

Meaning Of Ussul As Belief Of Mandar Tribe Society

Indigenous Study In Society Of Polewali Mandar Regency

Tajriani

Department of Psychology
Universitas Negeri Makassar
Makassar, Indonesia
tajrianithalib@gmail.com

Kurniati Zainuddin

Department of Psychology
Universitas Negeri Makassar
Makassar, Indonesia
kurniatizainuddin@gmail.com

Nurfitriany Fakhri

Department of Psychology
Universitas Negeri Makassar
Makassar, Indonesia
nurfitriany.fakhri@unm.ac.id

Abstract-Ussul is a series of behaviors or the use of certain objects that are implemented with the aim of getting everything good, ussul consists of recommendations and restrictions that are handed down by generations of Mandar tribe. The purpose of this study is to determine the definition of ussul, the factors that influence the beliefs on ussul, the forms of ussul being implemented the effect of ussul on the individuals who carry out and the source of information about ussul. Subjects in this study consist of 300 respondents consisting of early adult, middle adult and final adult, with categorization based on the profession namely; Fisherman, traders, students, farmers / ranchers, civil servants, laborers and housewives. The research design used descriptive qualitative, by applying indigenous study. Data collection method is use the form of open questionnaires and semi structured interviews. The results of the study found that according to people of Mandar tribe, ussul could be defined as expectations, beliefs, traditions, omens, requirements. Factors affecting confidence in ussul consist of hope, culture and religion, experience and rationalization omens. The forms of ussul consist of behavior, omens, and good times. The effect of ussul implementation on the individual consists of positive feelings, negative feelings, and ordinary, still have hope. Sources of information about ussul consist of older people in the family, annangguru, from the surrounding environment, habits. This research is useful for people outside the Mandar as an informed about the practice of ussul in Mandar.

Keywords- *ussul; belief; indigenous; Mandar tribe society*

I. INTRODUCTION

Every individual has a belief that affects to survival life. Shiraev and Levy [1] suggest that there are four knowledge in cross-cultural psychology, one of which is psychological knowledge that represents a collection of popular beliefs that are often called the theories of the layman (folk theories). In Sierra Leone, an area located in West Africa, there is a unique custom during the hunt, i.e. men who are unyielding to name each other for fear of the devil will hear it and disturb the men who are hunting. People in Morocco and in Islamic countries believe in the existence of jinn that can enter the human body, and make it possessed and cause psychological disturbance. Almost all over the world, there is a habit of using amulets to keep themselves from physical harm, avoid certain colors and still have other similar beliefs [1]. Indonesia as a country consisting of various provinces and having various cultures is

quite possible to have a similar belief, because every culture has their own beliefs and beliefs about the existence of ancestors. Dahlan [2] argues that Mandar is one of the ethnic who have strong belief in spirit and supernatural powers. The incense burning activity called *mattunu undung* (incense burning) for Mandar people is an activity performed in several activities or rituals, i.e. every time will start an event, like a thanksgiving event. Incense burning is done in an effort to appreciate the ancestral spirits. Incense burning is also done in the Mandar community's traditional art activities. Based on the results of interviews conducted with the subject initials MTS and answers from the questionnaires by AAN and IS, obtained the fact that almost the same, i.e. both subjects had mentioned about the burning of incense and one subject to mention about ussul. Incense burning is actually a form of practice in ussul. The results of interviews with Mandar tribal fishermen on March 17, 2016 and April 11 - April 12, 2016, from 30 fishermen obtained the result that some of the subjects interviewed suggested in ussul there is read-read, that is something pronounced can be tangible in the form of prayers or Spell. Alimuddin [3] argues that, ussul is defined as an expectation of success, with the use of symbols that can manifest a particular action or with objects. Body in the Dictionary of Mandar Language suggests that, ussul means symbol for good hope, can be a suggestion or ban.

The results of interviews on March 17, 2016 and 11-12 April 2016 located in two districts and in five fishing villages in West Sulawesi, among Mandar tribal sailors believed to use ussul, the results obtained that the ussul can affect anxiety and expectations are almost balanced. If the ussul practice is implemented before starting the voyage, then the fishermen feel optimistic even more if the visible signs are a good sign, such as meeting a pregnant woman or meeting someone carrying water in a bucket. If the catch is small, but there are no forgotten ussul and the fisherman will be safe on the way back home, gratitude is still being offered. Based on the results of interviews with two people who work as *muballigh* on 16-17 September 2016, obtained the result that ussul is a prayer in the form of deeds.

