



Islamic Educational Perspectives and the Use of *Pa'doangan* in the Mandar Community of Majene, West Sulawesi

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ABSTRAK

Penelitian ini berfokus pada perspektif pendidikan Islam atas *pa'doangan* dan penggunaan *pa'doangan* masyarakat mandar Majene. Jenis penelitian menggunakan penelitian kualitatif dengan pendekatan penelitian fenomenologi dan historis. Adapun teknik pengumpulan data yaitu wawancara, observasi, dan dokumentasi. Metode analisis data yang digunakan analisis data statistika deskriptif. Hasil penelitian menunjukkan perspektif pendidikan Islam atas *pa'doangan* dalam masyarakat Mandar Majene dapat dilihat pada kehidupan keseharian mereka, dalam arti tergambar saat masyarakat menjalankan usaha atau pekerjaannya. Kalau dalam Islam diajarkan doa-doa untuk meraih kemaslahatan dalam hidup, maka masyarakat Mandar khususnya yang tinggal di Kabupaten Majene menggunakan *pa'doangan* dengan harapan dapat meraih kebajikan dan menolak kemudharatan dalam menjalankan usaha dan pekerjaannya sedangkan penggunaan *pa'doangan* masyarakat mandar Majene dalam aktivitas masyarakat Mandar Majene terwujud melalui usaha atau pekerjaan mereka. Pekerjaan dalam konteks budaya masyarakat Mandar, minimal dapat dilihat pada lima aspek, yakni Pangngumang, Pattigasang, Posasiang, Pattukangan, dan Pa'dagangan. Lima aspek ini merupakan mata pencaharian inti yang sudah sangat lama dan telah membudaya sejak dahulu dalam masyarakat Mandar. Hal tersebut merupakan mata pencaharian inti maka harapan yang selalu menyertainya adalah keberhasilan, keselamatan, dan terhindar dari segala rintangan yang mengancamnya

ABSTRACT

This study explores the Islamic educational perspective on *pa'doangan* and its application within the Mandar community of Majene. Employing a qualitative research design, the study integrates both phenomenological and historical approaches. Data were collected through interviews, participant observation, and document analysis. The data were then analyzed using descriptive qualitative methods. The findings reveal that the Islamic educational outlook on *pa'doangan* is reflected in the everyday practices of the Mandar Majene community, particularly in the context of work and livelihood. While Islamic teachings emphasize the importance of supplication (*doa*) as a means to seek well-being and divine guidance, the Mandar people, especially those in Majene Regency, express similar intentions through the tradition of *pa'doangan*. These prayers, deeply rooted in local cultural heritage, are performed with the hope of attaining goodness and warding off harm in their professional and economic activities. In the social and occupational life of the Mandar community, the use of *pa'doangan* is integrally tied to their core livelihoods. These include five key domains: Pangngumang (agriculture), Pattigasang (fishing), Posasiang (seafaring), Pattukangan (craftsmanship or construction), and Pa'dagangan (trading). Each of these occupational spheres has long been embedded in the cultural fabric of Mandar society. Because these livelihoods are central to the community's survival and identity, they are accompanied by continual hopes for success, safety, and protection from any misfortune or disruption that may arise.

KATA KUNCI

Pendidikan Islam; *Pa'doangan*;
Budaya Lokal; Mandar Majene

KEYWORDS

Islamic education; *Pa'doangan*;
Local culture; Mandar Majene

A. Introduction

Prayer is one of the most profound expressions of faith in the spiritual life of humankind, transcending cultural, religious, and social boundaries. In the Islamic tradition, prayer serves not only as a form of communication between the servant and God, but also as a reflection of human dependence on Divine power in navigating the realities of life. The act of praying is not merely a matter of religious obligation; it also fulfills a psychological and spiritual need, especially for those who are conscious of their own limitations. In both ordinary and critical circumstances, people instinctively seek protection, hope, and strength through prayer. This phenomenon suggests that praying is an inherent aspect of human existence as spiritual beings with a sense of the transcendent. Even in the most extreme situations, as illustrated in the story of Pharaoh who ultimately turned to God at the moment of death, it becomes evident that no human being can fully detach from the need for Divine help.¹

In Islamic tradition, prayer is rooted in clearly defined sources and structures, primarily derived from the Qur'an, the sayings of the Prophet Muhammad (peace be upon him), and the formulations of



early Muslim scholars. These forms have been widely transmitted and practiced by Muslim communities across the world. However, as Islam has interacted with diverse local socio-cultural contexts, prayer practices have undergone processes of adaptation and acculturation. This has given rise to new forms of prayer that retain core spiritual values while being expressed through the lens of local cultural frameworks.² One compelling phenomenon worth

examining in this context is the practice of pa'doangan among the Mandar community in Majene Regency, West Sulawesi. Pa'doangan can be broadly understood as a form of supplication or prayer composed in classical Mandar language, traditionally used in various aspects of daily life particularly in occupational settings such as farming, carpentry, trade, and seafaring. While it shares a similar function with Islamic prayer namely, seeking divine favor and protection from harm pa'doangan is marked by distinct characteristics that set it apart in terms of its structure, sources, and modes of practice.

¹ Nuraedah, "Islamic Dialogue, Local Culture, And Women In Sigi Regency, Indonesia," *International Journal Of Criminology And Sociology* 9 (2020): 1333–38, <https://doi.org/10.6000/1929-4409.2020.09.153>.

² Poniman, "Dialektika Agama Dan Budaya," *Nuansa, Jurnal Islam Dan Kemasyarakatan* 8, No. 2 (2015): 165–71.

The phenomenon of pa'doangan in the Mandar community cannot be separated from the deep-rooted local culture that predates the arrival of Islam. This local culture preserves a wealth of ancestral wisdom passed down through generations. Within this context, pa'doangan emerges as a sacred tradition, typically held by certain individuals regarded as custodians of this cultural heritage. The phrases of pa'doangan are not seen as ordinary strings of words; rather, they are believed to possess spiritual power capable of providing protection, blessings, and safety in various life activities. This spiritual potency is not merely attributed to the linguistic structure, but to the community's collective belief in the efficacy of ancestral legacies. Pa'doangan is recited during significant moments imbued with symbolic and spiritual meaning such as when beginning farming activities (pangngumang), cultivating rice fields (pattigasang), going out to sea (posasiang), building homes (pattukangan), or engaging in trade (pa'dagangan). Each of these activities is accompanied by hopes for success, safety, and protection from harm, all of which are expressed through the recitation of pa'doangan.

Within the framework of Islamic education, it is important to examine how pa'doangan is positioned. Should it be viewed as a form of spiritual education that aligns with Islamic teachings, or is it better understood as a standalone cultural practice with little or no relevance to Islamic values? This question serves as a central point of departure for this study. Islamic education, as defined in Indonesia's National Education System Law, is a conscious and systematic effort to develop learners' potential so that they possess spiritual strength, a noble character, and a virtuous personality.³ In this sense, local spiritual values such as pa'doangan can serve as an effective medium for translating Islamic teachings into the cultural realities of society. If pa'doangan embodies values of faith (iman), monotheism (tawhīd), and work ethics, then it should not be regarded merely as a cultural heritage, but also as a contextual instrument of Islamic education.

