

CHAPTER IV

MAKKULUHUWALLAH TRADITION IN KUSAN HILIR DISTRICT, TANAH BUMBU REGENCY

A. Overview of Research Sites

1. Geographical Location of the Research Site.

Geographically, Kusan Hilir District is bordered by Batulicin District, the Sea Strait, the Java Sea, Kusan Hulu District, and Sungai Loban District, Kusan Hilir District is located at 30 34' 11" – 30 38' 4" south latitude and 115 047' 4" – 115 059' 43" east longitude. Kusan Hilir District has an area of 74.52 km² with the capital located in Pagatan City. In 2021, Kusan Hilir Subdistrict is divided into Kusan Hilir and Kusan Tengah Subdistricts, causing 13 villages from Kusan Hilir to become part of Kusan Tengah Subdistrict. Until now, Kusan Hilir District consists of 1 Kelurahan and 21 Villages.¹

2. Demographics of Kusan Hilir District, Tanah-Bumbu Regency.

The Population of Kusan Hilir District is 32,946 people. The amount consists of 16,708 male residents and 16,238 female residents, with a sex ratio of male to female population of 102,9. The density population in Kusan Hilir District is 442 people/km².² The following is a breakdown the population of Kusan Hilir District:

¹ Statistics Agency Tanah Bumbu Regency, *Kecamatan Kusan Hilir Dalam Angka 2021*, (Tanah Bumbu: BPS Tanah Bumbu, 2021), 5.

² Statistics Agency Tanah Bumbu Regency, *Kecamatan Kusan Hilir Dalam Angka 2021*, 24.

TABLE 4.1 THE AMOUNT OF POPULATION OF KUSAN HILIR DISTRICT BY GENDER

Village	Male	Female
Betung	750	687
Pulau Salak	273	272
Beringin	333	313
Barugelang	659	597
Sungai Lembu	609	567
Gusunge	378	373
Wiritasi	828	804
Batuah	2.435	2.467
Pagaruyung	845	841
Pasar Baru	1.515	1.519
Juku Eja	714	695
Pejala	868	858
Kota Pagatan	1.635	1.682
Pulau Satu	576	532
Kampung Baru	1.081	1.091
Penyolongan	240	202
Tanette	304	304
Muara Tengah Pagatan	393	386
Muara Pagatan	548	548
Rantau Panjang Hilir	464	437
Rantau Panjang Hulu	264	218
Mudalang	913	928
Kusan Hilir District	16.708	16.238

3. Education in Kusan Hilir District, Tanah Bumbu Regency

Kusan Hilir district and Kusan Tengah district are in the middle of providing educational infrastructure at the Primary School level during the 2020/2021 school year, there are 38 Primary School. At the Junior High School level, the amount of schools reaches 13 units. The amount of Senior High School reaches 4 units.

Based on data from the Tanah Bumbu Regency Education Office, the amount of Primary School students during 2020/2021 reached 5,503 students, while the

amount of teachers is 484 people. This means that the student-teacher ratio at the Primary School level is 11.37. In other words, each Primary School teacher can educate/teaching an average of 11 students.

At the Junior High School level, the amount of students is 2,189 in 2020/2021. With 202 teachers, which means the student-teacher ratio reaches 10.83. In other words, each Junior High School teacher can educate/teaching an average of 11 students.

Sourced from the same data, the amount of students at the Senior High School level reached 1,654 people in 2020/2021. While the number of teachers who teach at the Senior High School level is 107 people, so the student-teacher ratio is 15.45. From this it can be said that each teaching staff at the Senior High School level can educate an average of 15 students.³ The following are the details of the data on educational facilities in Kusan Hilir District:

TABLE 4. 2 EDUCATION SUGGESTIONS IN KUSAN HILIR DISTRICT

Education Level	Public	Private	Total
Kindergarten	2	37	39
Primary School	33	2	35
Junior High School	8	1	9
Senior High School	1	-	1
Vocational high School	1	2	2
Kusan Hilir	45	41	86

³ Statistics Agency Tanah Bumbu Regency, *Kecamatan Kusan Hilir Dalam Angka 2021*, 41.

4. Religious Conditions in Tanah Bumbu Regency

In 2020, most of the population of Tanah Bumbu Regency are Muslim (95.19%), and the rest are Christians, Catholics, Hindus and Buddhists. The facilities of worship in Tanah Bumbu Regency include 257 mosques, 568 prayer rooms, 3 churches, and 99 temples⁴ with the following details:

TABLE 4. 3 THE AMOUNT OF FACILITIES OF WORSHIP IN TANAH BUMBU REGENCY

District	Mosque	Prayer Room	Protestant Church	Catholic church	Temple
Kusan Hilir	24	32	-	-	-
Kusan Tengah	21	27	-	-	-
Sungai Loban	28	66	-	-	47
Satui	34	107	2	-	5
Angsana	28	72	-	-	-
Kusan Hulu	14	60	-	-	5
Kuranji	11	25	-	-	7
Teluk Kepayang	11	25	-	-	-
Batulicin	12	36	-	-	-
Karang Bintang	20	74	-	-	35
Simpang Empat	28	91	1	-	-
Mentewe	30	74	-	-	131
Tanah Bumbu	261	689	3	-	113

⁴ Statistics Agency Tanah Bumbu Regency, *Kabupaten Tanah Bumbu Dalam Angka 2022*, (Tanah Bumbu: BPS Tanah Bumbu, 2022), 165.

