

KALINDAQDAQ IN THE KHATAM QURAN RITUAL OF THE MANDAR COMMUNITY: ANTROPOLINGUISTICS APPROACH

(Kalindaqdaq Dalam Ritual Khatam Quran Masyarakat Mandar: Pendekatan Atropolinguistik)

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Abstract: *The Mandar people of West Sulawesi are rich in local culture. One such culture is kalindaqdaq. Kalindaqdaq is a type of Mandar poetry. The type of kalindaqdaq is adapted to the content of the kalindaqdaq, including educational kalindaqdaq, religious kalindaqdaq, entertainment or humor, and satire. Kalindaqdaq has various functions, one of which is as a means of communication for the Mandar people. Kalindaqdaq, as a means of communication for the Mandar people, is used in the ritual of completing the Quran. Children who have completed the Quran are mounted on dancing horses called sayyang pattuqdu. The child who has completed the Quran sits behind a jockey (passawe), usually a beautiful woman. Behind him is a parrawana (tambourine player) who plays the tambourine while playing the kalindaqdaq (makkalindaqdaq). The purpose of this study is to uncover the form and function of kalindaqdaq in the ritual of completing the Quran. The method used is the Simak method, with recording and note-taking techniques. Data analysis is descriptive.*

Keywords: *Antro-Socio-Literary; Inclusivism; Literature; Marginal Groups*

A. INTRODUCTION

West Sulawesi, with its capital Mamuju, has 6 regencies. The six regencies are Polewali Mandar Regency, Majene Regency, Mamasa Regency, Mamuju Regency, Central Mamuju Regency, and North Mamuju Regency. For example: the majority of the Pennassai sahadaqmu Mesa Allah Taqala Nabi Muhammaq Suro is found in Sulbar, specifically in Polewali Mandar Regency and Majene Regency. The most commonly used language for daily communication is the Mandar language with various dialects.

The ethnic group commonly inhabiting the province of West Sulawesi is the Mandar tribe. The Mandar tribe is one of the ethnic groups located in West Sulawesi. This tribe has its own culture. The culture in the Mandar region has some aspects that are still well-preserved. One of the cultural elements is kalindadaq. Kalindadaq is a sort of poetry or pantun of the Mandar people.

Kalindaqdaq in Hasan (2022) Kalindaqdaq is a Mandar poem that contains a stanza; kalindaqdaq can convey a cohesive meaning and express a specific idea. Kalindaqdaq can also depict a series of events or stories. In terms of its use, pantun and kalindaqdaq are employed by youth, adults, and children. Kalindaqdaq, in its delivery, has a meter and rhythm that enliven it, with each composition of kalindaqdaq being arranged regularly with the repetition of loud and soft sounds. The themes in kalindaqdaq are also diverse.

Kalindaqdaq consists of the word 'Kali' which means to find, and the word daqdaq which means heart, so the definition of kalindaqdaq is all the feelings and thoughts of the heart expressed and articulated through figurative speech (Adawiah & Srimusdikawati, 2019).

Kalindaqdaq as a literary work in the form of pantun includes local wisdom that has value and meaning in every line of the pantun. Kalindaqdaq uses the Mandar language or communication tools of some Mandar people. However, the popularity of the Mandar language is not comparable to its popularity and maintenance.

A similar sentiment was expressed by Tepu, one of the musicians who often plays kalindaqdaq along with the beats of the rebana, who said: Kalindaqdaq is like a beautiful introduction to something, presenting fine nuances that are tied together, giving advice, conveying thoughts either to individuals or to society. It then becomes entertainment; it is about whether kalindaqdaq is indeed an essential part of cultural expression. Muhammad Ishaq, one of the cultural figures in Mandar, stated that: Kalindaqdaq is a beautiful expression that offers splendor, kalindaqdaq serves to convey something that is meant to express anything at all, because at its core, kalindaqdaq is beautiful expressions presented by one person to another or to the general public.

