

How Islamic Education's Perspective on Malaqbiq Culture in Mandar Society

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ABSTRACT

Malaqbiq is a value that describes all attitudes, behaviours, activities, and policies that prioritize kindness, glory, honour, honesty, and positive behaviours based on Mandar cultural values. Qualitative research aims to uncover the perspective of Islamic education on Malaqbiq culture in Mandar society. This research involved community leaders, traditional stakeholders, and religious (Islamic) leaders in Mandar, West Sulawesi. Documentation studies use manuscripts or records from indigenous peoples or institutions and relevant library sources. The collection was carried out by observation techniques, in-depth interviews and documentation. The data were analyzed descriptively using a flow model developed by Miles and Huberman. The research results on the value of Islamic education in the malaqbiq Mandar culture are derived from several essential points. First, Kedzo or behaviour, namely behaviour in getting along in any environment, family, society, and work environment. It is in line with the Islamic view, which states that "laa ya'rifu fadhla illa dzulfadhli" That is to say, It is not that a person glorifies others, but rather that person is a person who has glory or virtue. Second, Pau or say hello are the words issued when communicating with other parties. Third, Jama-yamang or work, that is, whatever type and form of effort are carried out, which is essential, does not violate the values of Mandar culture and religion (Islam). Thus malaqbiq culture is in line with Islamic educational values.

Keywords: Islamic Education, Malaqbiq, Mandar

ABSTRAK

Malaqbiq merupakan nilai yang menggambarkan segala bentuk sikap, prilaku, kegiatan, dan kebijakan yang senantiasa mengedepankan kebaikan, kemuliaan, kehormatan, kejujuran, dan segala macam perilaku yang bersifat positif berdasarkan nilai-nilai budaya Mandar. Penelitian kualitatif ini bertujuan mengungkap perspektif pendidikan Islam atas budaya Malaqbiq dalam masyarakat Mandar. Penelitian ini melibatkan tokoh masyarakat, pemangku adat, dan tokoh agama (Islam) yang ada di Mandar Sulawesi Barat. Studi dokumentasi dilakukan dengan memanfaatkan manuscript atau catatan yang disimpan masyarakat atau lembaga adat dan sumber pustaka yang relevan. Pengumpulan data dilakukan dengan teknik observasi, wawancara mendalam dan dokumentasi. Data dianalisis secara deskriptif dengan menggunakan model alir yang dikembangkan Miles dan Huberman. Hasil penelitian tentang nilai pendidikan Islam pada budaya malaqbiq Mandar teridir dari beberapa point penting yang Pertama, Kedzo atau perilaku, yakni perilaku dalam bergaul dalam lingkungan apapun, keluarga, masyarakat, dan lingkungan kerja. Hal ini sejalan dengan pandangan Islam yang menyatakan bahwa "laa ya'rifu fadhla illa dzulfadhli" Artinya, Tidaklah seseorang memuliakan orang lain, melainkan orang itu adalah orang yang memiliki kemuliaan atau keutamaan. Kedua, Pau atau tutur sapa, yakni kata-kata yang dikeluarkan saat berkomunikasi dengan pihak lain. Ketiga, Jama-yamang atau pekerjaan, yakni apapun jenis dan bentuk usaha yang dilakukan yang penting tidak melanggar nilai-nilai budaya Mandar dan agama (Islam). Dengan demikian budaya malaqbiq sejalan dengan nilai-nilai pendidikan Islam.

Kata Kunci: Pendidikan Islam, Malaqbiq, Mandar

1. INTRODUCTION

The behaviour of the Mandar people is formed by two forces that greatly influence Islamic culture and values (Atirah & Najib, 2022; Nurlinda & Ahmad, 2022). Some individuals in Mandar society understand and know the boundaries of culture and religion (Islam), and some do not understand them well. Individuals who understand those boundaries well can position themselves when and where the place acts according to cultural measures and when and where its place corresponds to the size of the religion, as the influence of Islamic religious education or both can be carried out simultaneously. If this is the case, then it doesn't matter. The problem is that the individuals do not know the boundaries between culture and religion, so they act by mixing the two; what the culture considers to be religious and what is considered religious is understood as cultural. While in Islamic religious education, the boundaries are clear; for example, the so-called worship is evident, either *mahdha* or *ghairu mahdha* worship (Thohir, 2020).

