

Mappatemme Aqorang Tradition in *Mattampung* Ritual Among the Bugis Community in East Kalimantan

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Abstract:

The Mappatemme Aqorang tradition in the Mattampung ritual is a tradition of reading the Qur'an 30 juz for the Bugis community in order to pray for the family of the deceased. This research is descriptive-qualitative, meaning that a study was conducted to get a general idea of the mappatemme aqorang tradition. The approach used is a phenomenological approach using the analytical tools of Max Weber's theory of social action. The results showed that the mappatemme aqorang tradition in the mattampung ritual is believed to be a hereditary tradition that has been passed down by its ancestors and as an act of spontaneity carried out for the Bugis community when a family dies by reading the Qur'an, including in the implementation of the mattampung ritual (commemoration of the day of death). In addition, this tradition consciously states that the recitation of the Qur'an has a psychological effect on the family because of the bad anxiety and worry experienced by the family left behind. Finally, this tradition has a value effect in interacting with other communities. The values contained

are the values of *legiulity* (worship), social (friendship, solidarity, and education).

Keywords: tradition, *mappatemme aqorang*, *mattampung*

A. Introduction

One of the successes of scholars in spreading Islam in Indonesia is with a persuasive approach, towards their people through cultural acculturation. This method does not cause cultural shock, so it does not create a diamteral position with Hindu-Buddhist culture or local traditions adopted by indigenous people. Thus, a distinctive Islamic model was formed. This can be seen by the traditions carried out in the midst of Islamic society, such as *tahlilan*, *maulidan*, and some traditions that still exist in society today. But it is also undeniable that lately, there have been tensions and clashes, even to the eviction or removal of cultures or traditions in the community. Because it is considered that it cannot coexist with religion, custom is the work of man, religion is from God, custom is local, religion is universal. This understanding was practiced by puritanical groups who wanted to purify Islam from the practices of old traditions.

Some of the religious tradition practices that occur in Muslim communities in Indonesia are the culture of reading the Qur'an at certain moments in accordance with the culture and traditions of the community. Although this tradition is between one region and another, there are differences. If the common thread is drawn, the purpose is all the same, namely as a form of exaltation and respect for the Qur'an as the word of God that maintains its purity.¹

The presence of culture due to the interaction between the Muslim community and the holy book of the Qur'an has always experienced a very dynamic development. Interacting with the Qur'an is one of the most valuable religious experiences for every Muslim. The experience of interacting with the Qur'an is expressed spiritually as well as emotionally, whether orally, in writing, or in certain religious practices. The interaction of the Qur'an with society, at least the Qur'an has two functions, namely; *First*, the informative function, where it functions as something that is read, understood, and practiced. This area is included in the discussion of the sciences of the Qur'an. While the *second* function is *performative*, namely as something that is treated, for example as

¹ Abdullah Saeed, *The Qur'an: An Introduction* (Routledge, 2008).

wirid, or readings at certain events.² This area is included in the discussion of the *Living Qur'an*.

According to Shahiron, *Living Qur'an* is a Qur'anic text that lives in the midst of society.³ The same thing was stated by Abdul Mustaqim, namely the reception or response of the community in treating and interacting with the Qur'an.⁴ While Ahmad Rafiq called it the term reception, which is how a person receives and reacts to the Qur'an by receiving, responding, utilizing or using the Qur'an as a text that contains syntax or as a recorded mushaf that has its own meaning or a set of words that have a certain meaning.⁵ Thus, receptions are not only explained as texts, but people who receive and use the text of the Qur'an in their daily activities with varied interests.⁶ It is believed to have virtues that can be used as prayer and a specific purpose⁷.

One form of public reception of the Qur'an is the phenomenon of reading the Qur'an for the Bugis community in a death ceremony, known as *Mappatemme Aqorang*, which is a tradition of reading the Qur'an 30 juz every night aimed at the reward to the mayit. This tradition is carried out, both at the time of mayit before being buried for up to three consecutive nights, then continued at the *Mattampung* event,⁸ which is a ritual or special event to pray for the safety of the deceased. The word '*Mattampung*' comes from the word "*tampung*" which means 'tombstone or grave' then added the prefix '*me*' so that it becomes a verb. So, this

² Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Temple University, 2014).

³ Sahiron Syamsuddin, "Ranah-Ranah Penelitian Dalam Studi Al-Qur'an Dan Hadis," in *Metodologi Penelitian Living Qur'an Dan Hadis*, ed. M. Mansur et al. (Yogyakarta: Teras, 2007).

⁴ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Sejahtera, 2015).

⁵ Ahmad Rafiq, "Sejarah Al-Quran Dari Pewahyuan Ke Resepsi (Sebuah Pencarian Awal Metodologis)," in *Islam, Tradisi Dan Peradaban*, ed. Sahiron Syamsudin (Yogyakarta: Suka Press, 2012), 67–83.

⁶ Muhammad Nurdin Zuhdi and Sawaun Sawaun, "Dialog Al-Quran Dengan Budaya Lokal Nusantara: Resepsi Al-Quran Dalam Budaya Sekaten Di Keraton Yogyakarta," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2017): 125–46.

⁷ M.Ulil Abshor, "Tradisi Resepsi Al-Qur'an Di Masyarakat Gemawang Sinduadi Mlati Yogyakarta," *QOF* 3, no. 1 (June 15, 2019): 41–54, <https://doi.org/10.30762/qof.v3i1.1022>.

