

# THE PERCEPTION OF *PALAKKA* PEOPLE TOWARD VISITING *PETTA BETTA'E* GRAVE

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**Abstract:** This article discusses the perception of *Palakka* people toward the existence of *Petta Betta'e* grave. Based on the research, the vast majority of *Palakka* people believe that spirit of *Petta Betta'e* still exist and may influence people's life. This resulted in strongly appreciating and positioning the grave as the noble one among the others. This belief is truly inherited for a number of generations. This tradition illustrates that visiting this grave can further color people's life before they die. This research aims at providing the people views of point about this historical tradition. This employs qualitative research as an alternative approach to interpret this phenomena. In gaining datas, the author conducts interview, observation and document collection. The research suggests that through strong education in terms of religious understanding, *Palakka* people will realize the importance of remembering the death people especially their heritage.

**Keywords:** Palakka People, Graves, Tradition, Heritage

## **Introduction**

The *Petta Betta'E* grave has become a tourist attraction for the local community and not even rarely does the outside community come for pilgrimages. The unique

thing about the tomb, in the form of its position, looks different from the other graves in the form of the direction of the tomb, giving a different impression in seeing the tomb.

The number of old graves is located around the Petta Betta'E grave, but only the grave that looks magnificent is given the decoration in the form of fabrics that are installed like lamming in each room, on the other hand are given carpets, and fenced with iron fences, so that from the display his grave looks haunted. For the people to make a pilgrimage to the Petta Betta'E grave, this has been hereditary by their ancestors (Attoriolong), so that the paradigm of society has been isolated, that a pilgrimage to the Petta Betta'E grave is a positive thing to do, to get a life harmonious so that they are kept away from things that can damage their lives, whether it is related to health, career or anything else that can have a negative impact on their daily survival. Because it still relates to the beliefs of the Bugis people who believe in the existence of supernatural powers or supernatural powers from a prominent figure who is considered sacred, even though he has died.

Theologically, the beliefs of the pilgrim's faith are still ambivalent, mixed, and impure. One side states its absolute unity but on the other hand holds certain beliefs about the sacred graves. The problem then is that if the pilgrimage to the grave is believed by the wider community as a sacred place, then the intention may remain on a straight line, or maybe there has been a deviation so that it can endanger the purity of the pilgrim's faith because of the overlap between

things that comes from religion and tradition or even has fallen into the practice of polytheism.

Looking at the tradition of the Petta Betta'E cemetery as a sacred place, it is necessary to conduct research as an effort to know the actions and understanding of the community on the tradition of the pilgrimage. This paper will highlight the perception of the Palakka community on the pilgrimage to Petta Betta'E's grave.

## **Theoretical Framework**

### **1. The Definition of Perception**

The term perception comes from the English absorption word "Perception". Perception is defined as a way of looking at or understanding something.<sup>1</sup> It can also be interpreted as a process of knowing some things through the five senses.<sup>2</sup>

Perception is a process that is preceded by sensing, which is a process that is received by individual stimuli through means of receptors, namely sensory devices. The sensing process cannot be separated from the perception process. The sense instrument is the liaison between the individual and the outside world because individuals recognize the outside world by using the senses. Many experts have discussed perceptions, including:

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<sup>1</sup>Ap Cowie, (ed), *Oxford Advanced Learnear''s Dictionary* (Oxford: Oxford University Press, 1994), p. 917

<sup>2</sup>W.J.S. Poerwadarminta, *Kamus Besar Bahasa Indonesia* (Cet. III; Jakarta: Balai Pustaka, 2005), p. 880

- a. Miftah Toha, argues, perception is essentially a cognitive process experienced by everyone in understanding information about the environment through vision, hearing, appreciation, feeling, and smell.<sup>3</sup>
- b. Bimo Walgito said, the notion of perception is a stimulus sensed by individuals, organized, then interpreted so that individuals are aware of and understand what they perceive. In other words, perception is a process that involves the entry of messages or information into the human brain. Perception is the state of integration of the individual towards the stimulus he receives. What is in the individual, thoughts, feelings, individual experiences, will actively influence the perception process.<sup>4</sup>
- c. Jalaludin Rahmat, argues, perception is an experience of objects, events, or relationships that are obtained by deducing information and interpreting messages.<sup>5</sup>
- d. Abdul Rahman Shaleh and Muhib Abdul Wahab, argue that perception is a process that combines and organizes our sensory data to be developed in such a way that we can realize around us, including being aware of ourselves.<sup>6</sup>

