

The Tradition of Reading Tulkiyamat as Media of Da'wah in Makassar Society

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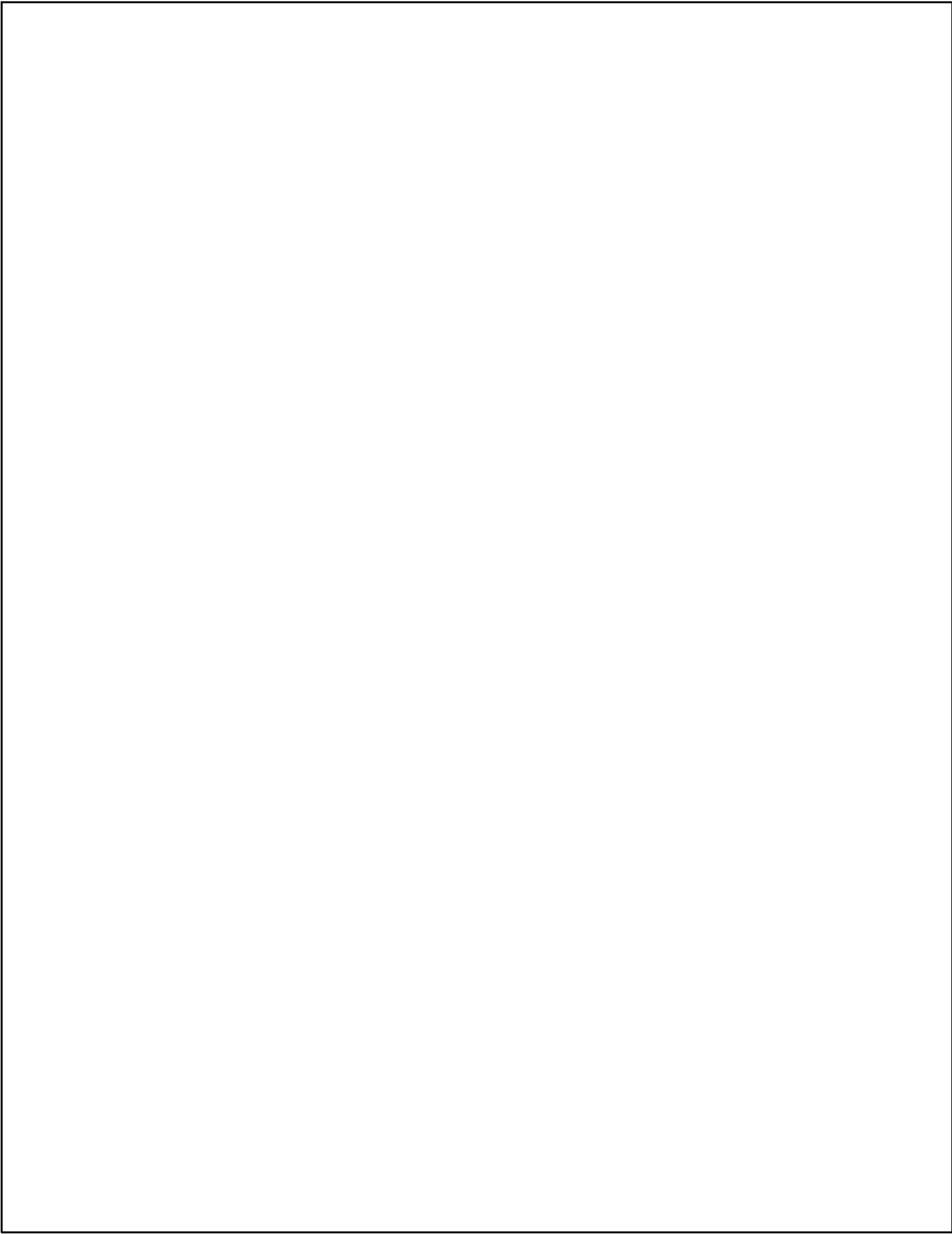
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SOCIAL TRANSFORMATION