The study of the relationship between religion and culture in Indonesia is a study that attracts the attention of many researchers both from within and outside the country (Adiansyah, 2017; Istiawati, 2016; Rahayu et al., 2020; Suhairi, 2021). The richness of cultural treasures in Indonesia, which is the estuary of local wisdom and juxtaposed with religious values, gives birth to the harmonization of the life of the nation and state. The study on Islamic Acculturation with Slametan in Javanese Culture conducted by Ryko Adiansyah found that the Entry of Islam in Java used a pattern of "peace" with persuasion so that there were still symbols of past culture, namely animism-dynamic, Hindu-Buddhist which is still the "pattern" of thought and paradigm of Javanese society (Adiansyah, 2017). Furthermore, Istiawati (2016) found that the local wisdom of the Ammatoa custom contained in pasang ri Kajang has a comprehensive character immense related to the development of the quality of human resources with God, man, and nature. The values embodied in the local wisdom of the Ammatoa indigenous people are good values that contain 1) divine values, 2) the values of responsibility, discipline, and honesty, 3) adherence to applicable rules, 4) environmental care and hard work in nature conservation, 5) justice, humility, peace-loving. Values must be preserved through learning in an educational environment. These values are not taught to the younger generation, and the loss of these noble values reinforces the nation's conservation character.

The purpose of this study is to describe how Islamic education perspectives on *Malaqbiq* culture in Mandar society. This study describes *Malaqbiq* and is connected with the context of religious (Islamic) religion. This research is based on the argument that Mandar is one of the ethnic groups in Indonesia, which is geographically located in the western part of the island of Sulawesi (Kasitowati, 2011). The people who inhabit this area are generally the Mandar ethnic community, and the rest are Bugis, Makassar, Toraja, and Javanese ethnicities. While the dominant religion is Islam, and the rest is Christianity. The Mandar ethnicity has its regional language known as the Mandar language (L & Ridhwan, 2020). This language is different from the languages of other ethnicities in Sulawesi. By itself, it has its own culture known as Mandar culture. Based on the above background, the author discusses the value of Islam education in *the malaqbiq* culture of the Mandar community.

2. METHOD

Documentation studies utilize indigenous peoples' or institutions' manuscripts, records, and relevant library sources. This study employs a qualitative methodology (Cresswell, J. W., 2010). In Mandar, West Sulawesi, community leaders, traditional stakeholders, and religious (Islamic) leaders participated in this study. Data collection was carried out using observation techniques, in-depth interviews and documentation aimed at uncovering Islamic education perspectives on *Malaqbiq* culture in Mandar society. Instruments used in this study were interview guidelines, observation sheets, notebooks, voice recorders, and cameras. Data were analyzed descriptively using flow models developed by Miles and Huberman (Huberman & Miles, 2002).

3. RESULTS AND DISCUSSION

In the Mandar language, "ma" sometimes serves as a prefix or affix strung together in front of a word, both a noun and an adjective. The prefix is strung together with a noun, for example, *ita* (see), then it turns into the word *Maita* (he sees), and when it is coupled with an adjective, such as *pute* (white), it turns into *mapute* (white). In the Mandar language, *malaqbiq* is an adjective that gets the affix *ma* which means "to have the nature of *laqbiq*."

Malaqbiq is a term associated with everything positive and abstains from doing the opposite (harmful) act because it will result in social sanctions that will have a harmful effect or disgrace on the perpetrator. It can be seen in a person's attitudes and behaviours.

