

THE RITUAL OF "ANDINGINGI BOLA" ACCORDING TO THE VIEW OF RELIGIOUS, TRADITIONAL LEADERS, AND THE GOVERNMENT IN ERABARU VILLAGE, TELLULIMPOE DISTRICT, SINJAI REGENCY

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Abstract - Tujuan dari penelitian ini untuk menjelaskan mengenai “Tradisi Andingingi Bola pada Masyarakat Desa Erabaru Kecamatan Tellulimpoe, Kabupaten Sinjai. Adapun pembahasan yang dibahas dalam sub masalah sebagai berikut, pelaksanaan Tradisi Andingingi bola pada masyarakat Desa Erabaru, Kecamatan Tellulimpoe, Kabupaten Sinjai, dan pandangan Tokoh Agama, Adat dan Pemerintah terhadap Tradisi Andingingi bola di Dusun Erasa, Desa Erabaru, Kecamatan Tellulimpoe, Kabupaten Sinjai.

Jenis penelitian yang digunakan yaitu penelitian kualitatif. Sumber data dalam penelitian adalah Tokoh Agama, Tokoh adat, dan Tokoh Pemerintah. Instrument penelitian yang digunakan yaitu pedoman observasi, pedoman wawancara dan dokumentasi. Teknik analisis data yang digunakan yaitu reduksi data, penyajian data dan verifikasi data.

Hasil penelitian ini menunjukkan bahwa: Tradisi Andingingi Bola merupakan tradisi yang wajib dilaksanakan masyarakat Desa Erabaru Kecamatan Tellulimpoe, Kabupaten Sinjai karena merupakan kebiasaan turun-temurun dari generasi ke generasi berikutnya. Sekalipun diadakan tanpa aturan tertulis, namun bagi siapa diantara anggota masyarakat yang tidak melaksanakannya maka dia dianggap membangkang terhadap tradisi. Tradisi Andingingi Bola sangat sulit dihindari karena upacara Andingingi Bola Sudah menjadi kebiasaan di kalangan masyarakat sehingga masyarakat di Desa Erabaru Kecamatan Tellulimpoe, Kabupaten Sinjai sulit untuk tidak melakukannya. Tradisi ini merupakan bentuk rasa syukur atas terselesainya rumah sekaligus bersedekah dengan cara menyiapkan makanan kepada sanak saudara yang terlibat didalam pelaksanaan tradisi tersebut.

Keywords: *Dakwah; Social Media; Religious Moderation*

1. Introduction

Indonesia has various kinds of cultural diversity, one of which is in the South Sulawesi area. This area is one of the areas that has a distinctive and diverse culture. This area consists of several main ethnic groups, namely the Bugis, Makassar, and Toraja tribes. These various ethnic cultures have similarities in form and pattern, although there are undeniable differences.

Education has no meaning if humans are not in it, because education only exists in the perspective of human life which is the subject and object of education. Humans cannot develop and develop culture perfectly if there is no education, for it is not an exaggeration to say that the existence of education is one of the fundamental requirements for continuing and perpetuating human (culture) people.

The function of education is to try to adjust (harmonize) the old culture with the new culture proportionally and dynamically. Education and culture can only take

place in human relations with humans and their community environment. In an education without considering the cultural aspects that are carried out in society, it will cause generations to lose their identity and absurd humans who are uprooted from their cultural roots, or feel alien to the world around them.

Culture in a society is a certain value system that is used as a guide for life and the basis for behavior by the supporting community. This culture then becomes a community tradition. Tradition is something that is difficult to change because it is integrated into people's lives. Tradition seems to have been formed as a norm in people's lives. In the culture of the community, they still preserve the traditions that enter their area. Each region has a tradition that its existence is still preserved, although there are also those that are no longer ignored. Traditional ceremonies are an inseparable part of community culture because they function as reinforcers of the norms that apply in society.

Erabaru village, Tellulimpoe sub-district, Sinjai district is a traditional area where the community still preserves the heritage of their ancestors from generation to generation, in order to be preserved and guarded as a form of appreciation to their ancestors. Ancestral heritage is usually in the form of traditions, customs and habits. Tradition is more oriented to the belief in ritual activities that are rooted in society.

Erabaru villagers have many traditions or rituals that have been passed down by their ancestors. Traditions or rituals owned by the customary community of the Erabaru village have their own unique characteristics that are distinctive and different from other traditional communities. Along with the times in society, there are still many traditions that still survive until now, one of which is the "Andingingi bola" tradition. The tradition that is preserved is the one carried out in the New Era Village called the Andingingi ritual.

