

LIVING QUR'AN IN ANNYORONG LOPI PINISI TRADITION

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12,200

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555

sentences

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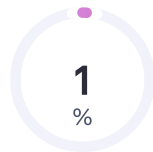
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22

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LIVING QUR'AN IN ANNYORONG LOPI PINISI TRADITION

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LIVING QUR'AN IN ANNYORONG LOPI PINISI TRADITION: AN ANTHROPOLOGICAL STUDIES OF THE QUR'AN

Abstract:

This research aims to find relevance between the process of making pinisi boats and the implementation of the Tradition of Annyorong Lopi in Bulukumba with the implementation of living Qur'an in the tradition of Annyorong Lopi in Bulukumba. This research uses a qualitative method focused on field research. This research uses a multidisciplinary approach that seeks to discuss and examine objects from several different disciplines, including the tafsīrī approach and anthropological and ethnographic approaches. The results of this study found that the implementation of the values of the Qur'an in every activity serves as a guideline for the life of every human being. The Tradition of Annyorong Lopi is a hereditary ancestral cultural heritage of ancestors that have been recognized by UNESCO as a rectangular cultural heritage. Before the Tradition of Annyorong Lopi was held, several rituals had to be performed before, namely: ritual annakbang kalabiseang (cutting wood/kee boat), annattara ritual (wood cutting/boat keasili), appasili ritual (reject bala), and

ammosi (central administration on the wood/ketosis boat). In the ritual, the prayers recited are prayers of salvation derived from the Qur'an and hadith. The Annyorong Lopi tradition is held as a proof of gratitude and a request for safety for the boat's completion before it is launched into the sea. The values of the Qur'an serve as clues and references in every human activity so that the mission of the Qur'an universality is maintained. More than that, morality and ethics and authority as a reviewer of the Qur'an is maintained so that it is always beautiful, not only limited to theory but practice.

Keywords: Antropologi Qur'an; Living Qur'an; Annyorong Lopi.

Introduction

The Qur'an is a Muslim holy book that governs all the affairs of humankind in the world. The Qur'an does not discuss the dynamics of the society in detail, but the Qur'an explains the characteristics and identity of a community tradition.

As a holy book, the Qur'an, although it comes down to responding to the socio-historical context, remains a holy book whose teachings are not limited to Arab society but somewhat idealized in all communities in various contexts of space and time. However, on the other hand, when the Qur'an responds to local culture, or when an interpretation is written interacting with the local culture, its universal teachings have specific local content as well. There is a two-way interaction between the universality of the Qur'an and cultural particularity. First, Islamization, namely from the Qur'an as a subject to culture as an object. Culture or tradition is the terrain that the Qur'an wants to change. Second, indigenization, namely culture, provides substantial input in applying the teachings of the Qur'an to fit the local context.

As stated, the Qur'an has a dimension of particularity and universality. The particular dimension of the Qur'an (juz'iyat al-Qur'an) which moves from "top to bottom" has undergone a "process of perpetuation with culture," or enculturation, at the time of the revelation of the Qur'an, will still do more or less the same through "nativization" progressively in the future. The result of enculturation and nativization gave birth to the "cultured Qur'an" or "cultural Qur'an" (cultural Qur'an).

Wardani, "Qur'an Cultural and Quranic Cultural Qur'anic: Interaction between Universality, Particularity, and Local Wisdom," *Al-Tahrir* 15, no. 1 (2015): p. 128–29.

Islam is not a product of culture, but Islamic teachings can color various aspects of culture. In implementing its teachings, Islam needs a medium to transform its universal values into a praxis state of life. From this comes the diversity of Islamic culture, caused by differences in interpretation and grounding of Islamic teachings. So Islamic culture is the result of a combination of Islamic teachings that people understand with their culture, or the translation of Islamic teachings' universality into the cultural locality. The diversity of Islamic culture should be understood as a real Islamic authenticity. However, not infrequently, those who understand it as an aberration of religious teachings. This matter cannot be separated from two things: the difference in perception of Islamic culture and the cultural reality of a colorful Islamic society. Some Muslims understand that Muslims' practice should be based on the life of classical society, especially the time of the Prophet Muhammad saw. During the Prophet's time, the life of the Islamic community is considered an ideal example that must be applied forever. So if there is a difference with the practice of Islamic society now, then the practice is considered an aberration that must be straightened out.

Ali Sodikin, *Qur'an Anthropology: Dialectic Model of Revelation & Culture* (Yogyakarta: Faculty of Sharia and Law UIN Sunan Kalijaga, 2019). p. 1.

The attitude and response of the Muslim community to the Qur'an in the reality of daily life according to the context of culture and social association is the action of groups, not individuals who want to understand or interpret the Qur'an. As a group action, research to examine the phenomenon is more religious research, namely placing religion as a religious system, not a religion as a doctrine. The research model that came to be known as living Qur'an is not looking for religious truth through the Qur'an or judging (judgment) of certain religious groups in Islam, but rather prioritizing research on traditions that are galvanizing (phenomenon) in society seen from qualitative perceptions. With living Qur'an, research is expected to capture the meaning and values attached to a phenomenon studied.

Anwar Mujahiddin, "Symbolic Analysis of the Use of Qur'anic Verses as a Talisman in the Life of Ponorogo People," *Kalam: Journal of Religious Studies and Islamic Thought* 10, no. 1 (2016): p. 46.

Thus, living Qur'an research is not intended to seek positivistic truths that always look at the context but merely conduct objective "readings" of religious phenomena directly related to the Qur'an. This model of research also does not seek religious truth through the Qur'an or judge a particular person or group but put forward research on the traditions that are galvanizing (read: phenomenon) in society reviewed from qualitative perceptions.

Living Qur'an is intended not how individuals or groups of people understand the Qur'an (Interpretation), but how the Qur'an is treated and responded to by the Muslim community in the reality of daily life according to the context of culture and social association. The orientation of the study of the Qur'an so far

more on the study of texts, therefore it is natural if-then Nasr Hamid Abu Zayd termed Islamic civilization as *hadarah an-Nas* (text civilization).

Ahmad Farhan, "Living Qur'an as an Alternative Method in Qur'anic Studies," *El-Afkar* 6, no. II (2017): p. 92.

Studies of the Qur'an will give birth to a particular science known as 'ulum al-Qur'an. In practice, 'ulum al-Qur'an become one of the guidelines for scholars, especially *mufassirin* (interpreter), in understanding and interpreting the verses of the Qur'an to date.

To find more objective evidence, the use of anthropology as a tool seems necessary. However, the use of anthropology does not mean to rule out the 'ulum al-Qur'an as the parent of science in understanding the Qur'an, but rather strengthening and enriching the treasures of theory and study in the 'ulum al-Qur'an. This study is also an effort to ground the Qur'an through anthropological studies and 'ulum al-Qur'an.

Imam Subchi, "Anthropology of the Qur'an: Scientific Integration of The Stories of the Qur'an and The Principles of Koentjaraningrat Anthropology," *Ilmu Ushuluddin* 6, no. 1 (2019): p. 34.

However, this requires substantial intellectual development and more profound interpretation efforts. Based on the instructions of the Qur'an, people are encouraged to think about the quality of development and dynamics of civilization to reconstruct an ideal cultural tradition.

Nur Cholis Madjid, *Islamic Doctrine, and Civilization* (Jakarta: Paramadina, 1992). p. 61.

The Qur'an also regulates the meaning of human existence by placing deeds as central so that people are in a dynamic position, processing changes continuously, and able to determine the identity of human existence itself, both personally and in groups.

Umar Kayam, "Transforming Our Culture, Inaugural Speech of Professor of UGM Yogyakarta," 1989, p. 4.

Human beings produce their culture with the ability and support of copyright, taste, and karst. So it is undeniable, human beings are cultured creatures.

Koentjaraningrat, Introduction to Anthropology, 8th ed. (Jakarta: Rineka Cipta, 1990). p. 193. See also Koentjaraningrat, Culture, Mentality and Development (Jakarta: Gramedia Pustaka Utama, 2004). p. 5-6.

Human beings are born and live in a plurality of cultural spaces that they

² produce to know each other and respect each other's existence according to the instructions QS al-Aujurāt/49: 13).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Thus, must be realized and accepted all ethnic, racial, language, and even religious differences in cultural plurality. The acceptance of cultural plurality is the assumption that Muslims' unity and unity (ummatun wāsidah) is a shared identity that holds near to other identities such as ethnicity or ethnicity.

