PHILOSOPHY & RELIGION | RESEARCH ARTICLE

Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi - Indonesia

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Abstract: Many Muslims continue to believe that Ashura is a custom and ceremony that is associated with expressing worry about the Karbala event, however in the Buginese community of South Sulawesi, this tradition is entwined with community culture, transforming it into a Buginese-specific tradition. The purpose of this study is to address the following three issues: (a) How is the community's understanding of the Mappasagena Culture practiced in the Ashura day celebration for the Buginese community of south Sulawesi, Indonesia? (b) What factors contribute to the Buginese community's belief in the rewards associated with mappasagena ritual compliance? (c) How the Buginese community in South Sulawesi preserved the Mappasagena culture based on the Qur'an? This article concludes the Mappasagena ritual is a regional custom preserved by the Buginese community of South Sulawesi. The tradition survives in the modern era influenced by the beliefs and the expectation of a prosperous and spacious life until new year. They also experience the influence directly or indirectly when they join in Mappasagena celebrations.

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PUBLIC INTEREST STATEMENT

This study shows that Mappasagena culture of the Buginese community is a blend of religion and culture. The practice of mappasagena is consistent with the Qur'an. It teaches to serve fellow human beings without regard for distinction. It is also consistent with indigenous culture, which is thought to bring goodness into their life and evidence of the blessings it. As a result, Buginese community are hesitant to disregard this tradition, which is fueled by sincerity and a desire to serve others, as well as the optimism that they will have a prosperous life. This cultural practice benefits all segments of society by strengthening their work ethic and care for others, particularly the economically disadvantaged, and by developing a sense of brotherhood throughout the community. This practice also serves as a role model for the broader community, demonstrating solidarity with everyone regardless of ethnicity, race, religion and nation.
Meanwhile, participation of actors such as religious leaders, traditional leaders, and traders helps maintain the mappasagena tradition among the Buginese community of South Sulawesi.

Subjects: Theory & Religion; Religion; Religion & Anthropology

Keywords: Ashura; Mappasagena; Buginese community; local tradition; al-Qur’an; Religious system

1. Introduction
Ashura is a global expression of mourning over Husein bin Ali’s death in the Karbala tragedy, which took place in Iraq. In the Buginese community, it has grown into a capitalistic purchasing activity as well as a charity giving tradition through the years. Despite the fact that the Buginese culture is fundamentally a mercantile one, it appears to be associated with a religious customary ritual. It has been demonstrated by Mattulada (2014), for example, that the religious expression of the Sulawesi people is heavily influenced by the nuances of marriage between religious traditions and indigenous culture, and that religious practices in the Buginese community are frequently a form of marriage between ancestral and religious traditions. The term “global element” in religion is taken from Bowen’s term for “big traditions.” Bowen (1993) argues that big traditions that interact with characteristics of regional traditions/local culture are not mutually incompatible, but rather complement one another in their diversity.

Historically, studies of tradition have tended to examine it from the tradition’s perspective, which focuses on two things: first, why the tradition survives and continues to exist today (Ali, 2011; Jacob, 1989; Pelras, 1985); and second, how the tradition works within a particular community context (Damsor and Indroyani, 2018; Yuliana et al., 2017). According to this tendency, researchers are debating less about how the community understands and believes in tradition in order to be effective and powerful in society.

This study tries to address the aforementioned lack of literature studies. In line with that, three questions can be formulated, such as (a) How Mappasagena Culture is practiced in South Sulawesi during the Buginese Community Ashura Day Celebration, (b) What factors contribute to the Buginese community’s belief in the rewards associated with ritual compliance, (c) How the Buginese in South Sulawesi preserve the Mappasagena culture based on al-Qur’an. The three questions outlined above will be the primary focus of this paper’s discussion.

To begin, this article claims that the Mappasagena custom is a product of local wisdom that bridges culture and religion and is observed on Ashura Day. This ritual originated among the Buginese community of South Sulawesi and was later infused with religious principles originating from the Qur’an and hadith. Second, the Mappasagena culture continues to be trusted as a result of social practices and the prospect of a better future, at least in the coming year. Thirdly, Islam, being a religion extensively accepted by the Buginese community, ensures the survival of this tradition by incorporating several Islamic values within Mappasegena custom activities.

