

THE RITUAL PROCESS OF TOMB VISITORS: VICTOR TURNER'S EXPLANATION OF PERSPECTIVES IN THE PAKKALIMBUNGANG TOMB PURISM SOUTH SULAWESI, INDONESIA

RISKA BASO S.PD.¹, MUH BASIR SAID², AHMAD ISMAIL³, PAWENNARI HIJJANG⁴
and SAFRIADI⁵

¹ Master Program Anthropology Department, Faculty of Social and Political Science, Hasanuddin University, Makassar, Indonesia.

^{1, 2, 3, 4, 5} Faculty of Social and Political Science, Hasanuddin University, Makassar, Indonesia.

Email: riskabaso1@gmail.com¹, muhammad.basir.unhas@gmail.com², ismail.guntur@unhas.ac.id³, pawennarihijjang@gmail.com⁴, safriadi@unhas.ac.id⁵

Abstract

This study aims to describe and analyze the stages of the ritual procession of the pilgrimage to the tomb of Datuk Pakkalimbungang, the classification of symbols and their meanings in the tomb pilgrimage associated with Victor Turner's theory of symbols, as well as the values contained in the pilgrimage to the tomb of Datuk Pakkalimbungang in Bantaeng Regency. This type of research used is qualitative research, research methods using observation, interviews and documentation. The stages of data analysis were carried out by data reduction, data presentation and drawing conclusions. The results showed that the procession of the ritual pilgrimage to the tomb of Datuk Pakkalimbungang was carried out through three stages, starting from the preparation stage, the implementation stage and the post-implementation stage. Furthermore, the symbols in carrying out the ritual pilgrimage to the tomb of Datuk pakkalimbungang, found 7 symbols. The symbol is the tombstone of Datuk Pakkalimbungang Cemetery, which is held by the pilgrims as a form of letting go of the vows of the pilgrims who have come on pilgrimage and fulfilled their vows, followed by sowing flowers over the grave as a hope and a form of respect for the pilgrims towards Datuk Pakkalimbungang's tomb, burning candles at on graves as a form of sacredness, perfumes that pilgrims believe are blessings, reading prayers as a form of respect and appreciation, preparing offerings and slaughtering animals as sacrifices in accordance with their vows and abilities as a form of fulfillment of vows and as a form of gratitude for the realization of their hopes, next is eating and bathing in the Panaikang river as a form of togetherness and kinship, and self-purification. Furthermore, the values contained in the pilgrimage ritual of Datuk Pakkalimbungang's grave, including religious values, moral values, dignity values and sosial values, namely mutual cooperation and cooperation as well as kinship and togetherness.

Keywords: Grave Pilgrimage, Karamah, Rituals, Votives, Symbols, Value Systems, Culture, Religion.

1. INTRODUCTION

In Indonesia, where most of the population is Muslim, visiting cemeteries is a custom. In the Islamic tradition, visiting graves is a component of religious rites and has evolved into a social norm (Arifin 2020, 137); in reality, this practice has been practiced by the community for a very long time and has been passed down to the present day. There are several scientific studies that look at pilgrimage to religious shrines and saints' graves. The topics covered include cemetery pilgrimages as a means of obtaining blessings, tawassul (finding intermediates), prayer and requesting the fulfillment of prayers, attempts to communicate with ancestors for protection, the economy, and the capitalization or commodification of religion (Arafat 2021,

93–94).

This custom is practiced by indigenous populations and the community, who frequently make pilgrimages to the graves of their ancestors. It is not exclusively practiced by Muslims. It may be claimed that grave pilgrimage is a phenomenon that has always existed in all people throughout history and is practiced not only by Muslims but also by people of other faiths. According to Henri Chambert-Loir and Claude Guillot's research, the phenomena of grave-visitation from the Middle East, Northern Sudan, the Maghreb region, Iran, India, Pakistan, Bangladesh, Turkey, Central Asia, the Balkans, China, and even Indonesia expanded to all regions where Islam spread (Loir 2017, 11–12). Grave pilgrimage activities are frequently accompanied by a variety of other events in Indonesia. The procession of pilgrimage rituals is also very varied; according to Koenjaraningrat, a ritual is a system of activities or a series of actions that are governed by custom or law currently in effect in society and relate to various types of events that typically take place in the community concerned (Koenjaraningrat 1990, 190). One of the many customs that had roots in pre-Islamic periods and are being practiced today is visiting the tombs. So, they advanced to the point where, when Islam spread throughout the archipelago, it was distinguished by the worship of spirits who had perished because of Arab ignorance. The concept of pilgrimage to graves that are said to contain Karomah [1] for a particular reason is one that is still very prevalent throughout society. Nottingham claims that religious symbols and rites are cherished and venerated whenever and whenever they are connected to the sacred, including gods, spirits, angels, sacred people, and things, as well as sacred places (Nottingham 1985, 10). Even though these pilgrimage visits always have a purpose and significance, some people continue to hold the belief that paying respects to those whose graves are regarded as having authority is a custom that has persisted through the ages and is still growing in society, particularly when the pilgrimage community is dealing with a significant event or issue. They can offer prayers to Allah SWT when visiting graves that are said to have Karomah, and they do so in the belief that their requests would be granted. The Islamic community performs pilgrimages to the graves of revered individuals (Wali) during specific periods that have significant significance for their religious lives, such as during the months of Sha'ban, Mawlid, and Muharram. Nonetheless, some Muslim communities also perform pilgrimages to the graves of devout individuals based on their level of mental health (Latif & Usman 2021, 249). Durkheim concluded that religious phenomena are made up of two components: rites and beliefs. Whereas rites are acts of action, beliefs are ideas of cognition (Durkheim 1964, 36). Then Koentjaraningrat listed five aspects of religion: religious individuals, religious feelings, religious belief systems, and religious systems of rites and ceremonies (Koentjaraningrat 1987, 80).