Kalindaqdaq is a nice expression, a gentle expression coming from the heart, which serves as advice, a playful interaction with people or society, and can be a source of entertainment because kalindaqdaq contains many things. Ilyas, as a religious figure, also shares the same view about kalindaqdaq, stating that kalindaqdaq is also used in religious activities such as the completion of the Quran. During the Quran completion ceremony, the children who complete the Quran are paraded around the village on horseback. The child finishing the Quran sits behind the horse rider, who is referred to as pessawe. Pessawe, in this context, is defined as a horse rider in the customary tradition, usually a beautiful woman.

The completion of the Quran in the Mandar tribe is usually done for children who have finished their Quran studies. Parents who are able to have their children complete the Quran organize a mass event called massawe (horse riding). The horses used are the children who have completed the Quran, known as sayyang pattuqduq (dancing horses). These horses have been trained to dance in accordance with their function to entertain. This is where kalindaqdaq is used, containing education, the importance of reading the Quran, and also kalindaqdaq which is delivered with entertainment and humor for amusement.

Anthropolinguistics is a branch of linguistics that studies language variation and language use in relation to the development over time, differences in communication locations, kinship systems, and other cultural patterns of an ethnic group. Anthropolinguistics focuses on the relationship between language and culture within a society, such as the role of language in learning how familial relationships are expressed in cultural terminology, how someone communicates with others in certain social and cultural activities, and how

someone communicates with people from different cultures, as well as how someone communicates appropriately with others according to their cultural context.

Anthropolinguistics studies the cultural traditions present in societies that have been carried out from the past to the present. This article discusses the use of 'kalindaqdaq' in the context of Quran completion in Mandar. Understanding anthropolinguistics as an interdisciplinary science draws attention from experts in anthropology or linguistics who link the relationship between language and aspects of human life, including culture. Hymes (1964:277).

Furthermore, Foley (1997) states that anthropological linguistics views language through the prism of core anthropological concepts, namely culture, thus seeking to find the "meaning" behind the use, misuse, and nonuse of language, its different forms, registers, and styles. Anthropological linguistics is an interpretative discipline that delves deeply into language to uncover cultural understandings. Foley considers anthropolinguistics as a field of study to search.

For the meaning of language and simultaneously as a method to understand culture. Sayyang pattudu is also known as the dancing horse. This horse dances in tune with the rhythm of the rebana that accompanies it. An example of kalidaddaq that is commonly recited when completing the Quran. The function of kalidaqdaq is a communication medium for the Mandar community to convey ideas, criticisms, religion, and knowledge to the society. The kalindaqdaq folk instill Islamic values in the village community. For example, criticizing the government can be done using makkalindaqdaq. Similarly, if one wishes to instill religion in children or society, kalindaqdaq can be used.

The general characteristics of kalindaqdaq are 8, 7, 5, 7, consisting of four lines where each line has a different number of syllables: the first line has 8 syllables, the second line has 7 syllables, the third line has 5 syllables, and the last or fourth line consists of 7 syllables. This is the common characteristic typically found in kalindaqdaq verses, for example:

Example 1

Usanga bittoeng raqdaq
Di pondoqna I bolong I
kandiq pala Mambure pecawanna

Translation:

I thought the falling star
On the back of the black horse
Was you, spreading your smile.

Example 2

Surung mallete lem-bong Matindo manu-manu Maqaromai
Dalle pole di puang. teranslation
Although having to cross
the ocean Sleeping like a bird
For the sake of striving/trying for sustenance from the Almighty

The objectives of this research are: 1. To describe the forms of kalindaqdaq in the Quran khatam ritual. 2. To analyze the functions of kalindaqdaq in the Quran khatam ritual.