Irene Schneider, "Legal and Ethno-Religious," in Richard C. Martin, Encyclopaedia of Islam and the Muslim World, 2nd ed. (New York: Macmillan, 2004), p. 533.

The Indonesian nation is very rich in the diversity of local cultures and traditions.

Mulyono Sri Hutomo, "Benefits of Indonesia's Socio-Cultural Diversity," accessed December 7, 2020, <https://indomaritim.id/manfaat-keragaman-sosial-budaya-Indonesia/>.

Local wisdom in Indonesian society gives color to the state constitution and

³ influences the religious beliefs and practices of the community. As a religion embraced by the majority of Indonesian people, Islam has a close relationship

with the local culture. The relationship between Islam and the issue of local tradition is a passion that never ends. The relationship between the two was triggered by the excitement of the Adherents of Islam who believed in their religion with the slogan *li kulli zamān wa makān* (Islam always exists at all times and spaces).

Buhori, "Islam and Local Traditions in Nusantara: Critical Study of Betteng Pellet Tradition in Madura Society in Islamic Law Perspective," *Al-Maslahah* 13, no. 2 (2017): p. 230.

Islam is always presented and invited to be in contact with the diversity of local cultural contexts. Religion and culture are two essential elements in society that influence each other. When religious teachings enter a cultured community, there is a pull between religious interests on the one hand and cultural interests on the other. Likewise, Islam comes in the midst of Arab communities that have hereditary customs and traditions. The Prophet (peace and blessings of Allaah be upon him) always considered the cultural aspects of Arab society at that time. Some verses of the Qur'an go down through the stages of adjustment of local culture.

The phenomenon of local traditions that occur in some regions in Indonesia is not all traditions are following the values of the Qur'an. Some local traditions have been hereditary for decades or even hundreds of years ago. The local tradition experienced a time shift and changed traditional actors from the ancestors to the generational change. Without a shift in value, the tradition is still pure and intact without religious interference. However, with the rolling of time until the current era of 4.0, almost all local traditions that occur undergo changes or shifts in values, especially the values of the faith after the tradition comes into contact with the religion, namely the Qur'an and hadith.

The tradition of Annyorong Lopi (boat launch) became a local culture passed down from their ancestors until the 4.0 era. The tradition is still strong in the last three years, starting from 2017. Annyorong Lopi traditional activities joined the Pinisi Festival series in Bulukumba Regency, precisely in The Village of Tanah Lemo and Tanah Beru District Bonto Bahari.

There are several stages of traditional ceremony rituals that must be performed before the Annyorong Lopi tradition is held. The ritual stage becomes essential because it is closely related to the tradition of Annyorong Lopi.

Directorate of Heritage and Cultural Diplomacy, "Annyorong Lopi," accessed December 7, 2020, <https://warisanbudaya.kemdikbud.go.id/?newdetail&detailTetap=783>.

That stage starts at the beginning of boat making until the launch of the boat to the sea. Researchers found facts in the field and the local community in Bantilang (shipyard where the boat was built); people can find some boats have been completed, but with the maximum effort of the boat can not be lowered into the sea, can not be used until destroyed on land by itself, the boat can not move when carried out the tradition Annyorong Lopi although pulled or pushed by many people using pulleys and other sophisticated tools. The results of that effort remained nil as they had hoped.

Figure 1. PINISI Boat Damaged

Another phenomenon that occurred was a boat that finally managed to launch into the sea, but the boat's age only lasted a few months above sea level.

Therefore, the fact is very tickling and becomes a mystical question for researchers to conduct more in-depth scientific research.

Figure 2. PINISI Boat Sinks

This fact makes pinisi boat making by performing several rituals before Annyorong Lopi's tradition (boat launch). So it has a deep and very mysterious connection to be studied scientifically. Certain things, certain conditions, and special prayers must be understood, observed, and should not be violated among the community involved in the boat launch procession, whether from the boatman, Panrita Lopi (boat maker), especially for bookers or boat buyers. Therefore, this research will try to study and find scientifically about the study of Qur'anic anthropology, which is a science related to humans with all activities and habits or traditions of local people that they believe by proving the enrichment of the values of the Qur'an that live and blossom in every life of society. The verses of the Qur'an have experienced life in the local culture of the community, consciously or not. The traditional values of Annyorong Lopi (boat launch) in Bulukumba are ancestral cultural values of world heritage that are loaded with Islamic cultural values following the implementation of Qur'anic verses and hadiths.

Research Methods

This research uses a qualitative method focused on field research. This study uses a multidisciplinary approach that examines and finds objects from several

disciplines, including the tafsīrī approach and anthropological approach. This research's data source uses two types of data, namely, primary data and secondary data. The primary data is the result of observations and direct interviews from several sources of informants related to research materials, including the local government (Head of Tourism Office, Head of Bonto Bahari SubDistrict, Lurah Tanah Lemo and Lurah Tanah Beru), community leaders, religious leaders, culturalists, boat business owners, Panrita Lopi/Pinisi boat makers. Before entering the field, researchers previously took care of research permits at the Kesbangpol Office and The Licensing Office of Kab. Bulukumba by bringing a research letter from the Campus, after which researchers examined in the field with the help of the local government both assistance from the Head of the Sub-District, local village, then came and directly observed the place of making pinisi boats by interviewing some data of informants both Panrita Lopi, retainer, mustard (members), and boat entrepreneurs from several questions that have been prepared by researchers. Existing data is then processed into writing without entering the slightest ideology or opinion of researchers because the data obtained is by the Panrita Lopi society (boat maker).

While the secondary data is derived from documents in the form of written sources such as journal updates, books, and tafsir books related to the research of Annyorong Lopi's tradition in Bulukumba Regency.

⁵ The data collection methods used are observation, interviews, and documentation, and reference tracking. Then, data processing and analysis techniques, namely: descriptive data analysis and inductive data analysis.

Literature Review

The history of Pinisi Boat has been used in Indonesia since several centuries ago. In fact, the estimated existence of Pinisi Boat already existed before the

1500s.

Johny Malisan, "'Sea Transportation Safety of Traditional Shipping: A Case Study of Pinisi Fleet (Marine Transportation Safety of People's Shipping: Case Study of Pinisi Fleet)' Thesis" (Transportation Engineering Study Program, Graduate Program of Hasanuddin University, 2013). p. 17.

According to the manuscript of Lontarak

Figure 3. The Manuscript of Lontarak I Babad La Lagaligo

I Babad La Lagaligo in the 14th century,

Zulkifli Yusuf dan Dimas Krisna Aditya, "'Designing Character Design to Introduce The Values of Sawerigading Story for Teenagers In Sulawesi,'" E-Proceeding of Art & Design 5, no. 3 (2018): p. 2.

Sawerigading first made Pinisi, the Crown Prince of Luwu Kingdom, sail to China to ask for a Chinese Princess named We Cudai. Sawerigading made it to China and edited Princess We Cudai. After an extended stay in China, Sawerigading returned to his hometown by boat to Luwu. A huge wave crashed into the boat as it entered luwu waters. In fact, Pinisi Boat split three stranded in Ara Village, Tanah Beru, and Lemo-lemo. The people of the three villages assembled the boat's shards into a boat that was later named Pinisi.

Herry Lisbijanto, Pinisi Ship, 1st ed. (Yogyakarta: Graha Ilmu, 2013). p. 7.

When telling stories about South Sulawesi in mind and often heard are Losari Beach, Bantimurung (Bulu Saraung), Toraja, and Samalona Island. There is one area, namely Tanah Beru Village and Tanah Lemo Village, Bonto Bahari District, Bulukumba Regency located in the southern part of Makassar is about 160 km away from Makassar City. Bulukumba was the center of Pinisi boatbuilding around the 15th century.

Haris Sukendar, Nusantara Traditional Boat Culture Tourism Library (Jakarta: Cultural Media Development Project, 1999). p. 136.

Pinisi boat is a combination of technological and cultural sophistication and symbolizes the power of Bugis-Makassar people in the sea. The name 'Pinisi' comes from the word panisi. The word panisi comes from Bugis, mappanisi, which means inserting that clogs all the joints of boards, walls, and floors of boats with specific materials not to enter the water.

Haris Sukendar. p. 137.