⁸ Jerry Hendrajaya and Amru Almuâ, "Tradisi Selamatan Kematian Nyatus Nyewu: Implikasi Nilai Pluralisme Islam Jawa," *Jurnal Lektur Keagamaan* 17, no. 2 (2019): 431–60.

word linguistically means "replacing or repairing the graves of deceased families so that they look better."⁹

This ritual is the culminating event in commemoration of the day of death which is carried out on a large scale by inviting family, neighbors and friends. They even invited relatives who lived outside the island, who did not have time to attend the funeral. This ceremony is similar to a wedding ceremony.¹⁰ The time of implementation depends on the readiness of the family of the deceased and usually the Bugis people count the days with the term *mabbilang penni*. From here then began planning the implementation of the event, it could be the third, seventh, 40th day, even the new annual can be carried out.

This tradition continues to this day, including the Bugis people living in the East Kalimantan region. In addition to following other community traditions in the form of reading *Surat Yasin* every night, then continued the reading of tahlil. Usually, the recitation of the Qur'an by reciting it every night for three nights is carried out before the *tahlilan* event.

Research on traditions *mappanre tame aqorang* in death ceremonies or rituals *mattampung* for the Bugis community specifically there has been no writing that discusses, what exists is "*tradisi makkulluhuwallah*" in the death ritual of the Bugis tribe" written by Misbah and Radya. The writing describes the recitation of surah al-Ikhlas 10,000 times using pebbles as a calculating tool. These pebbles were brought to the top of the grave as *tawashul* to the mayit to be saved in the grave. While the other writing is discussing rituals *mattampung*, e.g., Nur Rahmi's writing "*Mattampung Massal* in Harapan Village, Tanete Riaja District, Barru Regency". In this paper found that the tradition became an annual local tradition that contains social, silaturrahmi, and economic values.

The amount of research devoted in the paper as previously described, the author considers that the practice of religious traditions in the Bugis community, especially the *mappatemme aqorang* tradition is interesting to be studied scientifically. Especially with the emergence of puritanical Islamic groups that consider religious traditions like this as *bad'ah* (heretical) practices. In general,

⁹ Daeng Pajoka, "Mengenal Tradisi Mattampung, Acara Setelah Kematian - Daeng Pajoka," accessed January 19, 2022, <http://www.daengpajoka.com/2020/07/mengenal-tradisi-mattampung-acara-setelah-kematian.html>.

¹⁰ Iin Parninsih, "Eksplorasi Tradisi Mattampung Masyarakat Bugis Dalam Kajian Living Qur'an: Studi Desa Barugae Kabupaten Bone Sulawesi Selatan," *PAPPASANG* 3, no. 2 (2021): 63–84; Nur Kamalia, "TRADISI MABBACA-BACA PABBILANG PENNI Studi Pada Masyarakat Suku Bugis Di Kecamatan Keritang Kabupaten Indragiri Hilir," *Nusantara; Journal for Southeast Asian Islamic Studies* 16, no. 2 (2021): 99–106.

the Bugis community in East Kalimantan still remains loyal to this tradition. So the author took the research location of the East Kalimantan region, where the population is partly Bugis, around 20.18%.

B. Research Method

This research uses a qualitative-descriptive type of research, whose purpose is to present various phenomena faced by research subjects such as responses, behavior, perception, motivation, and action by describing comprehensively.¹¹ This research is a field study (field research) and literature study (library research). Field studies are carried out by researching directly into the field, to obtain information about the phenomenon of *the mappatemme aqorang* tradition by interviewing several parties involved as adherents and implementers of the tradition. While literature studies are conducted to strengthen the argument in describing this tradition. The theory used in explaining the research findings is Max Weber's sociological theory of social action, namely: 1) Traditional Action; 2) Affective Action; 3) Instrumental Actions and; 4) Value rationality actions.¹²

The purpose of this study is to explore the practice of *mappatemme aqorang tradition* in *mattampung* rituals for the Bugis community domiciled in the East Kalimantan region, and find the values contained in the tradition. Regarding practice, it includes all procedures for implementing traditions as a whole. Meanwhile, regarding the values in the implementation of tradition, including urgency and hereditary culture that has Islamic nuances and is still maintained and embraced in the era of developing technology as it is today. The reason why the culture can be preserved for generations, and not extinct. Examining more deeply, because the importance of the tradition must still be implemented.

C. Findings and Discussion

1. *Mappatemme Aqorang* in *Mattampung Ritual* in Max Weber's Theory of Social Action

a. Max Weber's Theory of Action

Max Weber's Theory of Social Action is oriented towards the motives and goals of the perpetrator. By using this theory, we can understand the behavior of each individual and group that each has different motives

¹¹ J Moleong Lexy, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017).

¹² Turner Bryan S, "Teori Sosial Dari Klasik Sampai Postmodern" (Yogyakarta: Pustaka Pelajar, 2012).

and goals for an action taken. This theory can be used to understand the types of behavior of actions of individuals and groups. By understanding the behavior of each individual or group, we have appreciated and understood their reasons for taking action. As Weber expressed, the best way to understand different groups is to appreciate the typical forms of action that characterize them. So that we can understand the reasons why the citizens of the community acted.¹³

The description of the four classifications of action types, which are as follows: **First**, Traditional Actions, which are actions determined by habits that have been rooted for generations. **Second**, Affective Action is an action that is determined by the conditions and emotional orientations of the actor. **Third**, Instrumental Rationality is an action aimed at achieving goals that are rationally calculated and pursued by the actor concerned. **Fourth**, Value Rationality, which is rational action based on values, which is carried out for reasons and purposes that are related to values that are personally believed without taking into account the prospects that are related to the success or failure of the action.

