

# ESSENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Religious Inclusivism in Indonesia : Study of  
Pesantren An-Nida and Edi Mancoro, Salatiga,  
Central Java

*Masroer*

المعاملة مع البيئة في منظور القرآن الكريم  
(دراسة التفسير الموضوعي- السياقي)

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The Relation of Animism and Diversity in  
Pinrang District  
(A Theological Study of Bulu' Nene')

*Hj. Muliati*

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## The Relation of Animism and Diversity in Pinrang District (A Theological Study of Bulu' Nene')

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### Abstract

*This paper discusses The Relation of Animism and Diversity in Pinrang Society (Theological Study on the Bulu' Nene'). This study aims at unfolding the relation of animistic belief of Bulu' Nene' in Pinrang society. The type of this research is field research which is descriptive qualitative in character and using several approaches such as juridical, theological normative, sociological, and historical approach. The data collection techniques are observation, interview, documentation, and triangulation. This research found several things: Firstly, the Bulu' Nene' animistic belief in Pinrang society greatly influences their life. They believe that it is one of the reasonable places to pray to God since Bulu' Nene' was a saint and his prayers were accepted by God during his lifetime. Secondly, Islam's view of Bulu' Nene' in Pinrang put it as an imaginary belief. Islam does not justify it because it was categorized as believing in more than one God (shirik) and the person who does that is called a polytheist. Thirdly, strategies and approaches in handling the Bulu' Nene' in Pinrang society is by giving direction to the visitors through recitation, reproducing dhikr more and explaining that what they did is very contrary to the teachings of Islam and may result in becoming polytheists.*

**Keywords:** Relation of Beliefs, Animism, Diversity, Society, Bulu' Nene'

### Abstrak

Artikel ini membahas seputar Relasi Pemahaman Kepercayaan Animisme Terhadap Keberagaman Masyarakat Kabupaten Pinrang (Suatu Kajian Teologi Terhadap Bulu' Nene'). Tujuannya adalah untuk mengetahui Relasi Pemahaman kepercayaan Animisme masyarakat Kabupaten Pinrang terhadap Bulu' Nene'. Jenis penelitian ini adalah penelitian lapangan (Field research) yang bersifat deskriptif kualitatif, pendekatan yang digunakan adalah pendekatan yuridis, teologis normatif, sosiologis, dan sejarah. Adapun teknik pengumpulan data menggunakan metode observasi, wawancara/interview, dokumentasi, dan triangulasi. Hasil penelitian yang ditemukan: Pertama, Bentuk kepercayaan animisme Bulu' Nene' masyarakat di Kabupaten Pinrang sangat besar pengaruhnya terhadap hidup masyarakat, karena didalamnya mengandung suatu keyakinan bahwa dia adalah salah satu tempat yang wajar ditempati untuk memohon doa kepada Tuhan karena beliau adalah suci dan makbul doanya semasa hidupnya. Kedua, Tinjauan Islam terhadap kepercayaan animisme Bulu' Nene' masyarakat Kabupaten Pinrang, adalah suatu kepercayaan hayal belaka. Islam tidak membenarkannya, sebab hal itu termasuk syirik (menyekutukan Allah swt), orang yang menjalankannya disebut musyrik. Ketiga, Strategi dan pendekatan dalam penanggulangan kepercayaan animisme Bulu' Nene' Masyarakat Kabupaten Pinrang yaitu memberikan pengarahan kepada pengunjung lewat pengajian, memperbanyak berzikir dan menjelaskan bahwa apa yang dilakukannya sangat bertentangan dengan ajaran Islam dan bisa mengakibatkan menjadi musyrik.

**Kata Kunci:** Relasi Kepercayaan, Animisme, Keberagaman, Masyarakat, Bulu' Nene'.



## Introduction

It has become a common sense that religion and God are the ultimate solution of the whole problem of humanity. Hence, it is just logical if people bring God when facing a problem. It constitutes surrender to God who is believed to have arranged any human problems. For the same reason, the practice is justified in Islam.<sup>1</sup>

Normatively, on the one hand religion and belief share the same emphasis. Both believe in 'something' that beyond human power, a "thing" believed as a regulator of human life. In addition, humans also relate to it. The belief of animism assumes that in this world there are two spirits: good spirit and the bad one. The existence of these spirits has an impact on human life. Therefore, human beings must build good relations with the spirits. In doing so, humans can offer offerings or slaughter the sacrificial animal.

Ludwig Feuerbach stated that religion is a psychological fixture that allows us to rely on hope, virtue and aspiration to a supernatural force that we call "God"—although in the process it actually implies self-humiliation.<sup>2</sup>

Tylor explained that although these spiritual ideas are not contaminated in rigid forms, they are united with the primitive thought of the societies. Just like other elements, animism is also experiencing growth and development. Initially, people only think of one spirit as something small and specific, embedded into the trees, a river or the animals they found. Then the power of this spirit began to grow.

There are two theories about the development of human's belief. The first theory says that human beliefs are initially very simple and modest toward a higher belief in keeping with the progress of civilization. This theory

was pioneered by E.B. Tylor, and more like Darwin's theory of evolution. According to him, natural and social developments move from lower forms towards higher and perfect forms, from the simple to the more complex.<sup>3</sup>

Muslims in Indonesia, including the Bugis tribe, especially in southern part of Sulawesi, conduct a series of events (such as salvation on the third, seventh, fortieth, hundredth day, or annual commemoration of their ancestors), because of their respect and admiration of the family who passed away.

The society also has a funeral complex of a sacred person and Islamic preacher in Sawitto, Lapang Ambo Sa'diah. The burial complex is named the complex of Bulu' Nene', adopting the name of the region, on the Kaballangan Village, Duampanua Sub-District, Pinrang District. On every Monday and Thursday people come to the Bulu' Nene' grave, bringing offerings; such as chicken, goat, cow, or buffalo. Some others bring animals to be released at that place. This latter practice serves as a sign that they release the needs that have been granted.

The believers of Bulu' Nene' consider their rituals to be an attempt to fulfill their promise to offer animals when they conveyed during a visit to the grave before. Accordingly, some people consider it as an obligation that they must do. Others further assume that they will have a physical, material or immaterial risk if they do not perform the ritual.

The people who come on a pilgrimage to Bulu' Nene' have diverse professions; traders, peasants, employees, and so on. They are predominantly followers of Islam. Their purposes are also diverse. Some want to success in business and/ or agriculture, to cure disease and some others ask for blessings to wander. In the first time of this pilgrimage, they promised to return to pilgrimage with offerings, once they succeeded.

