

# DEATH RITUAL: Another Way in The Tradition of Bathing The Body

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## ABSTRACT

The procedure of bathing the body that contextually applies in the Takalar community is explicitly discussed in this paper. This research was carried out on the group of Sayyid Al-Aidid descendants living in Cikoang-Laikang-Takalar-South Sulawesi, preserving local practices that have been passed down from generation to generation on an ongoing basis. The results showed that it turns out that the practice of bathing the body in the Sayyid culture is linked to the cosmological origin of their lives, beginning from the process of preparation, execution, to the end. In the process of bathing the body, the life of the *Anrong Guru* has a significant and strategic function. The role of *Anrong Guru* in connecting the world above (God) and below (congregation) as an intermediary. *Anrong Guru* does not teach the terms and actions of the ritual practice of bathing the body, but more about the principles and teachings of nature and *ma'rifat* about life and death, which notes that the bond between the dead and the living is never separated. This paper suggests that further research is required, especially in the parts of the readings recited in the bathing practice of the body.

**Keywords:** body, bathing, tradition, Al-Aidid community.

## INTRODUCTION

Islam has provided instructions on bath procedures for the body, but there are still Muslim groups practising bath procedures based on local cultural values in practice. For centuries, local-based traditions have been going on, both in the conception of death, the method of treating death, and the bathing process. The custom of bathing the dead in the Takalar culture, as performed in the Al-Aidid community, is not only a ritual connected to activities between the living and the dead but also involves reverence and appreciation for the dead. As shown in numerous studies, death and funeral ceremony care procedures are very much related to a cultural and cultural change

(Sila, 2014; Subira et al . , 2016; Rachmat, 2015; Nur, 2014).

So far, funeral ceremonies in Takalar have hardly been written down, on the other hand, writings on Takalar are centred on the Mauduk Lompoa ceremony (maulid Nabi) (Nurdin et al . , 1978; Hisyam, 1983; Menyambeang, 1984; Hamonic, 1985; Saransi, 2003; Syahrani, 2003; Saleh, 2013; Sila, 2015; Ilyas, 2016). As Sila does, there are writings about death, but it only discusses the death rite and does not touch the procedures for bathing the body (Sila, 2008). The method of bathing the body is focused / only on the elements of the stages of bathing the body, starting from the steps of preparation, execution, and termination.

As well as Suraq Rateq's reading while bathing the body and the rites in the bath. The procedure of bathing the body is very much determined by society's cosmology and philosophy, which in current studies does not receive any publicity.

This paper addresses precisely the body bathing procedures that are contextually implemented in the Takalar culture. Three key points will be explored in this paper: (1) how the practice of bathing the body takes place in the Al-Aidid community in Takalar; (2) how the cosmological basis of the Al-Aidid community defines the practice of bathing the body; and (3) how Al-Aidid people perceive life and death that distinguish them from people outside Al-Aidid.

This paper is based on three hypotheses that are bathing the body is a religious concept and influenced by local values that have been affected by the practices of the group. Islam is undergoing contextualization in a culture that prevails. Describe the relationship between culture and religion. However, the cultural principles that apply in culture are also defined by this.

## LITERATUR REVIEW

### *Death Ritual*

Death, combined with an irreversible loss of breath, is described as an irreversible loss of consciousness. Philosophical and physiological approaches to the human body are connected with this definition of death (Bosnell & Madder, 2011). Death is not the end of life, but a transition line, so death becomes the path to a new, better life for those who have done many good deeds in their lives (Hidayat, Komaruddin, 2010: 115). Romans today recognize death as the threshold of life and as an opening to everlasting life, according to Gavriluta (2016). To be specific, 82 percent of Romans believe that if we believe in God, and if we owe it spiritual value, death has meaning.

Two types of biological death are recognized by the Western world, namely real death and constant death (i.e. prolonged and definitive cardiac, respiratory, and brain function arrest) and encephalic death (i.e. heartbeat, artificial respiration, complete cessation) of all vessels.

Blood from the brain and lack of encephalic electrical activity). The field of medical anthropology has recently defined social death as the deliberate exclusion of society from biologically living individuals (such as the Haitian voodoo zombie) apart from being viewed from a medical perspective, which concerns patients who have become invisible or non-existent, such as nursing homes, long-term prisoners, chronic psychiatric patients, and displaced persons (Charlier & Annane, 2018). Over the past 50 years, however, the idea of death has become controversial as acceptance of brain death has gradually grown across the globe (Bernat, 2013).

