

CHAPTER I

INTRODUCTION

A. Research Background

During the Jahiliyyah era, Pagan Arabs thought that there was no life after died. While inside the Qur'an, death is not the end of human existence, but as the beginning of a new eternal life in the hereafter.¹

In Islam, death is like a bridge between two lives; mortal world life and eternal hereafter. Death is an event where the spirit comes out of from body, so the majority of the scholars of kalam say, "a body trapped in a rough body is like water trapped in the greenwood".² Death is one of three crucial stages of human life, as mentioned in the Qur'an surah Maryam verse 15:

وَسَلِّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

*And peace be upon him the day he was born and the day he dies and the day he will be raised alive.*³

The family must do the several things to the deceased, one of them is the implementation of the death tradition. The death tradition is a part of respect given by

¹ Umar Latif, "Konsep Kematian dan Hidup dalam Islam (Pemahaman Berdasarkan Konsep Eksatologis)", *Al-Bayan Journal* Vol.1, No. 34, July-December 2016 , 29.

² Ozi Setiadi, "Kematian Dalam Konsep Al-Qur'an", *Al-Ashriyyah Journal*, Vol. 4, No.1, October 2017 , 71-72.

³ Shehnaz Syaikh and Kausar Khatri, *The Glorious Quran Word-for word Translation to facilitate learning of quranic Arabic*, (New Delhi: Islami Kitab Ghar, n. d), 423.

the living to the dead, accompanied by various prayers for the good of the deceased as well as a reminder for the living that one day they will return to the Almighty.⁴

Death traditions have existed since the first period of humans on earth. The beginning of this event is in the story of Qabil and Habil. At that time, Allah sent two crows to fight. When one of the two birds died, the another one scratched the ground to bury his dead friend. This phenomenon inspired Qabil to carry out the burial process for Habil.⁵ As mentioned below in the surah al-Maidah verse 31:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَا

وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said, “Woe to me! Am I unable to be like this crow and hide the dead body of my brother?” Then he become of the regretful.⁶

All faiths carry out death traditions through various methods. Besides being rich in natural resources, Indonesia is rich in traditions and culture. One of the favorite traditions in Indonesia is the death tradition. The Javanese tribe, which is one of the most influential tribes in Indonesia, also has a death tradition called *selamatan*. Its implementation starts from the first day someone died until the thousand

⁴ Ari Abi Aufa, “Memaknai Kematian Dalam Upacara Kematian Di Jawa”, *An-Nas; journal of humanities*, Vol. 1, No.1, February 2017, 1.

⁵ Muhammad Haramain, “Analisis Pesan Dakwah pada Kisah Dua Putera Adam pada Al-Qur’an”, *Komunida: Communication and Da’wah Media*, Vol. 09 No. 01 (2019), 39.

⁶ Shehnaz Syaikh and Kausar Khatri, *The Glorious Quran Word-for word Translation to facilitate learning of quranic Arabic*, 152.

anniversary of his death. There are several parts in implementations of *selamatan* starting from *surtanah*, *selamatan* seven days, *selamatan* forty days, *selamatan* one hundred days (*Nyatus*), *selamatan* one year (*Mendak Pisan*), *selamatan* two years (*Mendak Pindo*), and the last *selamatan* one thousand days (*Nyewu*).⁷

In this case, the Banjar tribe, known as a tribe with high level of religiosity, also has a death tradition that called *bahaulan* and *baarwahan*. The difference from *selamatan* tradition in Java, *Bahaulan* and *baarwahan* are generally held every year as a commemoration of the death of a family or relative. The implementation also consists of several levels. On the first night implementation of "turun tanah" is filled with a recitation of *tahill* and *dzikir*. Sustainable until the second night, if distinguishes the first night is rice, the second night is *apam*. Next *meniga hari* or the ceremony on the third night. Continue with *mamitung hari* (seventh day), *manyalawi hari* (twenty-fifth day), *maampat puluh hari* (forty days), and continue with multiples of ten to reach one hundred days. After that, it will be held *bahaulan* once a year.⁸

In addition to prayers and *dzikir*, the important thing in *bahaulan* is the recitation of certain surah in the Qur'an. Some of the surah that recite in this tradition is; al-Ikhlâş, al-Falaq, an-Nâs, al-Fâtihah, al-Baqarah verses 1-5 and 255 and also the last verse of surah al-Ikhlâş.⁹

⁷ Suwito, Agus Sriyanto dan Arif Hidayat, "Tradisi Dan Tradition Kematian Wong Islam Jawa", *Ibda Islamic Cultural Journal* Vol. 13, No. 2, July-December 2015, 211-212.