TOWARD SUSTAINABLE COMMUNITY





Social Transformation toward Sustainable Society

The International-Conference Proceeding Papers

Collaboration works of

- ▶ Indonesia Student Association at Universiti Utara Malaysia
- ▶ International Student Society at Universiti Utara Malaysia
- ▶ Centre for International Affair and Cooperation, Universiti Utara Malaysia
- ▶ Centre for Business and Industrial Study, Universitas Surabaya Indonesia
- ▶ Indonesia Embassy in Kuala Lumpur, Malaysia

Social Transformation toward Sustainable Society

This book is proceeding report from international conference titled Social Transformation toward Sustainable Society, held by Indonesia Student Association in Universiti Utara Malaysia in associate with International Student Society, Centre for International Affair and Cooperation Universiti Utara Malaysia, Indonesia Embassy in Malaysia, Centre for Business and Industrial Studies Universitas Surabaya. The activities was held at EDC Hotel seminar room, Kedah Malaysia on December 16, 2013.

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Preface

This book is compilation papers from an International Conference on Social Transforming Towards Sustainable Society, which was held in December 2013. This conference addresses International Conference on Social Transforming Towards Sustainable Society (ICSTTS) 2013. This conference was organized by the Indonesian Students Association Universiti Utara Malaysia period of 2013, in cooperation with the Embassy of the Republic of Indonesia in Kuala Lumpur, Consulate General of Indonesia in Penang, UUM International Student Society (ISS) and the University of Surabaya (UBAYA).

As the chair of the 1st ICSTTS 2013, it gives me great pleasure to extend my warm welcome to all the 1st ICSTTS 2013 delegates. I would like to express my utmost appreciation and sincere thanks for your support. Without the tremendous support, this special event would not have materialized. On behalf of the organizing committee, I would like also to acknowledge our gratefulness and appreciation to all the sponsors and partners who have been supportive in ensuring the success of this event.

The main aim of organizing this event is to offer a platform for researcher, academics, and students to present, share and promote their research and development strengths, particularly issues in science, economic, social, and all three major areas in UUM. This conference theme has attracted Indonesian students and international participants from 9 (nine) countries including China, France, Indonesia, Jordan, Kurdistan, Iraq, Libya, Malaysia, Netherlands, and Thailand.

Following the double-blind peer-reviewing process, a total of 38 abstracts and a total of 30 papers were accepted for publication and oral presentations. Authors of accepted papers also encouraged to submit extended version of their papers to be published in the proceeding.

Overall, the articles raise many concepts with aim to meet questions regarding the global order at the social transformation and sustainable society. It considers thousands of alternative ways toward sustainable society, though discussion of conceptual papers, case study and empirical research. This volume is an important addition to the literature on social transformation, political sociology, globalization, and sustainable development studies. It may also be valuable to an audience beyond academia interested in business and social studies.

Last but not least, I would like to express my gratitude and credit to all members of the organizing committee for their full assistance and hard work throughout the years of 2013 and 2014. This event would not have been possible without the help of them and their devotion to work in making this conference a success is greatly appreciated.

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The Tradition of Reading Tulkiyamat as Media of Da'wah in Makasar

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Abstract

the study discusses the manuscript tradition of reading Tulkiyamat in the community of Takalar district, South Sulawesi. This tradition is considered particularly relevant because it can enhance religious understanding and awareness for people to change behavior, and be a means to strengthen the kinship. Particularly, conducted a study and analysis of text of the manuscript is in the public Tulkiyamat with philological approach. This research was also supported by the literature review, observation, interviews to explore the presence of background, text and text readings Tulkiyamat and traditions in South Sulawesi. The results showed that the manuscript contains Tulkiyamat on matters pertaining to the Hereafter and the Judgment Day which is one of the pillars of faith in Islam. Islamic values contained in the manuscript Tulkiyamat can be used as a medium of propaganda and socialization of religion in society, let alone delivered in the local language that is easily understood by all levels of society.

Keywords: media, da'wah

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Introduction

One of Indonesian cultural heritage that is priceless relics contained in the various written texts. The manuscript is one written in the form of relics of the past, a culture of documents or records that contain ideas, main ideas, a wide range of knowledge about the universe according to the cultural perception of community supporters, including religious teachings containing the noble values of the national culture and a recording of documents written by past activities as a manifestation and reflection of community life.