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<sup>3</sup>Miftah Toha, *Perilaku Organisasi Konsep Dasar dan Aplikasinya* (Jakarta: PT Raja Grafindo Persada, 2000), p. 123

<sup>4</sup>Bimo Walgito, *Pengantar Psikologi Umum* (Jakarta: Mizan Learning Center, 1997), p. 35

<sup>5</sup>Jalaludin Rahmat, *Psikologi Komunikasi* (Cet. XVIII; Bandung: Remaja Rosda Karya, 2002), p. 51

<sup>6</sup>Abdul Rahman Shaleh, *Psikologi Suatu Pengantar Dalam Perspektif Islam* (Jakarta: Prenada Media, 2004), p. 88-89

- e. Stephen P. Robbins, argued, perception is as a process by which individuals organize and interpret the impression of their senses to give meaning to their environment.<sup>7</sup>

Based on the description concluded, perception is a process that involves the entry of messages or information into the human brain then processed and categorized in a particular style or in other words perception is an interpretation of stimuli received from an individual environment, even though the stimulus is the same, but because everyone has a different experience, different thinking skills, it is very possible for different perceptions to occur in each individual.

Schematically, it is concluded, this perception contains three things, namely:

- 1) Perception is related to the process of understanding (Cognitive).
- 2) Perception involves the human / individual senses.
- 3) Perception produces conclusions of information and interpretations differ from one another.

## **2. Factors Affecting Perception**

According to Jalaludin Rachmat, perceptions are determined by personal factors and situational factors, can also be called functional factors and structural factors. There

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<sup>7</sup>Stephen P. Robbins, *Perilaku Organisasi: Konsep, Kontroversi, Aplikasi*, terj, Hadyna Puja Atmaka (Jakarta: PT. Prenhallindo, jilid 1, 1996), p. 124

is also another other factor that greatly influences perception, namely attention.<sup>8</sup>

a. Personal or Functional Factor

Functional factors are factors that come from needs, past experience and other things, such as: mental readiness, emotional atmosphere and cultural background, including what we call personal factors. Functional factors that determine perceptions are objects that fulfill the goals of individuals who make perceptions. Which determines the perception is not the form or type of stimuli but the characteristics of people who respond to these stimuli.

b. Situational or Structural Factors

Structural factors are factors that originate solely from the nature of the physical stimulus to the effects of nerves generated on the individual's nervous system. Structural factors that determine perceptions according to Gestalt theory if we want to understand an event we cannot examine separate factors but look at them in the overall relationship. Situational factors or structural factors originate solely from the stimulative nature and neural effects that they cause on the individual nervous system.<sup>9</sup>

Attention (attention) is influenced by biological factors, socio-psychological factors, sociogenesis motives, attitudes, habits and will.<sup>10</sup>

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<sup>8</sup>Jalaludin Rahmat, *Psikologi Komunikasi* (Cet. XVIII; Bandung: Remaja Rosda Karya, 2002), p. 51-52

<sup>9</sup>Jalaludin Rahmat, *Psikologi Komunikasi*, p. 55-56

<sup>10</sup>Jalaludin Rahmat, *Psikologi Komunikasi*, p. 54

### 3. Definition of Society

The term community comes from the Arabic root word "syaraka" which means participating, participating. Society is a group of people who already have a life order, norms, customs that are equally adhered to in their environment.<sup>11</sup>

- a. Another definition of society is a group of people by forming a system that is semi-closed or vice versa. Most interactions are relationships between individuals that are inherent in a group.
- b. Many experts have discussed the notions of society, including Umar Tirtaraharja and La Sula, both of them argued that society is a group of people who interact with each other so that they are dependent and bound by values and norms that are obeyed together and generally reside in certain areas and sometimes are blood relations or have a common interest or can be interpreted as unity kinship groups in a village within a community.<sup>12</sup>
- c. M. Munandar Soelaeman, his opinion about society was based on the agreement of experts like Mac. Iver, J.I. Gillin and J.P. Gillin, that there is mutual interaction and interaction because they have values, norms, ways and procedures which are shared needs,