⁸ Hasan, "Islam dan Budaya Banjar di Kalimantan Selatan", *Ittihad Cooperative Journal South Kalimantan Region*, Vol. 14 No. 25 April 2016, 88.

⁹ Qusyairi Hamzah, *Risalah Amaliyah*, (Banjarmasin: TB. Mutiara, n. d), 38-40.

Besides respecting for the dead person, the death tradition also has a unique appeal for foreigner. One of the death traditions in Indonesia that has unique attraction is the tradition of *Rambu Solo'* by Toraja tribe in South Sulawesi. The tradition of *Rambu Solo'* is carried out based on the social level of the community. There are four levels of social conditions in the implementation of *Rambo Solo'* in Tana Toraja, they are: The first ceremony is *Disilli* intended for the lowest strata. The second ceremony is *Dipasangbongi*, intended for ordinary people. The third ceremony is *Dibatang* intended for the middle nobility. The fourth ceremony is *Rapasan*, intended for the upper nobility. The higher the social level of the Tana Toraja community, the more festive the implementation of the death tradition will be. People who have a high social status, such as nobles and traditional holders, they have to provide around 24-100 buffalo. In addition, they also have to deliver *duba-duba* (a place for carrying corpses) and *tau-tau*, or statues of the dead will later be paraded.¹⁰

In South Sulawesi, besides being dominated by the Toraja tribe, the Bugis tribe is also dominant. If the majority of the Toraja people are Christian, the majority of the Bugis society are Muslim. There are many traditions that are still preserved today. Includes housewarming traditions, wedding traditions, after-harvest traditions for fishermen and farmers until death traditions. This tradition is a local treasure that characterizes the region which makes it different from other regions. It is also

¹⁰ Robi Panggarra, *Upacara Rambu Solo' di Tana Toraja: Memahami Bentuk Kerukunan di Tengah-Tengah Konflik*, (Makassar: High School Of Theology Jaffary, 2015), 9-12.

supported by the fact that the Bugis tribe has many life principles. Among them are humanizing each other/mutual respect (*sipakatau*), loving each other (*siammesei*), keep the family principle (*siassijingeng*). These principles have been by Islamic teachings since the 16th century.¹¹

This post-death tradition is also always preserved by the Bugis Pagatan society who live in other areas. Like *Mapasilli* which is carried out by the Bugis society in Banten. This tradition is a procession of cleaning the residence and belongings to the deceased with water and seven kinds of flowers.¹² Different from the Bugis society in Burugae Village, in Bone Regency. As a part of final respect for the deceased, the family left behind will repair the graves that initially used ordinary gravestones, and replaced them with better ones.¹³

The death tradition also applies to the Bugis Pagatan society in Kusan Hilir District, Tanah Bumbu Regency. Reciting surah three times in *tahlilan* seems to be must. However, in spesific layers of society, there is a large amount of reciting surah al-Ikhlâş outside the *tahlilan*. In Kusan Hilir District, Tanah Bumbu Regency, South Kalimantan, surah al-Ikhlâş is receipt for thousands of times. This is done for 7 days since the burial of the corpse. This tradition is called *makkuluhuwallah*¹⁴

¹¹ Ahmad S. Rustan, and Hafied Canggara, "Perilaku Komunikasi Orang Bugis Dari Perspektif Islam", *KAREBA Communication Journal* Vol. 1, No.1 January-March 2011, 96-98.

¹² Romi, "Tradisi Mapasilli dan Matampung Dalam Ritus Kematian Etnis Bugis di Karangantu Banten, *Undergraduate Thesis*, (Faculty of Ushuluddin and Adab State Islamic University of Sultan Maulana Hasanuddin Banten, 2018).

