



Implication of Education in Acculturating Culture of Mambabei An A'Uhaidao Village, Aralle District, Mama'sa Regency, West Sulawesi

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Abstract

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Acculturation is a form of cultural change caused by contact or cultural groups, which emphasizes the acceptance of new cultural patterns and characteristics of indigenous peoples by minority groups. The acculturation of Islamic culture and local culture in Mambabei Ana' culture gave birth to various social values in the social interactions of the community. Mambabei Ana' culture is an example of associative social interaction that leads to unity and cooperation in society. The research method used in this thesis is descriptive qualitative research. The data in this study were obtained from primary data and secondary data. Data collection techniques were carried out through observation, interviews and documentation, equipped with technical data analysis using data reduction, presentation and verification. The results of this study indicate that: 1) The implementation of the Mambabei Ana' culture in Uhaidao Village, Aralle District, Mamasa Regency is carried out with several ceremonial activities through three stages, 2) There are several social values that exist in the acculturation of Mambabei Ana' culture. 3) The implications of social education in acculturating Mambaaei Ana' culture, Uhaidao Village, Aralle District, Mamasa Regency, namely education on social awareness, social harmony.

Keywords: Social Education, Cultural Acculturation, Mambabei

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INTRODUCTION

Islam and local culture are mutually supportive parts (Sumpena, 2012). Since the beginning of its development, Islam in Indonesia has accepted cultural accommodation because Islam as a religion provides many norms of life that become the pattern of the Indonesian people. In this context, Islam as a religion has also become Indonesian culture. On the other hand, local cultures that exist in the community, do not automatically disappear with the presence of Islam. Some of these local cultures continue to be developed by getting Islamic colors. This development then gave birth to cultural acculturation, between local culture and Islamic culture (Hasbullah, 2012)



Many historical studies and cultural studies reveal how big the role of Islam in the development of Indonesian culture. This is understandable, because Islam is the religion of the majority of the Indonesian population. Even in the development of regional culture, it can be seen how Islamic cultural values have merged with cultural values in some regions in the country, both in the form of cultural arts, traditions, and physical relics (Hasbullah, 2014)

The existence of cultural acculturation with Islam, especially in local culture, has an impact on the social Islamic character of the community, including 1) The closer the brotherly relationship between the community; 2) Society always places Islamic religious values in a very central position in all aspects of life. such as the Sundanese community with a life philosophy of "silih honing, silih asih silih asuh" (to educate each other, guide each other and love each other); and 3) Family relations, a sense of cooperation and mutual help that are always maintained.

Uhaidao Village is one of the villages where the entire population is Muslim. One of the local cultures of the Uhaidao village community which has been carried out for generations to date is the Mambabei Ana culture. The mambabei ana' culture is a culture that must be carried out by parents who have just given birth to a child in the presence of the local community because apart from being Aqiqah day for children, it is also a time to stay in touch with fellow villagers.

In Islam, the term Mambabei Ana 'is Aqiqah and is an Islamic culture that has been carried out in the past until now by the Islamic community. Mambabei Ana' culture is an activity carried out by the Uhaidao village community as a form of gratitude to Allah SWT. As the creator who has given birth to a child. Mambabei Ana' has the meaning of being grateful and it is the responsibility and mandate of parents to give names to their children (Imron, 2016)

Historically, the implementation of Mambabei Ana' began at the time of the entry of Islam in Uhaidao Village, Aralle District, Mamasa Regency. Old people used to call it "dipadai' dondoang" which means "put in a swing". Then they are weighed (balanced) with some basic food ingredients such as chicken, doda' eggs, baje, sokko and carried out at pepareang (rice harvest) but they do not cut the children's hair and barazanji. They did this because at that time their understanding of Islamic law was still very lacking.

The purpose of this research is to find out the implementation of Mambabei Ana' culture, Uhaidao Village, Aralle District, Mamasa Regency. To know the social values contained in the acculturation of Mambabei Ana' culture, Uhaidao Village Aralle District, Mamasa Regency, to know and find the implications of social education in acculturating Mambabei Ana culture. Uhaidao Village, Aralle District, Mamasa District.

