

VISITING TUAN TOSALAMA'S GRAVE IN BULO-BULO MANDAR: Max Scheler's Value Hierarchy Perspective

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Abstract

The purpose of this article is to examine the tradition of visiting Tuan Tosalama ri Bulo-bulo's grave and to learn more about the phenomenon of this practice. Observation and in-depth interviews were used in a descriptive qualitative methodology. Additionally, the data were examined using Max Scheler's value hierarchy methodology. The findings demonstrated that Tuan Tosalama ri Bulo-bulo, who lived in the 16th century, was thought to be the one who first spread Islam in the confederation area of Karua Tiparittiqna Uhai (eight drops of water from the mountain). The inhabitants of Bulo-bulo regularly visit the graves as pilgrims who have been purified. As a sign of appreciation and a salute to Tuan Tosalama ri Bulo-bulo, it has even become a yearly custom in the area following the rice harvest. Not only is visiting the tombs a ritual, but it also has philosophical benefits, including spiritual, psychological, and recreational ones. The abundance of cakes and food served in each house highlights the pleasure value of having fun. This pilgrimage tradition's main benefit is that it serves as a meeting place for migrants returning home and residents of Bulo-bulo. Following their visit to Tuan Tosalama ri Bulo-bulo's grave, pilgrims are said to experience inner peace, according to psychological values. While traveling, pilgrims develop spiritually and exhibit religious values.

Keywords: *grave, local tradition, hierarchy values*

INTRODUCTION

Several Islamic traditions continue to persist among the Mandarnese people, including Sayyang Pattudduq (Dwiputri, 2020), (Ruhayat, 2017), mappande sasi' (Nurannisa, 2021), (A. Rahman, 2022), makkuliwa lopi (Tadjuddin, 2019), (Arhamarrahimin, 2022, p. 87), and massiara kuqbur (ziarah). The aforementioned practice is a customary ritual that has been transmitted from one cohort to another, frequently conducted on a weekly basis on Fridays, antecedent to Ramadan, subsequent to Eid al-Fitr and Eid al-Adha, and in certain societies, specific days are designated for the purpose of pilgrimage.

According to de Jonge (1998), a significant number of Indonesians undertake

pilgrimages to various types of graves, including those of their close relatives, individuals who have made significant contributions to their lives, heroic figures, as well as pious or sacred graves. The act of visiting holy sites, commonly referred to as pilgrimage, includes several destinations such as the tomb of Imam Lapeo, the tomb of Tuan Tosalama ri Salabose, and the tomb of Tuan Tosalama ri Pamboang (I. Hamid, 2020). Additionally, other notable sites include Tosalama ri Binuang, annangguru Muhammad Saleh's grave in Pambusuang, and Tosalama ri Bulo-bulo's grave (Latif, 2021, pp. 250-252).

Most adherents to the Islamic faith hold the belief that the Prophet Muhammad SAW has endorsed the act of undertaking the pilgrimage to visit graves. Notwithstanding, it is an indisputable fact that a minority of

Muslims reject this practice, as evidenced by As (2018: 175), Nurhadi (2018), Kamaruddin (2022), and Nur'aini (2022). Most Muslim regions engage in grave pilgrimages that span across various countries such as the Middle East, Egypt, Sudan, Morocco, Iran, India, Pakistan, Bangladesh, Turkey, the Balkans, and China. This practice is largely influenced by the adherence to the sunnah of the Prophet Muhammad (Beattie, 1983). According to Chambert-Loir (2007: 18), and (Rejeki, 2021: 12), it can be observed that Muslims undertake pilgrimages to the tombs of Allah *Almighty's* saints, or the graves of individuals known for their piety, with diverse intentions, motivations, and objectives that may have an impact on the course of their lives.

Numerous studies have been conducted on the subject of pilgrimage, utilizing various methodologies. These include an ethnographic investigation of the community pilgrimage to the Muara Ogan Kiai Tomb in South Sumatera (Maryamah, 2020, pp. 83-85), a motivational analysis of the tradition of grave pilgrimage to the Sheikh Burhanuddin Ulakan (M. T. Rahman, 2022: 110-111), an examination of the impact of religious tourism on the pilgrimage of wali Allah's grave (Majid, 2022: 7-10), and an ethnographic exploration of the pilgrimage of Balinese Muslims to the tomb of Wali Pitu (Zuhri, 2022). The objective of this research is to elucidate the custom of undertaking a pilgrimage to the burial site of Tosalama tuan ri Bulu-bulo through the lens of Max Scheler's value hierarchy. This study aims to elucidate that all aspects of human existence are inherently interconnected with values. This particular value possesses the potential to guide individuals in directing their lives periodically. Weight is a crucial factor that governs the daily activities, movements, and actions of individuals.