To find out the views of Islamic education on *malaqbiq* culture in Mandar society, below are again stated some things that are considered as *malaqbiq culture*, as follows:

1. *Malaqbiq*

Loa or *pau malaqbiq* means polite greeting speech according to Mandar customs. As previously stated, in Mandar culture, good speech is to consider people's feelings as a speech partner by looking at their capacity and social status in society. The *loa* or *pau* a person speaks becomes *salah*, one image of himself. To measure whether a person is *malaqbiq* or not, one of the characteristics is in his speech or words.

In Mandar culture, there is the term *sassawuarang*, a random person considered low social status who does not know much about *tata krama* or *sahaya* servants. In connection with the term *sassawuarang*, one of the forms of parental education towards their child is to give a message by telling him, *pecoi loamu kambe'*, *da le'ba lao patturu-turu'i to-mengnganga sassawuarang*, meaning to improve your way of speaking, never follow indiscriminate people. The meaning of the word *to-nganga* or *sassawuarang* mouthed is uncontrolled speech, which resembles the speech of an indiscriminate person with no civilization. The person who does not know to control his speech is free to say whatever he wants without considering the judgment of the other party and or does not consider whether or not the other person will be offended or not to describe himself as an indiscriminate person who has no civilization. In the Mandar language, such a person is called a *totammakkeadzaq*. (Sitti Hari Aco Sendana, personal communication, July 6, 2019) Uncivilized people are brazen people who, in the Mandar language, are called *to i'da naissang nawang* or *totamma'issang nawang*.

In Mandar culture, *loa* or *pau* (words) must be preserved because it is the words that bring the speakers to *malaqbiq* (good) and *matuna* (humiliated) (Hj Alawali, personal communication, August 2019). When the remark is considered for its effect before it is issued, it will bring its speakers respect in the community. On the contrary, if the remark is issued without thinking about its impact, not seeing when and where it speaks and to whom it speaks, then it will reap the consequences, in the sense that it will be insulted by people in his environment as a social sanction upon him (Andi Mursanang Palalai, personal communication, July 4, 2019).

Mandar culture distinguishes the way of speaking toward parents, peers, and children. If someone feels that his age is easier than the person he is called, then the culture judges him politely when he says *itaq* (you) and answers by saying *iyyeq* (yes). The word *itaq* is an expression of politeness towards others; on the contrary, the word *i'o* (you) is considered a disrespectful speech if spoken to parents.

On the other hand, if the words *itaq* (you) and *iyeq* (yes) are spoken by parents towards children, then it means more education, namely moral or moral education towards children. Although culturally, some parents say *i'o* (yes) and *i'o* (you) to young children are considered to be within the limits of reasonableness, culturally, it is better to use the words *itaq* and *iyyeq*, because young children always imitate what the people around them say. If he is used to listening to the words *itaq* or *i'o* and *iyyeq* or *iyo*, then the child will follow those habits of saying them.

One of the *pap pairs* in Mandar culture about education in speech is *issani marrupa tau*, *issat toi pelloa lao*, *apa moa sala paui tau meangga'i tuu sassawuarang* (Sitti Hari Aco Sendana, personal communication, July 6, 2019). is to say, be wise to know people and be competent to greet him, because when he is wrong in speaking, he will judge as an indiscriminate person, a servant of *sahaya* or an uncivilized person.

At other times *pap pairs* read like this, *dale'ba pappasambarang knows he musiola-olangang*, *apa moa tomengnganga sassawuarang tulu mosolangang namengnganga sassawuarang tomoo tuu* (Sitti Hari Aco Sendana, personal communication, July 6, 2019). If you associate with individuals whose ethics you disregard, your behavior will become identical to theirs.

According to M. Arief Pawangngari, *moa kadzae' paui tau*, *mau le'ba tau puang*, *meangga' toi tuu tau laeng moa' ita' di'e iya todziang ta'e-ta'e matena* (M. Arief Pawangngari, personal communication, July 7, 2019). That is, if a person is deficient in his way of speaking, even if he is of noble descent, others will judge him that he has *ta'e-ta'e mate*. *Ta'e-ta'e mate* is a term in Mandar

culture, meaning "it was "one of his ancestors who had bad behaviour, and it was the gene of bad nature that declined in his life that made him compelled to behave the same badly."

