



Exploration of Islamic Values in Fisherman Settlements Mandar Lero Tribe

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Abstract

It is contained in the Al-Qur'an and Hadith, Islamic values are moral teachings that are abstract and concrete, namely verbal and nonverbal. This can be expressed in settlements and dwellings both non-physically and physically. This can be seen in the fishing settlements of the Mandar Lero tribe which are influenced by the real nature of Islam and the interrelationships of the five components of settlement development: nature, humans, society, physical and network. This research is expected to be able to distinguish and determine the significance of Islamic characteristics related to the five components of settlement development in fishing settlements of the Mandar Lero tribe, Suppa Region, and Pinrang Regency. This exploration is directed by using subjective graphic examination techniques, gathering information through top-down meetings with informants and perceptions, then the results are dissected into two fundamental components, namely the characteristics of Islam and its relation to the five components of physical settlement development and non-physical parts. The consequence of the review shows that the relationship between the quality of Islam and the five components of settlement arrangement is closely related to tidiness, utilization of nearby materials, family and individual firmness, friendly constancy and “*sayyang pattud'du*” (horse dancing) parties, presence of mosques, schools and offices. in settlements, utility networks. This exploration can be used as a perspective in managing and building settlements and houses with an Islamic perspective.

Keywords: Exploration; Islamic Values; Mandar Lero Settlement; Pinrang

Introduction

Lero village is a village inhabited by ethnic Mandar relatives. Lero Village has the largest Mandar ethnic population compared to other villages in the Suppa Pinrang area. The type of settlement is influenced by the presence of ethnic Mandar on the coast of Ujung Lero. Settlements that are framed still follow the social side of the Mandar ethnicity which is characterized by Islam.

According to the Head of Lero Village, (2018), that Lero Village has extraordinary activities, such as the experience of memorizing the Qur'an, at a very interesting “*sayyang pattud'du*” (horse dancing) party which can be found in Lero Village, Pinrang. According to (Crysler, 2000), conventional settlements are often referred to as places that truly have customary and social qualities, related to strict beliefs or extraordinary/unique values to be established in a particular place and are outside historical determination. verified.

According to (Sasongko, 2005), by paying attention to various ceremonies related to certain fields and focuses being completed in certain groupings without stopping, it is very possible that there will be demands for the use of certain places and spaces which show a habit of space. based construction.

The linkages of the five components of settlement development, namely special characteristics, human, community, actual structure and organization can be seen from the non-physical and actual parts of Islamic settlements. From a non-actual point of view, according to (Sensa, 1987) in (Amri et al., 2015), the characteristics of sharia houses are: normally arranged, especially according to their natural habitat; love, empathy and commitment; harmony.

As pointed out by (Mortada, 2003), that Muslims are expected to adhere to Islamic social standards based on their level in society, their environment, their families, and themselves. Regarding the actual view, according to (Mortada, 2003) that the personal climate of Muslim groups includes the condition of houses that are close together or in groups, a system of progressive road network capabilities, regular outdoor development, and the existence of a mosque.

In settlements and homes, these theoretical Islamic characteristics can be communicated in non-native ways, whereas concrete (concrete, not words) non-verbal communication is communicated in that frame of mind in actual settlements and homes. The real condition of housing and housing construction often defeats Islamic quality in the implementation of changing events, this often happens in the eyes of society. It is believed that under these ideal circumstances, Muslim settlements and homes could incorporate Islamic characteristics into their construction.

Literature Review

Settlement Theory

Settlements, also known as human settlements, are places or spaces where people can live indefinitely to meet other people, Doxiadis in (Idawarni, 2016). According to Doxiadis, settlement (human settlement) will function well if it is linked to the five components of settlement development, namely: nature, humans, society (social life), shell (physical buildings), and networks.

According to (Sensa, 1987), housing and the process of forming it based on Islamic guidance is *Darus-salam*. *Dar* means house, village, region (region) and or country. *Salam* means safe, prosperous, because the meaning of greeting is safety, prosperity related to Islam.

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Darussalam is an area/housing that prioritizes welfare, security, because it is caused by the adherence of the settlers to Islamic law. In general, Islamic housing has the following characteristics: tends to be natural, such as: always pays attention to the harmony of the natural environment; Human life, a place where love and devotion can be displayed, cannot be separated from love and devotion because this is its basic characteristic; Peace is a basic human need.