The Andingingi ritual is a sacred procession, the Andingingi bola ritual is also referred to as "cooling" so this ritual is called Andingingi. Many people still use this ritual among the people, that according to them this ritual is very important for them which is carried out every year to cool their place of residence.

Andingingi Bola (house cooler) is a tradition carried out by bringing offerings and incense on the house pole which is in the middle of the house or possi bola which is coupled with the abbebbese event (watering the water in the house), appanaung ri fort tangayya (love descends on the middle pole). , assalama and appalenteng Ere (be grateful and save water).

On the other hand, the *Andingingi* ritual in its development has its own quite important meaning. This tradition has a history and carries various ritual meanings. This tradition is still maintained and preserved as a whole, and is still trusted by some people who still have low religious knowledge, are less educated and still believe in the inheritance of their ancestors.

2. Research Method

The type of research used is field research or a descriptive approach, which is an approach that can provide an overview of the object to be studied by researchers

through data and samples that have been obtained. The data analysis technique in this research is descriptive analysis, which describes systematically, factually and accurately about the facts obtained in the field. The analysis process begins by examining all available data from various sources. Data Analysis The writing of this scientific paper begins with collecting data, then selecting information that is in accordance with the problem being studied and then analyzed. The presentation of this scientific paper is carried out in a clear descriptive manner.

3. Result and Discussion

a. Implementation of the Andingi Bola Tradition in the Erabaru Village Community

One form of regional culture that is still being preserved by every ethnic group, such as a special traditional ceremony in the village of Erabaru. Among them is the implementation of the Andingingi tradition which is held every year in Erabaru village, namely the Andingingi or Andingingi bola tradition which is a ritual and belief of each local community.

The other side is that the Andingingi or Andingingi bola ritual has its own meaning which is quite important among the local community so that this ritual is maintained and trusted until now. This ceremony has historical value and carries various ritual meanings, so that it is preserved and preserved as a whole. Because the knowledge of the local community believes that the existence of this ritual can prevent them from all harm.

The process of implementing the Andingingi Bola tradition has 4 stages including:

- 1) Abbe'bese. The procedure is as follows:
 - a. Uragi or someone who is experienced leads the ceremony to call the residents of the house.
 - b. Then then sit facing each other while burning incense and then reading a prayer.
 - c. After finishing reading the prayer, the incense containing the incense that has been burned is then rotated while hitting the incense smoke to the occupants of the house.
 - d. Then this uragi or sanro stands together with the residents of the house while carrying offerings containing the taste of didi, the taste of le'leng, bannoro, siri leaves, and free-range chicken eggs.
 - e. This offering is then placed in the middle of the door of the house, while reading a prayer.
 - f. Then one of the family members, namely the mother of the occupants of this house, did be'bese accompanied by akkehoru while hitting those around her.
 - g. After that the occupants of the house or the head of the family then walked into the house at the same time as the uragi.
- 2) Appanaung ri Tanngayya Fort. The procedure is as follows:
 - a. Uragi makes kalomping made of nine pieces of betel leaf, which contains aporo.

- b. Then then the kalompang is placed on top, it feels like didi, tastes like le'leng, the place is banana leaves or poti raung.
 - c. After that uragi prepares gori made of clay.
 - d. Then the gori is carved using aporo. Or some kind of chalk.
 - e. Then prepare a sack of rice which contains coconut and plantains.
 - f. As well as rice in a plate that will be used for pakkehoru, and two chickens are prepared.
 - g. After everything is available, uragi reads a prayer while lifting the incense and then twisting it until the smoke hits the occupants of the house, as much as 3 rounds.
 - h. Then the offerings that have been provided are then stored in the Tannga Fort or house poles.
- 3) Assalam or salvation. The procedure for its implementation is as follows:
- a. All the food that has been prepared as much as liman raungang will be brought to a room that has been prepared, namely the middle of the house which is in the middle between the living room and the kitchen room of the house.
 - b. The occupants of the house and those who contributed to the construction of the house (a mason or construction worker), are then called upon to recite a prayer.
 - c. Uragi or an experienced person presides over the ceremony.
 - d. Then he took off his clothes while covering himself with the sarong he was wearing, while burning incense and reading prayers.
 - e. Then the incense is rotated while surrounding the occupants of the house by hitting the smoke from the incense. The incense is rotated 3 times.
 - f. The head of the family of the occupants of the house shook hands with the urangi accompanied by sincere money. As a thank you or giving alms as an expression of gratitude for the completion of the house.
 - g. Then the food served is ready to be eaten by uragi or people who arrive at the place.
- 4) Appalenteng ere. The procedure for its implementation is as follows:
- a. The prepared water into a basin or gori filled with pabbe'bese is then read a prayer.
 - b. After that the occupants of the house were bathed by the uragi.
 - c. After finishing the bath, then bacca or powdered on the forehead to the neck. Bacca is made from mashed rice then mixed with turmeric.