2. Literature review

2.1. Local wisdom
Maria (2018) describes local wisdom as the cultural knowledge that some communities hold, which includes a variety of cultural knowledge related to sustainable capital use and natural resource management. Local knowledge, on the other hand, is defined by Lisdiyono (2017) as a type of environmental wisdom that occurs in the social life of a location or area. Local wisdom is an appreciation for the community’s understanding that is utilized as a guide in daily living (Kurniawati W et al., 2019). Local wisdom takes the shape of knowledge, belief, comprehension or
Table 1. The Mappasagena Tradition as Perceived by the Community

| NO | THE MAPPASAGENA TRADITION AS PERCEIVED BY THE COMMUNITY                                                                 | CODING                                           |
|----|--------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|
| 1  | Ashura Day is mappasagena day for us, the Buginese community, jadi nigi-nigi pasagenerai balança ise bolona niesa sura, ripasagenattai atua-tuogenna sitaung mengoloe (Muhammad Aminuddin, Imam of the mosque, an interview on 15 January 2019) | There will be sustenance for a year                                                                 |
| 2  | Ashura Day is the day we have been anticipating since a few months ago, when we delayed purchasing essentials in anticipation of the Day of Ashura, which was filled with mercy and blessings. (An interview with Andini, a homemaker, on 24 December 2019) | Postponing shopping for the sake of waiting for Ashura                                            |
| 3  | Our ancestors warned us not to spend Ashura without doing the mappasagena practice/ritual, as that day is favorable for good fortune. We believe on the Qur’an (An interview with Mrs. Mariana on 27 December 2019) | Mappasagena is for good fortune                                                                 |
| 4  | I’m not sure why we perform these things on Ashura day; it’s something our parents have advised for a long time, and it’s become a tradition. (An interview with Wello on 23 January 2019) | Advised by parents                                                                                |

Table 2. Activities on the Day of Ashura

| NO | ACTIVITIES ON THE DAY OF ASHURA                                                                                                                                                                                                 | CODING                                      |
|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|
| 1  | For decades, on Ashura Day, I have made seven varieties of porridge and then taken it to the mosque to be consumed to break the fast with the people in the mosque, with the understanding that seven varieties of ingredients or seven varieties of colors derived from these materials will bring abundance and various kinds of fortune. (An interview with Rosdiana, teacher, on 23 January 2019) | Making seven kinds of porridge              |
| 2  | Passing Ashura without charity is a loss for us, because the ustadz (a teacher of Islamic education) also stated that giving alms on non-Ashura days doubles the fortune. To that end, we use the Day of Ashura to encourage charitable giving, as it is a holy month and day. (An interview with Badawi on 15 January 2019) | Increase alms on the Day of Ashura           |
| 3  | “Pray to Me, and I will answer you,” Allah declares. On the Day of Ashura, I read a particular prayer, as well as other prayers, such as the end of the year prayer. Therefore, let us take advantage of this mappasagena day to pray to Allah for whatever we need. (An interview with Aredi, a mosque caretaker, on 27 December 2019) | Pray on the Day of Ashura                   |

Insight, conventions, and ethics (Hilman et al., 2019). The application of local wisdom values is an alternative to cultivating educated humans and establishing standards for behavior in order to foster knowledge and noble character (Uge et al., 2019). Meanwhile, according to Ali and Candrasari (2019), conserving the tradition of indigenous knowledge is one of the measures done to ensure the community's survival in the face of globalisation and modernity.

Local knowledge has been incorporated into business operations throughout Indonesia, in addition to the use of contemporary marketing theory by marketers seeking to enhance market share and profitability (Mochammad J., 2018). Tri Hita Karana is a term used in Bali to refer to a type of local wisdom that underpins the application of traditional agriculture—including when farmers would accept agricultural advances (Suasih et al., 2018). In Central Sulawesi, the Ngata Toro local community manages forests by dividing them into several zones, including arewana ngkiki, wana, pangale, pahwa pongko, oma, and balingkea, and enforcing rules for yield-based forest conservation management and sustainable use, while emphasizing the importance of balance and cooperation. reciprocal nature of its application (Yuliana et al., 2017). Meanwhile, if a disaster occurs in Padang, local wisdom is applied to home construction through the tradition of mutual collaboration, which is bolstered in rural areas by fundraising by the Minang community overseas based on villages, tribes, and regions (Damsar & Indrayani, 2018).
2.2. Religious ritual—Tradition

