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Religious Rites in Life Cycle of Farmer Community in Indonesian Moslem Villages

Rusli[1], Nurfadilah Amin[2], Ahmad Nasir[3], ST.Rajiah Rusydi[4]

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Abstract

This study generally aims to: (1) support the farming community in Moslem Village to engage the religious rites in the life cycle. (2) identify the life behavior of the farmer community. (3) study the religious rites activities carried out by the Islamic farming community in their agricultural business. (4) study which cycle of life are complemented by religious rites by the farming community.The method of this study was carried out as follows: the researcher conducted direct observations of the research object in Moslem village. The researchers lived and spent the night at the study site, conducted interviews where in this activity, collected data using interview guidelines, slips, and was supported with a voice recording device, then the interview material could be recorded in its entirety and in full. The interview guidelines were intended to guide and make researchers easier to remember the main issues being interviewed in the direct data source.The results showed that the religious rites performed by the farming community in the Moslem village especially in the life cycle are: 1. Religious rites before birth ; 2. Religious rites at birth; 3. Religious rites on circumcision; 4. Religious rites of marriage and 5. Religious rites of death. These five elements of religious ritual activities carried out by the Islamic farming community that are not contrary to the Islamic teachings, and that religious rites are local wisdom that must be maintained and preserved by the farming community in Moslem village in particular and the farmer community.

[1] Universitas Muhammdiyah Makassar, Indonesia. Email: ruslimalli@unismuh.ac.id
[2] Universitas Muhammdiyah Makassar, Indonesia. Email: nurfadilahamin@unismuh.ac.id
[3] Universitas Muhammdiyah Makassar, Indonesia. Email: ahmadnasir@unismuh.ac.id
[4] Universitas Muhammdiyah Makassar, Indonesia. Email: rajiahrusydi@unismuh.ac.id

1. Introduction

In Indonesian societies' life, "most of the original culture, one by one adjusting to the new culture" (K.M.A.M. Usop, 1985). The existence of religion is inseparable from the influence of the reality of life around it. The study of society will not be complete without seeing religion as one of its factors. The religious practices in a society are often developed from the doctrines of religious teachings and then adapted to the cultural environment of the community. The meeting between religious doctrine and cultural reality is very clear in religious rites practices. The interrelation between religion and cultural reality is possible because religion is not in a vacuum reality but it is always exists and original. To deny the relation of religion to the cultural reality means that to deny the reality of religion itself which is always related with humans and it is circled with culture (Nur Kholiq, journal vol.13, No.2, July-December 2015).

Religion and culture are both inherent in a person and there is an involvement in their minds together in it. From the beliefs aspects as well as formal aspects, religious practices will always coexist and even interact with culture. Culture plays an important role in the formation of a religious practices for a person or society. Not only giving birth to various religions, this culture also has a big contribution to the formation of a variety of religious practices. In reality, two or more people with the same religion may not necessarily have the same way of practice, especially in rituals and religious rites. The variety of ways of worship in one religious community is easily found in every community, with the formation of various religious groups (Khadziq, 2009: 42-43)

The Shintoists, as the Pastor said, do not want to talk about God or whatever their name which related to God for all of them cannot be described, cannot be told, and cannot be explained, in other words they do not want to talk about religion , they want to apply it in real life in their daily behavior (A. Khalil, journal el-Harakah, Vol.11, No. 1, 2009).

For Eliade, in every culture, there is always a sense of sacred, which is reflected in the rites and its symbols. This is the essence of religion (Rahmat, 2004: 22). In the large community of South Sulawesi, there are several ethnicities or ethnic groups. There are four officially registered ethnic groups namely; Bugis, Makassar, Mandar and Toraja. The dynamism of the cultural development of the four communities or the ethnics is interconnected and intermingles influencing each other, so that the social life between one ethnicity and the other ecstasy is generally the same.

On a national scale, it is recognized that the people of South Sulawesi are known as a community that is considered religious. This is possible because besides most of population is Muslim, also because it has the characteristics of a strong religious sense in various activities of daily life. It can be seen, for instance in the community of farmers, fishermen, traders, employees, and others; where the activities of their lives, especially in the life cycle activities such as child birth, circumcision, marriage, death, and ceremonial activities and other social life are carried out on the basis of religion. In this connection, Taufiq Abdullah states"by the way it can be said that even in layman's knowledge, Aceh and South Sulawesi are known as the two most powerful regions of Islam" (Taufiq Abdullah, 1983: XII). At the beginning of the XVII century AD, Islam in South Sulawesi was accepted as the official religion of the kingdom in the strongest kingdom in South Sulawesi; namely the twin kingdoms of Gowa-Tallo in Makassar (Mattulada, 1983).