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<sup>11</sup>Abu Ahmadi, *Ilmu Sosial Dasar* (Cet. III; Jakarta: PT. Rineka Cipta, 1997), p. 97

<sup>12</sup>Umar Tirtaraharja dan La Sula, *Pengantar Pendidikan* (Jakarta: PT. Rineka Cipta, Cet. Ke-8, 1998), p. 98

so that society is a unit of human life that interacts according to a particular system of customs, which is continuous and bound by shared sense of identity.<sup>13</sup>

Yusuf Hadi Miarso, he argues that society can also be interpreted as a collection of individuals who establish a joint relationship as a large entity that needs each other, has the same characteristics as a social environment, where its members have equality, pride and interact in line with common interests that is.<sup>14</sup>

## **Research Methods**

This study uses two data sources, namely primary data and secondary data. Primary data consists of the Management / Interpreter of the Petta Betta'E Cemetery, taking part of the Jamaah / community that is still on pilgrimage, and community leaders. The collected data is then processed and analyzed qualitatively with a phenomenological and theological approach. The theological approach is used when analyzing the phenomenon of the Palakka community in the tradition of the pilgrimage of Petta Betta'E<sup>15</sup> While the phenomenological approach is used in understanding all forms of community events and actions, in the form of

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<sup>13</sup>M. Munandar Soelaeman, *Ilmu Sosial Dasar* (Bandung: PT. Rafika Aditama, 2008), p. 122

<sup>14</sup>Yusuf hadi Miarso, *Menyemai Benih Teknologi Pendidikan* (Jakarta: Kenanga, 2005), p. 706

<sup>15</sup>Robert Boghdan dan Steven J. Taylor, *Pengantar Metodologi Penelitian Kualitatif*, terj. ArifFurchan (Surabaya: Usaha Nasional, 1992), p. 22



respon of what is understood from the tradition of the pilgrimage.

## **Findings and Discussion**

Understanding perceptions as stated by Franz Magnis Suseno that perception is the whole belief, from which humans give a meaningful structure to the nature of their experience. In public perception, reality is divided into various fields which are separated from one another, but are seen as a whole unit. For him, perception or view does not mean an abstract understanding, but serves as a means of business to succeed in dealing with life's problems. The measure is in its pragmatic value to achieve a certain psychological state, namely calmness, tranquility and equanimity.<sup>16</sup> So that from perception as a tool for organized life balance in a social bond that directs.

From the results of research conducted on the Palakka community, the existence of a pilgrimage tradition carried out at the Petta Betta'E Graveyard has led to the perception of the community in dealing with it.

### **1. Spirit Petta Betta'E**

Before Islam entered Bone, the people of Palakka had known and adhered to what was called authentic beliefs, a dogmatic ideology that was interwoven with their customs.

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<sup>16</sup>Toto Sucipto, *Budaya Spiritual di Lingkungan Makam Keramat Wangsa Goparna Sagalaherang, Kabupaten Subang. Dalam Budaya Spiritual Masyarakat Sunda* (Bandung: Alqa Print Jatinangor, 2006), p. 88

Trust and tradition developed from generation to generation in society, which is always associated with myths or stories that make people afraid when ignoring it. As seen in the traditions that are still done in the Palakka community, such as throwing eggs on the river, reading and even pilgrimage to the Petta Betta'E grave. This is based on the view that there are pangandroang or occult spirits that are in certain places which are considered sacred.

Pre-Islamic religion has been imbued and held firmly by the Bugis as a way of life and its influence is still felt, on the desires of the Bugis Palakka community in carrying out the tradition of pilgrimage and still developing. They sometimes call it the term *attoriolong*, which literally means "the ancestry of ancestors" the ordinance of the ancestors.<sup>17</sup> The Palakka community in general is very loyal in holding what their ancestors say. Respect and trust in our ancestors and the belief that the spirits of our ancestors were always watching over them were the reason why they were very firm in defending them. The belief in the spirit of Petta Betta'E is underlying so that the pilgrimage tradition in his grave is still maintained, even though they have never seen directly the spirit form Petta Betta'E.