Raymond [4] expresses his belief as a personal judgment formulated from experience. Fishbein and Ajzen [5] who argued that beliefs are information that individuals have about an object. The belief in the object provides the basis for the

formation of attitudes, and in general, attitudes can be measured by assessing one's beliefs. Danandjaja [6] suggests that folklore, as an oral is folklore whose form is a combination of oral and non-verbal elements. There are two examples in this type of folklore, one of which is the belief of the people. Folkbelief concerns beliefs and practices (customs), generally passed on through word-of-mouth media. These words of speech are described with conditions consisting of signs or causes that are expected to cause a result. Hand [6] classifies folkbelief into four parts: (a) Folkbelief around the human environment (consisting of: (1) birth, infancy and childhood; (2) human body and folk medicine; (5) Love and relationship, (6) Love, courtship and marriage, (7) Death and custom of funeral), (b) Folkbelief about the unseen world (C) Folkbelief on the creation of the universe and the world (consisting of: (1) cosmic phenomena, (2) weather, (3) animals and livestock, (4) fishing and hunting, (5) crops and agriculture) , (D) Folkbelief about dreams.

Koentjaraningrat [6] argues that the most prominent function of popular belief is; (A) As a thickener of religious emotion or belief, (b) As an imaginary projection system of a collective derived from a person's hallucination, (c) As a child or adolescent educational tool. In Indonesia the advice is often given in the form of folk belief, (d) as an acceptable explanation of reason, a folk against natural phenomena that is so elusive that it is so frightening, that it can be cultivated, (e) the last function is to entertain the person who is experiencing disaster.

Alimuddin [3] argues that there is an element of ritual and mysticism in the traditional activities of Mandar society, the practice of ritual is influenced by the animistic and religious beliefs of Islam that are closely related, thus causing the boundary between the two is not clear, it is difficult to distinguish between Islam and the rest of animism. In accordance with the proposed by Vlekke [7] that before the 19th century, religious life in Indonesia is more colored by the mystical synthesis taken from various traditions of pre-Islamic Indonesian cultural treasures. Islam itself is addressed as one of the rich cultural treasures. Vlekke [7] argues that the mystical syntheses are characteristic of Islamic Nusantara. Likewise with *ussul* and *pemali*, is part of Mandar beliefs that are not from Islam, but because it is not misleading, as long as it is not aligned with Allah SWT, that belief still live in the midst of society, especially those who still hold the tradition. Rituals and mystics are an important part of Mandar's creation technology, such as houses and boats. In other words, between technology, ritual, and mysticism is a unity. Ritual is a traditional rule that is closely related to social rules and motivation, and motivation is strongly related to the existing cultural background [3]. Alimuddin [3] argued that in addition to Bugis, Makassar and Toraja, there is also one of the major tribes in South Sulawesi, namely Mandar. The location of the Mandar tribe is on the west coast of Sulawesi Island or the north coast of South Sulawesi Province. Ismail [8] suggests that the Mandar tribe inhabited along the west coast of the island of Sulawesi, ranging from the Paku area (Border Pinrang district With Polewali Mandar district), up to

Surimana District of North Mamuju (North Mamuju border, West Sulawesi with Donggala District, Central Sulawesi). Since 2004, Mandar region stands alone as a province previously incorporated in the province of South Sulawesi. The separation occurred after the issuance of Law Number 26 Year 2004 regarding the establishment of West Sulawesi Province. This new province was born as a result of the expansion of its parent, the province of South Sulawesi. West Sulawesi consists of five districts, namely Polewali Mandar, Mamasa, Majene, Mamuju, and Mamuju Utara. The formation of Central Mamuju in 2013, based on the Law of the Republic of Indonesia Number 4, fulfilled the number of districts in West Sulawesi into six districts. Eerdmans [3] points out that

"... Mandar people like to be merry, generous, very respectful of guests, obedient to people who are trusted, respect to parents and lovingly to children as well. Although brave, yet sometimes irreverent, and obedient to superiors, Mandar people tend to be raging and difficult to control and reconcile, even though it must be admitted that under difficult circumstances, two characteristics, namely cowardice and show evidence of personal courage glorify. Under conditions of warfare they can often choose strategic points, history is able to prove that bodily movements, horseback riding, swimming, sailing are entertainment throughout the life of the Mandar tribe "