This research aims to seek and find the values contained in the pilgrimage tradition and describe the values prioritized in the ritual. Similarly, the pilgrimage tradition carried out by the Bulu-bulo community has importance and meaning that motivate and encourage them to pilgrimage to *Tuan Tosalama ri Bulu-bulo's* grave. Through this research, it is hoped that the people of West Sulawesi and Indonesia can better know the grave pilgrimage tradition in Bulu-bulo.

Literature Review

Prior research has never specifically examined the pilgrimage to the grave of *Tuan Tosalama ri Bulu-bulo* from the perspective of Max Scheler's hierarchy of values.

Visiting Grave

Pilgrimage is derived from the word "zaara-yazuuru-ziyaaratun," which means "qashadatu," which means visiting a place (Ma'ruf, 202). In the language of the Indonesian people, pilgrimage is synonymous with visiting the grave of a deceased person. The word pilgrimage is derived from an Arabic word that has been Indonesianized. Imam al-Qadli Iyadl stated that pilgrimage is visiting graves with the intention of praying for their occupants and learning from their condition (Al-Bantani, 2013). Why does one undertake a pilgrimage? In the guardian of Allah, there is radiance that attracts people to him, and pilgrims experience spiritual transformations in their socioreligious lives (Mahzumi, 2019).

Even as Indonesia enters the modern and postmodern eras, this tradition continues to exist. Each year, pilgrimage visits to the tombs of saints or the graves of religious people have become an undeniable tourist phenomenon (Chotib, 2015). Some regions even use religious and spiritual tourism to generate "regional income" (Sari, 2018; Jannah, 2018).

The timing of the pilgrimage varies; some carry the tombs of the purified as a religious obligation every Friday evening or once a month. Some do it in a region following the harvest. Some make pilgrimages during times of difficulty and calamity.

Henri Chambert-Loir pioneered the study of the practice of pilgrimage to the graves of scholars, pious people, and Allah's saints in the Islamic world when he examined the phenomenon of Muslim pilgrimages in several Islamic countries. Similar studies in West Sulawesi are still required. Nonetheless, numerous studies have been conducted, including research conducted by Mukhlis Latif on the Bulu-bulo people's perceptions of the sacred and profane in relation to *Tuan Tosalama ri Bulu-bulo* and some of his legacies that are used as amulets by the Bulu-bulo community (M. Latif, 2002). This study examines the community-sacred *Tuan Tosalama ri Bulu-bulo* from an

anthropological standpoint. *Tuan Tosalama ri Bulo-bulo* is one of the seven Islamic broadcasters from Giri-Gresik by I Moro Daengta in Masigi, according to research (Bodi, 2013).

The research investigates the practice of pilgrimage in the congregation of the Bulo-bulo people, both those who continue to reside there and those who have migrated elsewhere. This research is currently examining the benefits of tomb pilgrimage. Then, according to Max Scheler, these values are ranked from lowest to highest, beginning with the lowest value obtained during the pilgrimage.

Wasilah and Tabarruk

The objective of the pilgrimage may differ among individuals, as some undertake it as a means of being *wasilah* through the virtuous acts of Allah *Almighty* saints. According to Yuliyatun (2015), their wisdom stems from the belief that the guardians of Allah are individuals who maintain a close relationship with Allah *Almighty*. Throughout the annals of Islamic history, it has been documented that the Prophet Muhammad engaged in solitary prayer, and that some of his companions sought intercession by invoking the magnificence of the Prophet Muhammad (Badruddin, 2019). In addition to serving as a means of connection, some adherents of Islam engage in the practice of regularly performing prayers at the tombs of revered individuals believed to be close to Allah *Almighty*. The act of seeking blessings from the Prophet Muhammad, his companions, and religious scholars is commonly referred to as *Tabarruk* (Jum'ah, 2017, pp. 133-151). Individuals who seek blessings hold the belief that the saints of Allah have played a significant role in the propagation of Islam, thereby rendering their tombs as sacred sites where supplications are granted (Aziz, 2018, p. 48). According to the hadith of the Prophet Muhammad Saw, Fatimah binti Asad was buried by the Prophet himself. By invoking the rights of the Prophet and acknowledging the truth of all preceding Prophets, it can be affirmed that you are indeed the epitome of mercy.

The study conducted by Idham Hamid elucidates the underlying motivations and the manner in which the Salafiyah Islamic Boarding School Parappe Polewali Mandar received the grave wali pilgrimage in Mandar (Hamid, 2020). Idham Hamid seeks to convey

the combination of Alfred Schutz's theory and reception, as well as the research conducted by Mukhlis Latif and Muh Ilham Usman, which characterizes the community as cautious and seeking blessings through visits to the graves of Sheikh Abdurahim Kamaluddin, Imam Lapeo, and Sheikh Abdul Mannan (M. M. I. U. Latif, 2021).