The theory of relations according to (Mortada, 2003), that the outer spatial hierarchy will gradually decrease in size and the characteristics of public forms and functions will become semi-public, private, and the nature of politeness in the mosque is adapted to this hierarchy. and functions.

Whereas other Islamic principles related to buildings/residences in the Qur'an and Hadith, are stated in theory (Edrees, 2012), that a Muslim works as an architect, stating that Islamic principles applied in architecture can guarantee harmonious relationship, *Hablum-minallah*, *Hablum-minnas*, and *Hablum-minal'alamiin*.

Coastal Settlement Pattern Theory

According to Darjosanjoto in (Syarif, 2016), the relationship between coastal fishermen is divided into four settlement patterns, namely:

- Perpendicular pattern parallel
- Perpendicular pattern
- Parallel pattern
- Perpendicular parallel pattern

According to (Darjosanjoto, 2002) can be seen in Figure 1:

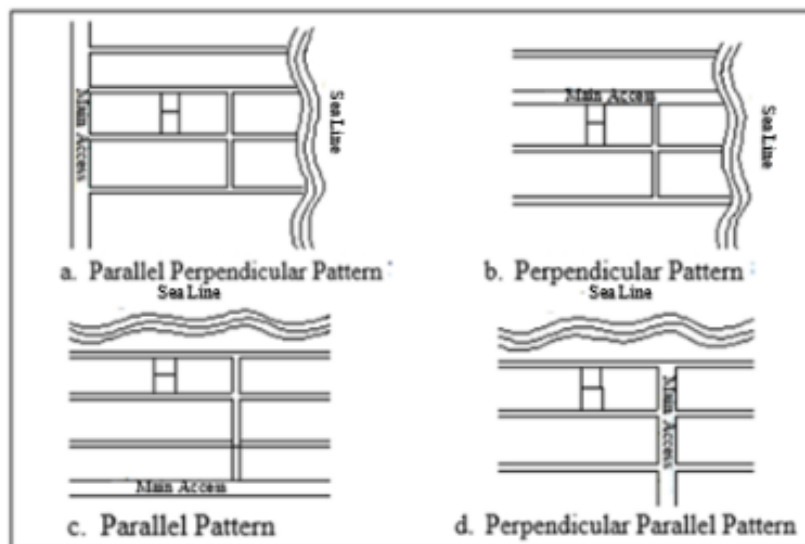


Figure 1: Fisherman Settlement Pattern

Source: (Darjosanjoto, 2002) in (Syarif, 2016)

Research Method

This study seeks to understand the meaning of Islamic values in the fishing community of the Mandar Lero tribe in Suppa District, Pinrang Regency. These communities are connected to the five components that form settlements, namely: nature, people, society, physical buildings, and networks. Using a qualitative descriptive research approach, in-depth interviews with informants, and observation, based on the research objectives above.

Then the data collection technique was carried out by triangulation (combined), inductive/qualitative data analysis and the results of qualitative research emphasized meaning rather than generalization (Sugiyono, 2017). The two main components used in the analysis of findings are Islamic values and the relationship between the five elements that make up a settlement in terms of the physical and non-physical aspects of the settlement. According to (Sugiyono, 2017), the descriptive method is research that describes, explains, or understands the condition of the object under study as it is, in accordance with the circumstances at the time the research was conducted.

Result/Findings

Non-Physical Aspects

Socio-Cultural Conditions of Mandar Lero Fisherman Settlements.

Data from the lero village office in 2016 explains that the total population of lero village is 7,841 people and 100% are Muslims spread across 3 hamlets namely Adolang hamlet, Lero hamlet, Butung hamlet. Based on the interview results of Mr. J, (2020) as a community leader from the *Rangas* family explained that initially the people who inhabited the Ujung Lero coast were Mandar people named Labora sea traders from Mandar, the Mandar tribe in Lero had villages namely *Rangas* and *Pambusuang*, both villages is currently developing its citizens and work as fishermen.

Solidarity in the Mandar Lero Fishermen Settlement.