II. RESEARCH METHOD

Wundt [9] suggests indigenous psychology is an approach that is a direct descendant of the cultural tradition of culture and is appropriate for research that studies language and culture. Participant criteria in this research are from Mandar tribe and born and raised in Mandar society, can communicate using Mandar language. This research is aimed at all circles or does not limit the type of work, and has been categorized in the early adult to the final adult category, which ranges from 18 years to over 60 years. This research was conducted in Polewali Mandar district for several reasons namely, based on history Balanipa is the eldest kingdom among other kingdoms. Alimuddin [3] argues that the kingdom of Balanipa is the eldest among the fourteen kingdoms, located in a place called Mandar, besides it can be said that Mandar cultural development centers are located in Polewali Mandar district, especially the former kingdom of Balanipa, Tinambung, District Limboro, District Alu, District Balanipa, District Tutar and surrounding areas. The sampling technique used in this study is incidental sampling. Data collection techniques used in this study consisted of two namely; (A) semi-structured interviews, (b) using open-ended questionnaire. The data obtained were analyzed using indigenous psychological approach. In accordance with Primasari and Yuniarti's [10] research the data analysis stage in indigenous study consists of four stages, namely by doing preliminary coding, categorization, axial coding, and cross-tabulation, is the last stage.

III. RESULTS AND DISCUSSION

Research subjects as many as 300 people from 5 districts in Polewali Mandar Mandar. Subjects in this study are divided into several professions namely students, civil servants, fishermen, traders, cultural, entrepreneur, farmers and ranchers and Mandar clan religious figures.

The Origin of Ussul

Based on interviews conducted on Mandar figures from various backgrounds of profession and education, the result of the origin of the word ussul is as follows: The majority of the sources said that ussul comes from Arabic, namely Aslum, Usluhuddin and At'tafa'ul. If we look at the origin of the language, there is a sense that the word ussul comes from the Arabic language, but if we look back, the practice of ussul has long been found in the life of the Mandar tribe before Islam entered Mandar. One of the speakers mentioned the discussion of the ussul in the Lontar manuscripts that have long been found in practice, but the word ussul was found in the manuscript lontar circa 1800. Other sources mentioned that there may be names or other mention on the practices of ussul before being named ussul. Other words referenced by the meaning and mention often used by Mandar people who may be used before using the word ussul to name such practices "Amemangang or Assimemangang", but more research is needed on this subject.

Meaning of Ussul

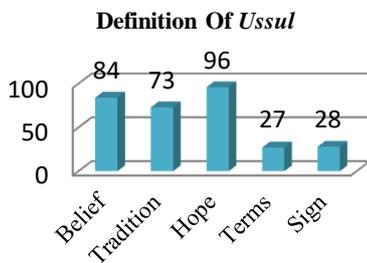


Fig 1. Definition of Ussul

Based on the graph above, it is known that the highest score is the expectation category of 96 responses, then the confidence of 84 responses, the tradition of 73, the sign of 28 and the lowest score is something that must be done before a number of 27 responses.

Reasons for Believing and Implementing Ussul

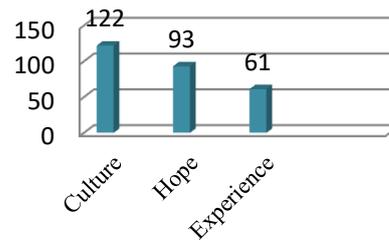


Fig 2. Reasons for Believing and Implementing Ussul

Based on the graph above, it is known that the highest score is cultural and religious categories of 93 responses, then the expectation of 122 responses and the lowest score is the experience and rationalization of 61 responses.

Conditions After Implementing Ussul

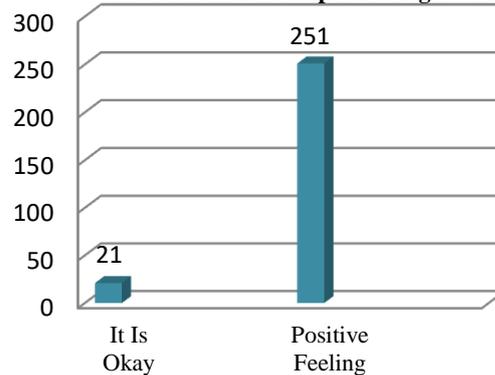


Fig 3. Conditions after Implementing Ussul

Based on the above graph, it is known that the highest score is the positive feelings category of 251 responses and the lowest score is nothing / normal number of 21 responses.