Conceptual Framework

Max Scheler's birthplace was Munich. Scheler's religious background is diverse, with his father being Protestant and his mother being Jewish, while Scheler himself identifies as Catholic. Scheler's philosophical concepts were shaped by both Husserl's phenomenology and his own Catholic background (Jirzanah, 2008, pp. 9-10). Max Scheler is recognized for his contribution in disseminating the concept of phenomenology beyond national borders. Within the realm of ethical philosophy, Scheler acknowledged the exceptional nature of Kant's ethical framework, recognizing it as a product of its time. Scheler aimed to extend Kant's ethical framework, while simultaneously addressing two errors he identified within it. The first of these corrections pertained to Kant's conflation of the *a priori* with the formal is a subject of concern. Furthermore, it has been argued that Kant's conflation of the *a priori* with the rational is a source of confusion (Wahana, 2016, p. 201).

In the realm of philosophy pertaining to value, Scheler posits that the inception of values takes precedence over the identification of objects. The act of assisting an individual who has fallen from their motorbike is commonly regarded as a commendable action. Scheler's conclusion is that the value possesses an objective *a priori* application. Value is an intrinsic quality that is not contingent upon external objects, although objects themselves may possess value. Max Scheler categorizes values into four distinct groups, namely pleasure, vital, spiritual, and highest (Purnomo, 1993, p. 48).

Initially, pleasure or enjoyment is considered the most basic value that is typically associated with physical gratification. The second aspect pertains to the inherent worth of life and its association with robust life values, including health and sickness. As an illustration, the act of consuming coffee in the morning may elicit a

sense of enjoyment; however, it can also have adverse effects on one's health. In order to prioritize the value of life, the consumption of pleasurable coffee is delayed. This is done to ensure the maintenance of one's health. Stated differently, prioritizing one's health is paramount, even if the enjoyment of coffee is not experienced, with psychological benefits being of secondary importance. Psychological values encompass aesthetic values pertaining to beauty and its absence, values related to truth such as right and wrong, and values associated with pure knowledge. For instance, an individual who engages in recreational activities may incur financial losses, but may derive benefits in terms of aesthetics and comfort, which contribute to their overall sense of peace and well-being. In the pursuit of upholding the significance of veracity, individuals may be willing to relinquish material possessions as a means of advocating for this principle. Similarly, a researcher invests significant time and resources in the pursuit of knowledge. This often involves personal sacrifices and a commitment to advancing the boundaries of human understanding. The fourth aspect pertains to the significance of moral excellence. The concept of holiness pertains to an individual who has attained a heightened level of spiritual or worldly experience. The concept of purity is intricately linked to the dichotomy of the sacred and profane. Throughout an individual's lifetime, numerous values hold a sacred status. Individuals may prioritize religious and sacred values over other values, potentially leading them to make sacrifices.

The significance of life is derived from its inherent value. According to Max Scheler, objectivity characterizes value. The concept of value pertains to the perception of individuals or communities regarding what is deemed as positive, deserving, aesthetically pleasing, and coveted. It can be observed that values exhibit a certain degree of reluctance when it comes to disassociating themselves from individuals. The aforementioned value is the objective pursued by individuals. Values are typically apprehended through emotional and intuitive means, rather than through rational processes. When an object is present, we perceive it in its current state. Kant's deontological ethical framework posits that individuals perform virtuous deeds and actions as a result of their moral duties, which stands in contrast to Max

Scheler's perspective that individuals engage in benevolent behavior due to its inherent value. The assertion is made that the creation of value by humans is not a viable proposition, rather, value is discovered through intuitive means, whereby comprehension of value is achieved through emotional perception rather than logical deduction. As an illustration, an individual may visit a tourist village and experience a sense of tranquility, notwithstanding the daily struggles faced by the village inhabitants in their rural surroundings. Observing a tourist village in a discerning manner can be deemed as a manifestation of appreciation, commonly referred to as value.

The subjective perception of value precedes the objective experience of an object. Prior to acquiring knowledge about the sea, an individual may initially comprehend the significance of aesthetics. Upon encountering the sea, it is common for individuals to express their admiration for its beauty. According to Scheler, the mere observation of beauty does not necessarily imply comprehension of its inherent worth, but rather a tendency to diminish its significance.

This paper examines the fundamental principles that underlie Max Scheler's value hierarchy. Initially, let us consider the value of duration. The duration of an object or entity is positively correlated with its perceived worth. Items that are easily shareable tend to have a lower perceived value, while items that are difficult to share tend to have a higher perceived value. An abstract entity is characterized by possessing significant worth or value. There is no interdependence between the value of this discount and any other discounts. If a variable is contingent upon other variables, its outcome is further diminished. Exploring profound knowledge with a focus on its delectable aspects. The greater the absoluteness, the greater the value. The subject experienced dental discomfort on the day in question and subsequently chose to disregard the food item that was situated before them, despite it being their preferred culinary option.

Scheler's disagreement with the notion that the subject determines value stems from the presence of certain values that may not necessarily be embodied by humans in an idealized manner, despite their existence. The concept of value is not intrinsically linked to

the object itself. It is imperative to differentiate between the concepts of value and judgment. The concept of value is contingent upon an individual's subjective assessment of what is considered valuable. Values exert a significant impact on an individual's decision-making process, aspirations, and conduct. Values serve as a guiding force for our actions and behavior. Values offer a cognitive framework for individuals to interpret and make sense of the world around them. The mutability of values is contingent upon the fluctuation of experiences.

