

EXPLORATION OF LIVING QUR'AN IN *MATTAMPUNG* TRADITION OF THE BUGIS COMMUNITY: A STUDY IN BARUGAE, BONE, SOUTH SULAWESI

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ABSTRACT

This paper examines *Mattampung* tradition in the Bugis community which is analyzed using the Living Qur'an lens. The Living Qur'an study is a study of the Qur'an but does not rely on its textual side, but on social phenomena that are born related to the presence of the Qur'an in society. Meanwhile, *Mattampung* tradition is a tombstone planting ceremony as a substitute for the tombstones that are planted when the body is buried. In this tradition, *khatam* al-Qur'an and *tablil* are carried out. This tradition is carried out with the hope that all prayers from the community will reach the person who died so that he is given a quiet place by his side. This study focuses on Barugae village community, Bone, South Sulawesi. The method used is the ethnographic method, which is a qualitative design in which the researcher describes and interprets the same patterns of values, behavior, beliefs and language of a group with the same culture. The results of this study indicate that the implementation of *Mattampung* tradition is a form of local community reception of the glory of completing the Qur'an and the suggestion to pray for the dead. *Khatam* al-Qur'an in this tradition occupies a very important position, especially as a complement to the implementation of *Mattampung* tradition. Thus, this tradition becomes a place for the local community to send prayers and complete the Qur'an with the aim that the reward of the prayer and completion can reach the person who died and can make it easier for him in his next life.

Keywords: *Mattampung*, *Bugis Community*, *Khatam Al-Qur'an*, *Living Qur'an*.

1) INTRODUCTION

The study of Living Qur'an can be understood as a study of the Qur'an but does not rely on its textual side, but on social phenomena that are born related to the presence of the Qur'an in society in certain geographic areas and perhaps at certain times (Yusuf, 2007: p. 39). Heddy Shry said that offering Living Qur'an as an object of study is basically offering the phenomenon of interpretation or meaning of the Qur'an in a broader sense than what has been understood so far, to be studied using a broader and more varied perspective (Putra, 2012, p. 238). The phenomenon of Living Qur'an can also be said to be the Qur'anization of life, meaning to incorporate the Qur'an as it is understood into all aspects of human life, or to make human life an arena for realizing the Qur'an. on earth. With these developments, it can be understood that

the Living Qur'an in question is how the Qur'an is addressed and responded to by the Muslim community in the reality of life according to the context of culture and social interaction (Farhan, 2017, p. 88).

People's responses and attitudes towards the Qur'an are also different. In the public sphere, the Qur'an can function as a bearer of change, liberation of oppressed people, enlightenment of society from darkness and boredom, breaker of tyrannical and immoral governments, and spreader of the spirit of emancipation (Junaedi, 2015, p. 170). In the private sphere, the Qur'an can function as a medicine, amulet, exorcist jinn, repellent reinforcements', as well as a container for sending rewards for the dead. Related to this, the traditions of Muslims that are related to the Qur'an and are often used as a medium to ward off reinforcements and send rewards to families who died are the tradition of khataman al-Qur'an, the tradition of reading surah Yasin, al-Waqi' Ah or Surah Ar-Rahman on Friday night. In the context of the Bugis tribe in South Sulawesi, the community traditions related to the Qur'an are *mappanre temme* and *mattampung* traditions. This paper will focus on the mattampung tradition associated with the Living Qur'an discourse.

Mattampung tradition is a tombstone planting ceremony as a substitute for the tombstones that are planted when the body is buried (Takko, 25 Juni 2021). This tradition is also a form of sending prayers to people who have died, with the hope that the rewards of these prayers will reach the spirits who have faced the Khaliq. This tradition is carried out by completing the Qur'an together after that it is followed by tahlilan. This tradition is carried out with the hope that all prayers from the community will reach the deceased so that they are given a quiet place by His side (Ariska, 2019). In addition, this tradition is also coupled with the slaughter of animals such as cows or goats. With this series of slaughtering animals, the time for carrying out this tradition is not fixed, depending on the financial readiness and ability of the bereaved family.