METHODS

The research method used in this thesis is a descriptive qualitative research type. The data in this study were obtained from primary data collected directly in the field by the person conducting the research or concerned who needed it and secondary data, namely data obtained or collected by the person conducting the

research from various sources. existing sources. Data collection techniques were carried out through observation, interviews and documentation, equipped with technical data analysis using data reduction, presentation and verification.

RESULTS & DISCUSSION

Implementation of Mambabei Ana' Culture

Mambabei Ana' is one of the cultures found in the community of Uhaidao Village, Aralle District, Mamasa Regency, West Sulawesi. Uhaidao Village is a village where the majority of the population work as farmers who work daily in the gardens and rice fields. While the rest work as builders, honorary teachers and several people work as Civil Servants (PNS).

Mambabei means "event or Aqiqah" while Ana' means "child". For parents who do the aqiqah child event, it is called topambabeiana', which comes from the root word topobabeang which means "event". So the meaning of the name mbabeiana' is a children's event or child's Aqiqah day.

Abdullah Nashih Ulwan said the wisdom of aqiqah, namely, 1) Aqiqah is a sacrifice that will bring children closer to Allah in the early days of breathing air; 2) Aqiqah is a ransom for children from various calamities, as Allah has redeemed Ishmael with a large slaughtered animal; 3) As payment for a child's debt so that later on the Day of Judgment he can intercede for his parents; and 4) Strengthening the ties of brotherhood among members of the community (Khoir, 2015).

In the Uhaidao village community, the mambabei ana' event is usually held on the seventh or twenty-first day of a child's birth because this time is considered the best time to hold the event. A few days before the Mambabei Ana' event was held, there were several activities carried out, namely:

- 1) Mappaissang, is the process of inviting all villagers by meeting each resident from one house to another. Mappaissang is usually done one day before the event starts.
- 2) Mokaju, is the process of collecting firewood according to the cooking needs of both fathers and male teenagers.
- 3) Ma'baje, is a process of making cakes called baje 'dansokko'.
- 4) Ma'wrap, is the process of wrapping rice added with a mixture of side dishes such as eggs, chicken meat, noodles and other additional side dishes. Usually if the person who does this topobabe is a rich person, then usually he will slaughter one or two cows.
- 5) Babeang event, which is the culmination of the mambabeiana 'event which starts from cutting barazanji's hair, praying to eating together

Mambabei Ana' Cultural Ceremonial Activities

The Mambabei Ana' cultural ceremonial activities are:

- 1) Pegereang Manu', on the day of the Mambabei Ana' event the parents who carry out the event will slaughter two roosters by collecting the blood of the slaughtered chicken using a coconut shell with the aim that the fortune of a child who is diaqiqah can flow and be useful.
- 2) baje and sokko, as is the case with pegereang manu', the purpose of providing baje and sokko cakes and bananas is so that the haqiqah child has a lot of luck.

3) Panggocingan beluha, which is the process of cutting hair for a child by inserting the hair into a coconut, then the coconut is inserted into the dugout right next to the place where the imam prays with the aim that the child who is being blessed will become a pious and pious child who is always close to the mosque.

Inhibiting Factors for Mambabei Ana' Activities

Culture in a community group will certainly develop and experience changes. Along with the current development of knowledge of the Uhaidao village community, now there are several village communities who no longer carry out several series of events in Mambabei Ana' culture such as barazanji.

The majority of the young generation of the Uhaidao village community leave the city to study and also some are looking for work which makes the community understand about the implementation of aqiqah to be diverse and the availability of networks that make internet access easier which has an impact on the lack of social attitudes of the community so that the process of implementing Mambabei Ana' slowly experiencing changes.