5. Religious Traditions that Developed by Bugis Pagatan Tribe Society in Kusan Hilir District, Tanah-Bumbu Regency

The phenomena of the Pagatan and Kusan kingdoms collapse in 1912 did not hinder the tradition and character of the Bugis Pagatan tribe.⁵ Even though the current of development is getting stronger, people are apathetic and want to do everything practically, there are still many traditions of the Bugis Pagatan tribe that still exist today. The Bugis Pagatan tradition is very much influenced by Islamic values, such as the tradition of *masukiri*, *mabarzanji*, marriage, etc. Here are some traditions of the Bugis Pagatan tribe that still exist today.

- a. *Mappanretasi*, is a tradition carried out once a year by Bugis Pagatan fishers. *Mappanretasi* means feeding the sea as a form of gratitude for the fishers for the marine products they have produced over the past year.⁶
- b. *Masukiri*, is a traditional religious art by Bugis Pagatan tribe that. The implementation is in the form of reciting *maulid* poems or praising to the Prophet Muhammad. *Masukiri* is often carried out during the

⁵ The Bugis Pagatan tribe is the result of the division of the Bugis Sulawesi tribe who immigrated to South Kalimantan, to be precise in the Tanah-Bumbu area. The ancestors of the Bugis Pagatan tribe wanted them to stand in a new overseas. This gives rise to differences between the Bugis Pagatan and the Bugis of Sulawesi, including differences in language and tradition. (interview with Haji Anshor on 02-June-2022).

⁶ Hendraswati, et. all, *Diaspora Dan Ketahanan Budaya Orang Bugis Di Pagatan Tanah Bumbu*, 85.

commemoration of the Prophet Muhammad's Birthday or in other events such as weddings, Hajj departures and others.⁷

- c. *Mappabotting*, or marriage according to the Bugis Pagatan is serious because marriage is the beginning to create a loving household. Because it is a performance that will be remembered for a lifetime by the bride, the process of the marriage by Bugis Pagatan tribe also goes through long processes.⁸
- d. *Massola*, is a flower bathing tradition carried out by a husband and wife every experiencing pregnancy for the first time. Before entering into the bathing process, *Sandro* as the leader of the ceremony first stroked the pregnant wife's stomach until then sprinkled water and continued with the bathing process. After bathing and the husband and wife had changed into dry clothes, the wet clothes had to be handed over to *Sandro*. After that, go to the next process, namely *manggolo* or facing various traditional Bugis Pagatan cake treats such as colorful sticky rice and others.⁹
- e. *Makkuluhuwallah*, as the part of the tradition of the death tradition by Bugis Pagatan tribe in Kusan Hilir District, Tanah Bumbu Regency. In

⁷ ⁷ Hendraswati, et. all, DIASPORA DAN KETAHANAN BUDAYA ORANG BUGIS DI PAGATAN TANAH BUMBU, 107.

⁸ Hendraswati, et. all, DIASPORA DAN KETAHANAN BUDAYA ORANG BUGIS DI PAGATAN TANAH BUMBU, 108.

⁹ Hendraswati, et. all, DIASPORA DAN KETAHANAN BUDAYA ORANG BUGIS DI PAGATAN TANAH BUMBU, 115.

general, this tradition is carried out for 7 days after death. However, there is also the Bugis Pagatan society who carried out for 1 and 3 days.

1) The Background of *Makkuluhuwallah* Tradition in Kusan Hilir District, Tanah Bumbu Regency

In doing something, people must have a purpose and background. Likewise, the implementation of *makkuluhuwallah* tradition by the Bugis Pagatan tribe. One of the backgrounds for implementation of the *makkuluhuwallah* tradition is in ancient times only a few people were fluent in reciting the Qur'an. So that all guests who visit the funeral home can contribute, finally surah al-Ikhlâş is used as reciting to the deceased.¹⁰

According to respondent I, most of the traditions carried out by the Bugis Pagatan are motivated by the arguments of the Qur'an and *Hadith*. Likewise this *makkuluhuwallah* tradition, as follows:

قال النبي صلى الله عليه و سلم: لا يجتمع رجلا إلا في أمر واحد إلا استجاب الله تعالى لهم، حتى دعوا

على جبل لأزلوه¹¹

*Forty people do not gather together in one thing except that Allah will answer their prayers until if they pray evil for a mountain they will destroy the mountain.*¹²

From this *hadith*, we know that the more people who recite the verses of the Qur'an and prayers are for the deceased, the more it will be answered.

¹⁰ Fathimah, *Personal Interview*, Pagaruyung, 03rd Juny 2022, 17.20.

¹¹ <https://alseraj.net/15278/>, accessed on 25th Juny 2022, 00.15.

¹² Made Ali, *Personal Interview*, Kampung Baru, 20th May 2022, 17.35.

Furthermore, respondent II say that the background of the implementation this tradition because ancient scholars believed that on the 1-7th day after death they would get a test from Allah in the grave.¹³ As the following opinion:

قَالَ طَاوُسٌ: إِنَّ الْمَوْتَى يُفْتَنُونَ فِي قُبُورِهِمْ سَبْعًا فَكَانُوا يُسْتَحَبُّونَ أَنْ يُطْعَمُوا عَنْهُمْ تِلْكَ الْأَيَّامَ - إِلَى أَنْ

قَالَ - عَنْ عَبْدِ بْنِ عُمَيْرٍ قَالَ: يُفْتَنُ رَجُلَانِ مُؤْمِنٌ وَمُنَافِقٌ فَأَمَّا الْمُؤْمِنُ فَيُفْتَنُ سَبْعًا وَأَمَّا الْمُنَافِقُ فَيُفْتَنُ

أَرْبَعِينَ صَبَاحًا¹⁴

Imam Thawus said: a person who dies will receive a test from Allah in his grave for seven days. For that, it is better for them (who are still alive) to provide a banquet (alms) for him during these days. Until the words: from the friend of Ubaid Ibn Umair, he said: a believer and a hypocrite will both experience trials in the grave. For a believer will be tested for 7 days, while a hypocrite for 40 days in the morning.

