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BELIEF SYSTEM IN BULU NENE: RELATION TO ZIARAH RITUAL TRADITION IN PINRANG DISTRICT, INDONESIA

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ABSTRACT

This research discusses Bulu' Nene' Belief System: Relation to Pilgrimage Ritual Tradition in Pinrang Regency. This study aims to determine the belief system of Fur 'Nene': relation to pilgrimage ritual tradition in Pinrang regency. The type of this research is field research which is descriptive qualitative, the approach used is the theological approach of normative, sociological, and history. The data collection techniques using the method of observation, interview and documentation. Results of the research are: Firstly, the form of belief in the tradition of pilgrimage ritual to Bulu' Nene' of society in Pinrang District is the community believes that the pilgrimage to the grave of Bulu' Nene' is a necessity carried out from generation to generation, the society assumes that the pilgrimage to the tomb of Bulu 'Nene' can provide benefits for himself. Second, Strategies and approaches in understanding the beliefs of the pilgrimage ritual tradition to the Bulu' Nene' grave that is the normative theological approach, the sociological approach, and the historical approach. Thirdly, the Islamic Review on the tradition of pilgrimage ritual to Bulu' Nene' community in Pinrang regency is that some people who come to pilgrimage Bulu' Nene' contrary to Islamic teachings but others make a pilgrimage just to pray for him to survive in the afterlife

INTRODUCTION

Religion as a social criticism remains an exciting theme to develop because it is recognized or not, belief and religious intuition still failed to play their social role in society. In this era of global capitalism, where society is increasingly alienated in many ways by a group of people, a religious role to

eradicate this alienation should be played. So, religion becomes rahmatan lil alamin and does not become a social addiction, as Karl Marx alleged. (Modood et al., 2020)

Ludwig Feuerbach (Pals, 2012) stated that religion is a piece of psychological equipment in which we depend on our hopes, virtues, and ideals on a supernatural power which we call "God", although in the process it implies humiliation of ourselves.

There are two theories about the development of human belief. The first theory says that human thought was initially straightforward and modest, leading to firmer speculation following civilization's progress. This theory was pioneered by E. B. Tylor, which is more similar to Darwin's theory of evolution. According to him, natural and social development moves from a lower to a higher and perfect condition, from simple to more complex. (Muqtada, 2016)

For Tylor, spiritual power belief represents a natural stage in human thought's evolution, but not the final stages. There are other rational stages in responding to nature, namely the programs and methods of the empirical sciences that have emerged in our time. Just as humans do not want to give up strange customs and superstitious customs, religion is still today. In his last analysis, Tylor said that ideas about animism are just a collection of pictures that belong to childhood ideas. (Pals, 2012)

The Islamic community in Indonesia, including the Bugis tribe, especially in the southern part of Sulawesi still have some of these animistic beliefs, because of their respect and admiration for their deceased families' spirits. In connection with this, they conducted a series of salvation events on the third, seventh, fortieth, hundredth day, even the day of their death was always commemorated.

As for the people who are considered to be sacred, and disseminator of Islam in Sawitto, namely Lapang Ambo Sa'diah which is buried in Bulu Nene at Kaballangan Village, Duampanua District, Pinrang Regency, every Monday and Thursday the community scolds the Bulu Nene grave by bringing offerings, such as chickens, goats, cows, or buffalo to be slaughtered, and some bring animals to be released in that place to release their fulfilled desires. People who come on "pilgrimages" to Bulu Nene come from different professions such as traders, farmers, employees, and so on. Most of them are Muslim. Their goals are various, some want their business and work to be successful, being cured of their illness, or being successful overseas. They vowed that he would return to the pilgrimage to Bulu Nene to give up his thirst if he succeeded.

Based on the background of the problem and the variables above, the main problem is how the Belief System of Bulu Nene: Relationship to the Pilgrimage Ritual Tradition in Pinrang Regency. As for the sub-problems as follows what is the traditional belief of the pilgrimage ritual to the Bulu Nene community in Pinrang Regency? What are the strategies and approaches in

understanding the traditional pilgrimage ritual beliefs of Bulu Nene in the Pinrang Regency community? What is the Islamic review of the pilgrimage ritual's traditional beliefs to Pinrang District's community?