Mambabei Ana' Cultural Elements

Cultural elements are parts or components that cannot be separated from a culture. The cultural elements in Mambabei Ana' include: 1) Material elements, namely in the form of food ingredients used as offerings such as bananas, roosters, small wood, yellow coconut, lemongrass, and rice; 2) value elements, namely in the form of social values and Islamic values contained in the process of interaction among people in the implementation of Mambabei Ana' culture; 3) ceremonial elements, namely Mambabei Ana' activities starting from the preparation stage, implementation stage and closing stage; and 4) elements of symbols and meanings, namely the meaning of offerings and ceremonials in the implementation of the Mambabei Ana' culture such as a rooster with several pieces of chicken characteristics which means that the child has a kind and brave heart, as well as a haircut that is inserted into a yellow coconut and then planted next to the mosque so that children become pious and pious children.

The Purpose of Implementation of Mambabei Ana'

The purpose of carrying out the Mambabei Ana' event is in accordance with Islamic religious orders and is a form of joy (dikadoppai-doppa'i) and a sense of gratitude to Allah and also a time of friendship for fellow Uhaidao village communities, Aralle district, Mamasa district.

Implementation of Mambabei Culture

Religious teachings which are the basis of one's beliefs are never separated from human life. However, humans are also social creatures, so the influence of local traditions, cultural customs where humans live and settle with different cultures and cultures, will eventually give birth to a culture of its own according to the

environment in which it is located. The culture and traditions also color the journey of his life from time to time which is institutionalized in customs.

Mambabei Ana' as a culture that has local wisdom values for the Uhaidao community is still firmly held today. Mambabei Ana' will continue to be carried out for every parent according to the cultural principles of their ancestors regarding good cultural relations. This was explained by Mr. Muhajirin (61 years old), namely: tuho tammate, mapia tangkadake (life does not die, good is not bad) (Muhajirin, 2021).

The procession for implementing the culture of aqiqah (mambabei ana') for the people of Uhaidao Village, Aralle District, Mamasa Regency consists of several stages, namely 1) the preparation stage; 2) Implementation stage; and 3) closing stage.

a. Preparation phase

At this stage, the people of Uhaidao village who are holding the event will prepare various necessities that will be used during the event a few days earlier. Before the day of the Mambabei Ana' event, several activities were carried out, namely:

1. *Mappaissang* (inviting)

Mappaissang is a process of inviting all villagers by meeting each resident from one house to another. *Mappaissang* is usually done one day before the event starts. In contrast to the invitation process carried out by people living in urban areas who usually use invitation sheets, the Uhaidao village community does not use it but directly conveys it in oral form to the people who want to be invited.

Mappaissang is carried out by two or three teenage girls who go around the village from one house to another to tell them the time and place of the babeang event. The sentence is: Sulekang inde Mappaisang. laliangki ade' banuanna (topobabeang) aka lamambabei makale anakna pura sambajang loho liangki'le. (we came to invite, please come home (people who are Mambabei Ana ') because tomorrow will give their child aqiqah after midday (around one o'clock) (Marida, 2021).

2. *Mokaju*(collecting firewood)

Mokaju is the process of collecting firewood according to the cooking needs carried out by fathers and teenage boys. *Mokaju* is usually done two to three days before the Mambabei Ana' event is held. The process of collecting wood is carried out because the people of Uhaidao village do not use gas stoves for cooking, but cook using a three-brick stove. From the explanation of one of the informants, Mr. Anwar (49 years old) that the wood collected is dry wood called Uru' wood (Anwar, 2021)

3. *Ma'baje, Sokko, Lappa-Lappa, dan Cuccuru'* (Membuat Baje', Sokko' Lappa-lappa dan Cucur)

Ma'baje, sokko, lappa-lappa dan cuccuru is the process of making cakes called baje', sokko', lappa-lappa and cuccuru' wrapped in patat leaves (lappaang). The Uhaidao people use patat leaves (lappaang) because patat leaves have a wide and flexible shape and if used to wrap food it will make the food smell fragrant. In addition, patat leaves are easier to obtain with a process that is not too complicated, unlike banana leaves which must be dried in the sun first.

Baje' and sokko are made using white glutinous rice. The difference is, cake baje' will be mixed with brown sugar that has been melted first. While the Cucuru cake (cucur) is made using brown sugar and flour and then fried in a round shape. It is different with lappa-lappaang which is made and wrapped using pandan leaves that have been split and then cut into two spans in size.