It is probable that the inhabitants of Bantaeng Regency, also known as Butta Toa or Tanah Tua in the region of Sulawesi, who believe in the existence of forces that exist in objects and ancestor spirits. Bantaeng is rich in cultural and religious civilizations that still exist now. A trip to the graves of those who are regarded as having Karomah, such as the tomb of Syekh Muhammad Amir, or more popularly known as Datuk Pakkalimbungang, is one manifestation of this custom. This tomb can be found in the Bissappu District's Bonto Lebang Subdistrict, which is situated just next to the Panaikang River. In the 17th century, the persona of Datuk

Pakkalimbungan was a proponent of Islam in the Bantaeng kingdom who was renowned for his simplicity and depth of knowledge. He is a Javanese priest who was dispatched at the king of Gowa's request to reinforce Islamic teachings among the Bantaeng people. This Muslim played a significant part in Bantaeng's conversion to Islam. His tomb has long been revered by some people in the Bantaeng Kingdom, especially during the period when the teachings of "faith" were being strengthened. The Panaikang River, which is 10 meters to the west of the tomb complex, is where the pilgrims go to purify themselves after releasing their vows over the tomb.

The unusual phenomenon is that the motives of pilgrims visiting the tomb are very varied, ranging from vows to facilitate all matters to requests for safety, blessings, success, healing from illness, abundant food, freedom from hardship, or out of obedience in remembering death and remembering the pious. Scholars, as well as sending prayers and other purposes. When viewed in a worldly context, the existence of a grave pilgrimage at the tomb of Datuk Pakkalimbungan in Bantaeng Regency causes visitors to come from a variety of different interests and problems, which, if viewed in that context, will make everything easy and what they hope for will then come true. It is typical for pilgrims to this tomb to come to make a vow or to release past vows; if this wish is granted, they would come again to Datuk Pakkalimbungan's grave to release their vows. The releasing of vows, which is overseen by Pinati (the keymaster of the tomb), begins with pilgrims slaughtering animals like buffalo, cows, or horses (Ernawati, 2020:44–45). They typically bring food for them to eat by the river and accompany their family during the tomb pilgrimage procession. These ritualistic actions serve as symbols, which of course have significance based on how the pilgrim community interprets them. This pilgrim community likewise thinks that when they break their promises and do not live up to them, misfortune and calamity would overtake them. They think there's a Karomah in the tomb and that if they don't keep their promises, bad things would happen.

2. LITERATURE REVIEW

a) Ritual

Victor Turner claims that rituals are strongly tied to society and are performed to persuade people to adhere to a specific social order. The highest level of motivation and value is provided through rituals. Hence, ritual plays a role in society by, among other things: resolving disputes, bridging gaps, fostering a sense of community, bringing disparate ideas together, and giving people fresh vigor and determination to live their daily lives (Turner, 1969:92–93). Human rituals are an adaptation process to the surrounding natural environment. Rituals are frequently linked to diverse cultural practices; as a result, daily activities and rituals are closely related. Because ritual plays a significant function in society (Turner, 1969:92–93). To further clarify cemetery pilgrimages, it should be noted that pilgrims visit holy locations as a ritual to receive benefits. The question of this benediction is also a crucial component of the trip to Datuk Pakkalimbungan's tomb. The figure of Datuk Pakkalimbungan is seen by pilgrims as a Wali Allah who is wise enough to know what to anticipate. Some aspirations and wishes of pilgrims are then conveyed in the form of an intention or prayer, which the pilgrim subsequently takes

as a vow. Their prayers are very likely to be heard if they make pilgrimages and take care of the saints. This is in line with what Pinati of the Tomb of Datuk Pakkalimbungang Called Rasulun said; he claimed that pilgrims came for a variety of reasons to visit Datuk Pakkalimbungang's tomb, including those who came to break vows or make vows during the journey. These vows typically center on requesting protection and good health, requesting blessings, expressing thanks for food, providing convenience for a partner, good luck, etc (interview with Pinati Rasulun, Sunday, February 19, 2023).

A ritual or religious ceremonial, according to Koentjaraningrat, typically entails a mixture of one, two, or more actions, including praying, groveling, making sacrifices, sharing a meal, fasting, meditating, and meditating (Koentjaraningrat 1987, 81). It has been previously revealed that the pilgrims who come are those who make their vows during the pilgrimage ritual procession to Datuk Pakkalimbungang's grave. The pilgrimage ceremonial procession at the tomb of Datuk Pakkalimbungang generally follows the same pattern. In some instances, the ritual of the tomb pilgrimage is distinct and separate from the ordinary trip to the tomb, which involves sending prayers to the deceased. This is because it has to do with the releasing of pledges to the pilgrim community.

b) Symbol

According to Turner, a symbol is the smallest ritual component that maintains its distinctive ritual activity. It is a component of a specific structure in a ritual context (Turner 1970, 19). Symbols don't always have to be tangible things. Among the various things that can be symbols are geometric shapes, colors, animals, organs or body parts, gestures, events, geographical units, relationships, and activities. Turner views symbols as the fundamental components, or "molecules," of rituals (Turner 2004, 26). The culture that humans possess is one that is full of color and symbolism because humans are cultural beings, and their culture contains a variety of symbols. This culture is characterized by a way of thinking or understanding that emphasizes or by patterns of behavior that are based on these symbols (Sinta Dewi 2022, 4).

