

## ***Mapatoppo* as a The Tradition of Using Attributes for Bugis Migrant Pilgrims**

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### ***Abstract***

This study aimed to determine the reasons for migrant Bugis pilgrims to carry out the *mapatoppo* ritual, the *mapatoppo* process and the impact of the *mapatoppo* on the lives of migrant Bugis pilgrims. This research is included in qualitative field research. The research setting is located in Tanjung Jabung Timur Regency, Jambi Province with a focus on Kuala Jambi Subdistrict, especially Tanjung Solok Village and Kampung Laut Village as the base for overseas Bugis people. The research subjects in this study were the village head and his staff as many as two people, twenty people for *haji* and *hajjah* of Bugis migrants and two people as *topanrita* (*ulama / ustadz*) of Bugis. The results of this study found three main conclusions: first, the pilgrims were interested in performing the *mapatoppo* ritual because they considered the *mapatoppo* ritual as a symbol for wearing the pilgrims attributes officially. In addition, they also consider the *mapatoppo* ritual as a means of *dipalecceki barakka* (the process of transferring *barakka* / blessings from *anre gurutta* or sheikhs). Second, the *mapatoppo* process for the male congregation begins with the way they sit in a half circle in front of their sheikh. Then they are summoned before the sheikh one by one. Then they were asked to intend and then paired with a white rimless fezlike cap and *surubeng* by the sheikh. They do this in turn until it's finished. Meanwhile, the *mapatoppo* process for women congregation begins with the way they sit in a half circle in front of the sheikh's wife. Then they were asked to intend and they were taught to use *talulung*. After finishing using the *talulung*, then put *trispak* on top of the *talulung*. Then they are dressed in *kabbe* (skipping clothes). Third, the impact felt by pilgrims who have carried out the *mapatoppo* ritual is that they always wear Hajj clothing on official occasions and in everyday life. In addition, they also enforced againts not to work for forty days. They just rested at home while worshiping and waiting for the arrival of their family and neighbors.

***Keywords:*** *Mapatoppo, Pilgrims Attributes, Bugis Migrants*

*Abstrak*

Penelitian ini berupaya untuk mengetahui alasan jemaah haji Bugis perantau melakukan ritual *mapatoppo*, proses *mapatoppo* serta dampak *mapatoppo* tersebut bagi kehidupan jemaah haji Bugis perantau. Penelitian ini termasuk ke dalam penelitian lapangan (*field research*) yang bersifat kualitatif. Setting penelitian ini berlokasi di Kabupaten Tanjung Jabung Timur Provinsi Jambi dengan fokus Kecamatan Kuala Jambi khususnya Kelurahan Tanjung Solok dan Kelurahan Kampung Laut sebagai basis orang Bugis perantauan. Subjek penelitian dalam penelitian ini ialah kepala desa beserta staf sebanyak dua orang, haji dan hajjah Bugis perantau sebanyak dua puluh orang serta *topanrita* (ulama/ustaz) orang Bugis dua orang. Hasil penelitian ini menemukan tiga simpulan pokok: *pertama*, para jemaah haji tertarik melakukan ritual *mapatoppo* karena mereka menganggap ritual *mapatoppo* sebagai simbol untuk memakai atribut haji secara resmi. Selain itu, mereka juga menganggap ritual *mapatoppo* sebagai sarana *dipalecceki barakka* (proses transfer *barakka*/berkah dari *anre gurutta* atau syekh). Kedua, proses *mapatoppo* bagi jemaah laki-laki dimulai dengan cara mereka duduk setengah melingkar di hadapan syekhnya. Lalu mereka dipanggil menghadap kepada syekh satu per satu. Kemudian mereka diminta untuk berniat lalu dipasangkan songkok putih dan surubeng oleh syekh tersebut. Mereka melakukan hal tersebut secara bergantian hingga selesai. Sedangkan proses *mapatoppo* bagi jemaah perempuan dimulai dengan cara mereka duduk setengah melingkar di hadapan istri syekh tersebut. Kemudian mereka diminta untuk berniat lalu mereka diajari memakai talulung. Setelah selesai memakai talulung, lalu dipakaikan trispak di atas talulung tersebut. Kemudian mereka dipakaikan kabbe (baju lombo). Ketiga, dampak yang dirasakan oleh jemaah haji yang telah melaksanakan ritual *mapatoppo* ialah mereka senantiasa memakai busana haji pada acara-acara resmi maupun di dalam kehidupan sehari-hari. Selain itu, mereka juga menerapkan pamali untuk tidak bekerja dahulu selama empat puluh hari. Mereka hanya beristirahat di rumah sambil beribadah serta menunggu kedatangan keluarga dan para tetangga.