Ma'baje, sokko, lappa-lappa and cucuru activities are usually carried out one day before the babeang event begins. As expressed by Nafisah's mother (49 years old), namely:

Ma'baje, sokko, lappa-lappa and grandson were made for babeang events. Baje, sokko, lappa-lappa and grandson are always there when the Mambabei Ana 'because they will be read by the priest's so that the children's sustenance is always good and increases (Napisah, 2021).

4. *Ma'bungkus (Membungkus Nasi)*

Ma'bungkus, is the process of wrapping rice added with several mixed side dishes such as eggs, chicken meat, fried noodles and other additional side dishes. The wrapped rice is then put into a plastic bag along with baje', sokko, and lappa-lappa cakes and then distributed to every community present at the event.

In the past, rice was wrapped in banana leaves, then the chicken and eggs were put in the bamboo, which had been cut and cleaned. People here say sukke but for now, rice is wrapped in rice wrapping paper (Ina, 2021).

Ma'pack is usually done on the morning of the babeang event. The amount of rice wrapped is four to five hundred more. This is adjusted to the number of people present at the event. As expressed by Masnawia's mother (37 years)

The implementation of Mambabei Ana' here is maroa' (Crowded) So that the preparation of rice wraps and others such as baje', sokko, and lappa-lappa must be a lot. Because the people who attended came together with their families (Masnawia, 2021).

a. Implementation Stage

The implementation of Mambabei Ana' is usually done after the midday prayer and when the child is seven, fourteen or twenty-one days old. The stages are:

1) *Pegereang beke (Slaughtering Animals Slaughter)*

Pegereang beke is the process of slaughtering slaughtered animals. In Islamic teachings, for boys it is obligatory to cut two goats and if the aqiqah is a girl, then one animal is slaughtered. The slaughter is carried out by Pua 'Imam.

The implementation of Mambabei Ana' is carried out according to the ability of the parents. For parents who do not have the ability to buy goats, they can use chicken. This was explained by Mr. Muhajirin (61 years old), namely:

The principle of our parents used to be "Dibatta bitti tedong tappa lako bitti beke, dibatta bitti beke tappa lako bitti manu, dibatta bitti manu tappa lako randangampulu" (if you can't kill buffalo then you can use goat, if you can't kill goat then you can use chicken and If you can't use chicken, you can use what your parents have.) (Muhajirin, 2021)

b. *Pegereang Manu* (pemotongan Ayam)

Pegereang Manu is the process of cutting chicken. In the implementation of aqiqah in Uhaidao village, the community will slaughter four to fifty chickens because there are more than three to four hundred people present at the event.

In addition to chickens used for the needs of the community who were present at the event, there were also chickens used for the purposes of *babeang* rituals (events), namely by using *Mane Londong* (roosters).

Mane Londong (rooster) is a rooster that is slaughtered as much as two tails and then the chicken's blood is caught using a coconut shell. This is done by the Uhaidao village community so that the sustenance of children in Aqiqah is always well catered for. People believe that if the blood of the slaughtered chicken contains a lot of foam, then the sustenance of the child who is diaqiqah will flow well and a lot, but if the blood of the chicken does not have a lot of foam then this child must be prayed for.

After that, the slaughtered rooster will be cut into pieces based on the characteristics of the chicken including 1) *ulunna* (head); 2) *athens* (heart); 3) *dadanna* (chest); 4) *pani'na* (the wings), and 5) *lali'na* (the comb). The parts of the chicken are separated because this part has a meaning so that the child has a good heart, a spacious chest and the chicken's comb (*lali'*) which means that the child is brave so that he can be accepted in society well. This was explained by the informant, Mrs. Surianti (49 years old), namely:

There are several parts of the chicken that are tied (*baleo-leo*) such as *ulunna* (head), *atena* (heart), *pani'na* (wings), *dadanna* (chest), and *lali'na* (comb) then performed on *sombo bulang* (the moon appears). (Surianti, 2021).

