

Research article

Dakwah Values in the Sincu Mompindai Tradition of the Mornene Bombana Tribe

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Abstract.

Abstract. This study examined the values in the Sincu Mompindai tradition. For the Mornene society, this tradition has important and profound meaning. The tradition is a ritual beginning for any couple that wants to build a new home. The Sincu Mompindai tradition has become interrelated with Islam. Islamic acculturation with this tradition has occurred since religion has grown in the area. This tradition is laden with Islamic values that influence family life. Analyses have been performed to determine whether there are components of this tradition that are contrary to Islamic tradition and to examine whether Islamic values can be immersed deeper into the traditions preserved in the community. This is a form of Islamization of a society's culture.

Keywords: Mompindai Sincu, Mornene tribe, ritual, tradition, Islam

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1. Introduction

Indonesia is a unitary state made up of thousands of islands with diverse ethnic, religious customs and traditions. It is this diversity that form a distinctive feature of the local wisdom of the Indonesian nation, which animates social behavior in the environment around each area. The diversity can indirectly influence people's behavior in absorbing new culture into the community in the area.

An understanding of the traditions and enlightenment of the tradition will certainly give a clear picture to the public to increase the repertoire of culture and in an effort to make the symbols of Islam to the people. In this case the propagation of Islam will always be required to provide an explanation to the people about the teachings and Islamic law that in the future people easily understand the tradition that they do whether an obligation to do or worth heresy in the view of Islam.

In the history of Indonesia cross drawn that the ancestors of Indonesia initially embraced animism and dynamism. In the next period the belief began to be abandoned


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along with the influence of Hinduism and Buddhism which then influence the mindset and traditions of the community. It is as occurred in the Hindu kingdom of Buddha in Buton which later became the sultanate since embracing Islam [1]. In subsequent trips as the arrival of Islam in Indonesia, which later developed into the largest religion embraced by the people of Indonesia are also changing the social fabric of society based on the teachings and Islamic law. One tradition that characterizes a heritage based on Islamic teachings are Mompindai Sincu implementation of the sons and daughters of the tribe Mornene which will enter into marriage in Rarowatu Bombana.

Mompindai Sincu defined in the Indonesian language is set foot on the ax in the container filled with water and plants that have a special meaning. This tradition is the custom of our ancestors and is still held down through generations.

Sincu Mompindai tradition undertaken by the community Rarowatu Bombana is still ongoing when one of the sons and daughters will be married. And the majority of the people who inhabit this region are ethnic Mornene and people do not forget that tradition. In the implementation of Sincu Mompindai ceremony involving traditional leaders, religious leaders, community leaders, and local communities. ranging from ordinary citizens to government officials in Rarowatu Bombana.

Assessment of this tradition is important to do so could add to the cultural treasures of the nation. With the assessment of the course will provide a clear picture and avoid double understanding of the implementation of the Sincu Mompindai tradition. Therefore, researchers interested in conducting research and assessment of the values of propaganda in the tradition Mompindai Sincu in Rarowatu Bombana. This is important so that people can more clearly understand the implementation of this Sincu Mompindai. Implementation of this ceremony could add to the understanding of the younger generation that tradition if the implementation is actually done in accordance with the truth.

2. Research Method

This research is a qualitative research. This study was conducted in the Mornene community of Bombana Regency in 2017. This research data is collected through the method of observation and interview.

3. Result and Discussion

Traditions or customs, in the simplest sense is something that has been done a long time and become part of the lives of a group of people, usually from a country, culture, time, or the same religion. Culture is a religious social needs that must be met by a man in her life, so that activities and habits will give birth to the culture or tradition. Tradition is an idea that was given special significance from the past that still dilestari until today. however, a tradition that occurs repeatedly is not done by accident or on purpose[2]. Custom or tradition is also understood as something that has been done a long time and become part of the life of a community, to preserve the next generation. This habit is that its existence in the community norm accepted as binding rules even if not set by the government and what others do in the community with an iterative manner which is regarded as a rule of life.

Furthermore, the tradition is the similarity of material things and ideas that come from the past but it still exists today and has not been destroyed or damaged. Tradition can be interpreted as true inheritance or legacy of the past. However, the tradition that occurs repeatedly is not done by chance. Of abiding by the then anything done by humans for generations of every aspect of life which is an attempt to alleviate human life can be described as "tradition" which means that it is becoming part of the culture. In particular tradition by C.A. Van Peursen translated as inheritance or forwarding process norms, customs, rules. The tradition can be changed lifted, rejected and combined with a variety of human actions. More specifically traditions that can generate public culture can be seen from the form of the tradition itself, [3].

Values are things that can not be separated in the life of a community. Basically, every society has values that are upheld and adhered to. There is some understanding of the value is as follows:

[4]. Value is a value, belief held by a person in such a manner in accordance with the guidance of his conscience. Value is a set of beliefs and one's personal attitudes about truth, beauty and appreciation of an idea, object, or behavior-oriented acts and giving direction and meaning in one's life. Values are beliefs about something worthwhile, kebenarannya or desires regarding ideas, objects or special behavior.

[5] Human beings are worth going to interpret the values in two contexts, namely: Looking value as an objective, when he looked at the value that exists even without the vote, even looking at the value existed before man as assessors, good and bad, right and wrong is not present as the result of human perception and interpretation, but as something that exists and leading man in her life, as the value of the objectivist

view does not depend on the object, but objeklah as a buffer needs to be present and reveal the value. But without the presence of the object, the value is already there by itself. Looking at the value of the subjective, meaning that it is highly dependent on the value of the subject judge. So the value will indeed exist and will not exist without the presence of assessors. Values in the object is not important or not important at real objects, but depending on who gives the perception of the object.