Regarding the discussion of *mattampung* tradition, the authors found several articles related to this theme, such as the research conducted by Ayu Ariska with the title *Persepsi Masyarakat terhadap Tradisi Mattampung di Desa Bulue Kecamatan Marioriana Kabupaten Soppeng*. In her research, Ayu reveals the purpose of the implementation of the tradition, namely as a form of sending prayers to people who have died at the age of death which reaches seven days, forty days and one hundred days. In addition, he also revealed the public's perception in responding to the Mattampung tradition and the results found two perceptions. The first perception is that this tradition is carried out because it comes from ancestors, the second perception is that this tradition is carried out with the aim of sending prayers to people who have died (Ariska, 2019).

Then the research conducted by Nur Rahmi with the title *Mattampung Massal: Upacara Kematian di Desa Harapan Kecamatan Tanete Riaja Kabupaten Barru*. In his research, Rahmi revealed that the function of carrying out *mattampung* in Harapan Village apart from continuing the habits of the previous parents, *mattampung* also serves as a marker for future generations in recognizing siblings or family members who have died earlier. *Mattampung Massal* is held once a year every October after a decision from the customary council is obtained through a deliberation process. The values contained in the implementation of *mattampung* in social terms are the value of mutual cooperation, the value of wisdom or togetherness and the value of friendship. Meanwhile, in terms of the economy, the community is greatly helped by the existence of mass accommodation (Rahmi, 2019).

Furthermore, the research conducted by Samsuddin with the title *Tinjauan Hukum Islam terhadap Budaya Mattampung di Desa Kampale Kecamatan Dua Pitue Kabupaten Sidrap*. In his research, Samsuddin revealed that *mattampung* is one of the cultural values which is a relic from the ancestors of the Bugis people and still exists today. The method of implementing *mattampung* for the Kampale Village community goes through several stages known in Bugis language, namely; *Rumpu-rumpungeng nanre* (reading prayers), *mappatemme al-Qur'an* (khataman al-Qur'an), *Wenni*

Tellunna (third night), *Wenni Pitunna* (seventh night) *Wenni Petappulona* (forty night) and *Wenni Seratuna* (hundredth night) the death of the corpse. According to Samsuddin, the implementation of *mattampung* tradition in Kampale village has a series of events that are not in accordance with Islamic teachings such as *rumpu-rumpungeng nanre*. *Rumpu-rumpungeng nanre* is to prepare food for the deceased in one place, then the food is read a prayer by an Imam or who is considered to be able to do so on the grounds that the spirit of the deceased can come to eat the food that has been read by the priest and the corpse does not again feeling hungry in his grave. *Rumpu-rumpungen nanre* was carried out for three days and three nights, because according to the opinion of some people, before the corpse was accommodated, the spirit was still wandering around the house (Samsuddin, 2019).

From the several studies mentioned above, the authors see that the research conducted by Ayu Ariska and Nur Rahmi focuses on disclosing public perceptions in responding to *mattampung* tradition, while the research conducted by Samsuddin focuses more on the review of Islamic law on the tradition. This research is different from the research conducted by the author which focuses on the study of Living Qur'an in *mattampung* tradition by using the ethnographic method. The ethnographic method is a research on the culture of a community. Ethnography focuses on a group that shares a common culture. Perhaps, this cultural group may be small but it can involve many people interacting all the time (Kamarusdiana, 2019, p. 116). Thus, ethnography is a qualitative design in which the researcher describes and interprets the common patterns of values, behavior, beliefs and language of a common-cultural group. As a process as well as a result of research, ethnography is a way of studying a common-cultural group as well as the written end product of that research (Atkinson dan Hammersley, 1994, p. 250). As a process, ethnography involves extensive observations of the group, most often through participant observation, in which the researcher is immersed in the everyday life of the community and observes and interviews the participants in the group. Ethnographers study the meaning of behavior, language and interactions among members of these same-cultural groups (Qudsy, 2016, p. 192).

