

“Bilang Pilang Marajae” The Mortality Tradition of Buginese

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ABSTRACT

In South Sulawesi, only a few who carry out mortality rituals. They are implementing rituals based on religion. It draws on Buginese in Barru. This article aims to explain the mortality tradition held by Buginese in Barru. It's unique that the mortality tradition uses tasbih as the means for praying. The tasbih is long enough to involve many people. By the ritual, we can see the religious values. This article notices that immortal tradition is not only seen as the end of the cycle of human life but also looks at the space of religious moderation. People view this ritual as a manifestation of their faith in Islam. Where death will come to all humans. they gather to strengthen friendship and religious moderation This article uses a qualitative research method. The data obtained came from direct tracing to the Bugis Mangempang Community of Barru Regency.

Keywords: Bugis, Immortality, Moderation, Ritual, Tasbih.

1. INTRODUCTION

Islam has mainly influenced the tradition of the death of the Bugis society. It is different from the Toraja people's death ceremony tradition, which is still maintained as a tradition of their ancestors. *Rambu Solo* is a Toraja death ritual. This tradition has been passed down from generation to generation. Currently, this tradition is still carried out by the Toraja people. Their ancestors passed down the tradition of *Rambu solo* as part of the *Aluk Todolo* belief. This belief is known as the old belief. Interestingly, *Aluk Todolo* was not affected by the Christianization that took place in Tana Toraja. The Bugis people are so influenced by Islamization that their tradition of death ceremony is very Islamic.

The Tradition of Death Ceremony is important to study because it involves the process of human life. The process then affects the lives of the people who carry out the tradition. Toraja people, as one of the ethnic groups in South Sulawesi, have experienced this process. The *Rambu Solo* tradition has influenced their daily life, and sometimes they even work to finance the traditional process of the death of their grandfather, grandmother, or close family.

This condition shows that their traditions are not only part of the ceremony but have influenced their

mindset. They have looked at the tradition of death carried out to maintain *the series'* them [1]. The concept of *siri'* is generally understood as a “living guide” for the people of South Sulawesi. The life guidelines referred to are not ideological in nature but as cultural that the people of South Sulawesi understand. The cultural construction is then very important because it means the lives of people who adhere to the concept of *siri'*.

The tradition of death of the Bugis society is not strongly tied to the concept of *siri'* as is the case with the Toraja people. The difference lies in the cost of carrying out their traditions. The tradition of the death of the Bugis Community, especially the Bugis Barru community, does not require a hefty fee to carry out the ritual, while the death tradition of the Toraja Community requires a huge cost because the process is quite large and has many stages to go through.

Studies on the tradition of death in South Sulawesi have been carried out by several academics, including Edwin de Jong. Jong's work is entitled *Making a Living between Crises and Ceremonies in Tana Toraja: The Practice of Everyday Life of South Sulawesi Highland Community in Indonesia* [1]. The book examines the daily life practices of the Toraja people. Jong sees the tradition of death as a *series of* Toraja people. They view that *rambu solo* is their passion for finding work

and making money. If they are not able to carry out *solo signs*, then the consequence is "shame". This condition ultimately affects their lifestyle and daily habits. The *solo sign* tradition becomes very important for them because the stake is an honor.

The following work is Roxana Waterson's entitled *Children's Perspectives on Ritual and its Responsibilities among the Sa'dan Toraja of Sulawesi (Indonesia)* [2]. Waterson explores the perspective of ritual in the eyes of Toraja children. Their participation is the embodiment of the inheritance of tradition. They are positioned as a preservation medium where they will carry out the tradition in the future. Their identity will be created through the traditional *rambu solo* procession. They will act as implementers of traditions for their parents.

Next is the work entitled "*Makkuluhuwallah*" *Tradition in the Ritual of Death of the Bugis Tribe (Study of the Living Qur'an About Reading Al- Ikhlas)* [3]. Hudry and Yudiantiasa's work look at the tradition of the death of the Bugis people, known as *Makkuluhuwallah*. The Bugis community of Padang Palie Village, Bone Regency, South Sulawesi Province, has carried out the *Makkuluhuwallah* tradition for a long time. The breath of Islam is visible in this tradition because the procession is reading Surah Al-Ikhlās 15,000 to 100,000 times in seven days. The number of reading one verse of Al Qur'an was calculated using gravel. Then the pebbles are placed on the grave of the deceased person.

Furthermore, the work entitled *Ceremony of Death in Salomekko District, Bone Regency* [4], *Reciprocity in the Life Cycle of the Bugis Society* [5], and *Changes in the Tradition of Reading Al-Barzanji to Surat Yasin in Bugis Society (Study of the Living Qur'an in Sungai Semut Village, Makati Jaya District, Banyuasin Regency)* [6]. These three works examine the tradition of death carried out by the Bugis people. However, the tradition of death that is carried out only uses the medium of reading the book of the Qur'an. This condition clearly illustrates that Islam strongly influences the tradition of the death of the Bugis society.