Prayer is a divine command from Allah the Almighty, addressed to all His servants without exception. Yet beyond being a command, prayer is, at its core, a profound human need—embraced by both the strong and the weak. Regardless of their strength, capabilities, authority, or wealth, human beings remain aware of their inherent limitations, which prevent them from resolving every challenge on their own. In moments of weakness or helplessness, people instinctively seek help—both from fellow humans and, more deeply, from God. When all means fall short, and one can no longer cope with life's burdens, the ultimate source of hope is Allah the All-Powerful, the Ultimate Helper, and the Most Wise in His care for His servants. Therefore, in every hardship, the presence of ināyatullāh divine assistance is not only desired but essential.⁴ There are individuals who appear not to need prayer, and therefore, they do not pray. It raises the question: do they not know how to pray, or do they simply feel that prayer

³ Balya Ziaulhaq Achmadin Et Al., "The Future Of Pesantren : Reconciling Tradition With Global Educational Trends," *Journal Of Islamic Education Studies* 12, No. 2 (2024): 197–222.

⁴ Shihab, M. Q. (1997). *Tafsir Al-Qur'an Al-Karim: Tafsir Atas Surah-Surah Pendek Berdasarkan Urutan Turunnya Wahyu*. Bandung: Pustaka Hidayah.

is unnecessary. Whatever the reason, there often comes a moment when a person finds themselves in need of prayer or at the very least, desires the involvement of the Divine in their life. Such moments may arise during illness, in old age, or in the face of imminent death. When someone reaches a state of helplessness, it is precisely then that they recognize the need for a power beyond themselves to sustain hope. This was the case with Pharaoh, who once claimed divinity, yet in the final moments of his life, he realized his profound vulnerability. Confronted with death, he had no choice but to acknowledge the existence of a Supreme Being far greater than himself one who holds dominion over all creation, including his own life.⁵ Quraish Shihab cites the reflections of Alexis Carrel (1873–1941), Quraish Shihab cites the reflections of Alexis Carrel (1873–1941), a French surgeon and Nobel Prize laureate in medicine, who drew from his experience in treating patients to state that “many of them found healing through prayer.” Carrel regarded prayer as the highest expression of human religiosity, noting that in such moments, the human soul ascends toward God.⁶

Prayers offered to the Creator take various forms, depending on the needs of the person praying. These needs can range from the most basic to the highly complex. In Islam, for instance, prayer is not limited to the moments following formal worship (ṣalāh); rather, it can be performed at any time and place, as long as it adheres to the proper etiquette and guidelines. Even seemingly mundane acts, such as entering or leaving the restroom, are accompanied by recommended prayers. In the cultural context of the Mandar people, the concept of pa'doangan is commonly known—loosely translated as “prayer.” However, doa and pa'doangan are not entirely synonymous. They share similarities and differences. Both express a plea or hope directed toward the Divine, aiming for the fulfillment of a particular wish or need. The difference lies in their linguistic and textual origins. Doa typically derives from Qur'anic verses, ḥadīth, supplications composed by scholars, or personal formulations by the one who prays. Pa'doangan, on the other hand, consists of “distinctive phrases structured in classical Mandar language.” These prayers are rooted in ancestral traditions and have been passed down orally through generations. Although some pa'doangan incorporate specific Qur'anic verses for certain purposes, their number is limited compared to the wealth of pa'doangan expressed in classical Mandar formulations.⁷

Pa'doangan is not a personal composition or formulation created by those who recite or use it. This is because there is a perceived difference in “spiritual value” between spontaneously composed prayers and phrases recognized as pa'doangan. While personally crafted phrases are often considered to lack spiritual efficacy or power, pa'doangan is believed to possess a distinct spiritual force and is more likely to be granted by God. Importantly, pa'doangan is not universally available; it is possessed only by certain individuals. Those who are called upon to recite pa'doangan are typically people already known

⁵ Shihab, M. Q. (1996). *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*. Bandung: Mizan.

⁶ Shihab, M. Q. (2006). *Wawasan Al-Qur'an Tentang Zikir Dan Doa*. Jakarta: Lentera Hati.

⁷ M. Mansur Syariffudin, “Islam Dan Tradisi Baritan,” *Ibda` : Jurnal Kajian Islam Dan Budaya* 11, No. 1 (2013): 88–99, <https://doi.org/10.24090/ibda.V11i1.70>.

within the community to have inherited and preserved this special knowledge. Pa'doangan is not bound by specific times or places; it can be performed whenever the need arises, whether during the day or at night. When someone has a particular intention or need and wishes for a pa'doangan to be recited on their behalf, they must first establish communication with the individual who holds the pa'doangan. This exchange includes discussing the appropriate time for the recitation (day or night) and the nature of the request or aspiration being presented.

This initial communication is necessary so that the person entrusted with the pa'doangan can prepare a suitable recitation tailored to the hopes and intentions of the one making the request. If the pa'doangan holder is available and the person seeking the ritual is willing to meet the required conditions, they will usually agree to come to the designated location. Generally, those who recite pa'doangan do not set a fixed fee for their services. Instead, they accept compensation based on the means and sincerity of the individual making the request. In many cases, they even refuse any form of payment, especially when family or community ties are involved, emphasizing kinship and social solidarity. Unlike regular prayers, pa'doangan is not easily obtained. Not only are there few individuals who possess it, but acquiring it is also a difficult process. Those who inherit pa'doangan often consider it a sacred legacy that must be preserved and protected. When it is passed on to others, it is usually entrusted to close relatives ideally to one's own child, but if not, then to a nephew, niece, or sibling. A study of pa'doangan is important not only because it is an integral part of Mandar cultural heritage, but also because the number of people who possess and practice it is rapidly declining, to the point of near extinction. Yet, within the community, the need for pa'doangan remains significant. It is hoped that the findings of this study will inspire readers to reflect on the cultural value of pa'doangan and contribute ideas toward its preservation, ensuring that this tradition does not vanish from Mandar society.

The study of pa'doangan is also crucial given its increasingly endangered status. Many of those who possess pa'doangan are reluctant to pass it down to just anyone, as it is regarded as a sacred inheritance. At the same time, younger generations are showing diminishing interest and a declining understanding of its significance in daily life. Furthermore, the forces of modernization, social change, and globalization have contributed to the erosion of traditional practices like pa'doangan. For these reasons, this research is highly relevant not only as a means of preserving local cultural heritage but also as a way to integrate local values into Islamic education in a more contextualized and culturally rooted manner. Preliminary findings indicate that pa'doangan encompasses not only a spiritual dimension but also embodies values such as diligence, patience, human effort (*ikhtiar*), and submission to Divine will. In many cases, pa'doangan serves as a source of motivation and mental strength for individuals facing the challenges of work and everyday life. These values align closely with the principles of Islamic education, which emphasize ethics, spirituality, and sincere effort. Thus, pa'doangan can be understood as a form of informal education that reinforces the spiritual and ethical dimensions of life within the Mandar community. If Islamic education is seen as the process of internalizing Islamic values into

everyday practice, then *pa'doangan* represents a long-standing cultural medium through which the Mandar people have engaged in value-based education grounded in local wisdom.

