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Good and Bad Days to Plant in Lontara Pananrang of Bugis Bone: An Islamic Perspective

Ruslan

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Abstract— This study aims to analyze the explanation of the provisions of good and bad days farming in Lontara Pananrang of the Bugis Bone contest with an Islamic perspective. Lontara Pananrang in Bone from its historical side cannot be separated from the existence of Bugis ancestral beliefs. The Lontara document is one proof that the people of Bone, from the past, had beliefs relating to natural signs which in the Bugis language were called Pananrang. This form of trust in Lontara Pananrang, especially for Pananrang Paggalung, shows that there is an effort by the farmers to make their farming business hope and produce better results. The method of study is a descriptive qualitative. The result of this study showed that the determination of good and bad days in Lontara Pananrang is part of the Bugis culture which is still believed by some farmer communities and for Islam is a form of attitude that has implanted the teachings of the Koran which advocate reading natural signs. What they conducted is a common practice for farmers at that time, because knowledge of agriculture is not as developed as today, and if they used agricultural technology tools that can support their agriculture.

Keywords: Lontara, Pananrang, good days.

I. INTRODUCTION

In La Galigo book, it was explained that the Bugis people had faith long before the arrival of Islam in South Sulawesi in the seventeenth

century [1]. One of the beliefs taught is as stated in Lontara' Pananrang, which contains teachings and beliefs about how to recognize the climate based on good and bad times of farming. Many types of records of Bugis ancestors are important documents for the current generation, especially those who want to explore local wisdom deeply. One of the areas is inhabited by the Bugis community that store many documents or Lontara.

The term Lontara is obtained from the name of the palm tree, then the Buginese/, Makassar calls it Lontara. There are two versions of the ancient name lontara. First, Lontara is often called 'sure', so it is sometimes also known as 'sure'. Second, Lontara is also often called "hurupu sulapa eppa'e" [2].

Various teachings and beliefs of the public were documented adequately, which was supported by the script of Lontara 'which was quite understandable. The system of teaching and belief is very visible and acculturation has occurred between the teachings of Bugis and Islam. After the Buginese accept Islam as their religion at that time, the only problem is how can the teachings of Islam as a monotheistic religion be easily coupled and even mingle with a belief system that was once influenced by the teachings of animism and dynamism. Is there a form of tolerance that was built by the first scholars with King of Bone at that time, where it was known that the two teachings differed in origin, but could be harmonious indifference? Or the local wisdom of Bugis culture is maintained at that time, besides the teachings of Islam are slowly being propagated and carried out simultaneously

with the system and teachings of Bugis on the one hand.

Preliminary studies suggest that in principle there is openness and tolerance of Muslims towards the local wisdom of Bugis culture in Bone. Barometer or indicator that can be seen, for example, is the Bugis taught about determining good and bad days of farming which is recorded in Lontara Pananrang. Bugis teachings about this, until now can still be witnessed the practice, in the area of Bone Regency.

II. METHOD

In accordance with the characteristics of the study object, this study uses descriptive qualitative. This study tries to describe the phenomena that are subjected to natural study [3]. All data obtained is described without reducing or adding. In carrying out this study, the researcher used two methods. First, historical studies, namely reconstructing or tracing the history of objects to be investigated by looking back or can be said as documentary studies. Studyer connected all the data related to historical data, especially those directly related to Lontara 'pananrang. Second, phenomenological-sociological studies, namely seeing phenomena that occur in the community of Bone district in relation to the beliefs and implementation of Lontara' Pananrang taught.

The data sources in this study are culture, community leaders in Bone Regency, *ulama*, and farmer communities, Lontara documents and data sources related to the discussion. In collecting data, the author combines two methods, namely field research, and library research. Field research is a form of research that aims to reveal the meaning given by community members to their behavior and reality around. The researcher emphasizes the interaction and perspective of the subject under study, the most important technique is conducting in-depth interviews and observations. While the library research is a method used by opening and studying books, written documents and other scientific works related to this study, the truth of which can be accounted for, as well as being used as a material for discussion in this study.

In this study, the researcher conducted management qualitatively, it means that used methods that refer to study procedures produce descriptive data. In data presentation and analysis techniques, the researcher used deductive and Inductive methods.

