

ACCESSIBILITY OF RELIGIOUS EDUCATION TO THE COMMUNITY PETTA ALE'E IN PALIPPU TANA SITOLO DISTRICT, WAJO REGENCY

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Abstract

This article examines the belief in the sacredness of PettaAle'e which has taken root continuously in the community, especially in Palippu Village, Wajo Regency. The cult of PettaAle'e can be seen from pilgrims who come to pay their respects, adoration, worship, and offerings. Therefore, one of the efforts that must be made is the inculcation of Islamic values through religious education (Islam) to the community or access to Islamic education is important to change the mindset of the community through various strategies to avoid social conflicts. As for the focus of the problems discussed in this article regarding the history of the existence of PettaAle'e, the community's response to the PettaAle'e belief, and the role of religious education institutions in the PettaAle'e belief. This research was a qualitative study revealing data related to the belief in PettaAle'e who has miracles through a sociological approach. The results of the study revealed that the PettaAle'e grave was cultured. PettaAle'e as the king of To Manurung who was in the forest had power and power in Tana Palippu. A place to ask for help and ask for sustenance. The belief of PettaAle'e has a big influence on society, both social influences, especially on the influence of the community's belief in creed which is considered contrary to the values of Islamic belief and is considered an act of shirk. The community response to the existence of PettaAle'e has been very positive for its supporters. The tradition of visiting the grave of PettaAle'e which has taken root. It also gives suggestions and full confidence to the people to bring blessings to their lives and when they leave this tradition, disaster will occur. So that this tradition is used as a place to ask for help, and if what they are dreaming of is successful, then they must make a pilgrimage or an offering to PettaAle'e. But on the contrary, some people respond that trusting in a power other than Allah is against the Islamic belief that must be abandoned. This response is strengthened by the presence of religious educational institutions, which have an influence and social change in society.

Key Woods: PettaAle'e, respect, accessibility, aqidah.

INTRODUCTION

WewangRewu Village, which has now changed its name to Palippu Village, Tanasitolo District, Wajo Regency, has a belief that is considered sacred and miraculous by the people of the place called PettaAle'e. PettaAle'e is considered a place that has advantages and is sacred and sacred by the community and is visited to pay respect and offerings in order to gain safety, happiness in life and so on with the aim that in their

lives they avoid the PettaAle'e disaster. In addition to avoiding calamity, their arrival to worship is to let go of a vow, or when their business is successful and if they have found a partner or the happiness they feel is a gift from PettaAle'e.

Belief in PettaAle'e, is a belief that has been rooted from generation to generation until now it is still practiced in the lives of some people in Palippu Village and its surroundings as well as people who come from outside. This belief is closely related to Animism and dynamism before the arrival of Islam, but even after Islam came, they still carry out rituals or traditions to worship PettaAle'e as a sacred king. PettaAle'e still has influence on the people in Palippu Village and other villages even though only 20% of the population is there, and it is precisely for people who come from outside the area who flock to visit PettaAle'e to pay their respects, worship, and offerings when their business/intention/desire or something they aspire to have been successful.

Belief in PettaAle'e, in the Islamic concept, is considered contradictory, because it considers that there are other powers that can grant requests or prevent humans from calamity. Therefore, one of the efforts that must be made is the inculcation of Islamic values through religious education (Islam) to the community or access to Islamic education which is important in order to change the mindset of society through various strategies, and efforts to provide good religious understanding, and to practice the values of religious teachings properly by using good methods to avoid social conflicts.

The inculcation of religious values in people's lives is an important step in making changes to patterns of thought or behavior or traditions that have been rooted in the lives of the supporting communities. Religion becomes important as the basis of human life in order to shape attitudes and behavior, as a guide and life guide so that Islamic religious education becomes very important in human life. Religious education as an agent of social change in the life of a society. Islamic religious education, in essence, is a process of guiding, learning, providing understanding or knowledge to the whole community which should be given early, so that later it can be a guide in carrying out its role and duties as a human / community. Islamic education is a balanced education to realize *dunyā* and *ākhirah* interests.

Al-Gazalih said that the purpose of Islamic education, as outlined in the Koran, is that the main purpose of Islamic education is worship and *taqarrub* (to get closer) to Allah and human perfection whose goal is the happiness of *dunyā* and *ākhirah*. In order to realize the goal of Islamic education, it is necessary to have an Islamic education institution as a forum for Muslims to develop education in order to shape the morals of society, and as a place to study various science and knowledge. The Islamic education institutions referred not only formal ones such as *madrassas*, Islamic boarding schools or schools, but also informal and non-formal ones such as *surau* (little mosque),

mosque, *langgar* (tiny mosque) and the development of *majlis ta'lim*, which are a forum for guiding, learning or conveying religious values to society.

To make efforts to prevent PettaAle'e's beliefs, the role of Islamic education institutions is very important and the values of Islamic teachings can be accessed by the community through coaching, guidance and so on so that deep-rooted trust in the lives of the supporting communities is expected to be eroded, and understanding religious values will again be implemented properly.

Along with the special access in the field of religious education, it has gradually changed the mindset of the community, which was still a fanatical society towards PettaAle'e, which is now starting to be eroded due to openness of people's thoughts, especially religious values building. The role of educational institutions is indeed an important agent in people's lives. Access to religious education is not only through formal education, but also focuses on intense coaching and guidance to the community, especially the forming of religious values in order to erode beliefs or trust that are deemed not implemented properly and correctly. This article reviews the history of the existence of PettaAle'e, the public's response to the PettaAle'e faith, and the role of religious education institutions in the PettaAle'e belief?