The importance of religion in human existence is significant. Religion serves as a guide in the endeavor to live a meaningful, tranquil, and respectable life. On the other hand, because they share similar beliefs and symbols, religion and culture have a very close relationship. according to Geertz, "a system of symbols whose purpose is to construct strong, pervasive, and long-lasting ideas of the general order of life and to clothe these conceptions with such an aura of factuality that the moods and motivations seem singularly realistic" (Geertz 2001, 412-417). Religion serves as a metaphor for the importance of following God. Values and symbols are also part of culture, which helps people adapt to their surroundings. Because culture has three forms—a cultural system, a social system, and physical culture (artifacts)—religion, in its role as a cultural system, is truly a part of culture (Sumpena 2014, 115–116). Signs have meaning and play a part in how people live their cultural lives, and these signs are linked to symbols in culture. According to Karl Mannheim, human conduct is composed of two dimensions, namely behavior and meaning. A scientist must therefore look at both external behavior and the meaning of behavior to comprehend a social activity (Hayati 2020, 65). Religions tend to have symbols since they are products of rituals, religious ethics, and the birth of a belief. Each

religion's culture and beliefs have a different interpretation of the symbol, which is understood as a sign that takes on numerous cultic shapes. A system and structure of symbols that can mold people into homo symbolicus in their religious type or pattern are then created by this cult. As a cult symbol, the object has a deep and sacred meaning that is concealed or symbolic rather than actual. As a structured system, symbols have their own consistent (interrelated) logic that can be universally understood. Moreover, as a religious phenomenon, symbols are numerous cults that are expressed in a variety of individual and collective forms of devotion and sacrifice. Religious symbols born of religious experience are frequently used as psychological therapist support, where psychologically the insight of religious human life, which is homo symbolicus, is adorned by two interrelated dimensions, namely the spiritual dimension and the psychological dimension. There are other birth factors that contribute to symbols being strongly tied to or correlative with religion. The psychological dimension is focused toward "freedom," which manifests in numerous kinds of symbols, while the spiritual dimension is oriented toward religion.

Since the sign is the most crucial component of the ceremony, it also receives special consideration. Though a symbol undoubtedly serves as a useful tool, it is the simplest component of the ritual that nonetheless preserves the distinctive behaviors associated with it. A symbol is viewed as a representation of an idea, characteristic, or item in an abstract sense. An image, a shape, or any other thing that symbolizes an idea can be a typical symbol. Although not all symbols are visible, many can be illustrated. Our ability to make sense of our experiences is aided by the abundance of symbols and symbolic systems in human civilization. A symbol is a carrier of meaning. Even though symbols are not always religious in nature, some academics contend that religions are very good at structuring symbolic codes to address difficult issues like the meaning of life, death, suffering, love, and forgiveness. The Christian cross, the Jewish Star of David, and the Islam crescent and star are a few examples of religious symbols.

Humans employ the symbol system in religion as a means of communication with the outside world through knowledge systems (Abdullah 2002, 2). In fact, Koentjaraningrat (Koentjaraningrat 1980, 12–13) asserts that religious rites and systems (such as the custom of visiting graves in this way) are hard to alter, let alone abolish, because they incorporate ideals (in the symbols) that are regarded as helpful in daily life. Like the ceremony of visiting Datuk Pakkalimbungang's tomb, there are symbols present in every aspect of the ritual, including the pilgrimage site, the sacrifice of animals, the tools employed, and the various stages of the ritual. Each of these symbols has a specific meaning. As a result, the ceremonial custom of visiting Datuk Pakkalimbungang's tomb is one that is still in place. This tradition can be understood as a processional activity with a religious undertone.

c) Concept of Value

A symbol is a reference or item that serves to recall a lost reference or object, communicates the meaning of a reference or object, or provides a way to interpret a reference or thing (Saliba 1976, 48). Jhon Acrossa further clarified that symbols do not directly convey the meaning of tangible things, references, or abstract concepts. Symbolism is a form of expressive

communication that conveys information or a message that cannot be expressed in words alone (Saliba 1976, 83).

Value is a benchmark or reference point that we use to assess anything. The Indonesian Dictionary defines values as qualities that are significant and beneficial for humanity, or as something that enhances human nature. For instance, morals—right and wrong—that a group of people subscribe to are related to ethical values, or values for humans as full persons, like honesty (KBBI, 2012: 963). Value is something vital that all people as members of society strive for; as a result, something is said to have value if it is useful and valuable as well as having truth value, aesthetic value, moral worth, and religious value (Elly Setiadi, 2006:31). It may be said that value is typically a measurement of the good and bad behavior that has deepened in individuals' lives. Values are an expression of a community group's culture.

Norms, which are founded on values, define how individuals should behave. Humans support their ideals, which serve as motivators as well. Because people make decisions based on the ideal they hold dear. Values develop into high standards that have significance for each person's life as well as for society, a country, and a state. Values can cause behaviors and responses that influence whether people embrace or reject their existence. As a result, values will develop into aspirations that must be fulfilled in the realities of daily existence. For instance, fairness and honesty are principles that have always been important to people and their realization in the real world. Because they can serve as a moral compass, a conflict-resolution tool, and a source of inspiration and direction for one's outlook on life, values play a crucial and diverse function in human life. Everyone can experience value as an abstract reality, acting as a motivating force or set of guiding principles.