<sup>1</sup> Moeslim Abdurrahman, *Agama Sebagai Kritik Sosial di Tengah Arus Kapitalisme Global* (Cet. I; Yogyakarta: IRCiSoD, 2006), 76.

<sup>2</sup> Danil L. Pals, *Seven Theories of Religion*, terj. Inyia Ridwan Muzir M. Syukri, *Tujuh Teori Agama Paling Komprehensif* (Cet. I; Yogyakarta: 2011), 116.

<sup>3</sup> Amsal Bakhtiar, *Filsafat Agama Wisata Pemikiran dan Kepercayaan Manusia* (Ed, I,-2; Jakarta: Rajawali Pres, 2009), h.55-56.

Based on the background of the problems and the variables above, the issue is the animism in the community of Bulu' Nene'. The sub-issues are as follows: 1. What form that animism of Bulu' Nene' takes? 2. How does Islam view the animism of Bulu' Nene'? 3. What are the strategies and approaches to handle Bulu' Nene' animist beliefs?

The type of this research is field research which is descriptive qualitative in character and using several approaches such as juridical, theological normative, sociological, and historical approach. The data collection techniques are observation, interview, documentation, and triangulation. The data processing techniques and data analysis is qualitative, because this research provides an overview of the situation and events in a factual and systematic way in the field.

### **The Form of Bulu' Nene' Animistic Beliefs in Pinrang Society**

Islamic history recognizes the sects (*firqoh*), the divisions that occurred during the reign of Ali bin Abi Talib. A debate between Ali bin Abi Talib and Muawiyah in Saqifah Bani Saidah, caused the loyal followers of Ali bin Abi Talib to split into Shi'ah, Khawarij, Murjiah. Afterwards, Islamic theology witnessed the emergence of several sects, such as Qadariyah, Jabariyah, Mu'tazila, Asy'ariyah-Maturidiyah, and Ahlus Sunnah. Firqoh can be interpreted as sect. However, in the next pages I will use the term belief.

Qadariyah's opinion held that someone has the ability for one's deeds. The prominent figures of this sect are Ma'bad al-Jauhani, Gailan al-Dimasyqi and Jaham bin Safwan. While Jabariyah opined that human beings are forced and not free to choose their destiny because humans have no will and ability. They just do what God wants them to do. In other words, all human actions are created by God.<sup>4</sup>

<sup>4</sup> Yudian Wahyudi Asmin, *Aliran dan Teori filsafat Islam*, ( Jakarta: Bumi Aksara, 2002), 153.

In Kabupaten Pinrang there are some beliefs; Ahlus Sunnah Waljamaah (majority), Muhammadiyah, Al Wahda, Jamaa Tablik. In addition to that they also have a belief named Bulu' Nene' in which they believe that the Bulu' Nene's spirit can provide a salvation for them.

Animism develops in line with the development of society. According to this belief, the ancestral spirits also have social structure as well as they were in this worldly life. The ancestors have a structured position, from the lowest to the highest. The spirit that occupies the upper layer has the most decisive influence on human life. Thus, the worship of him is also done more seriously than those of the others. Spirits that occupy the topmost layer they call god.

This belief is often identified with primitive societies. However, the people who live in the globalization era still have it. Many people of our society, even those with high education, believe in shamans for their positions or wealth. The shaman is still regarded as a "mana" and can control the magical forces that roam around people. Therefore, shaman can tame the demons and make use of the good spirits.

Belief in spirit permeates the entire human life individually and communally level. Their thoughts and actions focus on how to get help from the good spirits and abstain from demons that disrupt or block them, or how to strengthen themselves with supernatural spirits and bring it to obtain self-interest or the public.<sup>5</sup>

The special characteristic of animism is to embrace the belief of the spirit with the active supernatural powers. The principle of an active spirit according to animist belief is that the spirit of the dead remains alive even as magic as a god, they can harm or prosper human society. This world is also inhabited by various kinds of unseen spirit that can help or disrupt human life. The whole rite or meditation of animism

<sup>5</sup> Simuh, *Sufisme Jawa* (Bandung: Bentang, 2003), 43.

is meant to relate and influence the spirits and supernatural powers, through meditation or shaman is woven direct connection to seek help with the spirit of supernatural powers.<sup>6</sup>

Animism believes that everything on earth (such as sea, mountain, forest, cave, or certain places) has a soul that must be respected so that it does not disturb humans, or even help in this life to get what they want.

Many animist beliefs are growing in society. As the Nias people believe that the rats that often go in and out of the house is the incarnation of the spirits of women who died in childbirth. They argue that the spirits of the dead can enter the bodies of other animals, such as pigs and tigers. Usually the spirit will take revenge against the person who ever hurt him/her when they were alive.<sup>7</sup>

Sigmund Freud, a secular psychologist, says that Animism explains the psychic concepts of theories about spiritual existence in general. Animism comes from the insight of the great primitive nations of the universe and the world. Primitive nations occupy the world together with many spirits. This primitive people are able to explain the linkage of the process of nature movement with the movements of these spirits. They also believe that humans also experience "animation". A human has a spirit that can leave his place and enter other creatures. Therefore, people can explain dreams, meditation, or the subconscious. Animism is a system of thought that not only explains one phenomenon, but enables human to understand the whole world. According to Tylor and Comte, animism is the first stage of religious formation. In their terms, the civilization began with the idea of animism and then developed into a religion.<sup>8</sup>

<sup>6</sup> Simuh, *Sufisme Jawa*, 41.

<sup>7</sup> A.G. Honog Jr, *Ilmu Agama*, diterjemahkan oleh M.D Koesoemosoesastro dan Sugiarto, (Cet. II; Jakarta: BPK Gunung Mulia, 2005), 53.

<sup>8</sup> A.G. Honog Jr, *Ilmu Agama*, diterjemahkan oleh M.D Koesoemosoesastro dan Sugiarto,, 56.

From the experiences that human beings get between life and death or between life and consciousness, they then distinguish the existence of two different things: the spirit and the body or spiritual soul and physical object. Then they believe that humans have two kinds of existence that can be separated and united again. The body is considered alive if the spirit is within the body. Whenever the spirit parted from its body then the body has no activity at all, the spirit is the source of life and human activity.