The results of this study had been expected to provide benefits, both theoretically and practically. As theoretical use, we hope this paper could increase the community's knowledge and insight, especially regarding the Bulu Nene belief system: Relationship to the Pilgrimage Ritual Tradition in Pinrang Regency. Its practical use is input for the broader community in all government professions, entrepreneurs, farmers, entrepreneurs, and professionals. In their lives, they can instill more Islamic religious values.

RESEARCH METHOD

The type of this research is field research (Field research) which is descriptive qualitative. Qualitative research is a series of activities that is systematic to get answers to the problems posed. The approach used is the normative, sociological, and historical-theological approach. Techniques collecting data in this research using method of observation, interview, documentation.

The data obtained in this study were processed qualitatively because this study provides a factual and systematic description of situations and events regarding the factors, characteristics, and relationships between the relationships between phenomena. (Moleong, 2011) After being processed qualitatively, it is then analyzed systematically, records the results of observations of written and unwritten data, and predicts interview results. The data that had been collected was described as findings in the research report. The field data processing procedures are analyzed interactively and continuously until completion, consisting of three activities: data reduction, data display, and conclusion drawing/verification.

Understanding animism; theoretical review

Both dynamism and animism are aimed at primitive societies, but such beliefs still exist among people who live in an era of globalization and advanced technology. Many of our people still believe in shamans to quickly get a position or wealth even though their education is relatively high. The shaman is still considered a person who always has mana' and can control the unseen roams around humans. Hence its function is to tame evil and to condense well. It's just that the term shaman experiences a softening of the word (euphemism), which is paranormal. Paranormal is considered high in rank and has the connotation of "positive" than a shaman because he explains events that occur using the theory of "cause and effect".(Adnan & Solihin, 2018)

Part of the Pinrang Bugis's belief towards their ancestors' spirits was expressed in the worship of individual graves and places. People make a pilgrimage to Bulu Nene grave, and a ritual tradition was carried out from their ancestors until now. This kind of belief continued in post-Islamic times and can still be found in Kaballangan society today.

According to Geertz,(Pals, 2012) what is meant by religion as a cultural system, namely "religion" is (1) a symbol system that aims to (2) create intense feelings and motivations, spread quickly, and are not easily lost in a person (3) by forming the conception of a general order of existence and (4) putting this conception to factual emanations, (5) and in the end, these feelings and motivations will be seen as a unique reality.

Animism in Islamic view Islam teaches that humans should not worship other than Allah SWT. As Muslims, they must be careful in honoring, because honoring other than Allah SWT causes humans to become polytheists. As stated in the first creed, which means; I testify that there is no God but Allah Almighty, only He is the Most Making, All-Powerful, and Most High and Most Wise and Most Just.

Religion is needed in human life to provide direction for awareness so that ethical beliefs are more meaningful and have substantive inspiration. Besides, faith also requires a medium of thought. Religion exists in human life because religion can only be manifested in the wilderness of human life, according to the word of God Almighty, Qor'an surah Thoha verse 135: Meaning: Say, 'Each [of us] is waiting. So wait! Soon you will know who are the people on the right path, and who are guided. (Kementerian Agama RI, 2019)

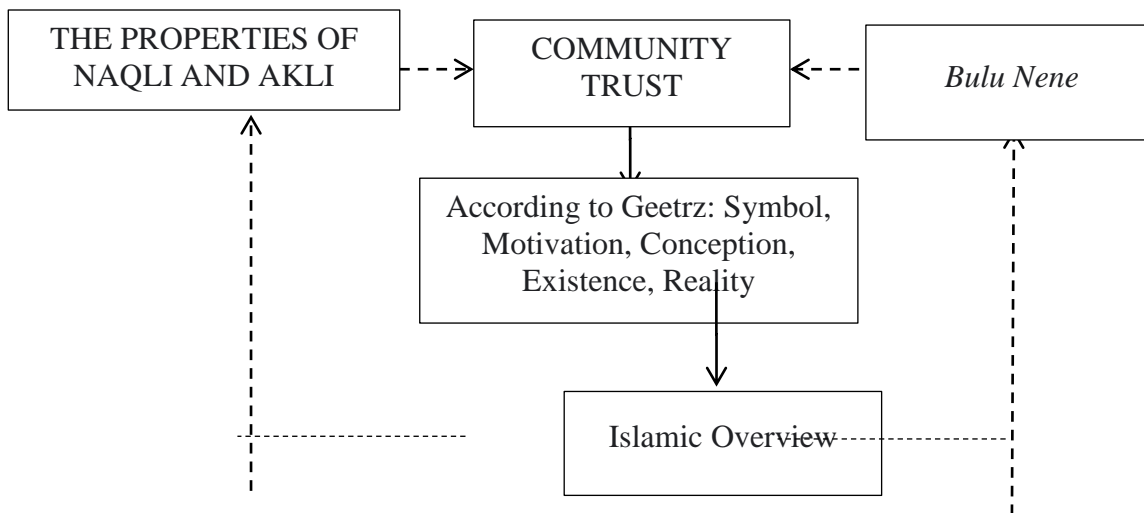
The above verse explains that religion is an institutionalization in the experience of faith in Allah SWT. So that religion is the embodiment of an organized faith system. In his nature, a man has the freedom to choose religion following his personal beliefs and beliefs. Allah SWT., Affirms in his word that Allah SWT., Offers humans to select the path of faith or kufr's passage.