B. METHOD

The research method used is the observation method with note-taking and interview techniques. The observation method involves listening to kalindaqdaq presented by the perebana as well as pakkalindaqdaq (literary artists). The technique used is the note-taking technique, which involves recording all kalindaqdaq presented by the perebana. To understand the factors influencing the perebana in using kalindaqdaq at the event, an interview technique is employed.

C. FINDINGS AND DISCUSSION

1. Forms of Kalindaqdaq

The forms of kalindaqdaq in the Quran Khatam Ritual of the Mandar Community The kalindaqdaq commonly used in the Quran khatam ritual are educational kalindaqdaq, religious kalindaqdaq, entertainment kalindaqdaq, and humorous kalindaqdaq. The following will be elaborated one by one.

Kalindadaq Education

Kalindaqdaq as an educational medium is kalindaqdaq that contains educational elements such as providing advice, good deeds.

Example 1

Usurung mallete lembong
Matindo manumanu
Maqaromai
Dalle poledipuang.

Translation:

Although having to cross the ocean, sleeping like a bird,
For the sake of striving for sustenance, from The Almighty.

Example 2

Dipameang pai dale
Dileteangngi pai
Andiang dalleq
Mambawa alawena.

Translation:

Livelihood must be sought,
and a bridge must be built,
there is no sustenance.
That comes on its own.

Example 1 above is a kalindaqdaq that parents use to encourage their children to always work hard to earn a living.

In example 2 above, it is also advice to seek sustenance because it does not come on its own. This kalindaqdaq is spoken during the Quran completion ceremony so that the children who hear it understand about sustenance; this kalindaqdaq is said to teach children not to be lazy in seeking sustenance.

Kalindaqdaq Religion

Kalindaqdaq religion is spoken to instill religious values in children who have completed the Quran and the audience during the Quran completion event.

Example 1

Bismillah akke' lette'na
Alepu' pelli'ana
Turang loana
Lailaha Illallah.

Translation:

In the name of Allah lift your feet,
Alif take your steps,
Speak your words,
There is no god but Allah.

Example 2

Apa ande di suruga
Pewongan di alleqna zikkir
Tambottuq

Lailaha Illallah.

Translation:

What is the fare in heaven, provisions amidst the remembrance, that never ceases,
the phrase Lailaha Illallah..

The custom of completing the Quran in Mandar. Pakalindaqdaaq (poet of poetry) expresses the teachings of religious education. Example 1 above shows that steps and words must always be bound to Allah. Example 2 above implies always remembering the provisions for the hereafter.

Kalindaqdaq Humor

Kalindaqdaq humor or kalindadaq jokes. Pakkandaqdaq utters this kalindadaq if people have started to feel bored or are tired from a task.

Example 1

Mua matei paqbokaq
Da mu balungi kasa
Balungi benu
Tindaqi passukkeang

Translation:

If a copra farmer dies,
Don't wrap him in cloth,
Just use coconut fibers to wrap him.
Passukkeang1 make it his gravestone.

Example 2

Polei Palolang posa
Pesion balao
Soro'mo mating
Andangdiang buku bau,

Translation:

The cat has come,
Sent by the mouse,
Go home,
There are no fish bones.

Humor is also thrown when there is a child completing the Quran, with pakkalindadaq delivering humor to entertain the people who follow behind the sayyang pattuqduq/ Example 1 above states that if a copra worker dies, the sickle will become his shroud, and his gravestone will be a regular coconut husk peeling tool. Example 2 is about a man who comes to propose to his girlfriend but is gently rejected.

Kalindaqdaq Criticism

Kalindaqdaq criticism is a way to convey criticism to someone being criticized, such as the government or a person who has a celebration. Note the following example.

Example 1

Pitu tokke pitu sassa
Sattindorang buliliq
Sangnging ma uwang
Baleri tomawuweng.

Translation:

Seven geckos, seven lizards,
And alongside the skinks,
All are saying
Flirty again, that old person.