Believing in a life after death is the core feature of many religions. An individual's religiosity in some religions can be seen from their fear of death and after-death life. Perhaps the next case of quality of life can be modeled as sustainable for religions that include reincarnation as a distinct form of life. Therefore, they argue that the consideration of the afterlife is a significant determinant in explaining the life cycle after death (Pyne, 2010).

The spiritual spirit is seen in Javanese culture, namely *nrima ing pandum* (receiving distribution), *wong mung saderma, sumarah* (people only undergoing, surrendering), and *kabeh wus pinesthi* (all is destined) (Mulyana, 2006: 4). Death becomes a practice in Islam that must be shared as fellow Muslims, beginning with the ritual of washing the body (*ghusl al-mayyit*), covering the body (*takfin al-mayyit*), conducting death prayers (*salāt al-janaya*) and burial (*dafn al-mayyit*) as the right of the dead or a way to honor the deceased (*ikram al-mayyit*) (Ahaddour and Broeckert, 2017: 3).

Concerning the culture of death, the term *yas* is used in Turkey to describe the emotional state of profound sorrow encountered after death. In Turkish culture, there are various rituals associated with death and grief and beliefs, many of which are strongly influenced by Islam and Shamanism (Aksoz et al, 2018: 4). In Vietnamese culture, mortuary rituals also occur, much like what Toraja individuals do with the use of items, including text artifacts that are later modified into banners and placards that carry the inscription as an inscription. They need to build a coherent narrative or text about real life as long as they live

to ensure that the deceased will become a valued ancestor and a kind spirit to protect their home (Shohet, 2018: 62). In Toraja culture, people who die have the opportunity to see anything except that they are not considered dead until the sacrifice of the first morgue rite has occurred, according to Tsintjilonis (Abramovitch, 2015: 871-872).

The anniversary of the day after death is very significant in Javanese Muslim society. Several words are used, namely "*nelung ndina*" (an alert made on the third day or night of death), *mitung ndina* (seventh day or night), maturity (40th day or night), *nyatus* (100th day or night) and *nyewu* (1000th day or night), but this practice is not a pure Javanese tradition, but was derived from the socio-religious tradition of the Muslim Campa people (inhabiting the South Vietnam region until it experienced expulsion around 1446 and 1471 AD) (Sholikhin. Muhammad, 2010: 438).

In the matter of *pattumateang*, two distinct Islamic communities in Cikoang, referred to as reformist and traditionalist Islam, oppose each other. In the Sila article, the *pattumateang* ritual focuses on activities after burial as a sort of assistance to the deceased, such as sending prayers and reciting the Koran. This is based on the Al-Aidid community's belief that death is not the end but instead leads to the next stage of life in the Barzah realm, at this stage, the living person or the family of the deceased helps the dead pass through this world peacefully. After the burial, this ritual lasts for 40 nights. The introduction of this ritual received criticism and controversy from the modernists (*Muhammadiyah*) who were classified as bid'ah, but the traditionalists still placed *pattumateang*, inherited from Sayyid Al-Aidid (ancestor of the Cikoang community), as a religious ritual they believed. This Sila study does not comply with the Al-Aidid community's scope of the practice of bathing the body, although this practice is part of the *pattumateang* method (Sila, 2008).

The above studies position the body to be regarded as a living person as part of the living human being and culture. The body is seen as connected to a living individual by this analysis and is therefore highly regarded. However, these studies do not touch on issues relating to the conception of bodies that should be put in

situations that are not so different from those of living persons.

## METHODS

This study was carried out on the descendants of the Sayyid Al-Aidid community living in Cikoang-Laikang, Manggarabombang District, Takalar Regency, South Sulawesi Province. The uniqueness of this culture, including the ritual of bathing bodies, continues to retain local rituals from generation to generation. However, their practice of bathing bodies does not apply to Muslims.

This research uses ethnographic methods to analyze, explain, and analyze a community or social group structure, the life and culture of a society, or ethnicity (Spradley, 2007; Endraswara, 2017: 38). Then, in carrying out bathing the bodies, the researchers studied their behavior patterns, behaviors, and forms of life. The approach taken by the investigator carried out a relatively long observation of this party, focusing on the process of bathing a body. In addition, researchers recorded bathing the body by documenting and photography, beginning with planning and execution to the final level. In the funeral bathing activity, researchers should not actively participate since there are aspects that are sacred relevant to the officers' basic teachings. However, extensive information on the procedure of bathing the body and manuscripts of bathing the body has been collected through historians' power so that researchers can observe the process directly in 2004, 2014, 2016, and 2019. Except for the slightly different care of the *anrong guru*, the practice of bathing the body in the Al-Aidid culture was almost the same.