Forms Of Ussul

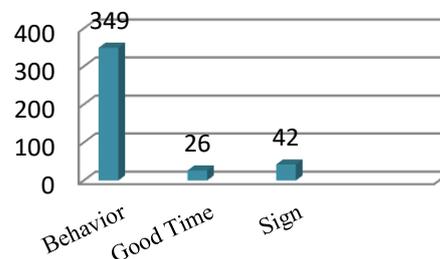


Fig 4. Forms of Ussul

Based on the above graph, it is known that the highest score is the behavioral category of 349 responses, then a sign of 42 responses and the lowest score is a good time of 26 responses.

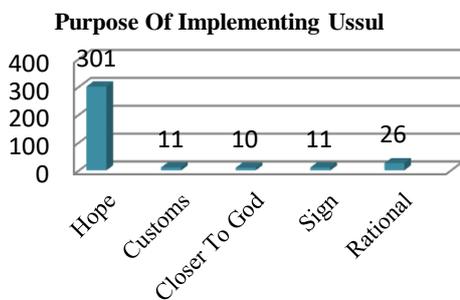


Fig 5. Purpose of Implementing Ussul

Based on the above graph, it is known that the highest score is the expectation category of 301 responses, and then the rational category of 26 responses, the habit category of 11 responses, the sign of a number of 11 responses and the lowest score is closer to God a number of 10 responses

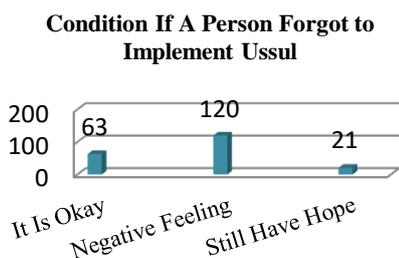


Fig 6. Condition if a Person Forgot to Implement Ussul

Based on the graph above, it is known that the highest score is negative feelings category of 120 responses, then the usual category / nothing at all a number of 63 and the lowest score is still have expectations of 21 responses.

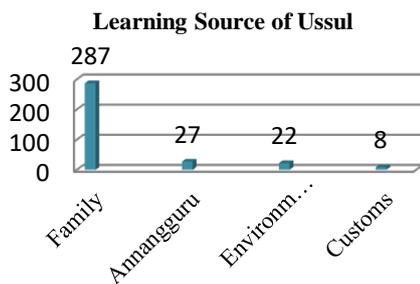


Fig 7. Learning Source of Ussul

Based on the graph above, it is known that the highest score of the older people in the family of 287 responses, then the category of annangguru a number of 27, the category of the environment around 22 responses and the lowest score is the habit of a number of 8 responses.

IV. CONCLUSIONS AND RECOMMENDATION

Based on the results of research that has been done on the Mandar-tribed community regarding the meaning of ussul as a