Example 2

Muaq diang to mawuweng
Baler mendulu
Alangi rottaq
Patuttuang tondonna

Translation:

If there are parents,
Adolescent Returns,
Take a spoonful of rice,
Hit him on the back of the neck.

Example 1 above is a critique of parents who are still lustful. Likewise, example 2 is also a critique of parents who still flirt with young women, especially if they hit from behind.

2. Function Kalindaqdaq

The Function of Kalindaqdaq in the Khatam Quran Ritual of the Mandar Tribe Kalidaqdaq or Mandar poetry can be used on various occasions. However, in the khatam

Quran ritual, kalindaqdaq is used according to its purpose. Therefore, the kalindaqdaq that is commonly used includes religious, educational, humorous, and knowledge-related kalindaqdaq. The function of kalindaqdaq in the khatam Quran ritual is.

1. Providing religious lessons for the one who has completed the Quran.
2. Providing education in the form of advice.
3. Providing humor (entertainment).
4. Providing criticism (sarcasm).

Children who have completed the Quran will be paraded around the village riding the Sayyang pattuduq (dancing horse). The children who finished the Quran sit behind the horse rider. This horse rider is generally a young and beautiful woman. Behind this rider, the Quran completers sit sweetly. Behind the sayyang pattudu, there is a group of rebana players. These rebana players produce kalindaqdaq. The louder the kalindaqdaq is heard, the louder the sound of the rebana will be, and the sayyang pattudu will also show off its movements or dance joyfully and earnestly.

Functions to provide Education

Kalindaqdaq in the ritual of khatam Quran serves as the following advice:

Example 1:

Di pebulu dami manu
Di pamarabe dami Andiang tomi
Di peillang sissiqna.

Translation:

Look at the rooster that is seen,
Its beautiful crown that is admired,
No need to pay attention anymore
Observe the scales of its existence.

This Kalindaqdaq teaches (advises) that a person is judged by their behavior, not by their wealth. In Mandar culture, etiquette in speaking is highly regarded. A speaker must position themselves appropriately when speaking. This Kalindaqdaq is commonly said to children or people who are being advised.

Kalindaqdaq Serves to Instill Religion

In children, Kalindaqdaq contains religious teachings and is also heard at Quran completion ceremonies for the completers and listeners. Kalindaqdaq includes religious messages such as inviting to pray, charity, sharing, and others. Here are some examples:

Passambayang mo-oq dai

Pallima wattu mo-oq
Iyamo tu-uq
Pewongan diahera.

Translition

Establish prayer,
Establish the five daily prayers,
For that is the everlasting provision,
Towards the Hereafter.

The above kalindaqdaq invites people to pray for the eternal provisions for the hereafter. Those who listen to this kalindaqdaq will certainly increase their religious knowledge about the necessity of the five daily prayers as provisions for the hereafter.

Kalindaqdaq serves as humor (entertainment)

In the ritual, the kalindaqdaq that is played is kalindaqdaq humor with the aim of entertaining the Quran completer and the listeners. An example of kalindaqdaq.

Example:

Indi tia to muane
Kande-kande sarana
Tiakkeqna kaca gommoo
Makallisna domai.

Translation:

Here is a real man, a man in a cake, when seeing a jar,
he immediately devours it without a trace).

Kalindaqdaq Functions as a Satire

There is a habit in the Mandar tribe if someone wants to indirectly mock someone else, they use kalindaqdaq.

Example:

Muaq diang to mawuweng
Baler mendulu
Alangi rottaq
Patuttuang tondonna

Translation:

If there are parents,

Puberty Returns,
Bring a spoon of rice,
Hit it on the nape.

Kalindaqdaq humor is aimed at parents who still want to make love. The old man took a spoon of rice from the wood and beat his tenkuk. This insinuates that parents like to flirt with women.

D. CONCLUSION

Kalindaqdaq humor is aimed at parents who still want to make love. The old man took a spoon of rice from the wood and beat his tenkuk. This insinuates that parents like to flirt with women.

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