The farming communities in the countryside always decorate their lives with religious rites, especially in each cycle of their lives. Similarly, the farming communities in the village of Sapanang have traditionally carried out religious rites on five things in their life cycle namely: religious rites before birth (pregnancy period), religious rites at birth, religious rites in circumcision (assunna), religious rites of marriage and rites religious in death.

These five things still adorn the the farming community lives in the village of Sapanang in terms of carrying out religious rites, even in addition to the five things the people of Sapanang village also carry out religious rites in the field of agriculture.

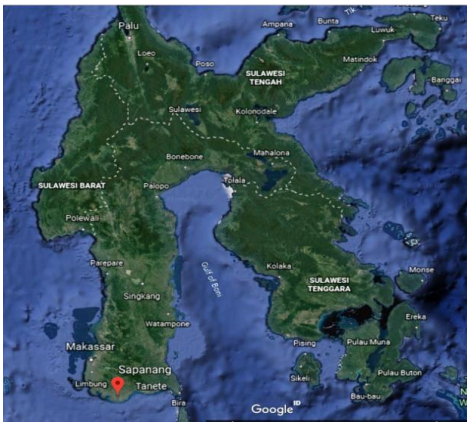
Ihromi argues that, the farmers often hold post-harvest ceremonies and offerings or pay homage to ancestral spirits that are believed to return from the afterlife to the world of the living to guard their offspring. (T.O. Ihromi, 1990: 141). Land is indeed the main source of human livelihood, especially related to perpetual matters. Therefore, any activities related to land, especially in agriculture, according to the farming community beliefs, it must be held a holy ceremony asking for permission and permission from the land guard. The purpose of this holy ceremony is to avoid the threat of the lives of the farmers and for the success or land / agricultural production increase. Therefore, every activity related to land or agriculture always begins and ends with religious rites or ceremonies.

All population of Sapanang Village are Muslims. However, the nature of integration of customary norms in the life of religious ceremonies are still adorn their lives. This is caused by the still limited belief among some of them towards the Islamic aqeedah to distinguish which includes khurafat, bid'ah, tahayyul and pure teachings of monotheism. The implementation of Islamic law in daily life is still limited to performing the five daily prayers. Among children, they only get Islamic lessons at school and recite the Qur'an in the family environment. Religious ritual ceremonies in the family environment have not yet been fully made into da'wah media. Likewise the celebration of Islamic big days is only held routinely according to customary customs. Farming community in Sapanang Village, Jeneponto Regency, religious rite activities in their life cycle, also continue to be carried out until now. Such ceremonies or rites seem to have become a tradition and have deep roots in the life of the Sapanang Village community since ancient times. The aim of this research is to identify the implementation of the religious rites of the farming community in the village of Sapanang in their life cycle.

2. Materials and Methods

Research Location

This research was conducted in Sapanang Village, Binamu District, Jeneponto Regency, South Sulawesi, Indonesia with the aim of a study concerning on religious rites conducted by the farming community in Sapanang Village in their life cycle.



Sapanang village was chosen with the following considerations: (1) almost all of the population of Sapanang village have a main income as farmer, (2) the farming community in this village is a fanatical Muslim; (3) the farming community in general carries out religious rites / ceremonies in their every life cycle.

Research Approach

This study used a phenomenological approach where it examined the phenomena found in research sites relating to the development of Islamic teachings. From this phenomenological approach, there were at least two studies used in studying phenomena that occured in the field, namely historical studies and sociological studies.

Historical Study.

It was intended to be able to understand the object of the focus of the study, namely how to obtain data about past community habits that were considered valid and closely related to the religious rites of the farming community to be used in writing the results of the study.

Sociological Study.

Next, the study was intended to see the extent to which the life of the farming community in understanding Islamic teachings, could affect the social life of the community in areas where religious rites or teachings were centered and implemented.

Data Sources

The data was obtained or sourced from religious phenomena contained in the study site, also sourced from informants (community leaders of farmers, relatives, local government parties, and other informants determined in the field). Observation and study were also carried out in the library. From various sources obtained, the main sources used as the basis for writing this article as a result of study were oral sources or oral histories that had been passed down from generation to generation among people and religious phenomena in people's lives.

3. Results and Discussions

Farmers in Sapanang Village always hold religious rites in their life cycle. The life cycles that they welcome with religious rites are: 1) before birth (pregnancy period), 2) birth and naming (aqiqah), 3) worship / Islamization, 4) marriage, and 5) death.