Islam influences the traditions of the Bugis Society, especially the tradition of death. Their own beliefs also support it. Islam is very influential on the traditions of the Bugis people, although some traditions are not directly affected [7] However, the tradition of the death of the Bugis Barru community is strongly influenced by Islamic traditions.

In contrast to the study of the tradition of death that has been described previously, the Bugis Barru community carries out the tradition of death by involving means. This tradition is known as "*Bilang Pilang Marajae*". Tasbih is the medium used in this tradition. In addition, they also carry out remembrance

with particular readings. They use this tasbih to count the number of dhikrs they do [8].

Tasbih is generally round like a ball and strung with a thread or other type of rope. A series of circles with a certain number, generally consisting of thirty-three small balls. In contrast to the tasbih used by the Bugis Barru community, the tasbih is large, and the series is quite long. When tasbih is used, several people must sit in a circle and rotate the ball of prayer beads while making dhikr. The prayer beads are only used when the Bugis Barru community carries out the death ritual.

This article will examine the tradition of the death of the Bugis community using the tasbih. focuses on the tradition of death by using prayer beads *Bilang Pilang Marajae*. The influence of Islam is undoubtedly apparent with the indicator of the tool used, namely tasbih. In addition, the series of dhikr that is chanted is also an Islamic influence. The Bugis Barru community is the only community group that carries out this death tradition by using large prayer beads. The Bugis Barru community still carries out this death tradition. Therefore, this tradition is significant to be studied further.

2. METHOD

This article uses a qualitative method using a *field research* approach and literature study. The data were obtained from the interview process of the Barru Community, who still carry out the death tradition of "*Bilang Pilang Marajae*". Interviews were conducted with several mosque administrators, owner, heir of tasbih and community leaders responsible for the large tasbih used at the death ceremony. The data obtained is then associated with the values of religious moderation. A literature study was conducted to match data from interviews and written sources in books and international and national journals.

3. FINDINGS

The Bugis Community Death Tradition rarely uses media in the form of material, especially using prayer beads. There is only one tradition of death that uses tools other than prayer beads. The tradition is known as "*Makkuluhuwallah*". The Death Tradition uses gravel as a means of calculating the reading of Surah Al-Ikhlās [3]. However, this tradition is different from the tradition of *Bilang Pilang Marajae*.

The difference between the *Makkuluhuwallah* Tradition and the *Bilang Pilang Marajae* lies in the media used. *Makkuluhuwallah* uses pebbles and *Bilang Pilang Marajae* uses prayer beads. The function of the two media is also quite different; pebbles are used as a complement to the tomb because, at the end of the seven-day ritual, pebbles are spread to the tomb, while

the prayer beads used in the dying tradition of the Bugis Barru Society are used during rituals. In other words, the media of tasbih is used as a liaison for the remembrance that several people sing.

3.1. The Death Ritual of Bilang Pilang Marajae Bugis Barru

Tradition in society is the result of the construction of conditions around the area. The result of the construction is then transformed into culture. Later, the tradition was present as a marker exist culture in particular groups of people. The Death Tradition of *Bilang Pilang Marajae* is one of the traditions carried out by the Bugis Barru community. This tradition is the result of the transformation of Islam and the local traditions of the community.

The indicator is the prayer beads used are closely related to Islam and the tradition of death is also very closely related to the culture of the Bugis people. The influence of Islam is also inseparable from the process of Islamization that has occurred in South Sulawesi. Islamization in South Sulawesi first occurred in the 17th century during the reign of King Gowa I Malingkang Daeng Manyonri Karaeng Katangka, also known as Sultan Abdullah Awalul Islam [9]. Dato' Ribandang is a scholar who succeeded in officially Islamizing the Kingdom of Gowa.

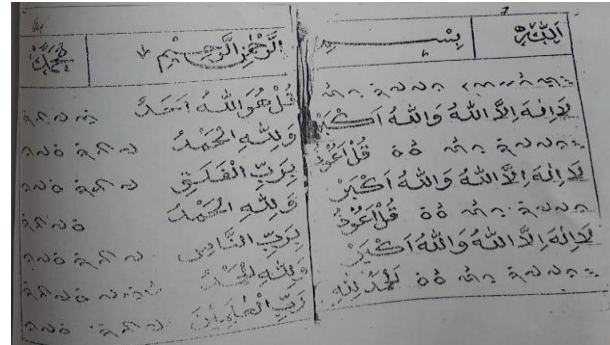
The Islam of the Kingdom of Gowa had an impact on other areas, especially the Bugis region. Islam spread quickly and quickly influenced the traditions carried out by the people of South Sulawesi. Including the Kingdom of Berru, the Kingdom of Tanete, the Kingdom of Soppeng Raja, and the Kingdom of Mallusetasi.