Tradition is critical in the identity process through which history is used to validate the past (Zamora & Romero, 2019). Kryvoruchko (2019) asserts that tradition takes the form of ceremonies, epics, and pictures. This attitude is defined by anything other than rationality, while also exerting a significant effect through syncretism and synergism, which are frequently suggestive in their ability to exert a great influence on the human mind and imagination. The religious tradition is founded on the ideas of revelation and faith (Kryvoruchko, 2019). Essentially, religious rituals result in a more comprehensive growth than superstition, and this holistic development is evaluated via four lenses: 1) physiology; 2) emotions; 3) intelligence; and 4) spirituality (Maranise, 2013). There are two distinct religious traditions in this case: Sufi (mystical tradition) and sharia-centric tradition (Salim, 2013). Within the context of oneness, efforts to approach specific religious traditions do not take into account a person’s level of faith (Watts, 2011).

According to Marx R. Woodward, Islam in Java is best understood as a religion with two distinct kinds of religiosity, namely normative piety and Sufi tradition (Salim, 2013). The Javanese combine the two modes in a variety of ways to create four distinct types of traditional practices. The first category consists of reformist santri (students studying Islamic religious education at a boarding school) who comprehend piety solely. Meanwhile, the second is another group of santri who combine normative piety and mysticism. The third is a group of aristocrats who adopt radical Sufi mystical concepts—concepts that are antithetical to conventional piety. Additionally, the last group consists of non-santri peasants who embrace the religion associated with noble families. In Japan, human rights discourses found in traditions such as the Jōdo Shinshū, Jōdoshū, and

Table 3. Actors and Participant involved

| NO | ACTORS AND PARTICIPANT INVOLVED                                                                                                                                                                                                 | CODING                          |
|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| 1  | I purchased a sarong on Ashura as a type of mappasagena. (An interview with Abdullah, religious leader, on 23 January 2019)                                                                                       | Religious leader buy clothes to donate |
| 2  | Ashura Day is a lucky day for me since it is a day when my sales turnover is fairly high, but this does not imply that I only make profit, but I certainly also donate to charity. (An interview, a trader, on 27 December 2019) | Traders make a sale and giving alms |

Table 4. Mappasagena Becomes a Social Practice

| NO | SOCIAL PRACTICE FACTOR                                                                                                                                                                                                 | CODING                          |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| 1  | We continue the custom since it is practiced by a large number of my neighbors. This demonstrates that a large number of individuals support the action. (An interview with Aliah on 21 December 2019) | Following what the neighbors are doing. |
| 2  | My relatives and I, even though we reside in different locations, continue to follow this practice since our predecessors set an example, and we feel something is missing when we disregard it. (An interview with Mrs Wellang on 27 December 2019) | When mappasagena is disregarded, there is a sense that something is missing. |
| 3  | When I brought seven varieties of porridge to the mosque to be eaten together while breaking the fast (iftar), alhamdulillah, a large number of people attended, indicating that they approve of the activity. (An interview with Mrs Rosdianah on 23 January 2019) | On the Day of Ashura, a communal iftar is held at the mosque. |
Table 5. Psychological Factor

| NO | PSIKOLOGICAL FACTOR                                                                                                                                                                                                 | CODING                                      |
|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|
| 1  | Every year on Ashura Day, I make seven kinds of porridge and distribute it to my neighbors. My intention is sincerely to share with others, so I feel calm and do not feel that I am experiencing extreme economic difficulties because I believe that aims are multiplied by Allah ta’ala. (An interview with Mrs. Isa on 16 January 2019) | Feeling calm and spacious                    |
| 2  | I’m not sure whether the generosity of grace and peace of mind I experience are a result of the traditions I follow on a regular basis, but it’s clear that I believe in them. (An interview with Ismangi on 11 January 2019)                                                                 | The belief that the generosity of sustenance is the result of the regular custom. |