Like the Kartini who strongly believed that the spirit of Petta Betta'E was able to make an impact on their lives, on the grounds that it had been believed and carried out by their ancestors even though they had never seen a spirit person

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<sup>17</sup> Halilintar Latif, *Bissu: Pergulatan dan Peranannya di masyarakat Bugis* (Cet I; t.t: Desantara, 2004), p. 8-9

Petta Betta'E directly.<sup>18</sup> Belief in the spirit of Petta Betta'E has been firmly planted in people's lives, so that the life they live is considered unable to escape from the spirits of their ancestors, so that when there is instability experienced by society, in the form of substandard sustenance or given a disease then they assume that it comes from the presence of an invisible spirit. As expressed by Ms. Sehuna:

*Ko engka malasa-lasa keluargana, biasani engka mappau, yatu lasana tannia lasa-lasa bawang, Petta Betta'E palasai yatu, macaini Petta Betta'E pa denengka nacelleng-cellengi tampunna.*<sup>19</sup>

Meaning:

If someone is sick of his family, someone says. He was sick, not an ordinary disease, but the spirit of Petta Betta'E that made him sick, Petta Betta'E was angry because he had never gone to see / make a pilgrimage to his grave..

Another case with Hj. Rosi, that we believe in the existence of the spirit of Petta Betta'E because there are often events experienced by the community when making pilgrimages to Petta Betta'E's grave, like her spirit possessions and there she says that she is Petta Betta'E.<sup>20</sup> Furthermore, the author asked this question to the grave caretaker to ensure that there was such an incident and he said the same thing, that there are often possessions because when on pilgrimage

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<sup>18</sup>Kartini (46), Palakka Woman, *interview*, Watampone, 05 Februari 2018

<sup>19</sup>Sehuna (51), Palakka Resident, *Interview*, Watampone, 05 November 2017

<sup>20</sup>Hj. Rosi (90), Local Leader, *Interview*, Watampone, 28 September 2017

often say something that is not cold, and have bad ties when on pilgrimage, then Petta gets angry and possesses they warned. And even some are possessed because they haven't made a pilgrimage for a long time, so from that Petta will be angry, because they feel ignored.<sup>21</sup>

In seeing the belief about the spirit of Betta'E petta, some people in Palakka regard this as a belief that is not based on their knowledge, according to H. Rijal, people who, when seen with knowledge, would certainly understand that all the events that occurred were good and bad can occur from many sources. Because of the lack of knowledge they have, so if there are events then surely the members will still be the spirits of their ancestors, because they are already accustomed to such a mindset.<sup>22</sup>

Palakka people in general, always believe that the spirit of Petta Betta'E has access to connect and contribute to human life. Trust in spirits that can have positive or negative effects.<sup>23</sup>

With the belief that the spirit of Petta Betta'E can provide benefits, Sahibu said that it is possible for a deceased person to benefit when the figure is a pious person, his life is filled with actions to draw closer to Allah, so that it can be

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<sup>21</sup> Dg. Rakile (75), Grave Guard, *Interview*, Watampone, 27 November 2017

<sup>22</sup> H. Rijal (47), Palakka People, *Interview*, Watampone, 20 Mei 2018

<sup>23</sup> Yusri (43), religious leader, *interview*, Watampone, 04 Februari 2018

made wasilah (intermediary),<sup>24</sup> but the researchers saw that in the absence of public understanding, so the practices carried out had been misunderstood, instead they actually backfired themselves. It is no longer understood as an intermediary to get closer to God, it is actually understood as a place to get a sense of security that prevents the spirit of Petta Betta'E from disturbing their lives, because their spirit can directly make an impact.

In looking at public beliefs related to the spirit of Petta Betta'E, researchers consider this to be a belief that is not in accordance with Islamic teachings. According to Islam, that the spirit that comes out of the body, will not move to another body, but will return to a new life. So that when there is a public understanding that the spirit of Petta Betta'E penetrates the body of a pilgrim, it is wrong. Allah berfirman dalam QS. al-Mu'minin/23:99-100

### Meaning

So when the unbelievers came to them, when death came to them, he said: O my Lord, bring me back so that I may do good deeds for you which I have left behind. it is the word he just uttered. And before them there is a wall to the day in which they are raised.<sup>25</sup>

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<sup>24</sup> Sahibu (43 tahun), religious leader, *Interview*, Watampone, 23 Mei 2018

<sup>25</sup> Kementrian Agama R.I, *Al-Qur'an dan Terjemahnya* (Surabaya: Halim, 2014), h. 346