Animism can be interpreted as human belief in ancestral spirits. In the belief, they believe that the deceased is regarded as the supreme, determining the fate and controlling the human activities. Then this kind of worship develops into the worship of spirits. The spirits of the dead are regarded and trusted by them as powerful beings who determine all the will to be served. They also assume that the spirit can also penetrate into certain things. The spirit that enters an object will cause the miracle or sacredness of the object. Therefore, the people worship the spirits to survive the danger.

The above is in line with the belief of Bugis people in Pinrang to the ancestral spirits, expressed in in the form of worship of graves and certain places. Worship is given to the graves of certain people who are considered to have powers or of Islamic preachers who were religious figures in society. They both are believed to have a power enabling them to give blessings. This belief continued in the post-Islamic period and exists until now in the Pinrang society especially in the villages of Kaloang, Pallameang, Kanni Hamlet, and Kaballangan Village.

The existence of Bulu' Nene' in Kaballangan Village, Duampanua Subdistrict, Pinrang District, has a great influence on people's lives, they believe that it is one of the reasonable places to pray to God since Bulu' Nene' was a saint

and his prayers were accepted by God during his lifetime. This culture, inherited generation after generation, has become a routine activity of the Bulu' Nene' followers. Before performing the ritual they firstly visit the Bulu' Nene' tomb to beg for his wishes, then returning to visit her again later on they have succeeded.

Lapang Ambo' Sa'diah is an Islamic preacher in Kaballangan and Duri land. He successfully Islamized the King of Duri. As a sign of their gratitude he was given a magic *keris*/machete that is still kept well in the house of Hj. Jenne putri Dawa Sutte. He was loved by the people and considered as a pious and sacred person. After he died there are still many things that make people amazed.<sup>9</sup>

Lapang Ambo Sa'diah came from Kaballangan Village, Duampanua Sub-district, Pinrang District. He was married to Kanyuma and endowed with several children. Then after he got the duty from Abdul Mukminin to spread Islam in Duri land, he remarried with a girl named Tarande, but he was not gifted child. During his lifetime he was always back and forth between his two wives. He died on the lap of his first wife. After a few days some people went to the land of Duri to inform the death of Ambo Sa'diah to his second wife in Duri. But his second wife denied and said that Lapang spent the night with her and got dinner at the house, then she showed the dish that had not been dry. So neither the delegate nor his wife agreed that Lapang did not die but only *Mallinrung* (only protected from the outer realms).<sup>10</sup>

According to the researcher Lapang Ambo Sa'diah is a preacher of Islam in Kaballangan Village and in Duri. He is very meritorious in spreading Islam. Finally some people assume

that going to his tomb in Bulu' Nene' is something very important because praying or wishing in the tomb can be more quickly granted by Allah swt. When their hope was granted, the visitors (followers) come back there (called Bulu' Nene' popularly) to keep their promises. Actually what the visitors (followers) do is very contrary to the Islamic teachings, it can cause them to become a polytheists.

The description above makes the people increasingly believe his greatness and holiness. He was buried on the slopes of Kaballangan village about 2 kilometers north of the Pinrang-Polmas. Then the mountain is called Bulu' Nene' meaning the mountain where Bulu' Nene' was buried. Lapang is considered a meritorious in spreading the religion of Islam and close to Allah swt. This is causing some Pinrang people to make the grave of Bulu' Nene' as an intermediary in conveying their intents to Allah swt.

Bulu' Nene' became a busy place visited by some of Pinrang regencies since the XVII century. When DI/TII was in power in Pinrang, the visiting to Bulu' Nene' was stopped. Even the grave was disassembled by DI/TII and the stones are thrown away. Once the power of DI/TII ends, people started visiting there again. Every Monday and Thursday visitors come from various districts, from Gowa, Bone, Soppeng, Majene and Polmas.<sup>11</sup>

Bulu' Nene' increasingly crowded visited by people. This causes the Muslims who are living around it demolished Bulu' Nene' tomb. It was done by the group of students of Ma'had Mahilil Ulum Kaballangan. They invaded Bulu' Nene' and burned down the whole building of Bulu' Nene' grave. Apparently the action was approved by Gurutta K.H. Abd. Rahman Ambo Dalle.<sup>12</sup>

<sup>9</sup> Wawancara Jusnani, wawancara di Sempang, 01 Nopember 2016.

<sup>10</sup> Yunus Jamadi, Skripsi yang berjudul "*Bulu' Nene' Suatu Studi Tentang Kepercayaan Masyarakat di Desa Kaballangan Kec. Duampanua Kabupaten Pinrang*" (Di publikasikan Fakultas Ushuluddin IAIN Alauddin Ujung Pandang, 1958), 35.

<sup>11</sup> M. Yunus Jamadi, Skripsi yang berjudul "*Bulu' Nene' Suatu Studi Tentang Kepercayaan Masyarakat di Desa Kaballangan Kec. Duampanua Kabupaten Pinrang*", 36.

<sup>12</sup> M. Yunus Jamadi, Skripsi yang berjudul "*Bulu' Nene' Suatu Studi Tentang Kepercayaan Masyarakat di Desa Kaballangan Kec. Duampanua Kabupaten Pinrang*", 36-37.



The above incident caused a pros and cons between the proponents and the opponents. At that time no one dared to fix the Bulu' Nene' grave because the place is near from the residence of Gurutta K.H. Abd. Rahman Ambo Dalle. The instruction from Minister of Religious Affairs No. 4 in 1978 about the policy that recognized the right of belief was issued<sup>13</sup> and caused more crowded people to visit the Bulu' Nene' tomb.

Among the things that are saved in the beliefs of Bulu' Nene' which still exists today:

*The first* is a machete. An object that is saved in the belief of Bulu' Nene' which can still be found now is a machete. The machete is approximately 70 cm long in the form of a small dagger made by Tato kept in the house of the descendants of Bulu' Nene', Hj. Jenne's. She was Dawa Sutte's first daughter known in the community by the name of Matoa Sempang. She was the former commander of Bataliyon 710 under the leadership of Let. Andi Selle was trusted by Bulu' Nene'. According to Hj. Jenne, this machete was brought around by him when the infectious disease epidemic had spread in his village. This is also done by his brother named Bora Sutte (the first Matoa Sempang), this machete is brought to get around to protect people from disease outbreaks.

