

# Exploring Health Information System through the Assuro Maca Ritual in Bugis-Makassar Tradition: An Islamic Education Perspective

Syahrikal<sup>1</sup>, Syamsudduha<sup>2</sup>, Rusli Malli<sup>3</sup>, Abdul Azis Muslimin<sup>4</sup>, Muhammad Yaumi<sup>5</sup>, Muh Nur Fithri D.<sup>6</sup>

<sup>1</sup>Universitas Muhammadiyah Makassar, <sup>2</sup>Universitas Muhammadiyah Makassar, <sup>3</sup>Universitas Muhammadiyah Makassar, <sup>4</sup>Universitas Muhammadiyah Makassar, <sup>5</sup>Universitas Islam Negeri Alauddin Makassar, <sup>6</sup>Universitas Islam Negeri Alauddin Makassar

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## ABSTRACT

**Introduction:** Pursuing physical, mental, and spiritual health as an information system is an effort that must be made in human life. Various information has been exemplified in many traditions, including information about the Wong Tai Sin or Huang Daxiana tradition which has healing powers; the Apollo tradition which is believed to be a system of treatment, healing and plague. Likewise, the Sekhmet tradition which is the personification of the goddess of healing and medicine. In this study, the Assuro Maca (AMC) ritual tradition of the Bugis-Makassar tribe is revealed to obtain a system of safety, protection, and prime health for both the dead and the living.

**Objectives:** Revealing the nature and procedures of the AMC ritual, the implementation of death rituals, and health information system directly given by God through the Death Ritual.

**Methods:** Qualitative research with an ethnographic approach is applied to investigate and explore the naturalistic AMC ritual in the culture of the Bugis-Makassar tribal community in Indonesia. The data collection method, namely observation, interview, and documentation with data analysis techniques, namely data condensation and presentation, as well as verification and conclusion drawing.

**Results:** The implementation of the AMC ritual reveals the essence, procedures, implementation of death rituals, and the model of hope for the god of health from the perspective of Islamic education. The essence of the AMC ritual is the sending of prayers to the dead and the living, an expression of gratitude and rejection of reinforcements. The ritual procedure consists of determining the time, preparing food dishes, burning incense, and reciting prayers. The stages of the implementation of the ritual follow the provisions of certain days, namely the first day of death, the seventh, the fortieth, and the hundredth. The culmination point of the ritual is the hope of salvation for the dead, health system for the living, and the hope of longevity.

**Conclusions:** Viewed from the perspective of Islamic education, the AMC ritual leading to individual righteousness and social righteousness. These two righteousness regulate mutual relations with Allah and strengthen social relations and friendship between fellow human beings, including the hope of health deities from Allah which is directed to the goodness and salvation of the dead, the living, and longevity with health deities that are directly given by Allah so that it becomes the spirit of life for humans.

**Keywords:** Religious rituals, *assuro maca*, Islamic religious education, cultural rituals.

## INTRODUCTION

Various ways taken to pursue physical, mental, and spiritual health an information system have been widely practiced in the tradition of human life. In Chinese tradition, the name *Wong Tai Sin* or *Huang Daxiana* is known as a Taoist hermit who was deified during the Eastern Jin Dynasty, very famous for having healing powers that are widely

followed (Huang et al., 2024; Deng et al., 2024). In Greek tradition, there is the term Apollo which symbolizes the god of medicine, healing and plague, as well as healing prosperity (Hu, 2023). Likewise, in Egyptian belief, there is the name Sekhmet, who is the personification of the Upper Egyptian goddess of healing and healing (Mahler, 2024).

Somewhat similar to that belief, AMC ritual is perceived able to help humans in expecting health deities that are requested through the AMC ritual in the Bugis-Makassar tradition in Indonesia. The AMC ritual is essentially a custom carried out by the local area as a form of sending petitions and awareness of the expectations of others (Rahim & Sakka, 2021; Lestari et al., 2023).