¹³ Iin Parninsih, "Eksplorasi Tradisi Mattampung Masyarakat Bugis dalam Kajian Living Qur'an: Studi Desa Burugae Kabupaten Bone Sulawesi Selatan, *PAPPASANG Journal*, Vol. 3, No. 2, December 2021 , 65.

¹⁴ Bugis language which means "reciting Qulhwallah" or reciting surah *Al-Ikhlash*.

This tradition is a series of death traditions for the Bugis tribe. In this part there are several stages such as completing the Qur'an, *tazkiah*, *makkuluhuwallah*, *massandra*, *meleppe-leppe*, and *Mattampung*. This tradition is usually performed at night after Isha. *Makkuluhuwallah* tradition usually carried out by woman or elderly, because surah al-Ikhlâş is a short surah so it is revitalize that various groups can recite it even without looking into the Qur'an. The purpose of this tradition, among other things, is to enliven and comfort the homes of the bereaved and also to fill time with something useful rather than just talking¹⁵

Surah al-Ikhlâş is receipt according to the agreement, usually about 15,000 to 100,000 times within seven days. The amount depends on the number of people who attend. *Makkuluhuwallah* tradition is the medium used to count the number of reciting surah al-Ikhlâş with pebbles. The media used depends on the ability of the organizers. Usually, 2,000 pebbles are collected and then placed on top of the container. After the recitation completed, the pebbles will be sown on the grave.¹⁶

Based on the explanation above, the writer is interested in conducting research with the title: "**Reciting surah al-Ikhlâş (*makkuluhuwallah*) tradition by bugis tribe in Kusan Hilir district, Tanah Bumbu regency**"

¹⁵ Misbah Hudri, and Muhammad Radya Yudiantiasa, "Tradisi " Makkulhuwallah" dalam Tradition Kematian Suku Bugis (Studi Living Qur'an Tentang Pembacaan Surah Al-Ikhlâş)", *Journal of al-Qur'an Science and Interpretation of Faculty Ushuluddin and Humanities, IAIN Purwokerto* July-December, Vol.3, No. 2, 2018, 232.

¹⁶ Misbah Hudri, Muhammad Radya Yudiantiasa, "Tradisi " Makkulhuwallah" dalam Tradition Kematian Suku Bugis (Studi Living Qur'an Tentang Pembacaan Surah Al-Ikhlâş)", 233.

B. Problem Statement

From the problem statement that has been stated, the author found several main problems that can be used as the focus of research, they are:

1. What is the procedure for implementing the *makkuluhuwallah* tradition by Bugis society in Kusan Hilir District Tanah Bumbu Regency?
2. What media is used in *makkuluhuwallah* tradition at Kusan Hilir District Tanah Bumbu Regency?
3. How perspective of Bugis Pagatan Tribe society regarding surah al-Ikhlâş in *makkuluhuwallah* tradition?

C. Research Purpose

Based on the formulation of the problem above, the purpose of this research is:

1. To know the procedure of the *makkuluhuwallah* tradition in Kusan Hilir District Tanah Bumbu Regency.
2. To know media are used in the *makkuluhuwallah* tradition in Kusan Hilir District Tanah Bumbu Regency.
3. To find out the Kusan Hilir District Tanah Bumbu Regency society understanding on surah al-Ikhlâş in *makkuluhuwallah* tradition.

D. Research Significance

1. Academically, this research is expected to provide scientific contributions for reciters and academics in the field of Al-Qur'an and Tafsir Sciences, especially in living Qur'an study. In addition, this research is structured to enrich the treasures of Living Qur'an research on death traditions in local traditions.
2. Practically, this research is intended to help provide information and additional knowledge to reciters about the *makkuluhwallah* tradition in Kusan Hilir District, Tanah Bumbu Regency. In addition, this research is also designed as reference material for Muslim development institutions such as Indonesian Religious Leader and Religious Affair Office.

D. Operational Definition

1. *Makkuluhwallah*

Makkuluhwallah tradition taken from the first verse of surah al-Ikhlâş (*qul huwalâhu*). The suffix "ma" is part of the Bugis language which is connected with *qul huwallâhu*., which shows the meaning of reciting surah al-Ikhlâş.¹⁷The recitation of surah al-Ikhlâş in this study was carried out after the death by the Bugis tribe in Kusan Hilir District, Tanah Bumbu Regency. In this tradition, reciting of surah al-Ikhlâş a thousands of times using certain media to count the number of surah al-

¹⁷ Misbah Hudri, Muhammad Radya Yudiantasa, "Tradisi " Makkuluhwallah" dalam Tradition Kematian Suku Bugis (Studi Living Qur'an Tentang Pembacaan Surah Al-Ikhlâs)", 233.