The machete is a gift from the King of Duri to the Bulu' Nene' for his services in spreading Islam in Duri land. According to Hj. Jenne Dawa Sutte, the machete is powerful and is able to provide benefits for him. She told that all this time she had been disturbed by her feelings and could not sleep well. She took the machete and kept it under her sleeping pillow, the she was able to sleep soundly.<sup>14</sup>

Based on the above statement, according

to Hj. Jenne Dawa Sutte, the machete has the power to relieve anxiety before going to sleep, because she believed that the machete has strength. But she still believes that with Allah's permission, her anxiety was reduced and can sleep soundly. Based on my observations the machete was not much different from the other machetes, according to the owner, the object is able to heal the sick and give strength for her.

*The second* is a drum. The drum is a gift from the King of Duri given along with a long machete. The drum made of cinnamon is stored in Patobong. It was rung at the harvest feast ceremony, livestock slaughtering ceremony for babies (*'aqiqah*), and for the nobles in Mattiro Sompe sub-district. This indicates that the people of Sempang village have brotherly relationship with Patobong people for they are the children of Bulu' Nene'.<sup>15</sup>

*The third* is a scripture. The Quran was handwritten by WaliiE (the sibling of Bulu' Nene') who had a miracle. If a person who is stomach ache then read it, the stomachache will heal soon. The Qur'an can only be removed from its place in dangerous situations and conditions such war and the spread of disease outbreaks.<sup>16</sup>

Having some relics of Bulu' Nene' being existing until now we could say that his offspring save them properly from generation to generation and believe that Bulu' Nene' is very meritorious in the spreading of Islam in Pinrang, especially in Kaballangan and Duri villages. This is why they are still remain convinced that the most strategic place to ask to Allah swt, what he wants can be granted, is in Bulu' Nene' which according to his followers is a sacred

<sup>13</sup> Departemen Agama RI, *Tuntunan Praktis Penerangan Agama Islam*, (Jakarta: Multi Yasa), 22.

<sup>14</sup> Wawancara dengan Hj. Jenne putri Dawa Sutte, hari Ahad tanggal 02 Nopember 2016 di kediamannya di Sempang.

<sup>15</sup> Yunus Jamadi, *Bulu' Nene' Suatu Studi Tentang Kepercayaan Masyarakat Di Desa Kaballangan Kec. Duampanua Kabupaten Pinrang*, Skripsi di terbitkan Fakultas Ushuluddin IAIN Alauddin Ujung Pandang, 1985, 40.

<sup>16</sup> Yunus Jamadi, *Bulu' Nene' Suatu Studi Tentang Kepercayaan Masyarakat Di Desa Kaballangan Kec. Duampanua Kabupaten Pinrang*, Skripsi di terbitkan Fakultas Ushuluddin IAIN Alauddin Ujung Pandang, 1985, 42

tomb. On certain days especially on Monday and Thursday, the tribal people come to visit the tomb with different intentions. The way they worship is also different, such as Maddumpu, Mabbolo, Mamminnya, Massampo, Mabboco, Malleppasang, and Mattallutena.<sup>17</sup>

According to the researcher, the kinds of the worship that the visitors or followers usually do in Bulu' Nene' is a relic of their ancestors, which should not be done by a Muslim. Such a culture should be abandoned, because it can cause a person weak faith or lead them to consider that there is something that can give blessing (*manfa'ah*) beside Allah swt. Visiting the tomb is something that is allowed as long as we believe that we are merely visiting the grave of the person who was very meritorious to the religion and to their children, during his lifetime or even after, or just pray for him so that his soul can be peace in there.

The followers whose wishes have been granted come there to 'release' their vow in the tomb of Bulu' Nene' by offering offerings led by a shaman who specially invited to the sacrifice ceremony. Firstly, the shaman is burning incense and kept near from the tombstones of Bulu' Nene'. He then takes the scented oil to sprinkle the tombstones of Bulu' Nene' then the shaman begins his worship. All member of his entourage are standing up encircling the tomb of Bulu' Nene'. His followers should only speak as necessary. After watering the shaman retreats several steps then take the chicken or goats that have been prepared to be released.

According to Halwiyah, after the animal was released then the residents around Bulu' Nene' tries to capture them. If the animal has been caught by them, the animal has a high value. It will not be slaughtered, but for breeding in

order to bring blessings. Likewise, if the animal is destined for slaughter, the one who slaughter it is the shaman. Before being slaughtered, the animal is watered three times by the ablution water from its head, tail, until its legs, and the meat is sliced bigger than usual then cooked. The 'hosting' people (people who had the vow) wait until the finish and enjoy the food that has been offered to Bulu' Nene'.<sup>18</sup>

According to Icalla, the offered animal is stratified as a chicken, a pair of cockerels and hen, a goat, a cow or a buffalo. Usually these three types of animals are named Mattellu Atena. The ritual is performed one their intentions have been granted. The adherents usually come from outside of Kaballangan village, some come from Pallameang village, Langga village, Kaloang hamlet, Kanni village and others. These visitors bring *sanro wanua* or elder people—the person who is believed to have an authority to read a special prayer in Bulu' Nene' as a sign of gratitude for his vow has been granted by Allah swt.<sup>19</sup>

According to Nurhayati, Bulu' Nene' is the best place to deliver their wishes (desire) to Allah because according to them Bulu' Nene' is someone whose prayers were always accepted by Allah during his lifetime. And also, they believe that the place can provide benefits or in other words their prayers can be granted. Then they will return to Bulu' Nene' to release their intentions when their wishes have been answered.<sup>20</sup>

According to Syamsiah, her families who come from Malaysia were visiting Bulu' Nene' as well to keep their promises after they succeeded there. Then the whole family in the village were called to make a pilgrimage to Bulu' Nene'. Usually the one who come for wishes is

<sup>17</sup> Yunus Jamadi, *Bulu' Nene' Suatu Studi Tentang Kepercayaan Masyarakat Di Desa Kaballangan Kec. Duampanua Kabupaten Pinrang*, Skripsi di terbitkan Fakultas Ushuluddin IAIN Alauddin Ujung Pandang, 1985., 56

<sup>18</sup> Wawancara, Hj. Halwiyah, hari Kamis tanggal 03 Nopember 2016 di kediamannya di Kaballangan.

<sup>19</sup> Wawancara, Nurhayati, hari Kamis tanggal 08 Nopember 2016 di kediamannya di Kaballangan.