Meanwhile, Pip Jones has broken down the four types of actions into a more operational form when used to understand the perpetrators: Traditional actions, "I do this because I always do it." Affective action, i.e. "What can I do." Instrumental Rationality, "This action is most efficient to achieve this goal, and this is the best way to achieve it" Value rationality, "All I know is doing this"

b. *Mattampung* in the Bugis Tradition

The *mattampung* tradition is an acculturation of Islam with the local Bugis culture, which is a tradition inherited by the ancestors of the Bugis people before the arrival of Islam in the Bugis land of South Sulawesi. As stated by several informants, for example Drs. Syukri (age 65 years) explained that:

Iyaro yasengnge mattampung actually gau pura meddioloni napegau neneta riyolo, jaji idi anak eppona maccuwetoni ripegau, nasaba iyye acara menuru' riseseta gau makessing deetto na

¹³ Pip Jones, *Pengantar Teori-Teori Sosial: Dari Fungsionalisme Hingga Post-Modernisme* (Jakarta: Yayasan Pustaka Obor Indonesia, 2009).

contradict sibawa agamae, sibawa iyye jamang-jamangnge tanniato some kind of obligation,

(Actually, the mattampung event is an activity that has been carried out by our ancestors, so that their children and grandchildren also participate. This activity is something good, not contrary to sharia / religion and this activity is not also an obligation).¹⁴

Likewise, Nurdin, one of the community leaders in the coastal area of East Balikpapan:

"Iyaro acarо mattampungnge actually in general idi Ogie na consider I as ademmi sibawa gau attoriolong, nasaba napegaui neneta riolo sibawa napegautoi saisanna to panritata, so repegau toni, nasaba if tannia anu makeessing certainly dee napegau saisa to panritae (mattampung event , according to some Bugis people consider it a tradition that has long been carried out by our ancestors and also carried out by some scholars, so we also follow it because if it is not something good, of course our scholars do not do it).¹⁵

When one of the family dies, before the peak of the *mattampung* ritual congratulations prayer, several rituals are carried out, starting from the moment after being buried until three consecutive nights several rituals are held, namely serving food in the form of rice and side dishes as a means of ritual, which is held on the third, seventh to 40th day. This ritual is called *nanre tellunna*, *nanre pitunna*, *nanre patappulona*, and *nanre sarutunna*.

This tradition is similar to the Javanese tradition with the term *selamatan* and this tradition has several stages, namely: 1) *geplag*; congratulations after burial, 2) *nelung dina*; congratulations after three days, 3) *mitung dina*; salvation after seven days, 4) *matang puluh*; 40th day, 5) *nyatus dina*; after 100 days, 6) *mendak sepisan*; after one year, 7) *mendhak*

¹⁴Ceremony of Drs. M. Syukri (community leader)

¹⁵Interview with Nurdin (community leader of Aji Raden), dated May 21, 2022 at Aji Raden-Manggar Balikpapan.

pindho; after two years, 8) *nyewu*; after a thousand days.¹⁶ However, for the Qur'an khataman event, it usually only reaches the third and last night at the time of the *mattampung* event.

c. Traditions of *Mappatemme Aqorang*

Mappatemme Aqorang is a tradition that is carried out at the time of the corpse before being buried until the third night (*wenni tellunna*) and is usually referred to by the name "*bilang penni*" (night reckoning) of the dead by reciting the Qur'an 30 juz every night. This tradition is held in the evening after the Maghreb prayer or Isha prayer before the *ta'ziyah* event in the form of religious lectures delivered by the *ustaz* for up to three consecutive nights.

Mappatemme Aqorang in the death ritual is one of the ritual processions that must be carried out before the peak of the *mattampung* ritual and is usually carried out at night before the *mattampung* event. It is called *mappatemme Aqorang* because the event is an activity of reading the Qur'an 30 juz together by dividing the juz perjuz of each person or it can be 2-3 juz / person depending on the number of people who attend and participate in reading the Qur'an because not all of those present participate in reciting.

According to some practitioners of this tradition that the tradition of *mappatemme Aqorang* for the Bugis community still continues today and is usually carried out from the first day of death until three consecutive nights after that it is again carried out at the *mattampung* ritual event, because the recitation of the Qur'an is not only as part of worship, but also as a means of comfort to the family left behind.¹⁷

2. *Temme Aqorang's Mappanre Tradition in Max Weber's Theory of Social Action*

In this discussion, the author tries to see this tradition regarding the motives and objectives of the perpetrators in reading the Qur'an at the *mattampung* to mate ritual. The analysis in this study is the theory of social action developed by Max Weber. According to him, a person in acting is not only doing an action, but also establishing himself in the environment of thinking

¹⁶ Hendrajaya and *Almuâ*, "Tradisi Selamatan Kematian Nyatus Nyewu: Implikasi Nilai Pluralisme Islam Jawa."

¹⁷Interview with Nurdin (community leader of Aji Raden East Balikpapan), dated May 21, 2022.

and behavior of people.¹⁸ So it can be seen that the tradition of *mappatemme Aqorang* in the *mattampung* to mate ritual for the Bugis community is not just doing this event just like that but there must be a motive and purpose.

a. Traditional Actions

According to this theory all actions are determined by deep-rooted habits or an action that has been inherited from generation to generation is carried out, so that later generations follow it without stopping. Usually, this traditional action is carried out in a community that is very thick with its tradition, so that its implementation is no longer criticized by the community. So, this action is done because of habits that have existed for a long time.