Researchers also conducted interviews with an *anrong guru* who had been leading the congregation for at least 10 years and the Al-Aidid group congregation, aimed at exploring and collecting knowledge about the ritual's bathing procedures and philosophy. The choice of *anrong guru* is based on the social stratum of the *anrong guru*; understanding the context of death; and Sayyid's descendants based on the Prophet Muhammad's family lineage.

By tracing related literature relevant to research and analyzing manuscripts related to death rituals, particularly regarding the content and meaning of any good behavior mentioned in the text or practiced by the community of Al-Aidid, do not miss doing literature studies.

In order to explain or analyze the bathing phase of the body, the data analysis approach uses descriptive analysis but does not draw wider conclusions. In the meantime, texts considered to be important have been translated according to their interest in the study of manuscripts using text analysis.

## **RESULTS/FINDINGS**

### **A View on Life and Death**

The phases in the ritual of bathing the body in the culture of Al-Aidid in Cikoang. Prepare all the supplies, containers, and equipment needed to wash the body in the preparation process. The

preparation stage prepares materials that will be blended into water, such as a handful of rice, fragrances, lemon, bidara leaves, sandalwood, henna leaves. Besides that, after burial, you must prepare incense, pandan leaves that are cut and then woven to be stored on top of the grave. Prepare 7 (seven) 5-liter containers and several buckets of bathing water and prepare sticks of incense and incense that will be burned during body bathing. Prepare supplies, a set of tope (woven cloth using spun cotton material) as a shroud; prepare a set of clothes and prayer equipment (according to the sex of the deceased) to be donated to the officers who care for the body; prepare large trays for water bathers; prepare banana stalks to support the body; prepare cloth to cover the body during the bath and after bathing; prepare large trays for water bathers; prepare banana stem to support the body; Preparation of cloth before and after the bath to cover the body; preparation of cloth as a veil; as well as some bamboo sticks to make stretchers.



Figure 1. The Seven Containers That Have Been Mixed With Certain Materials

Used to Bathing Bodies

(Husnul document, photo taken, 23 February 2019)

At the implementation stage of bathing the body, first of all, the *anrong guru* who was in charge of bathing the body took seven containers filled with water. Then the *anrong guru* takes the *badik* (dagger), used to line it into the water that has been filled in the container earlier or use his forefinger. The sentence written in water is *llah illahllah, illalah*, or *A.I.U*, while reciting *bismillahi rahmani rahim gufranaka lailaha illaha, ya Allah*,

*ya Allah, ya rahman, ya rahman*. The first ritual is devoted to the *jenneq lompo* container, then blowing the water three times.

Then bring the prepared materials one by one into the container after the *anrong guru* is done. First of all in the *jenneq lompo* container (which is a lot of water compared to the other six containers), the second put *korontigi* (henna leaves) in the second container; third put lemon juice in the third container; fourth, mix one handful of rice in the fourth container; the fifth mix the leaves of the *bidara* into the fifth container; the sixth mixes the fragrances into the sixth container; the seventh container is mixed with sandalwood. Then the body is raised to a position that has been prepared

and is covered by a curtain that is free from the crowd 's eyes after the container is properly arranged.

The body's position to be bathed is placed on an arranged banana stem, which supports the head, body, hips, and legs. The body's position to be bathed is not fixed in the direction of the Qibla for the Al-Aidid culture, but rather in the position where the house's door is located. The body's legs are positioned near the entrance, and the head is in the building's position in the home. By the message of his ancestor, the sayyid Al-Aidid clan, which said this practice applies:

“*Punna ajjekneko tomate, palari sulukki jenneknu*. If you bathe the body, flow it out of the water where the body was bathed and let the water flow from the bath not reach the home, so that no one can pursue the dead (interview, Mr. Sibalii).

After the position of the body is ready to be bathed, the person who baths the body intends to use lafaz: نويت إنسل هذا الميت لرفع الحدث الأكبر فرض الله تعالى. If you have started pouring water on the body, the anrong guru in charge says to himself: *Abu Bakara kuniakkang anjekneki tau mateya; Umara kuniyakang anyoci; Usmang kuniyakkang assosorokki; Ali kuniyakkang anrokokki*. I gave Abu Bakar a bath to wash the body; Umar who washed and purified it; Usman who rubbed it; and I warn Ali who shrouded it.