Islam does not recognize the name reincarnation.<sup>26</sup> Because the teachings only exist in the teachings outside of Islam, so there is no argument and reason that can be accepted, that a human who has died can be a role in the life of someone who is still alive. But Islam views living beings created by Allah who are supernatural and have access to human life in this world are only angels with jinns / demons. As for the existence of the creator, has been informed directly by Allah SWT. In QS. al-Kahf / 18: 50

### Meaning

And when We said to the angels: "Prostrate yourselves to Adam, and prostrate themselves except Iblis: he is of the jinn, he disobeys the command of his Lord. Have you taken him and his descendants as a leader other than Me? but they are your enemies? Evil is the devil as a successor to the wrong-doers."<sup>27</sup>

The verse above shows about the existence of jinn and devils as supernatural beings. Thus, since the days of our ancestors, we have known the name of a supernatural being, genie. But the lack of access to information with the Koran, there was a perception as understood by the ancestors.

Therefore, with the public's belief in the spirit of Petta Betta'E who is always present and has a contribution to their

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<sup>26</sup>Inkarnasi berasal dari bahasa latin, yaitu *Incarnatio* yang berarti mengambil bentuk manusia; dan *Caro* yang artinya tubuh/daging. Lihat Mohtar Efendi, *Ensiklopedi Agama dan Filsafat* (Cet. I;Palembang: Percetakan Universitas Sriwijaya, 2001), h. 476

<sup>27</sup>Kementrian Agama R.I, *Al-Qur'an dan Terjemahnya*, h. 299

lives, as evidenced by the possessed events which claim that he is Petta Betta'E, and the community believes in it, then it is mistake. Because it is a countryman who claims and resembles a Petta Betta'E, so we can believe and fall into kesyirikan. 1. Pilgrimage of Petta Betta'E Tomb as a Venue and Ancestral Honor

From the results obtained in the field, that the significance of the pilgrimage tradition to Petta Betta'E grave, we can know through motivation and purpose in pilgrimage. The things that became the pattern of understanding of the Palakka community as sticking.

a. Voting

Voting is one of the habits of a person in showing self-awareness and subordinate to the limitations of his or her ability. As is the case with the Palakka community, vows are often made to visit the Petta Betta'E graves that are considered to be capable of assisting the problems he experienced. As the caretaker of Dg. Rakile that:

*Maega ladde'ni tau ya engkae mita koburu koyye berhasil usabana, engkai lokka celle-cellengi tampunna Petta Betta'E nappa mannia'i ko berhasil usabana maelo lokka pengeng. Nabiasa engkani lisu pa magello-gello gare usabana, yanaro tappa engka nasumbangang duina untu' perekai tampunna Petta Betta'E.*<sup>28</sup>

Meaning:

Already many people who come on pilgrimage succeed in their efforts, they come to see the grave and vow

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<sup>28</sup> Dg. Rakile (75 tahun), Key Holder, *interview*, Watampone, 27 November 2017

when they succeed, they will return for a pilgrimage. And usually they come because the business is smooth, and some donate money to repair the grave.

Yusri as a religious leader in the graveyard said that:

Actually that comes here, the big one comes aim to ask for help, or there is intentions and vows, just like if the child can mate then I will go to it again.<sup>29</sup>

Seeing as explained above, the pilgrimage at Petta Betta'E's grave has become a practice of planting wrong intentions, the expectation that is no longer manifested in the expectation of an achievement in Allah, makes people blind and close themselves in understanding the truth. Like the opinion of Bunga that, we cannot achieve something magical, but we can sacrifice by making a vow to ask for help from someone who can help us achieve what is desired, and that usually happens.<sup>30</sup>

According to the story by Hj. Rosi, he has a friend who lives in Ambon who has lived there long ago and sometimes in a year returning to his hometown in Palakka only once or even even a year they have not returned home. But when he returned home during Eid Idul Fitri and practiced after Eid, silaturrahmi with family and visit all the relatives and family graveyard until they returned to Ambon. But when he arrived there shortly afterwards his son was temporarily conducting a CPNS test for Lecturer's faculty at

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<sup>29</sup> Yusri (43), Religious Leader, *Interview*, Watampone, 04 Februari 2018