2) **MATTAMPUNG TRADITION AS A PHENOMENON OF THE QUR'AN**

Mattampung is a bugis language, comes from a capacity that means the grave (Jannah, nd, p. 43). The meaning of the word is to repair a died family grave that initially only uses ordinary stones and then replaced with cement or tombstones so that it looks better. This tradition is basically a tradition of heritage from the Bugis tribe so that until this moment the origin is still unclear who starts the tradition. According to the local community the purpose of this *Mattampung* tradition is to pray for the *Mayit* together with the aim that the reward from these prayers can enlarge the grave of the *Mayit*, added the reward (Interview with Tah, 29 Juni 2021). The implementation of *Mattampung* tradition does not have a certain time or a fixed time, this is because one of the conditions in the implementation of this tradition is the necessity to slaughter sacrificial animals, beef, buffalo or goat. Meanwhile, if we look at economic conditions in Barugae Village, Lamuru District, Bone Regency, the majority of the population is a farmer and is a middle-to-lower society, the implementation of this tradition is adjusted to the ability and ability of the family. Based on this, the time of implementing *Mattampung* tradition cannot be determined and set.

The procedure for implementing and reading on *Mattampung* traditions vary in each region, such as in the village of Bone Regency, *Mattampung* tradition is carried out because the local community assumes that if this tradition is not carried out, one's death is considered imperfect. For the time of implementation, this depends on the financial ability of the family. The reading tradition that was carried out was the reading of prayer, *Khataman*, *Sbalawat* and *Tausiyah* (Sandrang dan Nurnaningsih, 2020, p. 435). This is different from the reading of *Mattampung* tradition held in Jambi. In Jambi, the tradition of reading was in the form of a reading of Yasin, *Khataman Qur'an*, *Tahlilan*, reading Surah Al-Fatihah for the Prophet, Al-Fatihah for the people

who died, the safety prayer of the afterlife, a prayer for the person who died, and closed with Surah Al-Fatihah (Jannah, tth, 65-68). While the reading carried out in *Mattampung* tradition in Kampale Village, Sidrap Regency only by just by the Qur'an (Samsuddin, 2019, p. 13).

If in Bone and in Jambi the time the implementation of *Mattampung* tradition was handed over to the financial capacity of the family, this was different from what the community was doing in the Mandahara Village of Barru Regency, which carried out this tradition in bulk and was determined in November. *Mattampung* tradition in this area also does not require the existence of cattle or goats who become sacrificial animals, enough with chicken and no traditions of reading certain verses as mentioned earlier. The community in this area also believes that if this tradition is not implemented, there will be family members who fall ill and cannot be treated with medical treatment (Rahmi, 2019).

3) THE GEOGRAPHY AND SOCIAL CONTEXT OF BARUGAE VILLAGE COMMUNITY

Barugae Village is one of the villages located at the western end of Bone Regency and directly adjacent to Soppeng Regency. This village is directly adjacent to Seberang Village (Lamuru District) in the South, Sura Hamlet in the East (Ulaweng District), Pajalesang Hamlet in the North (Soppeng District) and Walimpong Hamlet in the West (Soppeng District). Barugae Village consists of two hamlets, namely Lamedde Hamlet and Palungeng Patue Hamlet. While the population in this village is around 1611 people (www.kompasiana.com, 23 Juni 2021). In the socio-cultural aspect, the people of Barugae Village still adhere to a system of *gotong royong* or cooperation in various matters and jobs. The value of politeness is also still a priority in interacting with fellow human beings without discrimination. Likewise, the attitude of courage inherited by the predecessors in this village has not been eroded in the slightest. In terms of culture itself, *Mappadendang* (beating like pounding rice together) is a local wisdom that is usually routinely carried out every year as a sign of gratitude to the creator for the harvest achieved. Including *mattampung* tradition which the author will discuss, the tradition is still very strong with the mutual cooperation attitude of the local community (www.kompasiana.com, 23 Juni 2021).

Meanwhile, the level of education and religion of this village when viewed from the number of religious schools in this village and the number of generations from Islamic boarding schools, it can be said that Barugae Village has improved in terms of education and religion. The education levels in this village are TK Barugae Deceng, SD 168 Barugae, SD Inpres 7/83 Barugae, MT's Guppi Barugae and Madrasah Aliyah Barugae and have three houses of worship, namely al-Muttaqin Mosque, Nurul Ittihad Mosque, and Nurul Qana'ah Mosque. Plus two groups of majlis taklim assemblies and several teachers of the Qur'an who work individually (www.kompasiana.com, 23 Juni 2021). The majority of the people in Barugae Village are farmers but most of them also cultivate cocoa, besides that there are also many short-term crops that are often cultivated such as corn, bananas, sweet potatoes, patchouli, cassava, teak tree cloves and so on. Various other minority jobs are breeders, craftsmen, laborers, employees, drivers, traders, businessmen and the rest are unemployed. If you are unable or not interested in the job, then the solution is to migrate, this is what causes the number of inhabitants in this village to decrease every year (www.kompasiana.com, 23 Juni 2021).