One of the supporting elements should not be forgotten for a preacher, is a medium of propaganda, as a means of conveying religious messages, so that the entire message to be delivered well received and, clearly, one of the media propaganda that is still retained by the people who live in the Sanrobone Village, District Sanrobone, Takalar, namely Tulkiyamat readings. Tulkiyamat script reading activities, a tradition or custom for generations that has been retained by the people in the village Sanrobone Makassar, Takalar.

The spread of Islam in Indonesia is not just limited to religion, but covered all areas of society, especially the spread of civilization (a society which has grown by using the script) Islam also caused major changes to the system of writing in Indonesia (Young, 2012: 81). A region in the center of the Indonesian archipelago, particularly in the use of Arabic script is the kingdom of Malacca who have mastered the trade in the Strait of Malacca and deploy powerful position as the Malay-Muslim kingdom throughout the Indonesian archipelago.

The arrival of Islamic civilization and Arabic script in Indonesian script and the use of Serang manuscript likely be a strong association with the major contribution that the Malay people have been clever and intelligently adapting the Arabic script for writing local languages, thus holding clerkship hereditary castle in the kingdom of Goa. Among the three muballig, which plays a major

role to demand that the king XIV (King I Mangarangi Daeng Manrabia Sultan Alauddin Tominanga) embraced Islam is Datuk ri Bandang more focused spread of Islam in the kingdom of Gowa.

In the reign of King of Gowa X, a Malay descent named Daeng Mangallakena I was appointed as the Harbormaster. Since the post of Harbormaster continuously held by the Malays. Especially after, the kingdom of Gowa accept Islam as the official religion, it is in need of repair system of administration in accordance with the Islamic culture. For it, other than the office of the port, the other positions are given to the Malays is a palace scribe. Clerkship held in the Malay palace coincided until the reign of the king of the Gowa XVI (Sultan Hasanuddin 1653-1669). Among Malay palace scribe, the most active role is Enci 'Amin during the reign of Sultan Hasanuddin, has left a poem works Makassar War (Omay, 2009: 49-50).

This fact suggests that the use of Arabic script, which script of Serang in South Sulawesi is motivated by the Malays, who served in the royal palace scribe Gowa. Long before Islam arrived in South Sulawesi, the Malays have to know and use Arabic, namely Jawi script since the 14th century. They also tried to adapt the script Jawi, the Malay work becomes more productive. Finally, Jawi script has been considered as a vehicle for the spread of Islamic civilization (Young, 2009: 98).

The Manuscript

Attempts to introduce a Tulkiyamat script in Indonesia has begun to attempt to transliterate text Akhbar al-Akhira ahwal al-Kiyama existing in National Museum of Jakarta. This is done in the interests of literature and society. This script transliteration activity carried out by the Project Procurement Indonesian Literature reading books and Regions, departments of education

and culture. From the script that searches of a number of existing manuscripts according Tujimah in Indonesian Literature Book Publishing Project and Regional (Department of Education, 1983: 3). The screenplay was written by Nurrudin Ar-Raniri in 1052 H (1642 AD) on the orders of Sultan Safiatuddin. The materials are taken from the book "al-Hakaik Dakaik", "Durrat al-Fahira making Awwan al-Kashef Hereafter 'by Al Ghazali;" al-Malakut Magic "by Shaykh Ibn Muhammad Ibn Jacfar Abdul'lah al-Kisai," Bustan "by abed. And Tafsir al-Laith al-Tanzil Mucaillin ". Original manuscript with the title story, entitled Akhbar al-Akhira fi al-Kiyama ahwal This chapter is divided into 7 (1) Nur Mohammad, (2) Genesis Prophet Adam, (3) Death and breathe his last, (4) Signs of the Last Day, (5) It's Doomsday, (6) It Hell and contents, and (7) Nature of Reality of Heaven and all its contents. Akhbar al-story manuscript Akhira ahwal fi al-Kiyama is unlocking the secrets of natural magic hereafter and the Day of Judgment.