Religious Rites Before Birth (Pregnancy)

Asmawi (1984) argues that of course, the child born is expected to be a good child, in the sense that he can be devoted to both parents and can adjust to the society where he is. For adherents of Islam, certainly believes that what can help both parents in the last day is the prayer of a pious child. During pregnancy, there are a number of prohibitions or novices that she should not do, such as: 1) doing heavy work, in order to facilitate childbirth, 2) may not sit at the door so that the baby is not blocked out, as well as blocking people when sitting in front door, 3) may not eat fish, the squid, 4) may not eat Moringa, so that the Moringa sap does not bind the birth of the baby, 5) may not hit animals, so the baby is not deformed, 6) may not sit under a tree with strong roots, so that the baby is easily born, not like the root of the tree holding the tree, 7) may not eat too much, so that the baby in the womb is not too big, 8) may not bathe in the evening so that during the time of birth not much

blood comes out, 9) may not reprimand strange items / creatures so that the child conceived is not the same as the creature. for reasons to be able to give birth easily, she is recommended to always pray to the creator/God.

This custom is a legacy from their ancestors. Most of them do not know the meaning or secret contained in these customs. A handful of those who are classified as educated and have received the influence of modern culture, pay less attention to this heritage. A middle-aged informant stated that what needs to be considered for pregnant women is their welfare, both physical and psychological. The food must contain enough nutrition. She must always be at peace. she shouldn't think too much, couldn't get a surprise that can cause her get shock, for example, the woman fights or falls which results in terrible, and must do a lot of rest.

If the gestational age has reached eight or nine months (before birth), a bathing ceremony ('nippassili') is held for the mother. This ceremony is intended to clean up all diseases that are inherent in the body, so that the time of delivery does not get stuck. The time and day of the ceremony is determined by the shaman and immediately leads the ceremony. This ceremony is held at pregnant woman's house.

Bathing is done in front of the door, so that it is easy to give birth. Water for bathing (fresh water) is mixed with several betel leaves and tamate leaves (Chinese wood) which is a symbol of fertility in the growth and development of infants later. When bathing, the woman is told to sit on a coconut which it is a symbol of fertility growth and development of the baby later. When bathed, the woman is told to sit on a coconut and before her put a machete. Coconut is a symbol of the fertility of a baby later, while a machete symbolizes its strength when giving birth, both physical and psychological strength. After bathing, the coconut and machete are stored for later use after child birth. According to Asmawi, this kind of habit also occurs in the fishing community on Kodingareng Island, the tip of the Ujung Pandang municipal land.

When the first water was splashed on the mother's (pregnant woman) body, the shaman accompanies it with spells. Likewise mother, guided by him reading the prayers. specifically for the first child, the clothes that she wears during bathing are given to the shaman, as a reinforcement, because the birth of the first child is a more critical event when compared to the next child. After this ceremony, relatives and invitees will usually arrive, especially mothers, to congratulate the pregnant woman. Sometimes they also bring gifts.

After the ceremony is over, one of the relatives of the pregnant mother who is sorted earlier, deliver a reward to the shaman's house, in the form of: rice, coconut, brown sugar and sufficient money). Three days in a row after that, the shaman always come to take care of the mother. This treatment can be extended if there are abnormalities in it, such as back pain and so on. During this treatment, the shaman is no longer rewarded, except the drink in the form of a family.

According to some informants, the '*nippassili*' ceremony was only absolute for the first child. However, in reality, the ceremony is rarely left for the next child pregnancy, even though the ceremony is not as intense as the pregnancy of the first child. Of course, this ceremony has its own impression for mothers who already have children. With the nippassili ceremony, it is a sign that the mother has to get full treatment from the shaman (*sanro pamana*), as well as the midwife at the public health center until the mother survive at giving birth.

Religious Rites at Birth

If the mother has felt that the baby will be born, a shaman is called by one of the relatives to be asked for help). Previously, the shaman has prepared rubbing oil, belts and other amulets. Other equipment is prepared by the mother's family who are going to give birth, for example the baby's central cutting knife (used to be a piece), long cloth and so on. Even though at this time the public

health center is available in every village, including in Sapanang village, but the community prefers to deal with '*sanro pamana*' or birth attendants. .

In accordance with her profession, the shaman can guess the gender of the child to be born. If the mother's eyes look clean and her face is beautiful, it tends to give birth to boys. Conversely, if this mark is not owned by the mother, then the child to be born is a woman. Babies are born lying on a tray (*kappara'*). Mothers who give birth are treated and bathed by a shaman. She was fed with a chicken egg and rice adequately wrapped around his stomach with *sikko aya '*(stomach like a '*stagen*') then laid to rest in a place that has been provided. After the first break, she was seated by a shaman then his thigh was pierced with a rather heavy object. Cutting the baby's umbilical cord (diamond) is done calmly and solemnly by using a razor blade that has been cooked before, so that there are no germs - disease germs on the knife. Scars by the pieces are sprinkled with turmeric and powder, so it dry quickly or heal.