Values can also take the form of behavioral patterns, mental attitudes, and mindsets. A person can acquire values through socialization as well as from a variety of sources and techniques, such as their family, their environment, their education, and their religion. Value can be defined as a notion or concept about anything that is significant in a person's life and becomes their concern. Of course, the value according to someone to do it serves as a standard of behavior. Although we sometimes perceive these values as something that varies based on the variety of our worries, they may be divided into three main categories that humans typically create as standards (norms) for their behavior, namely:

First, the importance of truth, according to which everyone in every society strives to find the truth and rejects misinformation, inaccuracy, and lies. Second, everyone values goodness because it is admirable. If helping others comes first, then one should put oneself first. Bad things are something that people detest for both them and their loved ones. Third, the importance of beauty lies in the fact that every person can experience it and find happiness in it. When encountering something lovely, people experience beauty (Ismail, 2003: 198). These three principles are therefore shared by all people because what unites people is their shared character, the human character.

The concept of humanity entails the fusion of reason and sensation. The greatest standard of behavior is determined by a set of cultural values, which are divided into three categories:

material, psychological, and spiritual. Koentjaraningrat quotes the following as the justification in the book (Tilar AR, 2002:20).

1. Something that is practical for the human element has a material value.
2. Vital Value Anything that is necessary for humans to carry out their daily activities is considered to have vital worth.
3. Something that is beneficial to a person's spiritually has spiritual value.

There are four different categories of spiritual values: (a) truth values (reality), which derive from human reason; (b) aesthetic values (beauty), which derive from feelings; (c) moral values (kindness), which derive from will (ethics and intention); and (d), religious values (divine values), which derive from human belief and trust in the creator. The value system serves as a representation of an unformed or unrealized reality. The value system alludes to culture, which is regarded as a standard of conduct that has yet to be established. To determine what values are utilized as principles for behaving, it is necessary to evaluate the community's behavior through the eyes of others. In addition to being a ritual, the pilgrimage rite at Datuk Pakkalimbungang's tomb also incorporates values that are highly important for the community's social life.

3. METHODS

This research is an Ethnographic study with a descriptive qualitative approach based on field studies. Descriptive qualitative research applied because the data used were data in the form of elaborations and descriptions related to ritual processions, symbols of pilgrimage to the tomb and their meanings and values contained in the pilgrimage to the tomb of Datuk Pakkalimbungang. The choice of this approach is relevant to the topic to be discussed so that attempts to describe culture based on a native view (emic perspective) can be explored. How do people discuss, create and interpret cultural aspects related to the ritual tradition of visiting graves, The techniques to be used in collecting data are observation techniques and in-depth interviews. Then after the data is collected the researcher then analyzes the data by reducing data, presenting data and verifying or drawing conclusions

4. RESULT AND DISCUSSION

The Datuk Pakkalimbungang Burial Complex is situated in Kalimbungang hamlet, Bonto Lebang Village, about 1 km to the north, on the banks of the Panaikang River, in Bantaeng Regency, South Sulawesi, at a height of 35 meters above road level. This collection of tombs is in remarkably good condition. There are many tombs in this complex of tombs, but only Datuk Pakkalimbungang's grave has been restored and is isolated from the other tombs. The other tomb, Datuk Pakkalimbungang's tomb, is housed inside a roofed structure. Inside the structure is a large area without walls where pilgrims can congregate to perform ceremonial rites. It is identical to tomb models generally; Datuk Pakkalimbungang's tomb also has a tombstone and the shape and dimensions are still consistent with those of other tombs in the complex, but it is considerably larger than the others are. This typically denotes a figure and

sanctity distinct from the other tombs. There are 18 tombs in this complex, but only the other graves around Datuk Pakkalimbungang's tomb have been altered from their original configuration of river stones heaped lengthwise from north to south with river stone headstones that have been shaped or divided. In his lifetime, Syekh Muhammad Amir, also known as Datuk Pakkalimbungang, was a very huge Muballigh who was appreciated for his simplicity and depth of knowledge by those living in the Bantaeng kingdom. He resided in Kalimbungang around the turn of the eighteenth century. Daeng Toa Ri Kalimbungang [2] is another name for him; he was an Islamic broadcaster from Maiwa (now Enrekang Regency), who moved south to the Bantaeng kingdom and lived there until he passed away. His grave is still revered by some, and they visit to release vows there before washing themselves in the Panaikang River, which is about 10 meters to the west of Datuk Pakkalimbungang.

Throughout his life, Datuk Pakkalimbungang made living simply and abstaining from excess one of his key lessons. His song *Bolima ri tunayya ri bangkenna kamasea, ma'dinging-dinging punna niaja te'nen*, "which means "Let me be poor, live a modest life, as long as it is full of happiness and tranquility," is how this fundamental teaching is still remembered today. The fundamental principles that Datuk Pakkalimbungang introduced are represented in the very straightforward shapes of the graves in the complex, which simply feature a large headstone and additional river rocks used as talismans.