LITERATURE REVIEW

1. Previous research

Research has been conducted by BesseMasdiana (1989) related to the influence of Aqidah on the community in the village of WewangRewu/Palippu, Tana Sitolo District. The results of the study concluded that 1) the existence of PettaAle'e in the village of WewangRewu had a considerable influence on the indigenous people and other people who came from outside areas. 2) PettaAle'e is a place that is considered perverted contrary to Islamic *aqidah* which is always visited by people who believe in it to worship and honor it and they think that PettaAle'e can provide salvation and avoid the calamity that will befall them. 3) such public trust needs efforts to overcome and eradicate by intensifying *da'wah* and intensifying Islamic education.

2. Theoretical Framework

a. Definition of Religion

Departing from the definition of religion, Emile Durkheim stated that "Religion is a system of unification of beliefs and practices related to sacred things, in other words, things that are privileged and forbidden. Beliefs and practices that merge into a single moral community ". Meanwhile, by Talcott Parsons) defines religion as a set of beliefs, practices and institutions that humans evolve in various societies, as far as it can be

understood as a response to aspects of their lives and situations that are believed not to be in the realm of instrumental empiricism so that they can be understood and or controlled in a manner rational, and to which they attach importance which includes a reference to actions and events that are relevant to concessions and are felt to have a fundamental influence on the position of man as an individual and his relationships with his fellow men. And furthermore that religion is also said to be a system of cohesion which is based on a group of shared beliefs or attitudes regarding an object, person, invisible figure or system of thought that is considered to be supernatural, sacred divine or is the highest truth, as well as various moral codes, practices, values, institutions, traditions and rituals associated with such beliefs or systems of thought. Likewise, Clifford Gertz states that "religion is (1) a system of symbols that acts to (2) establish a powerful, pervasive and enduring mood and motivation in humans by (3) formulating conceptions of a general order of existence and (4) enveloping these conceptions in an aura of factuality in such a way that (5) the mood and motivation appear extremely realistic. (Jared Diamond, 2015: 412-414).

b. Religious Education

Education is understood as "a conscious, directed, and well-understood effort, to create the expected changes in individual behavior, and subsequently in the behavior of the community in which the individual lives. On the other hand, education is a process that aims to civilize humans (Tilaar, 2003: 71). According to Alex R. Rodger, in Zulfah (2011: 452-453) religious education is an integral part of education in general. While general education is more in the nature of broadening the horizons of knowledge, while religious education is intended to foster the understanding needed for people about religious teachings, as well as to strengthen the orthodoxy of faith for them. The content of "religion" in religious education becomes the "core" of the formation of awareness about a religion and in turn will form individuals or communities who have religious awareness.

RESEARCH METHODS

This research was conducted in WewangRewu Village, which has now changed its name to Palippu Village, Tana Sitolo District, Wajo Regency as a place where PettaAle'e is located, which is used as a place for some of the community to worship and give offerings to avoid calamities and as a place to release vow when desire for which they intended had succeeded. This research is a qualitative research that tries to reveal data related to the belief in PettaAle'e which is considered sacred and has miracles by the supporting community, where the data will be studied descriptively qualitatively through a sociological approach.

The data to be explored in this study include primary data and secondary data. Because as the primary data of this study, the unit of analysis is the accessibility of religious education to the PettaAle'e community, all aspects related to PettaAle'e activities and community are the main data sources. Meanwhile, secondary data sources used in this research are documents related to the research theme.

The technique of collecting data is by: observation: direct observation of the activities carried out by the community in WewangRewu / Palippu Village related to the implementation of worship, respect and so on. Document; documents related to the history of WewangRewu and PettaAle'e Villages through written sources / documentation. Interview; Interviews using semi-structured interview guidelines to ask questions related to PettaAle'e and the role of religious education institutions in anticipating people's understanding / beliefs of PettaAle'e. To reveal the research data, a descriptive analysis was used, which described in depth the 1) historical PettaAle'e, 2) the community's response to PettaAle'e and 3) the role of religious education institutions towards PettaAle'e.

FINDING AND DISCUSSION

Brief History of WewangRewu Village

To find out the origin of the village of WewangRewu, we will first describe the history of Wajo. In the XV century the Wajo kingdom was divided into two kingdoms, namely: the East Wajo kingdom including Tosora, Pauang, Pinrang and so on which was ruled by a king named Puangrimaggalatung and assisted by several royal guards. While the West Wajo Kingdom included: Palippu Kingdom led by King TopakkereMattekengPessie; The Totinco Kingdom was led by King Djammajetta and; The Data Kingdom is led by King Letemmatuppu. The three kings asked ArungMatoaWajo, East Wajo and West Wajo to become a friendship area, one called WajoRilau and one called WajoRiaja, but they were not ruled by a single king. It means that the two regions have their respective kings, and ArungMatoaWajo's request was accepted. Since then there have been terms WajoRiaja and WajoRilau. So that these kings lead their respective kingdoms with friendship and peace (A. Pabarangi: Interview, in the Risalah Diana Hamzah, 1988: 11)

At one time there was a dispute between the kingdoms of WajoRiaja and WajoRilau due to the existence of several small kingdoms that were fought over, namely BuluCenrana, Ogi, Betoa and its surroundings, so that AruangMatoaLawaraniTotemmangiang who was also ArungWajoRiaja which was based in Palippu at that time. However, ArungMatoaLawaraniTotemmangiang always failed in his plans because he was

confused about what strategy to use to defeat the Palippu kingdom. (A. Pabari, Interview in the Treatise of BesseMasdiana, p. 13).