The term AMC is reading a petition together by preparing several food menus and then preparing incense. Requests or prayers are read by people who know the readings in the custom (Rahim & Nurlela, 2023). The custom of reading is an innate habit of the Bugis-Makassar people in South Sulawesi. This traditional event is usually carried out from seven days to one day before entering the holy month of Ramadan (Rahim & Nurlela, 2023). This practice is still being practiced between rural and metropolitan networks. Before holding this ritual, various foods are prepared in advance and placed on tray. After various foods are served, the person who leads the prayer will read the prayer (J. Huang, 2001). All relatives or visitors who come will sit with their legs folded in front of different dishes while following the traditional leader reading and praying (Ibrahim & Mustafa, 2021).

The AMC tradition is a ritual of reciting supplications (prayers) to God with a variety of goals and desires, such as *AMC* which is carried out a week before entering the holy month of Ramadan, some are also done as a form of gratitude for the harvest, and *Jepe surah* (rice porridge in the month of Muharram), which is called reading the prayer of the month of Muharram on the 10th of Muharram every year according to the Islamic calendar (Bosra, 2020). AMC is also directed to commemorate one of the family members who died or called lowering the place to eat or in this study it is called a death ritual (Muhammadong, 2022).

Especially regarding the *AMC death ritual*, the praying party usually plans food that has a philosophical meaning, such as layer cakes and others (Herlambang, 2023; Jubba et al., 2018). The person performing this ritual will invite their neighbors or relatives, they all sit with their legs folded in front of the food served by the host while believing that the educator will finish reading the petition (Macknight & Caldwell, 2001). Occasionally food such as white rice, sticky rice, complete with side dishes such as chicken, eggs and water (Koch & Acciaioli, 2007).

In relation to the death ceremony, for families who are left behind, then in serving food is usually by slaughtering goats, cows, or buffaloes (Avita et al., 2022). However, the essence of this traditional ritual is believed not to be food because the food served is only a complement and a banquet for the neighbors who are present. But the essence of AMC's death ritual is to send prayers of salvation to both the dead and the living (Yusuf & Wekke, 2019; Ibrahim & Mustafa, 2021).

From a cultural perspective, the tradition of AMC death rituals in the Bugis-Makassar community is basically not prohibited (Jubba et al., 2018). In fact, some cultural experts recommend that this tradition be maintained so that one day, children and grandchildren will still see and continue to perform this tradition ritual. However, some Muslim leaders questioned the AMC's death ritual to avoid practices that deviate from the Islamic creed (Hakim, 2006; Bahadur, 2020).

However, some other figures and scientists in the study of religions view that the implementation of death rituals is one of the activities in order to carry out customs by means of mutual cooperation, humanitarian activities, and religious activities (Halevi, 2004). This is based on the desire of some religious leaders to provide explanations to the community in their daily lives (Jonker, 1996). The tradition provides an explicit explanation to the community to always live together and side by side and makes death ritual activities a religious activity to explain the relationship between tradition and religion in a country and nation (Halevi, 2011).

Furthermore, it is also said that the death ritual is a traditional activity with Islamic nuances and comforts the family that has been left by the closest people who have left the world to eternal life in the hereafter (Foor, 2017). Death rituals can be said to be social activities, not only limited to individual activities, but involve all members of the surrounding community to participate in these activities (Gire, 2014; Bahadur, 2020). For example, the bereaved person will be comforted and participate in the day of death and for a few days during mourning.

The essence of the death ritual is as follows: (1) contemplating the calamity of death. This is intended so that the human beings present can realize that all those present will experience calamities; (2) fostering family and social

relationships (Japarudin & Fitria, 2023). Here you will see a sense of family and social traits appearing. The purpose of the implementation of the death ritual for the Bugis-Makassar community is so that the body is always prayed for by the crowd, strengthens the bond of friendship between family and neighbours and provides motivation/encouragement for the family left behind so that death is a natural thing and can happen to anyone whose death has been determined (Swastika et al., 2024; Ayoub, 2023).

Based on the description above, this research is focused on the implementation of *the* AMC ritual, including the procedures for implementation and the content of meaning contained in each activity. In addition, this research will also reveal the model of the hope of the God of health that is directly given by Allah through the death rituals through certain stages and times.