RESEARCH METHOD

This study employs qualitative field research for its analysis. This study uses descriptive language to explain the phenomena and values underlying the practice of congregational pilgrimages in Bulo-bulo, Polewali Mandar Regency. Observation, as defined by Sutrisno Hadi (Hadi, 2016, p. 186), is the systematic observation and recording of the investigated phenomenon. In scientific field research, this method cannot be abandoned (Koentjaraningrat, 1994: 109). In addition, the technique for collecting data includes interviews. Interviews are a form of data mining involving a question-and-answer session with interviewees. (Moleong, 1990: 135). And researchers utilized unstructured interviews and personal and autobiographical document collection (Moleong, 1990: 162).

In June of 2022, the researcher participated in the pilgrimage tradition. To collect data for the study, the researcher interviewed several informants, including village officials, the Imam of the Bulo-bulo mosque, the *katte'* of the mosque, and several pilgrims. Remember that researchers used books, articles, and other sources to conduct their studies. Using Max Scheler's perspective to analyze the research data, the researcher describes the hierarchy of values in the *Tuan Tosalama ri Bulu-bulo* tomb pilgrimage tradition. This perspective demonstrates how this research differs from previous studies.

DISCUSSION

Tuan Tosalama ri Bulu-bulo's Biography

Prior to the XVII century, West Sulawesi Province was divided into three major confederations: Pitu Babanga Binanga, comprised of the Balanipa, Sendana, Banggae, Pambawuwang, Tapalang, and Mamuju, to

which the kingdom of Binuang was added at the Tamajarra II meeting. Pitu Ulunna Salu, composed of the kingdoms of Tabulahan, Rantebulahan, Aralle, Mambi, Matangnga, Tabang, and Bambang, was a confederation formed by the coastal regions of several kingdoms. In addition, there were several kingdoms located between the Pitu Babanga Binanga and Pitu Ulunna Salu confederations that questioned their existence. As a result, they formed the Karua Tiparittiqna Uhai (Eight Drops of Water) confederation, which included the kingdoms Mamasa (Rambusaratu), Osango (Tokerang), Malaqbo (Kaluaq Talasan Maros Geographically, the eight alliance members (Karua Tiparittiqna Uhai) are located in the Pitu Ulunna Salu region (Sapriillah, 2000, pp. 25-26), but they do not belong to the confederation. During the subsequent period, a number of Karua Tiparittiqna Uhai merged with the Pitu Ulunna Salu and Pitu Babanga Binanga confederations.

Geographically, Bulu-bulo was a part of Karua Tiparittiqna Uhai in the sixteenth century, specifically the Tuqbi-Taramanu region. The Tubbi-Taramanu region is currently one of the subdistricts of the Polewali Mandar district (BPS Polman, 2022). Sheikh Abdurrahim Kamaluddin's proclamation of Islam in the Balanipa kingdom during the Daetta Tommuanne Kakana I Pattang (A. R. Hamid, 2022: 198) demonstrates that at that time, every kingdom had a scholar who proclaimed Islam. In the Tuqbi-Taramanu region, Islam was preached by Sheikh Abdul Mannan Salabose in the Banggae kingdom during the Daengta era in Masigi (Alimuddin, 2020, p. 26), Prince Arya Suryodilogo in the Pambauwang kingdom, and *Tuan Tosalama ri Bulu-bulo*. This final assertion is provisional until additional research is conducted.

Tuan Tosalama ri Bulu-bulo is believed by the Tubbi-Taramanu people to be one of the Islam broadcasters in the West Sulawesi region, whose grave remains sacred and consecrated. This grave is located in Bulu-bulo, Ratte Village, Polewali Mandar Regency, a mountain village with poor road access until recently. There are two road routes that pilgrims can take to reach Bulu-bulo; they can ride a trail motorcycle via the Tinambung-Bulo-bulo route to the tomb, which takes 5-6 hours. In addition, pilgrims can take the Sendana-Limboro-Besoanging-Ratte route to

the tomb, which is a tiring four to five-hour journey; if you take a motorcycle, you will be charged 130 to 150 thousand rupiah.

Tuan Tosalama ri Bulo-bulo's birth date is currently unknown, but a lover of ahlul bait told researchers that he came from Persia and preached Islam in the Tuqbi-Taramanu region before Sheikh Abdul Mannan Salabose and Sheikh Abdurrahim Kamaluddin in the sixteenth century. According to Panambu (70 years), *Tuan Tosalama ri Bulo-bulo* preached Islam in Bulo-bulo between the seventeenth and eighteenth centuries; this is linked to the inheritance of two of his currency coins. The results of the researcher's search revealed that the coin with Arabic writing on both sides originated from the Mughal Empire of India during the sixteenth century, and that the gold coin bore the date 1735. The researcher concludes that *Tuan Tosalama ri Bulo-bulo* lived in the sixteenth century based on these findings.