Arief Pawangngari added, *moa' olo'-olo' petuyu'na dita'e, moa tau pau-paunna dzita'e, moa' diang tau i'da mala dzita'e pau-paunna tania iting tau, iyamo dzisanga olo'-olo' merrupa tau* (M. Arief Pawangngari, personal communication, July 7, 2019). That is, If the animal is held in the rope, if the human being held is the word, if there is a person whose words cannot be held, then it is not a human being but an animal in the form of a human being.

He added by mentioning the Prophet's hadith that it is vital to improving speech, to the point that the Prophet asserts that one of the places of man's salvation lies in his tongue. The hadith mentioned is as follows:

سَلَامَةُ الْإِنْسَانِ فِي جَفْظِ اللِّسَانِ (رواه البخارى)

Man's salvation depends on his ability to nourish his tongue (HR. Muslim).

About safety due to the tongue above, the proverb in Indonesian says. "your mouth is your tiger." Tigers are fierce animals that are very dangerous because they do not hesitate to pounce on anything and anyone they see. The mouth is supposed to be a dangerous tiger; if it is not adequately guarded, the cause and effect will return to the person who said it.

Keeping speech under control is not limited to moral or moral issues but is closely related to faith. In the hadith, the Prophet has been affirmed as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ، مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (رواه البخارى ومسلم)

From *Abi Hurairah, ra. Said: The Messenger of Allah Said: Whoever believes in Allah and the Last Day should he do good to his neighbours; Whosoever believes in Allah and the Hereafter does not glorify his guests; Whoever believes in Allah and the Last Day, let him say good words or be silent* (HR. Bukhari and Muslim)

"Speech is related to faith, for it is part of a deed that must be accounted for to God in the future. Therefore, it is said that professing faith should say good, for doing so will reward as a charity of good deeds. Silence gains rewards, if silence is done to refrain from issuing speech that is not useful or after consideration will offend others. Later, everyone received a reply for everything that diving made of life in the world.

Finally, M. Arif put forward the hadith of the Prophet as follows:

قَوْلٌ مَعْرُوفٌ صَدَقَةٌ

That is, Good speech is almsgiving (HR. Muslim).

In the culture of the Mandar people, it does not state unequivocally that the consolation of man depends on the maintenance of his Lida; good speech is associated with later days, and sound speech is almsgiving, but it is expressed in another sentence. Although different, the goal is the same: to want everyone to always be in control, get used to issuing useful words, and try to refrain from vain or harmful words.

1. *Kedzo Malaqbiq*

Kedzo or *gauq* is an act that a person is born with, whether previously aware of its effects, good or bad, or not. If the deed is judged to be good and benefits himself or others, it is called *kedzo malaqbiq*. On the other hand, if it is judged to be useless, not beneficial or harmful to oneself or other parties, then it is called *gauq matuna* (evil deeds) (Lahamundin, personal communication, August 2019).

In the culture of the Mandar people, *kedzo* or deeds include behaviours that are required to be maintained because the nobleness or humiliation of a person is depicted in his deeds. That is why there are terms *kedzo malaqbiq* and *kedzo matuna* (evil deeds). In connection with this, a Mandar aphorism says, *i'dai wakki' nipoyospa layyi anna' sarombong, sarombong towards modzitia moa' is indeed todziang layyana* (Andi Mursanang Palalai, personal communication, July 4, 2019). That is, ginger does not have to be rubbed to emit its fragrant aroma. The fragrance will smell by itself if it is ginger. That is to say, and it does not have to be indulged everywhere to declare a noble man, for it will be discovered by itself that he is indeed a noble man.

The above statement concerns the deeds of a person. The word *layya* is a dedicatory to refer to a noble or good person. The word *nipoyos* deeds that indulge in his goodness. Meanwhile, the word *sarombong* is a presupposition of attitudes and deeds. That is, the deeds that make a person noble, and at the same time, his glory is known to the multitude through his good deeds. Without having to declare to others the glory of oneself, others also know by themselves through their deeds.