III. RESULT AND DISCUSSION

A. Description of Determining Good and Bad for Planting in Lontara Pananrang Bone.

Based on the Lontara instructions, there are eight years of reference. The year name are: (1) The year of *Alefu* (alif) has a single point signal which means rainy weather for that year, medium category, (2) The year of *Ha* has a two-point signal which means rainy weather for that year, a short category, (3) The year of *Jim* has a three-point signal which means rainy weather for that year, a short category, (4) The year of *Ke* has a seven-point sign which means rainy weather for that year, long or long category, (5) The Year of *Daleng riolo* (dal) has a five-point signal which means rainy weather for that year, medium category, (6) The year of *Ba* has a two-point signal which means rainy weather for that year, a short category, (7) The Year of *Waw* has a six-point sign which means rainy weather for that year, medium category. 8. The Year of *Daleng rimunri* (dal) has a four-point signal [4]

The eight years (*taung*) is listed in Lontara instruction, it has specifications that describes signs of rain categorization when the initial fall of the month on a particular day. This is the best time of day for the community.

Day for the community to do the planting is:

The Year of Zei Weather is a Long Category of Rain

NO	Month	Days
1	Muharram	Monday
2	Safar	Wednesday
3	Rabiul awal	Thursday
4	Rabiul Akhir	Saturday
5	Jumadil Awal	Sunday

6	Jumadil Akhir	Tuesday
7	Rajab	Wednesday
8	Sya'ban	Friday
9	Ramadhan	Saturday
10	Syawal	Monday
11	Zul qa'dah	Tuesday
12	Zul Hijjah	Thursday

The Year of Dal Riolo Weather Rain Medium Category

NO	Month	Days
1	Muharram	Monday
2	Safar	Wednesday
3	Rabiul awal	Thursday
4	Rabiul Akhir	Saturday
5	Jumadil Awal	Sunday
6	Jumadil Akhir	Tuesday
7	Rajab	Wednesday
8	Sya'ban	Friday
9	Ramadhan	Saturday
10	Syawal	Monday
11	Zul qa'dah	Tuesday
12	Zul Hijjah	Thursday

The reasons for choosing taung dal riolo because he thinks it is *tengnga bosinna, makurang lempena, sokku pattaungengnge*. That is, in the year of dal riolo, the rain in the medium category, not much flooding, was considered perfect that year. Furthermore, there are also basic instructions that become a reference in starting all activities in a day, including in farming. This can be seen in the lontara instructions [5].

Ess o	Angolonna nagae	El e	Ab ue	Ta ng ass o	Le sa ng ess o	Araw eng
Jum a	Bare tepue	∫	□	X	☼	O
Sattu	Bare daya	∫	□	☼	O	X
Aha	Salatangg	☼	∫	X		O
Ase nen	Tenggar a	□	☼	∫	O	X

g						
Sala sa	Timo	O	X	□	∫	□
Ara ba	Timo lau	☼	O	X	□	∫
Ka mm isi	Bare lau	□	∫	☼	O	X

Description: ☼ = Mallise, O = Tuo, X = Pole bala, □ = Lobbang, ∫ = Uju / Maddara Lontara above basically applies as a guide for some activities that will be carried out by someone at a certain hour or time. Especially for planting activities, the best time to start is: (1)Friday at noon until evening (2)Saturday at noon and late afternoon,(3)Sunday in the morning and evening,(4)Monday at duha time and late afternoon (5)Tuesday in the morning and evening,(6)Wednesday in the morning and in the morning, Thursday at noon and in the afternoon

B. Islamic Views of Determining Good and Bad Days

Actually, in determining good and bad days, Bugis ancestors do not set it in without reason. Instead, they take advantage of this nature as a medium that must be observed, then from that, they find a sign or signal related to time.

1. Time Circle Observation

Many verses in the Qur'an have said that the changing day and night is one proof of the omnipotence of Allah. For example QS. Al-Isra' / 17: 12 as follows:

Translation:

We have made night and day as two signs. We blotted out the sign of the night and We made the sign that day bright. So that you seek the gift of your Lord, and that you know the number of years and calculations. We have explained everything clearly [6].