This study employs a qualitative approach, utilizing both phenomenological and historical methods. The qualitative approach was chosen as it is well-suited for exploring the deeper meanings and understandings of *pa'doangan* as both a social and spiritual phenomenon within the daily life of the Mandar community. The phenomenological method is used to uncover the subjective experiences of individuals who incorporate *pa'doangan* into their everyday activities, such as farming, carpentry, trading, and fishing. Meanwhile, the historical method is applied to trace the origins, development, and intergenerational transmission of *pa'doangan* within the Mandar cultural context. The research was conducted in the village of Tallu Banua, located in the Sendana subdistrict of Majene Regency, West Sulawesi. This village was selected because it is one of the few communities where the tradition of *pa'doangan* remains vibrant and is actively preserved by its people.

Data collection techniques involved in-depth interviews with community leaders, *pa'doangan* practitioners, and elderly individuals regarded as custodians of the tradition. Semi-structured interviews were employed to allow for broader and more spontaneous narratives from informants. In addition, participant observation was conducted to directly observe the use of *pa'doangan* in everyday practice whether in occupational settings or within religious and social activities. Complementary documentation, such as oral recordings, traditional manuscripts, and symbolic representations of *pa'doangan*, was also gathered to enrich the primary data. All data were analyzed thematically, with information reduced and categorized into key themes such as the spiritual functions of *pa'doangan*, the Islamic educational values it conveys, and community perceptions of the practice. Data validity was ensured through triangulation of sources and methods, as well as through member checking with informants to confirm the accuracy and consistency of the narratives obtained. Through this approach, the study aims to offer a comprehensive and reflective account of *pa'doangan* as a culturally rooted medium of Islamic education within the Mandar community.

By understanding *pa'doangan* within the context of Islamic education, it is hoped that new approaches will emerge for culturally based education approaches that go beyond mere cognitive knowledge transfer to include the strengthening of spiritual and cultural values. This research is not intended to replace Islamic teachings with local cultural practices, but rather to explore how local culture can serve as an effective medium for conveying Islamic values. In this context, *pa'doangan* may function as a bridge between ancestral traditions and Islamic teachings, fostering a synergy between local wisdom and the universal values of Islam.

B. The Meaning and Use of *Pa'doangan* in Mandar Community Traditions

In the Mandar community, particularly in Majene Regency, West Sulawesi, the practice of *pa'doangan* holds a deeply significant place—spiritually, socially, and culturally. The term *pa'doangan*

originates from the Mandar language and is generally understood as a form of oral prayer or supplication, delivered in a structured format using classical Mandar language rich in symbolism and customary expressions. However, the meaning of pa'doangan extends well beyond the normative religious concept of prayer. Within the Mandar cultural context, pa'doangan serves as both a spiritual expression and a medium of communication with the Divine and with unseen forces believed to influence everyday life. This is particularly relevant in professions characterized by risk and uncertainty, such as farming, fishing, carpentry, and trading.⁸

Pa'doangan is not merely recited as a ritual routine; rather, it is understood as an existential expression of human awareness of one's limitations in the face of destiny and Divine will. As such, pa'doangan serves as a symbolic act of submission and a plea for protection, sustenance, safety, and blessing. Field observations in Tallu Banua village reveal that pa'doangan is not uttered casually, but is reserved for significant moments such as before entering the rice fields, setting out to sea, building a house, or opening a business. In the context of Mandar seafaring life, for instance, a fisherman will not embark on a voyage without first reciting a specific pa'doangan known as pa'doangan posasiang. This practice reflects the belief that the sea is a spiritual realm filled with mystery, one that must be "opened" through prayer before it can be safely traversed.

The spiritual dimension of pa'doangan is deeply embedded in its form and function. The phrases it contains are not merely requests or supplications, but also reflect a profound acknowledgment of God's infinite power. The structure of pa'doangan typically begins with praise for the Divine, followed by an admission of human weakness, then transitions into the core supplication, and concludes with a plea for protection and hope for safety. This structure closely mirrors that of Islamic prayers including the prophetic supplications, prayers found in the Qur'an, and the devotional prayers passed down by scholars. However, pa'doangan introduces a distinct layer of local meaning through its use of culturally specific diction, symbolic expressions, and customary narratives deeply embedded in the Mandar ethnic identity. This demonstrates that pa'doangan is not merely a product of local culture, but also a medium for the inculturation of Islamic teachings within the rich spiritual framework of Mandar traditions.⁹

The use of pa'doangan reflects a dialectical relationship between religion and culture. Although pa'doangan does not originate directly from classical Islamic texts such as the Qur'an or Hadith, its content largely embodies core Islamic values such as tawhīd (monotheism), tawakkul (trust in God), gratitude, and supplication as a form of servitude. In many instances, pa'doangan explicitly invokes the name of Allah and incorporates Islamic phrases, albeit adapted through local pronunciation. This illustrates a harmonious process of acculturation between Islamic teachings and local cultural values. In

⁸ H A Campbell And W Bellar, *Digital Religion* (Api.Taylorfrancis.Com, 2022), <https://api.taylorfrancis.com/content/books/mono/download?identifiername=Doi&identifiervalue=10.4324/9780203084861&type=Googlepdf>.

⁹ M Rausch, "Ishelhin¹ Women Transmitters Of Islamic Knowledge And Culture In Southwestern Morocco," *Journal Of North African Studies* 11, No. 2 (2006): 173–92, <https://doi.org/10.1080/13629380600704852>.

this context, pa'doangan functions as a distinctive religious medium—Islamic in essence, yet local in form. Therefore, it should not be viewed as a form of deviant syncretism, but rather as a cultural practice that reflects a contextualized understanding of Islam within the Mandar community.

In practice, pa'doangan is not recited casually or in public gatherings. It is typically reserved for specific individuals who are regarded as possessing spiritual insight and a close relationship with the Divine. These individuals, locally known as to pa'doangan, hold a respected position within the community, as they are believed to be capable of composing supplications that are both spiritually potent and acceptable to God. They are often approached to create pa'doangan for those embarking on new ventures, building a home, or preparing for a long journey. The phrases they compose are unique, often employing figurative language, metaphors, and culturally embedded symbols that carry deep spiritual significance. As such, pa'doangan is not only a spiritual expression but also a form of oral literature that reflects the linguistic richness and cultural values of the Mandar people.

The use of pa'doangan also carries significant social implications.¹⁰ Reciting pa'doangan before commencing work signifies not only a vertical relationship between humans and the Divine, but also reinforces social solidarity within the community. In agricultural activities, for instance, the collective recitation of pa'doangan fosters a sense of unity and shared hope for a successful harvest. Similarly, during house construction or boat building, the ritual of pa'doangan is performed in a sacred atmosphere that strengthens social bonds among family members and neighbors. In this way, pa'doangan serves as a vital instrument in cultivating a harmonious, religious, and ethically grounded social structure.