FRAMEWORK

Animist beliefs argue that ancestral spirits also have a social structure, as does human society. The ancestors have a structured position, from the lowest to the highest. The souls who occupy the upper layers have the most decisive influence on human life.

The people of Pinrang Regency, especially in Kaballangan Village, think that the pilgrimage ritual's tradition to Bulu Nene's grave can benefit their daily lives. Bulu Nene's community has faiths to achieve a purpose connected with their vows to offer the animal according to the promise of making the vows. Their ancestors carried out this belief to this day. On a pilgrimage to Bulu Nene's grave, some people think it is an obligation they have to do. If they do not worship at the tomb (Lapang Ambo Sa'diah) in Bulu Nene they will get havoc.

The belief of the people mentioned above was classified as animism; they indirectly believe in their ancestors' spirits, whereas in Islam, it was emphasized that praying other than Allah SWT is an act of idolatry. This was used as a basis for formulating a framework in this study, namely.



RESULT AND DISCUSSION

Forms of Traditional Beliefs in the Ritual of Pilgrimage to the Bulu Nene Community in Pinrang Regency

Regarding the Prophet Muhammad's case visiting his mother's grave, it was mentioned in a hadith narrated from Abu Hurairah RA, narrating that the Prophet Muhammad (peace be upon him), visited his mother's grave. He cried and cried with the people around him. Then the Holy Prophet said: which means, "I asked permission from my Lord (Allah) to be allowed to ask for forgiveness prayer for my mother. My plea is not permitted. Then I asked permission to visit his grave and was allowed. You make a visit to the grave so that you will have to be reminded of death".(Nurhadi, 2019)

The purpose of visiting the grave is to remember the afterlife and take lessons. Therefore, visiting the graves of an infidel is permissible. If they disobey Allah and Allah has repaid their iniquity, it is sunnah to cry and show disbelief to Allah when passing through their graves. (Jamaluddin, 2015)

Bulu Nene in Kaballangan Village, Duampanua Subdistrict, Pinrang Regency, significantly influences the community because he believes that visiting Bulu Nene tomb is necessary every Monday and Thursday, even after Eid al-Fitr and Eid Al-Adha. This belief passed down from generation to generation has become a routine carried out by followers of the religion in Bulu Nene's tomb. They think that making a visit to the grave can benefit them.

According to Mrs. Cia,(Interview, 2020) who comes from Suppa, they stated that they came to Bulu Nene to give up their vows that had been fulfilled, namely they had been successful overseas and returned with their family. They brought a goat to be slaughtered there, then cooked, after cooking it served then read by the elder in front of the grave Bulu Nene according to her, she did it as a sign of gratitude to Allah SWT because her vows were fulfilled.

The above statement is in line with Geerts' first theory, which explains that religion as a cultural / belief system begins with "a system of symbols" that gives someone ideas, such as an object such as a circle to pray for Buddhists, the same thing. Done by the believers of Bulu Nene, they come on a visit to the tomb and think that Bulu Nene can grant her Nazar.

Nazar obliges what is not obligatory because something happens or someone confirms something that is not necessarily on him, something that is not necessarily direct (tanjiz) or dependent on something (ta'liq) or someone ensures that he does something with the title which points to him. It is clear that this vow is one of the bonds of promise that we were commanded to fulfill, and those who achieve it are praised. (Ash-Shiddieqy, 1999)

Researchers convey to visitors to Bulu Nene that it is possible to make vows on Allah Almighty or to come to fulfill a wish that has been fulfilled, but the place is not only in the best Bulu Nene, but everywhere it is the same. If the vow had been fulfilled, it is obligatory to pay it, and it is better if slaughtering a goat is given to the poor people and orphans, that is more useful and will get rewarded, that is alms.