The implementation of *makkuluhuwallah* tradition is reciting surah al-Ikhlâs thousands of times for the deceased. Uniquely, Bugis Pagatan society uses the media for calculating the recitation of surah al-Ikhlâs. Generally, they use white pebbles as a counting media. However, because the price is relatively high, the pebbles can be replaced with seeds such as coffee beans, sapodilla seeds, kapok seeds, or corn kernels.

¹³ Miptahul Rasyid, *Personal Interview*, Pasar Baru, 01st Juny 2022, 17.20.

¹⁴ Jalaluddin Al-Suyuthi, *Al-Hawi lil Fatawa*, (Beirut: Darul Kutub al-Ilmiyah, 1983), 178.

B. The Process of Implementing the *Makkuluhuwallah* Tradition in Kusan Hilir District, Tanah Bumbu Regency

When humans are born into the world, they are greeted with joy. Moreover when humans leave the world, they will move to the eternal realm accompanied by sorrow from their family. All religions and beliefs in the world must have a tradition of death. Besides functioning to add understanding to live, the tradition of death also can foster a sense of solidarity and togetherness in society. Likewise the *makkuluhuwallah* tradition in Kusan Hilir District as one of the traditions of death by Bugis Pagatan tribe. This tradition also has a purpose and a background. The implementation of the *makkuluhuwallah* tradition in Kusan Hilir District is divided into conservative implementation and innovative implementation. The following is the author's presentation:

1. Conservative Implementation

Along with the times, there are many Bugis Pagatan society who still hold fast to the implementation of conservative traditions. Likewise the tradition of death in Kusan Hilir District, Tanah Bumbu Regency.

Based on the narrative of respondent III, before the corpse is taken to the grave, the nuclear family is ordered to surround the area under the coffin when the corpse is lifted. According to the beliefs of the Bugis Pagatan tribe, this activity can reduce the memories when the corpse still alive. After the corpse brought to the grave, the family immediately cut down the coconut tree and slaughtered the chicken.

According to the Bugis Pagatan society, cutting down a coconut tree is believed to be the last sacrifice of a grieving family so that no more family members follow to death. However some argue, coconut trees can be a bridge for the deceased in their realm. Meanwhile, in the case of slaughtering chickens, it is believed to fly the deceased's soul to the afterlife. The executed coconut and chicken are then processed into food as a treat for visiting family and relatives.¹⁵

Based on the narrative of respondent IV, a night after the funeral is finished, the family and relatives carry out for reciting the Qur'an and *makkukuhwallah* immediately. However, there are society who carry out these activities after the third and even only one day after death. This difference is influenced by financial and busyness factors of Bugis Pagatan society.¹⁶

Based on respondent V, after the burial process, the bereaved family prepared for the next events after the funeral procession immediately. The Bugis Pagatan society usually provides dish twice a day for seven days after death. Usually the dish is served during lunch and dinner. The purpose of this activity is actually for the deceased, hoping te deceased can taste the dish served. Because according Bugis Pagatan beliefs, the spirit of a recently deceased still in the house where he lives while he is alive. Before the guests enjoy the dish, the masters reciting of al-Fâtihah *ampat*¹⁷ and the reciting of prayers for the deceased.¹⁸

¹⁵ H. Muhammad Anshor Idris, *Personal Interview*, Kota Pagatan, 02nd Juny 2022, 17.40.

¹⁶ H. Senneng, *Personal Interview*, Muara Pagatan, 13th May 2022, 16.20.

¹⁷ Reciting surah *al-Fâtihah al-Ikhlâs*, *al-Falaq*, and *an-Nâs*

¹⁸ Siti Khairunnisa, *Personal Interview*, Pagaruyung, 21st May 2022, 17.38.

Based on the narratives of respondent V¹⁹ and respondent IX²⁰, reciting of the Qur'an and *makkuluhuwallah* are carried out together night after *isha*. The people on duty of reciting the Qur'an and *makkuluhuwallah* are taken from the family, neighbors and relations. To recite the Qur'an, people who are fluent in reciting the Qur'an are usually chosen, so they can reach the specified target on time. All tribes besides the Bugis Pagatan also allowed to follow this tradition. *Makkuluhuwallah* tradition reserved for guests who are not fluent in reciting the Qur'an. With this tradition, they do not have time to talk about unimportant things, but instead fill them with *makkuluhuwallah*. The target for reciting the Qur'an and *makkuluhuwallah* depends on the organizers. However, in general, the Bugis Pagatan society recites the Qur'an 7 times a week and targets *makkuluhuwallah* 100,000 times. So, every night they have to finish recites the Qur'an 1 time and spend as much as possible recites surah al-Ikhlâs. The more guests, the faster reciting Qur'an and *makkuluhuwallah* event will be every night. After completing the target of reciting the Qur'an and *makkukuhuwallah*, the teacher recite the *tahlil* and prayers for the spirits. After that, guest enjoy the dish provided.