Figure 1
Coins of the Indian Mughal Empire



(Documentation: Muh. Ilham Usman, Juni 2022)

Figure 2
Royal Dutch East Indies Guild Coins



(Documentation: Muh. Ilham Usman, Juni 2022)

It is believed that *Tuan Tosalama ri Bulo-bulo* was a guardian of Allah Almighty who visited the Bulo-bulo region to receive a spark of Allah's grace. He is believed to be a devout individual who introduced Islam to this region and converted the members of the Karua Tiparittiqna Uhai confederation who had previously practiced ancestral religions. Consequently, the arrival in this region alters the composition of the Tubbi and Taramanu

region. Regarding *Tuan Tosalama ri Bulo-bulo*, Imam of Bulo-bulo Abdullah (45 years) explained:

Tuan Tosalama ri Bulo-bulo is a pious person whom the people of Bulo-bulo venerate. According to our ancestors, he had the name Nur Alim. Much of his life was devoted to spreading Islamic teachings in this area. He was the one who taught the previous generations of Bulo-bulo people about Islamic education in the 16th century. And they are considered Bulo-bulo's parents, so visiting his grave at least once a year is mandatory. As glorified people, the traditional elders regularly visit graves every year. The Bulo-bulo community and migrants who received news of the implementation took their time to attend the event. This event was held after the main harvest ahead of planting field rice again (Interview Abdullah, 2022)

The oral tradition of Bulo-bulo community recounts the legacy of *Tuan Tosalama ri Bulo-bulo*, setting it apart from other Islamic preachers. According to Nembu, an elderly community leader who is 70 years old, the following events occurred.

Tuan Tosalama ri Bulo-bulo left behind a badik, two currency coins, a manuscript written on animal skin that the preacher always reads on Eid al-Adha, and a piece of the pond still managed collectively by the surrounding community. Meanwhile, other relics such as a badik blade, currency coins, and a turban are still neatly stored for the next generation and have even been used as a talisman for their daily needs (Nembu Interview, 2022).

According to Katte' Panambu, the individual responsible for safeguarding and maintaining the Bulo-bulo mosque, certain remnants of *Tuan Tosalama ri Bulo-bulo* are still present and are under the possession of his heirs. Additionally, within the communal recollection of the populace residing in Bulo-bulo and its environs, numerous accounts of *Tuan Tosalama ri Bulo-bulo's* benevolence have been transmitted orally to subsequent cohorts. Among these narratives is the tale of his miraculous journey to the sacred site of Makkah, wherein he purportedly traversed the distance solely by riding betel nut skins in an instant. On a separate occasion, *Tuan Tosalama ri Bulo-bulo* was observed to be present in two distinct locations simultaneously. This supernatural occurrence, known as *karomah*, elevated his status to that

of a revered and sanctified individual among the inhabitants of Bulo-bulo and its environs.

The individual known as *Tuan Tosalama ri Bulo-bulo* appears to have a concealed true identity, with his name being referred to as pamali. This is indicative of a state of purification. Hence, presently, his actual identity remains veiled in obscurity. The residents of Bulo-bulo appear to exhibit apathy towards the issue at hand, with their discussions primarily centered around the hospitable nature of *Tuan Tosalama ri Bulo-bulo* during his lifetime. Lembu narrates his act of hospitality.

At one time, Tosalama ri Bulo-bulo once recited dhikr at the Grand Mosque, suddenly someone moved the position of his skullcap, then the Grand Mosque also changed position. Finally, the skullcap was returned to its original work, and the Grand Mosque was returned to its original position. In another story, it is said that when Tosalama ri Bulo-bulo studied and studied in the holy land of Makkah al-Mukarramah, he and some of his fellow students wanted to give gifts to his teacher. However, at that time, Tosalama ri Bulo-bulo forgot to bring the fruit, asked his teacher to close his eyes, and finally, Tosalama ri Bulo-bulo got rambutan fruit from Bulo-bulo. There is also a story often told to his children and grandchildren that one time during the trip, the time for the Dhuhr prayer arrived, but at that time, there was no water for ablution. So with the permission of Allah ALMIGHTY, Tosalama ri Bulo-bulo stuck his index finger into a stone until finally, the stone released water used for ablution at that time (Nembu Interview, 2022).

Here are some of *Tuan Tosalama ri Bulo-bulo*'s friendliness, which was effectively summarized in the Bulo-bulo people's oral speech. *Tuan Tosalama ri Bulo-bulo* is considered a person of blessings and sanctity by the Karua Tiparittiqna Uhai confederation community; therefore, he is purified and honored annually in the congregation for his success in spreading Islam. It is believed that *Tuan Tosalama ri Bulo-bulo* was a qadhi in that kingdom.