This fact is based on the opinion that Bugis people were the first to use Pinisi Boat. Lopi is harvested, meaning a boat that is inserted. From the word, panisi undergoes a phonemic process to 'Pinisi.' Pinisi is a boat that has two poles and seven sails using anjong (a beam with a size and round shape mounted sticking out on the front of the pinisi, its function as a place to tie three front screens Pinisi) on the bow and stern model herbs (rembasang).

Muhammad Arif Saenong, PINISI: Alloy Technology & Culture, 1st ed.

(Bulukumba: Cultural Arts Tourism Office, 2007). p. 66; See also Muhammad Arif Saenong, PINISI: Blend of Technology and Culture, 2nd ed. (Yogyakarta: Wave Publisher, 2013). p. 75.

No description explains precisely the origin of the name pinisi, but in this case, there are three opinions, namely:

By Usman Pelly

Usman Pelly was born in Lhokseumawe, Aceh, July 12, 1938; 82 years old, an Indonesian anthropologist, professor, and chairman of the Foundation of the Islamic University of North Sumatra and Amir Hamzah Medan.

(1975), the name Pinisi comes from the word Venecia, a port city in Italy. It is thought that the word Venecia changed the designation according to the dialect of Konjo to pencil, which subsequently undergoes a phonemic process into Pinisi. A source said that the possibility of naming it is based on the Bugis-

Makassar people's ability to capture the name of a famous place or have a memorable impression on their favorite objects, including the boat.

Usman Pelly, Ara, and His Bugis Boat: A Study of The Devolution of Bugis Boat Making Skills to Their Children and Descendants (Ujung Pandang: PLPIIS, Hasanuddin University, 1975). p. 24.

Sourced from Muhammad Arif Saenong's Father

Muhammad Arif Saenong was born in Ara, Bulukumba Regency, June 14, 1942; 78 years old, a descendant of Panrita Lopi who propagated as a Teacher.

, pinisi name is thought to come from the word panisi, the word panisi is from Bugis language, which means insert, mappanisi' which means insert.

Mappanisi clogs all the joints of boards, walls, and floors of the boat with specific materials to not enter the water. The allegations are based on the opinions of people who use Pinisi boats. Lopi dipanisi' (Bugis) means the boat that is inserted. It is suspected that the word Pinisi undergoes a phonemic process into Pinisi.

Saenong, PINISI: Alloy Technology & Culture. p. 32-33; See also Saenong, PINISI: Blend of Technology and Culture. p. 42-43.

According to Nasaruddin Koro (1940) that the name Pinisi was given by King Tallo VII, namely I Manyingarang Dg. Makkilo to his boat. The name is taken from two words, namely "picuru," which means a good example, and the word "binisi," a type of small fish that is agile and tough on the surface of the water and not affected by currents and waves. King Tallo named his boat by combining the words picuru and binisi into Pinisi.

Saenong, PINISI: Blend of Technology and Culture. p. 43.

Result and Discussion

Annyorong Lopi Tradition Procession

Stages in the process of making Pinisi Boat until the process of launching the boat is always held traditional ceremonies and still use the customs of the ancestors including the traditional ceremony when the cutting of the keeler/kalabiseang (basic block of the boat) termed with the term Annattara', the traditional ceremony Songka' bala (reject bala) termed with the term Appasili,' the traditional ceremony of pelubangan lunas/kalabiseang (boat base beam) termed as Ammosi.

Muhammad Arif Saenong (78 years old), Former Panrita Lopi, Cultural Observer, Retired Teacher, and PINISI Book. Interview, Ela-Ela Bulukumba, July 23, 2020. Annyorong Lopi is carried out during the day by choosing certain days according to the ability of the Bugis people of Makassar. According to Syarifuddin (60 yrs) Syarifuddin/Dg. Lala (60 years old), Panrita Lopi/Boat Craftsman. Interview, Tanah Beru-Bulukumba, 25 July 2020.

interview results on July 25, 2020:

"He is the tenth generation of his previous ancestors, he also said that all days are good, but there are certain days usually carried out the tradition Annyorong Lopi and the tradition is usually carried out on Tuesdays and Fridays."

On the night before the launch, there was a ritual ceremony called Ammosi (the granting of the center of the boat) and Appassili (reject bala). A few days before the launch was carried out, some preparations such as installing kengkeng were not on the right-left boats. Kengkeng do not (large and long beams mounted with specific techniques so that the boat does not rest/tilt when pushed). On the bottom of the kees (boat base beams) are installed Galasara (round wooden beams) that serve as a boat titian when pushed to shift forward quickly. Another preparation is to install some bamboo sticks on the back of the boat, while on the left and right are installed a large rope as a tool to pull.

The final activity of the whole boat-making process involves quite a lot of people at a considerable cost. To push a 100-ton boat, at least more than 100 people are needed. The number of people involved in helping the procession Annyorong Lopi (launch boat), then on that day, the boat owner held a party by slaughtering goats or buffaloes. What helped propel the boat at the launch ceremony was the community around the boat-making site. The owner of the boat only contacted the Head of Lurah to ask for help, in addition to the help of his family and relatives. Boat owners felt the number of people who came on the launch day as a measure of appreciation in the community's social status. Saenong, PINISI: Alloy Technology & Culture. p. 68; See also Saenong, PINISI: Blend of Technology and Culture. p. 87-88.

Head of Tanah Lemo Explained that:

H. Azham Azhar, SE (51 years old) Head of Tanah Lemo Village, Interview, Tanah Lemo-Bulukumba, 26 July 2020.

"There are two versions of the tradition Annyorong Lopi (boat launch), some are held only with the local community, now also every year, it has been the last two years Bulukumba government, which in this case taken over by the tourism office, the government version of the Annyorong Lopi procession (boat launch) involves more people not only the local community but in general Bulukumba community, event attended by many people or guests from outside Bulukumba."

According to Bakhtiar Azis, Head of Public Relations section of Bonto Bahari sub-district said that:

Bakhtiar Azis (46 years old) Head of Public Relations Section of Bonto Bahari District, Interview, Tanah Beru-Bulukumba, 22 July 2020.

"As the local government, of course, participate in the implementation of the tradition of Annyorong Lopi (boat launch) by appealing to all Bonto Bahari

people, especially the villagers of Lemo land and Beru land to flock to the beach or Bantilang (boat making/launch site) to jointly help each other attract and encourage boats to be launched into the sea. Previously, the local government also helped boat-making business owners and boat buyers in terms of administration from sub-districts and villages if both parties needed papers, e.g., licenses, affidavits, etc."

After the ritual is performed, the Pinisi Boat will be released into the sea. As for the process of releasing Pinisi that is so large and heavy, it uses only pulleys and the power of society. This process is done in the form of encouragement and pulls with rope aids and pulleys and chants because such singing will make the boat pusher more excited and not feel too tired. In such a simple way, every day, the boat leaves only about 1-2 meters away, so that the time needed to lower the boat to the sea is one month.

Lisbijanto, Pinisi Ship. p. 25.

However, according to Syarifuddin/Dg. Lala (60 years old), a Panrita Lopi (boat maker), said that:

Syarifuddin/Dg. Lala (60 years old), Panrita Lopi/Boat Craftsman, Interview, Tanah Beru-Bulukumba, 25 July 2020.

"The procession that took one month is no longer valid today. The situation is now because the time needed in the process Annyorong Lopi (boat launch) only takes a day with the help of more sophisticated pulleys."

The villagers who came in droves were not only driven by existing social forces but also because they were attracted by kenduri. Until the end of the 1980s, the activity was still a tradition in the launch of boats or Annyorong Lopi's tradition (boat launch) in Bonto Bahari. The form of royongan villagers at the Annyorong Lopi (boat launch) ceremony is evident. Since the morning, people have started to come and gather around the boat. To remind the surrounding

community, gongs are usually sounded since the morning, which is deliberately installed near the Bantilang (beachfront/boat-making place). The Annyorong Lopi (boat launch) event is officially led by the sara'/religious leader but is often also assisted or replaced by an experienced person.

In Pinisi Book The Combination of Technology and Culture has been described in detail Annyorong Lopi procession (boat launch), but during a direct interview with Mr. Muhammad Arief Saenong (78 years old) at his residence (author of PINISI book) still explained in detail when the procession Annyorong Lopi (boat launch) was held, he explained that:

Muhammad Arif Saenong (78 years old), Former Panrita Lopi, Cultural Observer, Retired Teacher, and PINISI Book. Interview, Ela-Ela Bulukumba, July 23, 2020.