The chicken is then served in a tray which will be placed in front of the Imam at the start of the event. In addition to chicken, there are several other ingredients, namely 1) *Sarre* or lemongrass, which has the meaning so that the child who is diaqiqah always smells good or has a good (positive) influence on society; 2) *Kaju-kaju* (wood) is a small piece of wood that has been cleaned with the size of one span as many as seven pieces then tied tightly which means that the child who is diaqiqah has easy sustenance as the function of wood is so that the fire in his house always goes out with various types of food available and tied tightly so that the ties of kinship are tight, and the number of these seven means opening the seven doors of heaven and fending off the seven doors of hell; 4) *Customs* (rice), which is a staple food which means that children develop well and have good offspring and good sustenance as rice expands when it is cooked; and 5) *Sokko*, *Baje*, and *punti* (*Sokko*, *Baje*, *lappa-lappa* and bananas), that is so that the children's sustenance is abundant; and 6) *kaluku mariri* (Yellow coconut) which will later become a place of hair for children who are diaqiqah.

1) Naming

Before the barazanji activity, the child will first be given a name according to the purpose of implementing Mambabei Ana', namely the time of naming the child. Based on the explanation said by Mr. Esak (52 years), namely:

Mambabei Ana' activity is Mammanak Ana' activity, namely giving names to children as one of the mandates for parents (Esak, 2021).

The procedure for naming is carried out by parents by giving four options for names for children, then writing them and rolling them up on a piece of paper by the pua' imam and the parents of the diaqiqah child will choose one of these names. After that, the result of the parents' choice is the name of the baby. Parents who are considered traditional shops in Uhaidao village will hold their children and then read a few sentences that have the meaning of parents' expectations for their children. as explained by Ina's grandmother (83 years), namely:

In the Mambabei Ana' event, the baby who was babei will be gane (read and read). "kubabei inde my son, lakalando sunga', lamagassing, lasalleinaha, patoakeka, allosikendekang bulang (ku aqiqah my son, for a long life, good growth, and humility at all times)) (Ina, 2021)

2) Barazanji reading

Barazanji is an activity of reading prayers and salawat to the Prophet. Barazanji was performed by the priests and gentlemen who were present at the event. Barazanji is performed at the same time as naming the child. In reading the barazanji, the fathers will simultaneously stand while singing salawat.

1) Panggocingan Beluha (Hair Cutting)

Panggocingan Beluha or hair cutting is a hair cutting process for a baby. Then the baby's hair is put into a yellow coconut (Kaluku Mariri). Kaluku Mariri (yellow coconut) is used for inclusion of the hair of the child who is being diaqiqah, then it will be planted into the dugout right next to the place of the imam praying with the aim that the child who is being recited becomes a pious and pious child who is always close to the mosque. As explained by one of the informants, Mr. Zainal Abidin (46 years old), namely:

The child's hair after being rocked (cut) will be put into a young kaluku mariri (yellow) then stored in the mosque next to the Imam praying so that this child has a good understanding of his religion (Abidin, 2021).

c. Closing Stage

1) Ma'tarakang (sharing food)

Tarakang is the process of distributing food to the people who are present at the event. The food distributed is packaged rice that has been pre-packaged in

plastic bags. this was done because the implementation of aqiqah in the Uhaidao community did not use a buffet.

2) Pambacaang prayer (prayer reading).

After all the series of events are carried out, the last activity is Pambacaang prayer (prayer reading) for children. The prayer reading begins with reciting Surah al-Fatiha. The community together will pray for the child who is in aqiqah, then proceed with eating together. As explained by one of the informants, Mr. Muh. Arsyad (47 years old), namely:

The last event in Mambabei Ana 'is pambacaang prayer. Children who are in aqiqah Dipa'doangan Lako Puangga Ta'ala (prayed to Allah ta'ala) to always be given the safety of the world and the hereafter (Arsyad, 2021).

1. Social Values in Mambabei Ana' Culture

Mambabei ana 'or aqiqah is done as a form of obedience of a servant to Allah's commands as a Muslim. The acculturation of Islamic culture and local culture in Mambabei Ana' culture gave birth to various social values in community social interactions. Mambabei Ana' culture is an example of associative social interaction that leads to unity and cooperation in society.