### OBJECTIVES

This research aims to explore and reveal the essence and procedures of AMC rituals, the implementation of death rituals, and the model of hope for the God of health directly given by Allah through the Death Ritual.

The specific objectives of this research are to explore the way of sending prayers for the salvation of the dead, petition for health of the living people, the sign gratitude and the ward off in order to obtain the health from God as the essence of rituals. The objectives are also addressed to reveal procedures of *the* AMC ritual, execution of the AMC death ritual, and expectation for health from the rituals.

### METHODS

Qualitative research is applied in this study. Qualitative research is a naturalistic process of inquiry that seeks an in-depth understanding of social phenomena in the natural environment (Lester et al., 2020). Qualitative research involves collecting and analyzing non-numeric data, such as text, video, or audio to understand concepts, opinions, or experiences (Johnson et al., 2020). This research can be used to gather in-depth insights into a problem or generate new ideas for research, especially those related to the phenomenon of death rituals carried out in a community group.

The approach used in this study is an ethnographic approach which is a branch of anthropology and a systematic study of individual culture or community groups (Ardiawan, 2018). Ethnography explores cultural phenomena from the point of view of the research subject (Forsling, 2019). Ethnography is also a type of social research that involves examining the behaviour of participants in a particular social situation and understanding the group's own interpretation of that behaviour (Riadi, 2019; Percy et al., 2015).

The location of this research was carried out in a village called *Tonasa Village, Sanrobone District, Takalar Regency, Indonesia*, where the community is inhabited by the Bugis-Makassar tribe. Data collection was carried out for six months to learn in depth about community behaviour related to the implementation of death rituals.

To obtain the desired data, the researcher used three data collection methods, namely observation, interview, and documentation. Observation is the selection and recording of community behaviour in performing death rituals. The researcher uses this observation method in order to get a very in-depth explanation, information that is not obtained in other ways.

An interview is a conversation directed to a specific issue, which is an oral question-and-answer process, in which two or more people come face to face physically. The interview method chosen is a semi-structured interview, which means that the researcher prepares general questions and develops after witnessing various phenomena at the research site. This study also applies Focus Group Discussion (FGD) to ask community groups before and after death rituals.

The researcher also uses a documentation method which is a data collection technique that is not directly aimed at the research subject, but through the collection of documents relevant to the object being studied. In this study, the researcher used the documentation method to explore information about *the AMC death ritual from various perspectives including the perspective of Islamic education, sociology, and the culture itself.*

In data processing, researchers use qualitative data analysis methods such as data condensation, data presentation, and verification and conclusion drawn. Data validity testing in qualitative research uses data validity tests which include credibility, dependability, transferability, and confirmability (Hashimov, 2015; Li & Zhang, 2022). In accordance with this sentence, in this study the researcher uses a data validity test with a data triangulation test, which is checking data from various sources in various ways and at various times.

**RESULTS**

**Execution of the AMC Ritual**

**The Essence of the AMC Ritual**

AMC *rituals* are one of the cultures that have existed for a long time and have been tradition in people's lives. One of the traditional leaders, Daeng Bollo, explained that the tradition existed before Islam came to the land of Bugis-Makassar, even since the community group formed the Tonasa community and village. He estimates that in the 900s, the population of Tonasa already existed and settled, although there were only a view of them. Meanwhile, according to information from Jufri Daeng Rani, a religious leader and Village Imam, Islam entered this area around 1607 and incorporated the content of Islamic teachings into the AMC death ritual without changing the procedure for its implementation.

The AMC *ritual* is a ritual of sending prayers to the dead and the living, and a form of gratitude and rejection of reinforcements in order to get health from God. As stated by Barong Daeng Tata, a traditional leader in this area said that "Basically, the ritual of death from a cultural point of view is a form of responsibility that must be fulfilled by the living to the deceased to offer prayers and requests to Allah that the deceased may have their sins erased while still alive, accepted for their deeds, and placed in a glorious place by the side of Allah and His Messenger. Likewise, for people who are still alive to realize that all human beings must go through the process of death and no matter whether they are sick or not, because even healthy people will experience death if their death has come."