The educational values embedded in pa'doangan are highly significant when viewed from the perspective of Islamic education. First, pa'doangan instills the value of tawhīd the belief that only Allah holds ultimate power over the outcomes of human endeavors. Second, it teaches tawakkul, or the attitude of surrender and trust in God following sincere effort. Third, pa'doangan cultivates a strong work ethic, as individuals are encouraged not to begin any task without first setting their intention and offering a prayer. Fourth, the practice nurtures spiritual awareness, which in turn shapes individual character and moral conduct. Fifth, from the standpoint of character education, pa'doangan functions as a form of informal education transmitted orally and practiced in daily life not merely taught as abstract theory. This aligns with the broader goals of Islamic education, which emphasize not only the acquisition of knowledge but also the development of personal integrity and social piety.

Nevertheless, the practice of pa'doangan currently faces significant challenges. Many young people no longer understand or use pa'doangan, viewing it as outdated, irrelevant, or even contradictory to modern Islamic understanding. Some consider it a tradition that should be abandoned

¹⁰ I Musadat, "Konstruksi Sosiologis Sebagai Sumber Pengetahuan Dan Nilai Yang Dikembangkan Dalam Tradisi Pesantren," *Tarbiyatuna: Jurnal Pendidikan Islam*, 2020, <https://ejournal.laisyarifuddin.ac.id/index.php/tarbiyatuna/article/view/619>.

because it does not originate directly from Islamic primary sources. However, when examined more deeply, pa'doangan in fact reinforces a grounded and contextual form of Islamic spirituality. Therefore, efforts to preserve and reinterpret pa'doangan are essential not to romanticize the past, but to ensure that this tradition continues to live on within a framework of Islamic values that is open to local wisdom.¹¹

By taking into account its philosophical meaning, spiritual value, social function, and educational potential, pa'doangan can be understood as a highly valuable cultural heritage. It is not only a symbol of the Mandar people's identity, but also an effective, flexible, and contextually appropriate instrument of Islamic education. Through the exploration and documentation of pa'doangan practices, efforts to integrate Islamic values with local culture may find their momentum. In this regard, pa'doangan reflects how Islam is received, understood, and practiced by the Mandar community in a distinctive way respectful of ancestral heritage while remaining rooted in divine values.

C. The Structure and Spiritual Values in *Pa'doangan*

The structure and spiritual values embedded in pa'doangan reflect the depth of local wisdom among the Mandar people, which is closely intertwined with Islamic spirituality. As a form of traditional prayer, pa'doangan serves not only as a medium of supplication to God, but also carries elements of ethics, aesthetics, and teachings that are deeply rooted in the socio-religious life of the community. Although it originates from local culture, the structure of pa'doangan follows a systematic and distinctive pattern, demonstrating a profound spiritual understanding. Typically, pa'doangan consists of three main parts: the opening (muqaddimah), the core supplication (content), and the closing (affirmation of hope and protection). These components are composed in classical Mandar language, rich in symbolism and spiritually nuanced diction.¹²

In the opening section, pa'doangan typically begins with praises to God or to revered spiritual figures such as the prophets, honored ancestors, or natural symbols that are believed to hold metaphysical significance. For example, opening phrases often include expressions like "Ya Ada' Toanna..." which literally means "O our Lord...", or other lines such as "Pasalleangngi mappasae mambura'..." meaning "Illuminate our darkened path...". The use of metaphors and figurative language in this introductory part serves not only an aesthetic function but also reflects a profound acknowledgment of divine power and a hope that the prayer will be received by the Divine. This illustrates that pa'doangan carries a spiritual function comparable to Islamic prayers such as du'a al-iftitah or du'a qunut, where the initial portion of the supplication serves as a glorification of God before specific requests are presented.

¹¹ Poniman, "Dialektika Agama Dan Budaya."

¹² R Firth, "Spiritual Aroma: Religion And Politics," *American Anthropologist* 83, No. 3 (1981): 582–601, <https://doi.org/10.1525/Aa.1981.83.3.02a00050>.

The core section of pa'doangan contains specific requests related to the purpose for which the prayer is being recited. If the pa'doangan is offered by a farmer, for instance, the content typically includes petitions for a bountiful harvest, protection from pests, and blessings upon the land and water. When recited by a fisherman, the supplication may include pleas for safety at sea, favorable winds, abundant catch, and protection from dangers such as storms or supernatural disturbances of the ocean. This demonstrates that pa'doangan is both functional and contextual, tailored to the concrete circumstances of the supplicant. However, these requests are not expressed with greed or selfishness; rather, they are consistently accompanied by expressions of gratitude and acknowledgment that all outcomes ultimately depend on the will of God. Thus, within the structure of pa'doangan, the values of tawakkul (trust in God) and ikhlas (sincerity) are also internalized.

The closing section of pa'doangan typically contains expressions of total submission to God, hopeful anticipation of the prayer being answered, and requests for protection from harm—both visible and invisible. This final part often employs phrases rich in humility and reverence. For instance: “Tamba'mi toatoang, toappakappak ri langiq, pa'lasiangngi topandaran, pa'datangngi tomasak,” which translates as, “Accept our supplication, we who dwell on earth; convey it to the heavens, entrust it to the guardians.” Such expressions reflect the Mandar people's belief in the involvement of spiritual entities in the delivery of prayers. While this may appear to personify or symbolize elements of nature and unseen beings, it essentially illustrates a profound sense of human submission to the Creator, imbued with deep humility. This structure reveals that pa'doangan follows a coherent spiritual progression—more than a mere string of words, it is a devotional narrative embodying the intimate relationship between humans and the Divine.¹³

The spiritual values embedded in pa'doangan can be identified through several dimensions: tawhīd (the oneness of God), acknowledgment of divine power, supplication grounded in sincerity, and awareness of human limitations. One of the central values evident in pa'doangan is tawhīd the belief that all things originate from and ultimately return to Allah.¹⁴ Although the term “Allah” is not always explicitly mentioned, pa'doangan consistently refers to a singular supreme entity as the source of all blessings and the ultimate refuge for all creation. This illustrates that, despite its expression through local forms and ethnic language, the core theological substance of pa'doangan remains monotheistic. In the spiritual consciousness of the Mandar people, God is the supreme being to be approached with humility, whose authority is to be recognized, and from whom assistance is to be sought in all matters of life.

Another core spiritual value found in pa'doangan is tawakkul total submission to God's will after exerting one's utmost effort. In various pa'doangan, expressions such as “Silassaangngi lajang marokko,

¹³ Awal, N. (2023, Juni 26). Kepala Dusun Pondang Selatan, Wawancara. (H. S. Fathani, Interviewer) Podang Selatan.