belief can be concluded that: 1. The definition of ussul according to the Mandar tribe community in this study includes five important things, namely; (A) Hope; Ussul is one way to pray in the form of deeds, symbols using objects, sometimes there are complete with 'baca-baca' or mantra, i.e. prayers are pronounced in Al-Quran writing or mantra using Mandar language, (b) belief, ussul defined As a belief because it is a culture that is taught by generations by the ancestors, to present generation to their grandchildren. Another reason so that ussul still preserved to date is due to the conformity of ussul with the majority of religions adopted by the Mandar tribe community, namely Islam. Mandar tribe people strongly believe that all the signs are shown by nature comes from Allah SWT, and the purpose of implementation of the ussul because it expects the blessings of Allah SWT. Therefore, it can be said that ussul proved to have the side of religiosity because it is related to belief in God. In addition to having a side of religiosity, the belief in ussul can be classified in terms of spirituality that is a strong sense of union with nature, as if the realm shows signs, (c) Tradition, ussul is defined as tradition because it is something that is taught inherited, There are various ways of informing or obtaining knowledge about ussul, (d) omens, ussul defined as omens because the Mandar tribe believes that the events occurring around them can cause certain hunches and this is used as a way of predicting events that will Happens next, (e) Terms, ussul defined as a requirement because before doing something in daily life there are other activities that should be done so that everything goes according to the desired. 2. The forms of ussul carried out by the Mandar tribe community, consisting of three forms, namely: (a) Behavior, forms of ussul in the category of behavior consisting of suggestions or behaviors that should be implemented, prohibitions or behaviors that should not be implemented and which Third is the use of objects as symbols with the intention that everything that is good on the object will also happen to the individual, (b). Signs, ussuls in the form of omens consist of several things, including encounters with living things or things, omens arising from the feelings of each individual, a sign of the news or the utterance being heard and a sign of the event that is experienced directly, (c) Good Times, ussul in the form of a good time is a set of certain times that should be at those times carried out activities or events important, whether related to work or others. 3. Factors that trigger confidence in ussul, namely: (a) Culture and Religion, the reason Mandar people believe and implement ussul because ussul is a habit and has become a culture. Ussul is also believed to be in accordance with the teachings of Islam, because it comes from Allah SWT and implemented to expect blessings from Allah SWT, (b) Hope, the reason Mandar tribe people believe and implement ussul for wanting his hopes achieved, among these expectations is getting fortune, Safety, smooth affairs and luck, (c) Experience and Rationalization, the reason Mandar people believe and implement ussul because it has experienced directly that if obeying ussul will reap the good and vice versa. The category of rationalization suggests that there is a rational explanation for certain events because the practice in ussul can

be explained using health sciences, marine science or other applied sciences, so it can be said that in the cultural society the incidence of yeng associated with ussul is explained in different ways in society Modern, (d). The omens, intentions and objectives of the ussul are included which belong to the category of omens is that there is a series of events believed by the Mandar tribe that the event aims to provide information about things that will happen at later times so as to provide clues about the action or Something that should be done to avoid things that are not desired. 4). Effects that occur in implementing ussul namely: (a) Positive feeling, after implementing ussul majority of subjects feel all things positive, including feel more calm, comfortable, safe and optimistic in daily life, (b). Ordinary course, some people after implementing or forget to implement ussul feel mediocre, i.e. ussul not give effect so influential in his life, (c) Negative feelings, When forgot to implement ussul majority of subjects will feel there is something lacking, Feeling anxious and feeling pessimistic, (d). There is hope, there is a series of activities that will be done by someone to make up for the mistakes they feel because they forgot to implement ussul, because there are some ussuls that have other ways of redemption if the ussul is forgotten, but there are also those who do not, under these conditions the majority of subjects Will surrender everything by the permission of Allah and intend in the heart to ask forgiveness of Allah SWT. 5). Sources of information about ussul in the Mandar tribe community consists of four sources, namely: (a). Older people in the family, ussul taught by parents to their children, through various ways either deliberately taught or can be unintentional, for example when a particular activity or events are held in the family, parents will carry out ussul then the children observe and Learn from the incident. There is also an ussul taught by reprimanding children when doing something that is not good. Ussul has an almost equal position with parenting, because parents use ussules to regulate child behavior to conform to religious teachings, norms in society and in accordance with parental understanding of how to behave properly and properly; (b). Annangguru is a name for Kyai or Ustad or religious scholars in Mandar tribe society. Since the first annangguru has a calculated position in social life, annangguru inform us.

V. SUGGESTIONS

1. Department of Culture and Tourism; Based on the positive results obtained from the results of research, then if the themes

of research related to culture get support from the Department of Culture and Tourism as one form of cultural publication of the tribe Mandar. 2. Teachers and Parents; Based on the results of the study, ussul gives a positive impact to individuals who believe and run ussul because it gives a feeling of comfort, safe to a sense of optimism. Therefore, ussul needs to be preserved as one form of cultural preservation. 3. Further Researchers; My advice is especially for students or researchers to be interested and motivated to examine the psychological issues of the region and its own culture, one of which is a phenomenon similar to the usage in Mandar which is also applied in the Bugis-Makassar culture. There is an Indigenous Psychology method that we can use to examine issues typical of our own culture, since not all psychological theories that are available today are able to explain the various psychological phenomena in life.

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