The same thing was also stated by Daeng Benar, a woman who often bathes the corpse if there is a deceased woman who said that "the ritual of death apart from us begs the corpse to get an honourable place in nature, also gives gratitude and gratitude to Allah for the various blessings given to the living, Including the blessings of faith, the blessings of life, the blessings of health, and various other blessings that sometimes the living do not have time to think about. Through the ritual of death, there is a deep warning and reflection on the importance of being aware of the many pleasures given by God. If you are not aware of it, then that is actually the person who loses because he does not learn from the event of death."

A group of traditional leaders was also asked about the essence of the death ritual through the FGD method and said that "Actually, this ritual is carried out to pray to Allah so that the dead are forgiven. But for people who are still alive, they are given excellent health, namely external and inner health. This ritual also aims to ask Allah to be kept away from the cursed whispers of Satan or rejection of the army where most people in their lives are often unable to avoid various whispers of Satan because they are hidden or invisible to the eyes, heard in the ears, and felt by the limbs."

Thus, the essence of the death ritual is a ritual of sending prayers to the dead and the living, and a form of gratitude and rejection in order to get health from God.

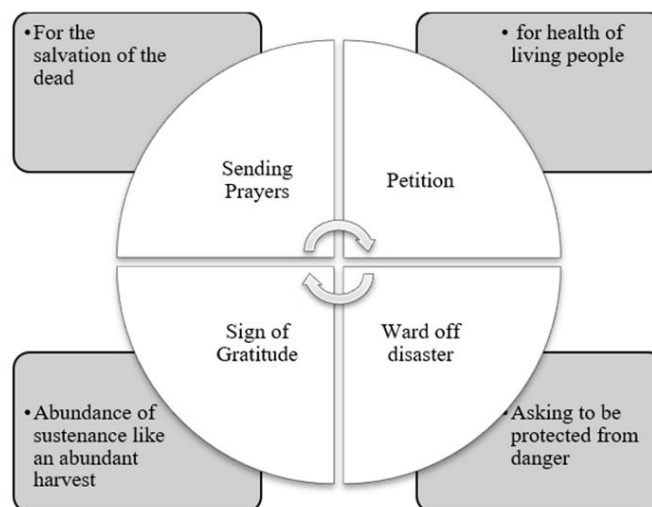


Figure 1 The Essence of Ritual AMC

The deceased person is believed to have stopped his deeds, they can no longer carry out good deeds, pray for themselves and others, but can still receive prayer submissions from the living. Sending prayers is carried out by people who are still alive so that Allah can receive the prayer and then intended for the person who is prayed through the AMC ritual or called the death ritual. The AMC ritual tradition is also believed to offer prayers for safety for people who are still alive, given a long life, excellent health, and abundant sustenance so that they can carry out their duties and functions as servants to Allah in every step and daily activity.

The AMC ritual is also directed to the expression of gratitude to Allah or referred to as a sign of gratitude for various sustenance in the form of an abundance of property, wealth such as abundant harvests. This gratitude is an expression of gratitude for all the goodness given by Allah to every human being through tireless hard work for one's life, family, and the struggle of the nation and religion. Lastly, the essence of the AMC ritual is to ward off all disasters and bad deeds due to the strong influence of Satan and his army who often come to tempt humans to do evil and deny their position as servants of God. The AMC ritual is believed to save humans from all these dangers.

The culmination point of this ritual is to build a relationship of interconnection with Allah vertically and a relationship of friendship with other humans horizontally. These two relationships are the essential harmony as creatures, especially the task of humans as caliphs on the surface of the earth.

### **Procedures of AMC Ritual**

The procedures of *the AMC ritual* is led by traditional leaders or those entrusted with the preparation of the ritual. The AMC ritual process in the community is carried out in various stages. The first stage is to talk to the traditional leaders about the reason for doing AMC. Second, traditional leaders will determine the time for the implementation of the ritual. Third, prepare everything needed such as food dishes and incense. After that the Imam will start with burning incense, and start praying, after finishing the traditional leaders invite you to enjoy the existing food dishes.