¹⁴ M D Fajri And D Saepudin, “The Concept Of Tauhid Education In The Family Environment: Study Of Hamka's Perspective,” *Profetika: Jurnal Studi Islam*, 2023, <https://journals2.ums.ac.id/index.php/profetika/article/view/1672>.

mammeningi mu'dui" (literally, "If the good is not granted, we still accept the bad") reflect a deep sense of surrender to divine outcomes. This attitude is not one of resignation or despair, but rather a profound expression of tawakkul. The Mandar people recognize that not all human efforts lead to the desired results, and in such situations, faith and patience must be upheld. This reflects a strong spiritual lesson that shapes individuals to become diligent workers who are not easily discouraged and who do not demand immediate success. In this sense, pa'doangan teaches the importance of sincere effort paired with humble acceptance of God's will.

Another crucial aspect of pa'doangan is its value of cosmic awareness an understanding that human beings are not the only entities inhabiting this world. Within the structure of pa'doangan, references are often made to elements of nature such as the sea, wind, stones, the sun, and even unseen beings. These are not regarded as objects of worship, but rather as integral components of a spiritual system that must be respected and approached with wisdom. This indicates that the Mandar people possess a deep ecological and cosmological consciousness. In the context of Islamic education, this can be interpreted through the principle of rahmatan lil 'alamin a mercy and compassion extended to all creatures and the environment. Through this value, pa'doangan functions as a medium for cultivating a sense of responsibility toward nature and all beings within the web of life.

Furthermore, pa'doangan also contains strong elements of social ethics. The supplications made through this prayer are not limited to personal safety or individual well-being, but extend to the safety and prosperity of one's family, neighbors, and the broader community. Many pa'doangan include references to "pattola-tola," meaning companions or those in one's social circle, as part of the collective hope for communal protection. This reflects a collective consciousness that a good life is not meant for individuals alone, but must be shared and experienced by the entire community. Such values closely align with the Islamic principle of ukhuwah Islamiyah the spirit of brotherhood and social solidarity. In this way, pa'doangan serves as a reminder that prayer should not be self-centered, but should also encompass the needs of others and aim for broader social well-being.

Thus, the structure and spiritual values embedded in pa'doangan reveal that it is not merely a cultural tradition, but a meaningful religious medium. It serves as a space where Islamic faith and Mandar identity converge—on one hand reflecting Islamic theological convictions, and on the other, embodying a vibrant and dynamic expression of local culture. By recognizing this structure and its embedded values, it becomes clear that pa'doangan is not a form of syncretism that dilutes Islam, but rather a grounded, communicative, and reverent form of religiosity. Therefore, the preservation of pa'doangan is not solely a matter of cultural heritage, but also a vital effort in sustaining a contextualized Islamic spirituality deeply rooted in the lived realities of the local community.

D. Islamic Educational Perspectives on *Pa'doangan* in the Majene Community

Pa'doangan in Mandar society particularly among communities in Majene Regency is deeply rooted in their cultural and traditional heritage. It is passed down from generation to generation because it is regarded as a vital part of community life. This continuity reflects how *pa'doangan* meets fundamental social and spiritual needs. At the same time, the people of Majene are known for their religiosity, with the majority of the population adhering to Islam. Within Islamic teachings, prayer (*du'a*) also holds a central place as a spiritual practice. While *pa'doangan* and Islamic *du'a* share certain similarities, they also differ in important ways. Therefore, it is necessary to explore *pa'doangan* from the perspective of Islamic education, in order to examine its relevance and compatibility with the concept of prayer in Islam, particularly when viewed through an educational lens.¹⁵

There are several community activities in which *pa'doangan* is regularly recited, one of which is *pangngumang*, or farming on dry land or garden plots. From a cultural standpoint, this occupation predates the arrival of Islam in the Mandar region, even long before the birth of Islam as the religion brought by the Prophet Muhammad (peace be upon him). Similar to many residents of Medina during the Prophet's time who worked as date or grape farmers the Mandar people have traditionally relied on farming as their primary livelihood. However, unlike the monoculture of Medina, Mandar agriculture includes a wide range of crops such as upland rice, maize, cassava, coffee, cloves, cacao, coconut, and many others. Farming, both in Medina and in Mandar, is thus a cultural heritage passed down from generation to generation, even as Islam became the dominant faith among the people. What does this imply? Islam was introduced to a society that already had a rich cultural identity, not to a cultural vacuum. Did Islam prohibit such agricultural traditions? Certainly not. In fact, the Prophet himself supported these practices, as seen in one of his sayings:

(أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ (رواه مسلم ... عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ

It means: You are more knowledgeable about your worldly affairs.

The background to this hadith involves the Prophet Muhammad passing by several date palm farmers who were in the process of pollinating the date palms. Upon briefly observing them, the Prophet remarked, "Even if you do not perform the pollination, the outcome will still be good." When the farmers later learned of the Prophet's statement, they ceased their pollination efforts. Some time afterward, the Prophet passed by again and observed that the date palms appeared damaged or had failed to bear fruit. He then inquired, "What is wrong with your date palms?" They responded, "Didn't the Prophet say this and that?" To which the Prophet replied, "You know better about your worldly affairs." Beyond the immediate effect of the Prophet's words, this exchange reveals a broader recognition: the profession of farming was acknowledged, justified, and even encouraged. It is unlikely that there would be a command

¹⁵ Awal, N. (2023, Juni 26). Kepala Dusun Pondang Selatan, Wawancara. (H. S. Fathani, Interviewer) Podang Selatan.

to pay zakat (almsgiving) on fruit harvests if agricultural activities were not practiced or valued. This directive is further emphasized in Surah Al-An'am, verse 141, which states:

*And He it is Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due right on the day of harvest to the poor and the needy and do not waste [resources]. Indeed, He does not like the wasteful.*¹⁶

The explanation above highlights a similarity between the agricultural culture surrounding the Prophet Muhammad and that of the Mandar community, namely their shared engagement in farming. The primary difference lies in the types of crops cultivated. Nevertheless, both represent professions or cultural practices that align with Islamic values, particularly the principle of maximizing benefit not only for the owners or workers themselves but also for others within their community. Regarding whether Islam includes prayers for success specifically for farmers, the answer is affirmative. This is exemplified by the Prophet's prayer as follows:

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ فَأَرِنَا آخِرَهُ

The meaning of the prayer is: *"O Allah, just as You have shown us the growth of our crops at the beginning (when we plant them), so too show us the outcome at the end (at harvest).*

When asked, the farmer informant admitted that he had not known the aforementioned prayer before. He heard it for the first time during the interview and requested that it be recorded so he could begin to practice it. However, he acknowledged that he already had a traditional prayer, known locally as *pa'doangan*, which he recites when planting crops in his garden. This prayer is intended to protect the plants from pests and destructive animals such as wild pigs and rats. According to his account, most crop failures in his village are caused by such pest infestations, while losses due to adverse weather or natural disasters occur only occasionally. Therefore, to ensure a successful harvest, farmers do not rely solely on material efforts, such as setting traps or using poisons, but also incorporate spiritual practices by reciting *pa'doangan* during planting.¹⁷

The information above indicates that the practice of praying for successful crops, as taught in Islam, holds relevance to the *pa'doangan* ritual performed by Mandar farmers at the beginning of the planting process. Secondly, *pattigasang* refers to the occupation of tenant farmers working rice fields. Similar to *panggung*, which was discussed earlier, *pattigasang* represents both a type of labor and an integral aspect of Mandar culture. This form of farming is characteristic of Southeast Asian communities and differs from agricultural practices in Medina and its surroundings. Farmers in Medina traditionally did not cultivate rice paddies; instead, they farmed *ganyong* (*Canna edulis*) as a staple food crop.