Fig 1. Appalenteng ere (hold water)

This Bacca is a sign that the occupants of the house have done *Andingingi Bola*.

The following is an excerpt from the researcher's interview with Mr. Miro as the Customary Head or (Uragi) of Erabaru Village, Tellulimpoe Sub-district, Sinjai Regency.

"The implementation of the Andingingi tradition or ritual that often occurs in Erabaru village has its own meaning, for example, every year the local community carries out and prepares various offerings such as the food they prepare has a meaning for them to serve to the angels who live in the house they live in, while the water prepared in the gori has a meaning. or basin also has the meaning as a house keeper after the water is prayed for by the residents of the house to be sprinkled in various corners of the house by using leaves such as siri leaves, and others. The incense that is prepared also has its own meaning to be burned and then the incense is lifted and rotated three times over the heads of the occupants of the house so that they avoid harm, bring sustenance, and the angels will protect their homes."

With the andingingi ritual and the implementation that they often carry out every year, they believe that by carrying out the tradition it will bring sustenance, avoid harm, be given safety, and be given a long life so that the tradition is carried out to this day.

b. Views of Religious, Customary and Government Leaders on Andingingi Bola

One form of the ritual or tradition of Andingingi Bola which is carried out annually by the local community, according to them, is a culture that is preserved so that the tradition is carried out once a year.

Traditions or rituals that are often carried out are traditions that aim to avoid harm that will befall their families so that the Andingingi Bola tradition or ritual is carried out from generation to generation and various kinds of preparations must be prepared both in terms of offerings or food, family gatherings, and others.

- a) Religious leaders. In that religion, nothing at all says that we have to carry out such a ritual, judging by its implementation, it is contrary to religion, for example preparing offerings, incense to be burned, reading prayers in the middle of the house pillars or commonly said with "pocci balls" splashed. water to all the contents of the house, (abbassi bola), believes in spirits, that by carrying out this ritual, he will avoid all calamities that will befall their family or their home.

With the Andingingi bola ritual, the local people believe that the ritual they carry out every year is their protector, but from the other side this tradition is contrary to religion because it uses the offerings that they give to things they think exist or supernatural things, using incense sticks. So that it deviates from the Islamic religious law because it doubles up on Allah swt. It is explained in Q.S Al-Taubah 9:31.

It can be concluded that the rituals that are often carried out in Erabaru Village are contrary to Islamic teachings because the Andingingi bola ritual has a ritual or food that needs to be prepared to be offered to the angels who live in the house, for example: preparing offerings, incense to be burned, reading prayers in the middle. the house pole or commonly called "pocci bola" splashes water all over the house, (abbassi bola), believes in spirits, that by carrying out this ritual, he will avoid all calamities that will befall their family or their home. It is our bias to note that this tradition is doubling Allah swt. Because we can see offering offerings and believe in the unseen.

Meanwhile, according to the views of religious leaders about the Andingingi ritual, there are two opinions, namely: The first view is not in line with the teachings of Islam. The second view when viewed from the history of the ritual does not conflict with the teachings of Islam because according to him this tradition has existed since the ancestors until now from generation to generation.

With the existence of these traditions or rituals carried out by the people of Erabaru Village, Tellulimpoe District, Sinjai Regency, they have two opinions in terms of religion, contrary to the teachings of Islam. one of the cultures or customs in Erabaru village, Tellulompoe sub-district, Sinjai district which has a different culture.

So this tradition is a tradition that cannot be eliminated in the local community because it has its own meaning for the people who carry out the ritual. We can judge this from the two opinions that should be united because tradition does not conflict with Islam because tradition is a custom or culture.

We can conclude that the Andingingi Bola Tradition is a tradition that has its own meaning for the local community who carries out the tradition, and does not conflict with the teachings of Islam, we can value this in terms of Islamic religious teachings and history that traditions or customs are local characteristics. so that we can conclude that the traditions carried out in the Erabaru village are adat or culture.

- b) Traditional Figures. According to the view of traditional leaders about the "Andingingi bola" ritual that this ritual is a village custom of Erabaru, if we look

at the teachings of Islam, the customs were born or scattered from certain beliefs, therefore the "andingingi bola" tradition does not conflict with religion because this tradition born from ancestors who have been passed down from generation to generation.

With the Andingingi bola ritual in the local community, it really helps the local community because this is a hereditary tradition and aims to cool the house, prevent families from illness or illness, avoid distress and bring sustenance, provide safety.