**Kata Kunci:** *Mapatoppo, Atribut Haji, Bugis Perantau*

**INTRODUCTION**

The Bugis tribe is a tribe originating from South Sulawesi. The Bugis tribe is known as a tribe that likes to migrate to other areas both in Indonesia and abroad. Judging from their place of domicile, the Bugis are divided into Two types, namely the Bugis who remain domiciled in South Sulawesi and the Bugis

who live outside South Sulawesi (Yunus, 2012). In South Sulawesi itself, the Bugis people are scattered in several districts, namely; Bone, Sidenreng Rappang (Sidrap), Wajo, Soppeng, Pinrang, Pare-pare, Luwu, Barru, and others. Meanwhile, the intermediate areas between Bugis and Makassar were Bulukumba, Sinjai, Maros, and Pangkajene Islands. Transitional areas between Bugis and Mandar are Polmas and Pinrang Districts (Kasman, 2019, p. 244). Meanwhile, the immigrant Bugis spread to various islands in Indonesia such as Sulawesi, Kalimantan, Sumatra, Java, Papua, and so on and even to foreign countries.

In Jambi province itself, especially in Tanjung Jabung Timur district, there are Bugis migrants who mostly come from Bone and Wajo districts in South Sulawesi (Haeran, 2019). In Tanjung Jabung Timur, there are Bugis people who live in a village along with other tribes, some also live in a village where the majority of them are Bugis (Dwi et al., 2020). One such village is Kampung Laut village. The majority of Bugis who live in Kampung Laut are Muslim. They also carry out all the pillars of Islam including the fifth pillar of Islam, namely performing the pilgrimage. They have a very strong desire to perform the pilgrimage. Pilgrims is one proof of someone's success overseas.

Generally, Bugis people living overseas when asked about their reasons for migrating, they would answer: "Usalai kasi kampokku tennapodo ulle toi kasi menre ri tana marajae" it means (I left my hometown so I could also go to the Holy Land) (Subair, 2018).

Bugis migrant who want to start a business such as coconut farming, rice farming, trading and fishing, in addition to hoping to succeed in their business, they also hope to perform the haj pilgrimage (Ammarell, 2002; Galudra et al., 2014; Lineton, 1975). Success in performing the Pilgrims is a great success for him and it also means success in implementing Islamic law.

The high number of pilgrims for the pilgrimage is generally used as an indication of two important things. First, increasing piety by fulfilling the fifth pillar of Islam. A proof that religious life is getting better. Second, it also shows an improvement in economic capacity, because to go on a pilgrimage requires very high costs, especially if the size is the income of farmers who are barely enough for their daily needs (Subair, 2018).

Bugis people going for Hajj is nothing new. Before airplanes were used, the Bugis had used ships for the haj pilgrimage to Mecca, even though the time

was weeks in the middle of the ocean. The Bugis people go to Hajj many times due to their longing for the Holy Land, where they can feel close to Allah SWT (Kasman, 2019).