The word of wisdom in the Mandar language says *Naiyya tuu disanga tau, he tosituru pau anna kedzona, moa' diang tau sipippondoang pau anna kedzona, tania diting tau, but tomerrupatau* (Abdul Razak Massanirang, personal communication, July 25, 2019). is, What man says is that which is in line between his speech and deeds; if there is a person who is the opposite between his speech and his doing, it is not a human being but only a human being.

The tau referred to above is a human being with dignity and self-respect that is depicted through his deeds that are always in line with his words. *Doing so, such a tau has a commitment and istiqamah*, not lasting a few months or years after it changes.

Tomerrupa tau visually appears to be a human being like humans in general, but in terms of quality and morals, he does not *know* as idealized because he has ideal attitudes and behaviors that are contrary to tau. That is why it is said, people who are deficient in behaviour do not *know* but *know*.

In Islam, it is even more emphatic because of the excellent and destructive measures of worship that the indicator is on behaviour or deeds. It is the Word of God that confirms this as follows:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Ministry of Religion Translation 2019:

Read (Prophet Muhammad) the Book (Qur'an) revealed to you and establish prayers. Indeed, prayer prevents (deeds) heinous and cruel. Truly, remembering God (prayer) is more significant (its primacy over other worship). God knows what you do. (Al-'Ankabut/29:45)

The above verse asserts that the prayer prevents (the perpetrator) from committing heinous and cruel deeds. It means that the indicators of whether or not a person's prayers are good are seen from their behaviour. If there are people who claim to pray, but their behaviour is terrible, it means that the salaries are not good.

Mawardi Djalaluddin, Iya disanga to malaqbiq, iyamo malaqbiq lao in Puang anna' malaqbiq lao dipadzanna rupa tau (Muhammad Mawardi Djalaluddin, personal communication, July 13, 2019). What is meant by malaqbiq is a person who shows a malaqbiq attitude to God (Allah) and his fellow human beings. In line with the above, KH. *lao in Puang* can be seen in the observance of obedience to the commands of Allah and His Messenger and avoiding all his prohibitions. Meanwhile, *malaqbiq lao dipadzanna rupa tau* can be seen in his attitudes and behaviours that respect and respect others and treat or position them based on their social status in society.

Ustadz Rahmat Talib added that by bringing up the translated hadith that there is someone who asks the Prophet about someone diligent in praying, but his neighbour is always disturbed because of his deeds, the Prophet replied, "there is no prayer for him." (Grace Talib, personal communication, August 2019).

If you look at the above verses and hadiths, there is no other choice but to correct the behaviour because that is the measure of whether or not it is good in the presence of Allah and man. No person is considered reasonable in the sight of God when his worship is not good, nor is he considered reasonable in the sight of man if his behaviour is terrible. Meanwhile, the Prophet considered that the suitable measure of worship a person performs is seen in his behaviour.

The intersection between the value of *malaqbiq* and Islamic education here is that both advocate for improving behaviour. The *malaqbiq* culture considers that an actual human being is a good one whose behaviour is, as much as he is in line between his saying and deeds, *naiyya tuu disanga tau, he tosituru pau anna kedzona*. Meanwhile, Islamic education teaches us to improve attitudes and deeds because worship becomes worthless if he always does evil deeds outside of prayer.

Similarly, in issuing speeches and showing attitudes toward others, the ancestors of the Mandar people have laid down one very educational principle, *kulissi'i dzolo alawemu anna mane makkulissi'o tau, moa' monge'i musa'ding tau laeng tu'u minge'toi nasa'ding* (S. Hafsah, personal communication, July 29, 2019). is, pinch yourself before pinching others; if you feel pain, others feel the same. Consider in advance when you want to make a speech and show a confident attitude towards others, lest the utterance and that attitude make people feel hurt because they think they are not treated reasonably.

