are much better than in urban areas. As explained by Basrowi the citizens of a rural community have closer and deeper relationships than their relationships with urban communities. The life system is usually grouped based on a family system. (Basrowi: 2021)

Based on the interview results above, the value of mutual cooperation for rural communities is still relatively strong and deeply rooted in the family from generation to generation. Helping each other; is clearly a social value in this tradition. The concept of helping each other cannot be separated from the

principle of mutual cooperation, both are like two sides of a coin that protect each other. A proposition in QS al-Maidah/5:2 also supports this.

Solidarity; the value of solidarity cannot be separated from this tradition. Moreover, values are maintained in this tradition, namely cooperation and helping each other. So automatically, the value of solidarity will emerge in the Mappatamma' tradition. Solidarity means a solidary nature/feeling or a feeling of one feeling or a feeling of loyalty. If solidarity is built well between communities, of course, through this tradition, then it can be ascertained that the emotional relationship between individuals and other individuals, as well as communities with other communities, will be increasingly maintained. In this case, the relationship between students and teachers and between students and their families.

Communicative: this value element is one of the most important parts of this tradition because if there is no communication in any way, then the stages of the implementation of the Mappanre Temme' tradition can't be carried out. In addition, communication can also provide other benefits, in this case individuals with other individuals can share information to broaden their respective horizons of knowledge, and can also further spread the wings of this tradition and maintain the existence of this tradition (oral history).

Reviewing Mappatamma' values through an Anthropological approach. Previously, it should be noted that the definition of anthropology is very broad. If we review its purpose academically, it is to understand human beings in general by studying the diversity of physical forms, society, and culture. In addition, if we review the purpose of anthropology practically, it is to study humans in the diversity of ethnic communities to build the ethnic community.

Through a broader division, anthropology emphasizes three areas: physical anthropology, which studies the diversity of physical characteristics and human development. Cultural anthropology studies humans in the dimensions of their culture, concerning language, writing, art, knowledge systems, and the totality of human life (Nur Syam: 2012:5). Furthermore, social anthropology is referred to as a generalizing approach that studies the principles of equality behind the diversity of societies and cultures. From human groups in the world, through a generalizing approach, various sub-fields in anthropology can finally develop, such as economic anthropology, political anthropology, and religion.

The anthropological approach to understanding religion can be interpreted as an effort to understand religion by looking at the form of religious practices that grow and develop in society. Through this approach, it is attempted that the values contained in the Mappatamma' tradition can be obtained as a form of religious practice.

The stages of Mappatamma' implementation itself, at least have values that are good for humans individually (viewed from an anthropological perspective). The values that emerge are stated as follows:

Sensory effects; sensory effect values are oriented towards pleasant or sad issues. Regarding this, the sensory effects that emerge from the Mappanre Temme' tradition are certainly pleasant for various parties. It is depicted in a child who has

finished studying the Koran, feeling relief and satisfaction for his achievements. Moreover, teachers and parents of children who have finished studying the Koran have a sense of pride in a child who has struggled to finish the Koran. This is depicted in QS al Isra/17: 9. From the verse above, the sensory effects of the Koran are depicted, especially if someone reads and finishes it. This is the content or value that is difficult to buy from this life, namely "feelings of joy/happiness"

Work ethic; including one of the main values considered ideal in community development, the Mappanre Temme' tradition fosters someone to always work hard in trying. That hard work, namely the effort starting from the effort to read the Qur'an to finish it and of course through the stages of implementing Mappanre Temme'. Work ethic is explained in two different verses, namely the Qur'an, Surah at-Taubah / 9: 105, also found in QS Al-Rad / 13: 11. The two verses above, clearly state that Allah SWT will only change a person's condition if he changes it himself and after trying Allah SWT. Will give a reward for what he does through effort. This is a value that is well embedded and continues to motivate someone to be active in working.

Love; this value is one of the motivators to create other values. Through love, a person can continue to be enthusiastic in doing what needs to be done and continue to give a positive impact from every activity he does. The value of love is reflected in the sincere attitude of a Koran teacher in carrying out his duties. Even the Koran teacher must not release his responsibility before his students complete the Mappatamma' tradition, in this case the students are still the responsibility of the Koran teacher. Love is also reflected in the sincerity of parents in accompanying and even carrying their children (disoppo) to the Koran teacher's house.