Table 6. Spiritual Factor

| NO | SPIRITUAL FACTOR                                                                                                                                                                                                 | CODING                                      |
|----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|
| 1  | On the day Ashura 10th of Muharram, after I finished eating at a stall, I paid my meal and I also paid for the food of someone I didn’t know, and I’m sure he didn’t know me either. My aim is genuine, and I am not anticipating any rewards from that person. I ate at a different booth a few days later and was astonished when the cashier informed me that the bill had been paid by someone seated in the corner. I was taken aback and then realized what I’d done in Ashura day. I believe that what happened to me a recompense from Allah for the previous sincere acts. (An interview with Andi on 2 February 2019) | Blessings that come from Allah ta’ala from unexpected directions |
| 2  | I’ve never encountered anything that I believe is connected to the customs that I frequently engage in. However, I noticed my neighbour, who prays and invites meals on Ashura day on a regular basis. My neighbour’s children could all graduated from college and got jobs. Is this a result of mappasagena? Wallahu al‘am. (An interview with Ismangi on 15 January 2019)                                                                 | Blessing of mappasagena practice              |
| 3  | I have never spent Ashura without engaging in activities associated with the traditions that I think bring good fortune, but I am unable to specify which conveniences in my life are the results of all of this. What is certain is that genuine intentions always result in goodness. (An interview with Yusni, on 16 January 2019)                                                                 | Avoid missing Ashura, as the custom is considered to provide sustenance |

Sōtōshū demonstrate how Western ideals are reconciled with Buddhist religious conceptions, allowing for the re-establishment of local religious identities (Dessi, 2012). Religious rituals are woven into the overall pattern of market routines in Colombo’s Pettah, Sri Lanka, with a variety of other customs—both personal and social symbols—that influence sales methods, with the borders between sacred and secular continually blurring (McKinley, 2016).

2.3. Believe system—Religious believe
Because devotees of major faiths think their religion is unique and true, they believe that public entities affirming the universal truth of all religions in the name of “neutrality” or secular principles will be incorrect (Arthur, 2011). Meanwhile, Sosis (2019) argues that a religious system lacking organization (authority) will fail to impart meaning (significance), abandon ceremonial activities (rituals), impose no restrictions on activities (taboo), be incapable of sanctifying anything (sacred), offer beings capable of transcending the natural world (supernatural agents), and fail to establish social commitment (moral obligations), or provides a narrative that can link all of these elements together into an explanatory framework (myth). The philosophical religious system in this situation is split into three levels: doctrinal, psychotechnical, and logical-discursive (Lenkov, 2019).
In terms of health, those who have a strong spiritual/religious believe in Allah have a favorable health state (Wahed et al., 2011). In this situation, those who are more religious and engage in religious activities on a regular basis will have better health and social circles. In Sub-Saharan Africa's Sahel region, the religious system was formed on the basis of social and religious institutions that supplanted the previous monarchical system. This region has a religious system that is profane, extremely political, and administrative in nature (Oros, 2017). Buryats in Siberia have developed into a culturally varied people split along main lines, which presents complications when the religious system is used for modern nation-building goals (Nowicka & Poleć, 2019). While some Buryats advocate universal Buddhist adoption, others adhere to shamanic traditions. The conflict stems from the notion that shamanism is widespread across the Buryat-occupied nation, but Buddhism is only territorially confined.

### Table 7. Belief about The Abundance of Sustenance based on the Qur'an

| NO | BELIEF ABOUT THE ABUNDANCE OF SUSTENANCE BASED ON THE QUR'AN | CODING |
|----|-------------------------------------------------------------|--------|
| 1  | I am not religious, but there is one notion that I strongly believe, namely, Allah says that as long as we ask for Allah's sustenance, He will fulfill our needs. (QS. Al-Mu'min/40:60) (An interview with Sirajuddin on 2 February 2019) | Al-Qur'an: "Ask Me and I will grant (accept)"
| 2  | Every time I engage in an activity, whether linked to the mappasagena tradition or not, if accompanied by a strong belief, about 80% of the effort is effective; yet, when I question my efforts, the outcomes are likewise unsatisfactory. (An interview with Islamiyah on 18 February 2019) | Stop being doubtful. Be firm and be sure. |

### Table 8. Functional Aspect

| NO | FUNCTIONAL ASPECT | CODING |
|----|-------------------|--------|
| 1  | I participated in the traditional mappasagena activities without feeling obligated, and afterwards, I felt at ease since I had participated in mappasagena activities. (An interview with Aso on 2 February 2019) | Feeling the serenity during mappasagena |
| 2  | I always follow Mappasagena activities with a happy and hopeful heart and I believe that tomorrow will be better than today (An interview with Indu Tang on 2 February 2019) | A hope for a better future |
| 3  | Muharram is a month that I always look forward to because I feel pleased and joyful when I participate in the mappasagena activity, which is followed by the optimism that life will improve in the future. (An interview on 29 January 2019) | A hope for a better future |

3. Methods

The Municipality of Parepare, Pinrang Regency, and Wajo Regency in South Sulawesi Province, Indonesia, were chosen as research locations. The Mappasagena tradition was observed by researchers at five commemorations of this ritual. This study gathered data from primary and secondary sources. The major sources are Ashura-related information found in Islamic literature, particularly historical literature. We were unable to locate written materials on Mappasagena, therefore we turned to Ashura literature. Meanwhile, secondary sources include books, journals, and other relevant resources.