One of the characteristics and features of the Bugis pilgrims, both those who live in South Sulawesi and those who live in overseas lands, they have a unique tradition, namely *mapatoppo*. This tradition is said to be something unique because pilgrims around the world do no *mapatoppo* activities other than the Bugis. Even *the mapatoppo* tradition can be said to be a "sunnah ritual" performed by both Bugis who live in South Sulawesi and Bugis migrants when performing the pilgrimage.

It is interesting to know more deeply the reasons for the Bugis migrants to practice the *mapatoppo* tradition while performing the pilgrimage. Therefore, this study aims to find out why the Bugis pilgrims who migrated to hajj performed a *mapatoppo* event. In addition, this study also wants to explain how the procedures for the implementation of the *mapatoppo* ceremony carried out by migrant Bugis pilgrims. Then this research also wants to see the impact of the *mapatoppo* event for pilgrims after returning to their hometowns.

This research also serves as a consideration for the ministry of religion regarding the need to provide an understanding to the migrant Bugis pilgrims who wish to perform the pilgrimage so that they do not consider the *mapatoppo* ritual as an obligation in the pilgrimage so that when they do not perform the *mapatoppo* ritual, they have not officially used the hajj attribute.

In addition, this study also provides recommendations to the pilgrimage advisors of each group so that they always provide an understanding to the migrant Bugis pilgrims that *mapatoppo* is not a ritual that is a requirement for a pilgrim to use the hajj attribute officially. Even without carrying out the *mapatoppo* ritual, the pilgrim attribute is officially used when the pilgrims have finished performing wukuf in the field of Arafah.

## RESEARCH METHODS

This research is included in qualitative field research. As stated by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of words, pictures and not numbers (Moleong, 2000, p. 6). The research setting is located in East Jabung Regency, Jambi Province with a focus on Kuala Jambi Subdistrict, especially Tanjung Solok Village and Kampung Laut

Village as the basis for overseas Bugis people. The research subjects in this study were the village head and his staff of two people, twenty people for *haji* (man) and *hajjah* (woman) to Bugis migrants and two people of Bugis *topanrita* (*ulama/ustaz*). Data collection techniques using observation, interviews and documentation. Observations in this study, the researcher was not directly involved in the life of the person being observed and had a separate position as an observer. Researchers observed every *haji* and *hajjah* in wearing the attributes of pilgrim that are used daily and when they go to the place of invitation.

The type of interview used in this study is an unstructured interview. But this interview is similar to an informal conversation. This interview method aims to obtain certain forms of information from all informants, but the word order and sequence is adjusted to the characteristics of each respondent. The researcher asked about the *mapatoppo* ritual that was carried out in the use of the attributes of the pilgrimage to the migrant Bugis pilgrims in Tanjung Jabung Timur, Jambi Province. While documentation, researchers took documents related to the pilgrims who departed every year in Tanjung Jabung Timur, Jambi Province. The type of data analysis used in this study is a flow model analysis. A number of analysis steps are contained in this model, namely, data reduction, data presentation, and drawing conclusions (Miles & Huberman, 2014, p. 16). Meanwhile, the data triangulation used was source triangulation and method triangulation.

## RESEARCH FINDINGS AND DISCUSSION

### **Mapatoppo**

*Mapatoppo* is a ceremony for the installation of the symbol for the pilgrim dress or a kind of graduation ceremony for the inauguration of the pilgrim clothing carried out by a sheikh or *ustaz*, either from his own country or Arabian (Agustang, 2018). The Bugis call this sheikh or *ustadz* by the term *Anre Gurutta* or people who teach religion (Makmur et al., 2019). *Anre Gurutta* is usually a cleric from the Bugis tribe himself who has a large and charismatic influence and is known of '*keulamaannya*' by the congregation, usually at the same time serving as group leader or group leader (Halim, 2012; Rani et al., 2020). Apart from *Anre Gurutta*, the person who performed the *mapatoppo* ritual was a sheikh of Bugis descent who had lived in Mecca for a long time and had become a citizen of

Saudi Arabia. The term sheikh in the Bugis language means tau ripakaraja or a glorified person (Subair, 2010).