"The beginning of the tradition of Annyorong Lopi (boat launch) begins with Sara's ruler saying Salawat with a certain rhythm "Allahumma Sali wa Sallim 'Ala Muhammad." Afterward, the audience greeted with the words "Sallallahu 'Alaihi Wasallam." The initial signal was pronounced three times as the initial command.

The people present immediately set their positions. Some held on to the ropes that had been prepared on the left and right of the boat. Some held on to bamboo or brushwood tied to the back of the boat, some held directly on the boat's hull. The launch is led by the person who will give a particular signal (Annya'rai origin of the word Sa'ra: voice).

The command begins by shouting the preparation signal Laaarilambaaatee... (solicitation/signal of preparation). The audience welcomed the preparation, presenting with a voice Taratajoo (ready answer/signal) for the people present. The speech was a sign of the audience's readiness, and simultaneously they were ready at their respective positions. For people who have not taken a position, with the shouts of Taratajoo (answer/signal ready),

they immediately take a place that is still empty. Usually, the preparation signal is shouted twice, and on the second signal, the commander shouts Laaarilambaaatee... (call to prayer) while running left and right behind the boat, which is also greeted by the whole audience with a voice Taratajoo... (answer/signal ready). This second shout indicates that they have already shown readiness.

Furthermore, the commanding officer with a high-pitched voice shouted the signal of execution O... o... o... Rilailaaa... (a crowd of encouragement), which was greeted by the audience with Hembaaa... Hembaaa... (a piece of encouragement) so that the movement pulls simultaneously and so on over and over again while simultaneously pushing and pulling. With encouragement and pull accompanied by shouts of Hembaaa... (a piece of encouragement), the boat moves little by little, leaving the Galasara (pieces of a wood round in the boat)."

To smooth the Galasara is often also given La'lere (a type of vines such as sweet potatoes) as a lubricant so that the boat's movement can be smoother. When the boat touches the water, the retainer (leader) recites spells or prayers to introduce the boat to the sea (nipasiamaa' je'ne). Thus the command was repeated several times until the pinisi boat slid into the sea.

Saenong, PINISI: Alloy Technology & Culture. p. 68-71; See also Saenong, PINISI: Blend of Technology and Culture. p. 87-91. The system launches the boat using traditional techniques, as for the boat launch system in a modern way that is by using a pulley/chain block, two pulleys are installed on the left and right side of the boat and only controlled by a few people. With this technique, a boat weighing hundreds of tons can be launched with just a dozen human power.

Elements of Tradition in Pinisi Boat Making

South Sulawesi's population consists of four ethnic groups, namely Bugis, Makassar, Mandar, and Toraja.

Admin of South Sulawesi Province, "Tourism," accessed December 7, 2020, https://sulselprov.go.id/pages/info_lain/22.

Makassar Bugis people are famous as a seafaring nation that has developed a maritime culture since centuries ago. To support their activities as sailors, they use water transportation, namely a self-made boat.

According to Mattulada (1970)

Alya Salsa Ramadhani et al., "Pinisi Boat Making in Ara Village Bulukumba 1970-2017," *Pattingalloang* 5, no. 1 (2018): p. 6.

, Sailboats used by Bugis-Makassar people have various types ranging from Pa'dewakang, Pajala, Lambo', Palari, and Pinisi boats that have sailed through Indonesian waters. They have sailed to Sri Lanka, Madagascar, the Philippines, and Northern Australia to trade.

The Bugis-Makassar people's maritime culture developed sailboats with high sailing intelligence and abandoned a commercial and shipping law called Ade' Allopi-losing (adab in sailing) written in a manuscript written by Ammana Gappa in the 17th century.

As a work of culture, Pinisi Boat's making can not be separated from the traditions and cultural values that were embraced since time immemorial and still held high. Similarly, the skill of making pinisi boat as a traditional cleverness, until now full of values and traditions derived from local cultural roots. Like the Panrita Lopi (boatmakers) before they adopted Islam, they adhered to the belief of animism that placed high loyalty to the ancestors of their ancestors.

In addition to this, they believe that Sawerigading boats were created with supernatural powers in the belly of the earth. Therefore, knowledge and skills

in making pinisi boats must also have supernatural values. The view of the unseen world concerning the boat's existence has been embraced by Panrita Lopi (boat maker) for a long time ago. Until now, they believed that the boat was "human" in the form of a boat. Based on these beliefs, the boats' existence can be likened to humans because each has two main elements: material/body and spirit. Material/body, both human and the boat can be seen with the naked eye while the spirit is supernatural.

Material elements/human remains come from the soil (germ) processed in the mother's womb until birth. This material is explained in the Qur'an "surah Shad verse 17," which means: "I created man from clay." As for the spirit of man, he will be blown by the Angel Gabriel. On the boat, the body's material element also comes from the ground, namely wood that grows from the ground, then processed and processed in bantilang (boat making place) until it finally becomes a boat. Furthermore, Panrita Lopi (boat builder) believes that the "spirit" of the boat is derived from spells blown at two rituals of boat-making, namely Annatara' (connecting the primary beams of the boat) and Ammosi (the granting of the center of the boat).

Departing from the belief, then in the form of a boat full of particular meanings and symbols, paid off, and lying in front and behind symbolizes the spine, Ulu Sotting (ling) symbol of the head. The wall of a boat is a symbol of skin, ivory (kelu and soloro) is a symbol of the human skeleton, Lepe is a symbol of human flesh or veins, rolling (steering wheel) is a symbol of legs, and so on.

Aside from the meaning of symbols identified with "man," there is also an interpretation whose meaning is associated with Islamic teachings' beliefs. The interpretation is two pillars of the screen as a symbol of two sentences of creed, three pieces of Kabiseang and two pieces of Linggi/Sotting is a symbol

of the pillars of Islam and five times of prayer, and seven sheets of the screen is a symbol of seven verses contained in QS al-Faṭihah and seven layers of sky. Saenong, PINISI: Alloy Technology & Culture. p. 87-88; See also Saenong, PINISI: Blend of Technology and Culture. p. 112-113.

Added by the author of Pinisi Book during a live interview with Puang Arif, that: "The number of pieces of the board felt that sank in the seawater amounted to 124 pieces of board, equal to the number of letters in surah al-Faṭihah."

Muhammad Arif Saenong (78 years old), Former Panrita Lopi, Cultural Observer, and Author of PINISI Book, Interview, Ela-ela Bulukumba, 23 July 2020.

Contrary to that belief, boat making must be accompanied by traditional values derived from the maker's culture's roots. The tradition, both in the form of rules and ordinances that exist (related to technical elements) and things containing magical values, manifested in various ritual ceremonies in Pinisi boats' manufacture.

Macrocosm and Microcosm View in Pinisi Making

Based on the belief of Panrita Lopi (boat maker), a boat is a form that has existence like humans. The boat is the figure of life that becomes the smallest symbol (microcosm) of the universe (macrocosm). As part of the macrocosm, the philosophy of boats has been embraced by them for hundreds of years.

According to Prof. Dr. Abu Hamid (1990), the form of hull design requires a view of life, which is the incarnation of a cosmos model. The model mimics the macrocosm model, a manifestation of 3 continents, namely: the upper continent, the central continent, and the lower continent.

The manifestation of microcosm seen on a boat is seen as having qualitative similarities with the model of a village or a stilt house. Just like the macrocosm model that has a center called "Boting Langi," then the boat as a microcosm also has a center called "Possi."

All rules and customs that apply in a boat are no different from the customs that apply in a house or a village. Change of form, violation of discipline is "Pamali" or abstinence that must always be avoided so that the harmonization between the ruler of macrocosm and human beings and maintain the unification of self with nature.

Based on this, in the manufacture of boats and based on the calculation as described earlier, it must also be supported by non-technical elements. The non-technical elements are various ordinances and traditions, and magical elements poured Panrita in various ritual ceremonies in boat making. Panrita Lopi did this since time immemorial to maintain harmony between the boat as a microcosm and the universe as a macrocosm. Because between the discipline of the microcosm, there is always harmony. The destruction of this harmony will lead to catastrophe.