Further research carried out in South Sulawesi in 1990 in the form of Research and Assessment Project Culture archipelago which later published a book called Tulkiyamat. Tulkiyamat word taken from ancient texts that speak Arabic are mixed Makassar for writing the verses of the Quran and the hadith with the words Lontara entitled Tulkiyamat Makassar. The author team consists led by H. Ambo Gani. The book was published by the Research and Assessment Project archipelago Culture, Directorate of History and Traditional Values, Directorate General of Culture, Ministry of Education and Culture in 1990. This text is found in the regency Goa (now Gowa). The manuscript is a manuscript copy of an age estimated to be about fifty years. The manuscript was written at the behest Karaeng Tumalompoa (Sombaya). The author's name is unknown, but according to the author recognition, the content is edited from several books written by Al Gazali. In the development of the script comes from the title of al-Akhira fi Akhbar al-Kiyama ahwal is better known in South Sulawesi in the Makassar language Tulkiyamat name of

the book because it is a lot to tell about the day of Judgement. It is closely related to the continuation of research conducted by the Center for Research and Development of Religion in Gowa Makassar, Takalar Jeneponto in 2007 and has found some Tulkiyamat manuscripts written in Arabic and the native language with Arabic letters. The manuscript Tulkiyamat found a manuscript copy and a copy of a manuscript communities.

As with other ancient manuscripts, manuscript Tulkiyamat this tradition has also provision or readings. He should not read carelessly without proper procedures as the following conditions (Gani, 1990: 11). Was read at the time there were Muslims who died. The script reading was held on the first night after the child died buried. In the evening around 20:00, finished evening prayers, neighbors, relatives and friends came to the house of the bereaved. They came without invitation, in addition to just a general notification.

Once they come in, sit down all the mats that have been laid. When everything is considered to have been prepared and read this manuscript by people who are ordinary and skilled to read. Not everyone who attended it would have a turn to read, but only to those who are considered capable and skilled to read can turn. In reading the script every night around 23:00 hours are limited, so this text should read ranges up to seven nights, then can be attained. On the last night or the night to seven, as he finished the script, also recited a prayer of salvation. As a token of gratitude to the owner usually given gloves, by the bereaved family. Thus, the tradition of reading the text, which was read by following the procedures that have been determined. And only read if there are people who died as mentioned above.

The Da'wah

In effect the media is everything that is the channel by which a person declare the idea, the contents of the soul or consciousness. In other words, the media is a tool to channel the ideas man, in social life. Therefore, the existence and importance of media in the society becomes essential for da'wah in sustaining the culture and civilization of modern humans (Gani, 1990: 11). Media propaganda (Wasilah al-Da'wa) is a medium or instrument used as a tool to facilitate the arrival of message da'wah to the media. This media can be used by preachers to deliver sermons either in verbal or written form (Saputra, 2011: 9). Quraish Shihab Tafsir Al-Misbah, described wasilah similar meaning to the washilah connect something with something else. Washilah is something that connects and bring something to the others on the basis of a strong desire to come closer. Of course many ways that can be used to get closer to the pleasure of Allah. However, all of which must be justified by him. It stems from a sense of need to Him. Similarly, Ibn Abbas interpret. Indeed, if one feels the need for something, he would take every means to gain His approval. Likewise, Allah SWT (Shihab, 2010: 107).

As the definition above that the manuscript Tulkiyamat including religious texts. In talked about the Day of Judgement later, after we die. The contents have arguments drawn from the Quran and the hadith of the Prophet, this text gives guidance on the safety of the world and happiness in the hereafter, given the frequency of this manuscript used by the community, the social function is no longer in doubt. Society considers that this manuscript is theirs together, because it is the safety of the whole human race (Gani, 1990: 13). Script function can be interpreted as traditional media to people who currently use or read it at one of the family misfortune befalls death, as entertainment and reduce the sense of grief over the tragedy that happened to him, as well as a medium of propaganda for the people who listen to it.