Based on the narrative of respondent IV, the Bugis Pagatan society believes that they must avoid odd numbers in the tradition of death. Because an odd number of counts will leave one number that has no pair. This odd number is analogous to an unpaired family, and will soon be picked to the Almighty. In short, soon there will

¹⁹ Siti Khairunnisa, *Personal Interview*, 17.45.

²⁰ Abbas Maulid, *Personal Interview*, Wiritasi, 12th Juny 2022, 16.10.

definitely be family members following to death. This also applies in terms of providing dish. Every dish is served on an even number.²¹

Based on the narratives of respondent VII and respondent X²², amount of recitation surah al-Ikhlâş during *makkuluhuwallah* tradition is depend on the organizer. Some do not target the amount, the organizers only direct the guests to recite as much as possible or recite sincerely.²³ Informant I added that there are also Bugis Pagatan tribe society who target reciting surah al-Ikhlâş about 1000-2000 times only.²⁴ But in general, the Bugis Pagatan society targets 100,000 times.

Based on the narrative of respondent VII, on the fourth day will be held a *massandra* tradition. *Massandra* is preparation for the sixth day of the *meleppe-leppe* tradition. This activity involves preparing leaves to wrap the *leppe-leppe* cake and *doko-doko pallise* cake. The leaves used are coconut leaves which are dried in the sun, then separated from the stems.²⁵

Based on the narrative of respondent VII, on the sixth day will be held a *maleppe-leppe* tradition. *Maleppe-leppe* is making a cake typical of the Bugis Pagatan tribe which must be served on the seventh day. The processed cakes are called *leppe-leppe*, *doko doko pallise* and *buah seppang* . A *leppe-leppe* cake made from glutinous rice wrapped in coconut leaves and shaped lengthwise. *Doko-doko*

²¹ H. Senneng, *Personal Interview*, 16.30.

²² H. Aini, *Personal Interview*, Kampung Baru, 13th May 2022, 15.30.

²³ Anwar, *Personal Interview*, Kampung Baru, 27th May 2022, 17.43.

²⁴ Aji Prasetyo, *Personal Interview*, Kota Pagatan, 23rd May 2022, 10.30.

²⁵ Norhaniah, *Personal Interview*, Batuah, 12th May 2022, 14.45.

pallise is made from glutinous rice flour filled with *inti*²⁶ wrapped in banana leaves and shaped into squares. And the last is *buah seppang* made from fried glutinous rice. According to the beliefs of the Bugis Pagatan tribe, the process while making *leppeleppe* and *doko doko pallise* cakes have their meaning. Based on its shape, the *leppeleppe* cake can be analogized as “bolster”, and the *doko-doko pallise* cake is analogous to “pillow”. These two things are addressed to the deceased, hoping that he will find comfort in the grave like in the world he slept using pillows and bolsters. Along with holding the *meleppeleppe* tradition, the *mattampung* tradition also held. *Mattampung* is the installation of tombstones in the graves of the dead. Usually after laying the headstones, the assigned society immediately returns to the funeral home and is served food. What is unique here is that they are only allowed to take rice leaf side dishes once before eating. Furthermore, they cannot add side dishes or rice to the plate. Because according to the belief of the Bugis Pagatan tribe, adding rice or side dishes to a plate can add other family members follow to death.²⁷

Based on the narrative of respondent VI, the peak of the death tradition by Bugis Pagatan tribe is on the seventh night. On the seventh night, if the target of reciting the Qur'an and *makkukuhwallah* has not been achieved, it must be spent until the desired target is achieved. After that, recite the prayer *khatam* al-Qur'an, *tahlil* and prayer for the deceased.²⁸

²⁶ Processed from grated coconut mixed with brown sugar.

²⁷ Norhaniah, *Personal Interview*, 15.10.

²⁸ Norhaniah, *Personal Interview*, 15.10.

Still according to respondent VI, when entering the eighth night, it was continued with the *mabarzanji* tradition. After completing the *mabarzanji* tradition, the guests will be served a special meal that must be present during the eighth night tradition. This food is made from roasted glutinous rice, and served with brown sugar water on top.²⁹

Based on the narrative of respondent VII, on the ninth night will be held a *mappasilli* tradition. This tradition is a self-cleaning activity to avoid interference from the supernatural. This tradition was initiated by *sandro*, by sprinkling water mixed with flowers that have been recited certain prayers and mantras on all the remains of the corpse and every corner of the house. Finally, water is also rubbed on the faces of all family members of the deceased. After that, it was continued with commemorating 14 days, 20 days, 40 days to 100 days. The *makkuluhuwallah* tradition is usually carried out on the the 100th anniversary of the deceased.³⁰

2. Innovative Implementation

Along with the times, most of Bugis Pagatan society have begun to reduce, modify and abandon the traditions of their previous ancestors. The tradition, which is usually carried out for 7 days, is shortened to 3 days or only one day on the seventh day after death. Influence several factors, they are:

²⁹ Anwar, *Personal Interview*, 17.52.

³⁰ Norhaniah, *Personal Interview*, 15.30.