This is a qualitative study. Religious leaders and members of the general public were questioned as informants. We extracted the necessary data from the informants using an unstructured interview approach. Religious leaders were chosen as informants because they are the key to explaining this practice from a religious standpoint. We interviewed at least three religious leaders. Meanwhile, we interviewed twenty people from a variety of backgrounds, including farmers, public
servants, and others. After data collection, interpretative approaches are used to attempt to translate the data by evaluating it in relation to concepts of indigenous knowledge, religious tradition, and belief systems. These three principles are critical in understanding how the Buginese community of South Sulawesi perform the Mappasagena tradition.

4. Results

4.1. The understanding of Mappasagena culture in the Buginese community’s practiced in the Ashura Day celebrations

The practice of mappasagena culture during the celebration of Ashura Day in the Buginese Society of South Sulawesi has evolved into an annual custom that is now consistently carried out by the community. At the very least, the following three parts provide an overview of this culture: The understanding of mappasagena in the community; events in Ashura; and the players and individuals involved are all discussed.

According to Muhammad Amin (interview with Muhammad Amin, 2019), the mappasagena custom was established in the 1950s with the goal of obtaining an abundance of good fortune. Initially, this custom was performed by religious leaders in parts of South Sulawesi, but it has now spread throughout the country. Tradition is viewed as a means of finding ease and sufficiency in one’s life in the upcoming year by most people. Peace is brought about by the Buginese community’s knowledge of this heritage, because of their faith toward Al-Qur’an which started that, and nothing do ye spend in the least (in his cause) but He replaces it: for He is the best of those who grant sustenance. (QS. Saba/34: 39). A social ritual that is carried out on Ashura Day, on the 10th of Muharram, is known as Mappasagena (mostly) among the Buginese community. It is based on the belief that the month of Muharram is a month of grace and favors. Their belief is that whoever spends time supplying (i.e., purchasing needs and charity) on that particular day would likewise benefit from their efforts in the next year. Every year, during the month of Muharram, which coincides with the tenth Day of Ashura, a ceremony of this nature is performed and has become a hereditary custom in the community. However, there are others who perform it the day before or after, specifically on the 11th or 13th of Muharram, depending on the circumstances of their situation.

Table 1. The Mappasagena Tradition as Perceived by The Community

According to the four sources, Ashura’s day is a significant day in essence. Numerous types of buying are put off till that day arrives, in the idea that if shopping on that day is inexpensive, the fortune of a year will arrive, since that day is an efficient day for widening fortune. On the other side, other informants said that they were simply carrying on their ancestors’ traditions.

Second is on Ashura-related activities. The community’s ingrained belief in a day filled with blessings motivates them to fill the day with activities such as shopping for good fortune and preparing seven varieties of porridge. They engage in activities/rituals or practices such as purchasing everyday needs...
like as clothing, but the most significant item is cooking equipment associated with fortune-making, such as dippers, buckets, tampi (kitchen tools for cleaning rice, paddy, soybeans, and so on), and baskets. (An interview conducted with Mrs Aliah on 21 December 2019). As mentioned by the following informant, this consuming habit is also practiced by those with a lower economic status

We are an economically disadvantaged group that, unlike the rest of the population, cannot afford to purchase various types of equipment. Our parents used to purchase only salt that we could consume for an extended period of time. (An interview with Mrs Ji'ranah on 27 December 2019)

Attempting to purchase such tools is referred to as mappasagena. In Buginese culture, the word refers to self-sufficiency in order to purchase household items. Along with consuming habits, the community offers donations on Ashura, as seen in the following interview:

Table 2. Activities on the Day of Ashura

According to interview quotes from these informants, Ashura Day activities include purchasing or shopping for items in order to receive blessings in the form of ease in life in the following year. Making porridge in a variety of colors to ensure that the fortunes gained vary from year to year. The porridge is handed to neighbours, delivered to the mosque, and occasionally used to purchase clothing for the less fortunate. This porridge is typically cooked using white sticky rice, black sticky rice, red sticky rice, green beans, white beans, sesame, bananas, sweet potatoes, pumpkin, and corn as ingredients.