As stated above, the WajoRiaja Kingdom which was led by three kings had united in defending its kingdom as WajoRiaja. It was during the third period of this kingdom that WajoRiaja reached the peak of his maturity, because during his reign, WajoRiaja was never entered by any enemy because in addition to the unity and integrity of his people, obedience to their king was very high, along with a burning fighting spirit. In their souls as well as their king has a prominent authority and there are some wonders in their environment.

According to A. Kamaruddin (1982/1983) that in ancient times in this area there had been typhoons accompanied by lightning and heavy rain, as if pouring down from the sky which occurred at midnight and resulted in many damaged houses. And not long after the hurricane stopped suddenly and the sun shone from the eastern horizon, the people were busy like chirping birds flying from one branch to another looking for food to sustain their life and family. But the next day all the people were very surprised because something extraordinary had happened, namely that there was a very beautiful house standing upright in the middle of this village, so people came to see the house in droves. And this is where the name WewangRewu came from the Bugis language, which consists of two syllables, namely "Wewang" which means moving / swaying and "Rewu" which means hurricane (A. Kamaruddin, 1982/1983: 1).

WewangRewu perfectly is the roar of birds singing accompanied by the sound of all the animals in the forest when the trees sway or move in a hurricane, so this has become the name of WewangRewu Village. In line with that, at the beginning WewangRewu was ruled by several kings who were termed the Kingdom which gradually changed to Wanua where this was 10 years later and the government in office was called the head of Wanua, and subsequently termed WewangRewu Village. However, after the division occurred, WewangRewu Village has now changed its name to Palippu Village, Tana Sitolo District, Wajo Regency.

Social and Educational Situation

When compared with the socio-economic conditions of the people in Palippu village with the villages around it. So this village, its economic condition is still in the middle to lower level. In general, the population of Palippu Village is the majority of the Bugis tribe who work as farmers (rice fields and fields), which is a job that has been done since then until now.

The residents of Palippu Village and the surrounding community with the existing conditions, especially for the elderly, it is very clear that most of them have never received education or only at the elementary school level, but for children aged 6-23 have starting to receive education both in Palippu village and its surroundings as well as those who study in other areas, for example in Sengkang City, with the targets of the As'adiyah Islamic boarding school and universities, both religious and public. Seeing the lack of parental education, especially religious education, this will indirectly affect the pattern of religious behavior.

Overall the residents of Palippu Village and its surroundings are 100 percent Muslim, but in practice there are still many of them who always practice their ancestral traditions or are known as "Attoriolong" which they say that if this is neglected or abandoned it will affect their lives.

Education as part of the social life of the community, for this reason the condition of community education in Palippu Village, especially the existing educational facilities, is considered quite adequate with the existing population, namely: it has 1 primary school (SD), 1 islamic school/MI (primary school level), and 1 islamic school/MTs (junior high school level). As for the level of community education, there are 210 people who did not graduate from SD, 441 SD, 57 SMP / Mts, 20 high school students and 10 undergraduate.

Cultural and Religious Conditions of the Community

The people of Palippu Village and its surroundings, are people who are still thick with various customs and traditions both in the life cycle related to their livelihoods and other important events that are carried out with various Bugis traditions including: *Mappasabbi*, namely visiting family graves to convey the wishes that will be carried out in the family before carrying out wedding party. When the wedding ceremony has been held, the married couple (newlyweds) undertake a grave pilgrimage with their family (Halima, interview, 19 November 2016). Furthermore, *mappepulu* (ritual for seven months of pregnancy), *mappenretojang* (when a baby is allowed to enter the swing), *massunna* (circumcision) and *mattampung* (ritual of sending prayers who has died).

Work-related ceremonies include *manre sipulung* (eating together), *mappatinro bine* (a traditional ritual before planting rice), and *mappenre ase* (the ritual of storing rice at home that has been harvested) for farmers and *maccera tappareng* (a ritual activity carried out for fishermen). The ceremony is related to important events, namely *maccera bola* (ritual of giving blood to the house and celebrating it) and *mappenre lebbe*. In addition to ceremonies related to work and life cycles, there are still activities after death, namely the tradition of the third night, the seventh night, the fortieth night and for

those who are able to do it on the fortieth night the mattampung event is held and planting nizan stones from the mattampung activity. (Hamzah, Research Report on Religious Education of Craftsman Families, 2016: 14).

Palippu village, as recorded in the history of Wajo, is the western part of Wajo kingdom and the Palippu people say "akuasengennapalippu" or Palippu power. Palippu Village as one of the areas of power in Wajo Land is one of the areas that has many miracles so that many places that are sacred to the community include PettaAle'e and until now it is a place that is often visited by visitors from both Palippu Village and its surroundings and from other areas. PettaAle'e, as a belief that is still carried out from generation to generation by its supporting community, is believed to have a good and bad impact on his life when it is abandoned so that he always pays tribute to PettaAle'e, but for people who have a good religious understanding, they begin to leave this belief.