¹⁶ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Balitbang Diklat Kemenag Republik Indonesia, 2019).

¹⁷ Awal, N. (2023, Juni 26). Kepala Dusun Pondang Selatan, Wawancara. (H. S. Fathani, Interviewer) Podang Selatan.

Nonetheless, the cultivation of rice and ganyong holds equivalent value, as both serve the essential purpose of producing staple foods necessary for sustenance.

To ensure the crops succeed as hoped, various efforts are naturally undertaken based on ancestral knowledge as well as guidance from agricultural experts. However, these measures are not always sufficient, as farmers often face persistent challenges, such as pest infestations that lead to crop failure. As an alternative and a source of spiritual confidence, the practice of pa'doangan is employed. In Majene Regency, where pattigasang tenant rice farming is a common occupation, this practice is found predominantly in two districts: Sendana and Malunda. One informant, Muntar, who was interviewed specifically about pa'doangan in relation to pattigasang, acknowledged its existence but noted that not all rice farmers possess this ritual. Instead, pa'doangan is held by certain individuals, and if other farmers require it, they may seek assistance from those who have it.¹⁸ According to his account, he often invites someone to recite pa'doangan when beginning to work in the rice fields, with the hope that the planted rice will be spared from significant pest attacks and thus yield a satisfactory harvest.

The hopes expressed by farmers through pa'doangan align with the aspirations of farmers everywhere, including those during the time of the Prophet Muhammad (peace be upon him) in Medina. While farmers in Medina rely on prayers taught by the Prophet, farmers in the Mandar region use pa'doangan a distinctive prayer passed down by their ancestors.

Regarding the prayer for successful cultivation taught by the Prophet Muhammad (peace be upon him), which seeks healthy growth and abundant, blessed yields, it is similar to the prayer mentioned earlier in point "1" concerning pangngumang. Additionally, the Prophet taught a specific prayer to be recited when the crops have already borne fruit, as follows:

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمْرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مِدْنَانَا

The meaning of the prayer is: *"My Lord, grant us the fruits of our labor, bless our city, bless our measure (capacity), and bless our means of exchange."*

The prayer above demonstrates that the Prophet Muhammad (peace be upon him) showed care and guidance for his followers even in matters related to agriculture. The practices observed in other regions, including Mandar (Majene), reveal a clear relevance to the prayers taught by the Prophet and practiced by his companions, particularly those whose profession was farming. (2) Posasiang refers to the occupation of fishermen who catch fish at sea, whether using small rowing boats (lepa-lepa), sailing boats, motorized boats, or larger vessels. Regardless of the type of boat used, once it is intended for fishing, the activity is referred to as posasiang, which often involves the recitation of pa'doangan. However, no specific prayer taught by the Prophet for fishermen has been documented, likely because Medina, the Prophet's residence, was not a coastal city. Medina is situated far from the seashore, so

¹⁸ Muntar. (2023, Juni 11). Petani Penggarap Sawah, Wawancara. (H. S. Fathani, Interviewer) Ratte Sendana.

encounters between the Prophet and fishermen would have been rare. Nonetheless, fishing as a livelihood is recognized as a lawful (halal) occupation. This is affirmed in the Qur'an, Surah Al-Ma'idah, verse 96, which states: "Lawful to you is the pursuit of water game and its use for food for the benefit of yourselves and those who travel; but forbidden is the pursuit of land game while you are in a state of *ihram*. And fear Allah, to whom you will be gathered."

Every Muslim hopes to continuously receive blessings and sustenance (*rizq*) from Allah. In general, numerous prayers related to seeking sustenance were taught by the Prophet Muhammad (peace be upon him). One of these is reflected in the daily prayers, both obligatory (*fardhu*) and voluntary (*sunnah*), as follows:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَارزُقْنِي وَاهْدِنِي وَعَافِنِي وَأَعْفُ عَنِّي

The meaning of the prayer is: "My Lord, forgive me, have mercy on me, protect me, elevate my status, grant me sustenance, guide me, grant me health, and pardon my sins."

The prayer mentioned above explicitly includes the phrase "warzuqniy," which means "grant me sustenance." This divine provision is understood to follow human effort through work. For fishermen, that effort takes the form of going out to sea. In other words, fishing is recognized as a lawful (halal) means of earning a livelihood, and it is therefore fitting that such a profession is encompassed within the supplications mentioned earlier. In line with that prayer, the Mandar people—specifically the fishermen of Majene Regency—have their own traditional prayer known as *pa'doangan posasiang*. This is a supplication in the Mandar language recited by fishermen with the hope of securing an abundant catch. Based on an interview with one local fisherman, the following version of *pa'doangan posasiang* was documented:

*Bismillah puang mapparetta Hider, Heder nabinna uwai, tilisu-tilisu, mallisu bossi-bossi', kun-fayakun.*¹⁹

An examination of the *pa'doangan posasiang* text above suggests that it has undergone a process of Islamization. This is particularly evident in the opening phrase, "Bismillah" (In the name of Allah), which reflects a distinctly Islamic element. Therefore, while the prayer does not originate directly from the core Islamic texts the Qur'an or Hadith it can still be considered deeply Islamic in character. (3) *Pattukangan* refers to the occupation of skilled builders or master craftsmen. Specifically, it denotes the role of a head carpenter or master builder, rather than an assistant or laborer. This form of work constructing homes is a common and ongoing activity within the community. When someone wishes to build a house and possesses the necessary skills, they would typically begin by seeking the assistance of a *pattukang* (a senior builder who holds the *pa'doangan pattukangan*) to initiate the process. The head craftsman would perform the initial act, such as cutting the first piece of timber or carving a structural

¹⁹ Munding. (2023, Juni 2). Petani, Wawancara. (H. S. Fathani, Interviewer) Ratte Sendana.

element, after which the actual work is continued by the person building the house. In the case of stone houses, the master builder would lay the first stone as a symbolic and ritual beginning of the construction.²⁰

According to Mandar community traditions, there exists a belief that certain houses bring fortune, while others may bring misfortune to their inhabitants. The person most knowledgeable about these matters is the head carpenter, which is why not everyone is qualified to serve in this role. For those who have worked as builders for a long time but still consistently rely on the guidance of a senior builder, it is customary that they formally study the craft under the tutelage of that senior, particularly if they intend to become independent builders themselves. The knowledge of pattukangan (carpentry or building) in this context goes beyond technical expertise in construction such as processing raw materials into functional structures or furniture. It also includes esoteric knowledge in the form of prayers or pa'doangan, intended to protect the house and its occupants from various dangers. These threats may include fire, extreme winds, lightning, disease, and other calamities. While such threats cannot be entirely eliminated, the purpose of the pa'doangan is to mitigate their impact so that even if they do occur, they are not severe enough to endanger lives or cause significant damage to property.