In everyday life giving value to something deeds, attitudes, or ideas embodied in the form of oral, written or works can not be separated from the provision of value from another person the author through his work has delivered the good values that express or implied contained in his writings.

While in Islam, delivery of good values stipulated in the holy book of the Qur'an and exemplified by the Prophet and has become an example to all Muslims around the world. By understanding and uphold the values contained in it then people especially Muslims will be personally virtuous. In fact any process in this life can not be separated from values, grading and assessment depends on whether that be our benchmark in judging something is a social norms or religious in convictions. The meaning of a person's value depends on the assessment of, for example, an artist to interpret the nature of aesthetic value is the highest value. But in Indonesia, especially for religious people the highest value is the value of divinity.

A tradition must meet several requirements, namely the required material, the act of behavior, which is carried out repeatedly in a particular society. Terms intellectuals, their legal convictions of the community, and the legal consequences if the law was violated[6].

In fact, human beings can not live without tradition even though they often feel satisfied with their traditions. Thus, a tradition that has functions for the community, among others; Give legitimacy to the way of life, beliefs, institutions and rules that already exist. All this requires justification to be able to bind its members. One source of legitimacy contained in tradition. Used to say: "always like that" or people always had confidence so "despite the risk weight that is that certain actions will only be done for other people doing the same thing in the past or certain beliefs accepted solely because they had received previously. Provide convincing symbol of collective identity, strengthening loyalty to the nation, communities and groups. The tradition of the area, the city and the local community alike perananya that bind citizens or members in a particular field. Help provide an escape from the complaint, disappointment and dissatisfaction of modern life. The tradition of impressive past happier provide a replacement source of pride when people are in crisis.

Tradition Mompindai Sincu an ethnic wedding traditions Mornene. In fact, the wedding tradition almost occurred in all ethnic groups in the world, Mcloyd, V. C., CAUCE, A. M., Takeuchi, D., & Wilson, L. [7]. Sincu Mompindai tradition does not make the age of the bride as required, Indiyati, D. [8], Mompindai traditions for Sincu means set foot in an ax (pali) in containers called Sincu, this tradition means that the newly married couple was steadfast and strong to face the challenges of life after their ship sailed home, axes (pali) is a symbol of strength and fortitude, McGoldrick, M., & Preto, NG [9]. So Mompindai Sincu is customary oath acceptance, this traditional oath obligatory carried out in customary marriages Mornene tribal communities. [6] identifying that according to custom, this ritual has meaning namely;

The transition to the second man (prospective husband and wife) of his own time to time to settle down. Exemption from all behaviors forbidden according to Islamic law be allowed to do. Family ties that were originally no relationship (kinship) into one family bound in rope marriages under law, and the rules and norms of family life. Request prayers so that they survived, physically and mentally prosperous married life in the future. As the inner and outer stabilization for the bride and groom, which the bride and groom are two people of the opposite sex from all sides, but at the point of life and living.

Sincu Mompindai tradition has several stages, namely; Melongka, which means inviting the bride entourage of family heading home male (future husband). Metiwawa means escort the bride to the husband for carrying out the next procession. Melawa means to welcome the bride entourage, accompanied by a traditional dance called Mornene (momaani).

Ethnic Mornene in Bombana as the perpetrator of this tradition is not positioned women differently to men. Meanwhile, women in many ethnicities and traditions placed on second-class position, Van Baal, J., the people of Lombok Sasak tribe put peremuan lower than in men.

No traces of history that can be found that, Islam meeting with the local culture in almost all places in the archipelago clash. This happens because of the cultural approach is the dominant approach used by the scholars and preachers in spreading Islam. The trustees in Java (walisongo) for spreading Islam in Javanese society with a cultural approach to the way cultural acculturation that time dominated Hindu Buddha so that propagation of Islam accepted by society at the time.

Religion Islam is the perfect religion, not only teaches about man's relationship with God and man's relationship with other human beings. As was explained in the Qur'an and the Sunnah of the guidance to be married (married). Islam immerse themselves

in the local tradition in which Islam came to attract sympathy and acceptance of local people towards Islam that is new for them.

Marriage is something that is recommended by Islam. Marriage is a legitimate way to develop offspring. Only with a valid marriage bond that can be used as human beings to be able to channel their biological desires. In the implementation of this marriage every ethnicity and every culture has its own rituals.

In the Islamic view of marriage that is worship, so that people who do well with the correct procession will get a reward in it. Mompindai implementation Sincu procession in there Mornene ethnic wedding traditions with Islamic acculturation.

Implementation of the procession Mompindai Sincu has elements of Islam. This tradition religious system. The values contained in the tradition of such social and moral values. In Islamic tradition divide into three kinds: contrary to Islamic tradition, tradition which partly conflict with Islam, which is not contrary to the tradition of Islam ie Sincu Mompindai tradition.

In the Al-Quran and as-Sunnah explained the need to edify each other in goodness and edify each other in patience. In sincu Mompindai tradition of advice and a request to the Almighty, may the family's life journey bride always gets the blessing and protection of Allah. This is one of the values contained in the tradition of preaching Mompindai Sincu.

4. Conclusions

This research concludes that the values of da'wah in the Mompindai Sincu tradition in a ritual medium in the form of water means that water is something that can purify it. In addition, this ritual also implies the harmony that is expected for newly married couples to always get along and the marriage lasts a long time. This tradition is also meaningful and teaches the nature of patience, which is needed in building a household. And this tradition also means that husband and wife can care for each other and protect each other's shame and shortcomings.

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