Datuk Pakkalimbungang Tomb Pilgrimage Ritual

a) Before the ritual is performed

Before performing the rite at Datuk Pakkalimbungang's grave and releasing their pledges, pilgrims choose an auspicious day. A good day, in the eyes of the pilgrims, is when they are emotionally and physically prepared and their vows have been kept. The pilgrims first tell their immediate family and other family members about this. The pilgrims that the researchers encountered brought buras and killed chickens [3]. Field research revealed that some pilgrims bought animals to be killed nearby cemeteries, cooked them there, and ate them instead of preparing ready-to-eat food. There are other pilgrims who simply come to the tomb of Datuk Pakkalimbungang without bringing any offerings or animals.

b) The implementation stage of the grave pilgrimage ritual

1. The overseer of the tomb conducts the ceremony (Pinati)

There are two Pinati who direct the pilgrims as they perform the ceremony associated with visiting a tomb at the grave of Datuk Pakkalimbungang. Referred to as Daeng [4] Rasulun and Daeng Guli. Pinati Daeng Guli directs the pilgrims to carry out whatever tasks the pilgrims need to undertake, such as when to sow flowers, sprinkle perfume on the tombstones, take blessings, and pray. Pinati Daeng Rasulun leads the prayer and releases the promises of the pilgrims during the tomb pilgrimage rite.

2. Pilgrim performers visit Datuk Pakkalimbungang's grave

Flowers are brought by the pilgrims and will be scattered on the grave when they arrive at the cemetery site. The flowers that pilgrims carry is not made of flowers or blossoms that resemble

flowers; rather, they are made entirely from pandan leaves that have been finely sliced. Pilgrims can bring these flowers themselves, but the majority opt to purchase them from nearby stores. Burial was given by the neighborhood. Red candles, a wooden match, and flower packets that are purchased and sold by locals near the complex are combined. Although they were merely praying, the perpetrators of the pilgrimage to Datuk Pakkalimbungang's tomb arrived in groups with their relatives and all entered and sat alongside the grave at the cemetery site.

3. The procession of letting go of vows and praying

The pilgrim with the vows is instructed by Daeng Rasulun's pinati to hold the tombstone as the procession to release the votives is about to begin (although some pilgrims choose to begin the ritual by lighting a candle with a wooden match and placing it on the tomb, burning the candle is not a required ritual to be performed during the procession to release the votives). Pinati Daeng Guli then sprinkles fragrant oil on the hands of the pilgrim with the vows. The tombstone was then held by Daeng Rasulun's pinati, and the visitors were instructed to say,

“kiu’rangi kanangta;

“lappasa ngasengmi kanangku, na kamaseangma karaeng Allah Ta’ala”.

It means that *“Remember all your vows;*

“I have fulfilled my vows, thanks to the help of Allah SWT”.

The pilgrims are instructed to recall their promises and to have the intention in their hearts that their vows have been accomplished and they have been released from these commitments during the ritual release procession mentioned above. When the procession was through, pinati Daeng Guli instructed the believers to wipe the fragrant oil on their centre, right, and finally left foreheads. Pinati Rasulun then read prayers on the Prophet Muhammad SAW and the Quran, as well as reading istighfar, tahlil, and tahmid addressed to the departed. Pinati Daeng Guli then asked the pilgrims to scatter pandan leaf flowers over the tomb. The two pilgrims will guide the pilgrim in reading and sending Al-Fatiha to the deceased after the pilgrim has finished the vows.

4. Make a vow

The procedure for the procession of releasing vows is the same for pilgrims who wish to make a vow at the grave of Datuk Pakkalimbungan; the only difference is that the pinati will instruct the pilgrim by speaking the following words:

“Punna na kamaseangja karaeng Allah Taala na nasareja gassing maeja pole a’bunga”

It signifies, *I returned for pilgrimage in this tomb when Allah willed to give me health.”*

The vow language above is situational based on the vower's expectations; for instance, someone may wish to be healed of a disease, granted easy wealth, blessed with business success, have trouble-free affairs, and so on.

5. Sungkemam (Hand shake) to pinati

The pilgrim shakes hands with the pinati Rasulun as a sign that the ritual has been finished. The pilgrim then pays the pinati a quantity of money in appreciation, the amount of which varies depending on the pilgrim's capacity and sincerity.

6. Take parfume Oil

Several bottles carrying perfumed oil were placed on Datuk Pakkalimbungang's grave and were utilized by the pilgrims as they released their vows during the procession. The pilgrims were nonetheless required to pay a fee of 5000 rupiahs to take the perfumed oil after completing the ceremony. According to the pinati, pilgrims take and utilize the aromatic oil as a blessing. Only those who want to take the perfume home are required to do so; pilgrims are not required to take it.

c) After execution

The pilgrims descend to the Panaikang River, which is about 10 meters to the west of Datuk Pakkalimbungang's grave, after the rite is over. For those who come on pilgrimage, the pilgrims carry ready-to-eat food that they have prepared before they arrive on pilgrimage, and they bathe and eat in the river. As the currents in this river are not swift, bathing and visiting tombs nearby are both safe activities for tourists. The researchers slaughtered the animals and cooked them close to the prepared burial places for some of the pilgrims they met and spoke with there who had not brought ready-to-eat food. For instance, if their necessities are met, some of the pilgrims vowed to slaughter animals like buffalo, cows, horses, and goats at the site of the burial so that they might cook and dine there.

There is no requirement for pilgrims to eat or take a bath in the Panaikang River; only those who desire to do so. As the pilgrims at Datuk Pakkalimbungang's burial completed and released their vows, some of them did not carry any food with them, thus they headed directly home.

