



## **ASSURO MACA TRADITION AND GRAVE VISIT BEFORE AND AFTER IDHUL FITRI**

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### **ABSTRACT**

Tradition is an ingrained habit that communities carry, involving inherited actions from past generations that cannot be abandoned. In the Massa'de district of Takalar, almost all societies engage in assuro maca activities to express gratitude to Allah SWT for His blessings and ensure the smooth flow of blessings while remembering deceased relatives. This article presents a phenomenon deeply rooted in Massa'de, characterized by a strong sense of trust and belief that makes these customs unforgettable before and after Eid al-Fitr. The research employs qualitative methods such as direct observation and interviews with community leaders and caretakers (anrongguru). The study reveals that many people continue to observe the assuro maca and grave pilgrimage traditions before and after Eid al-Fitr because they feel guilty about their deceased relatives if they neglect these traditions. Caretakers, or anronggurus, play a significant role in accepting individuals who participate in assuro maca as a sign of fulfilling their responsibilities. In summary, the study consistently demonstrates the continued adherence to these traditions, driven by a sense of responsibility and reverence towards ancestors. Tradition is deeply embedded in the community life of the Massa'de district, where the assuro maca and grave pilgrimage customs are important in honoring departed loved ones. The caretakers play a crucial role in recognizing and acknowledging participants as they fulfill their obligations.

**Keywords:** Makassarese; local customs

## 1. INTRODUCTION

Indonesia is a country that has various tribes, religions and cultures. Indonesia as a unitary state is also known as a multicultural country full of ethnic diversity. For example, the tribes in South Sulawesi consist of the Bugis, Makassar, Mandar, Kajang and Toraja tribes. So that Indonesia is called a pluralistic culture. Each of these ethnic groups has beliefs, values, habits, customs, norms, language and history that apply in society which reflects the differences between each ethnic group from one another.

In this case, it includes the habits of each region in fulfilling their life needs as the tribes in South Sulawesi. This tradition has been a habit for a long time and has even become a social identity. Practice itself is understood as everything passed down from generation to generation. It has become a habit and grows in a society that is part of self-identity that contains culture and religion. Tradition in the anthropological dictionary is the same as customs, namely religious habits from the life of an indigenous population which include cultural values, legal norms and interrelated rules, and then become a system or regulation that already regulates human actions or actions in social life. Meanwhile, the Sociologist's dictionary defines it as a hereditary belief that can be maintained. Tradition can also be said to be a habit that has been passed down from generation to generation in society, with its broad nature, tradition can also cover all the complexities of life, so it is not easy to get rid of it for similar or similar reasons, because tradition is not an inanimate object, but it is as a living tool serving living humans as well (Rendra: 2013).

Tradition is also the inheritance of norms, rules and habits, this tradition is not something that cannot be changed. Instead, It is combined with various human actions and raised as a whole, rejecting and changing it. Basically Islam is Islam, not culture and not tradition. However, it must be understood that Islam is not anti-culture and not anti-traditional. In responding to cultures and traditions that develop outside of Islam, Islam will respond wisely, correctively and selectively. When a tradition and culture do not conflict with religion, then Islam will recognize and preserve it. However, when a tradition and culture conflict with religious values, Islam will provide several solutions such as erasing that culture, or islamizing and or minimizing the meaning and harm of that culture. Tradition is a habit that is usually carried out by the community in the form of actions passed down from the past/hereditary which cannot be abandoned. Almost all of the people in the Massa'de Takalar district carry out *assuro maca* activities to be a form of gratitude to Allah SWT for His mercy and grace so that our blessings are smooth and don't forget relatives who have died.

However, when a culture and community tradition that has been running is not prohibited in religion, it becomes an integral part of Islamic law.

Tradition according to the Qur'an Allah swt., mentioned in QS. An- Nisa/4:48

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

*"Verily, Allah will not forgive the sin of shirk, and He will forgive all other sins apart from that (shirk), for whomever He wills. Whoever associates partners with Allah, he has indeed committed a great sin."*

Islamic law or Islamic law itself is a system of rules based on the revelations of Allah SWT. And based on the Qur'an and Sunnah. Islamic law is sharia which means the law held by Allah for His people brought by a Prophet, both laws related to beliefs (aqidah) and laws related to amaliyah (deeds). Traditional culture with Islamic culture mixed become an integral part that cannot be separated in Makassar custom. In tradition assuro maca There is an element of belief in God. In the process of implementing the assuro tradition read there are still pre-Islamic cultural practices, namely the local culture of the people juxtaposed with Islamic culture.

## 2. METHODS

This type of research is field research (field research) is research conducted by researchers directly to the location and at the same time directly involved with the object under study. In this study, qualitative research methods were used. Through a series of research stages it was intended to understand phenomena or events regarding traditions carried out on research objects. This study used direct observation techniques and interview techniques with informants. The sources in this study were Anrong, the teacher and the community in Ma'sade Village.