Thirdly is regarding the actors and participants (including members of communities): family-based practice. According to the results of interviews, it appears that the Buginese community typically do the mappasagena rituals/activities in every family working as market vendors, homemakers, local leaders, employees, and farmers, and some even from the families of religious leaders. Except for those who do not believe it or have little time for it, as demonstrated in the following interview:

The Mappasagena tradition is practiced by several groups of the Buginese community. This practice involves market vendors, homemakers, religious leaders, local leaders, employees, and farmers.

Table 3. Actors and Participant Involved

This shows that even the families of religious leaders also participate in shopping so that they will also be given blessings in the next year, as well as traders who are basically centres of consumption of goods and also give alms so that they will be given many conveniences in life in the next year.

4.2. Faktors People’s Belief Toward Al-Qur’an that The Mappasagena tradition is rewarded speciousness of sustenance and blessing of life

The Buginese community’s belief in the Mappasagena tradition, which gives them prosperity, is hereditary and extensively practiced at all levels of social status. The people think that by following this custom, their lives would be blessed with wealth, sufficiency, and ease in daily life. The belief in the blessings obtained through the Mappasagena tradition is based on three factors: first, the Mapasagena tradition has become a socially legitimized social practice; second, both traditional practices are believed to have psychological consequences for the devotees; and third, both traditional practices are believed to have spiritual consequences, specifically the belief in the adequacy and ease with which they can accomplish their goals. Society believe and faith of Allah’s words (QS. Al-Thalaq/65: 3) that Allah will provide sustenance from any direction he did not expect and Allah will suffice his needs.
To begin, the Mappasagena practice is transformed into a social practice with social validity, one that is carried out as part of a daily social routine. Several informants stated that they carry out the custom in response to the community’s environment:

Table 4. Mappasagena Become a Social Practice

According to the informants, the social mood has become the driving factor behind Buginese community's continued tradition. Because it has developed into a communal attitude, it appears as though all Buginese people take out this ritual joyfully. This behavior, which has been passed down from generation to generation, develops a tradition that is continually carried out by the community, to the point that people feel something is missing when they attempt to disregard it. They are concerned that their optimistic expectations would be shattered in the following year.

Second, practicing this custom has psychological consequences for the actors in the form of inner serenity and satisfaction, as shown by the informants in the following table:

Table 5. Psychological Factor

According to the informants, the inner state tends to be peaceful and tranquil as a result of the mappasagena tradition, which they practice by sharing with others with pure and sincere intentions and the conviction that every act of devotion performed by a servant would be doubled by Allah ta’ala. Giving alms—whether on Ashura or any other day—is one of the Prophet’s instructions, and Allah ta’ala doubles the benefit for those who offer charity. This is why the Buginese community contributes on Ashura day.

Thirdly, the practice of these traditions has spiritual implications, such as the conviction in their own sufficiency and comfort. Based on Al-Qur’an statement that who will loan to Allah a beautiful loan which Allah will double unto his credit and multiply many times. It is Allah giveth (you) want or plenty (Q.S.Al-Baqarah/2: 245). This corresponds to the statements made by the informants in the following table:

Table 6. Spiritual Factor

According to the informants’ statements, the mappasagena activities that they engaged in sincerely got unexpected rewards. According to the data above, their trust in what they did on Mappasagena day had a significant positive impact and resulted in abundant rewards. This demonstrates that Allah doubled the reward for these people’s actions.

4.3. Aspects contributing to the continuation of the Mappasagena tradition

Due to a variety of causes, this custom has persisted in the Buginese community since their ancestors. The first aspect is their belief, based on the Qur'an and hadith, that they would get bountiful prosperity. The second is the functional aspect (serenity and peacefulness). Thirdly, there is a social reproduction aspect, which means that there are parties that benefit from the tradition.