- a. Financial, the financial condition of the organizers is essential. Because entertaining guests who recite the Qur'an, *makkuluhuwallah* and preparation for the seventh day requires a big amount of funds.
- b. Reciteiness of the organizers (free from the busyness and easy market access).
- c. The development of religious knowledge. Along with developing of religious knowledge of the Bugis Pagatan community, they gradually began to reduce and abandon their former traditions.
- d. Technological development. The Bugis Pagatan society are experts in utilizing advanced technology. Many of them take advantage of technological sophistication by asking for prayers via social media.³¹

At reciting the Qur'an and *makkuluhuwallah* tradition, the organizers use existing human resources, such as family, neighbors and relatives. However nowadays, many Bugis Pagatan society inviting students from the nearest Islamic Boarding School. Based on the narrative of respondent VIII, by inviting students from the nearest Islamic Boarding School she became more confident with the reciting of the Qur'an that was completed. Because from the family, neighbors and relatives, not many can recite the Qur'an fluently. So if want to complete the Qur'an with the target of once a day becomes more difficult. However, if only recite surah al-Ikhlâs, all people can do it, both the old and the young.³²

³¹ Made Ali, *Personal Interview* 17.53.

³² Fathimah, *Personal Interview*, Pasar Baru, 03rd Juny 2022, 11.50.

Based on the narrative of informant II as students from the nearest Islamic boarding school, only selected students were always assigned for reciting the Qur'an and *makkuluhuwallah*. In determining the students who recites the Qur'an and *makkluhuwallah*, the administrator of the Islamic Boarding School only selects certain students who are fluent in reciting the Qur'an. The location of the event depends on the request of the organizer. Some ask for recite directly at the funeral home, there are also those who ask to be recite only from Islamic Boarding School.³³

The informant added that the amount of surah al-Ikhlâs that must be recite is 100,000 times using a counting medium white stones (pebbles). The same thing was also expressed by informant III, who is one of the female students from a nearby boarding school. However, they usually also use the media in the form of prayer beads as a means of calculating the *makkuluhuwallah* tradition.³⁴ According to the two informants, almost all of the students assigned to recite the Qur'an and *makkuluhuwallah* came from outside the Bugis Pagatan tribe. Because they are chosen based on fluency in reciting the Qur'an, not based on certain groups.

Based on the narrative of respondent VIII, he made one more innovation in implementing the tradition of death. Because there was more sustenance, respondent VIII gave gifts to the guests on the seventh day of the tradition. This is intended as alms and hoping the reward of these alms can reach the deceased. In addition, this can

³³ Ahmad Hulwani, *Personal Interview*, Batuah, 23rd May 2022, 15.30.

³⁴ Novitasari, *Personal Interview*, Wiritasi, 24th May 2022, 17.15.

also invite the interest of the society for coming to the funeral home and participate in the traditions of death.³⁵

3. Data analysis

As Didi Junaedi wrote in his paper, the function of the Qur'an that lives in society does not lie in the textual meaning. However, the function lies in the virtue (*fadhillah*) of the surah that is recite for people's lives.³⁶ Likewise, the *makkuluhuwallah* tradition in Kusan Hilir District, Tanah Bumbu Regency. The Bugis Pagatan society in Kusan Hilir District believes that reciting surah al-Ikhlâs has many virtues, both for reciter it and for the deceased.

As Robinson argued that one of the phenomena of Muslims in treating the Qur'an or the phenomenon of the Living Qur'an during life is when they make the surah in the Qur'an as a practice for superstition, amulets and traditions.³⁷ The Living Qur'an phenomena in this thesis is reciting surah al-Ikhlâs in *makkuluhuwallah* tradition for the deceased, and carried out by the Bugis Pagatan society in Kusan Hilir District, Tanah Bumbu Regency.

Implementing the *makkuluhuwallah* tradition by the Bugis Pagatan society is based on the teachings of the previous Bugis Pagatan scholars and they are still preserving until now. The scholars believe, if a Muslim dies, he will be tested for seven days after his death. Therefore, the implementation of *makkuluhuwallah*

³⁵ Fathimah, *Personal Interview*, 12.54.

³⁶ Didi Junaedi, "Living Qur'an: Sebuah Teori Baru dalam Kajian Al-Qur'an (Studi Kasus di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)", 169.

³⁷ Tinggal Purwanto, "Phenomena Living Qur'an dalam Perspektif Neal Robinson, Farid Esack, dan Abdullah Saeed", 114.

tradition is carried out for 7 days. This follows the opinion of Imam Thawus who said that a believer will be tested for 7 days from his death.

In practice, the *makkuluhuwallah* tradition has a close relationship with the social aspect as the nature of the Living Qur'an study. The *makkuluhuwallah* tradition is part of death traditions for the Bugis Pagatan tribe. Even so, the *makkuluhuwallah* tradition is a dominating tradition, especially among the elders and children. The author classifies the implementation of the *makkuluhuwallah* tradition into conservative implementation and innovative implementation. Here is a rundown of conservative practices:

- a. The *makkuluhuwallah* tradition is carried out for seven consecutive days, accompanied by the recitation of the Qur'an.
- b. Entering the fourth day, the *massandra* tradition was held, for preparations in the sixth day.
- c. Entering the sixth day, the *meleppe-leppe* tradition is held, making 3 dishes that must be served on the seventh day. The cakes are that processed is *leppe-leppe* cake, *doko-doko pallise* and *buah seppang*.
- d. Entering the seventh day, which is the culmination of death traditions by Bugis Pagatan tribe. On the 7th day, the implementing tradition will spend the target of *makkuluhuwallah* and reciting the Qur'an that has not been fulfilled. When finished, enter the *khataman* prayer reciting session, pray for the soul, and then eat the three mandatory dishes along with other complementary dishes. For innovative implementation consists of the

same concept, but those who implement it often reduce and add to the tradition that should be. Some people carry out the *makkuluhuwallah* tradition for 3 days or even 1 day. This is influenced by financial factors and their busyness work. There is also innovation on the last day in the form of giving gifts to the guests who attended. The perpetrator hopes that by carrying out this innovation, he can indirectly invite other people to share hopefully the reward for the alms he does reaches on deceased family .