We can conclude that the tradition that has existed for a long time in Erabaru village, Tellulimpoe sub-district, Sinjai district is highly preserved by the community and cannot be eliminated because this tradition is a legacy from our ancestors that must be preserved, if we look at it from the perspective of whether this tradition is in line Religion is certainly in line because this is a custom or culture in Erabaru village that has been carried out since the past until now so that this tradition has been embedded in the people of Erabaru village, Tellulimpoe District, Sinjai Regency.

- c) Government Figure. According to the government's view of the "Andingingi bola" ritual, the rituals that are often carried out are local traditions or culture. So that we as the community and the local government cannot conclude that this tradition is contrary to religion. This tradition or "Ritual of Andingingi bola" is a culture that has a relationship between one another. Because the teachings of Islam have rules that are in accordance with the will of Allah swt while the cultural reality of the diversity of Muslims, on the contrary without any cultural elements, the religion will be difficult to see with a clear figure.

With the tradition that is carried out in Erabaru village, Tellulimpoe sub-district, Sinjai district, it is a culture or characteristic of the local community that is well maintained.

The tradition or ritual is a culture or custom that is carried out once a year by preparing various kinds of food, each of which has its own meaning. The ritual does not conflict with religion because the Andingingi bola ritual is a culture or custom that is not immediately eliminated. So that this tradition or ritual is part of the body or self of the local community if they do not carry out the tradition. He believes that there will be calamity either by the sick or by a disaster, but it is a clear fact that they consider this ritual not contrary to Islam because of prayers. what he said was a prayer of their faith related to the religion of Islam, what's more, this tradition is their local culture that is upheld.

So we can conclude from the results of the interview that this tradition does not conflict with the teachings of Islam because the Andingingi Bola Ritual is one of the cultures or customs that have been carried out for a long time, we do not immediately eliminate and we cannot leave.

According to the government's view of the "Andingingi bola" ritual, the ritual that is often carried out is the tradition or culture of the Erabaru Village, which has

been implemented for a long time. So that this tradition has an important meaning in life in the local community, they believe that the implementation of this tradition will keep them from harm that befalls them. This tradition does not conflict with Islam because the Andingingi Bola Tradition is the culture or custom of the Erabaru Village.

With the tradition that is carried out in Erabaru Village, Tellulimpoe District, Sinjai Regency, it is typical of the local community.

So that we can conclude the results of the interview with Mr. Baruddin as the head of Erabaru Village, that the Andingingi bola tradition is a custom or culture that is often carried out by the local community and does not conflict with the teachings of Islam.

The three figures above, namely religious, customary, and government figures, namely the first religious figure said that the tradition was against the religion of Islam, while the second religious figure was neutral because the tradition was the culture of the Erabaru village which was not immediately eliminated but must be maintained properly, as well as the opinion of both traditional leaders and the government that this tradition or ritual does not conflict with religion because culture is a custom that must be maintained properly. So the tradition or ritual of Andingingi bola is a culture, not things that are against the religion of Islam

4. Conclusion

In observing the "Andingingi Bola" Ritual according to the views of religious, customary, and government figures in Erabaru Village, Tellulimpoe District, Sinjai Regency. The andingingi ritual is a ritual that is carried out once a year to cool the house, provide sustenance, avoid disease in the family, and avoid house fires and house heat. Andingingi Bola (house cooler) is a tradition carried out by bringing offerings and incense on the house pole which is in the center of the house or the ball position. The process of implementing the Andingingi Bola tradition consists of 4 stages, namely abbebbese (flushing water in the house), appanaung ri fort tangayya (love descends on the middle pillar), assalama and appalenteng Ere (gratitude and saving water).

According to the Views of Religious, Customary and Government Leaders. The views of religious, traditional and government leaders regarding the andingingi bola ritual are:

- a) The view of Andingingi's ritual as a religious figure says that this ritual is not in line with the teachings of Islam, why is it because according to him this ritual believes in things that contradict Allah swt. And he thinks that with the implementation of this ritual, it is easy for them to get sustenance, eliminate calamities, and sick people in their families. Even though we know that the sustenance and calamity that befell them is destiny from Allah, not from the belief of spirits.
- b) The view of the traditional head of the Erabaru village said that the andingingi bola did not conflict with religion because according to him the tradition that is often carried out is the tradition of the Erabaru village and will never be

eliminated because every thing that is carried out in the andingingi tradition has various meanings, for example water Pray for sustenance and safety.

- c) The Government's view on this tradition is that this tradition does not conflict with religion because what is being carried out is custom or culture and cannot be eliminated directly, before the expansion of the Pattongko village and before the formation of the Erabaru village, this tradition or custom already existed..

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