According to the beliefs of the Bugis people, *mapatoppo* is a requirement for a legitimate pilgrim to wear Hajj clothes and accessories. This is different from other pilgrims identities such as the title "haji" which is attached to or obtained automatically after the entire procession of pilgrims has been completed. With *mapatoppo*, they feel that the pilgrims they get is perfect, which is related to the ability to use the title of hajj and the appropriateness of wearing hajj clothing (Subair, 2010).

*Mapatoppo* is a tradition for Bugis pilgrims because they consider that *mapatoppo* is a sacred thing in the implementation of the pilgrimage. According to Subair (2010) *mapatoppoi* is basically a symbolic of *dipalecceki barakka* (the process of transferring *barakka* / blessings from *anre gurutta* or sheikhs). *Barakka* meant that they looked beautiful, radiant and radiant. In general, there are two requests from the congregation before the *mapatoppoi*. First, they asked for prayer to be given *acantireng* (beauty). Second, so that the head after wearing the *trispa* or *taliling* can still be used on the *jungjung* (*majujung*). They believe that if it is not asked for at a *mapatoppo* event then one should not rest on his head with anything or use his head to carry something. Many people pay attention to this request because many of the Bugis women generally carry heavy goods such as rice, water or merchandise with respect.

As for the Bugis migrants who are respondents in this study, the transfer of *barakka* or *dipalecceki barakka* has the meaning of *ripalecceki pammase pole ripuang nge*. There are 3 kinds of their request when got *mapatoppoi*. First, so that their pilgrimage is preserved. Secondly, so that *malomo warang parang na* (to be able to do Pilgrims again). Third, in order to obtain the security of this world and the hereafter.

Bugis pilgrims generally perform *mapatoppo* events after they have finished throwing *jamarat* and return to the lodge in Mecca. They contacted each other to do a *mapatoppo* event. If the *ustaz* is his pilgrimage guide, then they do a *mapatoppo* event at his lodging or at the hotel where they are staying. But if the *ustaz* is a Bugis who is already domiciled in Mecca, the pilgrims will look for a vehicle and they together will go to the house of the *ustaz* or *topanrita* (*ulama*) Bugis. They consist of 10-15 male and female congregations. During the *mapatoppo* event, the male congregation was done *mapatoppoi* by the *ustaz*. While

the female congregation was done *mapatoppo* by his own *ustaz*'s wife. As for the famous person *mapatoppo* Bugis experts who are domiciled in Mecca according to the description of the respondents who performed the *mapatoppo* event are as follows: 1) Petta Sayang (Female); 2) H. Ali; 3) Sheikh Hasan; 4) H. Rusli; 5) Drs. Abu Hurairah |

#### **The Member of Bugis Migrant Pilgrims Conduct a Mapatoppo Event.**

Kelurahan Kampung Laut which is currently in the area of Tanjung Jabung Timur has a history. This village was first inhabited by the Bajau tribe or the Sea tribe in 1910. The Sea Tribe lived on a boat after a few years later they built a small house in the form of a hut. After several years, several people came from other tribes, such as the Malays, Bugis, Kalimantan and Javanese. With the presence of these newcomers, several houses were standing on the beach made of *nibung* with *nipah* roofs. So in 1935 a *kepenghuluan* was formed with the name *Kepenghuluan Kampung Laut*. So that at that time *Kampung Laut* became increasingly famous and people began arriving to stay (Junaid, 1997, p. 22).

The Bugis residents who live in *Kampung Laut* have livelihoods as rice farmers, coconut farmers, fishermen and traders. This is the main source of livelihood for the migrating Bugis. They work with high morale and work ethic. Therefore, they are also successful in their work. The sustenance obtained is then used to pay for daily needs. They save the rest of their daily expenses by buying gold or save it in the place of coconut and rice tauke. Then they register for the pilgrimage if they have enough savings.