1. *Perru'dusang Malaqbiq*

In the Mandar language, the term *perru'dusang* is also called *petturu'sudang* and *pennunnurang*. The term is understood as nasab or heredity. In Mandar society, one of the aspects judged as *malaqbiq* in a person is the nasab or his descendants. The existence of this assessment also gave birth to the term *perru'dusang malaqbiq* (Andi Sukkilang, personal communication, July 27, 2019).

According to the Mandar culture, *perru'dusang malaqbiq* is the nasab of the most distinguished people from the past until now. Those who fall into this category are the nobility, *perru'dusang tau puang or mara'dia*. The posterity of the descendants of *mara'dia* or king is called *puang daeng* or *daeng*. The term *daeng* in Mandar is different from *daeng* in Bugis and Makassar. *Daeng* in Mandar was a vocation addressed to the nobility, namely the descendants of the king. While *daeng* in ethnic Bugis means brother, and in ethnic Makassar, it is not limited to the meaning brother but rather a call of obedience

Later, after the sayyids, Islamic broadcasters descended from the Prophet Muhammad saw. They entered the land of Mandar, mingled with the community, and even established familial relations through marriage with the local population; they fell into this category. Since they mingled with the local population until now, the descendants of sayyids have got their position in the hearts of the Mandar people. They are rated people from nasab or *perru'dusang malaqbiq* (Andi Ansar, personal communication, August 2019). is why, when the Mandar people greeted him, they used terms that showed respect for them, namely *puang sayye'* (sayyid) for men and *puang sarifah* for women.

Perru'dusang malaqbiq and the call of respect given to them seemed feudalism. Indeed, because all ethnicities in the archipelago were originally royal, kingdoms were inseparable from feudal attitudes, including the Mandar ethnicity. The system of government turned into a republic; it was not necessarily that the culture of feudalism was eliminated. There are three reasons feudalism in Mandar society is not lost, namely as follows:

First, Most of those who filled essential posts in the government structure was from the nobility. However, it was not the king who became the regent or governor; most of the nobles.

Secondly, The lower circles of society are deeply rooted in feudal attitudes. The society is very close to its king and the king's family. The call of respect (*daeng*) they cannot abandon because if it is done, then morally, they do not want to be judged as self-knowing or brazen, and it falls into the category of not *malaqbiq* according to Mandar culture.

Thirdly, Although the holder of the leadership is no longer the king, the office of *mara'dia* or king is still preserved, as a form of preservation of Mandar culture. The king chosen by each period is not a mere symbol. However, it has its role in society, especially in culturally related activities, such as *plattighian* events in business events and being a moral representative for the community to convey its aspirations to the government.

The king's charisma in the eyes of the people of Mandar is very high. Let alone the general public who respect him, officials and even regents and governors call him *daeng*. It happens because culturally, they are aware that they are the leaders if this country is still a kingdom, and morally the support and loyalty of the people to it is solid.

The above information shows that the assessment of *perru'dusang malaqbiq* in the land of Mandar is still very thick. The word *puang daeng* or *daeng*, used to greet him as a form of respect for him, is never left behind. Culturally, those who greet the nobility, like ordinary people, are considered not *malaqbiq*. Who speak to others then does not put in the correct position in Mandar culture are judged *i'da naissang nawang* (brazen) (Kunding Massanirang, personal communication, July 25, 2019).

In Islamic society, it has also been shown how respect is given to the families or descendants of the most distinguished people in the community, such as the family of the Prophet, saw. In connection with this, KH. Mawardi Djalaluddin captioned, "Ibn Mas'ud kissed Abbas's hand, ra. During the handshake, Ibn Abbas, ra. also kissed Ibn Mas'ud's hand. Ibn Mas'ud did it to respect *the ahlul bait ahlul bait* Rasulullah, saw. While Ibn Abbas did it as a form of his respect for scientists or scholars (Muhammad Mawardi Djalaluddin, personal communication, July 13, 2019)