Figure 2. Road situation
Source: Personal Documentation, 2021

The Mandar people in Lero have very strong solidarity with Mandar customs and culture, this can be seen in the traditional and cultural festivals that are very well known to the Mandar

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people, namely the "*sayyang pattud'du*" (dancing horse) party. This traditional party contains cultural values of the Mandar tribe, namely: religious values (Islam), patience values, aesthetic values, ethical values, reciprocal values, (Padila, 2016). Seen in the image below:



Figure 3. Equestrian in Mandar Traditional Clothing
Source: Personal Documentation, 2021



Figure 4. Tambourine musical accompaniment in "*Sayyang Pattu'du*"
Source: Personal Documentation, 2021

Kinship and Kinship System in the Mandar Tribe in Lero Village

Kinship and kinship in the daily life of the Mandar tribe is shown wanting to always be close to the family, helping each other, please help, look after each other. This kinship and kinship system forms clusters of houses where one family is close, while those that are far apart are due to the ability to buy land for houses far from the family. This is explained in the image below:

Group A

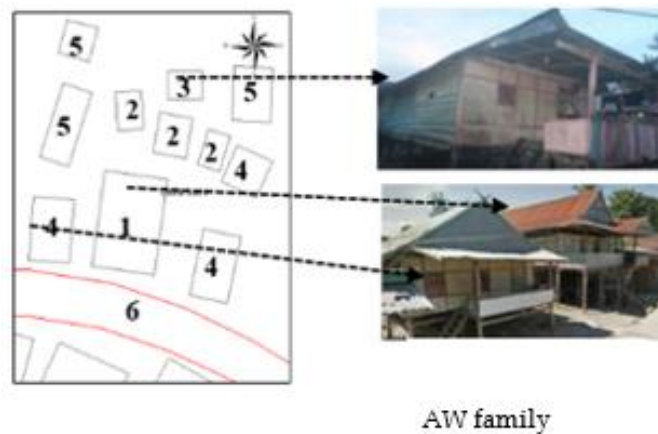


Figure 5. Group A
Source: Personal Documentation, 2021

Deskripsi:

1. AW's parents' house
 2. Brother's house
 3. AW House
 4. First cousin of parents
 5. Others because the land is sold
- Main road ± 6 M
House without fence
AW's parents' assets are passed on to their children.

Group B



Figure 6. Group B
Source: Personal Documentation, 2021

Deskripsi:

1. Mr. KA's house
 2. KA's second cousin
 3. Other people's houses are bamboo fences but village fences
 4. Sports Field
- The width of the main road is ± 6 M
High bamboo house fence ± 1 M
Pak KA's land was purchased privately

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Group C

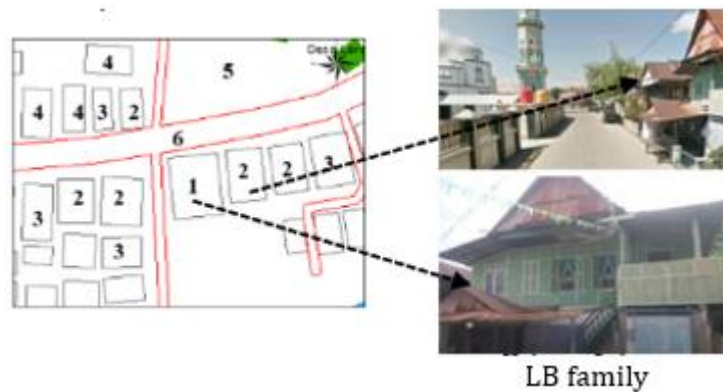


Figure 7. Group C
Source: Personal Documentation, 2021

Deskripsi:

1. LB's grandson's house, iron fence, lungs
 2. Sis, the bamboo is fenced, the lungs are in front of the house.
 3. Third cousin, bamboo fence
 4. Other people's land that was bought was still Mandar
 5. The courtyard of the Al-Muhajirin mosque
- The width of the main road is ± 6 M
Heritage land and house

Physical Aspect

Environmental Conditions of Mandar Lero Fisherman Settlements

Field observation findings on residential sewage systems and sewage systems. This is closely related to cleanliness in settlements and community settlements, as can be seen in the image below:



Figure 8. Closed Drainage



Figure 9. Open Drainage

Source: Personal Documentation, 2021



Figure 10. Main Road Width 5-6 M
Source: Personal Documentation, 2021

Source: Personal Documentation, 2021



Figure 11. Secondary Road Width 2-4 m
Source: Personal Documentation, 2021



Figure 12. Cul-de-Sac street 1-2 m wide
Source: Personal Documentation, 2021

Physical Condition of the Building

Regarding the types of houses found, there are three, namely contemporary, empty stilt houses under the house, stilt houses with construction. You can see the following image:



Figure 13. Boyang, Lamboyang
Source: Personal Documentation, 2021



Figure 14. Contemporary Boyang
Source: Personal Documentation, 2021

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Figure 15. The development of *Boyang, lamboyang*
Source: Personal Documentation, 2021

Condition of Public Facilities in Mandar Settlements

From the results of field observations, public facilities in Mandar settlements:

The existence of the mosque



Figure 16. Al-Muflihun Mosque
Source: Personal Documentation, 2021



Figure 17. Al-Kania Mosque
Source: Personal Documentation, 2021



Figure 18. Al-Muhajirin Mosque
Source: Personal Documentation, 2021



Figure 19. Musholla Syuhada
Source: Personal Documentation, 2021

The existence of an Islamic cemetery and open space



Figure 20. Islamic Cemetery
Source: Personal Documentation, 2021



Figure 21. Open Space in Front of the Mosque
Source: Personal Documentation, 2021



Figure 22. The square in front of the mosque
Source: Personal Documentation, 2021

School existence

- Islamic Kindergarten
- Suppa Elementary School
- Lero Middle School/Madrasah
- Suppa Senior High School 7



Figure 23. Lero Middle School/Madrasah
Source: Personal Documentation, 2021



Figure 24. Suppa Senior High School 7
Source: Personal Documentation, 2021

Existence of Government Facilities

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- Suppa Village Office
- Suppa Police Station
- Suppa Folk Market
- Suppa Health Center



Figure 29. Suppa Village Office
Source: Personal Documentation, 2021



Figure 31. Suppa People's Market
Source: Personal Documentation, 2021

Discussion

Linkage Of Five Settlement Forming Elements With Islamic Values In Fishermen Settlements Of The Ujung Lero Mandar Tribe

Related to Elements of Nature with Islamic Values in Mandar Settlements

This section will analyze and understand the relationship between natural elements and Islamic values in the settlements of the Lero Mandar community. According to (Sensa, 1987), one of the characteristics of Islamic settlements is naturally oriented by maintaining the harmony of the natural environment. The principles of guidance in the Qur'an and Hadith are as follows:

"From Rasulullah SAW: indeed Allah swt is holy who likes holy things, He is the Most Clean, the Most Clean. He is the Most High, the Most Honorable. He is the most beautiful who likes beauty, so clean your place" (HR. Tirmizi).

Principles in the Quran and theory according to (Sensa, 1987) and hadith. This finding is in line with the Mandar Lero people to maintain their environmental and personal hygiene in their homes. For the use of local materials as a physical form in the majority of residential houses on stilts.

Relationship Between Man Elements And Islamic Values In The Mandar Lero Fisherman Settlements

This section will analyze and understand the relationship between human elements (humans) and Islamic values in the Mandar Lero settlement. According to (Mortada, 2003) explained that the basic social framework is beliefs and actions that are expressed by the principle of making individuals more meaningful, the essence of these principles is individual commitment as an internal factor that is strengthened by the embodiment of the surrounding environment as an external factor.

The focus of Islamic social principles is the scope of society, neighborhood, family and individuals to reflect social solidarity. In the Qur'an about a sense of brotherhood and social solidarity for Muslims is very high, in the Qur'an surah Ali Imran, 103:

"Hold fast to the rope of Allah, and do not split, And remember Allah's favor on you when you were (the time of people) were enemies, then Allah united your hearts, so that by His mercy you became brothers, While (when) you were on the edge of the abyss of hell, Then Allah saved you from there. Thus, Allah explains the verses so that you get guidance." (Q.S. Ali-Imran: 103).

The Mandar people with ties of kinship and familiarity in the settlement environment form a large ethnic family of the Lero Mandar people. These findings are in line with the theory put forward by (Mortada, 2003) in matters relating to the family, as well as instructions in the interpretation of the Qur'an and hadith, as follows:

"O you who believe, protect yourselves and your families from the fires of hell." (Q.S.At-Tahrim: 6)

Relationship Between Elements Of Society (Social Life) And Islamic Values In The Settlements Of Fishermen Of The Mandar Lero Tribe

This section will analyze the relationship between elements of society (social life) and Islamic values in the Lero Mandar tribe settlement. According to (Mortada, 2003) that the view of Islam as a connection in neighboring life is the essence of the concept of social solidarity. In the Hadith it is also explained how neighborly relations are highly glorified, by stating:

"Whoever believes in God and the Last Day, let him speak well or be silent. Whoever believes in Allah and the Last Day, let him glorify his neighbor. And whoever believes in Allah and the Last Day, let him glorify his guests." (HR. Al-Bukhari and Muslim).