The *mappetemme aqorang* tradition in the *mattampung* ritual for the Bugis community is a tradition carried out during the death day commemoration ritual by reading the Qur'an for three consecutive nights or one night with 30 juz of the Qur'an. This tradition is still maintained today, because it cannot be separated from people who have a connection with the culture. Since the Qur'an is the main source in Islam, then of course the Bugis community has a strong role to maintain the holy book of the Qur'an through recitation in various things including in death rituals. But on the other hand, they are still loyal to customs or traditions, they do not contradict, but support and complement each other, as in the following expression in the Bugis language:

ᵁᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁ
ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ
ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ
ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁ ᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ
ᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ
ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ
ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ
ᵁᵁᵁ ᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ ᵁᵁᵁᵁᵁᵁ

¹⁸ IB Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma: Fakta Sosial, Definisi Sosial, Dan Perilaku Sosial* (Jakarta: Kencana, 2012).

Means:

Shari'a respects customs

Customs of respecting the Shari'a

Adat and sharia are inseparable

Customs cannot invalidate the Shari'a decision

Syrariat cannot invalidate customs

When it is customary to not decide a matter, then it seeks in the Shari'a

When the Shari'a cannot decide a matter, then it searches on the custom

The custom and sharia of both of them should not be misguided, should not overturn the decision between the custom and the Shari'a.¹⁹

Unlike what has happened in the Minangkabau area which experienced a clash between custom and Islam that gave birth to conflict. Tradition is represented by traditional group movements that still remain steadfast in maintaining tradition while reform movement groups want to purify Islam from tradition.²⁰ There was even a war,²¹ known as the Paderi war (1821-1837).²² The Bugis community actually has a mutually beneficial combination. Islam is made part of social identity to strengthen pre-existing identity. The acceptance of Islam as a teaching does not eliminate the '*local face*' inherited from generation to generation so that an adaptation occurs which then gives birth to an integration of two cultures that meet.²³

Nurdin mentioned that

"the mappangaji / mappatemme aqorang ade'ta idi mappamula neneta riolo, nasaba mallanre adeetoniha idi ogie narekko acara to

¹⁹ Mursalim, *Tafsir Al-Qur'an Dalam Tradisi Masyarakat Bugis* (Samarinda: LP3M STAIN Samarinda, 2010).

²⁰ Ismail Suardi Wekke, "Islam Dan Adat: Tinjauan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis," *Analisis: Jurnal Studi Keislaman* 13, no. 1 (2017): 27–56.

²¹ Zaim Rais, *The Minangkabau Traditionalists Response to The Modernist Movement*, National Library of Canada, 1994.

²² Haedar Nashir, "Purifikasi Islam Dalam Gerakan Padri Di Minangkabau," *Unisia* 31, no. 69 (2008).

²³ Wekke, "Islam Dan Adat: Tinjauan Akulturasi Budaya Dan Agama Dalam Masyarakat Bugis."

*mattampung deena sukku acarae narekko dee to mappangaji
aqorang...!*

the recitation of the Quran by chanting is a tradition for generations, because it has become a habit for us Bugis people when the *mattampung* event is held then carried out the khataman of the Qur'an and felt less *afdhal* without the *mappatemme aqorang*".²⁴

However, not all Bugis people in East Kalimantan they carry out this tradition, because at least with two things, namely the *first* that completely rejects this tradition, because it is considered a tradition that is not practiced by the Prophet (Muhammad saw.), so they consider heresy. This group is usually represented by some people affiliated with the Muhammadiyah organization and all followers of *Salafi* (Wahabi) groups. This last group even considers the act haram and heretical. *The second* is people who no longer know the customs or traditions of the Bugis because of the influence of traditions or cultures of other communities or their families have mixed with various other tribes through marriage, so that in the family there is no longer a special identity of their tribe.

According to informants that the tradition of *mappatemme aqorang* for the Bugis community is actually not only carried out during the *mattampung* ritual but also from the day of death to the third day, some even carry out until the seventh day by chanting the Qur'an every night which is attended by relatives, neighbors to pesantren children who are invited to read the Qur'an.

Thus, traditional actions carried out by some Bugis people in the East Kalimantan region are aimed at preserving the culture or traditions of their ancestors because they consider that maintaining ancestral traditions is an honor (*sipakatau*) and appreciation (*sipakalebbi*) between people and contains high human values and a reflection of responsibility for tradition and realizing togetherness between the community in general and the Bugis community in East Kalimantan in particular. The tradition of *mappatemme aqorang* is still carried out even in overseas areas.

²⁴Interview with Nurdin (community leader Aji Raden), May 21, 2022.

b. Affective Actions

This theory is to explain that the continuity of an action or behavior is determined by the external conditions of the actor which are dominated by his emotionality or feelings without reflection and consideration of his intellect. Affective action here is a knee-jerk reaction to feelings. The feeling can be in the form of joy, sadness, love and others that just appear as a direct expression of certain circumstances.

So, the actions of the Bugis community who encourage to carry out the *mappatemme aqorang* tradition are because as a love for the holy book of the Qur'an which has privileges, one of which is when read it can have a positive psychological effect, as well as when read in the event of death, the *shahibul bait* (Families affected by disaster) feel a calm condition with the chanting of the holy verses of the Qur'an recited by the readers of the Qur'an. According to the confession of one informant, "*narekko nakennaki amateang natomappangaji aqorang, matennang sedding pineddingnge, sibawa diimagngi tomateta natarima appalanna to manyameng napanedding tomatewe, nasaba iyaro aqorangnge ko yengkalinga macedeng ko ribacai natiwi atie tennang*" (if there is a calamity of death, then hold a recitation of the Qur'an until the end, a feeling of calm and imagined that the reward will reach the mayit, so that his spirit is calm in the realm of the grave. The Qur'an when listened to its reading carefully feels calm).²⁵

This action of the Bugis people is also meaningless without reason, because the Qur'an itself states that by reading the Qur'an as part of remembrance \can provide peace of mind or heart, as in Qs. Al-Ra'd/13:28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(that is) believers and their hearts are at peace with the remembrance of Allah. Remember, it is only by remembering God that the heart is at peace.