When the funeral commences, the Suraq Rateq recitation is performed. Suraq Rateq 's reading focuses only on one aspect of the 14 papers that exist. The way to read it is by using the style of Makassar. The reading of Suraq Rateq focuses on Asyraqa 's verse totaling 28 stanzas, particularly for the bath, and the recitation is repeated over and over until the funeral is over. Sayyid does this Suraq Rateq (at least five people). At the bottom of the Arabic text, the text of Suraq Rateq that is recited often has a melody or a Makassar translation, here are some verses the verse of the text of Suraq Rateq that are read:

أَشْرَقَ الْبَدْرُ عَلَيْنَا فَاحْتَفَّتْ مِنْهُ الْبُيُوتُ  
 مِثْلُ حُسْنِكَ مَا رَأَيْنَا ﴿١﴾ قَطُّ يَا وَجْهَ السُّرُورِ  
 أَنْتَ شَمْسٌ أَنْتَ بَدْرٌ ﴿٢﴾ أَنْتَ نُورٌ فَوْقَ نُورِ

“*mammumbami ri katte bulang labbusu bangngi najarimo taccakko singaraqna bulanga; taena sikali-kali kicini sangkammanna bajina, o rupa mainna pulana*

*i kaumi mata allo i kaumi bulang labbusu bangngi ikaumi singara”*.

Start watering the body with water from one of the limbs on the right side three times afterthought in your heart, and then the body is washed and purified until it is clean. Water it again three times on the left side when it is clean, then from the center to the feet, wash it until it is clean. The body is turned to the right, watered until it is clean and turned to the left. Then turn over and pour the top of the water, raising the head a bit, so that the dirt comes out. Put cotton in the genital hole when it is clean. Water mixed with lemon, water mixed with henna leaves, water mixed with a pinch of rice, water mixed with bidara leaves, and water mixed with fragrances. Then it is watered nine times using the *jenneq lombo*, and so on until the seventh spray, nine times using the sandalwood water. Offer him prayer water (ablution) when you have finished pouring sandalwood into it).

The intention when taking prayer water for the dead is: نَوَيْتُ الْوُضُوءَ لِهَذَا الْمَيِّتِ لِلَّهِ تَعَالَى women use لِهَذَا when you have finished laying the body then read اللهم اغفر لي ولهذه الميت وللمؤمنين يوم يقوم الحساب. The body is elevated to a position or space that has been prepared after the bathing is done, which has been overshadowed by a tope / shroud. They are assigned to a nice and clean place to be adored after being treated:

“*Punna nero'ko assambayang ri ballana tomateya, langkai ta'ssekre baringeng tukak karana nalangkara-langkara tomateya”*.

When you want to go up to the house to bury the body, you have to step over one step at each step, as a requirement, there will be no successive death in the family. The execution of the body is the final stage of the practice of bathing the body. The whole process was guided by an *anrong guru* and assisted by several people from the dead's families.

After the termination stage, the burial stage is carried out. If the body is lowered into the grave, there is a reading of the *anrong guru* which leads to the burrow. *Anrong guru* then took three handfuls of soil. One handful is placed on the head of the body while saying "... *Minha* ...." one handful at the center while saying "...*watiha* ..", another handful is placed on the leg with the phrase "... *taratan* ..." then heaped with soil. There are differences in the practice of bathing the body between *anrong guru* and other sayyid Al-Aidid communities. This difference is reflected in the presence of the *pallapak barambangna* (bodyguards), servants, or servants to catch the bathwater of the *anrong guru* from the top of the house then they bathe the former bathing place of their *anrong guru*, so that the water does not fall directly to the ground.

Cultural perception of death as a connection between the earth and the afterlife is focused on the cosmological (philosophical) basis of society that affects bathing the body. Humans undergo death naturally, but their souls never die. It is the same as when humans are made physically clean and created through seven stages to restore the human body, to restore the original body through seven steps as well, as found in the manuscript data that states:

*"naiyya hakekakna jennek lompoa iyamintu tattabai ri tubuna tau mateya tau mateya. Naiya hakikakna jenne korontigiya iyamintu tattabai ri bulu-buluwa. Naiyya hakikakna jennek lemowa, tattabai ri bukuleng. Naiya hakikakna jennek barakka tattabai ri yassiya. Naiya hakikakna jennek bidarayya tattabai ri urakka. Naiyya hakikakna jennek bau-bauwanga tattabai ri bukuwa. Naiyya hakikakna jennek canranayya tattabai ri otokka"*