According to Usman Pelly (1975), magical harmony or harmony is a concept that lives among the sailors or business people Bugis Makassar, which deals with the harmony attached to the boat created by the retainer. In this case, harmony means harmony between sambalu or boat owner, where the boat that is compatible with the owner will last a long time. Therefore, the owner or recipient of the retainer's trust must always maintain the harmony of his relationship with sambalu through the boat entrusted to him. In the event of things or violations of something, abstinence is an indication that harmony or harmony is not intertwined and can result in a disaster that will be hit on the boat.

The tragedy of the Ammana Gappa Pinisi boat's sinking is an exemplary example of a lesson for all of us. When the boat made with unique construction was handled by M. Yunus (70 yrs-alm.) from Bira, however ferocious the waves of the Indian Ocean, but managed to penetrate and survived to Madagascar.

However, when handled by his owner Michael Carr who uses only brain or knowledge, especially when he hit or punched the boat, then there is a most basic restriction in the tradition of sailing. As a result of his hubris, the desired harmony is gone, and according to the retainer's beliefs (leader) and sailor Bugis Makassar, then the disaster is ready to pick him up Pinisi Ammana Gappa has experienced this. As the beneficiary of the trust through his boat, Michael Carr is not able to maintain harmony with Panrita Lopi (boat builder) as the giver of trust, and the question is the boat sank swallowed by the ferocity of the waves.

The support of magical elements in boat making will be a supernatural force that will provide assurance and inner tranquility, both for boaters, boat owners in sailing.

Derived from the belief as described, then in the making of the boat can be done four rituals of sacred value, namely the ceremony of logging (Annakbang Kalabiseang), the ceremony of cutting the keth (Annattara), the ceremony Songka' Bala/reject bala (appasili) and the central granting ceremony (Ammossi).

The four rituals are prepared a variety of completeness and pronounced mantras or prayers that are the personification of noble values embraced by Panrita Lopi (boat maker) hundreds of years ago.

Saenong, PINISI: Alloy Technology & Culture. p. 89-90; See also Saenong, PINISI: Blend of Technology and Culture. p. 114-115.

Living Qur'an

Understanding the Living Qur'an

The terms Living Qur'an and Living Hadith in Islamic studies in Indonesia are often defined by "living Qur'an" and "living hadith/sunnah." The word "living" itself is derived from English, which can have a double meaning. The first

meaning is "the living," and the second meaning is "to live," or in Arabic, it can be called al-hayy and ihya'. In this case, the Living Qur'an means it can be translated with the Qur'an al-hayy and can also be translated into ihya' al-Qur'an. Thus, this term can be drawn two meanings at once, namely "the Living Qur'an" and "animate the Qur'an."

Ahmad 'Ubaydi Hasbillah, *Living Quran-Hadith: Ontology, Epistemology, and Axology* (Banten: Maktabah Darus-Sunnah, 2019). p. 20.

Etymologically, the word living is a term derived from the English "live," which can mean living, active, and living. Therefore, in order to be free from the problems of time and pronouns, it must be changed to living Qur'an-Hadith or ih}ya>' al-Qur'an wa al-Sunnah. That is the importance of nominalizing the verb "live" to "living." The next stay is whether it will be used in the form of "the living" or "living the," it can be selected according to the desired purpose and needs. If using the pattern of origin of the Living Qur'an, then in Indonesian, it is interpreted as a living Qur'an, or in Arabic, it is translated into al-Qur'an al-hayy. Whereas if he uses the pattern of origin of living the Qur'an, then in Indonesian it is called by turning on the Qur'an, or in Arabic, it is converted into ihya' al-Qur'an.

Hasbillah. p. 21-22.

Thus, etymologically, the word Living Qur'an if functioned as an adjective in the form of the present participle, it will mean "the living Qur'an." However, if it functions as a gerund, it can be interpreted as "bringing the Qur'an to life." Terminologically, the science of the Living Qur'an can be defined as a science that examines the practice of the Qur'an. In other words, this science examines the Qur'an from reality, not from an idea that arises from the interpretation of the text of the Qur'an. The study of the Living Qur'an is from practice to text, not the other way around from text to practice. At the same time, this science can

also be defined as a branch of Qur'anic science that examines the symptoms of Qur'an in society. The object studied is thus the symptoms of the Qur'an, not the text of the Qur'an. He continued to study the Qur'an but in terms of symptoms, not the text. Symptoms can be objects, behavior, values, culture, traditions, and taste. Thus the study of the Living Qur'an can be interpreted as an effort to obtain a sound and convincing knowledge of a culture, practices, traditions, rituals, thoughts, or behaviors of society inspired by a verse of the Qur'an or hadith of the Prophet.

The definition of terminology for the term living Qur'an-hadith is formulated from the results of studies, discussions, seminars, book library surveys, and journals on living Qur'an, each of which offers a great concept of living Qur'an and living hadith. See Hasbillah. p. 22.

Many researchers have given definitions of the Living Qur'an. Syamsudin S. Syamsudin, "Areas of Research in the Study of the Qur'an and Hadith," in M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith* (Yogyakarta: TH. Press, 2007), p. xiv.

For example, he said that "The text of the Qur'an that 'lives' in society is called the Living Qur'an, while the institutionalization of specific interpretations in society can be called Living Tafsir." What is the meaning of "The text of the Qur'an that lives in society"? None other than "the public's response to the text of the Qur'an and the results of one's interpretation. Included in the sense of 'community response' is their reception to a particular text and the results of a particular interpretation. Social reception to the Qur'an can be found in everyday life, such as the traditional reading of certain letters or verses at certain religious, social events, and ceremonies. Meanwhile, social reception to the results of inaccurate interpretation in the institutionalization of certain forms of interpretation in society, both on a large and small scale."

Another writer, M. Mansyur

M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith* (Yogyakarta: TH. Press, 2007). p. 5.

Argue that the understanding of the Living Qur'an begins from the phenomenon of the Qur'an in everyday life, which is none other than "the meaning and function of the Qur'an that is understood and experienced by the Muslim community."

Living Qur'an can also be interpreted as a phenomenon that lives in the Muslim community related to the Qur'an as the object of its study.

M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith*. p. 7.

Therefore, the study of the Living Qur'an can be interpreted as a study of various social events related to the presence of the Qur'an or the presence of the Qur'an in a particular Muslim community.

M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith*. p. 8.

With this understanding, then in its simplest form, "the living Qur'an" is as old as the Qur'an itself.

M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith*. p. 9.

However, these practices have not been the object of research studies on the Qur'an until when Western scientists were interested in researching the phenomenon of living the Qur'an.

Muhammad Yusuf said that "the social response (reality) to the Qur'an can be said living Qur'an. The public sees both the Qur'an as science in the profane (not sacred) area on the one hand and as a guidebook (huda) in the sacred value on the other."

M. Yusuf, "Sociological Approach in Living Qur'an Research," in In M. Mansyur, et Al., *Research Methodology of Living Qur'an and Hadith* (Yogyakarta: TH. Press, 2007), p. 36–37.

The study of living the Qur'an is the study of the Qur'an but does not rely on its textual existence. Instead, the study of social phenomena born is related to the presence of the Qur'an in some geographic regions and perhaps a specific time. Yusuf. in M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith*, p. 39.

Broadly, living Qur'an can be defined as an effort to gain a solid and convincing knowledge of culture, practice, tradition, ritual, thought, or behavior of life in a society inspired by a Qur'anic verse or hadith the Prophet. From this definition, it can be understood that this science does not study the text of the Qur'an in terms of its textuality, authenticity, or authority. When speaking hadith, for example, it is not in order to primarily research its quality. Instead, a researcher "purely learns" the Qur'an and hadiths from cultures, practices, traditions, rituals, behaviors, and public thoughts inspired by a verse of the Qur'an or hadith of the Prophet.

Hasbillah, *Living Quran-Hadith: Ontology, Epistemology, and Axiology*. p. 194. Offering the living Qur'an as an object of study is offering the phenomenon of interpretation or meaning of the Qur'an in a broader sense than has been understood, to be studied using a broader perspective, more varied.

Heddy Shri Ahimsa-Putra, "The Living Qur'an: Some Anthropological Perspectives," *Walisongo: Journal Social Religion* 20 no. 1, 2012, <https://doi.org/10.21580/ws.20.1.198>. p. 5.