The residents of Palippu Village as a whole are 100% Muslim, but have not fully implemented their religious teachings properly. In fact, there are still some of them, besides carrying out Islamic teachings, they continue to carry out the hereditary tradition of belief in PettaAle'e, as sacred and have power and are considered to be able to help them if they are in trouble and / or difficulties in various affairs. (Interview, Indo Upe in Abbolongge Village, 18 November 2016).

History of the existence of PettaAle'e

PettaAle'e consists of two syllables originating from the Bugis language, namely Petta and Ale'e. "Petta" is a term used by the Bugis people as a tribute to their king (symbol of the kingdom) while "Ale'e" is a Bugis word which is shortened from the word Ri Ale to be Ale'e which means living / being in the forest. So "PettaAle'e" means a king who lives in the forest. (Diana Hamzah, 1988: 4).

PettaAle'e, is the residence of a king in the forest in WewangRewu Village which is now PalippuVillage, Tana Sitolo district, which after its absence was considered sacred by the surrounding community who then worshiped, worshiped and so on. PettaAle'e 'is considered to have miracles and oddities even people believe that PettaAle'e has the power to provide safety, sustenance and protect them from calamity and they also believe that by believing him will make it easier to open the door of a mate.

The origin of the PettaAle'e, previously would be associated with amanurungeng which was related to the birth of PettaAle'e. *Amanurungeng* comes from the Bugis language "turung" which means to descend, gets the prefix ma to "manurung" which means something that goes down plus the prefix "a" and the suffix "ng" becomes "amanurungeng" meaning the place where something is brought down.

Thus, *amanurungeng* is the place where a creature who has miracles and power was revealed. As for the appearance and existence suddenly in a place and not through the usual process and its existence is usually preceded by several signals such as thunder, lightning, heavy rain and so on, so that people think that these creatures come from the sky so it is termed *manurung*. (H. Andi Mungkace, in Diana Hamzah, 1988: 28).

Meanwhile, in terms of power, "*Akuasangeng*" for the Bugis, the term *ammnurungeng*, means a place where a creature whose origin is not known clearly is from nowhere and that creature has magic and power.

Once upon a time in ancient times the "manurung" in WewangRewu village now changed its name to Palippu village came to a native of Palippu and told him that: I planted a stone for you as a sign of my place of residence, if among you want to visit I come to that place and suddenly the person disappeared while at that time people went to see the place as shown by PunnaSalangkattudangen. It turned out that there was actually a stone that was rectangular in shape but rather thin and at the bottom, it was a bit pointy standing upright in the middle of the wilderness to the west of Palippu village.

According to the narrative of a community leader (AB.Kile) that the existence of PettaAle'e existed long before Islam came to the land of Wajo, PettaAle'e is not known what his real name is, because his presence came suddenly. PettaAle'e was the ruler of Palippu, so he ordered that if in the future he would bury him in Palippu. Therefore PettaAle'e is only a term attached to him because he is in a forest or a king who is in the forest. He also said that PettaAle'e had several subordinates including PettaWaranie who was the pallapiarona (main bodyguard) who was in front when PettaAle'e was going to travel, PettaPallelipae who had expertise in weaving, PettaKajao when various diseases arose. Like coughing, PettaPajjawae.

In terms of its power for the Bugis people, the term *Amanurungeng* is intended as a place for descending creatures whose origins are unknown and where they came from and who also have miracles or power. Based on the narrative of one of the Bugis aristocrats in Diana Hamzah that: There are only 3 *Amanurungeng*, namely the first in Luwu, the second in WewangRewu and the third in Pattirosompe.

PettaAle'e, as a place in the forest that is considered sacred by the people of Dewa WewangRewu and its surroundings. There were several oddities that occurred, among others (in Diana Hamzah) an interview with Sinring stated that the head of the village of Bontouse west of PettaAle'e, ordered his people to lift all the houses in PettaAle'e to be moved to Bontosue as a place for night watch (*ronda*) which aims to prevent people from visiting the place to worship PettaAle'e because it is considered contrary to the

understanding of Islamic aqidah. But strangely, when night fell, the people who were given the task were afraid to stay in the house and they saw many snakes on the roof of the house, so that many people were stricken with eltor disease which caused death. Furthermore: if someone visits PettaAle'e using an umbrella and then does not open and fold it, they will get sick, likewise those who wear a headscarf must remove their headscarf as a tribute to PettaAle'e if they do not heed it, they will be wrathful by Petta Ale ' e. Furthermore, when someone enters by riding a horse and does not get off the horse, they will experience pass out and eventually die.

PettaAle'e and Its Impact on Communities in Palippu Village

So much public trust in PettaAle'e, shows that the understanding of religion by the community is applied in the form of symbols or belief in the supernatural which is considered sacred and capable of providing help to him, as expressed by Emil Durkheim related beliefs and practices with sacred things, in other words, things that are privileged and forbidden. Beliefs and practices that merge into one moral community.

The events that have been described previously caused some of the people of WewangRewu / Palippu Village to come to PettaAle'e to perform worship and make offerings with various purposes. Miracles or power is one of the main factors why some people still sanctify PettaAle'e. They think that by visiting PettaAle'e's grave and conveying their wishes, what they intend will be granted and they believe that everything that happens in their life, such as healing from illness, ease of sustenance and effort, is spared from disaster as PettaAle'e's help.

These practices make it clear that the understanding of religious values for the supporting communities has been applied in the form of symbols or beliefs in the supernatural which are considered sacred and capable of providing help to them. This indicates that religious emotions are not in line with true Islamic values, they convey their wishes through intermediaries and think that other forces or creatures will grant all their wishes.