### **Timing**

Timing is very important to prepare considering the dense events of traditional leaders, imams and community leaders. According to Daeng Bantan, one of the local community leaders said that "before the AMC ritual event is carried out, the most basic thing is the determination of the time. The teachings of parents show that every time is divided into two, there is a good time and a bad time, which means that if we carry out a celebration on a bad day, it may cause the event not to go well, there are obstacles. That's why timing is so important."

The same thing was also explained by Abd Razak Daeng Situju, a religious leader that "actually all times are equally good, but because of the greatness of parents in reading natural conditions, good times are sought in terms of the weather, community opportunities, and the desire of related elements to attend the planned event, so it is necessary to consider all to determine the right time."

In relation to determining the time, people who have the wish to carry out the AMC ritual will come to the house of the traditional leader to determine the time of readiness for the implementation. As a traditional stakeholder, talks about time must be carried out through consensus deliberation. On the one hand, customary stakeholders recommend a certain time, but on the other hand, people who wish to adapt to their readiness to carry out the event. If it has been approved, then information about the time of the ritual event will be disseminated. Usually, people who have an event send two to three people to walk from house to house giving verbal invitations to community leaders, elements of the government, and other members of the general public.

### **Preparing Food Dishes**

Food dishes are a cultural heritage that has been passed down from generation to generation and is often practiced by the community. Food dishes are a must in every AMC ritual as a sign of gratitude and alms to all people who attend the event. As a ritual of the death of AMC (praying), the food dishes prepared depend on the ability of the people who want to carry out the tradition. However, when they want to carry out AMC (sending prayers to the deceased), there are some people who serve the food provided in the form of the favorite food of the deceased that will be sent the prayer.

The results of an interview with Daeng Bolo, a villager related to the implementation of *the AMC* death ritual and the purpose of the dishes served who said that "the food dishes provided are blessings both for the deceased and for the living who pray. The food dish must be there and feel ashamed when the person praying for no food is provided. I

believe that every food dish provided will be an alms for those who provide it. Especially if it is intended that the property of the deceased includes food that is served to get a double reward from Allah."

The available food dishes can be eaten after the reading of the prayer, usually starting with community leaders, highly respected people such as priests, traditional leaders, and elders. After that, it was continued with anyone who wanted to take food first.



Figure 1. Food Dishes in the AMC Ritual

It is clear that there is respect for those who are old and social interactions that are so familiar and peaceful.

### Prayer Reading and Burning of Incense

Before starting the reading of the Prayer and burning of incense, first the person who wishes or the organizer prepares a container for the incense to be used, usually a pot made of clay if the incense is in powder form. However, with the development of the times, the form of incense is shaped like a skewer, which is usually in the form of incense burning, in the form of a container skewer used, a glass filled with half a glass of rice and then incense is inserted so that the incense can stand. When people do not have coconut shells, they usually use wood, granulated sugar which emits a pleasant smell when burned. After the incense began to burn and emit a strong smell, traditional leaders began to start dhikr and pray. When the prayer is finished, traditional leaders invite the community and their families to eat together.

The AMC *tradition* is a tradition of the Bugis-Makassar community in general which is intended to offer rewards or prayers to people who have passed away, which is commonly called *tahlilan*. The opinion of the village imam according to the results of observations made by the researcher that "in my opinion (the village imam) is not from the polytheistic part because we are only praying, besides that there is no other intention or worship God other than praying that the soul of the deceased will be given peace in the grave and accepted by Allah.

In accordance with the results of the interview that has been presented by Barong Daeng Tata, a traditional leader who performs the AMC ritual for death rituals in the community. He said that "this tradition has existed for a long time, starting from our ancestors and has been embraced and developed for generations, so it is difficult to eliminate or stop, especially in this area in very thick villages called *the AMC tradition*. The process of AMC's death ritual is carried out after the body is buried.