The process of absorption of Islamic teachings then affects the traditions of society, including the tradition of death. The Bugis Barru community, especially the Mangembang community, believes that the tradition of death using the *word pilang marajae* (big tasbih) began in 1869 AD (H. Muh. Rais, Interview 2020). The big *tasbih* comes from the land of *mangaribie* (Mecca). Puang Baeda is a public figure who brought the prayer beads when performing the pilgrimage in Mecca in 1869.

The tradition was then passed down from generation to generation and is still carried out today. The death ritual of *Bilang Pilang Marajae* was carried out on the 3rd, seventh and 40th nights of the death of residents. On these nights accompanied by prayer and remembrance. The imam of the mosque leads the remembrance procession using the *say Pilang Marajae*.

Some people sit cross-legged in a circle, and then each person holds the tasbih. The number of people who do dhikr together is 10 to 20 people, including family

members of the bereaved. The remembrance that is chanted is a specific reading. The recitation of the remembrance is as follows:



Source Faisal Bachrong Documentation, 2020

The leaflets in the picture are distributed to people who circle and read them while holding prayer beads. Here is the shape of the tasbih.



Source Faisal Bachrong Documentation, 2020

Currently, the tasbih is passed on to Abdul Majid. The tasbih is passed down from generation to generation, and Majid is a Syara' Employee of the Jawahir Mosque. The Syara' Employee's duty is not only to take care of the mosque but also to take care of the prayer beads. Tasbih with a length of 11 meters with 1000 beads. The beads are made of wood, so the treatment method is to rub them with olive oil or other wood preservative oil. Between the two beads, there are two beads made of camel bone. The person who looks after and cares for the prayer beads is given the title Puang Docaa. Majid and his father and grandfather also received the title.

4. DISCUSSION

Tasbih and the tradition of the death of the Bugis Barru community provide a sign that the Barru people still carry out their traditions with an Islamic breath. They view that this tradition must survive during the challenges of the times. *Millennials* should be literate by tradition around their neighbourhood (Andi Anwar,

Interview, 2020). In other words, tradition is no longer seen as something that is percussion.

Tradition is often considered incompatible with religion, especially Islam. However, the tradition of the death of the Bugis Barru community contains Islamic values. The value in question is the value of friendship and, more importantly, the value of religious moderation. This positive value eventually becomes the glue for the community that carries out the tradition of death itself.

4.1. Religious Moderation in the Death Tradition of the Bugis Barru

The value of moderation always concentrates on the values on the right and left [10] Indicators of religious moderation are able to view values as something that must be seen from various angles. These indicators are national commitment, tolerance, anti-violence and accommodative to local culture.

Using these indicators, the tradition of death is seen, making the *say Pilang Marajae* a forum for religious moderation in the Bugis Society. With the death tradition carried out by the Bugis Barru Society, the roots of religious moderation can be strengthened. The implementation of traditions can foster friendship between communities, strengthen kinship and preserve ancestral cultural heritage.

A helpful attitude towards local traditions is the leading indicator used to see the creation of religious moderation. The implementation of tradition is a forum to invite the community to accommodate local traditions [11]. The Bugis community who participate in the procession of the death tradition gave birth to a moderate attitude towards the tradition being carried out.

The breath of Islam is also one of the supporting aspects in creating the value of religious moderation in the tradition of death by using the *word pilang marajae*. People who follow the procession are in a circle and pray together counting the number of remembrance by using prayer beads and shifting it in line with the chanting of the remembrance. Unconsciously, harmony is created among the people of remembrance, making the level of community togetherness even closer.

The traditional procession of *Bilang Pilang Marajae* also invited many relatives and the surrounding community to attend. With their presence, their solemn atmosphere and helpful attitude towards their traditions will be strengthened. Thus, the Bugis Barru community sees death as part of the human journey and as a place to strengthen ties of kinship. Next, the tradition further revives religious moderation in a society with a relatively narrow space.

5. CONCLUSIONS

Bilang Pilang Marajae, as an essential part of the Bugis Society's Death Ceremony Tradition, has made the *tasbih* media a forum for reviving religious moderation. Accommodation to local traditions is an indicator reinforced by this death tradition. Religious moderation has finally become an essential part of strengthening tolerance and social harmony. The breath of Islam cannot be separated from the tradition of death so that there is no "mushrik" debate in that tradition. This tradition is full of moderation and religious values, which further strengthen the Bugis Barru community.

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