<sup>20</sup> Wawancara, Calla, hari Kamis tanggal 09 Nopember 2016 di kediamannya di Kanni.

bringing a goat and a cow to be slaughtered there, cooked, and served. Then the elderly in his family is asked to read prayer. Then they eat together with the families who came there, he thought just for keeping his desire.<sup>21</sup>

According to Darna, visiting or making a pilgrimage to Bulu' Nene' which performed by their family only as their grateful because his family was spared from misfortune, to get a fortune enough, and in order himself and his family to be protected by God. He thinks that there is nothing wrong in his way, moreover he is still a descendant of Bulu' Nene'. Even they visit it routinely.<sup>22</sup>

From the description of the results of above interview it can be concluded that the adherents of Bulu' Nene' assume that status of Bulu' Nene's is a place of prayer or mediator (*waṣilah*) who will deliver their wishes (desires) to Allah Almighty, because the people assume that Bulu' Nene's prayers were accepted during his lifetime. Finally the visitors or adherents of Bulu' Nene' visit there for wishing something and after coming home from there the adherents do their best so that the vow can be granted and can return there to release his vow. That is what his followers have done from generation to generation, and until now the tomb is very crowded visited the community.

According to my observation, what the visitors (adherents) of Bulu' Nene' did is something that causes people to make their faith reduced, because they think that the place is the best place to pray to Allah swt. In Islamic view the best place to ask Allah Almighty is a mosque or in home after performing obligatory prayers or sunna prayers. While the grave is not worthy place for praying because the dead people have no power unless they leave behind three things:

<sup>21</sup> Wawancara, Syamsiah, hari Jumat tanggal 10 Nopember 2016 di kediamannya di Kdiamannya di Kanni

<sup>22</sup> Wawancara, Darna, hari Senin tanggal 11 Nopember 2016 di kediamannya di Kdiamannya di Kanni

first, virtuous descendant who prays for him; *second*, sadaqah jariyah (ceaseless charity) and *third*, knowledge which is beneficial.

### **Islamic Review of the Bulu' Nene' Animist Belief in Pinrang District Society**

Before Islam entered and developed in Indonesia, people have known and had a belief as a guide in their life. The belief is animism. In Islam the source of the power of nature is Allah. That can be seen in the several good names for Allah (*al asmā' al-husnā*). Therefore the concept of one's faith is *tawhid* (worship only to Allah). As a servant we can only hope and make efforts and prayers, while the decisions are left all to Allah. Based on the *taqwa* He distinguishes man. In accordance with His verse in Surah Fushshilat 41: verse 37

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

"And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve"<sup>23</sup>

Islam teaches that man should not worship other than Allah. Muslims must be careful in worship, because worshiping other than Allah can cause polytheists. Moreover the nature is His creation. As confirmed in the first sentence of creeds (*syahadah*); I bear witness that there is no God but Allah, He is the only creator that created nature and its contents.

As Muslims we should be vigilant, don't let our faith polluted by animist elements. The object remains the object, whether it is a stone, a piece of iron or a piece of writing paper, the value is the same. Everything will not have supernatural powers and can not contain

<sup>23</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: PT. Sinergi Pustaka Indonesia, 2011), 689.

any more powerful force than what has been determined by *sunnatullah* or Islamic law. Islam forbids us to ask to the spirit of dead or to bring them because all of the spirit will return to the presence of God, so that is impossible to occupy another place after leaving the body.

It should be known that the person who is in such a state is very unstable soul. So Allah Almighty, reminds us, *"If the person is overwritten the disaster turns backward"* or returns to disbelief. They are just pretending to convert to Islam, but in fact they are looking for the weakness of Islam. According to His word, Q.S. Al-Hajj: 22 verse 11

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فَتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

*"And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss"*<sup>24</sup>

This verse was revealed in the context described by a tradition relating that a man came to Medina embracing Islam. He praised his religion when his wife gave birth to a boy and his horse proliferated. He reviled his religion if his wife did not give birth to a baby boy and his horse did not breed. (narrated by al-Bukhari which came from Ibn Abbas)<sup>25</sup>

In another narration it was stated that a Jew entered Islam, then became blind and his property was exhausted and his son died. He considered that Islam caused him to be unlucky.

He said *"I never got the good of this religion. My eyes are blind, my treasure is gone and my son is dead"*. (narrated by Ibn Marduwaih from 'Athiyah which came from Ibn Mas'ud).<sup>26</sup>

Based on the above verse we realize that His servant need to always understand the position of ourselves whether still believe or be on edge. The person who is on this edge is none other than a person who claims to believe in God but not full of faith. The signs are that if you get good, keep it in that state. Such kindness does not inspire you to increase your sense of gratitude to Allah. If you get in trouble you feel sorry and say I was struck by the misfortune of following the teachings of Islam. If you want to realize the calamity that befell them, it just as a warning to him that human strength is meaningless compared to the power of Allah because He is omnipotent and almighty.

Therefore, whoever is prejudiced against Allah \ then on the judgment day will get the reward according to what he/she did. One with weak faith may do what one wants because he/she does not believe that Allah is almighty, all powerful and knows all his deeds.

Religion is needed in human life to give the direction of awareness that ethical culture is more meaningful and has substantive inspiration. Besides, religion also needs a cultural medium. Religion exists in human life, because religion can only be manifested clearly in human life, according to the word of Allah swt, QS. Taha: 20: 135

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

*"Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright"*<sup>27</sup>

<sup>24</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, (Cet. Jakarta: PT. Sinerji Pustaka, 2012), 463-464.

<sup>25</sup> K.H.Q. Shaleh, H.A.D, Dahlan, H.M.D. Dahlan, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an*, (Cet. XVIII. Bandung; CV Diponegoro, 1996). 329-330.

<sup>26</sup> K.H.Q. Shaleh, H.A.D, Dahlan, H.M.D. Dahlan, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an*, 330.

<sup>27</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 447.



The above verse explains that religion is an institutionalization of experience of faith to Allah. So religion is the embodiment of an organized faith system. Actually in human nature, human has the freedom to choose religion in accordance with beliefs and personal beliefs. Allah affirms in his word that He offers to man to choose the path of faith or the way of infidel. In the word of Allah, it is clear that trusting and believing in the spirit of ancestors spirits who are considered to have supernatural powers that can give salvation to their cult or adherence to the teachings of Animism is contrary to the Islamic teachings because worship other than Allah is polytheists.