Be patient; This ethical value must be had in the contemporary world, and is certainly applied in the Mappatamma tradition. A patient attitude is reflected in the role of teachers and parents in dealing with their students, both during the process of learning to read the Koran and completing the Koran. Patience is also reflected in the attitude of a Koran student who always tries to be patient in learning to read the Koran until completing the Koran. Patience is the key to success and religion recommends increasing patience in facing difficulties and acting wisely in overcoming them (Dadang Nurmada: 2006:127). In a hadith qudsi narrated by al-Qudlaa'I, al-Dailami and al-Hakimut Turmudzi from Anas ra, patience is described as follows:

If I have imposed a misfortune (disaster) on one of my servants on his body, property or children, he accepts it with perfect patience. I feel reluctant to set up the scales for him on the Day of Judgment or open his charity notebook.

Grateful; the value of gratitude in the Mappatamma' tradition certainly goes hand in hand with the sensory effects of pleasure or happiness. If someone feels happy or happy and then forgets to be grateful, of course the happiness he has is useless. Even Allah SWT. will add blessings and rewards for those who continue to be grateful to Him, this is depicted in QS Ibrahim/14:7.

Aesthetic; it talks about beauty, concerning appreciation of beauty (nature, art and literature) or having an assessment of beauty. Then talking about art, in the big dictionary of the Indonesian language art is defined as the ability of the mind to create something of high value (extraordinary) or a person with extraordinary ability; genius. In this case, the Mappatamma' tradition is one form of culture which is the result of human ability to create something of high value and needs to get proper appreciation in the midst of society. The beauty of this tradition is very clearly depicted from the various stages of implementation and various equipment used in the tradition. The Qur'an is also a very extraordinary beauty and is appreciated by the Bugis Makassar people in the city of Makassar.

The following approach is an educational approach. Through education, tradition can be continuously instilled well. Maintaining a culture while inheriting it on the one hand and on the other hand, the demand for human awareness that needs change, development and formation of culture and its meaning in the midst of the dynamics of society will take place intelligently through educational media. Education is not only a field for inheriting and passing on culture but also a transformer for the development, formation and meaning of culture.

The relationship between culture and education is very clear between the two. Without acculturation there will be no cultural process without involving education. On the other hand, educational media is the best means. In such a cortex, the existence of educational values can be found in a culture, including Islamic educational values. Humanization of humans in society should be following the main objectives of education and culture has a very strong relationship with the objectives of Islamic education in its various aspects.

According to Ali al-Jumbulati in his book Comparison of Islamic Education translated by M. Arifin, there are two aims of Islamic education;

Religious goals are very important in Islamic education about individual personality development. In this case, character building in the field of morals and strengthening of faith are the goals. The worldly goal, also for Islamic education, focuses on practice, on which all human life activities must be based. In this case, it is the same as the general goal of education, namely directing students to pursue education to gain knowledge useful for them in the future.

If we review the educational objectives above, it can be seen that Islamic education is an ideal Islamic life orientation that can balance and combine the interests of worldly and everyday life. Based on the objectives of Islamic education above, the educational values of the Mappatamma' tradition are as follows:

Faith Education; departing from the purpose of implementing the Mappatamma' tradition, namely the procession related to the completion of the Qur'an. This procession instills the value of faith both directly and indirectly in the student. The essence of this tradition is not just the completion of the Qur'an, more than that this tradition is a graduation for the students for graduating from the faith education they received while learning to read the Qur'an. Two important aspects that need to be taught in Faith education to children are the instillation of the values of faith and worship. Allah SWT says in QS an-Nahl/16: 64; explaining that the Qur'an is a

source of Faith education. This is similar to what Abdul Mujib and Jusuf Mudzakkir explained, namely:

There are six sources of Islamic education: the Qur'an, the Sunnah of the Prophet, the words of the Companions (sahabi school), the welfare of the social community (marshal marshal), traditions or customs of society (uref), and the results of the thoughts of experts in Islam (ijtihad) (Abd. Mujib and Jusuf Mudzakkir: 2006: 45).

It is very clear that the education of faith contained in the Mappatamma tradition and the Qur'an are brought together as the main sources for Muslims.