There were ten pairs of pilgrims who had pilgrimage / *hajjah* (twenty respondents). They went on to perform the *haj* pilgrimage from 1980 to 2010. All respondents were aware of the *mapatoppo* ritual that is usually performed by the Bugis tribe when performing the pilgrimage. Of the ten pairs of pilgrims who were met, there were two pairs of pilgrims who did not do the *mapatoppo* event, while 8 other pairs attended the *mapatoppo* event. They know the *mapatoppo* ritual from various information. Some received information from their parents who had gone on the pilgrimage, some received information from their close family members who had already gone on the pilgrimage, some received information from fellow pilgrims in one batch of pilgrims. The eight pairs of pilgrims who performed the *mapatoppo* admitted that after they got knowledge about the *mapatoppo*, they moved their hearts to join the *mapatoppo* event (*macenning atikku melo mapatoppo*).

The *mapatoppo* ritual begins when all the pilgrims return from Mina and gather at the Mecca lodge. So the Bugis pilgrims began looking for fellow Bugis pilgrims to do *mapatoppo* activities. After they gather, then they deliberate to determine to whom they will be done *mapatoppoi*. After that they went together to the *mapatoppo* location.

Usually there are two kinds of people who are believed to carry out the *mappatoppo* ritual, first, the Bugis who have lived in Mecca for a long time who are called sheikhs. Second, the head of the group or the head of the pilgrim group who is considered to have religious knowledge. The name sheikh itself in Bugis is tau *ripakaraja* or a person who is glorified. The sheikh was usually referred to by the honorific nickname of *Anre Gurutta*. In addition, the one called *Anre Gurutta* is usually a scholar from South Sulawesi who has great and charismatic influence and is known to his clergy by the congregation. Most of the time the sheikh went to the Holy Land to study but eventually settled there. There are even some sheikhs who were born in Saudi Arabia, but they are still fluent in Bugis.

If the sheikh who is going to meet the Bugis pilgrims is a Bugis who lives in Mecca, then the congregation in groups goes to the sheikh's house. But if they are the leader of the group or group or their pilgrims guide, the *mapatoppo* is carried out at the hotel where they are staying. If they ask for a *mapatoppoi* by a Bugis sheikh who lives in Mecca, then they rent a car as a means of transportation to the sheikh's house. Of the eight respondents, there were those who went to Petta Sayang's house, Syekh H. Rusli's house and Syekh H. Hasan's house.

As many as ten pairs of migrant Bugis pilgrims who were the subjects of the study, the eight pairs of pilgrims admitted that they attended the *mapatoppo* event. Then there were two couples who did not participate in the *mapatoppo* event. They have their own reasons. For example, Mr. H. Heri and his wife stated that they did not carry out the *mapatoppo* ritual because they were afraid that it would be considered shirk because before the *mapatoppo* was considered not officially using the hajj attribute (interview, 12 July 2019).

Furthermore, H. Parlang and his wife said that they did not do the *mapatoppo* event because their heart was not moved to do *mapatoppo*. In addition, another reason is because there were other pilgrims who invited them to do *mapatoppo* but they were offered to buy clothes to wear at the *mapatoppo* event

for 2.5 million rupiah. Because of the offer of clothes for this *mapatoppo*, they considered the *mapatoppo* to have a business load. This is why they did not attend the *mapatoppo* event (interview 12 July 2019).

Both respondents have clear reasons so they do not implement *mapatoppo*. The first respondent saw from the aspect of *aqidah* because of fears of *shirk*. While the second respondent saw that the *mapatoppo* had business content because there was an offer of clothing for the *mapatoppo*. He thought that these activities were not due to *lillahi ta'ala*/ by God so it was difficult to get blessings.