According to informants, pa'doangan pattukangan does indeed exist, and it is typically possessed only by skilled builders or master carpenters. Not everyone despite having technical expertise in construction holds this knowledge. The pa'doangan is considered a specialized form of spiritual knowledge and is not widely transmitted outside of experienced practitioners. From the perspective of Islam, how should such practices be understood? In Arabic, one of the terms for "house" or "dwelling place" is al-manzil. The Qur'an acknowledges the importance of a blessed and beneficial dwelling through a prayer found in Surah Al-Mu'minun (23:29), which states: *"And say, 'My Lord, allow me to land at a blessed landing place, and You are the best of those who bring to land.'" This verse is often interpreted as a supplication for a home that brings benefit, safety, and well-being to its inhabitants. (QS. Al-Mu'minun: 29).*

Meanwhile, in the Hadith, there are recorded supplications that are recited either when beginning the construction of a house or upon its completion. One such example is as follows:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

The meaning of the supplication is: *"I seek refuge in the perfect words of Allah from the evil of what He has created." In another narration, there is a prayer that is recited when one is about to move into a newly inhabited house, as follows:*

بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، بِاسْمِ اللَّهِ مَا شَاءَ اللَّهُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

²⁰ Awal, N. (2023, Juni 26). Kepala Dusun Pondang Selatan, Wawancara. (H. S. Fathani, Interviewer) Podang Selatan.

The meaning of this supplication is: *“In the name of Allah, the Most Gracious, the Most Merciful. In the name of Allah and by His will; there is no power and no strength except with Allah.”*

The Qur'anic verses and Hadiths mentioned above demonstrate that Islam provides specific supplications to be recited when entering a new home, with the intention that the dwelling brings benefit and blessings to its inhabitants. Similarly, in Mandar society, there exists a traditional practice known as pa'doangan pattukangan—a prayer recited so that the house being built may bring abundant benefit and remain protected from harm, especially for those who reside in it. Both the Islamic supplications and the pa'doangan serve the same essential purpose: to seek goodness and protection for the household. Thus, they share a common intention and are not in contradiction with each other; rather, they reflect a meaningful convergence in values and practice. (4) Pa'dagangan, or the occupation of trading, is another important livelihood in Mandar society. Similar to other communities across the region, the people of Mandar in Majene regard trade as a vital source of income. This occupation is locally referred to as pa'dagangan.

In conducting their trading activities, the Mandar people engage in various modes of commerce, such as selling in traditional markets, delivering goods directly to villages using bicycles, motorcycles, or cars, and operating stalls, shops, or even roadside kiosks. Historically, Mandar merchants were known for their long-distance trade using traditional boats such as Sandeq, Ba'goq, Leteq, and Pakur, transporting goods like copra, coffee, cloves, cocoa, pepper, kapok, and Mandar silk sarongs to destinations as far as the island of Java. With the advancement of civilization, modern trade has expanded to include online systems—particularly through social media platforms such as trading groups—allowing people to market and sell their products regardless of type or location. Trading as a profession is not unique to the contemporary era; it has been practiced since the time of the Prophet Muhammad (peace be upon him), and even long before the advent of Islam. The industriousness of the pre-Islamic Arab society, especially the Quraysh tribe, is acknowledged in the Qur'an in Surah Quraysh (verses 1–4), which states: (1) For the accustomed security of the Quraysh, (2) Their accustomed security [in] the caravan of winter and summer, (3) Let them worship the Lord of this House, (4) Who has fed them [saving them] from hunger and made them safe from fear. This description illustrates that trading as a livelihood that necessitates pa'dagangan among the Mandar people is strongly aligned with the historical practices during the Prophet's time, and indeed, the Prophet himself once engaged in trade.

E. The Preservation of Pa'doangan and Its Application in the Activities of the Mandar Majene Community

The preservation of pa'doangan within the Mandar community, particularly in the Majene region, represents a crucial effort directly linked to the resilience of local cultural identity and the continuity of the community's spiritual values. Pa'doangan, as an oral cultural heritage that encompasses both religious and social dimensions, currently faces significant challenges amid the rapid

tides of modernization, shifting lifestyles, and the diminishing transmission of knowledge from older to younger generations. On one hand, pa'doangan is still practiced in traditional activities such as farming, fishing, trading, and house-building; on the other hand, its use is becoming increasingly limited and exclusive. Not all members of the community especially the younger generation understand or engage with these traditions. Many young people, in fact, perceive pa'doangan as an outdated practice, irrelevant to the fast-paced, technology-driven modern life.²¹

In fact, pa'doangan functions not only as a form of spiritual supplication, but also as a tool for character education and work ethics. Values such as patience, diligence, perseverance, sincerity, and surrender to God are naturally internalized through this tradition. Therefore, the preservation of pa'doangan should not be limited to its cultural aspects, but must also encompass its educational and spiritual dimensions. Its use in daily activities such as pangngumang (rice planting), posasiang (fishing), and pa'dagangan (trading) essentially represents a form of localized religious practice that reinforces Islamic values in a contextual manner. Through this practice, it becomes evident that the Mandar people integrate prayer into their work, turning economic activities into acts of worship and expressions of spirituality.

The use of pa'doangan in the daily activities of the Mandar community also highlights the importance of a participatory approach in its preservation. This means that preservation efforts should not be imposed from above (top-down), but must involve the local community as the custodians of the tradition (bottom-up). When the community feels a sense of ownership, understands the values, and sees the tangible benefits of pa'doangan, they are more likely to preserve it organically. In this context, the roles of families, traditional communities, and informal educational institutions are especially strategic as channels for transmitting these values. In fact, some Mandar communities have begun to reintroduce the practice of pa'doangan to younger generations through habituation such as reciting it while working in rice fields, before going out to sea, or during local rituals. Here, pa'doangan is not merely a linguistic tradition or a cultural aesthetic, but also an integral part of the community's spiritual and ethical system that must be preserved. Its preservation is not only about safeguarding the past, but also a moral and spiritual investment in the future of the community. Viewed more broadly, pa'doangan has the potential to serve as a model for Islamic education based on local wisdom bridging the universal values of Islam with the socio-cultural context of Indonesian society. For this reason, the preservation and daily application of pa'doangan is not only relevant but also strategically important in nurturing a grounded spirituality rooted in a strong local identity.