Belief in PettaAle'e, has a bad influence on the public's belief that what he gets comes from PettaAle'e, that there are other powers that exceed the power of Allah swt, besides that the practices carried out by the supporting community are contrary to religious values through worship and respect coupled with various rituals such as carrying offerings, slaughtering / slaughtering animals in other words that the practices carried out by the community are not in accordance with aqidah.

Most of the people around PettaAle'e, when they feel the danger that will overtake them, their thoughts and memories will always focus on PettaAle'e because they are considered to have sacredness and magic. Furthermore, people also think that PettaAle'e is a source of sustenance and as a place to ask and pray accompanied by vow. When I am given sustenance, or given safety and can afford to buy (as needed) then I will go back to pilgrimage or build this place as I got. " (Basri's tomb keeper)

The Public Response Towards Petta Ale'e Doctrine

Apart from believing in Allah SWT, as the owner and ruler of everything in nature, the people of Palippu Village and other communities also believe in supernatural beings who have the power and power which they call "attoriolong" which cannot be ignored, because they are believed to be provide salvation or destruction in their lives. PettaAle'e for the people is considered a king who has power in Palippu known as "AkuasengnnaPalippu", so that he is believed to have power beyond human power, and is able to grant human wishes, and even if for those who have faith well, he (PettaAle'e) will appear in real, as a sign of his power.

With the existence of miracles like this, it is difficult for some people to leave this belief even though they still practice Islamic teachings. This is because they are afraid that they will be exposed to wrath and calamity in their lives. Belief in PettaAle'e, which has been rooted in the community from generation to generation, even though some people, especially those in the area around PettaAle'e, have started to leave it as a result of a change in people's mindset for a better understanding of the values of religious teachings. But besides that the totality has not been able to be left behind, especially for the fanatical community towards PettaAle'e who is believed to be the one who provides safety, ease of sustenance and so on.

For people who are fanatical, of course they will try to maintain this belief, in addition to continuing to carry out Islamic teachings such as prayer, fasting and so on, but because their beliefs are so strong and have been rooted for generations, it will be difficult to leave them so that dependence on PettaAle'e is very difficult to remove, as revealed by one of the tomb keepers of PettaAle'e and also acts as a shaman when someone comes on the pilgrimage. His life used to be very miserable, in every business or work he did never succeed, he was getting more and more desperate, so he fell ill for many years, and finally he got advice from someone to come to PettaAle'e and visit him, and after that for some time he finally recovered and was healthy, and got instructions from PettaAle'e to always take care of PettaAle'e, because he thought that PettaAle'e had extraordinary power and miracles, and he also thought that what he believed it is not against the teachings of Islam, because he also believes that we keep asking Allah swt.

He continued, he also said that when Friday arrived, PettaAle'e also advised him not to come on a pilgrimage because his spirit goes to the holy land to perform Friday prayers, so when someone visits on Friday he would not meet PettaAle'e. H. Abd. Salam from one of the religious and community leaders in PincengPute Village stated that belief in PettaAle'e is considered to be against the values of Islamic teachings, because they believe that there is another power capable of realizing what they want, they do not fully believe in Allah swt, so they come to the cemetery to beg. This clearly contradicts Islamic aqidah. He also said that the understanding of the community is a hereditary tradition that is believed to be able to provide goodness, even though they claim to be Islam, but only Islam on KTP (identity card), not Islam that carries out aqidah correctly because they mix it up. They pray but they also worship and ask PettaAle'e because it is part of their belief, even though the practice has started to decrease but there are still some who do it in secret.

He also added that when I first came to this area, the people did not pray, but I started to take a personal approach, giving understanding to aqidah little by little, inviting them to pray slowly, and directing their understanding slowly and never directly offended their actions and said that what they were doing was infidel (syirik), because once upon a time a cleric who came to lecture was expelled for talking about infidel which offended the community, so that since the incident they did not want to be visited by the cleric from the outside. But little by little, with the strategy and approach of da'wah that I implemented, finally the community began to realize that what was done by parents or previously was an act that was considered contrary to aqidah, although until now there are still some who do it.

Belief in PettaAle'e, its influence has not been able to disappear from society as a whole, there are still people who make pilgrimages or worship to PettaAle'e, especially those who consider themselves part of PettaAle'e. Thus there are still people who depend their lives on PettaAle'e which is believed to be a hereditary belief that must be preserved so that it does not cause harm to them or known as "attoriolong".

Even interestingly, most people or communities who come to PettaAle'e are those who come from other areas to make pilgrimages or ask or hope to be given convenience in all their affairs and after being successful they come to worship as part of the vow that must be fulfilled. It is different for people who already have a good understanding of Islam, have left this belief and think that what has been done before is not in accordance with Islamic aqidah.

Accessibility of religious education in eroding trust in PettaAle'e. Alex R. Rodger, in zulfah (2011: 452-453) religious education is an integral part of education in general. If general education is more in the nature of broadening the horizons of knowledge, while

religious education is intended to foster the understanding needed by both people about religious teachings, as well as to strengthen the orthodoxy of faith for them. The content of religion in religious education becomes the "core" of the formation of awareness about a religion and in turn will form individuals or communities who have religious awareness.