### **Procedures for Conducting the Mapatoppo Ceremony for Bugis Migrant Pilgrims**

The location where the *Mapatoppo* event is held, if the leader who conducts the *Mapatoppo* event is the leader of the group or group leader then the *mapatoppo* is held at the hotel where they stay. However, if the leader who conducts the *mapatoppo* event is a Bugis sheikh who lives in Mecca, the venue for the event is in the sheikh's house, and the congregation will come together in groups to the sheikh's house. The sheikhs visited as a place to carry out *Mapatoppo* activities by eight pairs of *Haji / Hajjah* who did not coincide with the year of the *Haji*, as explained by H. Ambo Ala and friends, are as follows: 1) Petta Sayang (woman); 2) Sheikh Hasan; 3) H. Ali; 4) H. Rusli; 5) H. Abu Hurairah (Karom) (interview, 13 July 2019)

Syekhs number one through number four are Bugis who live in Mecca, while H. Abu Hurairah is a Buginese who lives in Indonesia but he is the head of a group / group. All of these sheikhs are *mapatoppo* organizers.

The *mapatoppo* ritual is held in Mecca when the pilgrims return from Mina. The pilgrims then went in groups to the sheikh's house to perform a *mapatoppo* event. One group usually consists of 10-15 people. After they arrived at the sheikh's house, they were then welcome into his house.

When performing the *mapatoppo* ritual, male and female pilgrims are separated. The male congregation is *mapatoppoi* by the sheikh, while the female congregation is *mapatoppoi* by the sheikh's wife. As for the equipment used for male pilgrims in the form of *hajj* skulls and scarves. While the female congregation in the form of *talulung*, (long white scarf), *mispak* (*madewara*) and *kabbe* (*lompons* clothes) (interview July 13, 2019). This equipment is brought by the

congregation who want to do a *mapatoppo* event either the implementation at the sheikh's house or the hotel.

*Mapatoppo* process for the male congregation begins with the way they sit half-circular in front of the sheikh. Then they were called to face the sheikh one by one. Then they were asked to intend and then a white *songkok* and *surubeng* were installed by the sheikh. They do this alternately until it is finished.

*Mapatoppo* process for the female congregation begins with the way they sit half-circular in front of the sheikh's wife. Then they were asked to intend and then they were taught to wear *talulung*. After wearing the *talulung*, then put *trispak* on the *talulung*. Then they wore *kabbe* (*lomp* clothes). This installation continues until all the female congregation has finished doing the *mapatoppo*. Usually a group of women takes a long time because learning to install the *talulung* takes time.

Furthermore, the results of interviews with H. Amir Syam and friends, when they finished carrying out the *mapatoppo* event, they did not hold a meal. They all immediately asked for permission to return to the sheikh. They then shook hands with the sheikh one by one. When shaking hands they also give alms to the sheikh. The alms can be in the form of a sarong or money as much as 20 to 50 rials per person. There is no standard for the amount of alms, depending on the willingness and sincerity of the congregation.

When they returned to the lodge after carrying out the *mapatoppo* activity, their hearts became happy and calm because they thought it was a blessing transfer from *angre gurutta*. They hope that they are always consistent with the use of the hajj attributes. Apart from that, they also hope to get a good Pilgrims.

### **The Impact of the Mapatoppo Event After the Bugis Pilgrims Return to Their Hometowns.**

Bugis pilgrims who have finished carrying out the pilgrimage and have also finished performing the *mapatoppo* ritual then return to their respective hometowns. There, the pilgrimage and *mapatoppo* rituals that have been carried out have an impact on their daily behavior. There are at least two impacts, as will be explained below.

The first impact felt by the pilgrims who have carried out the *mapatoppo* ritual is that they always wear the Pilgrims dress on official occasions and in everyday life. Clothing for official use is divided into complete clothes and

simple clothes. The complete official garment for the male pilgrim is the kabe 'or tippolo (turban). Meanwhile, the complete official clothing for women's *hajjah* is in the form of *talulung* (long white shawl), *mispak* (*madewara*) and *kabbe* (leap clothes).