In fact, when reading QS. Ali Imran / 3: 190-191 is increasingly clear. Not only is the alternation of night and day that must be observed, but in the creation of heaven and earth, it is equally important that humans need

to observe, because behind all that there are signs that are reversed, there are also meanings.

Based on the information of the verses above, actually observing the signs is related with the time, it is considered that Allah himself has given an opportunity to His servants to read the signs. That is as if in this time circle there is a secret of God that humans must look for and signal it into something that must also be a guide for humans to uncover the true meaning or meaning, even though later that opinion may not be entirely true, sometimes true, sometimes wrong intent. This was indeed also acknowledged by informants that they only read natural signs, whether or not the true problem was returned to Allah, the Supreme Creator. Humans only try to do their best for the sake of caution or alertness.

2. Privileges of day and time name in Islam

The term day is called in Arabic with the word 'yaum'. The Qur'an often refers to it in various contexts. However, this discussion will only focus on the relation to privileges one day or time. This specification becomes the basis later that what is done by Bugis ancestors like those in Lontara has to do with Islam? Or just a kind of *Primbon* that used by other tribes in other regions for example. When viewed in the practice of the life of the Prophet, as a role model for Muslims, he has given an example of privileges to certain time and day, such as Monday and Thursday so that the *sunnah* fasts on that day, Friday as the head of the day and others. There are *Ashura* days, there are *Tasyriq* days and Eid al-Fitr and Eid al-Adha, all of which have their own special features. Even in the morning, there is a time called *duha*, at that time sunlight was needed by every creature, including the type of plant because at that time was the time of the occurrence of metamorphosis. Islam taught that you perform *sunnat duha* prayers and ask Allah that the doors of sustenance be opened from all directions. Another very special time in Islam is at midnight, as stated in QS. Al-Muzzammil / 73: 2-8. As for farming, the Qur'an only says that basically what grows after planting it cannot be separated from the Divine will. That is, theologically forbidden humans believe that all that grows is due to human

efforts themselves. However, it must be Allah, as a growing one. See the word of QS. Al-Waqi'ah / 56: 63-67.

From this verse, it appears that the sign Islam taught about the growth and success of a plant is not only determined by the time or place, but depends on the will of the Creator, Allah SWT. Apart from this verse, humans as residents of the earth are seen as having to have a stake and be involved in an effort to grow and produce productive things in their own way. Humans have been given an intellect as a human potential that distinguishes itself from other creatures becomes an extraordinary tool for thinking and solving problems. The Prophet, once stated to the residents of Medina especially to the peasant

عن أن النبي صلى الله عليه و سلم مر بقوم يلحقون
و لم تفعلوا لصلح قال فخرج شيصا فمر بهم فقال ما
قالوا قلت كذا وكذا قال أنتم أعلم بأمر دنياكم [7]

Meaning:

From Anas, actually the Prophet, once passed by people who were marrying palm trees, they said that if you did not do that, then it would be good. He said again when he passed: how is the condition of your dates? They answered: good and this, then the Prophet, answer: you know more about your worldly affairs.

The above hadith, even though it was an event in Medina and had been going on for a long time, but the most important thing to be taken from that case was the freedom given by the Prophet to the farmers to find the best way to manage their dates. Prophet SAW stated that an agricultural affair is the world affair. This means that humans, in this case, farmers may continue to use certain methods and techniques in addressing their farming business.

IV. CONCLUSION

There are eight-year names (*taung*) listed in the Lontara instruction, each of which has its own specifications and describes the signs of rain categorization when the initial part of the month on a particular day. However,

best time or day for the community to do the planting is (1) Friday at noon until evening (2) Saturday at noon and late afternoon (3) Sunday in the morning and evening, (4) Monday at duha time and late afternoon, (5) Tuesday in the morning and evening, (6) Wednesday in the morning and in the morning, (7) Thursday at noon and in the afternoon.

The determination of good and bad days in Lontara Pananrang is a part of the Buginese culture which is still believed by some farmer community in Bone and for Islam is a form of attitude that has implanted the teachings of the Koran which observe the natural signs. The implementation is supported by the Quranic verses and the hadith of the Prophet.

Depending on the case into the background causes. That is not permissible if the case becomes a cause of occurrence of these ceremonies are forbidden in Islamic law. For example, fornication and eloped.

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