Based on Max Weber's theory of social action, the behavior of Bugis Pagatan tribe is included into instrumental rationality classification. With this action, we know that the Bugis Pagatan society carry out the *makkuluhuwallah* tradition because they have motives and goals according to their capacities and abilities, like the innovations made by respondent VII. He provided souvenirs to be distributed on the seventh day as a mass attraction. In addition, he also hopes that the gifts he distributes will be worth the reward of alms for his deceased family.

B. The calculating media used in the *Makkuluhuwallah* tradition in Kusan Hilir District, Tanah Bumbu Regency.

Based on the narrative of respondent I, the calculation media often used by the Bugis Pagatan tribe is pebbles. Although it is quite expensive, pebbles are still be the first option when the *makkuluhuwallah* tradition held, because they are not too small

but not too big, so they are not easily lost during the counting process. In addition, pebbles can also be sowing over the grave, after the seventh day of the tradition.³⁸

According to respondent I, the purpose of sowing the pebbles over the grave is based on the *hadith* of the Prophet Muhammad SAW as follows:

أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَائِطٍ مِنْ حَيْطَانِ مَكَّةَ أَوْ الْمَدِينَةِ سَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذِّبَانِ فِي قُبُورِهِمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَبِيرٍ ثُمَّ قَالَ بَلَى كَانَ أَحَدُهُمَا لَا يَسْتَبْرِئُ مِنْ بَوْلِهِ وَكَانَ الْآخَرَ يَمْشِي بِالنَّمِيمَةِ ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كِسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْبَسَا أَوْ إِلَى أَنْ يَبْبَسَا³⁹

It has been reported to us Muhammad bin Qudamah he said; has told us Jarir from Mansur from Mujahid from Ibn 'Abbas he said; The Prophet sallallaahu 'alaihi wasallam once passed by one of the plantations in Mecca or Medina, he heard two people were being tortured in their graves, then the Prophet sallallaahu 'alaihi wasallam said: "Both are being tortured and they are not being tortured for a major sin." Then he said: "Indeed, one of the two did not clean his urine and the other fought against each other." Then he asked for a frond (date) then broke it into two and placed on each grave a shard of a frond. Asked, "O Messenger of Allah sallallaahu 'alaihi wasallam, why are you doing this?" He replied: "Perhaps it can relieve - punishment - from both of them as long as these two fronds are not dry. Or until these two fronds dry."

³⁸ Made Ali, *Personal Interview*, 18.02.

³⁹ Imam Abi Abdurrahman Ahmad bin Syu'aib An-Nasa'I, *Sunan An-Nasa'I*, (Damaskus: Resalah Publishers, 2014), 391, No. 2068.

According to respondent I, besides based on the *hadith* of the Prophet Muhammad, sowing the pebbles on the grave also brings many other benefits, such as protecting the grave from the sand around them and making the surface feel clean. In addition, the pebbles are also considered durable.⁴⁰

Based on the narratives of respondents II⁴¹ and VI⁴², to recite surah al-Ikhlâs amount up to 100,000 times, requires many pebbles or seeds. However, if the pebbles or seeds provided are limited, it can be circumvented by multiplying the number of counts in one stone by ten times surah al-Ikhlâs.

Based on the narratives of respondents III⁴³, IV⁴⁴, VIII⁴⁵ and X⁴⁶, because in ancient times there is no such thing as prayer beads, then the Bugis Pagatan society used pebbles (white pebbles that are often found on the banks of rivers), corn kernels, or seeds such as coffee beans, kapok, sapodilla, or soursop.

Based on the narrative of respondent V, seeds that tend to be durable, such as soursop seeds, will be stored again after use. Seeds that have been used are then used as inventory at the nearest mosque, so if there is a death later, the seeds can be reused as a calculating media for the *makkuluhuwallah* tradition.⁴⁷

⁴⁰ Made Ali, *Personal Interview*, 18.05.

⁴¹ Miptahul Rasyid, *Personal Interview*, 17.30.

⁴² Anwar, *Personal Interview*, 17.37.

⁴³ Miptahul Rasyid, *Personal Interview*, 17.34

⁴⁴ H. Senneng, *Personal Interview*, 16.45

⁴⁵ Fathimah, *Personal Interview i*, 12.03.

⁴⁶ H. Aini, *Personal Interview*, 15.27.

⁴⁷ Siti Khairunnisa, *Personal Interview*, 17.50.

Based on the narratives of respondents VII⁴⁸ and VIII⁴⁹, for counting media like coffee beans, they are directly roasted, ground and brewed to be served for the guest who recite the Qur'an and *makkukuluhwallah* on the following night after being used as a counting media.