According to (Koentjaraningrat, 1990) stated that the existence of culture serves to regulate and give direction to human activities and works. Meanwhile, according to (Purbadi, 2010) in (Syarif, 2016), the way of solving it, explains that the spatial system of traditional settlements is supported by four concepts, namely the concept of ethnic brotherhood; the concept of mixing with ancestors and religion; the concept of cultural diversity in unity; concept of being one with nature.

Related to theory (Mortada, 2003), theory (Koentjaraningrat, 1990), (Purbadi, 2010) and Hadith, these findings are very much in line with the social conditions of the Lero Mandar community by forming neighborly solidarity and the meaning of saying what is meant by traditional parties.

The Relationship Between Network Elements And Islamic Values In The Mandar Lero Fisherman Settlements

This section analyzes and understands the relationship between the network elements (network system) and Islamic values in the Mandar fishing settlements in terms of the physical aspects, namely clean water and dirty water networks, sewage systems, electricity networks,

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the hierarchy of road functions. According to Al-Shaik in (Wulandari, 2015), it is stated that the main road in a community always crosses towards the mosque. Whereas according to (Mortada, 2003) that the character of traditional Islamic settlements is a private nature between the outside and the inside formed from an integrated hierarchy of orders, sizes and changes in form and function. Related to the theory of Mortada and Al-Shaik, it is in line with the findings in the fishing settlements of the Mandar Lero tribe.

Furthermore, the Mandar settlement road pattern is formed following the coastline and forms a grid. According to (Darjosanjoto, 2002) in (Syarif, 2016), states that the four patterns of coastal fishing settlements are caused by the association of fisherman populations with the beach: opposite designs that frame fundamental access lined with the beach and entrances that form a street climate opposite the sea side, structure formats line up with the sea side and main access. This finding is in line with Darjosanjoto's theory.

The Relationship Between The Physical Elements Of The Building (Shell) And Islamic Values In The Fishing Settlements Of The Mandar Lero Tribe

In this section, we will analyze and understand the relationship between shell elements (space) and Islamic values in the Lero Mandar community settlements. According to Al-Shaik in (Wulandari, 2015) that the character of Islamic settlements is in the form of mosques and parks/open spaces, in settlements there are areas of trade, education, government and even defense which are formed in groups, where buildings surround the mosque.

According to (Mortada, 2003) this mosque is surrounded by commercial areas such as markets, government centers, and educational areas, indicating the spread of Islamic cities to become centers of urban community activities.

According to (Imamuddin et al., 1985), stated that the mosque is an image of the community that is accepted to unite regional activities and capabilities as a driver of regional improvement and improvement.

Based on the findings at the research location, it is in line with the theories of Al-Shaik, Mortada and Imamuddin, except for the area of defense according to Al-Shaik. The existence of this mosque is a symbol and main characteristic of Islamic settlements as a reminder to Allah with the principles of *hablum minallah* and *hablum minnas*, while the burial area is a reminder of death in Islamic settlements.

Meanwhile, the existence of open space is a character in Islamic settlements. According to Al-Shaik in (Wulandari, 2015), that the main figures of Islamic settlements are mostly the focal points of the local area, especially mosques and parks/open spaces or squares. The findings in the fishing settlement of the Lero Mandar tribe are in line with al-Shaik's theory.

Conclusion

From this study the five elements that form a settlement, namely nature, humans, society, network, shell of Islamic values based on the guidance of the Qur'an and Hadith in the settlement of fishermen of the Mandar tribe, can be concluded as follows:

The results of the study show that the relationship between the quality of Islam and the five components of settlement formation is closely related to tidiness, utilization of nearby materials, family and individual fortitude, friendly fortitude and the importance of the traditional “*sayyang pattud’du*” (dancing horse) party, the presence of mosques and public offices in settlements, utility organizations. This exploration can be a reference in the preparation and development of houses and buildings with an Islamic perspective.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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