Moral Education: In every Friday sermon, the entire congregation is invited to always be pious to Allah SWT. But in Islam, piety to Allah SWT must always be accompanied by good behavior in everyday life, such as morals. The tradition of mappatamma, which is oriented towards the Qur'an, clearly educates a child not only in matters of faith but also includes matters of morals.

Al-Ghazaly's opinion as stated by Ali al-Jumbulati explains the morals for a child, that if he is accustomed to good habits. He will grow up to be good and he will be happy in the world and the hereafter, while his parents will also get rewards from him, also his teachers and educators will get rewards from him; if he is accustomed to bad deeds, then he will be harmed and damaged; he gets the burden of sin on his shoulders and also his guardians. As stated above, it is clear that educating and maintaining the morals of a child is the obligation of parents and teachers, in this case, the teacher of the Koran, which is depicted in the Mappatamma tradition.

Intellectual Education; in the big dictionary of the Indonesian language, Intellectual means smart, rational, and clear-minded based on knowledge, having high intelligence, scholar, or totality of thought or awareness, especially concerning thought and understanding. Based on the above understanding of intellect, it can be understood that intellectual is everything that has to do with reason or thought, in this case, the real level.

Since Allah SWT created them in this world, humans, whoever they are, have a natural intellect that is processed with the ability to read, memorize, understand, create something, and all other thinking activities. This may also underlie the revelation of the first five verses in the Qur'an, QS Al-Alaq. It should also be realized that Allah SWT loves people who are intelligent and elevates the status of those who are intelligent and those who believe, explained in QS al-Mujadilah/58:11.

From the verse above, it is clear that the existence of reason as a supporter of human intellectuality in living his life has been given more by Allah SWT compared to Muslims who only worship. Based on the explanation, Mappatamma' places a position as a tradition that not only applies the problem of completing the Qur'an once again, more than that Mappatamma' becomes a means of motivation for students to continue to hone their reading skills until they complete the Qur'an. Not only just reading, the development of students' abilities along with always reading the Qur'an can also memorize several surahs, as well as seek and gain understanding of verses, surahs and the Qur'an.

The explanation above, ends the explanation of the values contained in the Mappatamma' tradition. The values contained in this, of course, can be practiced well by the community which can later make this tradition survive and be able to continue to develop.

CONCLUSION

Based on the results of the study and analysis in this article, several conclusions can be drawn, namely the implementation of the Mappantamma' tradition begins with preparing various equipment and things needed for the tradition to run. The procession requires various preparations starting from cakes, dishes, song kolo, the Qur'an, envelopes for the Qur'an teacher (canning ati), and the Qur'an used for reading. After preparing various equipment, the child is then taken to the Qur'an teacher's house. Next, carry out barazanji first before starting the Mappatamma' procession. After the barazanji is complete, the main procession begins, namely reading the Qur'an to complete the Qur'an itself. The reading of the Qur'an is usually done by students who want to complete the Qur'an. There is another opinion that the student does not always do the reading of the Qur'an but the Qur'an teacher or the mosque imam who reads the Qur'an while holding the student's index finger to help him finish the Qur'an. The Qur'an that is read is not all, until the entire Qur'an has been read. The surahs that are read are al-Duha to al-Fatihah but if it has entered into surah al-Ikhlas, al-Falaq and al-Nas then each surah is read three times, and every time after reading surah one is required to read the tahlil and tahmid sentences (La Ilaha Illallah walillah Ilham). Every time after reading each surah in addition to reading the tahlil and tahmid sentences (La Ilaha Illallah walillah Ilham) a student of the Koran will be sprinkled with a little rice, as explained previously that this is a form of prayer of action (sennung-sennungeng). After this stage, the student then gives the teacher an envelope containing money as a form of gratitude to the teacher of the Koran.

In order to realize the existence of the Mappatamma' tradition, values are needed that maintain the existence of the tradition. In various forms of stages of the Mappatamma' tradition, various approaches are used, namely the sociological approach, the anthropological approach, and education. Through the sociological approach, several social values can be taken in the tradition, namely the values of mutual cooperation, mutual assistance, solidarity and communication. Several values can be taken through the anthropological approach, namely sensory effects, work ethic, compassion, patience, gratitude and aesthetics. Finally, through the educational approach, in this case Islamic education, values are obtained, namely faith education, moral education, and intellectual education.

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