Ikhâlâş that have been recite. The media used vary, depending on the organizers ability, but in general the Bugis Pagatan society use pebbles.

2. Tradition of Death

Tradition is a belief, principle, or way of acting that people in a particular society or group have continued to follow for a long time, or all these beliefs, etc.¹⁸ While death is act of dying, the end of life, the total and permanent cessation of all the vital functions of an organism.¹⁹ The tradition of death in this study is part of a death traditions by Bugis Pagatan tribe, and called the *makkuluhuwallah* tradition. This tradition is carried out in the Kusan Hilir District, Tanah Bumbu Regency. This tradition is carried out from the first day someone died, until the seventh day after his death.

3. Bugis Pagatan Tribe

Based on historical records, the Bugis people have started to leave their hometown since the early 17th century. This is due to the condition of South Sulawesi, where they came from, there was a local conflict between the Kingdoms. The peak of migration occurred after the war between the Makassar Kingdom and the Dutch colonials which ended with the Bongaya Treaty in 1667. As a result of the above events, many Bugis people left their

¹⁸Cambridge University Press, *Cambridge Dictionary*, <https://dictionary.cambridge.org/dictionary/English/tradition>, accessed on 11th July 2022, 21.53.

¹⁹Thesaurus.com, *Dictionary.com*, <https://www.dictionary.com/browse/death>, accessed on 13th July 2022, 15.40.

hometowns and migrated to Southeastern South Kalimantan. They are widespread in Tanah Bumbu, Pagatan, Batulicin to Kotabaru.²⁰

E. Previous Research

First, research by Ahmad Dzanil Himam on the title “*Pembacaan QS al-Ikhlâş 100.000 Kali Dalam Tradition Kematian Menurut Mufassir, (Studi Korelatif Antara Tafsir dan Budaya Masyarakat)*”. This thesis discusses the practice of reciting *kulhu fidak* (the language used by Tulungagung society, East Java, which means reciting surah al-Ikhlâş 100,000 times) and how the mufassir views about reciting surah al-Ikhlâş 100,000 times. It also describes the opinions and the experience of Tulungagung society in reciting surah al-Ikhlâş 100,000 times in their death traditions.²¹

Second, Atik Dinan Nasihah's research on the title “*Tradisi Pembacaan Surah al-Ikhlâş Dalam Zikir Fida' (Studi Living Hadist: Di Masyarakat Desa Sukolilo, Pati, Jawa Tengah)*”. This thesis discusses the tradition of Sukolilo Village society who reciting *Zikir Fida'* (a series of remembrances concentrated on reciting surah al-Ikhlâş has much as 100,000 times) for deceased within seven days after death.²²

²⁰ Hendraswati dkk, *Diaspora Dan Ketahanan Budaya Orang Bugis Di Pagatan Tanah Bumbu*, (Yogyakarta: Penerbit Kepel Press, 2017), 53.

²¹ Ahmad Dzanil Himam, “*Pembacaan QS Al-Ikhlâş 100.000 Kali Dalam Tradition Kematian Menurut Mufassir, (Studi Korelatif Antara Tafsir dan Budaya Masyarakat)*”, *Undergraduate Thesis*, (Surabaya: Faculty of Ushuluddin and Philosophy UIN Sunan Ampel Surabaya, 2019).

²² Atik Dinan Nasihah, “*Tradisi Pembacaan Surah Al-Ikhlâş Dalam Zikir Fida' (Studi Living Hadist: Di Masyarakat Desa Sukolilo, Pati, Jawa Tengah)*”, *Undergraduate Thesis*, (Jakarta: al-Qur'an and interpretation Department faculty of ushuluddin UIN Syarif Hidayatullah Jakarta, 2019).