To begin, the belief in bountiful fortune is founded on the Qur’an and hadith. For instance, there is a hadith that says religious charities refuse calamity. Additionally, a Qur’anic order states, “Ask Me and I will grant (accept)” (Q.S. Al-Mu’min [40]: 60). They receive the wealth they anticipate as a result of their determination and a strong belief that provides good energy for achieving their objectives. This is evident from the informants’ comments.

Table 7. Belief about The Abundance of Sustenance based on the Qur’an
According to the following informants, any activity or good behavior, whether linked to the Mappasagena tradition or not, would be accomplished if accompanied by a strong belief. These findings show that a strong belief has a significant role in assisting individuals in achieving their goals.

Second, as indicated by the following informants, the functional aspect, which refers to serenity, is one of the factors that also influences the routine of activity:

**Table 8. Functional Aspect**

According to the interviews results presented above, Ashura is the day that the Buginese community has been waiting for, and they celebrate it by participating in Mappasagena festivities. They wish for a beautiful and prosperous future.

Third, the social reproduction aspect is one of the factors that contribute to the continuation of a tradition, namely the parties that benefit from the tradition.

**Table 9. Social Reproduction Aspect**

The interview data above is based on the perspectives of traders and people with other professions. They expressed their pleasure with Mappasagena. After all, that was the day on which individuals got unexpected blessings as a result of their willingness to donate (an interview, Indra, 29 January 2019). According to the interview data, the mappasagena activities on Ashura day also contributed to the formation of friendships and the assistance and care of others. The Buginese culture is welcoming and sociable, which is a feature of rural communities that contributes to the preservation of a particular custom or rite in society.

5. Discussion

5.1. Mappasagena: Religious belief and local wisdom

Mappasagena is a long-running tradition that is eagerly expected by the Buginese community of South Sulawesi. Mappasagena is a day of grace and blessings for them, and as such, they practice buying tradition and giving charity as ways of developing a strong belief and hope for a better year ahead. The momentum of Ashura wrapped in Mappasagena in the Buginese culture is a long-standing kind of local wisdom. The community works to interpret and modernise the Ashura festival in a way that is compatible with the social environment in which the Buginese community lives. Buying goods indicates a way of life for the Buginese community, who are predominantly traders. This is their attempt to control and care for the behaviours that have developed around them.

The Ashura expression embodied in Mappasagena is a type of discourse that demonstrates how big traditions (read: Asyura) and small traditions (read: the Buginese community’s way of celebrating Ashura) create a channeling practice. In this situation, big and small traditions should complement one another (channeling) rather than compete, and small traditions’ narratives should be abandoned. Giving charity is a behavior that Islam encourages, particularly on the Day of Ashura. However, buying (purchasing) is a local practice of the Buginese community which later becomes one in the expression of Mappasagena. Pabbajah (2018) demonstrates that the religious tradition that emerged in Buginese is founded on two principles: first, ancient beliefs derived from ancestral traditions, and second, Islamic ideas. These two elements were subsequently combined in Buginese Land’s rites and religious celebrations.

Asyura day tradition of Muharram is practised in various ethnic groups in Indonesia as expression of understanding toward Al-Qur’an that provide ample sustenance for those who spend their wealth, as stated in (QS.Al-Thalaq/65: 7). In Bengkulu, the tradition is practiced in the form of Tabut ceremony, held with a banquet and a procession; in Aceh, it is called month of Asan Usin; in
West Sumatra, it is known as Tabuik; and it is referred to as Kirab in Yogyakarta. This tradition is also held by Banjar tribe in Kalimantan by making porridge out of rice and a mixture of 41 kinds of ingredients derived from vegetables, tubers and beans, then served as an iftar dish on Ashura day.

5.2. Mappasagena culture has survived to the present day due to religious tradition factors

The community’s practice of the Mappasagena custom, along with a firm belief in good rewards, is a significant reason for their eagerness to accept this tradition. At this stage, the religious tradition lends credibility to the Mappasagena tradition, convincing people to continue practicing it and ensuring that those who do so will have a better life. This idea is seen in the practice of charitable giving on the day of Mappasagena, which is the embodiment of the Ashura practice, which is based on the Prophet’s understanding that completing good actions during Muharram and the other three holy months will result in a twofold reward. Additionally, on the Day of Ashura, it is advised to provide charity and assist orphans (because the Day of Ashura is also called the feast of orphans). This religious tradition (Ashura) ensures that the Mappasagena tradition remains relevant and is carried out by the Buginese community.