4) *MATTAMPUNG* TRADITION IN BARUGAE VILLAGE COMMUNITY

Mattampung tradition in Barugae Village has been carried out for generations by the local community, although no one knows when and how this tradition began. This tradition is considered as the last responsibility for the family left to the deceased. This tradition is carried out with the aim that the prayers and the reward of reading the Qur'an that are carried out can become intermediaries so that the graves of the dead are opened and all their sins are forgiven (Interview with Kasnedar, 29 Juni 2021). In addition, this tradition is also a place for families who have been left behind to replace grave tombstones and repair them so that they are better.

One of the things that the people of Barugae Village believe if this tradition is not implemented is that the spirit of the deceased person will wander and ask for food from the community. As Kasnedar said (Interview with Kasnedar, 29 Juni 2021):

“Parellu ipegau ye attampungenge nasaba ku de mabiasa yita mallino tomate mellau nanre”.

Translate: This *mattampung* tradition must still be carried out because if it is not carried out, the spirit of the deceased will wander by asking for rice/food.

Thus, it can be understood that this tradition is one of the mandatory things to be carried out by the people of Barugae Village, Lamuru District, Bone Regency. This traditional procession is carried out in several stages, namely the planning stage, the preparation stage and the implementation stage. At the planning stage, the family will hold deliberations to determine the time and place for the implementation of *mattampung*, in choosing that time, the family will ask the customary holders for good days (Interview with Sabarding, 29 Juni 2021). In the preparation stage, the family will provide the materials needed for the event such as cows or goats, seven chickens, cement, tombstones, kitchen spices, cake ingredients, coconut leaves used for sawa' molds, coconut, firewood, etc (Interview with Tahi, 29 Juni 2021). At the implementation stage, *mattampung* tradition is usually carried out for approximately four days. On the first day, the local community, especially the women, gather to prepare the spices to be used or better known as *mattettu paggammi*, while the men usually make tents for the guests and collect firewood.



Mattettu Paggammi

In the evening, the Village Imam will start to read the Koran which will be finished and then will be followed together by the family and guests who come, this procession is known as the *mattimpa akorang* event (opening the Qur'an) (Interview with Kasnedar, 29 Juni 2021).



Mattimpa Akorang

On the second day, the previously prepared cow or goat is ready to be slaughtered. The use of cows or goats here is the same as sacrifice (Interview with Tahi, 29 Juni 2021), where when a cow is slaughtered it can accommodate up to seven dead people, but if using a goat it is only allowed for one dead person. The slaughter of these animals is carried out because the community believes that the animal will be the vehicle for the person who dies in the future. This procession is usually done by men, while the women will provide spices for the processed animal dishes.



Cow Slaughter

Then, the women will together cut the slaughtered animal into small pieces or known as the *makkare* event, and the men will continue to complete the Qur'an as it was the previous night (Interview with Tahi, 29 Juni 2021).



Makkare



Khataman al-Qur'an

On the third day, the procession of replacing the tombstones is carried out, usually this replacement is attended by hundreds of people to jointly repair and beautify the graves of the dead (Interview with Sabarding, 29 Juni 2021). In addition, the women also took part by bringing provisions in the form of food and snacks for the people who had worked.



Tombstone Replacement

At this time, foods such as rice, beppa lunra, didoro, baje, sawa, meat are served in several trays and prayed by the village priest with the aim that the reward of the food alms can be sent to the deceased. After that, the food is served to the people who have worked together at the cemetery to be eaten. In addition, a tray is also provided for the person who died and is placed near the door, because people think that during *mattampung* procession, the spirit of the deceased will still exist and live around the door (Interview with Kasnedar, 29 Juni 2021).