The history of the emergence of AMC death rituals is inseparable from the ancestors, where the influence of customs in ancient times is still preserved. *AMC* is *very* closely related to the history of the entry of Hinduism and Buddhism in Indonesia where it can be seen from the use of AMC. This belief has been around since before the entry of Islam which was intended to be preserved by the community. The tradition of the death *of the AMC* also presents a food dish exactly like the parents used to do the same and is led by a person who is considered capable of leading the prayer in *the AMC* accompanied by the burning of incense.

### Execution of the Death AMC Ritual

One of the biggest AMC *rituals* that has received serious attention from the local community is the death ritual. Although this ritual is seen as a heritage of Hinduism and Buddhism as well as local culture that has been passed down from generation to generation, one of the largest socio-religious organizations in Indonesia, namely *Nahdlatul Ulama* (NU) does not prohibit as long as it can integrate Islamic values in it, such as reading the Qur'an, *tahlilan*, condolence lectures, or the like.

On the first day of death, the family of the deceased held a celebration to pray for the safety of the deceased family together with the local community, including community leaders, traditional leaders, and the government who had the opportunity to attend. Barong Daeng Tata, an indigenous community leader said that "We carry out the *AMC* tradition nothing but to pray for our deceased family, as for the food provided solely for the family, the people who come to pray for our deceased family so that the deceased spirit is at peace there. As for other respects that are carried out by families in carrying out *AMC* traditions by providing fragrances such as incense or perfume, they are often used as a symbol of respect for the soul of the deceased.

On the seventh day of the deceased, the family also carries out a death ritual where on the seventh day the family gathers massively because the tradition of the seventh day is to slaughter animals, both goats and cows depending on the descendants and the ability of the people who carry out *the AMC* tradition. Daeng Sunggu (a traditional leader among women) explained that the tradition of burning incense is a sunnah worship. He said that the purpose of burning the incense was to neutralize the smells of every existing community. Considering that every implementation of tradition must involve many people. Meanwhile, the condition of the existing community is all hard workers who can sweat so they need to burn the incense.

A traditional leader from among women named Manarima Daeng Bali also added that the slaughter of animals for people who died, it was because some of those who died had not been *aqiqah* (cutting hair and genitals), but now many people who slaughter goats or other animals think that the animal is a vehicle for the deceased.

Then, on the fortieth day of the deceased's death, the bereaved family re-organized the AMC death ritual. The stages on the fortieth day are not the same as the previous day. On the fortieth day of ordinary times, only the closest family and neighbours in *the AMC* are invited, and those who are provided are like the stages of the first day of a person's death, namely only a few people who are connected by praying and eating together.

Table 1. Implementation of AMC Rituals

Stages and Involvement	Ritual Equipment	Death Ritual
<b>First Day</b>	Two small and large dishes of food, side dishes, drinking water, and incense, village cakes, drinking water, or something like that.	Praying, which is accompanied by reading the <i>Qur'an</i> , <i>tahlilan</i> , and condolences
<b>Seventh Day</b>	Plates, spoons, glasses or grade water, variations of dishes from goat, beef, buffalo, or horse meat, free-range chicken, glutinous rice, layer cakes, or other homemade cakes, incense, and candles.	It begins with <i>tahlilan</i> and praying for the safety of the deceased and giving alms to the living from the inheritance of the deceased
<b>Fortieth day</b>	Two small and large dishes of food, side dishes, drinking water, and incense, village cakes, drinking water, or something like that.	<i>Tahlilan</i> and pray, for the salvation of the dead and the living, and reciting the <i>Qur'an</i> .

<b>One hundredth day</b>	Slaughter of goats, buffaloes, or horses for the able or free-range chickens and potluck meat for ordinary families. The equipment is the same as the seventh day.	Praying, which is accompanied by reading the Qur'an, <i>tahlilan</i> . Sometimes it is filled with religious lectures by ustadz or religious experts.
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Lastly, on the hundredth day, the family of the dead held another AMC ritual. Sometimes there are those who slaughter cows for families who can afford it or families of noble or descendant of kings. A traditional leader named Barong Daeng Tata said that for people who can afford or descendants of nobles slaughter animals in the form of cows on the hundredth day of their family's death, the animals that are slaughtered are on behalf of their deceased families. This is solely for the deceased person to receive a reward. Because on the hundredth day the family invited many people, including inviting families and invited guests who had come to pray together. After praying together, a meal is held together and a prayer is held together if the prayer time has arrived, either held before the *dhuhur*, *ashar* or maghrib prayers.