## 3. RESULTS AND DISCUSSION

### *Definition of Assuro Maca*

In etymology or word studies, the word tradition in Indonesian comes from English, tradition. Like the words action, connection, resolution, or justification, in English, the word tradition's suffix or ending "-tion" is replaced with the ending "-si" to become a tradition. But actually, the root of the word tradition or tradition itself comes from the Latin, *traditio*; and *traditio* is the noun of the verb *tradere* or *traderer*, which means "to convey, to deliver for safekeeping, or to transmit," or in other words, tradition is "something that is transmitted."

Assuro maca derived from the Bugis language, the word *assuro* means to ask or beg, while *maca* means to read. So *assuro maca* can be interpreted as one's attempt to

invite others to read prayers of safety and thanksgiving as well as prayers for people who have died, this is driven by one's awareness of the lack of depth of religious knowledge possessed and obedience which is also still lacking, usually people who are asked to read is a person who is considered to have deep religious knowledge, is diligent in carrying out the Shari'a, and has good social relations with the community. Traditions, according to the Indonesian Dictionary are everything such as customs, beliefs, teaching habits and so on that are passed down from ancestors (Chaerul Munsil: 2013).

Assuro maca is reading prayers together by the Bugis and Makassar ethnic communities which have been carried out from the past until now which have been carried out from generation to generation and are being preserved by today's people. The Assuro Maca tradition in the local language is a form of expression of remembrance of relatives who have died earlier. Because, according to them, they do not carry out this tradition, the community feels guilty towards relatives who have died.

### *Islamic Values in the Assuro Maca Tradition*

Islamic values are indeed a very important thing to be realized for people's lives, especially those who are Muslim, so that people's behavior patterns do not deviate from the source of Islamic teachings themselves as rules and signs of life. Islam as a religion is the first reference in running the wheel of human life to achieve happiness in this world and the hereafter. Islamic norms of life cannot be conveyed only by using verbal suggestions and warnings, but also means that they can form a cultural network as a whole. Furthermore, this study describes the main points of Islamic teachings as well as the highest values in Islam, namely as follows:

#### 1. Faith Value

*Aqidah* is a matter that must be confirmed by the heart, reassures the soul, and becomes a belief that is not mixed with doubt. The characteristics of the Islamic creed are pure, both in content and process, where only Allah must be believed, acknowledged and worshiped. This belief should not be transferred to others in the slightest, because it will result in fellowship, which impacts the motivation for worship which is not entirely based on the call of Allah SWT. This belief is manifested in the sentence *thoyyibah* (la ilaha illa Allah). In the process, this belief must be direct, not through the intermediary of such a creed which will give birth to a form of devotion only to Allah, free-spirited and independent and not submissive to humans and other God's creatures.

## 2. Shari'a Value

Editorially, the meaning of Shari'a is "the part of the water place" which means the place where water flows, or meaningfully it is a way of life that has been determined by Allah SWT as a guide in living life in this world to go to the life hereafter. The word sharia according to the meaning of Islamic law means the laws and ordinances conveyed by Allah SWT so that His servants obey, sharia is also interpreted as a system of divine norms that regulates human relations with God, human relations with humans and human relations with other nature. Abdul Aziz Dahlan:1997)

## 3. Moral Value

According to the etymological approach, morality comes from the Arabic language *khuluqun* which means character, temperament, behavior or character. This sentence contains aspects of conformity with the word *khalqun* which means event and is closely related to *khaliq* which means creator and creature, which means created. The pattern of the definition of morality appears as a mediator bridging the communication between Khaliq and creatures on a reciprocal basis, which is then called as *hablum minannas*. From the product of *verbal hablum minallah*, a pattern of human relations is usually born (Zaharuddin Hasanuddin Sinaga: 2014). So morals in Islam include the relationship pattern between humans and God, humans and humans and added to the relationship between humans and the surrounding environment.

### *Habits of Assuro Maca*

#### 1. Assuro Maca Before Fasting

In general, the implementation of assuro maca is usually carried out on Friday nights, during the month of Ramadan, before mid-Sha'ban Ramadan, holidays or on the day of someone's death (haul). As for the customs of the people in the village of Ma'sade, at the time of fasting, the people competed in Assuro Maca because the people thought that doing Assuro Maca was the same as remembering relatives who had passed away. After performing Assuro Maca, the family members pilgrimage to the graves to pray for the families who have died.

This is as described in the hadith of the Prophet Muhammad. that if Adam's children and grandchildren die, then all his deeds will be cut off except for 3 things, namely: almsgiving, useful knowledge and the prayers of pious children. Therefore, implementing this assuro maca is a form of sending prayers to relatives who died first. This illustrates that even though he has a different nature, his relatives still remember by sending prayers to him.

During the implementation of *assuro maca*, the people in Ma'sade village usually ask *anrong guru* to read it because they think that as lay people they have to ask for the prayers of pious people or people who have religious knowledge so that their prayers are answered so that the reward reaches the person who died.