Lapang Ambo Sa'dia (Bulu Nene) is a propagator of Islam in Kaballangan Village in Pinrang Regency and Tanah Duri in Enrekang District, and he is very instrumental in spreading Islam. Finally, people came from Pinrang district and from Polmas district to make a visit to their graves, especially after Eid and every Monday and Thursday, because according to people who come on to Bulu Nene something is fundamental and pray and pray at the grave. Allah SWT granted it faster. Some visitors come on a pilgrimage to Bulu Nene because their desire was fulfilled; they go because they give up their need. What the people who come on the pilgrimage to Bulu Nene are doing is against Islam.

Two people come on a pilgrimage to the grave of Bulu Nene. The first is those who feel that he is a descendant of Bulu Nene; they go there solely to visit him and pray for Bulu Nene to be safe in the hereafter. Second, they come to visit Bulu Nene's grave to make a vow or give up their vows there and think that it is a right or real place to pray to achieve what they want.

The beliefs of the Bugis people in Pinrang Regency regarding the tradition of pilgrimage to the grave of Bulu Nene can be rectified according to the teachings of Islam. Because their beliefs are very contrary to the teachings of Islam which make Bulu Nene's grave an intermediary to convey their hopes and prayers to Allah SWT. In fact, Bulu Nene herself during her life was a person who fought for the spread of Islam, straightening people's beliefs from animism. Therefore, people's beliefs and beliefs today are very important to make an approach so that they come to Bulu Nene's grave instead of thinking that Bulu Nene is the source of goodness, the source of safety, the source and the giver of good fortune, can heal from various diseases and prevent disaster. Through such beliefs and beliefs of the Bugis people, it has very far deviated from the teachings of Bulu Nene which originated from the teachings of Islam. The community made a pilgrimage to Bulu Nene's grave with the excuse of

getting blessings. Even though this fact is very contradictory to Bulu Nene's teachings. During her lifetime, she always warned people not to associate and forbade worshipping Allah SWT. Islamic religious teachings allow pilgrimages to the grave for the reason of commemorating death, praying for the deceased so that their sins can be forgiven and also be safe in this world and in the hereafter.

Strategies and Approaches in Understanding the Traditional Beliefs of the Pilgrimage Ritual to "Bulu Nene" in the Community in Pinrang Regency

The approach to understanding traditional beliefs in the pilgrimage ritual to Bulu Nene is a normative theological approach, a sociological approach, and a historical approach. The normative theological approach intends to invite the Bugis community in Pinrang District to refine the true teachings of Islam based on the Koran and hadiths.

The approach to understanding the traditional beliefs of the Hajj ritual in Bulu Nene is a sociological approach, the study of social behavior between individuals and individuals, individuals, and groups. Humans as social beings are never far from social relationships because all of these relationships affect social behavior. In addition, the sociological approach seeks to change the mindset of the people so as not to clash between tradition and religion.

Understanding the traditional beliefs in the pilgrimage ritual to Bulu Nene is a historical approach. In the historical dictionary are events that occurred in the past, history, or stories. Knowledge or description of events that occurred in the past. (Ministry of Education and Culture of the Republic of Indonesia, 2008)

Through history, especially the people of Pinrang Regency and its surroundings, so that they can know the background of Bulu Nene or called Lapang Ambo Sa'ddia, who spread Islam in Kaballangan and Duri in Enrekang Regency.

Islamic review of the traditional beliefs in the ritual of pilgrimage to the bulu nene community in pinrang regency

People who carry out the grave pilgrimage ritual reasoned that Allah's Messenger never forbade his people to visit anyone's grave. This pilgrimage to the grave is a ritual tradition sunnah often performed by the Prophet when he was in Medina. According to the Prophet, the pilgrimage to the grave has several purposes: First, to pray for people who have died (to pray for the grave all). Second, the person who makes the pilgrimage to the grave should be ascetic to the life of the world. Third, always remember a better and more eternal afterlife.