In the cultural context of the Mandar people particularly those residing in Majene Regency pa'doangan (ritual prayer or supplication) is practiced in a variety of daily activities, especially those related to livelihood. These practices include pangngumang, pattigasang, posasiang, pattukangan, and

²¹ Awal, N. (2023, Juni 26). Kepala Dusun Pondang Selatan, Wawancara. (H. S. Fathani, Interviewer) Podang Selatan.

pa'dagangan. Each of these five areas is explained as follows: (1) Pa'doangan Pangngumang refers to a specific type of prayer recited at the start of clearing land or planting crops. The first plant placed in the soil is hoped to grow healthily, free from pests, and produce a blessed harvest for the owner and surrounding community. To realize this hope, landowners engage not only in physical labor but also in spiritual efforts through pa'doangan. This prayer is not the general kind commonly recited after obligatory or voluntary prayers (salat), but rather a unique invocation possessed by certain individuals and inherited from their ancestors. It is not freely shared or taught to just anyone, in accordance with long-held customary rules. If someone needs the pa'doangan for their field or plantation, they must seek out and request assistance from someone known to possess this inherited knowledge. (2) Pa'doangan Pattigasang is a prayer specifically used by those working in rice paddies. Interviews with local farmers reveal that none were willing to share the content of this pa'doangan. They admitted that they do not possess it either because their ancestors never had it or because they feel unworthy of inheriting such spiritual knowledge. Nevertheless, they confirmed that the pa'doangan pattigasang does exist, though it is owned by only a select few and remains rare within the community.²² (3) The Term Pa'doangan Posasiang in the Mandar Language In the Mandar language, sasi' is a noun that means "sea." From this root, the verb mosasi' is derived, which means "to go to sea" or "to engage in seafaring." The term posasiang, then, refers to matters or affairs related to the work of going to sea. In everyday conversations among the Mandar people, expressions like the following are commonly heard: Moa' melo'i muissang carana mappimmalai bau mai'di, malai tau lao mittule' di posasi, apa posasi' todzi tia maissang kokkoanna posasiang which can be roughly interpreted as a reflection of how central and integrated the notion of posasiang is within their daily lives and discourse.²³ This means that if one wishes to learn how to catch a large number of fish, one should ask a fisherman, because only fishermen possess the comprehensive knowledge and experience kokkoanna of seafaring work. The term kokkoanna (roughly translated as "intricacies" or "know-how") in the Mandar sentence above implies not only general understanding but also effective techniques for fishing at sea. (4) The Practice of Pa'doangan Pattukangan Traditionally, pattukangan or craftsmanship, particularly in construction has been one of the main forms of livelihood for the Mandar people. As a source of income, it is naturally accompanied by the hope that one's daily work proceeds smoothly and yields satisfying results. In Mandar tradition, however, hard work alone is not considered sufficient. One must also perform pa'doangan ritual prayers or invocations so that the work undertaken may bring about positive outcomes for the one performing it. Among the most common activities associated with pattukangan is house construction. The type of house referred to here is a self-initiated residence built by the owner, not government-assisted housing. Over time, many people have learned to build houses with a high level of craftsmanship comparable to that of professional builders by first working as laborers under

²² Awal, N. (2023, Juni 26). Kepala Dusun Pondang Selatan, Wawancara. (H. S. Fathani, Interviewer) Podang Selatan.

²³ Baharuddin. (2023, Juni 23). Nelayan, Wawancara. (H. S. Fathani, Interviewer) Waigamo.

experienced carpenters. However, these newer builders often do not possess the traditional pa'doangan, which is culturally required of a true tukang (craftsman). Therefore, if a community member has the necessary skills but lacks the traditional pa'doangan, they may request a senior craftsman or master builder to perform the prayer on their behalf. According to several sources, the practice known as pa'doangan pattukangan is indeed a recognized part of Mandar cultural tradition. However, it is held and performed exclusively by certain individuals particularly the master craftsmen or kepala tukang.²⁴

(5) Pa'doangan Pa'dagangan: Ritual Prayers in Traditional Trade Pa'doangan pa'dagangan refers to a specific form of prayer recited by traders with the intention of ensuring that their goods sell well. Among Mandar traders particularly those in Majene Regency various methods of conducting trade are observed, ranging from very simple to relatively advanced, and the types of goods sold are equally diverse. The simpler, more traditional forms of trade are evident in the places where transactions occur, such as along roadsides, in weekly markets, or from within homes. These practices are considered traditional because they reflect patterns of commerce that have been passed down for generations. Some traders walk from house to house, offering their goods door-to-door; others use bicycles to reach customers. Another common practice is to travel from market to market to sell their products. As one resident of Tammerodo Sendana subdistrict explained, markets in the area do not operate daily but are instead held twice a week, on a rotating schedule between villages. For example, market days in Palipi Sendana are on Mondays and Thursdays; in Pelattoang on Tuesdays and Saturdays; in Parabaya on Wednesdays; in Pallang-Pallang on Fridays; and in Salubulo on Sundays.²⁵

F. Conclusion

The Islamic educational perspective on pa'doangan in the Mandar community of Majene can be observed in their everyday lives, particularly in how they engage in their work and livelihood. In Islam, believers are taught to recite prayers (doa) to seek well-being and blessings in life. Similarly, the Mandar people especially those residing in Majene Regency employ pa'doangan with the hope of attaining virtue and warding off harm in their occupational endeavors. While Islamic prayers are generally recited in Arabic originating from the Qur'an, Hadith, and the teachings of pious predecessors (al-salaf al-ṣāliḥ) pa'doangan prayers are composed in classical Mandar language and passed down orally from ancestors across generations. Though these pa'doangan are not simply uttered without meaning, they carry with them the intention of invoking divine favor and protection both for the work being undertaken and for the person performing it. In practice, pa'doangan manifests through various forms of work within the Mandar community. From a cultural standpoint, Mandar occupational life revolves around five core domains: pangngumang (farming), pattigasang (fishing or sea-related activities), posasiang (seafaring), pattukangan (craftsmanship or construction), and pa'dagangan (trading). These five areas represent

²⁴ Sappeali. (2023, September 10). Nelayan, Wawancara. (H. S. Fathani, Interviewer) Rangas Pa'besoang.

²⁵ Basit, A. (2023, September 24). Tukang Kayu, Wawancara. (H. S. Fathani, Interviewer) Pundau.

deeply rooted livelihoods that have shaped the Mandar way of life over generations. The findings of this study suggest that further theoretical exploration is needed to fully understand the concept of pa'doangan. While the term pa'doangan may be simply interpreted as “prayer,” it is not entirely equivalent to the conventional concept of doa. Both forms share common elements namely, they are directed toward the Creator with the hope of achieving a desired outcome. However, they differ in origin and form. Islamic doa is typically derived from Qur'anic verses, prophetic traditions, scholarly compilations, or personal supplications, often in Arabic. In contrast, pa'doangan consists of unique formulations expressed in classical Mandar, forming a distinctive oral tradition. Pa'doangan is believed to have originated from the ancestors and is traditionally used in specific moments such as when a farmer first clears land for cultivation. Some individuals do incorporate Qur'anic verses into their pa'doangan, but such practices are relatively rare compared to the wider use of traditional Mandar phrasing. In conclusion, while doa and pa'doangan serve a similar function within the Mandar worldview namely, to seek divine guidance and protection their contexts and applications differ. Doa is generally associated with ritual worship, whereas pa'doangan is more closely tied to occupational practices. It expresses the hope of being safeguarded from harm, failure, or misfortune that could affect the individual, their family, or their livelihood. As such, pa'doangan serves not only as a spiritual tool but also as a cultural marker that distinguishes Mandar identity from other traditions.

G. References

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