5. THE DATUK PAKKALIMBUNGANG TOMB PILGRIMAGE RITUAL'S SYMBOLS AND MEANING

a) Datuk Pakkalimbungang's tombstone

There are many ways that pilgrims can express their visitation to the tomb; some simply pray, others recite the tahlil and the surah Yaasin, others hold it until they kiss the tombstone, and at Datuk Pakkalimbungang's tomb, the procession of the tomb is performed. The first step in the pilgrimage ritual is holding the tombstone, which is a sign that the pilgrims have arrived and fulfilled their vows. Next, the pilgrim holds the tombstone to receive blessings, believing that with Allah SWT's permission, their prayers and hopes can come true. This belief is based on the notion that Sheikh Muhammad Amir is the guardian of Allah SWT, who can communicate their prayers and hopes. The act of holding the tombstone, which is also an act of respect, makes the pilgrims feel more solemn and as though they have a greater connection with the deceased. In addition, holding the tombstone has a psychological effect on the pilgrims; once their vows have been kept, they will feel liberated and unbound.

b) Sow Flowers

In the ritual process of the tomb pilgrimage, flowers are a crucial component. Flowers of all kinds, including roses, frangipani, and jasmine, are typically utilized during the tomb pilgrimage. This flower so represents respect and optimism for visitors to Datuk Pakkalimbungang in contrast to his grave, which is built only of pandan leaves.

c) Burn a candle

According to observations and the findings of interviews with researchers and pinati, not all pilgrims follow the custom of lighting candles on Datuk Pakkalimbungang; in fact, not all of them do so throughout the ritual journey to the grave. In Pinati's account, lighting candles near the tomb is a blessing. The act of lighting candles on the tomb does not have a major meaning because Pinati does not elaborate on its deeper significance. Since there are frequently pilgrims who arrive at night to make pilgrimages to the tombs because they come from distant areas and they continue the procession of the ritual pilgrimage of the tombs without waiting for during the day, the narrative by Pinati claims that whenever the lamp as a light in the tomb is disturbed, the supply of candles is deemed necessary as anticipation in some circumstances.

d) Perfume Oil

Rub some fragrant oil on the tombstones. According to Pinati, who was interviewed, when the ritual procedure of visiting the tomb is performed, Datuk Pakkalimbungang's tomb is a blessing to the pilgrimage community since Datuk Pakkalimbungang is a guardian of Allah who is respected by the community. When they desire to get blessings, certain pilgrim communities also collect this perfume from the top of the grave. They can use this oil, which, in Pinati's account, is a symbol of the existence of the tomb of Datuk Pakkalimbungang, which is visited by many pilgrims even across cities and regions, for instance, when they want to start a trading business and hope that it will run smoothly and be frequented by many people. It is the same as the community of pilgrims' hope. They utilize the scent as a sara' sara' or a symbol, such as the existence of the tomb of the renowned and well-respected Datuk Pakkalimbungang, who is well-known to many people, when they want to take the perfume and want to start a business, seek fortune, become officials, and so on.

e) Read the prayer

The practice of visiting graves has developed into a ritual with deep cultural roots. In essence, a pilgrimage to the tombs is not just for us to go there to see them or to simply learn where they are; in this instance, the pilgrims send prayers to the grave experts, asking that their souls be given the best spot next to them. Like the pilgrimage to Datuk Pakkalimbungang's tomb, God commanded the pilgrims who were led by the pinati to send prayers and read the Koran to send rewards, pray for his safety, and receive protection from Allah SWT. They also sent these prayers out of respect for the pilgrims to Datuk Pakkalimbungang.

f) Slaughter of sacrificial animals

Nearly all visitors to the tomb of Datuk Pakkalimbungang bring offerings, which they consume after completing the rite at the area beside the tomb. Upon visiting Datuk Pakkalimbungang's

tomb, only those visitors who don't bring these offerings are counted by their fingers. Buras, a variety of foods produced from the common rice consumed by pilgrims, are prepared before the chicken is sliced and cooked in coconut milk and served with additional side dishes. According to the pilgrims' capacity and the promises of those who will travel to Datuk Pakkalimbungang's grave and eat there, this chicken will be slaughtered. According to the findings of interviews with long-serving Datuk Pakkalimbungang burial pinati, many pilgrims brought animals such buffalo, cows, horses, and goats to be killed, then cooked and consumed at the grave site. Their sacrifices are nothing more than a manifestation of their thanks to Allah SWT for the blessings and bounties bestowed upon them. However, some pilgrims prepare animals for slaughter to show thanks and fulfill promises they have previously made, thus they feel compelled to do so.

g) Eat and bathe in the Panaikang river

As previously stated, it is not required for pilgrims to eat or take a dip in the Panaikang River after performing the ceremony. Or swearing at the tomb of Datuk Pakkalimbungang. Eating in the river or on the banks of the Panaikang River symbolizes connection and kinship for pilgrims, strengthening the bonds between family members. For pilgrims, taking a bath in the river represents purification after fulfilling their vows so they are no longer burdened by them.

6. VALUE SYSTEM AS A REPRESENTATION OF SYMBOL MEANING

a) Religious values

The basis for pilgrimages to Datuk Pakkalimbungang's graves is their faith in their forefathers. Their ancestors practiced this concept, and it was passed down from one generation to the following.

b) Moral Values

Morals are generally correlated with right and wrong deeds in daily life. The pilgrimage community holds the belief that if they violate and do not fulfill their vows, then disaster will befall them, or they will experience unpleasant events. As such, the moral values contained in the pilgrimage ritual of Datuk Pakkalimbungang's tomb require that the pilgrims comply with the vows they have made and abide by the taboos that apply in society to avoid causing anything unwelcome.

c) Prestige value

At Datuk Pakkalimbungang's grave, several ceremonies are conducted as part of the pilgrimage rite. Visitors to the tomb come from various social classes and geographic locations. The capacity and social standing of the pilgrims determine whether they can fulfill their vows, therefore the higher the quality and quantity of animals the pilgrims slaughter at the tomb site, the higher their social standing and the more valuable their vows are. According to pilgrims, a vow-intention taker's is thought to be greater the higher the value that is sacrificed.