The Islamic view of the Bulu' Nene' animist belief has so far been discussed briefly, especially with regard to animist beliefs, the notion of the supreme God. The animism discussed so far is a small part of what is called the religion of primitive nations and as a whole is a portrayal of primitive nation religion. Animism is a fictitious religion. Islam does not justify it, because it includes polytheism (belief in more than one God). The one embracing animism is called a polytheistic (*shirik*).

Islam teaches that man should not honor and worship other than Allah, as confirmed in the first creed, *I bear witness that there is no God but Allah, He is the only creator that created nature and its contents* which is in line with Q. Fuṣṣilat: 37 above saying that human must prostrate to Allah.

According to the spiritual science (in modern sense) it is true that we can call the dead spirits, but why is that in need, it will even disturb the peace of the spirit. Besides, the spirit could not give benefits for humans. Especially if we remember that the spirit that is easily called is the demons (spirits in confusion state), they are useless.

The Animistic Theory of the spirit or soul in the Qur'an put forward by Edwin Bumett Tylor (1832-1917) in his book "Primitive Culture (1873)

is briefly as follows: events such as dreams, sickness and so on experienced by primitive people lead them to an understanding of the anima (spirit). Through this understanding they make a category about the separation of the spirit and the rough body. They then argue that there is a spirit in every living thing as well as inanimate matter. That is a 'God', who makes human life growing like water seeping into a living tree, provides food with which human lives. People are the most glorious creature on earth, guarding this nature, and cultivating it according to their will, these ways are done as their devotions to Allah swt.

On the basis of the above understanding, we can call the Qur'an the spirit because the Qur'an is a light and guidance that can heal and revive the human heart. Allah said in the Qur'an "*Thus we reveal to you the Qur'an, from our command and our spirit*" So here the spirit means the Qur'an, for food to revive the hearts of men. And Jibril is called the spirit as well because he was the one who brought the goodness and secrets of the Holy Qur'an to the Prophet to be conveyed to his followers.

In everyday life has a meaning and religious value. Life is holistic and therefore a matter of belief is regarded as inseparable from people's life, but completely detached from the truth of the true religion because of the absence of understanding that Allah Almighty has sent His chosen Messenger to deliver His guidance to all mankind in this world.

In regard to the theory of spirits (animism), we often find its elements in the Qur'an, such as the matter of freedom of will and the separation of the human spirit from the body and animal spirit from its life, taking place in the human body in life and after death in the grave, the place between the world and the hereafter, and the consecration of the spirits of the dead. All of which are contained in the Qur'an Surah Al An'am: 6: verse 60 as follows:

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم  
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى  
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ  
تَعْمَلُونَ ﴿٦٠﴾

*And He is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.*<sup>28</sup>

In addition the Qur'an the existence of other spirits separated from humans is mentioned, but they are related to their lives, sometimes to help humans and sometimes do not. The spirits are angels. For people who interpret animism theory as a psychological theory, psychological theory is used also in the Qur'an. They show weakness to achieve all their goals and weaknesses when facing the decision of Allah swt and the necessity of submission themselves, as listed in the following verse: Q. An-Najm 53: 54-5

فَغَشَّاهَا مَا عَشَّىٰ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكَ  
تَتَمَارَىٰ ﴿٥٥﴾

*"So there covered them that which covered. Which of your Lord's benefits will you then dispute about?"*<sup>29</sup>

Even the Qur'an is not only keeping in memory the extraordinary events which really happened, but also warns of future events at any time or things that may happen in sudden, such such as "Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [cauld] let fall upon them

*fragments from the sky"* The statement explains that the Qur'an explains something that will happen, or something that has not happened. It indicates that people can only refer to the Qur'an as a holy book and trust that it is only Allah Almighty who can govern this nature. It is explained in his book so that people do not get lost because this nature is in His grasp.

The belief of Pinrang Bugis people of ancestral spirits are expressed in the form of worship of graves and certain places. Worship is given to the graves of certain people whom they consider sacred and can give blessings or because during their lifetime they are regarded as spiritual figures in society. The beliefs continuously happen in Kaballangan society until now.

The above statement is very contrary to the Qur'an, because no one can give blessings or be a protector. Just to Him alone the people should ask for protection and not to others. So they should only believe in Allah who created nature and its contents especially for human beings who have the mandate to preserve this nature.

Islam does not justify the belief in ancestral spirits and worship of graves or certain places because those are polytheism (belief in more than one God). Islam teaches us not to honor and worship other than Allah, as affirmed in the first creed. While the Spirit is the secret of God and we are not given knowledge except only a little.

### **The Strategy and Approach in Overcoming the Understanding of Bulu' Nene' Animist Beliefs in Pinrang District Society**

The approach undertaken in overcoming the understanding of Bulu' Nene' is should be given an understanding that the grave is not the best place to prayer or coming there for asking their need is a mistake because the deceased person is impossible to give something to a living person. Even the assumption that the

<sup>28</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 181.

<sup>29</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 767

place is the best place to pray to Allah is mistake and can cause them to polytheism.

Providing direction to the visitors by telling the story of the legend of the Bulu' Nene' at certain moments, such as when there is a commemoration of religious holidays or giving directions through the study of the existence of Bulu' Nene' tomb associated with Islam. He is a person who obeys to Allah during his lifetime, therefore we should pray to Allah so that his soul is happy at His side.

Giving an explanation to the visitor (adherents) of Bulu' Nene' that they should increase the reading of *dhikr* to Allah swt because the people who remember Him will find peace in their life, always feel close to Allah swt and will keep himself from sins. The theoretical point of recitation is found in the Qur'an and in the Sunnah of the Messenger of Allah. Such as QS. Al Baqarah: 2: 152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾  
"Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me"<sup>30</sup>

The purpose of above verse is that Allah bestowed His grace on the people who always worshiped Him and got His forgiveness for those who always thank Me, and do not deny the blessings of Allah that have been given to you. The statement gives a warning to all his servants to worship Allah alone and do not assume that there is something has power other than Allah. The Word of Allah swt., QS Al-'Ankabut: 29: 45

وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ  
"... And certainly the remembrance of Allah is the greatest"<sup>31</sup>

<sup>30</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 29.

<sup>31</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 29.