'Ari – Ari' (*campugi*) children are put into a pot of land, mixed with enough acid and salt and then stored / placed in a safer place (cannot be disturbed by children). This acid and salt is a symbol so that children can feel how difficult the mother when giving birth. A few days later, according to the shaman's instructions, the *campugi* is planted near a pole or around the house along with coconut seeds or other valuable plants).

After the baby is cleaned with water that is given a spells, he/she wrapped in a soft cloth (*niroko*), then given to the father (may be other people who are devout worship) to then echoed the call to prayer in the ears if a boy and the *Qamat* if a girl. This meant that the voice praised the greatness of God, with the hope that the child will become a pious person later. While the sentence is played, the custodian while holding a machete (may be other objects) if a boy and *serung* (rice spoons made of wood) if a girl. *Parang* is a symbol of this, has drawn the difference in the roles and tasks of a man - woman. after that, the baby is placed on a bed or a place that has been provided and given honey or sweets. This is the first time a child has received food in his new world. Honey or sweets is a symbol so that babies find a sweet (bright) life later.

About a week after the day of birth, the *naung butta*s ceremony is carried out (descended from the house on stilts to the land / world wide). This ceremony is led by a shaman and also attended by relatives or neighbors. The ceremony was intended to signify gratitude because the mother had survived the critical event of childbirth. For the first child, prior to this ceremony the mother is not allowed to come down from the house (all activities must be carried out on the house).

The ceremony was held at the house of the mother who had just given birth. The shaman descends from the house carrying a tray filled with chicken eggs, betel leaves, small candles and knives, while the mother follows him from behind. Up to the first step, the shaman crouches while reading prayers. Then they move towards the bottom of the house just below the place where the mother gives birth. Here a religious or prayer ceremony is performed and watering is done from the top of the house to the mother who has just given birth. Watering is done by one of the relatives who has been determined by the previous shaman. Meanwhile, candles are lit and planted on the ground. Watering is intended so that the mother's eyes are not easily damaged, while the light of the candle is a symbol of the brightness of the family's life later. Then the program continued with the bath of the mother with the hope that all diseases attached to the mother's body would all come out.

The following program is intended for babies. The shaman baths the baby on top of his legs, is sorted, given powder, given complete clothes and wrapped in a long cloth (*niroko*). At this time a child is introduced to dressing. If the baby has not been tolerated or saved since birth, this is when the activity is carried out.

Activities in the birth rite consist of *caru-caru, tompolo* (an original rite) and *aqiqah* (which originated from Islam). The three forms of rite are basically different rites, with different purposes. However, the implementation is often done simultaneously. '*Caru – caru'* is an annual ceremony as a

sign of welcome to babies who have been born into the world, become new family members. *'Caru – caru'* is usually held a week after the birth, which is after the release of the baby's umbilical cord. *Tompolo* is a ceremony to give names, as well as notifications to relatives, which are usually held on the fortieth day after birth. While *Aqiqah* is a religious rite derived from Islam based on the advice of the Prophet Muhammad to cut goats for newborns. But what is commonly done in the village of Sapanang is together with the customs of the ancestors with the aqiqah ceremony.

In Sapanang Village, if the above-mentioned ceremony is held in coincide with *Aqiqah*, then two goats will be slaughtered if a baby is born male and one if the baby is born by a baby girl. *Aqiqah* ceremony, in accordance with the advice of the Prophet Muhammad, carried out by cutting a few strands of baby hair done by the priest or village teacher. Scissors used for cutting and cut hair moistened with coconut water are symbolic of sturdy trees and multipurpose trees. This symbol is related to the hope that the baby will be strong and useful later. after that, put in the mouth of the baby sweet foods - sweet, like honey and bananas with the intention that someday the words that come out of the mouth of the child as sweet as the first time he felt The coconut symbol comes from local beliefs, while the latter comes from the instructions contained in the Islamic religion.

Islamic religious advice to slaughter goats for newborn babies is considered by the community in accordance with their beliefs since before Islam was accepted in this area, that at least once in a lifetime everyone must cut the animals that will be used later as vehicles in the hereafter. But different from the Islamic view, according to local belief the animal can be cut at birth, circumcision, when marriage, or can be cut by the family after death.

The religious rites performed at the *aqiqah* event led by the imam or village teacher that reciting the *zanji* which were also preceded by burning incense and reciting prayers. It contains stories and stories of the Prophet Muhammad. Thus, the recitation of the advertisement today is developing and entrenched among certain Islamic groups which are not only recited at the *aqiqah* ceremony, but also at other rite ceremonies such as circumcision and marriage. Substitution of recitation of mutual cooperation with recitation of the zakat on some members of the Islamic group shows the transition and at the same time continuity in the traditions of society. Islam which is understood by the people in this matter is only considered to bring a new mode of old traditions and does not necessarily eradicate old traditions. Because of that, the reading of the *zanji* received wide acclaim in the community.