<sup>30</sup> Bunga (70), Visitor, *Interview*, Watampone, 10 November 2017



that time and the outcome returned his son's graduation in the area but his name was not in the center. Then he was confused and stressed to hear the news, then an old man talked to him and advised to return to Bone to visit the grave in the palakka. The reason at the time he returned home was not visiting and just passing through the grave without looking at it so that caused everything to be blocked. So the next day he went home and visited the cemetery and several weeks his son got the news that there was a mistake and it turned out to be a graduation.<sup>31</sup>

The assumption that with the needs and problems faced beyond their ability can be resolved by vowing to visit the Petta Betta'E grave, in the author's opinion, because there is no understanding of them in addressing the problems experienced, so things like that become a way out to be done, if there are results that are seen and obtained, then that will be a habit that is believed.

In vowing usually there has been a disaster experienced or being experienced by someone or a motive to be achieved that they were unable to complete and difficult to obtain, resulting in prejudices that, the cause came from Petta Betta'E who was angry because they rarely made pilgrimage to the Petta Betta'E grave and even aggas by vowing for the Petta Betta'E grave will bring abundant blessings to sustenance. In the opinion of the author, that the Palakka community has blamed the function of the vows as a media

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<sup>31</sup> Hj. Rosi (90), Tokoh Adat Palakka, *Interview*, Watampone, 28 September 2017

gaining worldly benefits by vowing to the Petta Betta'E grave, so that this is very contrary to Islamic aqeedah.

In Islam vows are used as a worship behavior that can be done by one to Allah SWT. But when behavior vows with the intention and hope of help to other forces other than Allah, then that is not true. Someone when turning something away from the privileges possessed by God, such as turning his vengeance to get help outside of Allah, they are classified as threatened.<sup>32</sup> As Allah says in the QS. al-Baqrah / 02: 270 Meaning:

Whatever you spend or whatever you vow, then Allah knows it. Those who do wrong do not have a helper for him.<sup>33</sup>

Syaikhul Islam Ibn Taymiyyah rahimahullah said, as for everything that is alright besides Allah, such as vow to idolatry, sun, moon and stars, grave and such, then the law as swear by not mentioning Allah, then should not be done nor there is kaffarah -Yes. And both are shirk, and shirk has no honor at all.<sup>34</sup>

From the explanation above, the vow is an ability performed, as long as it is based on the hope of Allah swt. and when such as the people who vowed in the tradition to the Petta Betta'E cemetery, it is a deviation of aqidah, it is hoped

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<sup>32</sup>Hartono Ahmad Jaiz, *Kuburan-kuburan Keramat di Nusantara* (Jakarta Timur: Pustaka Al-Kautsar, 2011), p. 31

<sup>33</sup>Kementrian Agama R.I, *Al-Qur'an dan Terjemahnya* (Surabaya: Halim, 2014), p. 46

<sup>34</sup>Al-Allamah Abdurrahman Bin Hasan Alu Asyaikh, *Fathul majid Syarb Kitab at-Taubid* (Jakarta: Darul Kaq, t.t), p. 125

that the aim is not to Allah but to the Petta Betta'E figure that is in the grave.

a. In honor of ancestors

One of the people's views in the tradition of the Petta Betta'E cemetery, which is to avoid self-destruction and disaster. They consider Petta Betta 'E has the Power and the stamina. So when visiting his grave, it can be avoided from the disaster and disaster.

Furthermore, H. Taggi says, pilgrimage to Petta Betta'E grave, is a form of honor, the figure of Petta Betta'E, who is the ancestor, because they are fighting, so we can now feel a better life, then we should thank by always going to his grave.<sup>35</sup>

But things go even further, than just respecting their ancestors. There is fear experienced when not making a pilgrimage. Especially when they have long gone abroad and are not on pilgrimage, then Petta Betta'E will be angry, so they are given a trial with a disaster or reinforcements.