Priest Prays for Food for the Dead

In the evening, the completion of the Qur'an was continued and coupled with *tablilan* led by the Village Imam. The *tablilan* carried out was reading surah al-Ikhlās, al-Falaq, al-Nas each three times and reading tasbīh after each surah, then closed with reading surah al-Baqarah, this procession is better known by the public as *matturalele*. After the *matturalele* procession, guests who come are welcome to rest for a while by enjoying some of the cakes and tea provided, then proceed with the Barazanji event led by the Village Imam. People who take part in the Barazanji procession will be given an envelope containing money as a sign of gratitude at the end of the event. After that, guests will be served a dinner dish, which is processed beef or goat that has been slaughtered this afternoon (Interview with Tahi, 29 Juni 2021). On the fourth day, the families left behind will flock to make pilgrimages to the repaired graves, the procession is guided by the Village Imam. The implementation of this grave pilgrimage is identical to donating money to the grave with the intention of rewarding the charity money being sent to the deceased, the alms money is then collected and then given to the Village Imam as the person who sends prayers for the deceased (Interview with Sabarding, 29 Juni 2021).



Barazanji reading and *Matturalele*

5) READING THE LIVING QUR'AN ON THE *MATTAMPUNG* TRADITION

The previous discussion explained about the *mattampung* tradition carried out by the people of Barugae Village. Here, the tradition will be analyzed from the perspective of the Living Qur'an. In the study of the Living Qur'an, there are several important parts of a tradition that are of particular concern. First, the agent, who is here referred to as the Village Imam and Customary Stakeholder. Second, the text that is transmitted and transformed, which here will be investigated in substance based on the forms of activities that lead to religious arguments, either directly to the Qur'an or hadiths that talk about the Qur'an. Third, participants, which include the local community, both the host community and other communities who have contributed to the success of the tradition. Fourth, objects or items that become symbols and have their own meaning in the tradition.

First, agents. What is meant by the agent here is the village priest. The Village Imam is someone who becomes the imam of the mosque who at the same time has a central role in Barugae village, especially from a religious perspective. The village priest in the Barugae Village community is the main reference in the implementation of religious traditions. In the culture of ordinary people, the Village Imam is one of the important figures in understanding and carrying out the teachings of Islam. The meaning of Imam Desa is similar to the meaning of Imam Masjid in the study of *Mosques and Imams: Everyday Islam in Eastern Indonesia*, which was edited by M. Kathryn Robinson, the Imam of the Mosque who also acts as a Religion Teacher to the general public (Robinson, 2021). The position of the Imam of Barugae Village was strengthened by his lineage who was the son of one of the first generation santri of a prominent South Sulawesi cleric, *Anregurutta al-Alimu al-Allamah* H. Muhammad As'ad al-Buqisi (founder of the As'adiyah Pesantren Sengkang). Based on this, the Village Imam here becomes a liaison between scholars outside Barugae Village, including liaison with scholars at the As'adiyah Islamic Boarding School. Thus, the religious understanding spread by the Village Imam can be called an extension of the As'adiyah clerics. In relation to several religious traditions carried out in Barugae Village, according to Imam Desa, existing traditions will continue to be carried out as long as they do not conflict with Islamic teachings, including the *mattampung* tradition (Interview with Imam Desa, 15 Mei 2021).

The position of the Village Imam in the implementation of the *mattampung* tradition has many important roles. Starting with the *mattimpa akorang* event then continued with the slaughter of cows/goats, *matturalele*, barazanji to a pilgrimage to the grave, all the series of events were led directly by the Village Imam. At the *mattimpa akorang* event (opening the Qur'an), the Village Imam will first pray for the deceased and then continue by reading the Qur'an starting with suras al-Fatihah and al-Baqarah. After that, the families and guests will continue reading the Qur'an until they are finished. At the cattle/goat slaughtering event, the Village Imam acts as the person who directly slaughters the sacrificial animal. At the *matturalele* event, the Village Imam will recite suras al-Ikhlâs, al-Falaq, al-Nas each repeated three times and recite tasbih after each surah, then close with the recitation of surah al-Baqarah. Similar to the previous event, the reading of the barazanji and the implementation of the grave pilgrimage were still led by the Village Imam.