In fact, at the time of the Prophet Muhammad's death there was a difference of opinion among the friends that there were those who thought that he was buried right where he died, while other friends liked that the al-Baqi 'burial around Medina was where some of his friends had been buried. In the end it

was agreed that the body of the Prophet Muhammad would be buried in his room when he died from his wife 'Aisyah. Based on history, the burial place of Prophet Muhammad SAW was visited by many traditionalists who had violated the purity of Islamic teachings. Islamic objections to the construction of tombs arise primarily from its desire to separate graves clearly from places of worship and to prevent the practice of praying in graves.

Ritual practices around the grave of the Prophet Muhammad SAW such as praying for his request to be answered quickly, worshiping like the practice of praying by worshiping the grave was prohibited at the time of the Prophet Muhammad during his lifetime. Because it is not in accordance with the purity of aqidah and Islamic teachings. Islam forbids its adherents to come to the graves to worship other than Allah Almighty.

Its relationship with the grave pilgrimage tradition in Indonesia can be used as a reference for the two largest Islamic community organizations, namely Muhammadiyah and Nahdatul Ulama (NU). Pilgrimages to the graves were displeased by followers of the Muhammadiyah movement. Muhammadiyah is called the reform movement, keeping Muslims away from beliefs and practices that can damage aqidah. Meanwhile, Nahdatul Ulama recommends visiting the graves of people who have contributed to spreading Islam.

People who come on a pilgrimage to Bulu Nene grave have different goals. First, the people who come to express their wishes, because according to him, this place is the best because of Bulu Nene (To Salamae) means they are the ones who are safe in the world and the hereafter because they are spreaders of Islam. Second, people who come to Bulu Nene to fulfill their fulfilled desires. The three people who come to Bulu Nene solely to visit her and pray for Bulu Nene to be safe in the afterlife.

Ethics for a pilgrimage to the grave according to Islamic teachings, namely if a pilgrim arrives at the tomb, then let him face the body, greet him, and pray for it. This has been explained in several hadiths as follows:

1. Greetings may be abundant to you, believers, and Muslim inhabitants of the grave. Surely we, God willing, will follow you. You have preceded us, and we will follow you. We ask Allah to give us salvation for us and you.
2. Ibn Abbas r.a. that one day, the Holy Prophet, passed by a grave in Medina. He faced the grave and then prayed, "Greetings, hopefully, abundant to you, people of the stronghold, may Allah forgive (sins) you and us. You are our predecessors, and we will follow you".
3. In another narration, it is explained that Aisyah r.a. said to Rasul SAW., "O Messenger of Allah, what do I say to them?" he said, 'Say, Greetings, hopefully, abundant to the inhabitants of the graves, the believers and the Muslims. May Allah have mercy on those who died first and those who died later. Surely we, God willing, will follow you.

Muslims to welcome the arrival of the holy month of Ramadan they make a pilgrimage to the graves of their ancestors. This has become a tradition of pilgrimage rituals in the community and is carried out every time before the fasting month. This tradition is claimed from generation to generation from

age to generation.(Hidayat, 2017) Muslims who do not perform the grave pilgrimage argue that the solemn pilgrimage does not have a legal basis from the Qur'an.(Elaskary & Yun, 2017)

Islamic review of the belief that the pilgrimage ritual to Bulu Nene still exists that is against Islamic teachings or contrary to the norms determined by Islam, there are still people who come to Bulu Nene to express their wishes after their wishes are granted they come to give up his thirst, this is against Islamic teachings. Some come on pilgrimage solely to pray for them to be accepted by their worship acts and be safe in the hereafter.

CONCLUSION

The traditional form of belief in the ritual of pilgrimage to the Bulu Nene community in Pinrang Regency has a tremendous influence on the community because he believes that pilgrimage to the tomb of Bulu Nene is a must which they do every Monday and Thursday, even every time. Eid al-Fitr and Eid al-Adha. This belief passed down from generation to generation has become a routine carried out by followers of Bulu Nene's tomb's religion. They think that making a pilgrimage to the grave can benefit them.

Strategies and approaches in understanding pilgrimage ritual traditional beliefs to Bulu Nene, namely normative theological methods, sociological approaches, and historical approaches. Islamic review of the traditional beliefs of the pilgrimage ritual to the Bulu Nene community in Pinrang Regency, there are still those that are against the norms determined by Islam, there are still people who come to Bulu Nene to express their desires and give up their passion, this is against Islamic teachings and the ethics of the grave pilgrimage, but some people who come on pilgrimages only to pray for Bulu Nene (Lapang Ambo Saddiah to be safe in the afterlife).

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