Apart from the creation of humans which is symbolized by the seven baths of water as a symbol of the human body which consists of seven body parts, namely: body, feathers, skin, flesh, tendons, bones, and sums, this symbol is also addressed to several prophets who attached to the human body, which is stated in the manuscript:

*"naiya tuju rupanna ilalang ri batang kaleya, tuju tongi pammantangang-na barangkana tujui nabi*

*natakdongkoki, iyamintu uru-uruna, tubuwa, nataddongkoki ri nabi Muhammad saw, maka ruwanna bulu-buluwwa ta'dongkoki ri nabi Ismail as, makatelluna bukulengnga takdongkoki ri nabi Isa as makaappakna assiya tadongkoki ri nabi Adam As, makalimanna uraka taddongkoki ri nabi Yahya akmakaannangna bukuwa taddongkoki ri nabi Dauda as, makatujuna otokka taddongkoki ri nabi Sulaimana alaihi salam"*.

The seven parts of the human body are paralleled in the representative of the prophet such as the body showing the prophet Muhammad, the hairs indicating the prophet Ismail AS, the skin revealing the prophet Isa AS, the flesh representing the prophet Adam AS, the muscles depicting the prophet Yahya AS, the bone representing the prophet Daud AS, marrow denotes the prophet Sulaiman AS.

In the meantime, the Al-Aidid community's perspective on life and death, such as an interview with one of Al-Aidid Harmony's leaders, Abd. Sahran Karaeng Sila, in Mangadu Kec. Manggarabombang dated April 30, 2016, he stated:

"People who die will not lose their deeds as the hadith of the prophet says *إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ*" "When a human dies, all his practices are cut off, except for three things: alms, *amal Jariyah*/useful knowledge or pious children who pray for him/her".

Regarding human life and death, Karaeng Sila also said that:

"Whatever is alive will surely die, as Allah says: *كُلُّ نَفْسٍ دَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ*: Everyone who is alive will die. And indeed on the Day of Resurrection alone your deeds will be perfected. Like animals and plants that will die. Later on the Day of Resurrection all his deeds will be collected. There are people who when they die should be put in hell for many sins, but they are put back into heaven. Like the cellphone there is no credit, but someone sends the credit, so that's how it looks. Reciting dhikr, reciting prayers,

reciting the Koran, and giving alms to him, those are all that can enter into heaven, that is called luck”.

With regard to statements about human life and death that are not cut off from the living, he stated:

“The question is, if this view can not be recognized, what is the difference between us and the *tedong* (buffalo)? Where is he going to return, and who is going to judge? So, you don't mean that people die are cut off from others who are still living in that faith. The dead are still alive, and they still get God's sustenance. But who supported him with the receipt? Well, his luck continues to flow through his children, when his children make dhikr, pray, and give him alms”.

Everything that Allah created originally died, this is what the Al-Adid community understood as stated by Mr. Naba that:

“*angkanai Allah Taala, كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا لَمَّا أَحْيَاكُمْ ثُمَّ يُمَيِّنْكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ* So it cannot be distinguished which one is dead and which is alive. Only physic dies, spirits never die at the words of my parents:

*Bayayangku ri jenneka*

*Tontongangku ri carammengga*

*Lio-lioku tallasaq tena mateya”*

This understanding is an image when reflecting on water, a mirror, or a telescope, you will definitely see a picture of ourselves but it doesn't appear, that's life and death, between the body and the spirit. When the physic has separated from the spirit, do not rush to bury it according to the Al-Aidid community: “*tenaja buru-buru ditarawang, nasabaq anjo tomateya tenamo watunna nipassalaqna sambayangnga*” the dead have no obligation to worship Allah.

## 5. Discussion

In the Al-Aidid community in Cikoang Takalar, the ritual of bathing the body is inherited. It was

starting from the arrival of Sayyid Djalaluddin, who, during the reign of the Binamu Kingdom Islamized the Cikoang people. The journey of Sayyid Djalaluddin from Aceh to stop in Kutai met Sultan Kutai and married the daughter of Sultan Abdul Kadir Daeng Malliong, who was the brother of Sultan Malikussaid (father of Sultan Hasanuddin) King of Gowa XV and had the title Bambanga Ri Gowa. After Sayyid Djalaluddin visited Kutai, he and his family extended to the Kingdom of Gowa in 1642. He was told to go to Cikoang to Islamize the Cikoang people upon his arrival in Gowa. He was arriving in Cikoang, through dialogue, Sayyid Djalaluddin Islamized Kare Bunrang, and Kare Danra. The implementation of *mauduk*, the performance of expressing reverence for the Prophet, and the clarification of *attumate* (death ritual) were discussed in one of the dialogues. This is what the descendants of Sayyid Djalaluddin and his followers have established so far. In specific, to attumate the practice portion of bathing the body in several phases, the dead have no obligation to worship Allah (NN, tth).