After that, an event was held to lift the baby to the top (wooden swing) made of wood). This '*toeng*' has also been equipped with a cloth cover (mosquito net). Before this activity is carried out, the shaman also recites spells beside the *toeng*, hoping that the baby can lie down quietly and avoid spirits or demons. This activity marked the end of the '*naung butta'* ceremony which was joined by a lunch / drink together. Meanwhile relatives and invitees will arrive as well as at the '*nippassili*' ceremony.

Similar to the *nippassili* ceremony, after the '*naung butta*' ceremony end, one of the relatives of the mother who had just given birth delivered rewards to the shaman in the form of: rice, brown sugar, coconut, and enough money. With this relief, it might be a cause that makes people more inclined to ask for help from the shaman than the doctor, in addition to geographical factors.

Approximately 40 days old, the baby can be brought down / out of the house. This time there is no special ceremony for it. But there is a belief that what needs to be paid attention is do not let the child hold on the hand a child who also has not grown his teeth, because it can result in a short life of one of them.

When the child is named, there are no special rules that apply to it. While children who have not been given a name, commonly called Baco for boys and Basse for girls. The name is given by both parents or grandparents. The usual name is taken from the name of his grandmother / grandfather who has died, so it's easy to remember their lineage. Sometimes, especially for boys, it

is commonly taken from the name of a warrior in the hope that the child will follow in the footsteps of these fighters.

The name that has been attached to the child is not permanent, in the sense that if it turns out that the woman is not walking normally, for example often sick, then the name can be changed (compare Nur Khaliq journal Vol.13, No. 2 July-Dec 2015). Besides that, if the siblings of a child often die, for example from three siblings only one lives, or among the other siblings, only she/he has the opposite gender, then things like this are commonly renamed children, for example given the name sampara or sangkala. According to the harfih, these names mean left behind or stuck, so by giving this name, it is expected that children will experience long life. Another name that is often given to children is when a special event occurs when the child is born. For example, his/her father died when he/she was born, then he/she was given a name in Bokoi (left), or the names recommended by the Islamic religion, such as Abdullah, Rahman, and others.

By the people in the village of Sapanang, raising children, they named: "*Akkatua*". There is also called "*attarinti*" meaning, a mother who has a small child, asking for help from others to take care of her child temporarily, because maybe the person concerned has a need to go to the market, to the garden and the like. To put their children to sleep, they are given boobies or suckling while in lullabouts with rhymes or Makassar-speaking poems (*paruntuk kana mangkasara*). The mothers of farmers in the village of Sapnang when they meet their children (they are *a'royong* '), usually sing poetry which has a philosophical meaning so that their children can live happily and prosperously. The poems that they make "mutual cooperation" include;

1. (*Sambayannu Alle Lipa)*
   (Poasanu Alle Baju)
   (Nutannankanre)
   (Bambang Pepe'na Naraka)

Meaning:

O my son, the one you have made is a sarong
You are satisfied with what you wear
So That It Does Not Burn / Can Be Survived From The Torments of Hell Fire

2. (*Anak Tonromako Naung)*
   (Sitinroaan Semanga'nu)
   (Mata Tido'do')
   (Pa'lungan Manakku Tommi)

Meaning:

Sleep O my son
Sleep with your nature and your universe
Eyes are already sleepy
Your pillow is missing you

3. (*Anak Teako Malanre)*
   (Nikatuwo Kasiasi)
   (Lompoko Nai)
   (Nanu Balasakah Te'ne)

Meaning:

Don't be bored, O my child
Cared for by Poor Family / Poor
O my son, grow well to achieve maturity

So You Can Serve And Bless Your Parents.

Religious Rites on Circumcision (Assunna)

Circumcision ceremony or islamization of farming community in the village of Sapanang Jeneponto Regency, it seems that there are many similarities in the circumcision ceremony found in Timbuseng Village, Gowa Regency: as found by Nurhayati Djamas in the results of her research in the 1983 village. These similarities occurred, perhaps because except for the two communities are the same Makassar tribe, also because the Village of Sapanang Jeneponto Regency is the territory of the kingdom of Gowa in the days of the Kingdom Government System in South Sulawesi.

In the farming community in Sapanang Village, Jeneponto Regency, '*assunna*' or circumcision is a tradition derived from Islam which is carried out in accordance with the advice of the Prophet Muhammad. The way is by cutting the male penis's *Kulub* starting to grow up. Girls are also usually circumcised after birth, held alone or together, with their brothers. This ceremony is considered by the community as the inauguration of the Islamization of a child.