In general, Glock & Stark (1965) in Ancok and Suroso, (2001) religiosity has five dimensions, namely: (1). Dimension of belief (ideological). The dimension of belief contains expectations in which religious people hold fast to certain theological views and acknowledge the truth of these doctrines. (2). Dimensions of religious practice (ritualistic). The dimensions of religious practice include worship behavior, obedience, and things that people do to show commitment to their religion. (3). The experiential dimension (experiential). The experiential dimension relates to religious experiences, feelings, perceptions, and sensations experienced by a person, as a communication with God, for example feeling close to God, feeling afraid of committing sins, feeling often answered prayers, feeling saved by God, etc. (4). The practice dimension (consequence). The practice dimension relates to the extent to which individual behavior is motivated by religious teachings in social life. For example, if someone visits a neighbor who is sick, wants to help someone who is in trouble and is willing to donate his property. The practice dimension includes the worldly consequences of an individual's religious beliefs, experiences and knowledge which include what to do and what attitudes should be held by individuals as a consequence of their religion. (6). Dimension of religious knowledge (intellectual). The dimension of religious knowledge relates to the extent to which individuals know and understand the teachings of their religion, especially those in scripture and other sources.

Especially in Indonesia, in general the Muslim community seems still far from Islamic ideals. This is indicated by several indicators, namely: first; some people have not been able to distinguish between Islamic teachings and cultural heritage. If you are not careful, it will have negative implications in the community, because it can lead to double-sided behavior (syirik) to Allah SWT. If this is allowed to do so, Islam will not be able to become an agent of social change, as the Prophet has played it for 23 years. Second, there is a group of people who prioritizes Islamic discourses with a plural community background, which of course if it gets distracted by the common people, whose minds don't reach there, it will cause misunderstanding. (M. Abzar, 2009: 107-108).

Islamic Sharia will not be lived and practiced by people if it is only taught, but must be educated through an educational process. The Prophet has invited people to believe and do good and have noble character according to Islamic teachings with various methods and approaches. From one point of view we see that Islamic education is more

aimed at improving mental attitudes which will manifest in deeds, both for the needs of oneself and for others. On the other hand, Islamic education is not only theoretical, but also practical. Islamic teachings do not separate between faith and righteous deeds. Therefore Islamic education is at the same time faith education and because Islamic teachings contain personal attitudes and behavior of the community towards the welfare of individual and collective life, Islamic education is the education of individuals and communities.

Education is a conscious effort made in order to develop the potential of each student so that they are able to become useful people for themselves and society by emphasizing noble morals and better personality and self-control.

In this connection, it is known that the education system is divided into 3, namely:

1. Formal Education

Formal education is education that is carried out by means of education in schools that have a coherent and clear level of education, starting from primary, secondary to higher education with various characteristics. Among other things: having a clear curriculum, special requirements for students, the learning materials used, the organizers (teaching and education staff) and so on (including schools and Islamic boarding schools). An advanced formal education system, education teaches various abilities to individuals and provides certain values for humans, especially in opening their minds and accepting new things in their lives.

2. Non-formal Education

Non-formal education is one of the education channels that are carried out outside formal education. This education can be done in a structured and tiered manner.

3. Informal Education

Informal education is education that is based on self-awareness and responsibility which is carried out independently, and can be started from the family.

As an effort to erode people's trust in PettaAle'e, Islamic education (formal, non-formal and informal education) is very important in people's lives as agents of social change. Palippu Village as one of the villages located in Tanasitolo district which has 2 villages, has had several access to education both general education and religious education from elementary to junior secondary level, there are 2 TK, 2 SDN and TK / TPA, RA (RaudhatulAthfal), MI and MTs. This indicates that the people in Palippu village have received a good education. Access to education, especially religious education for the people in Palippu Village and surrounding areas, seems to be very good, this is because there are several accesses to education, both formal and non-formal. Among

them are formal education, namely the presence of RA, Madrasah Ibtidaiyah and Madrasah Tsanawiyah. Meanwhile, non-formal education is also being intensified through preaching or religious guidance by religious leaders and extension agents from the Ministry of Religion.

The presence of religious education institutions in Palippu village and its surroundings has reflected that there has been an expansion of access to education, which certainly has a major impact on changing people's mindsets. In addition, it is hoped that this educational institution (islamic boarding school) can generate students who excel in the field of religion, and are expected to provide guidance to the community.

The presence of the As'adiyah educational institution from the RA-MTs level, of course, gives new hope to the people in Palippu Village, which postscript that some people or around 20-30% still have an understanding or hereditary belief (tradition) towards PettaAle'e, especially for them (the elderly) even though it has undergone changes, there are still parts of the community who practice it. Therefore, the presence of educational institutions (As'adiyah) is one of the hopes of the community that future generations will no longer be caught up in the implementation of religious rituals which are considered contrary to Islamic aqidah.

The As'adiyah religious education institution as a formal education institution has existed since 1982, starting with the establishment of RaodatulAtfhal, then later the establishment of *the madrasah ibtidaiyah* in 2010 and *madrasah tsanawiyah* in 2012, is evidence that the people in Palippu Village are no longer people who do not get a touch of education especially religious knowledge. One of the factors behind the establishment of a religious education institution (As'adiyah) is as an effort to back up people's religious understandings of PettaAle'e's beliefs, which of course starts with the younger generation, so that they no longer fall into and follow the traditions of their parents.

As stated by Nirwana, the presence of the As'adiyah educational institution is considered to have a great influence on the community, especially in terms of providing religious education for the younger generation and the parents of other communities. The existence of madrasah RA to MTs has had a positive impact on the religious education of the community, various religious activities have been carried out by the school, especially for islamic boarding school students by always providing guidance both during learning and outside learning hours through extracurricular activities or other social or religious activities.