Figure 3
Tuan Tosalama ri Bulo-bulo's Grave



(Documentation: Muh. Ilham Usman, Juni 2022)

Ritual Process

Residents left their homes at 7.30 a.m. to prepare for the burial of *Tuan Tosalama ri Bulo-bulo*. An hour later, the locals gathered at the tomb, and the mosque's imam began reading the prayer, followed by the surahs Yasin, Al-Ikhlâs, Al-Falaq, and An-Nas, and concluded with Al-Kautsar. After reciting the holy verses of the Qur'an, the ceremony continues with the recitation of remembrance and concludes with a prayer for the deceased's safety and the safety of all Muslims. It then continued with a pilgrimage to the four tombs surrounding *Tuan Tosalama ri Bulo-bulo*, which are believed to be the graves of the Islamic propagator who came after him.

Beside the tomb of *Tuan Tosalama ri Bulo-bulo*, there is a decades-old plant known as bate-bate (Bulo-bulo means marker). Nevertheless, this bate-bate plant is magical. The Bulo-bulo people believe that this plant always sends instructions and "secret messages" to the mountain or the village, and that this is a bad omen (such as someone from the Bulo-bulo community will die soon). In addition, these bates serve as a marker for people making vows by tying a rope to the stem of a bate. According to the bate, one of the Bulo-bulo people, Jiran (a 20-year-old Bulo-bulo youth), described the tomb-visiting procession as follows:

At approximately 07:30 in the morning, Bulo-bulo's residents began to gather at the cemetery. The majority of residents chose to walk with their belongings, which included a change of clothing, nasi lamang (grilled sticky rice), and a few snacks. Others brought chickens, goats, and cows to be slaughtered in fulfillment of a vow. These animals will be slaughtered following the recitation of words, remembrance, and prayer. The resulting animal parts are distributed to other pilgrims for nighttime consumption. After the slaughter and before the skinning, the owners of the slaughter "take out" the goat's liver, cut it into small pieces, stab it, and then burn it. Ri Bulo-bulo is an expression of the owner's sincerity (Jiran Interview, 2022).

While visiting Tuan Tosalama's tomb, the pilgrims set out with the holy intention of praying for the propagators of Islam and wasilah for the purified pious. Similarly, pilgrims have vowed to slaughter animals and distribute the meat to their fellow travelers.

Intercession (pilgrim) refers to the process of seeking blessings after praying at the grave.

Several individuals who desired blessings approached the tombstone of Tuan Tosalama's grave and touched it while silently reciting their requests. Then, one of the traditional elders touched the monument before reading the Al-Fatihah and praying. The individual being prayed for then scatters coins and a cigarette around the tombstone as a symbol of gratitude for the blessings received throughout the year. The conclusion of this series is marked by a prostration of gratitude by the prayer leader. The pilgrims then take a pinch of soil to store in their home as a talisman (Interview Syafaat, 2022).

People in Bulu-bulu have a great deal of faith in Tuan Tosalama's legacy and the items he left behind, as they are believed to bring good fortune. One of them believes that the soil in Tuan Tosalama's tomb is not ordinary soil, but blessed soil; therefore, pilgrims take a pinch of the soil to use as a talisman and avoid disaster. Once, a pilgrim kept a bit of soil from Tuan Tosalama's grave in his home to prevent it from catching fire, even though the right and left sides were destroyed.

Figure 5
Pilgrimage atmosphere



Figure 4
Slaughter of Animals



(Documentation: Muh. Ilham Usman, Juni 2022)

Tuan Tosalama is known by the people of Bulu-bulu as someone who studied Islamic teachings and received instructions for spreading them, particularly in the Bulu-bulu region. Even in Bulu-bulu, it is believed that Tuan Tosalama studied Islam in Mecca for too long, preventing his seven generations from returning to Makkah al-Mukarramah. Even at

this moment, not a single Bulu-bulu resident has the status of "hajj." Similarly, the community believes that the land on which the Bulu-bulu mosque stands is a mixture of Makkah al-Mukarramah soil that *Tuan Tosalama ri Bulu-bulu* brought home.

The conclusion of the pilgrimage procession is marked by appropriating a portion of the land as a talisman for those who believe in the majesty of this blessed land. The grave pilgrimage performed by the people of Bulu-bulu is unique and distinct from other grave pilgrimages in the West Sulawesi region. Ustaz Abdullah (Imam Bulu-bulu) explained that a small number of Muslims blamed several pilgrimage rituals suspected of containing heresy and polytheism, which could convert a person into a polytheist, such as eating together around his grave. This activity was a tradition of the previous generation and is still practiced today; before the invention of vehicles, the pilgrimage journey was long and exhausting, so each pilgrim brought food and a change of clothes. They are thirsty and hungry after the pilgrimage due to the long journey, so they congregate before continuing the pilgrimage at another Tosalama's grave. In accordance with Samsuddin (Katte' Bulu-bulu Mosque).