Assunna 'was held a day after a special salvation was held by inviting close relatives, neighbors and acquaintances. Often such salvation is accompanied by slaughtering buffaloes, horses, cows or goats, especially for families who can afford it. In addition to being eaten by guests present, slaughtering animals have sacred meaning and value. Buffaloes, cows, horses or other animals must be slaughtered by village teachers or people who agree with it. Previously, there were traps and sometimes for buffalo, oil, combs, white cloth and mirrors were also provided. After being oiled, combed and given a white cloth veil the animal was told to go around, and after that it was cut. After cutting, all family members sit together on top of the animal. This action symbolizes that it will become a vehicle in the hereafter. This is usually done by people who have a higher socioeconomic position. The steps provided before the animal is slaughtered are then handed over to the village teacher who cuts them.

For each circumcised child, it must be prepared '*pesabi-sabi*' (a gift for the Prophet) in the form of two chickens, as well as other offerings plus layer cake. All the ingredients are placed in front of the child and before the *assunna* 'begins to be recited first prayers by '*Sanro*' who led the ceremony. Whereas offerings and flowers' which in this rite are always available on the child's bed are discussed prayers by the clerk, priest or village teacher, and only then can they be eaten as a blessing (*barakka*). Another rite in this ceremony is the application for plates and all the equipment used so that not much is broken. The ceremony of '*Assunna*' was filled with tantrums read by the priest. Thus, there are at least two or three figures who usually play a role, namely *sanro 'panrita*, and the priest or village teacher, variations and parts of the ceremony are not always the same between the person who has a higher socioeconomic position with the person below him. Promised reading is carried out loudly in the village of Sapanang known as "*a 'rate"*.

In addition to the sacred rites, this ceremony has a "worldly" part, such as gatherings, chatting together, listening to entertainment, playing cards, dominoes, and eating. Guests who come also bring *pangiori*; some are given to circumcised children and some to parents. *Pangiori*, which is for children to be kept in a place that has been provided near the child seated, while for parents is usually kept in a separate place. Children who are circumcised when receiving guests are provided with a seat that is almost similar to the place of the bride and groom. Likewise, there are also clothes that are worn using traditional clothes, such as '*bodo*' clothes for women. The circumcision and appearance of children who are circumcised when receiving visitors who are almost similar to the bride seem to be symbols that mark the similarities between the rite '*assuna*' and marriage, which are two forms of initiation rites that take a person from the world of children to the world of adults. "This rite for boys in particular is a stage of the initiation rite and can be considered a separation

rite, in which case the individual is separated from his status as a child to a fairly long transition period, until the child marries and enters the world adults.

Even though *asunna* 'comes from Islamic religion and functions as a ceremony to officially accept someone becoming a Muslim, but seen from the parts of the rite that are carried out it still reflects elements of local belief. Like the provision of peddles, offerings, appeals, or other parts, this symptom shows one form of mixing of religious traditions based on local beliefs with traditions originating from Islamic religion.

After the ceremony and circumcision are completed, the circumcised child gets certain restrictions or restrictions for several days. He was forbidden from stepping on chicken poop because it was feared his life would get unlucky, as well as other prohibitions. From the description above, it can be understood that the farming community in the village of Sapanang is very strict in holding traditions and ceremonies / rituals in conducting circumcision. It seems they find it difficult to distinguish which religious rites are in accordance with Islamic teachings where the original rites originate from the traditions and beliefs of the ancestors.

Marriage Rites

Marriage is a spiritual bond between men and women as husband and wife with the aim of forming a happy and eternal family (household) based on the Almighty God (yahya harahao, 1975: 11). Marriage for farmers' children in the village of Sapanang is more regulated by parents. Although it is also possible for children to choose a mate. To get married, there are several processes that must be passed. First, an proposal was made from the men to the women through several delegates. This messenger is usually from old people who are considered community leaders, for example the village's faith, the head of the village / environment, and the like. In this first phase, there is usually no response from the women regarding whether or not applications are accepted. The reason is, a good proposal like this must be approved by the extended family. To find out whether you agree or disagree with your family, you have to wait for the time especially if there are relatives who live in other areas. To determine when the talks will continue, more is left to women to determine. There are three days later, and seven days, and there are even dozens of days. For women, some of whose families live in other areas will set a longer tempo. But for those whose families live more around the village, it will only be two or three days later. Before the day of the further discussion arrived, the woman had prepared an answer based on the family's decision.

The next phase is to hold further talks. The men are served by more people (women's families). Compared to previous arrivals, the men arrival this time had one intention: to ask the first answer, whether or not to accept it. If accepted, then the boy and girl are in the status / *a'bayuang* (engaged). Even though boys and girls have not obeyed that he is engaged. Their parents are reluctant to tell their children about this. Children usually find out through other people. Once known, they are usually embarrassed to meet before the marriage takes place.