d) Social Value

In every civilization, there is a general purpose for interpersonal relationships. Humans are social creatures; thus, they depend on one another to meet their requirements. Kinship and communal values are emphasized in the pilgrimage rite performed at Datuk Pakkalimbungang's grave. This value can be seen in several communal meal-eating rituals associated with cemetery pilgrimages. Although the goal of this pilgrimage isn't just to enjoy the food that the other pilgrims bring at the end of the journey, it does have a greater goal: it serves as a tool for introspection. Helping the family members butcher the animals to be sacrificed at the site demonstrates the sense of community that permeates the march to Datuk Pakkalimbungang's grave. The smooth operation of the pilgrimage series depends on the cooperation of pilgrims who bring their families. This is demonstrated by the division of labor among family members during the slaughter of sacrificed animals; the men oversee skinning, chopping, and slaughtering the meat, while the mothers prepare and serve the meals. Anthropologist Victor Turner in viewing ritual emphasizes the form of ritual as a reinforcement of social and individual tradition ties with the social structure of the group. This integration is strengthened and perpetuated through ritual symbolization in other words this ritual is an essential manifestation of culture. Its relation to the pilgrimage ritual of Datuk Pakkalimbungang's tomb, this is in accordance with what Victor Turner said (Turner, 1969: 92-93) that rituals provide motivation and value at the deepest level including eliminating conflict, this can be seen from religious values, namely when people pilgrims are able to build good relationships not only with the creator, but also with their ancestors and fellow humans. Next is overcoming divisions and building community solidarity, this can be seen from social values that are able to unite different principles and make the pilgrimage community aware of the brotherly relationship between them. Next is to give motivation and new strength to live in everyday people's lives, this can be seen in the prestige values and moral values relating to people's behavior.

Furthermore, as social control, namely controlling individual welfare behavior for his own sake as an individual or shadow individual. It is meant to control in a conservative way the behavior, moods, feelings and values of the group for the sake of the community as a whole. Rituals serve as a tool that allows people to come together so that there is an opportunity to influence feelings and the spirit of Unity. This can be seen in the pilgrimage ritual of Datuk Pakkalimbungang's tomb, namely on social values. The pilgrimage community consciously works together and cooperates with each other during the procession of carrying out a series of tomb pilgrimage rituals, especially at the time of slaughtering animals to release their vows. In this case the pilgrimage ritual of Datuk Pakkalimbungang's tomb functions as a tool that allows the community to gather so that there is an opportunity to influence feelings of the united spirit, not only to strengthen the ancestral ties, but also to strengthen bonds that encourage individuals to their social groups as members of a group. So that through this ritual the group becomes aware of its group. Rituals become rules about behavior that determine how humans must manage their relationship with sacred things. The pilgrimage ritual of Datuk Pakkalimbungang's grave then aims to remind and make people aware of the brotherly relationship between them

7. CONCLUSION

First, related to the procession of carrying out the ritual at the pilgrimage to the tomb of Datuk Pakkalimbungang, which has been described starting from the preparation stage, the implementation stage and the stage after implementation, with the conclusion that the ritual procession of the pilgrimage to the tomb of Datuk Pakkalimbungang is carried out in three stages as follows; Starting from the preparation stage, namely the pilgrim community before making a pilgrimage to Datuk Pakkalimbungang's tomb, they first determine an auspicious day according to their beliefs and prepare themselves both physically and mentally before making the tomb pilgrimage. The second stage is implementation, at this stage it is concluded that the pilgrim community carries out various stages including, the pilgrim community enters the location of Datuk Pakkalimbungang's tomb which will then be led by two pinati / caretakers of the tomb in the tomb pilgrimage ritual process, then followed by a procession of votive release/or Making vows for pilgrims begins by holding the tombstones of the graves and intending in their hearts that their vows have been realized and they have fulfilled them. In this process of sungkem, the pilgrim usually gives an amount of money to the pinati according to the ability of the pilgrim as a form of respect and appreciation for the pinati because he has been led in the pilgrimage process at Datuk Pakkalimbungang's grave. Furthermore, after the implementation stage, at this stage it was concluded that after the pilgrims had finished following the tomb pilgrimage ritual procession, the pilgrims then prepared to eat with their relatives and families, many of these pilgrims ate and bathed in the Panaikang river which is located to the west Datuk Pakkalimbungang's grave, besides that many of them only eat and don't bathe in the river. In addition, there are also pilgrims who do not bring food with them, they only come to make pilgrimages, release their vows, then pray and go straight home. Apart from that, many pilgrims who came for pilgrimage have released their vows to Datuk Pakkalimbungang's grave by slaughtering livestock, such as goats, cows, buffalo and horses. Pilgrimage performers slaughter animals at the location of the Datuk Pakkalimbungang Tomb which is specially provided, precisely behind the Tomb. After that the pilgrims skinned and cooked it then they ate together afterwards.

Second, the symbols in carrying out the pilgrimage ritual of Datuk Pakkalimbungang's grave, found as many as 7 symbols, including the tombstone of Datuk Pakkalimbungang's Tomb, which is held by the pilgrim as a form of the pilgrim having come on pilgrimage and fulfilling his vows, followed by sowing flowers over the tomb as the hopes and forms of respect for the pilgrims towards Datuk Pakkalimbungang's grave, burning candles over the grave as a form of the sacredness of Datuk Pakkalimbungang's grave, perfume that the pilgrims believe is a blessing, reading prayers as a form of respect and appreciation, preparing offerings and slaughtering animals as sacrifices according to vows and their ability as a form of fulfilling their vows and as a form of gratitude for the realization of their hopes, and then eating together as a form of kinship and togetherness and bathing in the Panaikang river which is located beside the grave as a form of self-purification.