One of the islamic boarding school students, Yusbar, said: that in the past the community or their parents really trusted and went to PettaAle'e, to give offerings or slaughter animals, but now many have abandoned it, because we as the islamic boarding school students give understanding to parents or other people that the act is contrary to religion, we convey this to them in accordance with what was conveyed by our teachers. Likewise expressed by Aswandi, a student of Islamic boarding school, that studying at As'adiyah makes us have a lot of knowledge, especially religious knowledge, because we are well educated and nurtured by teachers, the knowledge we get is that we pass on to our parents, and we happy to go to school here, because the teachers teach well so that we quickly get a good understanding / knowledge of religion.

Regarding this, based on an interview with the urban village head of PincengPute Urban Village, he said that: PettaAle'e is a tomb in the forest and the person buried in that place is a respected person so that the effect is up to now, even there (pettaAle'e) there is also a large tree and it is said that they can produce water that can be used as medicine, whether this is right or not, God knows. PettaAle'e, is the tomb of the king and is still influential today but is starting to decrease or maybe 1 or 2 people are still found who come there secretly. This erosion of public trust is due to the spread of Islamic preaching that has been carried out by the Ministry of Religion, which has arranged a schedule for each Friday sermon which is focused on the issue of *syirik* or duality of God. Furthermore, the role of religious education institutions in this case is madrasas. Especially in Bontouse Village, there are madrasas (Ibtidaiyah and Tsanawiyah) and they have been successful, even though they were vacuumed, but after a change of leaders who really pay attention to education, until now they have experienced rapid development which previously only had 2 study rooms, now it has reached 10 rooms.

Furthermore, he said that educational institutions have a very big influence in changing the mindset of both students and parents or society. All madrasa students are local students, so this is what will later provide understanding to their parents about actions that are considered contrary or not in accordance with religious teachings. If education has been received by the community, there will certainly be social changes for the community, changes in thinking and even changes in behavior patterns. For example in the past in this mosque no one came to pray, so that only us (family) prayed, but now our mosque is full of congregation, and they were once strong adherents of PettaAle'e's beliefs, but now they are slowly leave it, although sometimes there are still people who mix up the mix between religion and "attoriolong"belief which is still difficult to leave.

The presence of educational institutions (madrasah), especially As'adiyah, has a positive impact on society, especially for children (the younger generation), the students have become the main community in religious activities, by being involved in various religious activities, such as short religion lecture after prayer, lectures during the month

of Ramadan, reciting qoran during the *tahlilan* (ritual of praying for who already died). This indicates that the presence of As'adiyah has given its main color in terms of community religion, which of course is that what islamic boarding school students get will be transmitted to their families or other communities, so that it will always change people's religious behavior, especially in terms of belief and implementation of worship (syariah).

Apart from formal educational institutions, in an effort to increase the religious understanding of the community. Religious education is not only obtained through formal education but coaching or guidance through da'wah is an important part that must be applied in order to provide understanding to the community that is tailored to the target (object). In relation to the PettaAle'e community, da'wah is of course important to be given in order to straighten out the traditional understandings in the life of the supporting communities. Therefore, one of the steps that must be taken is to provide religious guidance to the community both verbally and religious practices, especially the fundamental thing, namely understanding the right aqidah.

Da'wah as part of (non-formal) religious education is important to be given to the community as an effort to prevent saving actions. Islamic da'wah aims to call people to virtue and avoid evil. Da'wah in essence is an effort to invite and summon human beings, both individuals and groups to the religion of Islam, a way of life that is blessed by Allah swt in the form of *amar ma'rif nahi mungkar* and deeds of righteousness by word of mouth (oralulmaqah) and deeds (oralulhaq) achieve the happiness of dunyāand ākhirah (Zaini Muchtoran, 1996: 14).

The obligation to carry out activities of preaching orientation is not solely for vested interests or dunyāinterests but more than that the activities of da'wah *amar ma'ruf nahi mungkar* are clear evidence of defending and upholding the religion of Allah on earth. For human *mujahid* (da'wah fighters who always have a great commitment in upholding religious teachings, Allah SWT, will award him the title of award as *Khairu Umman* (best ummat) (M. Tahir, 2004: 6).

Marliahs Ahsan in Diana Hamzah (1988) states that the essence implied in the definition of da'wah contains three elements, namely:

(1). At-Taujih, which is to provide guidance and guidelines as well as which paths that must be traversed by humans and which roads should be avoided, so that it is evident that the path of guidance and the wrong nets. (2). At-Taghyir, namely changing and improving the condition of a person or society to a new atmosphere of life based on Islamic values. (3). At-Tarjih, which is to give hope of something religious values conveyed. In this case preaching must be able to show what value is contained in a religious command so that it is felt as a vital need in human life. Therefore, in delivering

dakwah or facing mad'u (target of preaching) who are increasingly critical or people who have an understanding of religious values that always mix with the traditions of their ancestors or are known as "attoriolong", with the principle that looks fanatical, will be difficult to deal with reason or logic. So there are several strategic methods / steps that must be considered, among others: 1) preaching must be conveyed directly to individuals, 2) direct da'wah to groups, 3) indirect preaching to individuals and indirect preaching to groups. (Marliahs Ahsan, 1987: 36).