Still with the narrative of respondent IX, he quoted a statement from a Bugis Pagatan elder, this tradition of using stones as a counting medium was inspired by the Propeth Muhammad's wife who used date seeds as a calculating media for remembrance. Here is the *hadith*:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَنَا هَاشِمٌ وَهُوَ ابْنُ سَعِيدِ الْكُوفِيِّ حَدَّثَنِي

كِنَانَةُ مَوْلَى صَفِيَّةَ قَالَتْ سَمِعْتُ صَفِيَّةَ تَقُولُ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيَّ أَرْبَعَةُ

آلَافٍ نَوَاقِ اسَّبِخَ بِهَا فَقَالَ لَقَدْ سَبَّحْتَ بِهَذِهِ أَلَا أَعْلَمُكَ بِأَكْثَرَ مِمَّا سَبَّحْتَ لْتُ لِي لِمَنِي أَلِ لِي أَلِ

Has told us Muhammad bin Basysyar has told us Abdushshamad bin Abdul Warits has told us Hasyim namely ibn Sa'id Al Kufi has told me Kinanah was a former slave of Shafiyyah, he said; I heard Shafiyyah say; The Prophet sallallaahu 'alaihi wasallam came to me while in my hands there were four thousand dates, which I used for glorification. Then he said: "You really have glorified with this! Shall I teach you something more rewarding than what you use to glorify?" So I say; yes, teach me. then he said: "Say; Subhanallah 'adada khalqihi (Glory to Allah, as many as the number of His creatures). Abu Isa said; this hadith is a gharib hadith, we did not know it from the hadith of Shafiyyah except from this path, from the hadith of Hasyim bin Sa' en Al Kufi. And the chain is unknown. In that chapter there is a narration from Ibn Abbas⁵⁰

⁴⁸ Norhaniah, *Personal Interview*, 15.40.

⁴⁹ Fathimah, *Personal Interview*, 17.47.

⁵⁰ Imam Al-Hafidz Abu Isa Muhammad bin Isa bin Saurah At-Tirmidzi, *Sunan At-Tirmidzi*, , No: 3554, 807.

1. Data analysis

Based on the 19 Living Qur'an phenomena described in chapter II, nowadays the Qur'an is also recited in the tradition of death. As we find during the *yasinan* tradition, *tahlilan*, etc. In this study, the Bugis Pagatan society also applies the recitation of surah al-Ikhlâs thousands of times called by *makkuluhuwallah* tradition.

Living Qur'an can be interpreted as the figure of the Prophet Muhammad, because according to Muslims the behavior of the Prophet Muhammad is the Qur'an itself. Therefore, Muslims should imitate the behavior, actions, and every movement of the Prophet Muhammad. As the *hadith* explained in the previous section, the media to calculate zikir has existed since the time of the Prophet Muhammad, or rather applied by his wife. Then, this *hadith* applied by religious leaders of the Bugis Pagatan tribe into the *makkuluwallah* tradition.

Even though it was inspired by the Prophet Muhammad's wife who used date seeds as a calculation media, the Bugis Pagatan society was not able to fully adapt to what the Prophet's wife used. Because it is rare to find date seeds in they live are. Then replaced the use of date seeds with other easily found seeds such as coffee beans, kapok etc. In addition to grains, in general, the Bugis Pagatan society uses white pebbles as a calculating media for *makkuluhuwallah* tradition. This is done, because white pebbles is not easily scattered, and we can sowing on the grave of the corpse. In addition, there is also good hope that is directed at the use of white

pebbles. They hope it can reduce the torment of the deceased, as stated in the previous discussion.

Based on Max Weber's theory of social action, the behavior of the Bugis Pagatan tribe is included into the value rationality actions classification. This action is carried out based on the value that the perpetrator wants to get. In using the *makkuluhwallah* tradition of calculating media, the Bugis Pagatan society expects the value of kindness to be aimed at their deceased families.

C. Society perspective of Surah Al-Ikhlâş in the *Makkuluhwallah* Tradition in Kusan Hilir District, Tanah Bumbu Regency.

Based on the narrative of respondent III, the benefit of reciting surah al-Ikhlâş in *makkuluhwallah* tradition as much as 100,000 time can redeem our bodies from hellfire.⁵¹ Here's the argument:

Indeed, whoever recites surahal-Ikhlâş, he will get blessings for those who recite it. If you recite it twice, it's a blessing to your family and reciteers. If it is recite 3 times, it is a blessing for the reciteer, his family and all his neighbors. If you recite it 12 times you will build a house in heaven, if you recite it 200 times you will get 100 years of forgiveness of sins, and if you recite it 100,000 times you will get a guaranteed place in heaven. Furthermore, it is also explained that whoever recites surah al-Ikhlâş as much as 100,000 times, then he has bought himself from Allah SWT and the angels. "Know that so and so are servants freed by Allah, whoever has the right to so and so, then ask from Allah. Surah al-Ikhlâş will free you

The virtues of regarding surah al-Ikhlâş, respondents I,⁵² II,⁵³ dan IX⁵⁴ have the same opinion in this regard. According to them, there is a *hadith* the states, that

⁵¹ H. Muhammad Anshor Idris, *Personal Interview*, 17.45.

⁵² Made Ali, *Personal Interview*, 17.38.

⁵³ Miptahul Rasyid, *Personal Interview*, 17.33.

reciting surah al-Ikhlâş once, virtue is equal to reciting a third of the Qur'an. This shows that if we recite surah al-Ikhlâş three times, the virtue is the same as completing the Qur'an. Here is the *hadith*:

أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: قُلْ هُوَ اللَّهُ أَحَدٌ يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ، فَذَكَرَ ذَلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقَالُهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي

بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ⁵⁵

Indeed, someone hears someone else reciting (qulhuwallah) by repeating it, so when in the morning, he came to the Messenger of Allah and he told him about it. It was as if a man (who heard this) was making fun of him, then the Messenger of Allah said: "By the One in Whose Hand I am, verily, surah Qul Huwallah Sunday actually compares to a third of the Qur'an.