There were no motorbikes in the past, and access to the Tosalama's grave was very difficult, far, and tiring. The people used to bring food to eat later when the tomb pilgrimage was over. But now, conditions have changed. The access road to Tosalama's tomb is close and not tiring. Later we will discuss it in the next customary meeting (Interview Samasuddin, 2022).

Abdullah added that the people of Bulu-bulu carry out the annual congregational grave pilgrimage, which has its charm, so wherever and whenever the pilgrimage time is set, if you have free time, take the time to visit this place.

The Tosalama's grave pilgrimage is an annual event with a harvest feast in the Bulu-bulu area. Mandar people from all over flocked to visit Tosalama's grave as a form of gratitude. They did not come to ask something at the tomb. In this case, it is necessary to clarify that the Mandar people consider Tosalama's grave, especially in Bulu-bulu, as the tomb of a pious person close to the creator. They visit the tomb to pray for safety, *tabarruk*, and abundant sustenance to Allah Almighty. They believe in praying at Tosalama's grave; their prayers will be answered and granted by Allah Almighty through Tosalama's (Interview Abdullah, 2022).

This pilgrimage procession is carried out day and night; in the morning, a pilgrimage to the four Tosalama's graves, then in the afternoon, *ma'baka* and *pa'doangang* at their respective homes while staying in touch with one another. The *ma'baka* event was held at the old Bulo-bulo mosque in the evening. It was stated by A'ba Ba'du (a community leader):

After the series of grave pilgrimages was completed, in the afternoon, visits were continued from house to house. The community makes house-to-house visits for lunch together, just like in urban areas; after carrying out Eid prayers, families and relatives visit each other and are served food and drinks. Before eating together, it is preceded by reading a prayer led by *katte'*. The prayer that is often read in this tradition is reading surah al-Fatihah, Al-Ikhlash, Al-Falaq, An-Nas, and continuing the prayer "*bea kasalamatan, bea barakka yaa rabbal Alamin*" (interview A'ba Ba'du, 2022).

Figure 6
Evening Atmosphere at the Bulo-Bulo Mosque



(Documentation: Muh. Ilham Usman, Juni 2022)

Some of the people from Bulo-bulo immigrants said that the pilgrimage to Tuan Tosalama's grave has a special meaning in their hearts. Pilgrims' tombs without being ordered, the pilgrims come at their own expense to join other pilgrims. Pilgrimage to the graves of pious people is not forbidden but something that is encouraged. Looking for a *barakka'* for the tomb pilgrimage procession can move the hearts of pilgrims to spend their time returning home together on a pilgrimage to Tosalama's grave. It is by the understanding that the guardian of Allah Almighty is an intermediary or liaison between pilgrims and Allah Almighty. As a liaison, it is believed to have a *karamah* that can give a glimmer of blessing to the pilgrims, even though they have died.

I am a resident of Bulo-bulo, but I migrate to Kalimantan for a living. I deliberately took a day off, went on a pilgrimage, and visited family and friends. Usually, after two years, I go back to my village. For me, there are two important events at Bulo-bulo: Eid al-Fitr and Tosalama's grave pilgrimage. This event has become an annual

habit, so there is homesickness when this event is held. And almost all of my nomadic friends also returned home. This tradition teaches that life is short and must be used as well as possible. As well as seeking blessings for the provision of further life. Like a cell phone, if you continue to use it, it will run low and need to be cashed so you can use it again. (Ruslang interview, 2022)

Missing the crowds visiting graves in the village, making friends with villagers who have migrated, and at the same time seeking blessings for visiting Tosalama's grave are things that cannot be exchanged for anything. It is as stated by Adi, as follows:

I migrated to Makassar. Be a meatball seller at a Javanese shop, and sell meatballs daily. Within a year, I returned home 2-3 times. One of them, if there is news that there is a Tosalama grave pilgrimage in the village, I ask the boss for permission to return home. Apart from meeting family and friends in the village, it is also intended to seek blessings for this pilgrimage held once a year. This pilgrimage cures the longing to meet the village atmosphere and gives a feeling of comfort in the heart. I don't know what it's called, but there is a feeling of relief after taking part in the grave pilgrimage and participating in the *ma'baka* event at night at the Bulo-bulo mosque (Interview Adi, 2022).

On-going and memorable activities cannot be forgotten in one's memory. Likewise, fun activities with the deepest meaning will be recorded in memory in the sensory area of the brain. It occurs when adolescents have pleasant experiences when making pilgrimages to their villages and when the brain becomes sensitive to pleasant experiences. The routine activities every year give an impression that settles in the memory of every human being who took part in the tomb pilgrimage procession at that time. This feeling motivates someone to attend the event.