### **Expectation for Health from AMC Death Rituals**

#### **Expecting for Goodness of the Dead**

The prayers and hopes that can be constructed from the AMC Death Ritual are a request that the deceased return to God safely, be in an honourable place, obtain abundant rewards, obtain forgiveness, not forsake slander, and enter God's heaven.

The following prayer is said by the prayer leader on the first and seventh days to ask for a safe return to Allah, such as the sound of the prayer "Indeed, you belong to Allah and to Him we return. And indeed, to the Lord we returned. O Allah, write him by Your side among the good people. Replace him in his family from those who have left behind. Do not forbid us the reward and do not give us slander afterwards."

The prayer that was asked by all those who were present at the death ritual showed that there was a high expectation to get health deities directly from God, even if the person who died did not show the best deeds in his life, but the request must be prayed that God could grant it.

The next prayer mentioned on the seventh night and the hundredth night may God grant forgiveness to the deceased. The prayer in question is, "O Allah, forgive him, love him, give him strength, forgive him, and place him in a glorious place (paradise), enlarge his grave, bathe him with snow and ice water. Cleanse him of all faults, as You cleanse his white robes from filth, give him a better house than his house (in the world), give him a better family (or wife in heaven) than his family (in the world), a wife (or husband) better than his wife (or husband), and put him in heaven, guard him from the torment of the grave and hell."

In the petition that was directly led by the priest, it was shown that he was aware of the mistakes in his life but asked for forgiveness to be free from stains and sins. It is also strengthened by another prayer mentioned on the hundredth night like this: "May Allah increase your reward, and make your calamity good, and forgive your body."

#### **Kindness and Health for the Living**

The goodness and health of the living are also the focus of the supplication in the AMC ritual including forgiveness, health and protection for the salvation of the world and the hereafter, as in the following prayer. "O Allah, we ask for forgiveness, health and continuous protection in this world and in the hereafter, victory in heaven and salvation from the fire of hell."

The above prayer is a statement that comes from the heart to ask for the protection and health of the living. In the same way, it is also requested that you be given unflinching blessings, such as this request, "O Allah, we take refuge in You from the loss of Your favour and the loss of health from You and the sudden coming of Your curse and from all Your wrath."

It is clear that no matter how difficult it is, there should be no loss of favour and health and be taken care of directly by Allah to avoid all curses. Not only that, your beneficial il, abundant sustenance, and medicine from all kinds of diseases are also the expected focus, such as do aini "O Allah, I ask You for useful knowledge, abundant sustenance, and medicine from all kinds of diseases."



In the AMC ritual related to Health, the prayer leader also asks for excellent health, help and grace, and surrender to Allah. The prayer in question is "O Living and Eternal, only by Your grace do I ask for help. Improve my whole condition, do not let me blink an eye (without Your help or grace). And Thou shalt not let me depend on any of the men."

It is clear how prayer and supplication show that health and safety are inherently God's and therefore the supplication must be directed directly to the Almighty over all things. It also shows that man is very, very small in the eyes of Allah and has no significant power.

**Given a Long Lifespan**

The next prayer and request that can be explored from the AMC ritual is the prayer to be given a long life and excellent health as an indicator. It was inhaled by the Imam who led the prayer that asking for a long life is the first point in prayer, such as "O Allah, prolong our life, healthy our bodies, enlighten our hearts, establish our faith, improve our deeds, expand our sustenance, draw us closer to good and keep us away from evil, grant all our needs in religion, the world, and the hereafter. Indeed, You are Almighty over all things."

In the request, requests are also included about nourishing the body, illuminating the heart, establishing faith, improving charity, expanding sustenance, bringing goodness closer, granting all needs, increasing knowledge and blessings of sustenance.