In addition to methods, strategic da'wah is an important thing in the effort to achieve the delivery of da'wah to the target community. There are several strategies that need to be considered, including:

The da'wah or methodological approach is the ability of the preachers to convey Islamic teachings in the midst of society. Ability to choose and decide which approach to use. A preacher must have a pluralist attitude, so that he is able to perceive religious truth in a universal-holistic level; have insight into broad and strong empirical thinking, so that they are able to package argumentative-philosophical da'wah materials, and are able to give enlightenment to the object of da'wah; have sufficient social sensitivity and environmental insight, which can lead to an established intellectual passion that is not just a marginal intelligence. (M. Abzar, 2014: 110-111).

Seeing the religious condition of the people in Palippu Village and its surroundings, which are still strong with hereditary traditions and are difficult to leave because they are considered to cause disaster or trouble for people who leave them and become entrenched traditions, another factor that is considered to influence the community's religious behavior is due to low the level of community education is characterized by many of them who do not attend school, especially their parents.

Apart from the role of formal, informal and non-formal educational institutions, one of the actors who must play a role in improving the religious understanding of the community is extension agents. Extension workers as one of the main actors of social change agents in society carry out guidance, especially religious guidance.

As an interview with one of the KUA extension agents in Tana Sitolo District, they realized that in religious coaching activities in several locations such as Abbolongenge, Palippu and surrounding villages, religious guidance had been carried out but it had not been carried out optimally and intensively to the community (SittiMarwah, interview at the KUA Tanasitolo office).

Coaching is carried out once a month through the activities of massive *zikir* (prayer) from mosque to mosque which have been going on for 16 months. Likewise the activities of *majelis taklim* (religion discussion) where the material provided is more focused on basic material related to *fiqh*, including how to purify, *tayammum* (substitute for ablution), how to *masbuq* (perform the prayers that are left behind), and so on. In addition, material on faith or understanding is given little by little and will gradually change their belief patterns. In addition to *fiqh*, worship and *aqidah* materials in terms of providing guidance to the community, the extension workers provide opportunities for them to ask questions regarding other religious issues.

In addition, the role of extension workers who are considered not to have carried out intensive coaching, there is also a lack of religious figures (indigenous people), except for preachers who come from outside who always fill religious activities / sermons / lectures, even the As'adiyahsantri who still having education that often fills religious activities such as sermons on Friday, lectures in the month of Ramadan, and so on.

Therefore, it appears that the community's religious activities are only in the form of obligatory worship such as the implementation of the 5 daily prayers in congregation, religious activities in the month of Ramadan, without being filled with religious studies, as well as the implementation of da'wah is very lacking. As a society that is still strong with a belief in supernatural powers, the da'wah approach is carried out through a persuasive approach and the substance of the preaching material delivered is adjusted to the conditions of the community and more on the principles of Islamic teachings (Islamic *aqidah*), the delivery is done in wisdom.

In addition, one of the obstacles felt by both extension workers and religious leaders is that what the community believes is very difficult to immediately be eliminated because this belief is a tradition from their ancestors that has taken root from generation to generation, so guidance must be carried out slowly. (Drs.H. DuniaAlam, Head of Sub-Section of Administration for the Ministry of Religion Wajo).

So far, the Ministry of Religion has played an active role in providing guidance, as well as collaborating with various parties, for example as'adiyah to provide preaching or religious guidance to people who are considered to still have religious behavior which is considered not in line with the values of Islamic *aqidah*. As revealed by one of the religious leaders in Abbolongeng Village, he said that in the past the conditions of the people here almost fully believed in PettaAle'e beliefs, so it was very difficult to find people who practiced Islamic teachings, such as prayer. But they still claims to be a Muslim and still believes in PettaAle'e, as a place to beg and ask. So I try to straighten out people's understanding, even though it is very difficult to do, because people are very fanatical and tough so they must be approached persuasively by providing a good

understanding, through wisdom without mentioning that what they believe is spontaneously said to be *syirik*, rather, it provides basic understandings of Islam itself.

CONCLUSION

Based on the results of the research, it can be concluded that Petta is a designation for a king while Ale'e place (in the forest). PettaAle'e is the king's grave in the forest which is considered to be Manurung who has power in Tana Palippu, which has the power and miracles. PettaAle'e as the community's belief in Palippu Village, even by people from other areas, has become a hereditary tradition of "attoriolong" which is still believed by its supporters as a place to ask for help and ask for sustenance. The belief of PettaAle'e has a big influence on society, both social influence, especially on the influence of the community's belief in aqidah which is considered to be against the values of Islamic aqidah and is considered an act of *syirik*.

The existence of PettaAle'e, by the community there is a positive response by the supporting community because it is considered a tradition that has been rooted in their lives which is difficult to abandon because of fears of a disaster, and some people make it a place to ask for help, and if what they hope succeed, they must make pilgrimages or offerings to PettaAle'e. On the other hand, some people respond that trusting in a power other than Allah swt, such as PettaAle'e is an act that is considered contrary to Islamic aqidah or *syirik* and must be abandoned.

Religious education institutions, as pioneers and agents of social change in society, with access to education by the people in Palippu Village and other villages, have had a considerable influence on changing the mindset and behavior of the people, who used to believe in PettaAle'e. Today, the existence of formal, informal and non-formal educational institutions has drastically changed the stigma of society, especially with the existence of educational institutions (madrasah) or other religious institutions which resulted in an increasing understanding of the community's religion in both the younger generation and the community (parents).

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