1. The mambabei ana' activity is an activity that is considered very important for the people of Uhaidao Village because apart from being Aqiqah day for a child, it is also a time to stay in touch with each other. In the teachings of Islam, maintaining friendship is a very important thing that is done by improving relations between each other. as Allah swt said. In Q.S. An-Nisa/4:36, which reads as follows:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا﴾

The translation:

"And worship Allah and do not associate him with anything. And do good to your parents, relatives, orphans, poor people, near and far neighbors, colleagues, ibnusabil and the slaves you have. Indeed, Allah does not like people who are arrogant and proud of themselves. (Departeman Agama RI, 2015).

In the verse above Allah commands humans to do good to parents and relatives, both male and female as mentioned in the hadith, "alms to the poor is charity and alms to relatives is friendship." (Hakim, dkk, 2017).

Social value is something valuable (useful/useful) related to human relations, emphasizing on the noble aspect of humanity and causing basic self-sacrifice behavior. Social values become a reference for how to behave for each individual as part of a community group. This was also explained by the informant, Mr. Mayu (55 years), namely:

Social value is an Islamic recommendation. Love for humans is a form of love for Allah and His Messenger. that is why the Mambabei Ana 'event was attended by almost the entire village community because it is a form of gratitude to Allah and a form of affection for fellow community members. (Mayu, 2021)

In line with the explanation expressed by Mr. Mayu. Mr. Moh. Arsyad (47 years old), namely:

Very good social value. Strengthening relations between the community because it was attended by Pak (pua') Imam, Pua' Guru and the general public up to hundreds of people (one village (Arsyad, 2021).

The social values in Mambabei Ana' culture include:

a. The Social Value of Gotong Royong

Gotong royong is a concrete manifestation of the spirit of togetherness between communities in the application of a cooperative system without any material rewards. The social value of gotong royong in Mambabei Ana' culture is present when the event will be held where the village community does it together without expecting anything in return. For anyone in the village who does the babeang ana' event, other village communities will help. As stated by the informant, Masnawia (37 years old), namely:

When there is a Mambabei Ana' event being held, we come to help him and vice versa if we are the one holding the babeang (event). Men collect firewood (mokaju) while women cook for events (Masnawia, 2021).

b. Social Values Please help

Please help is a reflection of the togetherness that grows in the community. by helping the community willing to work together to help others or to build facilities that can be used together. In the Mambabei Ana' activity, the people of Uhaidao village help each other, starting from collecting firewood (mokaju), making cakes (ma'baje and sokko) to the babeang event.

Villagers who were present at the babeang event came with basic food items such as rice, chicken, noodles, and eggs, as well as baby needs in the form of bath soap, laundry soap or baby powder which were put in small thermos or rice pots and then wrapped. use cloth. The Uhaidao people call it palumba (attending events). This was conveyed by the informant, Mrs. Sry Hastuti (31 years old), namely:

If we come to the Mambabei Ana' event, we are Palumba by bringing some babeng necessities such as two liters of rice and then adding usually one shelf

of eggs, laundry soap, baby powder and also free-range chicken. (Hastuti, 2021)

c. Togetherness Social Values

Togetherness has a very important role in social life. Through togetherness the community can live in harmony, understand each other and share and care for each other among the community. Togetherness in the Mambabei Ana' event where this activity will be attended by village people who come with their families so that this time is also a time of togetherness and fosters a sense of brotherhood in one family bond between fellow Uhaidao villagers. This was explained by Jumadia's mother (49 years old), namely:

If the implementation of aqiqah here is attended by many people. Three hundred to four hundred people, that's why forty to fifty chickens are cut (Jumadia, 2021)

d. Social Value of Love

Love creates cooperation between people. With love, brotherhood, justice and sacrifice for others will be maintained in society. The existence of cooperative activities, helping each other, and praying for each other in the implementation of the Mambabei Ana' event is a form of affection between fellow villagers. Also social organization, language and communication, and the arts (Tumanggor, Kholis, dan Nurochim, 2015).

e. Unity Social Value

The form of unity is always maintained by improving good relations with close relatives and neighbors because basically every Muslim with one Muslim is another brother, as Allah says in Q.S. Al-Hujurat/49:10, which reads as follows:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The translation:

"Indeed, the believers are brothers, so make peace between your two brothers (who are at odds) and fear Allah so that you may receive mercy.." (Departeman Agama RI, 2015).