The Word of Allah swt above in line with the hadith of the Messenger of Allah "Will you want to me to convey your best deeds and the most sincere of your Kings side (Allah), raise your degree than gold and silver alms (*infāq*) and better than you meet enemies then you redeem their necks or they redeem your neck?" They said: "Of course (O Messenger of Allah)" He said: "*Dhikr* (remembering Allah)."<sup>32</sup>

Two sentences are lightly spoken, heavy on the scale, deeply beloved by the Most Merciful God, namely: "*Subhānallāh wa bihamdihi, subhānallāh al'-adhīm*." (Bukhari-Muslim from Abu Hurayrah).<sup>33</sup>

From some arguments and hadith of the Messenger of Allah we can know that how great the virtue of this *dhikr* and uplifted the degree of people who practice it. Therefore that is required to all Muslims to increase their *dhikr*, so that they get forgiveness from Him and can get calmness for our heart and soul.

According to Muhammad Arifin Ilham in his book entitled "Panduan Zikir dan Doa" (A Guidance of Dhikr and Prayer) described the meaning of "dhikr" is to remember and call. Because remember is called and called because remember. In relation to "*zikrullah*," *dhikr* means to remember and call the names of Allah. Remember is the motion of the heart while the title is an oral motion. *Dhikr* in the heart is better than *dhikr* with oral alone. But much more perfect if both are combined. So the best *dhikr* is a blend of heart and verbal *dhikr*. The heart remembers the God and verbally calls Him. That is the beginning of."<sup>34</sup>

According to Sheikh Abdur Rahman Ibn Nasir as-Sa' in interpreting verse 152 of Surat al-Baqārah "Therefore, remember Me; I will remember you. And be grateful to Me and do not deny Me," The most remarkable *dhikr* is

<sup>32</sup> Nuhriison N. Nu Aliran/Faham Keagamaan dan SufismePerkotaan, (Cet. I; CV. Prasasti, 2009), 251.

<sup>33</sup> Nuhriison N. Nu Aliran/Faham Keagamaan dan SufismePerkotaan, 251,

<sup>34</sup> Muhammad Arifin Ilham, *Panduan Zikir dan Doa*, (Jakarta: Intuisi Press, 2007), 4.

done by the heart and oral way which cultivate the deep knowledge of Allah (*ma'rifah*), love to Him and produce good reward from Him.<sup>35</sup>

From the above explanation, it can be seen what is done by Ustadz M. Arifin Ilham and Sheikh Abdur Rahman ibn Nasir as-Sa' they explained that the *dhikr* is the command of Allah and His Messenger, as He said in Surah Al-Ahzab: 33 : 41-42:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا  
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤١﴾

*O you who believe! remember Allah, remembering frequently, And glorify Him morning and evening.*<sup>36</sup>

*Dhikr* means that the relationship of man with Allah is always nurtured, and by that recitation people will find peace and tranquility in their souls. Every day continuously we must perform the seven daily sunnah of the Prophet Muhammad, those are: Establishing Tahajud prayer, Reading the Qur'an and its meaning, Praying together at the mosque (especially the dawn prayers), Praying Duha prayer, Increasing alms, Keeping ablution (*wudlu' state*) and Reading *istighfar* at any time.

During this time the *dhikr* is regarded as an individual practice of a Muslim in his efforts to get closer and communicate with Allah swt. Therefore, *dhikr* often performed in a quiet place. If necessary by way of solitude in the middle of a quiet night which far from all the crowds of world.

Ustadz Muhammad Arifin Ilham of the people of remembrance, by sitting cross-legged with white all-round garments together with his attendant reciting and remembering the names of Allah, he leads the hearts of people to know more about the authenticity of Allah and

the substance of Allah *Azza Wa Jalla*. In solemn remembrance, tears do not feel falling down, the readings open the eyes of the heart, reminding myself of having many sins. Then, in the end, acknowledge the purity of God that deserve to be praised by all beings.<sup>37</sup>

From the above description, according to the writer's opinion that increasing the *dhikr* to Allah swt means remembering and calling God by His names, remember is the motion of the heart while the call is motion of oral. Staying closer to Allah and avoiding the polytheism are should be done by us because He is the one must be worshiped, the place to express our intentions and desires. Not coming to another place like Bulu' Nene', even should those who come there pray for him so that his good deeds are accepted by Allah swt and get a place worthy of His side.

Visitors (adherents) of Bulu' Nene' should be directed to them that what they did was very contrary to the morals advocated by the messenger of Allah, according to his words: "Every child born is pure white, then their parents make them a Jewish, Christian or Zoroastrian."<sup>38</sup>

The above opinion on which Al-Ghazali refers, he refuted strongly the opinion of people who said that human morals can not be changed, he said: "We affirm that if human morals can not be changed, then all of counsel, teaching, upbringing and polite order are useless. There was not even the Prophet's command: "Improve your morals". How can moral change be denied to humans, where such changes can be made in animals. Wild birds can be tamed, greedy dogs can be arranged food and a ferocious horse can be ridden. Did not they change the morals of the animals."<sup>39</sup>

<sup>35</sup> Nuhrison N. Nu Aliran/Faham Keagamaan dan Sufisme Perkotaan, 253.

<sup>36</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 599.

<sup>37</sup> Nuhrison N. Nu Aliran/Faham Keagamaan dan Sufisme Perkotaan, 256-257.

<sup>38</sup> Zainal Abidin Ahmad. *Konsep Negara Bermoral Menurut Imam Al-Gazali*. (Cet. I; Jakarta: Bulan Bintang, 1975), 173.

<sup>39</sup> Zainal Abidin Ahmad. *Konsep Negara Bermoral*



According to the writer's opinion that the followers of Bulu' Nene' could change their morals who had believed that the only best place to pray was to be granted soon only in Bulu' Nene' could change their morals as long as they believed that what they did was very contrary to the morals advocated by the Messenger of Allah, "Fix your morals ", the changes can be made to animals such as birds, hoops, horses, as well as humans.

The statement above is in line with the opinion of Al-Ghazali "That both the personal morals of each human or social morality that is the customs of society can and should be held changes, from the bad morals to good ones. He admitted that it was not a light work to make the changes, so he encouraged the training and education with strict discipline. When it comes to personal matters, there are two kinds of human levels: "Khulqu, Adat".<sup>40</sup>

Al-Ghazali reiterated his stance that human morality can be changed, repaired or abandoned crime. By realizing that morality is derived from the nature since that people was born, in addition it influenced by the practice and habits that the people do.<sup>41</sup>

The statement of Al-Ghazali which says that human morality can change, supported by Islamic scholars who tend to morals. Ibn Maskawaih and Ibn Sina are including to the group who said that morality is the result of effort. Imam Al-Ghazali said that "If morality can not accept the change, then there is no function of testament, counsel, education even hadith of the Prophet who says "Improve the morals of you all."<sup>42</sup>

From the above description we can say that morals is the result of efforts in educating

children with earnest to the various spiritual potential that is contained in human beings. If the program of education and moral formation is proclaimed properly, systematically, well planned and executed seriously, it will produce children with great character. In these cases the roles and functions of both parents, educational institutions and environment are needed. But the most important is the education of both parents, because parents are the first educator and determine the success of his son.