The above verse explains the characteristics of believers i.e. those who always remember Allah by reading the Qur'an and so on, their hearts

²⁵H. Arafah, a figure of Muara Badak.

become calm. And the word *zikr* in this verse is understood by some scholars in the sense of "Qur'an", because one of the names of the Qur'an is *al-zikr* (Qs. Al-Anbiya [21]: 50 and Qs. al-Hijr [15]: 9.²⁶ At the same time, the Qur'an as a therapeutic medium because it can facilitate *transpersonal, cognitive, and humanistic-existential* theories. The Qur'an as *shifa'* has the power to deal with and heal the stress of the soul, as described in Qs. Yunus; 7/57:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوَمٌ مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"O man, verily there has come unto you a lesson from your Lord and a healer for the diseases (that are) in the bosom and instruction and mercy for the faithful".

A study conducted by Dr. Ahmad al-Qadhi, as quoted by Rela Mar'ati, showed that the recitation of verses of the Qur'an has a positive influence on the physiological condition of humans and is able to reduce nervous tensions.²⁷ But for the Bugis people who carry out the act of reading the Qur'an to the deceased actually do not know what is stated by experts, but they feel the impact of it themselves. Therefore, they spontaneously when there is a family of the deceased hold a recitation of the Qur'an until the end of 30 juz. The same is the case with other tribal communities, such as the Banjar tribe in East Kalimantan, spontaneously when they come to the house of the dead to read Surah Yasin.

Mappatemme Aqorang for the Bugis community it has become a tradition that is carried out, because in addition to a sense of love for the Qur'an but also because of the environment of the Bugis community as

²⁶ M Shihab, *Quraish Shihab, Tafsir Al-Misbah; Pesan, Kesan, Dan Keserasian Al-Qur'an*, 9th ed. (Jakarta: Lentera Hati, 2005).

²⁷ Rela Mar'ati and Moh Toriqul Chaer, "Pengaruh Pembacaan Dan Pemaknaan Ayat-Ayat Al-Qur'an Terhadap Penurunan Kecemasan Pada Santriwati," *Psikohumaniora: Jurnal Penelitian Psikologi* 1, no. 1 (2016): 30–48.

a tribe that is very firm in holding religion. Moreover, the recitation of the Qur'an 30 juz is not only done at the time of death but also read during the fasting month. Even other traditions about the Qur'an are traditions *mappanre tame aqorang*,²⁸ either during the time when the khatam children read the Qur'an or during evening events *Mappacci*²⁹ ahead of someone's marriage certificate.³⁰

Why do they still do the tradition of *mappatemme aqorang*? Because actually the practitioners of this tradition generally do not know what the legal basis is for them to do. When the informants were asked about the proposition, they replied that they did not know (H. Arafah and H Pammu) *deeiwssengngi dallelena, habitually wengkalinga nafau ustaz e sibawa to panritata ko yangajiangngi to matewe lettui appalanna, so maccuwe toni ripegau'* (I don't know the dalilinya only ever heard from scholars that reciting the Qur'an of the deceased will be rewarded, so we still carry it out). So, the perpetrator does not know the postulates of the text of the Qur'an and the hadith of the Prophet. Because of this problem, it is generally the agent who has a role in understanding a text which is then conveyed to the traditional palaku, such as kyai, ustaz and others. In Clifford Geertz is referred to as *a cultural broker*.³¹

c. Instrumental Rationality Action

In general, this tradition is still ongoing among the Bugis community of East Kalimantan, at least this tradition has two functions, namely spiritual functions and social functions. The spiritual function of providing its psychological-spiritual function can eliminate the family's worries and anxieties about the bad possibilities that will occur and release the moral and psychological burden on the deceased. Because where some people consider that when someone dies it is considered

²⁸ Rudhi Rudhi, "Persepsi Masyarakat Tentang Meccera Aqorang Di Desa Barakkae Kec. Lamuru Kab. Bone," *Sulesana: Jurnal Wawasan Keislaman* 12, no. 1 (2018): 76–98.

²⁹ *Mappacci* culture is a tradition that is carried out at night (*tudang penni*) during the pre-marriage contract event by pinning *daun pacci* on both hands of the bride and groom (male or female), as a symbol of cleanliness of body or soul. It was adapted to the word *pacci* which later became the word *pacing* with the meaning of clean.

³⁰ Syarifuddin Latif, "Budaya Perkawinan Masyarakat Bugis Tellumpoccoe Dalam Perspektif Hukum Islam," *Disertasi, Fakultas Syariah Dan Hukum UIN Alauddin, Makassar*, 2009; Sadiani Sadiani, "Tinjauan Hukum Islam Terhadap Nilai Sakralitas Budaya Mappanre Temme Dalam Perkawinan Adat Bugis Bone," *Al-Bayyinah*.(2018) 2, no. 2 (2018).

³¹ Saifuddin Zuhri Qudsy, "Living Hadis: Genealogi, Teori, Dan Aplikasi," *Jurnal Living Hadis* 1, no. 1 (2016): 177–96.

that the spirit is still around the house, in the bugis term "*masetang-setang*".³² This is one of the things that encourages the recitation of the Qur'an with the aim of driving away the spirits (*to tenrita*) around the house and the recitation of the Qur'an as well as a medium of *pattola' abala* (a barrier to the occurrence of another disaster).