The third phase is to bind the bride. Then afterwards, the discussion will cover spending money, wedding dowry, marriage day and technical implementation, for example when spending money is handed over, when it will be directed right away / *'oinang'* and other problems. What is meant by spending money by the public is in the form of money, rice, buffalo or horses.

For the public, spending money consisting of three types as mentioned above is something that is very important, because all of that will be able to bring a married couple to the happiness of the household in the future. Apparently, he required the three types of spending money, the public saw that besides being consumed at the wedding, it was also a symbol of happiness for the bride and groom in her household later.

According to them, in the form of money is an illustration of the fulfillment of spending needs in household life. Rice is a description of the continued fulfillment of food needs and horses are a side dish. One informant said that if a bride's spending money does not consist of money, rice and buffalo / horse, then her life will be sensational. At least, she will face many difficulties in getting married. Difficulties in spending money, food difficulties, or more useless / less effective in agricultural business.

Marriage among the people of Makassar seems very beneficial to the women. Plus after the marriage takes place the husband usually surrenders and entrusts all the results of the fields or other livelihood to the wife. This matter shows the high position of women in the view of the Makassar ethnic community.

The marriage contract is carried out at the women's home and is led by faith. Besides faith, another figure who has an important role in the marriage ceremony is '*anrong bunting'* and some are asking for help from the clerk. '*Anrong Bunting'* and '*Panrita*' are faithful leaders of the ceremonial part that is sacred (according to local beliefs), such as bathing the '*appasili*' for the bride, the day before the wedding will take place. The bride and groom were bathed in certain clothes using betel leaf water. Of course this part of the rite is always accompanied by recitation of prayers and incantations to drive away evil spirits and creatures. Bathing clothes were handed over to the pregnant woman who led the ceremony. With the surrender of these clothes also means the disappearance of all creatures and evil spirits that will ruin the bride and groom's life in the household.

'*Anrong Bunting*' also recites prayers or incantations for plates, cups and other glassware that will be used so that they do not break much. If the objects break one or two pieces it is still considered normal, even if there is no breakage must be solved deliberately, as if to pay a sacrifice. The recitation of prayers and incantations for the rites are always accompanied by burning incense, however. Reading spells is also done for rice to be cooked, animals to be cut, *songkolo* and cakes so that supplies are not lacking (perhaps with the intention that guests quickly feel full). Another rite of marriage is seen at the ceremony asking goodbye to the soul of the substitute grandmother at her grave: the rite when slaughtering animals and the rites when installing tents or bride place to receive guests. All of these rites are accompanied by offerings, slaughterhouses and installation of tents and rites led by village clerks or teachers.

The other part of the marriage ceremony is '*korontigi*'. '*Korongtigi*' is the use of henna (a kind of leaf which is ground and will make a red mark on the attached part that is done at night before the marriage contract takes place. At this event the bride is told to sit in the bridal chamber, above his bed. Then the parents and relatives starting from the person whose life is considered to be the most successful, peaceful and authentic, takes the henna and is then placed on the bride's forehead and hands while giving money or other prizes. Because of that the use of *korontigi* started from the person whose life was considered the most successful.

Another program led by the priest is the recitation *of barazanji* and finished the Qur'an (they call *appatamma*). if the *barazanji* reader is almost always held at every wedding ceremony, then the finished the Qur'an ceremony is only sometimes performed concurrently with the marriage ceremony. finished the Qur'an ceremony is usually done separately. This ceremony is considered as another stage of the process of experience of someone who appears to have officially begun at the circumcision ceremony.

The husband and wife relationship is "*Nipa' Bajikang* "(reconciled or living in harmony). This ceremony is usually performed on the first night. The rites devices that prepared are "*songkolo*" (pagan from glutinous rice) and side dishes that have been given spells by "*anrong bunting*". The implementation technique is the husband feed *songkolo* to his wife. The wife bite the *songkolo* that the husband had fed, but not all of it was put into the mouth. *Songkolo* which is left in the hands of

the husband (the former / the rest of the wife's wife) is eaten by her husband. The relatives who witnessed the scene became noisy because they laughed at the scene. Some respondents stated that this ceremony was conducted with the intention that the husband and wife will stay harmonious and peaceful / happy in their household life until death.

Death rite

Members of the community in Sapanang village who died, their bodies were held as the organization of the corpse that enshrined by the Islamic religion. After the body is buried, it is followed by the reading of talking by the priest / an employee of the condition. In connection with this death, there are several series of ritual ceremonies.