The Prophet was sent to complete the noble character, as Muslims we should make the Messenger of Allah as a model example and the most beloved and closest to the Messenger of Allah is the people who has the best morality. Therefore we will provide explanations to the visitors or adherents of Bulu' Nene' that what they have done is very contrary to the above hadith and it can lead them to bad morals (disgraceful), also what they have done is against the teachings of Islam.

Moral coaching in Islam is also integrated with the implementation of the pillars of faith. The results of Muhammad Al-Ghazali's analysis of the five pillars of Islam have shown clearly that in the five pillars of Islam contained the concept of moral coaching. The first pillar of Islam is to recite two creeds (*Shahadah*) which testifies that there is no god but Allah, and testifies that Prophet Muhammad is the messenger of Allah swt. This sentence contains a statement that during his lifetime of people is only subject and obedient to the rules and demands of Allah. Those who submit and obey the rules of Allah and His Messenger will certainly be a good person.<sup>43</sup>

From the above statement it is clear that good character determines the faith of a person. The statement that there is no God but Allah and Muhammad is His Messenger is including the pillars of Islam, by whom anyone believe

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*Menurut Imam Al-Gazali*, 174.

<sup>40</sup> Zainal Abidin Ahmad. *Konsepsi Negara Bermoral Menurut Imam Al-Gazali*, 178.

<sup>41</sup> Zainal Abidin Ahmad. *Konsepsi Negara Bermoral Menurut Imam Al-Gazali*, 172.

<sup>42</sup> Imam al-Ghazali, *Ihya' Ulum al-Din*, (Jus, III, Beirut: Dar al-Fikr, vt.t). 54.

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<sup>43</sup> Abuddin Nata, *Akhlaq Tasawuf*, 158.

in something other than Allah swt, is it spirit or tree can cause people become idolatrous because nothing can be worshiped except Allah swt so we can be safe in the world and hereafter.

Another way that is not less powerful than the above ways in terms of moral coaching is through exemplary. Good morals could not be formed only with lessons, instructions and restrictions. The character (*thabi'ah*) of the soul to accept the virtue is not enough by only the teacher saying do this and do it. To instill good manners requires a long education and there must be a sustainable approach. The education will be successful if accompanied by good and real example.<sup>44</sup> Such a way has been done by the Messenger of Allah, this state is stated in QS: al-Ahzab, 33:21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ  
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا ﴿٣١﴾

*"Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much"*<sup>45</sup>

In addition, moral coaching also can be pursued by always considering that ourselves have many shortcomings than the advantages. In this connection, Ibn Sina said that if someone wants himself to have the ultimate morality he should know first the shortcomings that exist within him and limit to make no mistakes as far as possible, so that his shortcomings do not appear in reality.<sup>46</sup>

The above statement expects us to always remember the shortcomings that exist in each of us rather than remember the advantages, to avoid the actions that can cause us to fall into

things that are against the teaching of Islam, in order to be a good person then to be successful in the world and the hereafter.

How great the benefits of moral coaching since childhood, where the child easy to memorize the poetry that contains the attributes of Allah that is remembered until he will be old. They are recommended to worship the five-time prayer. And usually those who are diligent to pray at first because of his parent's invitation, this habituation can avoid bad deeds (bad morals) because he always remember Allah, then in order to become a plenary people and far from bad attitudes.

Another way is done so that visitors or adherents of Bulu' Nene' do not assume that the only place to ask or to wish in Bulu' Nene' only, the Ministry of Religious Affairs of Pinrang District and its apparatus should take a position and provide an appropriate understanding to the visitors of Bulu' Nene' so that those who make pilgrimage to the tomb are not to make the place to convey their intentions, even merely praying for Bulu' Nene' (Lapang Ambo Sa'dia) in order the good worships of Bulu' Nene' are accepted by Allah swt.

Pinrang District community has encouraged praying together in every mosque. This indicates that the society is already religious and a sign that the people realize that faith in Allah and the Prophet Muhammad bring a positive impact on them. Hopefully the people will not believe in something else whether the spirit, the big tree or mountain which can give something they expected. The awareness can make people good and perfect

The researcher hopes that the people who make the pilgrimage of Bulu' Nene' merely visit the graves of their ancestors, do not expect anything, do not make it as the best place to pray to God to get their intents quickly. Those who visit the tomb just a pilgrimage and pray for Bulu' Nene's worship during his life received by Allah.

<sup>44</sup> Asmaran, As, *Pengantar Studi Akhlak*, (Cet. I. Jakarta: Rajawali Pers, 1992), 45.

<sup>45</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, 595.

<sup>46</sup> Abuddin Nata, *Akhlaq Tasawuf*, 164.

## Conclusion

The form of animistic belief in Bulu' Nene' in Pinrang district society greatly influence the life of the people. They believe that the grave of Bulu' Nene' is one of the reasonable places to pray to God because he was the saint and his prayers were always accepted by Allah. This culture was inherited from generation to generation and has become a routine for Bulu' Nene' believers. Firstly they visited the Bulu' Nene' tomb to pray for their intents to be granted, then they come back there when they succeeded or got what they had been expecting.

Islam assumes that Bulu' Nene' animist beliefs in Pinrang District is an imaginary belief. Islam does not justify it because it includes *shirk* (believe in more than one God) action, so the person who runs it is called a polytheist or *mushrik* (someone who believe in many gods). Islam teaches us that people should not honor and worship to other than Allah, as confirmed in the first creed which means "I testify that there is no god but Allah" so that all humans must worship Allah alone.

The strategies and approaches to overcome the Bulu' Nene' animism in Pinrang society are giving a guidance to the visitors in a way tells of the legend of the Bulu' Nene' tomb at certain moments such as on religious holidays anniversary; giving directions through the study of the existence of Bulu' Nene' relating to the religion of Islam that he was a person who obeys Allah during his life and we should pray to Allah so that his soul well be received by Him; and increasing the remembrance of Allah SWT through *dhikr* in order to make their faith more perfect.

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