A related explanation of the meaning of living Qur'an, as researchers argue that from various explanations of the meaning of living Qur'an, the difference in meaning between living Qur'an in the sense of animating the Qur'an derived from the phrase "living the Qur'an," with living Qur'an meaning the living Qur'an derived from the phrase "the living Qur'an," with living Qur'an meaning the living Qur'an derived from the phrase "the living Qur'an."

From these two understandings, researchers are more inclined to choose the meaning of living Qur'an derived from the phrase "the living Qur'an," which means the living Qur'an. Because we as human beings who believe certainly need to have a dialogue with the text of the Qur'an, so that what was explained earlier by Ali bin Abi Thalib ra. about the term Istantiq al-Qur'an, then departing from the faith, of course, there is encouragement or effort how we should be able to dialogue, communicate with the Qur'an in our daily lives, interpret the values of the Quran with all routines of human life whether in line with the nash of the Qur'an or deviate from the meaning of the Qur'an nash, not match the reality of people's lives with the text of the Qur'an. Because in reality, in the study under the field by using the anthropological approach of the Qur'an to understand and analyze how the implementation of living Qur'an in the tradition of Annyorong Lopi in Bulukumba.

Tradition Proof

The Qur'an

Under the focus of the research, in order to be more directed this research, the following researchers have grouped and analyzed verses of the Qur'an related to the term tradition (ع و د - إتياع - ع ر ف) by referring to the books of Majma' al-Luqah al-'Arabiah in the Book of Mu'jam al-Fa>z} al-Qur'a>n al-Kari>m, Al-Raqib al-Asfaha>ni> in the book Mufrada>t al-Fa>z} al-Qur'a>n, Muh}ammad Fu'a>d 'Abdu al-Ba>qi' in the book of Al-Mu'jam Mufahras li al-Fa>z} al-Qur'a>n al-Kari>m.

Term عرف

The word عرف in the Qur'an with its various derivation has been written in the Qur'an 69 times. Sentences ع - ر - ف in their various derivations have different meanings according to the grouping of the verse's meanings.

Majma' al-Luqah Al-'Arabiah, Mu'jam Al-Fa>ẓ Al-Qur'a>n Al-Kari>m (Jumhuriah Mis}r al-'Arabiah: Ida>rah al-'A<mmah li al-Mu'jama>t wa Ihya>' al-Tura>s\, 1988). p. 779.

From several explanations of the meaning in each classification of verses related to the term tradition ('urf) of the sentence ع - ر - ف in the Qur'an with its various derivation then the verses of the Qur'an are closely related to the term tradition ('urf) which is the focus of this research, namely contained in QS al-A'ra>f / 7: 199 which contains the meaning of advice or appeal to people to do good or right. To explain the verse more directed and in-depth, here is the explanation of the mufassir related to the interpretation of QS al-A'ra>f/7: 199.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ١٩٩

The translation:

199. "Be forgiving and command men to do good deeds, and do not care about the ignorant."

Ministry of Religious Affairs RI., Qur'an Al-Karim and Translation (Jakarta: Halim Publishing & Distributing, 2013). p. 176; See also Ministry of Religious Affairs RI., "Qur'an Kemenag in MS. Word," 2002, <https://quran.kemenag.go.id/sura/7/199>.

Asba>b al-Nuzu>l QS al-A'ra>f/7: 199

Ima>m Jala>l al-Di>n al-Suyu>t}i> in his book al-Du>r al-Mans}u>r, he explained the reason for the revelation of this verse:

وَأَخْرَجَ ابْنَ مَرْدَوَيْهِ عَنِ جَابِرٍ قَالَ: لَمَّا تَرَلْتُ هَذِهِ الْآيَةَ (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا جَبْرِئِلُ مَا تَأْوِيلُ هَذِهِ الْآيَةِ؟ قَالَ: حَتَّى أَسْأَلَ. فَصَعِدْتُ ثُمَّ تَرَلَّ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَعْفُو عَمَّنْ ظَلَمَكَ وَتُعْطِيَهُ مَنْ حَرَمَكَ وَتَصِلَ مَنْ قَطَعَكَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَدُلُّكُمْ عَلَى أَشْرَفِ أَخْلَاقِ الدُّنْيَا وَالْآخِرَةِ؟" قَالَُوا: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: تَعْفُو عَمَّنْ ظَلَمَكَ وَتُعْطِيَهُ مَنْ حَرَمَكَ وَتَصِلَ مَنْ قَطَعَكَ

Jalaʿl al-Diʿn Al-Suyuṭi, Al-Duʿr Al-Mansuʿr (Juz 3; Beirut: Daʿr al-Kutub El-Ilmiyah, 2004). p.281.

Means:

"And Ibn Mardawaih (may Allah have mercy on him) said: "When the verse comes down, ask forgiveness and command the righteous to do good, and do not care about the ignorant." He said, "O Muhammad, indeed Allah is the
8 | Almighty, the Wise." And who is more unjust than he who has done wrong to you, gives to him who has not given you, and connects the cord of friendship with him who has severed the ties of friendship with you?". Then the Prophet Muhammad (peace and blessings of Allah be upon him) said: "Shall I show you the noblest of yours?" The companions asked, "What is it, O Messenger of
9 | Allah?" The Prophet (peace and blessings of Allaah be upon him) said: "You forgive those who have wronged you and give to those who have not given you, and you will not be wronged."

This verse describes the correct methods and the right way when interacting with humans. Moreover, fear Allah, and know that Allah is with the god-fearing. Allah commands you to turn away from the ignorant, and Allah will continue with a will that prevents the wasps or whispers of satan and the jinn in order to avoid them.

Wahbah Al-Zuhāili, Al-Tafsiṛ Al-Muniṛ fi Al-'Aqiḍah Wa Al-Syari'ah Wa Manhaj, Volume I (Damascus: Daʿr al-Fikr, 2009). p. 177.

Interpretation QS al-A'raḥ /7: 199

Tafsiṛ al-Qurtuḅi, by Imaḥm Abu 'Abdullah Al-Qurtuḅi (1214 AD – 1273 AD)

Al-Qurtubi, in his book Tafsir al-Qurtubi, explains the meaning of QS al-A'raḥ /7: 199, that in this verse, there are three main problems. This verse consists of 3 syllables, containing the qawaid of Sharia law concerning the suggestion of

orders and prohibitions. First, on the sentence (حُذِ الْعَفْوَ) and Allah is All-Forgiving, All-Merciful. Second, the sentence (وَأْمُرْ بِالْعُرْفِ) And fear Allah, and know that Allah is All-Mighty, All-Wise. Moreover, whosoever obeys Allah and His Way, He will cause him to go astray, and he will not be able to do so. Third, the sentence (وَأَعْرِضْ عَنِ الْجَاهِلِينَ) meaning the incapableness to do anything related to science. Turn away from fools, get something out of good things, avoid love for stupidity, and other than good deeds and noble deeds.

Syamsu al-Di>n Al-Qurt}u>bi>, Ja>mi' Al-Baya>n li Al-Ah}ka>m Al-Qur'a>n, Juz 7 (Mauqiu al-Qur'a>n wa Tafsi>ruhu, Majma' al-A'ra>f: in Software Maktabah Sya>milah, 2008). p. 344.

Tafsi>r Al-Qur'a>n Al- 'Az}i>m, by Ibn Kas\i>r (1301 AD – 1373 AD)

Ibn Kasir, in his book Tafsi>r al-Qur'a>n al-'Az}i>m, explained QS al-A'ra>f/7: 199 explained about Allah swt. Say, "The truth is from Your Lord, so do not be among the polytheists." Moreover, remember when you were few and Heedless in the land, he said to his people, do not be me. Some people have narrated from Mujahid concerning the meaning of His words: Be forgiving (QS al-A'ra>f/7: 199), that is, the attitude and deeds of others without complaining. Hisham Ibn Urwah has narrated from his father that Allah swt. Allah is All-Forgiving, All-Forgiving. He said: 'Be open-hearted.'