The bathing process is directly related to the human development cycle, which consists of seven steps, beginning with the sperm (*sulalah*) standing alone on the back, the second from essence to mixing, the three mixing germs into a lump of blood and rough, the four clots of blood to become a lump of flesh, the fifth lump of flesh becomes the bones that make up the skeleton of the body, the sixth comes the flesh between the bones, marrow, and the seventh, it has the physical form of a human (NN,tth).

The seven kinds of water used in bathing the body are variously named such as *jenneq lompoa* (large water), second *jenneq korontingi* (henna water), third *jenneq lemo* (lemon water), fourth *jenneq berasaq* (rice), the fifth water mixed with bidara leaves, six water mixed with fragrances, seven water mixed with sandalwood contains essence. The essence of *jenneq lompo* (large water) shows the body or body of the deceased, the essence of henna water shows the hair and hair attached to the body of the deceased, the essence of lemon water shows the skin, the essence of rice water shows the flesh, the essence of bidara water shows in the veins, and the nature of fragrance water shows on



the bones, and the nature of the sandalwood shows at the marrow.

Moreover, it is often assumed that the seven bathing water is promoted

"*Tuju binanga ripangalleang jenneqna ri akhera (kalkaustsar)*" This water is called *kaustsar* water, which is used for bathing like the seven water found in heaven. And the number seven is the same as Allah created seven levels of heaven, seven layers of heaven and hell, and made seven days over time.

After being bathed using a tope cloth in the shroud. Tope cloth, a cotton woven cloth that has been spun without mixture. And the group of Sayyid Al-Aidid does not use the shrouds sold on the market. During its lifespan, the deceased normally prepares the tope cloth used as a shroud. In the Al-Aidid culture, this has become a tradition of *anrong guru*. It is relocated to a nice and clean position after the shrouding process is done, and then it is turned on. The sayyid community that conducts body prayers is divided into four, namely the body, life, secrets, and hearts, to pray for the bodies. This is the closing stage of bathing the

body in practice. The entire scheme is led by an *anrong guru* and supported by many individuals from the deceased's families.

In this sayyid Al-Adid culture, apart from that, there is always uniqueness. They still keep the house on stilts, particularly the *anrong guru's* house. While building or owning a stone house among *anrong guru*, they must also have a house on stilts closely linked to the ritual execution of the later death process. It must be done at the house on stilts at the location prepared before they die while conducting the rite of bathing bodies. A separate hole has been created in the position to drain the water from bathing the body. The water flowing down from the bathing water of the *anrong guru's* body is captured under the house by the *pallappi barambang* (the bodyguard who has dedicated himself to his *anrong guru*). The water used for bathing the body of the *anrong guru* is then bathed as a form of final sincerity and devotion to the *anrong guru* by the *barambang pallappi*.



Figure 2. Photo of Pallappi Barambang collecting water from the bathing place of his *anrong guru*

(Husnul document, photo taken, 23 February 2019)

## CONCLUSION

It turns out that in the Sayyid community, the ritual of bathing the body is continuous, beginning from the process of preparation, execution, to the final process related to their life's cosmological base. That to connect the world above (God) and below (congregation), the role of *anrong guru* is very important. *Anrong guru* does not only teach about the ritual practice of bathing a body, but more on the terms and teachings of life and death which state that the relationship between the dead and the living is unbroken. This is what distinguishes the views of the community in general from the sayyid community.

The practice of washing the body is directly related to human creation, which consists of seven stages. Starting from the sperm to the creation of

a human. The number seven also has implications for the seven kinds of water used in bathing the body. The seven water that is placed in a container is used to clean the body of the deceased, hair, skin, flesh, tendons, bones, and marrow on the body of the deceased.

In seeing life and death, the perspective of the people of Al-Aidid varies from that of people outside Al-Aidid. The community of Al-Aidid claims that there is no difference between life and death. Death is a result of a life spent in the universe.

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