While its social function is to strengthen social relations between community members. Based on the results of interviews from people who carry out the tradition of *mappatemme aqorang* at the time of death rituals or *mattampung* the aim is to maintain the bond of brotherhood or *silahurrahim* between fellow residents around him, because with the *khataman al-Qur'an* event it is impossible for the family itself to complete the *khataman al-Qur'an*, then invited neighbors or people who are qualified in reading the Qur'an, for example from among Students. With their presence, it becomes a place for friendship, so that a cooperation and community participation is established. This participation is why this tradition is still going on today. In Durkheim's functional theory as a tool for strengthening social solidarity. This tradition is a tool to strengthen the balance of society (social equilibrium), which is to create a harmonious situation among participants.³³

Another factor of this tradition is still running today, because they realize that rationally they have the capacity of resources, both human resources and other resources, for example finances that will be used to finance this activity, where during the event the family prepares various foods that will be served to the invitees who come, both in their capacity as Qur'an readers and as ordinary guests to enliven the event, even in general, the organizer prepares envelopes to be distributed by Qur'an readers with nominal variations (can be Rp. 50,000 – Rp. 200,000) even more according to the ability of the event organizer.

By using the theory of instrumental rationality in analyzing the *Aqorang mappatemme in the mattampung ritual* that this tradition is still ongoing today in the Bugis ethnic community in East Kalimantan because they are aware that this tradition from a social aspect has a function to be able to perpetuate harmonious relations among the surrounding community

³²Interview of H. Arafah in Muara Badak Toko Lima.

³³ Muhammad Rafi, "Living Hadis: Studi Atas Tradisi Sedekah Nasi Bungkus Hari Jumat Oleh Komunitas Sijum Amuntai," *Jurnal Living Hadis* 4, no. 1 (2019): 133–58.

and also has the capacity of resources, both human resources involved in the event procession as well as aspects of the financial capacity they have.

d. Value Rationality Action

Rational value constraint is an action that is oriented towards goals and values achieved, such as wisdom, blessings and so on when they perform an action with rational consideration. As is the case with the tradition of *mappatemme aqorang* at the time of the *mattampung* event, actually some Bugis people in East Kalimantan consciously with rationality considerations carry out this action not just following along but consciously that this action has very deep and broad *nalai-nalai*.

According to the informant's confession that the implementation of the Qur'anic *khataman* tradition has a very high meaning and value, among which is the value of *silaturrahim*, because at the time of the event invited neighbors even outside the village to come together to recite the Qur'an. Even families far away from outside the island came.

3. Implications of the Meaning and Value of the Mappanre Temme Aqorang Tradition

As explained in the previous discussion, the *mappatemme aqorang* tradition in the *mattampung* ritual is not just a traditional symbolic ritual, but this tradition is much more than that, it contains a very deep meaning and passion in individual and social life for the Bugis community of East Kalimantan in particular and other communities. The whole series of activities of *the mappatemme aqorang* tradition has values, including:

a. The Value of Worship

The Bugis community before the arrival of Islam, known as a society that still has animist beliefs or dynamism, so that among them still carry out the practice of ancestral traditions (*attoriolong*). For example, the tradition of *mabbilang penni* at the event of death, *mappanre bola baru* (event of rising a new house), *maccera tasi* and several other traditions are still found in the land of the Bugis. However, when Islam came these beliefs did not disappear at all but there was an adaptation of Islamic religious values to local values. According to Abu Hamid, religious traditions in general that develop in the Bugis-Makassar community can be seen in two forms, namely; 1) old beliefs derived from the religious

traditions of the ancestors, 2) beliefs derived from Islamic teachings, these two beliefs mingle in ritual and ceremonial practices.³⁴

In the Islamic perspective, all forms of activities of Muslims must have implications as worship. Implications of the meaning of internalizing the Bugis tradition into Islam. After Islam entered the land of the Bugis, the implementation of the death ceremony was adapted to Islamic values filled with various kinds of worship.

One of the activities in the *mattampung* death ritual is tradition is *mappatemme aqorang* (khataman al-Qur'an). According to the confession of some informants mentioned that the series of Qur'an readings as a means to remember Allah (*zikr*) and as a means of prayer to the mayit to be given space in the grave.³⁵ Moreover, for those who read the Qur'an will get a reward, one letter gets one good and every one good will be rewarded with ten rewards, as in one of the sayings of the Holy Prophets. as follows:

عن ابن مسعود -رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: أَلَمْ حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ»³⁶

Means:

From Ibn Mas'ud (may Allah be pleased with him), he said that the Prophet said: "Whoever reads one letter of the book of Allah (Qur'an), then for him one good and one good equal ten, I do not chant Alif lam one letter but Alif one letter, lam one letter, and mim one letter"

Similarly, H. Pammu (age 63 years) admitted that reading the Qur'an is part of worship whose reward will be reserved for the mayit.³⁷ According to him, the reading reached the mayit as once conveyed by our scholars.

³⁴ A Hamid, *Syekh Yusuf Makassar, Seorang Ulama, Sufi, Dan Pejuang* (Jakarta: Yayasan Obor Indonesia, 2005).

³⁵ Syahrudin, M. Pd (45yo) a teacher at Madrasah Ibtidaiyah DDI Batua-Loa Janan Kukar, 9 June 2022.

³⁶ Zakiy al-Din Abd al-Azhim, *Al Targhib Wa Al Tarhib : Mina Al Haditsi Al Syarif* (Beirut: Daru al Fikri, 1993).