Other prayers are also offered so that Allah can receive repentance before death, mercy at the time of death, and forgiveness after death, and salvation in religion and freshness in the body. The prayer is "O Allah, we ask You for salvation in religion, and prosperity in the body and addition of knowledge, and the blessing of sustenance, as well as repentance before death and mercy at the time of death, and forgiveness after death."

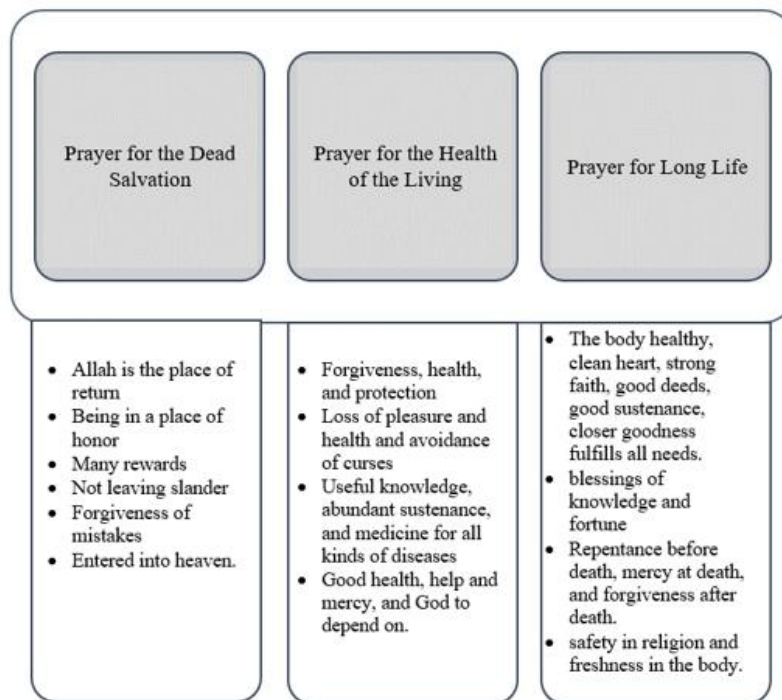


Figure 2. Three Focus of Expecting Health Deities in AMC Ritual

Based on the variety of prayers implied in the AMC ritual, there are three main aspects that are the focus of the prayers offered, namely focusing on asking for the safety of the dead, the safety of the living, and prayers to ask for a long life with various excellent health, as depicted in figure 3.

Expecting Health Deities in the AMC ritual is believed to be a spirit of strength for the living, both revealed in the prayer of the celebration of the deceased and the prayer and petition to reject the evil that interferes with human life

as a whole. Third, this is also believed to be the essential source of health so that it provides a longer life expectancy than the actual physical state.

### DISCUSSION

The essence of the AMC ritual is the ultimate hope for people to pray and make supplications to the Almighty Creator on earth. This request is believed to be granted by the Almighty, including for the dead and the living. The request is also a sign of gratitude to God Almighty, and asks for protection to avoid all dangers. All requests are made through religious rituals including and cultural rituals. Religious rituals are carried out by praying, *tahlilan*, recitation (reading the Qur'an), and condolences and religious lectures.

Meanwhile, cultural rituals are various ritual activities by slaughtering animals, providing typical Bugis-Makassar traditional food of a certain size, which is combined with incense or fragrances accompanied by equipment needed at certain times in stages according to the provisions. It is believed to present heritage for the deceased in the form of alms for the salvation of the deceased. In addition, cultural rituals can trigger the growth of a sense of care, help, and friendship.

The end of it all is to gain the righteousness of the individual in his relationship with God vertically and strengthen the relationship between fellow human beings horizontally. The religious and cultural rituals that lead to the AMC ritual are expecting health deities from Allah, God Almighty which is a distinctiveness of the Bugis-Makassar Tradition. The hope in question is directed to the goodness and safety of the dead, the living, and hopes for a long life with health deities that are directly given by Allah so that it becomes the spirit of life for humans.

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