Dg. Talli is a teacher (*anrongguru*) who acts as a prayer leader to pray for family/relatives who have passed away. The material for *assuro Maca's* activities was to provide a small tray filled with drinking water, *kebokan* and incense, as well as three *kappara* (opal) which on top of the *kappara* (opal) contained chicken, fish, noodle soup, *tumpi-tumpi*, and pickles. The menu provided on the *kappara* (opal) is the custom of a relative/family who died while he was still alive. The number of *kappara* preparations depends on how many people will be prayed for, whether 1, 2, 3 or even more.

## 2. *Assuro Maca* and Grave Pilgrimage After Eid al-Fitr

After Eid al-Fitr, the community returned to *assuro maca* because it considers doing the same as remembering relatives who have died and as a form of gratitude for being reunited on Eid al-Fitr. After performing *Assuro Maca*, the family members pilgrimage to the graves to pray for the families who have died. The people who hold *assuro maca* usually provide the best food menu because they hope that the alms reward will be the best, which they allocate to their families or their parents who have passed away.

As for the preparations made for the implementation of *assuro maca* after Eid al-Fitr in essence the same as the preparation of *assuro maca* in general, which is preparing food consisting of several types of *kappara* to be recited by *anrongguru*, in this case, namely dg. Talli. After reading the prayer, the family, teachers and neighbors will eat together. So the food served is to be given in charity for those who recite prayers or neighbors who are invited to attend, although sometimes the hosts also eat together. So the meaning of *assuro maca* is the reward of food alms sent to the deceased/deceased. It is not the food that is sent, because the person who dies does not need coarse food anymore but the reward is needed. The society argues that the better the food provided, the more rewarding the deceased will be.

### *Community Views on the Assuro Maca Tradition*

According to Dg. Sanre, *assuro maca* is good because family and neighbors will gather to pray for the deceased, whose prayers are led by *anrong guru*. (interview, w. Sanre, Massa'de: February 2023) The goal is for relatives who have died to obtain goodness. Dg. Nai also expressed the opinion that *assuro maca* was a good thing because previous parents had done it for a long time. And after the *ammaca* prayer, the

family will share food with the people present. (interview, with Dg. Nai, Massa'de: February 2023).

The people who have different opinions about Assuro Maca are Dg Baji saying that Assuro Maca is a sinful thing (musyrik) and a waste of money and also says that it is better for money to be used for daily needs than for actions that are not following Shari'a 'at Islam (interview, with. Baji, Massa'de: February 2023)

### *Analysis of Islamic Law in the Implementation of the Assuro Maca Tradition*

Islamic law originates from and becomes part of the Islamic religion. Talking about law, in simple terms, immediately comes to mind the rules or a set of norms that regulate human behavior in a society, whether those rules or norms are in the form of facts that grow and develop in society or regulations or norms that are made in a certain manner are enforced. By the authorities, the form may be in the form of unwritten law such as customary law. The analysis of Islamic law on customary law may be seen from the point of view of *al-ahkam al-khamsah*, namely the five categories of Islamic law rules that govern all human behavior, such as the rules of haram (prohibition), fard (obligation). *Makruh* (reproach) and *sunnah* (recommendation) and *jaiz* (mubah) (Mohammad Daud Ali: 2009).

Regarding the tradition of Assuro macaso in this case the researcher sees this as belonging to the jaiz or mubah category as long as its implementation does not conflict with Islamic beliefs. In traditional fiqh science, it is called *urf'*, Islamic jurists agree that *urf'* is one of the tools or methods in establishing Islamic law. This is in line with the rule of *al adatu Muhakkamat* which means that adat can be made into Islamic law. What is implied by custom in this connection is the habit in daily social life which is included in the term *muamalh* (community), not regarding worship. Because regarding worship people may not add or subtract what has been determined by Allah SWT. as written in the Koran and regulated by the sunnah of the Prophet as contained in authentic hadith books.

In order to be used as Islamic law, several conditions must be met. According to Sobhi Mahmassani (Mohammad Daud Ali: 2009), these conditions are:

1. Customs can be accepted by feeling and common sense and recognized by public opinion.
2. It has happened repeatedly and has been generally accepted in the community concerned.
3. Does not conflict with Islamic law (Quran and Hadith).

In terms of validity, urf is divided into two, namely urf valid and urf fasid. Urf valid is a habit that applies in society that does not conflict with the texts, does not eliminate benefits and does not bring harm. While urf'fasid is a habit that contradicts the propositions of sharia and the basic rules that exist in sharia.

#### **4. CONCLUSION**

From some of the explanations above, it can be concluded that Assuro Maca is reading prayers together by the people of the Bugis and Makassar tribes which have been carried out from the past until now which have been carried out from generation to generation and are being preserved by today's people. At the time of fasting and after Eid, the community competes in assuro maca because the community thinks that doing Assuro Maca is the same as remembering relatives who have passed away.

The ingredients for assuro maca's activities are first, providing three kappara (opal) which on top of the kappara (opal) contain chicken, fish, noodle soup, tumpi-tumpi, pickles and drinking water. The menu provided on the kappara (opal) is the custom of a relative/family who died while he was still alive. After Eid, the community visits the graves of relatives/family who have died.

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