Babeang ana' activities are proof of the unity of the village community where they do it together. The form of Uhaidao community unity is not only carried out during the Mambabei Ana' event but also at weddings, thanksgiving events and other events. This was conveyed by Mr. Herman (44 years old), namely:

Not only in the Mambabei Ana' event, here other events are also held together such as tonikkah (weddings) and also topambata events (dead people). (Herman, 2021).

f. Social Value Pray for each other

Praying is a commendable behavior, because it can indirectly give strength to the people being prayed for. In the Mambabei Ana event, the community together

pray for the child who is aqiqah (babei) so that he can become a pious child and always be given the safety of the world and the hereafter.

In the implementation of Mambabei Ana', the last event that was carried out was the pambacaang prayer (prayer reading) for children's safety which was carried out by all the people who were present at the event.

1. Implications of Social Education in Mambabei Ana' Culture

Mambabei Ana' is one of the activities that has the value and meaning of social education and Islamic education for the people of Uhaidao village, Aralle sub-district, Mamasa district. Social education and Islamic values are two very important things for individuals. Both for himself and living in society. Mambabei Ana' activities can foster, guide and build social attitudes in social life so that people can live prosperously.

The implications of education in the acculturation of Mambabei Ana' culture are as follows:

a. Concern Education

Caring is a person's sense of empathy to help or help others. Caring is also an attitude of connectedness with humans in general. Be it someone with someone else, someone with community groups or society with other community groups. Caring for others has also been commanded by Allah in Q.S Al-Ma'un/107:1-7

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمَسْكِينِ ۚ فَوَيْلٌ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَاءُونَ ۚ وَيَمْنَعُونَ الْمَاعُونَ

The translation:

Do you know people who reject religion? (1) then it is those who rebuke the orphan, (2) and do not encourage feeding the poor. (3) then woe to those who pray, (4) (i.e.) those who neglect their tools. (5) those who do riya', (6) and are reluctant to (give) help. (7) (Departeman Agama RI, 2015).

There are three types of social care, namely:

1) Concern for joy and sorrow, namely care that arises without distinguishing between happy and sad situations. Feel what other people feel too. Uhaidao people care not only during the Mambabei Ana' event but also at the topambata (dead) and tonikkah (wedding) events.

2) Personal and collective care, namely care that arises because of personal impulses but also when caring must be carried out together and its activities are sustainable. The Mambabei Ana' activity is carried out by the entire Uhaidao village community so that its implementation will continue and be attended by the community for anyone in the village who holds the babeng event.

3) Urgent concern, namely concern that is of common interest and must be prioritized. The community comes and helps people who carry out Aqiqah because it is considered important and becomes a shared responsibility in its implementation.

a. Harmony Education

Living in harmony will create a society far from division. Mambabei Ana' is a time for the community to always maintain relations between fellow villagers so that they remain harmonious in living together. This can be seen in the implementation of Mambabei Ana' where they live in harmony by helping each other and helping each other.

b. Harmony education

One of the goals of education according to Ki Hajar Dewantara other than physical, spiritual, and intellectual goals is social goals. Social goals support the achievement of attitudes of harmony, kinship, deliberation, tolerance, togetherness, democracy, responsibility and discipline.

Social harmony is a condition in which social relations run regularly in accordance with the norms and values that apply in a society. Norms and values are rules and things that are considered good in society. Mambabei Ana' activity is an activity that is considered good by the Uhaidao village community so that its implementation is very important for the community.

c. Welfare education

Social welfare is a state of society that has peace, safety, security and prosperity. Uhaidao Village is a village whose population does not reach a thousand people, but in terms of solidarity, they prioritize togetherness and common interests.

With the creation of social welfare it will reduce social inequality. Social inequality is a condition where there is an imbalance in people's lives, both personally and in groups. Mambabei Ana' is one of the activities that minimizes social disparities due to good community relations, resulting in differences in social and economic status.

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