I am looking for a life in Pare-pare; I have been out of this village for about eight years. The atmosphere of visiting Tosalama's grave every year differs in other villages; I haven't found a similar event. I deliberately took part in the event because I vowed that if I got a job, I would return to the pilgrimage and donate a goat to be eaten together at this event. Today I came and felt relieved and relieved because I had fulfilled my promise. Alhamdulillah!!! (Aziz Interview, 2022)

Aziz said that some residents "fulfilled their vows" by returning to make a pilgrimage to Tuan Tosalama's grave. Tosalama ri Bulo-bulo is believed to be the ancestor of the people

of Bulo-bulo, so for anyone who intends to migrate in search of a decent life, first kneel and make a pilgrimage to the Tosalama ri Bulo-bulo tomb to pray the deceased, be with him so that he will receive blessings overseas. As well as making a promise if one day he succeeds in the overseas land, he will return to pilgrimage and keep his promise.

Scheler's Hierarchy of Values

Value of Pleasure

In the Bulo-bulo tradition of pilgrimage, pleasure is highly valued. According to Max Scheler, pleasure is the lowest value in the hierarchy of values. The value is low because the item does not last long. The value of pleasure for an individual can be found in a series of pilgrimage traditions in which, since yesterday morning, each family has prepared food for a communal meal following the pilgrimage. The children and youth rejoiced as the Imam concluded his pilgrimage prayer, signaling the beginning of the communal meal. Each family provides food for communal consumption. In addition, a pilgrimage serves as a meeting place for the people of Bulo-bulo who return from abroad in an effort to improve their fortunes or to pursue education. If time permits, they return to their hometown to participate in the congregation's pilgrimage tradition. Temporary is the amount of food served at the event. A person's stomach can only accommodate a small portion of the food provided. Consuming unlimited food is a source of disease for adults.

Vital Value

In accordance with this custom, the people of Bulo-bulo make pilgrimages to four distinct tombs. It is still believed that they are the core family of *Tuan Tosalama ri Bulo-bulo*. From one grave to the next, the distance is between 1.5 and 3 kilometers, so one of the values of life obtained on this pilgrimage is physical health, as we walk together to visit five graves; the distance between graves is between 1.5 and 3 kilometers. In addition, this tradition is only carried out once a year after the rice harvest and before the farmers plant their fields face-to-face and reunites relatives and friends who rarely see each other due to their busy schedules or travel abroad; some are from Mamuju, Makassar, Bone, Sinjai, Samarinda, and some even traveled from Java

for the pilgrimage. This tradition is designed to eliminate discord and preserve harmony between individuals. Lastly, to bring the next generation closer to and introduce them to Islamic preachers in Bulo-bulo so that they will remember their services wherever and whenever they settle to seek a living.

Psychological Value

In Max Scheler's value hierarchy, psychological values are no longer related to non-physical dimensions as are pleasure and vital values. For the sake of this psychological value, the fulfillment of things that physically affect humans must be sacrificed. The psychological value of the congregational grave pilgrimage tradition is the encouragement to achieve inner peace so that all of life's problems can be overcome. This value has no direct effect on physical or human life, but it does enhance the spiritual dimension. People will remember where they came from and where they will return by making grave pilgrimages.

By participating in the pilgrimage, the Tubbi-Taramanu acquire the spiritual strength and inner tranquility necessary to return to their daily lives. Peace of mind is a pleasure that transcends both pleasure and importance. Someone seeking inner peace, who is willing to sacrifice material possessions. To achieve inner peace, a person must set aside trivial matters.

Religious Value

Religious Value is a value that can reinforce and strengthen a person's religiosity. Life's ups and downs can strengthen faith and spirituality when religious values are present. By making pilgrimages to graves, humans learn that life is limited and brief, so it must be utilized and utilized to the fullest extent possible. According to psychological science, the nervous system can only function effectively in a state of calm. There are alpha and theta brain waves. Alpha states are attained when brain waves are in a state of relaxation and calm. Visiting graves teaches that pious individuals are those who are close to Allah *Almighty* and are blessed. Humans also believe that interacting with scholars and devout individuals will result in blessings.

CLOSING

The practice of pilgrimage among the community of Bulu-bulo serves as a means of demonstrating reverence and gratitude towards the esteemed elders and religious leaders who propagated the teachings of early Islam in the Karua Tiparittiqna Uhai locality, which is presently encompassed within the administrative jurisdiction of Tumbi-Taramanu District, Polewali Mandar Regency. By applying Marx Scheler's value hierarchy approach, it becomes apparent that the act of visiting the tomb of *Tuan Tosalama ri Bulu-bulo* encompasses a range of values, including pleasure, life/vitality, psychological, and religious values, within its tradition. Several values are observed during the execution of the pilgrimage tradition, commencing from the preparation of pilgrimage activities to the conclusion of the barazanji event at the Bulu-bulo mosque, where the blessed food is distributed.

The pilgrimage tradition is characterized by certain values that motivate individuals to participate in this endeavor. The act of pilgrims directing their hearts towards the tomb of *Tuan Tosalama ri Bulu-bulo* holds significant religious value that cannot be substituted by any other means. According to Max Scheler, the primary benefit of undertaking this pilgrimage is its potential to enhance one's spiritual values and holiness. The realization of religious values can be facilitated by the incorporation of vital and psychological values, while still acknowledging the importance of pleasure.

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