Third, Ibrizatul Ulya's research on the title "*Pembacaan 124.000 Kali Surah al-Ikhlâş Dalam Tradition Kematian di Jawa (Studi Kasus di Desa Sungonlegowo, Bungah, Gresik, Jawa Timur)*". This thesis discusses the history and purpose of reciting surah al-Ikhlâş which is usually done for seven consecutive days after the death of Sungonlegowo Village society. In addition, the author also tells the uniqueness of using grains as a means of calculating the reciting of surah al-Ikhlâş. Also, the author reveals the meaning behind reciting surah al-Ikhlâş 124,000 times which is practiced by Sungonlegowo Village society.²³

Fourth, the journal Misbah Hudri, Muhammad Radya Yudiantiasa on the title "*Makkulhuwallah*" dalam Tradition Kematian Suku Bugis (Studi Living Qur'an Tentang Pembacaan Surah al-Ikhlâş), Journal of Al-Qur'an Science and Tafsir, Faculty of Ushuluddin and Humanities, IAIN Purwokerto July-December, Vol.3, No. 2, 2018. This journal discusses about *makkulhuwallah* of Bugis society in the Tadang Palie area of South Sulawesi. The author also reveals the philosophical arguments behind the use of surah al-Ikhlâş in the *Makkulhuwallah* procession.²⁴

All of the studies above use surah al-Ikhlâş as the main focus of research, but they still have differences in analytical theory and research methods. Ahmad Dzanil Himam's thesis uses Max Weber's social theory and the living Qur'an method.

²³ Ibrizatul Ulya, "Pembacaan 124.000 Kali Surah Al-Ikhlâş Dalam Tradition Kematian di Jawa (Studi Kasus di Desa Sungonlegowo, Bungah, Gresik, Jawa Timur)", *Undergraduate Thesis*, (Yogyakarta: al-Qur'an and interpretation Department faculty of Ushuluddin and Islamic Thought at UIN Sunan Kalijaga, 2016).

²⁴ Misbah Hudri, Muhammad Radya Yudiantiasa, "Tradisi "*Makkulhuwallah*" dalam Tradition Kematian Suku Bugis (Studi Living Qur'an Tentang Pembacaan Surah Al-Ikhlâş)", 228.

However, in this study, Ahmad did not emphasize his method. Furthermore, Atik Dinan Nasihah's thesis uses the Living *Hadith* research method and phenomenological theory. However, Atik not emphasize the part of her theory. In this reasearch, the author tries to explain in detail the methods and theories used in researching the *makkulhuwallah* tradition.

Next, Ibrizatul Ulya's thesis uses anthropological theory. In his research, Ulya did not explain the procedure for carrying out the reciting of surah al-Ikhlâs. However, he puts forward the meaning behind the reciting of surah al-Ikhlâs in *ngaji kifayah*. Lastly, the journal Misbah Hudri and Muhammad Radya Yudiantasa who also researched the *makkulhuwallah* tradition. However, they only presented philosophical arguments regarding reciting of surah al-Ikhlâs in *makkulhuwallah* tradition. In this study, the writer will describe the procedures and perspective of several respondents and informants regarding the reciting of surah al-Ikhlâs in *makkulhuwallah* tradition in Kusan Hilir District.

F. Structure

To get systematic writing, the writer divides this research into five parts, they are:

CHAPTER I: Introduction, consists of research background, Problem Statement, Research Purpose, Research Significance, Operational Definition, Previous Research and Structure

CHAPTER II: The Concept of Living Qur'an and the Virtues of surah al-Ikhlâs, consists of the theoretical basis and framework of thought used in this

research, namely living Qur'an and the virtues of surah al-Ikhlâş as a surah recite in the *makkulhuwallah* tradition.

CHAPTER III: Research Methods, consists an explanation of the types of research and the approach used by the writer, research locations, research objects and subjects, data sources, data collection and processing techniques, and data analysis techniques.

CHAPTER IV: Reciting Of Surah al-Ikhlâş in Kusan Hilir District Tanah Bumbu Regency, consists an overview of the research location, the sequence of implementation of the *makkulhuwallah*, and what media are used during the implementation of *makkulhuwallah* tradition, as well as public views on surah al-Ikhlâş in Kusan Hilir District, Tanah Bumbu Regency.

CHAPTER V: Closure, consists of conclusions that contain an affirmation of of answers or findings to the problems studied and put forward suggestions at the end of the closing