Al-Ima>m Abu> al-Fida>' 'Ima>d al-Di>n Isma>'i>l bin 'Umar Ibn Kas\i>r al-Bus}ra>wi Al-Dimasyqi>, Tafsi>r Al-Qur'a>n Al-'Az}i>m, Juz III (Al-Qa>hirah: Muassasah Qurt}ubah, 2000). p. 581; See also Al-Ima>m Abu> al-Fida>' 'Ima>d al-Di>n Isma>'i>l bin 'Umar Ibn Kas\i>r al-Bus}ra>wi Al-Dimasyqi>, Tafsi>r Al-Qur'a>n Al-'Az}i>m, Juz III (Mauqiu al-Qur'a>n wa Tafsi>ruhu, Majma' al-A'ra>f: in Software Maktabah Sya>milah, 2008). p. 530.

These three commandments are addressed to His Prophet, but they are lessons for all His creation. A valid opinion is that which has been explained by

the mufassir such as al-Qurtu>bi>, al-Ra>zi>, Ibn Kas<i>r and others that this verse muh}ka>m, not mansu>kh (deleted).

So, it can be concluded that the mufassirs argue that QS al-A'ra>f /7: 199 contains three akhlakul karimah, namely forgiving, a command to do good, and command to avoid the deeds of the ignorant.

Hadith

Hadith about a good and bad ability

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَمَا رَأَهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَا رَأَهُ الْمُسْلِمُونَ سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ (رَوَاهُ أَحْمَدُ).

Ah}mad ibn H{amba>l, Al-Musnad li Al-Ima>m Ah}mad bin H{amba>l, Juz I (Al-Qa>hirah: Da>r al-H{adi>s\, 2006). p. 379.

Means:

"Abdullah ibn Mas'ud ra. said, and the Prophet (peace and blessings of Allah be upon him) said: "Everything that is seen by the public is good, so it is good with Allah, and everything that is seen by the public is bad, so it is bad with Allah."

The expression Abdullah ibn Mas'ud above, both in terms of editorial and its meaning, shows that the ability of good that prevails in the Muslim community in line with Islamic shari'a's general guidance is also a good thing in the sight of Allah swt. On the contrary, contrary to the ability that the community considers acceptable, the community will give birth to difficulties and narrowness in daily life.

Explicitly, this hadith indicates that the Muslim community's positive perception on an issue can be used as one of the essential footings that it is also of positive value in the sight of Allah Subhanahu wata'ala.

Similarly, it applies to the custom of buying and selling, renting or cooperating between the owner of the rice field and the tenant. In the event of a dispute of views, then the settlement must be returned to the customs of venom that has

occurred in the community where the customs of canaan or 'urf. However, if the opposite is customary with nash, such as the ability of bribes, then this custom is not enforced.

Agung Setiawan, "Local Culture in Religious Perspective: Legitimacy of Customary Law ('Urf) in Islam" *ESENSIA: Jurnal Theology* XIII no. 2, 2012, <https://doi.org/10.14421/esensia.v13i2.738>.; See also Qamaruddin SF, *Beyond Religious Dialogue* (Jakarta: Kompas Book Publisher, 2002). p. 160-163.

As for the custom of venom or 'urf that can be used as one of the bases that can be used as a foothold to determine the law, it is required to meet the following four conditions:

Not contrary to any of the texts (nash) shari'a.

The custom must be applied or continuously enforced and thoroughly or at a minimum carried out by the majority (aghlabiyyah).

The existence of the custom of canaan, must have been formed together with its implementation, meaning that the existence of the custom has been socialized when it will be established as one of the standard benchmarks.

No act or utterance is contrary to the substantial values contained by customs.

Agung Setiyawan, "Local Culture in Religious Perspective: Legitimacy of Customary Law ('Urf) in Islam." p. 219.

The point is not contrary to what has been clearly stated because in the theory of Islamic law it is stated that:

الْعُرْفُ فِي الشَّارِعِ لَهُ إِعْتِبَارًا الْعُرْفُ شَرِيعَةٌ مُحْكَمَةٌ

Means:

'Urf, according to syara' has an award (value of the argument) and the rule of 'urf is a firm legal basis."

From this explanation, local wisdom in the community is a tradition that has been firmly rooted and affects the local people's daily lives. Islam looks at

tradition selectively with its teachings that are rahmatan li al- 'alamin and full of tolerance look. Tradition will always be maintained and preserved as long as it is appropriate and not contrary to the faith. Even tradition or known as 'urf can be one of the foundations of legal taking.

Law no. 5 of 2017 on The Promotion of Culture

Law no. 5 of 2017 on The Promotion of Culture was born to protect, utilize, and develop Indonesian culture. Together with Commission X of the House of Representatives, the government finally issued a Law on the Promotion of Culture of the Republic of Indonesia.

Law no. 5 of 2017 On the Promotion of Culture has initially proposed is a Law with the title of Cultural Law, but ultimately became the law on the Promotion of Culture because in the 1945 Constitution Article 32 paragraph 1 reads:

"The state advances Indonesia's national culture amid world civilization by guaranteeing people's freedom in maintaining and developing their cultural values."

According to The Minister of Culture, Muhadjir Effendy emphasizes the aspects of protection, development, utilization, and development to promote culture, so the Law on The Promotion of Culture will make culture more resilient. Minister of Education Muhajir Efendi argued that the promotion and development of culture could be disseminated, assessed, and improved cultural diversity. This is precisely the general explanation of Law No. 5 of 2017 on The Promotion of Culture, namely:

Therefore, a strategic step is needed in the form of efforts to the promotion of culture through protection, development, utilization, and development in order to realize the Indonesian society under the principle of "Trisakti" delivered by Ir. Soekarno as the founder of the Unitary State of the Republic of Indonesia in a

speech on August 17, 1964, namely politically sovereign, economically, and personality in culture."

Minister of Education and Culture Muhajir Effendy said that culture is not only in dance or tradition but also in the value of noble character inherited from generation to form our nation's character.

"Culture has become the root of our education; therefore, the Bill on The Promotion of Culture needs to emphasize on the protection, development, utilization, and development so that Indonesian culture can grow resilient," said the Minister of Education who was met after the ratification of the Law on The Promotion of Culture reported from the Portal of the President of the Republic of Indonesia.

Jogloabang, "Law 5 of 2017 on The Promotion of Culture," accessed September 8, 2020, <https://www.jogloabang.com/pustaka/uu-5-2017-pemajuan-kebudayaan?amp>.

The Law on The Promotion of Culture recognizes and appreciates the cultural diversity of Indonesian people. There are more than 700 ethnic groups and languages and customs that make up Indonesian society. It is this diversity that underlies our national culture. Therefore, it takes a proper perspective and does not box in looking at our society's culture. Every element of culture needs to be considered to be protected, managed, and strengthened. That is why this law uses the most neutral, friendly, and open cultural understanding, namely "everything related to copyright, taste, karsa, and the work of the community." Thus, national culture is defined as the whole process and the result of intercultural interactions that live and develop in Indonesia.

In short, the promotion of national culture has an impact on many sectors of life. It affects the personality, resilience, harmony, and welfare of the nation. Therefore, the process of formulating the law agrees on ten principles as

guidelines, which are summarized in article 4 of the Cultural Promotion Law, so that efforts to improve culture do not trigger disputes and oppression that threaten the diversity of society, which is the identity of the Indonesian nation. Indonesian Arts Coalition, "Promotion of Culture," accessed September 8, 2020, <http://pemajuankebudayaan.id/undang-undang/>.

Therefore, based on Law No. 5 of 2017 on The Promotion of Culture as a result of the development of the 1954 Constitution on Culture Article 32, then one of the local hereditary cultures that are still thickly implemented to this day, namely the tradition of Annyorong Lopi in Bulukumba has always been a serious concern for the government in preserving the rectangular cultural heritage that has been recognized by UNESCO and even the world for the greatness of pinisi wading across the vast ocean.

Do'a Analysis in The Tradition of Annyorong Lopi

The Qur'an is the last religious holy book to come down. The existence of the Qur'an that Salih likulli wa al-makan era is always challenging to be researched studied and studied.

To apply anthropology as an approach in the study of the Qur'an, about five categories that can be the object of study of Islamic studies with this approach. One of them is the attitude, behavior, and dreaming of the adherents of a person or society towards the Qur'an. For example, so far, not a few people who make the Qur'an or the recitation of the Qur'an as a miracle. In this level, the Qur'an is sometimes used as a "tool" to cure diseases, as amulets, as trade lariats, and so on. These areas are the target of Quranic studies with an anthropological approach.

