

## CHAPTER V

### CLOSURE

#### A. Conclusions

Based on the results of this research about reciting surah *al-Ikhlâş* in *makkuluhwallah* tradition at Kusan Hilir District, Tanah Bumbu Regency, the authors concluding:

1. In practice of *makkuluhwallah* tradition, the author classifies the Bugis Pagatan tribe into conservative implementation and innovative implementation. The following is a rundown of conservative implementations:
  - a. The *makkuluhwallah* tradition is carried out for seven consecutive days, accompanied by recitation of the Qur'an.
  - b. On the fourth day, the *massandra* tradition was held, for preparations in the sixth day of the tradition.
  - c. On the sixth day, the *meleppe-leppe* tradition is held, making 3 dishes that must be served on the seventh day of the tradition.
  - d. The seventh day, is the culmination of death tradition by the Bugis Pagatan tribe.

The innovative implementation, the concept is the same as conservative implementation. However, some parts are added and subtracted by traditional actors.

2. The counting media used by the Bugis Pagatan tribe in the *makkuluhuwallah* tradition are various. However generally, they use a counting media like white pebbles. The use of calculating media based on the *hadith* of the Prophet Muhammad and aims to reduce the torment of the deceased.
3. The Bugis Pagatan society have their perspective on surah al-Ikhlâş they recite during the *makkuluhuwallah* tradition. Their perspective is based on the virtues of surah al-Ikhlâş, such as reciting a third of the Qur'an and can redeem the body from hellfire.

## **B. Suggestions**

For the Bugis Pagatan society in Kusan Hilir District, for always preserve the *makkuluhuwallah* tradition, and always strengthen faith in themselves and return all affairs only to Allah.

To further researchers, there are still many objects of study of the Living Qur'an related to the death tradition. The author suggest to further researchers to examine the use of verses or surah in the Qur'an used by Bugis Pagatan tribe in their daily traditions. The author also suggests to examining the use of surah al-Ikhlâş in another tribe death tradition. Because according to the respondent's narrative, the use of surah al-Ikhlâş in the tradition of death is also used by cross-ethnic communities and other regions.