On the first day to the seventh day, there will be a ceremony for reciting prayers and recitation / recitation of the verses of the Qur'an at night, by providing meals in the form of foods that were loved by the deceased during his lifetime. On the seventh day was the highlight of the event, goats or buffaloes were cut to entertain the relatives who came. On the 40th day, a "*akkalli*" (fence) ceremony was held as well as a prayer ritual for the readers. At this ceremony, repairs to the graves of the dead are held, for example the installation of gravestones, fence graves and the like

On every 10 nights thereafter (nights 50, 60, 70,80,90), until night 100, groups are always held with him or not, they will still come. Mothers who attend usually bring '*sidakka*' (a kind of donation to the family left behind) in the form of money, rice or fabric. The corpse has not yet been taken care of (such as bathing) before all the closest family members who were present should be present at the event. A body that has not been bathed must always be attended by one or several members of his family (there are those who think that if they are not waiting they are worried they will be passed by a cat which can result in the corpse sitting again).

The corpses are usually bathed by certain people who are used to bathe corpses or by family members themselves. There are several parts that are done when bathing a corpse; i.e. (1) *'jeneksala'*, which is to splash bath water accompanied by recitation of prayers, but is considered to be just a beginning (temporary) shower, (2) '*niparalui*', which is to splash the last bath water while also enslaving corpses. The person in charge of committing '*passidakka*' (a kind of reward for his services) in the form of the corpse's clothes when living complete with sarong, clothes, pants, even sometimes there are also those who provide their underwear. '*Pabbissana*' was also given a '*passidakka*', but not as much as was given to the first if even then forced to do by someone who was not a family member.

After the corpse was bathed, she/he '*nirokok*' by using a white cloth that called a 'tope'. After that, the priest, the employee requirements and some family members / relatives, take part in carrying out the corpse prayer according to Islamic religious teachings. After that, the corpse is delivered to the cemetery by using bamboo bulbs.

Before the corpse is buried, the faith recites prayers and several Makiyah and al-Fatihah letters, and upon burial is read *talqin* with the intention that the corpse can answer angels' questions smoothly. In this case the influence of the directives taken from Islam is seen. Sometimes when the corpse is delivered to the grave of the women there are crying as a sign of grief with the separation. After the corpse was put into the grave and the grave was piled up, on top of the grave was then placed a coconut that was cut and remained in that place. Above the grave, usually also given an umbrella. People assume that even though someone has died, their spirits still roam everywhere. Therefore, the coconut and the water placed on top of the grave is intended as a drink for his soul, while the umbrella is to protect his spirit.

The village priest who was entrusted with carrying out rites of one's death, until the peak of the event (slaughtering animals), was given a mat, clothes such as clothes, gloves and pants belonging to

the corpse during his lifetime. The gift appears to be of service, but behind that people assume that for the spirits of the deceased do not come back to the house looking for his property, then all his belongings while still alive must be removed from the house by giving it to people who should receive.

Judging from the form of the organization and the core parts of the *Kamateang* Rite ceremony, it seems that the mixing between religious traditions originating from local beliefs and elements originating from Islam, such as recitation of Islamic prayers and how to bathe and worship corpses. the five things of religious rites carried out in the Sapanang village community in its life cycle, ranging from pregnancy rites, birth rites, circumcision rites, marriage rites and death rites are all not contrary to the teachings of Islam, although in different forms of implementation but the purpose is the same; the same begging for the safety of the creator of the universe.

4. Conclusion

In terms of the life cycle, farmers in the village of Sapanang carry out religious rites during: pregnancy. Birth, *aqiqah*, circumcision (*assunna*) marriage rites and death rites. On pregnancy period, one of the rites performed is; bathing the pregnant mother (*nipassili*) by a midwife. The bath water is mixed with siri leaves and dau tammate (Chinese wood leaves). The bath water was given spells by the shaman who organized this rite.

Religious rites performed at birth, aqiqah, circumcision, marriage, and death, is a realization of Islamic teachings. But when viewed from the parts of the rite carried out in the event, elements of local belief (ancestral traditions) were seen: for example, the provision of "*jak-jakan*" (rice, eggs, knives, sheaths, kept together in a dish) at the time of birth. This is included as a symbol of human strength and needs in his life. Also provided offerings / offerings and other elements of the rite.

Religious rites conducted in the life cycle of farmers in the village of Sapanang, there are symptoms that indicate the existence of one form of mixing of religious traditions based on elements of local beliefs with traditions that originate from Islamic religious teachings. The farmers in the village of Sapanang seem to be very strict in their tradition of carrying out religious ceremonies / rituals in their life cycles. Apparently, they are very difficult to distinguish which religious rites are in accordance with Islamic teachings and which are original rites derived from the traditions and beliefs of the ancestors.

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