The tables in Section 4.2. demonstrates that this tradition has psychological and functional consequences that are perceived immediately by those who practice it. Mappasagena, as a religious tradition, at the very least contributes to the strengthening of people’s emotions and spirituality. First, the emotion and spirituality emerged in the spirit of achieving something greater the next year. Secondly, individuals experience peace of mind as a result of their participation in this tradition. The last one is a sense of the emergence of ease in daily life. These psychological effects reinforce the case for practicing this Mappasagena custom.

On the day of Ashura, some countries also perform rituals such as ta’zijah in Iran, namely the drama of Husain’s martyrdom. Artistic interpretation of the giant Husain mausoleum in India and Pakistan. Hosay in the Carribean, as well as nakhl and raudhah khvani in southern Iraq. In Arab countries, Yazdi groups celebrate the holiday as a joyous occasion. All of the rituals are influenced by shia tradition and the rituals are performed to demonstrate a willingness to sacrifice one’s soul, property, and family. It is also as a symbol and a memorial to Husain’s martyrdom in Kerbala. The understanding of the Qur’an (QS. Al-Taubah/ 9:111) become the trigger of the existence of Ashura Day celebration on a global scale, which emphasizes that Allah will reward the spacious of sustenance in the world and heaven in the hereafter for those who are willing to sacrifice in the way of allah with their wealth and even theirsouls.

5.3. Belief system: Islamic values practiced in the Mappasagena tradition

Mappasagena continues to exist socially in Buginese community as a result of the social mood that underpins their devotion to this custom. Nonetheless, the continuation of a traditional practice cannot be disentangled from the involvement of agents and actors endowed with fundamental strength, be it structural and cultural. Indeed, if these two foundations of a custom are upheld, the tradition is likely to endure for an extended period of time, ensuring that the social mood necessary to carry out the practice is maintained. These two fundamental strengths appear to be possessed by the players associated with the Mappasagena tradition. These performers then perpetually replicate and transmit the significance of this custom for the future of the entire community, since this tradition, for example, instills a sense of hope in the Buginese people for the coming year.

The availability of religious actors or agents who function as cultural brokers and can explain how religious traditions may coexist with indigenous traditions is a significant factor for the survival of this tradition today. As has been seen, the Buginese community is impacted significantly by ancestral beliefs and religious teachings. As a result, it appears that the syncretic manner of thinking in the Buginese community’s religious thinking structure is rather impressive. However, in the instance of Mappasagena, the religious authority, in this case Islam, yields considerable influence over modifying and developing the Buginese community’s traditional phenomenon.
Understanding of the Qur'an verses concerning Islamic values contained in it have been practiced, namely giving alms that will bring generosity of sustenance and the most perfect reward (QS. Al-Najm/ 53: 39–41)

6. Conclusion
The Mappasagena custom is an Ashura tradition among the Buginese community of South Sulawesi, as demonstrated in this paper. This tradition attempts to reconcile Ashura rites with Buginese traditional customs. Consumption or purchase of products on Mappasagena day is a Buginese trading tradition. Meanwhile, activities such as sharing porridge with people at the mosque and having a feast at the mosque are Ashura-recommended customs. The survival of this custom is inextricably linked to the influence or factors perceived immediately by the community, as well as the anticipation for a more prosperous year ahead. Through the engagement of religious leaders and traders who invigorate this tradition, it has developed into a practice that is still practiced and trusted by the community today.

The use of these three concepts in this paper demonstrates the importance of belief systems and local wisdom in examining how the relationship between religion and local wisdom is manifested in this mappasagena tradition, such that the relationship between religion and local culture becomes complementary. According to Lenkov’s (2019) classification, the community’s belief system regarding the Buginese version of Ashura Day is logical-discursive, implying that a religious practice exists in society as a form of discursive dialogue between Islamic tradition (Ashura) and trading habits, such as buying and selling, and ancestral traditions such as making porridge. This paper demonstrates that the Buginese community of South Sulawesi believe, practice, and perpetuate the Mappasagena tradition through diverse interpretations of religious scriptures and local wisdom. This paper serves as a gateway to the Mappasagena tradition, which has received no scholarly attention. Of course, as an introductory study, the scope of this research is still very limited, indicating that additional research on this tradition is required and is still very much open to being conducted, such as a historical study of Mappasagena, which is distinct from Ashura expressions in other locations that are influenced by Shia traditions.

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