As said by the cemetery caretaker:

*“Ayye tampungge manaata’, anunna mettong tomatuatta riolo, jadi haruski celleng-cellengi, seperti kalau ada yang mau pergi merantau, harus ro dulu pergi ziyarab kesini, nasaba tanda asalamakenna matu ko loka sompe’ sampai datang kembali dengan sukses, karena biasa itu, kalau mau pergi, nadenaleppang dolo’ nalabeki bawang tampungge, jadi disitumi*

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<sup>35</sup>H. Taggi (71 tahun), Tokoh adat Palakka, *Wawancara*, Watampone, 29 November 2017

*diarenggi paccoba, kecelakaangi ga, atau de'nulle manccitau di kamponna tae*".<sup>36</sup>

Meaning:

This grave is our descendant, it belongs to our parents first, so we have to see it often, like if someone wants to go abroad, then the perki must come to the pilgrimage here, because of the signs of safety when going abroad, the arrival comes again, because usually, when they want to leave and do not take the time to stop, and just pass by the grave, then that's where he will be given a trial, whether it is an accident, or he will not succeed on his way.

As stated by the informant above, researchers can analyze that the pilgrimage is carried out as a homage to ancestors who are considered to have ties. But on the other hand the bond that is owned is not only an obligation to respect, but the obligation to believe in its existence that has an influence in people's lives. So the researchers see this as an encouragement to the nature of emotions that encourage people to make pilgrimages. Because if it's not done then they will get a reward according to the laws that apply. So that is not appropriate in Islamic teachings.

The Palakka people who did not make a pilgrimage, had a reason not to make a pilgrimage to Petta Betta'E's grave, as stated by H. Rijal, that their family did not make a pilgrimage, because the people who were pilgrimage to the cemetery were indeed understanding considers having ties to

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<sup>36</sup>Dg. Rakile (75 tahun), Juru Kunci, *Wawancara*, Watampone, 27 September 2017

the figure of Petta Betta'E, and it has been done by their parents, so that is what they know and they follow. Whereas the people who do not make a pilgrimage are on average the people who consider not having ties, so that there is no one to lead us to pilgrimage.<sup>37</sup>

Unlike the case with Sahibu, who thinks that the reason for not making a pilgrimage to the Petta Betta'E grave is that the grave has been touched by the beliefs of the people who consider it sacred, so if we take part in the pilgrimage they always assume that we understand them the average who came was another goal, not just a pilgrimage but instead begging for other things.<sup>38</sup>

### **Concluding Remarks**

Based on the explanation above, it can be concluded that the pilgrimage is carried out as a tribute to the ancestors who are considered to have ties. But on the other hand the bond that is owned is not only an obligation to respect, but the obligation to believe in its existence that has an influence in people's lives. So the researchers see this as an encouragement to the nature of emotions that encourage people to make pilgrimages. Because if it's not done then they will get a reward according to the laws that apply. So that is not appropriate in Islamic teachings.

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<sup>37</sup>H. Rijal (47 tahun), Masyarakat Palakka, *Wawancara*, Watampone, 20 Mei 2018

<sup>38</sup>Sahibu (43 tahun), Tokoh Agama, *Wawancara*, Watampone, 23 Mei 2018

The Palakka people who did not make a pilgrimage, had a reason not to make a pilgrimage to the Petta Betta'E grave, that their family did not make a pilgrimage, because the pilgrim community in the cemetery was a society that truly understood to have ties to the figure of Petta Betta ' E, and that was done by their parents, so that was what they knew and they followed. While the people who do not make a pilgrimage are the average people who consider not having a bond, so there is no way for us to pilgrimage.

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### **List of Interviewee**

Bunga (70 tahun), Masyarakat Peziarah, *Wawancara*,  
Watampone, 10 November 2017

Dg. Rakile (75 tahun), Juru Kunci, *Wawancara*, Watampone,  
27 September 2017

H. Rijal (47 tahun), Masyarakat Palakka, *Wawancara*,  
Watampone, 20 Mei 2018

H. Taggi (71 tahun), Tokoh adat Palakka, *Wawancara*,  
Watampone, 29 November 2017

Hj. Rosi (90 tahun), Tokoh Adat Palakka, *Wawancara*,  
Watampone, 28 September 2017

Kartini (46 tahun), Masyarakat Palakka, *Wawancara*,  
Watampone, 05 Februari 2018

Sahibu (43 tahun), Tokoh Agama, *Wawancara*, Watampone,  
23 Mei 2018

Sehuna (51 tahun), Masyarakat Palakka, *Wawancara*,  
Watampone, 05 November 2017

Yusri (43 tahun), Tokoh Agama, *Wawancara*, Watampone, 04  
Februari 2018