Second, the text that is transmitted and transformed, several reading processions carried out in the *mattampung* tradition are the completion of the Qur'an, *matturalele*, barazanji, and the reading of prayers during a pilgrimage to the grave. The readings are carried out in this tradition because the community believes that the reward of the reading and the prayers sent will reach the person who died. This is in line with what is in the hadith of the Prophet:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إذا مات الإنسان انقطع عمله إلا من ثلاث: صدقة جارية أو علم ينتفع به أو ولد صالح يدع له.

Translate:

From Abu Hurairah ra, indeed the Messenger of Allah. said, "When a person dies, his deeds are cut off, except for three things: almsgiving, knowledge that is used, and a pious child who prays for him. (HR. Muslim No. 1631).

In another hadith,

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إذا صليت على الميت فأخلصوا له الدعاء .

Translation:

From Abu Hurairah ra. that the Messenger of Allah said, when you pray over a dead person, pray sincerely for him. (HR. Abu Dawud)

The Hadith clearly explains that the Messenger of Allah. commanded Muslims to pray sincerely for those who have died. This means that a prayer that is read sincerely can benefit the deceased in question. Then it becomes increasingly clear that the deceased can benefit from the charity of the living. In another hadith it is explained:

عن عائشة رضي الله عنها قالت أن رسول الله صلى الله عليه وسلم خرج في ليلتها من آخر الليل الى البقيع فقال السلام عليكم دار قوم مؤمنين واتاكم ما توعدون غدا مؤجلون و إنا إن شاء الله بكم لاحقون اللهم اغفر لأهل بقيع الغرقد.

Translation:

It was narrated from Aisha ra., she said that the Messenger of Allah out at the end of the night to the tomb of Baqi ', then the Messenger of Allah. I wish you all safety, O (residents) of the houses of the believers. What Allah has promised you will surely find tomorrow (on the Day of Resurrection), and we, God willing, will follow you. O Allah, have mercy on the people of Baqi' who drowned.

The above hadith explains that the Messenger of Allah. happy to visit the grave and say hello to the inhabitants of the grave. It is understood that the grave experts can hear the greetings of the Messenger of Allah. and benefit from his prayers.

Third, participants, which include the local community. The people here also have a very big role in the implementation of the *mattampung* tradition, they are the people who take part in each stage of the implementation of this tradition, starting with the *mattettu paggammi* event, which is the gathering of women to prepare spices for the kitchen, the collection of firewood carried out by the community members. for men, the *mattimpa akorang* event by participating in completing the Qur'an and preparing cakes and food for those participating in completing the Qur'an, the sacrificial slaughtering event by participating in its implementation, until the end of the event, namely the pilgrimage to the grave. In carrying out the recitation, people flocked to finish the Qur'an, read barazanji, *matturalele*, and prayed with the intention of rewarding the readings to the person who died in question.

Fourth, objects or items that become symbols and have their own meaning in the tradition. Some of the things that become symbols in the implementation of this tradition are the sacrificial animals used, such as cows or goats. The slaughter of the sacrificial animal is carried out because the local community believes that the animal will be a vehicle for the deceased, with the intention

that if the meat from the animal is served and eaten by the guests, the dish will become alms and the reward of the alms will be received by the deceased. The next symbol is in the form of types of cakes such as *beppa lunra*, *didoro*, *baje*, and *sawa*. Some of these cakes are cakes that have a sweet taste but no one knows the meaning contained in these symbols, the local community only states that some of these cakes have been prepared for generations and continue to this day.

6) CONCLUSION

From the various explanations in the previous discussions, it can be concluded that the *mattampung* tradition has a clear foundation based on theology as stated in the Qur'an and the hadith of the Prophet. The *mattampung* tradition is a form of Muslim reception of the virtues of completing the Qur'an and hadith which recommends always praying for those who have preceded us. In practice, the values or spirit in the Qur'an and hadith always survive and are maintained through local leaders who ground these values into the form of these traditions that differ between places. Likewise with the *mattampung* tradition among the Barugae Village Community, Lamuru District, Bone Regency, who hold the *mattampung* tradition as a form of sending prayers so that the rewards and charity of the tradition can reach and make it easier for people who died in their next life. [] *Wallahu A'lam*.

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