Third, the values contained in the ritual of pilgrimage to the tomb of Datuk Pakkalimbungang, visiting the tomb of Datuk Pakkalimbungang is not an ordinary tomb pilgrimage, but more than

that, has a meaning that gives value to the life of the pilgrim community including religious values, moral values, prestige values and social values, namely mutual cooperation and work as well as kinship and togetherness.

Notes

1. According to the Big Indonesian Dictionary, Karomah means glory or honor and is an extraordinary thing or event beyond the ordinary human mind and ability that happens to someone with the rank of guardian.
2. Daeng Toa RI Kalimbungang means respected parents from Kalimbungang village.
3. Buras is a type of traditional and typical food of the people of South Sulawesi that is made from the main ingredient of rice mixed with coconut milk and wrapped in coconut leaves or banana leaves.
4. Daeng, a name that begins with Daeng, which literally means an elder in the Makassar Bugis tribe.

References

1. Abdullah, Irwan. 2002. *Simbol, Makna dan Pandangan Hidup Jawa: Analisis Gunungan Pada Upacara Garebeg*. Yogyakarta: Balai Kajian Sejarah dan Nilai Tradisional.
2. Arafat, Muhammad Yaser. "Makam Keramat Datuk Tongah: Pembacaan Etnografis Akademisi Pelaku Ziarah." *JUSPI (Jurnal Sejarah Peradaban Islam)* 4, no. 2 (January 23, 2021): 92. <https://doi.org/10.30829/juspi.v4i2.8498>.
3. Arifin, Suherman. "Pola Perubahan Ziarah Makam Sebagai Arena Sosial." *At-Taqaddum* 12 no.2 (November 30, 2020): 135-54. <https://doi.org/10.21580/at.v12i2.6354>.
4. Durkheim, Emile. 1964. *The Division of Labour in Society*. Translated by George Simpons. New York: Free Press.
5. Ernawati. 2020. *Tradisi Ziarah Pada Makam Datuk Pakkalimbungang di Kelurahan Bonto Lebang Kecamatan Bantaeng*. Skripsi.
6. Geertz, Clifford. 2001. 'Agama sebagai Sistem Budaya', dalam Daniel L. Pals. *Seven Theories of Religion*. terj. Ali Noer Zaman. Yogyakarta: Qalam
7. Hayati, Ridha. "Makna Tradisi Ziarah Dan Ritual Mubeng Beteng Di Makam Raja-Raja Imogiri, Yogyakarta." *Dialog* 42, No. 1 (February 12, 2020): 61–68. <https://doi.org/10.47655/Dialog.V42i1.321>.
8. Henri Chambert-Loir, *Ziarah Dan Wali Di Dunia Islam* (Jakarta: Serambi Ilmu Semesta bekerjasama Ecole francaise d'Extreme-Orient, 2007), 11-12.
9. Juergensmeyer, Mark, and Wade C. Roof, eds. 2012. *Encyclopedia of Global Religion*. 2 vols. Thousand Oaks, CA: SAGE Publications, Inc., <https://dx.doi.org/10.4135/9781412997898>.
10. Koentjaraningrat. 1980. *Kebudayaan, Mentalitet dan Pembangunan*. Jakarta: PT. Gramedia.
11. Koentjaraningrat. 1987. *Sejarah teori antropologi*. Jakarta: Penerbit Universitas Indonesia (UI Press).
12. Koentjaraningrat. 1990. *Manusia dan Kebudayaan di Indonesia*. Jakarta: Djambatan.
13. Latif, Mukhlis, and Muh Ilham Usman. "Fenomena Ziarah Makam Wali dalam Masyarakat M ndar." *Khazanah: Jurnal Studi Islam dan Humaniora* 19, no. 2 (December 29, 2021): 247. <https://doi.org/10.18592/khazanah.v19i2.4975>
14. Nottingham, Elizabeth K. 1985. *Agama dan Masyarakat*. Jakarta: Rajawali.
15. Saliba. John A. 1976. *homo religious in Mircea eliade*. Brill:Leiden.

16. Sinta Dewi, Ning Ratna. "Konsep Simbol Kebudayaan: Sejarah Manusia Beragama dan Berbudaya." *Abrahamic Religions: Jurnal Studi Agama-Agama* 2, no. 1 (March 1, 2022): 1. <https://doi.org/10.22373/arj.v2i1.12070>.
17. Sumpena, Deden. "Islam dan Budaya Lokal: Kajian Terhadap Interelasi Islam dan Budaya Sunda." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 6, no. 1 (November 29, 2014): 101. <https://doi.org/10.15575/idajhs.v6i1.329>.
18. Tilaar, H. A. 2002. *Membenahi Pendidikan Nasional*. Jakarta: PT. Rineka Cipta.
19. Turner, Victor Witter. 1969. *The Ritual Process, Structure and Antistructure*. New York: Cornell University Press.
20. Turner, Victor Witter. 1970. *The Forest of Symbols: Aspects of Ndembu Ritual*, United States of America: Cornell University Press.
21. Turner, Victor Witter. 2004. *Průběh rituálu (The Ritual Process)*, Brno: Computer Press.