In addition, the surah is also relatively short so anyone must have memorized this surah. According to them, this was used as the basis for the ancients to embrace people who were not fluent in the Qur'an, or had not even finished reciting the Qur'an. The narrative of respondent VI also supports this opinion. According to him, because surah al-Ikhlâş is relatively short, it makes it easier for all people to follow the *makkuluhwallah* tradition.⁵⁶

⁵⁴ Abbas Maulid, *Personal Interview*, 16.17.

⁵⁵ Muhammad bin Ismail Abu Abdillah Al-Bukhori, *Shahih Bukhori*, 1281.

⁵⁶ Anwar, *Personal Interview*, 17.44.

Based on the narrative of respondent IV⁵⁷, the reciting of surah al-Ikhlâs is based on the *hadith* of the Prophet who told Sayyidah Aisyah better if we can recite the Qur'an before going to sleep.

روي عن النبي صلى الله عليه و سلم أنه قال لعائشته ﷺ: يا عائشة لا تنامي حتى تعملى أربعة أشياء: حتى تحتمي القرآن تجعليا لأنبياء لك شفعاء يوم القيامة، و حتى تجعلي المسلمين رضيت عنك، و حتى تجعلي لك حجة والعمرة. فدخل صلى الله عليه و سلم ، فبقيت على الفراش حتى أتميا الصلاة، فلما أتمها قالت: يا رسول الله، فذاك أبي و أمي، أمرتني أربعة أشياء لا أقدر في هذه الساعة أن أفعالها. فتبسم رسول الله و قال: إذا قرأت قل هو الله أحد ثلاثا فكأنك ختمت القرآن، و إذا صليت علي و على الأنبياء من قبل فقد صرنا لك شفعاء يوم القيامة، و إذ استغفرت للمؤمنين فكلهم راضون عنك. و

إذا قلت: سبحان الله والحمد لله ولا إله إلا الله والله أكبر فقد حججت واعتمرت.⁵⁸

It was narrated from the Messenger of Allah that he said to Sayidah Ayesha, 'O Ayesha, do not sleep before doing four things; before completing the Qur'an, before making the prophets intercede for you later on the Day of Resurrection, before making all the Muslims happy with you and before performing the Hajj and Umrah.' bed while waiting for the Prophet to complete his prayer. After the Prophet completed her prayer, Sayidah Ayesha immediately asked: O Messenger of Allah, for the sake of my father and mother, you ordered me to do four things that I am currently unable to do." Hearing Aisha's question, the Prophet smiled and he explained: If you recite

⁵⁷ Haji Senneng, *Personal Interview*, 16.30.

⁵⁸ Ustman bin Hasan bin Ahmad al-Syakir al-Khaubari, *Durrat al-Nashihin fil Wa'zhi war Irsyad*, (Mesir: Darr al-Ihya al-Kutb al-Arabiyyah, n. d), 293.

the Surah Al-Ikhlâs three times, then the reward is the same as completing the Qur'an. If you recite salawat to me and the prophets before me, then we will all intercede for you on the Day of Resurrection. If you ask forgiveness for all the Muslims, then they will all be pleased with you. And if you recite 'Subhanallah wal hamdulillah wala ilaha illahu wallahu akbar,' then you have performed Hajj and Umrah."

According to respondent X, the meaning of surah al-Ikhlâs cannot be separated from the interpretation which contains many features, like the meaning of monotheism.⁵⁹

Both of respondent X, respondent V⁶⁰ also thinks that surah al-Ikhlâs has a good meaning. The following is the translation of surah al-Ikhlâs:

Say "He is Allah, The One. Allah, the Eternal, the Absolute. He begets not, nor is He begotten. And, there is none equivalent to Him"⁶¹

Although most of the respondents in this study had a grip on doing the *makkuluhwallah* tradition, some respondents did not know the content of surah al-Ikhlâs. Respondents VII⁶² dan VIII⁶³ agreed that they only carrying out the traditions of the ancients, and did not know the meaning of surah al-Ikhlâs.

1. Data analysis

Surah al-Ikhlâs is one of the most widely practiced surah by the Muslim community. Besides being relatively short, surah al-ikhlâs is often being practiced

⁵⁹ Haji Aini, *Personal Interview*, 15.15.

⁶⁰ Siti Khairunnisa, *Personal Interview*, 17.33.

⁶¹ Shehnaz Syaikh and Kausar Khatri, *The Glorious Quran Word-for word Translation to facilitate learning of quranic Arabic*, 859.

⁶² Norhaniah, *Personal Interview*, 16.07.

⁶³ Fathimah, *Personal Interview*, 12.09.

because the amazing virtues. The Bugis Pagatan society uses surah al-Ikhlâş as the main reciting in the *makkuluhuwallah* tradition because of the virtues.

Perspective of the Bugis Pagatan society regarding the virtues of surah al-Ikhlâş cannot be separated from the benefits of reciting it, which is the same as reciting a third of the Qur'an and can redeem the body from hellfire. In addition, if we explore the meaning of surah al-Ikhlâş that we recite, we can strengthen the aspect of monotheism or faith in ourselves.

Practicing surah al-Ikhlâş is believed for getting protection from Allah SWT. The protection does not only apply in this world but also applies to the hereafter, such as protection from the torment of the grave and the torment of hell fire.

Based on Max Weber's theory of social action, the behavior of the Bugis Pagatan tribe is included in the value rationality actions classification. This action is carried out based on the value that the perpetrator wants to get. From the *makkuluhuwallah* tradition, the Bugis Pagatan tribe hopes to get the virtues contained in surah al-Ikhlâş.