In general, the Tulkiyamat manuscript much to say about everything related to the Day of Resurrection, Nur of Muhammad, the prophet Adam occurrence and existence of heaven and hell. However, a variety of picture stories described in the text many messages of propaganda in the form of advice and warnings to the public that are valuable to listeners and readers that can be used in strengthening the faith, add insight and knowledge of Islam and friendship relations between fellow citizens. Some important messages and advice mentioned in the text is the message of the death, the need for charity, the need to maintain and establish the prayer, and the rewards and importance of reading the Qur'an.

Here's a brief description of the messages and advice, a) Death: death is something very spectacular frightening for some people, so they are reluctant to remember and think about when to turn lifted the angel, as long as we live with family that we love, our parents who gave birth to us, husband, wife and son - a child, imagine if tomorrow going to die, what is to be prepared. No wonder all humans fear death, for death means parting with everything he had, or enjoy, split with the father's mother, parting with possessions and rank, the tears of sadness can (Arifin, 2012: 38). If you listen to the text read, giving an insight against fear or avoidance, of an alternative how to do his best with the age given by Allah SWT.

Death, it is very close to the text when we reflect a Tulkiyamat synonymous shadow there so we definitely cannot be separated from the emission face of the mirror we see. O where have you been obedient creatures, and rebellious, the angel of death that you turn off the charge, which will get you going after you and eventually kill you. A disease suffered by a person is a form of judgment concerned or certain people, but it is good for so many people, people will know the value of health (Shihab, 2010: 629).

Then about b) Charity. The text states, "You shall not take the life through my hands, because I diligently charity" it is in the QS Faathir/35: 29 which means' Verily, those who always read the Book of Allah and establish prayer and spend out of the sustenance which We bestowed to them... (Ministry of Religion, 1984: 700). Following that they came from the direction of both hands, the charity said, "do not touch my friend's. For how many charityreleased through the hands, to fall in the hands of God, seeking the pleasure of Allah. So there is no way for you to approach him "Then say to him". Sleep with fun, because you both during your life and well after your death (Yunila, 2013: 101).

According Quraish Shihab infaq blatantly not always to be judged not genuine, also to show that in certain cases it is necessary to such infaq eliminate prejudice against the rich or to stimulate others doing similar things (Shihab, 2010: 65). Similarly, about c) Prayers and Sedakah; God made the world and it is for the angel of death like a table full of small dishes with a variety of foods that lay in front of a man. That way he can take the course with as he pleased. So it is with the angel of death. He can take a life of creatures that exist in this universe anytime and anywhere with ease appropriate commands of Allah, as easily as a man tossing a coin in his palm Dirham.

A history tells us that God wants each of the life of a slave is revoked, the angel of death came from the servant's mouth to take his life. If the mouth of the slave was always used to say zikr, then the mouth will say: "You cannot kill this slave of here, during the remembrance tongue thou kill this slave for me, because it always menggunakanTuhanku servant" Then, the angel of death came from the servant's hand. However, from the hand suddenly appeared charity servant and said "you should not have this servant of death from me, because I always use these servants to charity, rubbing orphans, writes useful sciences"

Angel of death was approaching foot slave servant. But the foot says "You better not take the life of this servant of me, because he was always using me to walk towards prayers, prayers feast and attend assemblies taklim. Angel of death was approaching the servant's ear. However, the ear, but it says "Thou shalt not kill this slave for me, this is always true servant, I use to listen to the Quran, Asian, and remembrance". The palm of his hand and shows the spirit of the earlier slave. And it's true. Ruh even then believe malaikt death. Thanks asthma God's own spirit out of the slave's body so that he does not feel the pain breathe his last. (Ahmad Al-Qadi, 2013: 50)

Conclusion

The existence of the manuscript Tulkiyamat amongst the people of Makassar still shows its existence, maintained and stored by the people, because the script has advantages compared with other manuscripts. Although this script is still being done by the reading public, but the public's attention to the text indicate declining trend. Especially among the generation easily. Ta'ziah institutionalization model lecture on certain nights shifts this Tulkiyamat reading.

This shift there are in total, in the sense that no readings at all Tulkiyamat, and there is marginalization, in the sense of time at the peak of the event. However, the readings are still considered relevant because it can enhance religious understanding, provide for public awareness to change behavior for the better, and can be a means to strengthen the ties of kinship.

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