عن أنس بن مالك رضي الله عنه قال : أن رسول الله صلى الله عليه وسلم قام أمام بيته و نحن فيه و قال : الأئمة من قريش (رواه أحمد).
That is, From Anas ibn Malik, ra. Said: The Rasulullah saw stood at the door of his house while we were (in his house) and said: the leaders are from Quraysh (HR. Ahmad) (Imam Ahmad ibn Hanbal, 1990)

Although scholars' understanding of the above hadith varies, it is value-based that *malaqbiq* culture is relevant, especially regarding *malaqbiq perru'dusang* and the hadith as is commonly known to the Islamic community, especially the educated that Quraysh is the name of the most prominent tribe in Arab lands since before Islam. Quraysh was originally the name of a chieftain who later became the name of a tribe in Arabia from among the nobility. These descendants of quraysh have been leaders or

chieftains in arab lands for generations. Until the advent of Islam, Allah sent the Prophet Muhammad from among this tribe. It is only natural that the Prophet asserted that *the leaders were from Quraysh*.

If the leadership in the Arab land is viewed using the perspective of Mandar culture, then the idealized Nasab Quraysh can be said to be *perru'dusang malaqbiq*, because morally, the observance of them in the form of a belief in carrying out the mandate of leadership is a recognition of the glory of the nasab Quraysh.

The recognition of *perru'dusang malaqbiq* in Mandar society is not an influence of Arab culture long ago. However, the two cultures both recognize that in society, there is undeniable no glorified descent or nasab, which in Mandar culture is known as *perru'dusang malaqbiq*.

4. CONCLUSIONS

The value of Islamic education on the local culture of *malaqbiq* in the Mandar community can be seen in *the aza' malaqbiq*, which is broadly illustrated in three things, as follows: First, *Kedzo* or behaviour, namely behaviour in getting along in any environment, family, community, and work environment. *Kedzo* is distinguished by two types, namely *kedzo malaqbiq* and *kedzo matuna* or *adzae*. *Kedzo malaqbiq* is illustrated in polite attitudes and behaviours, good at placing others in interaction according to his identity or self-capacity. In contrast, *kedzo matuna* or *adzae* is the opposite attitude and behaviour of *kedzo malaqbiq*. *The kedzo* that became the Mandar culture is *the malaqbiq kedzo*, because it corresponds to Islam's culture and values. To show attitude and behaviour as *kedzo malaqbiq* principal who is always considered is *kulissi'i dzolo alawemu anna mane makkulissi'o tau laeng*. It means pinch yourself first, and then you pinch others. *monge'i musa'ding, monge' toi tuu nasa'ding tau laeng*. If you feel saki, then others will feel the same pain. The point is to consider in advance your attitude and behaviour if you want to interact with the other party, lest you do it unnaturally. It is in line with the Islamic view that states that لَا يَغْرِفُ الْفَضْلَ إِلَّا ذُو الْفَضْلِ, That is, *It is not that a person glorifies another person, but rather that a person is a person of glory or virtue*. Second, *Pau* or say hello are the words issued when communicating with other parties. *Pau* referred to here is *pau malaqbiq*, a polite word that respects whoever is the talking partner. In Mandar culture, who desires to always be polite in speaking is *pecoi pau pau-pautta, da le'ba pelloa sassawuarang*. Is, correct the speech, and never speak like a non-customary person. *Pap pair* is in line with Islamic values that say سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ, That is, *the salvation of man depends on his speech or words*. Third, *Jama-yamang* or work, that is, whatever type and form of effort are carried out, which is essential, does not violate the values of Mandar culture and religion (Islam). It does not violate cultural values in the sense of not making something an undertaking that Mandar culture thinks is not good. While not violating religious values in the sense of not making anything prohibited or considered haram in Islam. Mandar culture preserves the business or work of the people known as *jama-yamang malaqbiq* instead of *jama-yamang matuna* or *adzae*. Mandar culture considers all types of work as *jama-yamang malaqbiq* when it is not problematic when measured from a religious point of view. Thus *malaqbiq* culture is in line with islamic educational values.

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