³⁷ Interview with H. Pammu (63yo), a community leader of Batua-Loa Janan, Kukar Regency on June 9, 2022, at 11 am.

This is explained in the hadith of the Prophet (peace be upon him) including:

عن أبي هريرة رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: إذا صليتم على الميت فأخلصوا له الدعاء³⁸

Means:

*From Abu Hurairah (ra). He said I heard the Holy Prophetsa say:
"If you pray to the deceased, then pray to him with iklas*

So, for the Bugis community in East Kalimantan who carry out this tradition believe that the reading of the Qur'an in the *mappatemme aqorang* tradition in the mattampung ritual is considered as part of getting closer to God, so that events like this remind humans, especially people who attend the *mattampung* event there will be death in him and realize that in time he will follow the mayit and what is brought before God except only the deeds of worship that have been done in this world. Thus, motivating the people present to do good deeds including reading the holy Qur'an.

b. Social Values

The Bugis community is one of the tribes that is very firm in maintaining the principles of community life. Among these principles are *sipakatau* (humanizing each other), *sipakalebbi* (mutual respect), *siamase-masei* (mutual love), *siassajingeng* (family relationship), *warani* (courage), *getteng* (firmness in holding principles), *lempu'* (honesty), and *sipakainge* (reminding each other). These principles of life are embodied in social relations, both among fellow Bugis tribes themselves and fellow tribes, as well as the Bugis people in East Kalimantan. So that the Bugis community is accepted by any community and anywhere the area visited.

The Bugis ancestral phrase mentions "*kegasi sanre lopie kositu taro sengereng*" (where the ship docks their deviates memories). This expression gives advice to the Bugis everywhere they are not feeling themselves great and act as they please and as they please in the country

³⁸ Yahya bin Sharaf Al-Nawawi, *Al-Azkar Al-Nawawiyah* (Haret Hreik: Dar Al-Fikr, 1994), http://www.shiaonlinelibrary.com/الكتب/2207_الأذكار-النووية-يحيى-بن-شرف/.

of the region. Bugis nomads must be able to socialize and adapt to the environment in which they are. Accept and tolerate local customs and culture, then convince local people to accept them as part of the community itself. This is where it was then applied by the Bugis community of the region, including in East Kalimantan. In line with the Malay proverb "where the earth is footed, the sky is upheld".

In the context of the *mappatemme aqorang* tradition for the Bugis community in the *mattampung* ritual provides enormous social value. Among the social values are:

1) Silaturrahmi

One of the values contained in the *mappatemme aqorang tradition* in the *mattampung* ritual is a medium to build friendship relationships among fellow local residents as well as relatives and families who come from other regions. They came face to face, not even a few families who came from outside the area ended up with a sense of excitement because they could meet the event. The emotional bond of the community is maintained even stronger with frequent meetings and face-to-face.

With this tradition, it can make relationships -maybe- that once there was tension between relationships between family or neighbors with the event the relationship melted back well. It was conveyed by the informant (H. Pammu) that the tradition we did was very good to be able to establish friendship between fellow citizens, both Bugis and other tribes because they came to the event to meet each other by talking with each other with various problems and not a few also solved a problem in the midst of the surrounding community.

2) The Value of Solidarity

For the Bugis-Makassar people an attitude of solidarity and togetherness is very important and highly valued, as represented in a philosophy of life, known as '*siri na pesse*'. Philosophy became a guide in the customs of the Bugis people. It is the view of the Bugis that if this philosophy is not shared by a person, then that person is beyond animal behavior, because he lacks shame, self-esteem and social sensitivity.

Siri' means "shame" while *pacce/pesse* means "can't bear it" or "pity". The structure of *siri* in Bugis-Makassar culture has four categories, namely: 1) *ri pakasiri'*, 2) *mappakasiri-siri*, 3) *teddeng siri'na*, 4) *mate siri*. Then it is equipped with a *pacce/pesse'* attitude to form a character known as *siri' na pesse/pecce*.⁴⁰ The meaning of *siri'* that is meant, as already expressed in the lontara La Galigo is as self-esteem or honor or as a statement that is not greedy for the life of the world.⁴¹ While the meaning of "*pacce / pesse*" is as a sense of sympathy which in the concept of the Bugis-Makassar community is emotional intelligence to feel the pain or distress of others in a community (solidarity and empathy).⁴²

The above principle is implemented in the tradition of *mappetemme aqorang* during the *mattampung* ritual, it can be seen from the attitude of helping each other with preparations in the *mappatemme aqorang* procession and in the *mattampung* ritual procession. Women come to help, from preparing food ingredients to be cooked to serving food at the time of the event, until late at night, as well as men come to help prepare the venue in the form of setting up tents or things needed in the event. Even in general, neighbors who come bring something, both in the form of ready-made food and ingredients to be cooked, such as rice, brown / white sugar, coconut and others. They feel empathetic to help families affected by disasters so as to ease the burden of family grief.

What seems to be the value of solidarity is that at the end of the event the neighbors and relatives of the family eat together from the food that has been prepared by the *shahibul bait* and sometimes they are wrapped in some food to be taken to their homes.

With the value of this *pesse* philosophy, it is still very attached to the Bugis people in the region as well as the Bugis community in East Kalimantan as seen at mass events such as the *mappatemme aqorang* tradition event in the *mattampung* ritual. This was felt by the researcher himself who had become a citizen of East Kalimantan

⁴⁰ Bugis Makassar Trip, "Siri Na Pacce Dalam Nilai Dan Falsafah Hidup Orang Bugis-Makassar," bugismakassartrip.blogspot.com, 2014, <https://bugismakassartrip.blogspot.com/2014/05/siri-na-pacce-dalam-nilai-dan-falsafah.html>.