Then the simple formal dress is worn on traditional occasions such as weddings and other traditional occasions, consisting of *taliling* only or *terispa* 'only for female *hajjah* and *songkok haji* (white cap) for male *haji*. That is the dress that will differentiate between a haji and non-haji. The clothes that are worn everyday are not much different from these simple clothes, except that *taliling* or *terispa* 'is replaced with *cipo'-cipo'* haji, which is a type of women's hat that is specially designed to resemble *taliling*, but not *taliling*. The male haji is simpler because usually they only wear a white cap. The Pilgrims clothing worn by the pilgrims can at least prevent the pilgrims from committing sin and immorality. That is because they will be ashamed and think for a long time to commit sinful acts while wearing the hajj clothes. Because of his ideal, a pilgrim or *hajjah* who wears *hajjah* clothing should not openly commit immorality, especially when they are wearing hajj clothing.

Pilgrims. clothing should not be worn by people who have not yet gone on the pilgrimage, therefore, the hajj dress is also a marker of high social status in society. *Haji* and *hajjah* status are still considered elite status in society because not everyone is able to get this status.

The second impact felt by pilgrims who have carried out the *mapatoppo* ritual is that they do not work first for 40 days. They just rested at home while worshipping and waiting for the arrival of their family and neighbors. That is because they have the principle that againts to carry out their usual activities after returning from Hajj before reaching their 40-day rest period. The reasons for the Bugis congregation are as follows: According to the information of Hj Siti Salmiyah's mother, when she comes home from Hajj, she is like a newborn where she has no sin. Therefore, for 40 days it is recommended to rest at home with more worship as a daily activity (interview, 12 July 2019).

Furthermore, Mrs. Hj. Nur Alang said that, "after returning from Hajj we have to rest for 40 days. If I go straight to work there are consequences, like what I experienced after only three days when I got home, I immediately grated a coconut, then my hand was hit by the grated coconut, so my husband said that I didn't want to abstain or start taking *pemmalie* (you don't abstain). Also for 40

days we women always wear talulung, every morning we put talulung. This is a message from the ustazah of the mapatoppo place." (interview, 12 July 2019).

Furthermore, H. Miri 'said that, "we are not allowed to work when we come home from Hajj, but we must abstain for 40 days of our activities of worship. Because when we returned from Mecca there were 40 angels accompanying us and every day they returned one by one, we need to rest and worship in releasing the angels' departure. (interviewed 12 July 2019).

Based on the results of the interview above, it is clear that for 40 days one cannot do daily activities but must rest at home by increasing worship activities. During these 40 days he cannot work because of the againts. This againts later became a culture in the Bugis community who performed the pilgrimage.

## CONCLUSION

From the discussion above, the following conclusions can be drawn: *first*. The pilgrims are interested in performing the *mapatoppo* ritual because they consider the *mapatoppo* ritual as a symbol for wearing the official Pilgrims attributes. In addition, they also consider the *mapatoppo* ritual as a means of *dipalecceki barakka* (the process of transferring barakka / blessings from anre gurutta or sheikhs); *second*. *Mapotoppo* process for the male congregation begins with the way they sit in a half circle in front of their sheikh. Then they are summoned before the sheikh one by one. Then they were asked to intend and then paired with white *songko* and *surubeng* by the sheikh. They do this in turn until it's finished. Meanwhile, the *Mapotoppo* process for women congregation begins with the way they sit in a half circle in front of the sheikh's wife. Then they were asked to intend and they were taught to use *talulung*. After finishing using the *talulung*, then put *trispak* on top of the *talulung*. Then they are dressed in *kabbe* (skipping clothes). This installation continues until all the female congregation has finished all *mapatoppo*. Usually the women's group took a long time because learning how to put *talulung* on them took time; *third*. The impact felt by pilgrims who have carried out the *mapatoppo* ritual is that they always wear pilgrims clothing at official events and in daily life. In addition, they also enforced againts not to work for 40 days. They just rested at home while worshipping and waiting for the arrival of their family and neighbors.

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