⁴¹ Mursalim, *Tafsir Al-Qur'an Dalam Tradisi Masyarakat Bugis*.

⁴² Irfandi Musnur, "Simbolisasi Dan Implementasi Pacce (Solidaritas) Sebagai Analogi Representasi Kebersamaan Dalam Masyarakat Bugis," *Narada* 5, no. 2 (2018): 291077.

at the time of events held by Bugis residents, the value of solidarity was still very visible. In addition, a philosophy of life of the Bugis people with the principle of *sipakalabbi*, namely an attitude of mutual respect between others with mutual respect, the relationship will be closer and farther from hostility and hatred. With this *sipakalebbi* principle, wherever the Bugis people are always remembered. In fact, not a few of them are neighbors or friendly with other people (other tribes) considered as family (*silessureng*). Moreover, coupled with the social life principle of the Bugis people "*mali siparappe, malili sipakainge rebba si patokkong*" (drifting by lifting each other, forgetting by reminding each other, lying down by upholding each other). With this philosophy, it is one of the backs for the Bugis community to continue to carry out the tradition of *mappatemme aqorang*. Because people who are stricken by death are psychologically like people who fall, then with a sense of solidarity they come to raise the spirit of life. Then with this tradition it is used as a means to remind each other that death is a necessity.

In addition, the value of solidarity (*aperrukeng*) is very high. This word originally came from the word "*perru*" which means heart or stomach, then when given the prefix '*ma*' became the word "*maperru*" more or less with the meaning of "a high sense of family, loyal friends, quick to take rescue action for suffering or disaster that befalls someone."⁴³ *Aperrukeng* is a trait that is still deeply felt by the Bugis community, including the Bugis people in East Kalimantan, as represented through a Bugis community organization, KKSS (South Sulawesi Family Harmony). As the Bugis ancestor expressed in a *pappaseng* (message):

*Lima saba'na padecengi assianjengnge:
sewwani, sianrasa-rasange nasiamase-masei
Maduwanna, siapakario-rio,
Matellunna, tessicarinnangie ristinajae
Maeppana, sipakaingee rigau patujue
Malimmanna, siadappengeng pulanae.*⁴⁴

⁴³ Abd Rahman K, "Nilai-Nilai Pendidikan Islam Dalam Keluarga Bugis," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 7, no. 1 (December 5, 2014): 86.

⁴⁴ K.

Means:

There are five things that strengthen family relationships:

- a) Suffering and pity for each other;
- b) Comfort or delight;
- c) Not taking each other into account within the limits of reasonableness;
- d) Remind each other in truth;
- e) Forgive each other;

The expression of the messages of the Bugis people above can be seen that the Bugis community highly upholds family relations by making efforts in the form of giving, visiting each other, and encouraging each other. Even one of the characteristics of the Bugis people in overseas areas including in East Kalimantan is easy to get along with others, sometimes with close relationships so that they are considered as their own family.

c. Educational Value

Education is one of the basic things for humans, because with that education leads humans to become whole. The educational values contained in the tradition of *mappatemme aqorang* in the *mattampung* ritual are important lessons on the event of death, so those who come to the event can take an *ibrah* (lesson) or *mau'izhah* (advice) that death must occur and surely, we will all pass it. As in the hadith of the Holy Prophets: *كفى بالمت واعظا* (*Death suffices as advice*).

As the informant (Syahrudin) admitted that being present at the *mappatemme aqorang* event at the place of the deceased person gives an awareness to that we will definitely follow or follow the *mayit* (died) and surely, we will die too, so that thus it can arouse passion to worship Allah swt.⁴⁵

Similarly, this tradition teaches the younger generation that attendance at this event is a place to greet each other and foster brotherhood among families and neighbors so that harmonious relationships are established. Moreover, families who live in other areas, for example outside the province, they come to attend the event, bringing other families (their children and grandchildren), so that with this event will establish closer

⁴⁵Syahrudin, guru MI DDI Loa Janan.

kinship relationships and children and grandchildren who are brought indirectly get a lesson that how important a family relationship is.

No less important than this tradition is to provide lessons for all parties involved and especially to the easy generation, in order to maintain and preserve the tradition of reading the Qur'an, not only in special *mattampung* rituals, but also in other events, so that the Qur'an as a holy book for Muslims remains a guide in everyday life and a lively reading in the midst of Islamic society.

D. Conclusion

The tradition of *mappatemme Aqorang* in the *Mattampung* ritual in the Bugis community shows that the Qur'an is not only a text that is understood or informatious, as a text that is only interpreted but it is also performative as a text that is perceived by the community in the form of actions and treatments so as to give birth to a tradition.

The use of Max Weber's theory of social action to *the Mappatemme Aqorang* tradition in the Bugis community in East Kalimantan, there are several findings in this study, namely: **first**, the *mappatemme aqorang* tradition for the Bugis community at the time of the *mattampung* pre-ritual is something that has been a tradition for generations since the beginning of the entry of Islam in the Bugis land until now. **Secondly**, that the tradition of *Mappatemme Aqorang* is a form of love for the holy book of the Qur'an and pragmatically, the recitation of the Qur'an is considered something good and right, in addition it can provide benefits to people who read and listen with a feeling of calm heart. **Third**, as a means to establish *silahurrahim* relations between fellow Bugis residents in East Kalimantan and also other residents from tribes in East Kalimantan. With this tradition, a strong fraternal relationship (*ukhuwah*) is built, creates a society that cares for others, and provides an education for the next generation to always maintain the traditions that have been passed down by parents.

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