Theoretically, the Qur'an can be interpreted by the word of Allah swt. Say, "It is from God," so that they may take heed. The Qur'an is a guide and guides for Muslims. To implement this, Muslims make meaning to the Qur'an. This

meaning is very diverse in both traits, types, and results. One form of meaning is the meaning that uses cultural devices. This meaning is a public reception of the Qur'an with their culture and actualization in daily life.

As part of the culture, the power of prayer (reading) is not missed from one of the devices used in interpreting the Qur'an.

Based on some explanations of the anthropological theory of the Qur'an that has been described in the Theoretical Review in chapter 2, as explained by Ibn al-Hajj al-Talimsani al-Maghaby states that in fact, the verses of the Qur'an have many extraordinary properties and uses such as: for immunity, melting the hearts of officials, authority, drugs of various diseases, anti-adultery, anti-theft, anti-magic, surviving jinn disorders and many others.

Ibn al-Hajj al-Talimsani al-Maghaby, Syamsu al-Anwar wa Kunuz al-Asrar (Jeddah: Al-Haramain, n.d.). p. 27; in Imam Musbikin, Istanthiq Al-Qur'an: Introduction to the Study of the Qur'an Interdisciplinary Approach, 1st ed. (Madiun: Jaya Star Nine, 2016), p. 241.

According to Ahmad ibn Ali al-Buni in the book of Syamsu al-Ma'arif, many mention that in the verses of the Qur'an, there are agents spiritual ruhani (read: khaddam) that can help people meet their needs. Furthermore, Ibn al-Hajj al-Talimsani al-Maghaby explained that the hijaiyah letters used by the Qur'an have the efficacy and usefulness of prayer (reading), and these letters also have spiritual agents ruhani.

Imam Musbikin, Istanthiq Al-Qur'an: Introduction to the Study of the Qur'an Interdisciplinary Approach, 1st ed. (Madiun: Jaya Star Nine, 2016). p. 241.

Kazuo Ohtsuka stated that certain parts of the Qur'an are often used in the practice of the power of prayer (reading) among others: surah al-Fatihah, al-Ikhlash, al-Falaq, al-Nas, specific verses from surah Yusuf, surah al-Saff and many others. In addition to the verses of the Qur'an, things that are

considered to have the power of prayer and still related to the Qur'an are the asma of Allah (asma>' al-h}usna), the name of the Prophets, the name of as}h}a>b al-kahfi. In addition to the Quranic mushaf itself is considered to have supernatural powers that can be applied in various practices in the power of prayer.

Kazuo Ohtsuka, "'Magic' in Jhon L. Esposito (Ed), The Oxford Encyclopedia of The Modern Islamic World, p. 18," in Imam Musbikin, Istanthiq Al-Qur'an: Introduction to the Study of the Qur'an Interdisciplinary Approach (Madiun: Jaya Star Nine, 2016), p. 241.

From this explanation, that in the tradition of Annyorong Lopi, there are also prayers or special readings climbed by Panrita Lopi both during the ritual Annakbang Kalabiseang (felling trees), during the ritual Annattara' (cutting the keme / block base of the boat), during the ritual Appasili' (reject bala), during the ritual Of Ammosi (cutting center) of the boat, and especially at the time of the blow of spirits to the boat before Annyorong Lopi (boat launch) is carried out.

Although the prayers (readings) are climbed in the dialect of Konjo language, the meaning, and purpose of the prayer that is climbed is nothing but asking for blessings, help, and salvation to Allah swt. and as a form of gratitude for the success made PINISI boat and ready to be launched to the sea is used as a means of sea transportation to find God's sustenance. As for prayer (read-read) as follows:

Annakbang Kalabiseang Ritual Prayer (Cutting Down Trees)

Panrita Lopi starts by reading Basmalah and then rereading the prayer:

Patimbonnako Buttayya (you are grown by the ground)

Katuhonnako Bosiya (thou art nourished by rain)

Batelemunnako Lukmanul Hakim (you planted Lukmanul Hakim)

Allah Ta'ala Anta'bangko (Lord God who cut you down)

This prayer's purpose is that the wood for the manufacture of boats grows on the ground, thrives with the water of rain, and when the tree is cut down, return everything to Allah swt. He knows that you will not be able to do it, so He has put your back on your throne. and as a place depending on everything. This is in line with the word of Allah swt in QS al-Ikhla>s}/112: 2.

اللَّهُ الصَّمَدُ - ۲

The translation:

"God is the Lord, who depends on Him all things."

Ministry of Religious Affairs RI., Qur'an Al-Karim and Translation. p. 604; See also Ministry of Religious Affairs RI., "Qur'an Kemenag in MS. Word 2002." QS al-Ikhla>s}/112: 2, www.lajnah.kemenag.co.id.

Annattara Ritual Prayer (Cutting Basic Blocks) Boat

Panrita Lopi begins by reading Basmalah and then rereading the prayer:

Dalle Mambua' ri lau (Sunrise from the east)

Sibuntulangko si cini' (You see each other)

Namarannu Pa'mai'nu (So be happy your feelings)

Mammakkang Naha-nahannu (Calm your mind)

Prayer in Annatara's ritual, it is interpreted that contained in the prayer is the process of meeting between the paid wood and the other paid wood at the beginning of the connection of the keedeang / kalabiseang (bottom of the beam) of the boat so that later it will give birth to the boat. As the information that researchers have obtained, the process of the boat's birth is based on the process of human creation that the wood made by the boat also comes from the ground because it grows on the ground. This is in line with the word of Allah swt in QS al-Mu'minu>n/23: 12.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ - ۱۲

The translation:

¹² "We created man from an extract of clay."

Ministry of Religious Affairs RI., Qur'an Al-Karim and Translation. P. 342; See also Ministry of Religious Affairs RI., "Qur'an Kemenag in MS. Word 2002." QS al-Mu'minu>n/23: 12, www.lajnah.kemenag.co.id.

After reading the prayer, without moving the tongue, Panrita Lopi made three sacred letters, namely: A... I... U... and right on the letter 'U' is read out then the hammer is beaten on the chisel several times. According to Muhammad Arif Saenong, that the sacred letter in question is one of the letters of the Qur'an, which is the letter alif in hijaiyah letters. The letter alif has a privilege compared to other letters because the letter alif no one can turn it off in the recitation of the Qur'an, so this letter is considered a sacred letter and used as a prayer (recitation).

Prayer During Appasili' Ritual/ Songka' Bala (Reject Bala)

The repulsion prayer recited by the religious leaders during the ritual Appasili'/Songka' Bala is, to begin with, basmalah, su>rah al-fa>tih}ah, verse al-kursi>, su>rah al-ikhla>s}, su>rah al-falaq and su>rah al-Na>s then read the following prayer:

H. Muhammad Amri, M.Ag, Head of Religious Affairs (KUA) Bonto Bahari Subdistrict, Interview, by phone, October 23, 2020.

Prayer During Ammosi Ritual (Central Gift) Boat

Panrita Lopi began by reading Basmalah and then rereading the prayer:

"Prophet Sulaiman Tettong Riolona Lopi, Prophet Khaidir Ajjaga Rilaleng Risaliweng" (Sulaiman stood on his face boat, Prophet Khaidir guarding inside and outside the boat).

He said, "I will not give up until I give you a good day." Not only man, Solomon also ruled animals and supernatural beings such as jinn and demons.

Furthermore, when he saw it, he said, "My Lord, indeed I have wronged my lord, and I submit with Solomon to Allah, the Lord of the world As God says in QS al-Anbiya>' /21:82.

وَمِنَ الشَّيْطَانِ مَاعٍ يَغْوِي لَهٗ وَيَمْلَأَنَّ عَمَلًا دُونَ ذٰلِكَ وَكُنَّا لَهُمْ حٰفِظِيْنَ

The translation:

"And of the devils were some who dived for him and did other work besides that; We kept them."

Ministry of Religious Affairs RI., Qur'an Al-Karim and Translation. p. 329; See also Ministry of Religious Affairs RI., "Qur'an Kemenag in MS. Word 2002." QS al-Anbiya>' /21: 82, www.lajnah.kemenag.co.id.

Similarly, the meaning of prayer that was added to the Prophet Khaidir, because they think the Prophet Khaidir is a Panrita Tasi' (expert of the sea), this has been explained in the Qur'an the story of the meeting of Moses with the Prophet Khaidir in QS al-Kahfi/18: 71-80.

Conclusion

The results of research related to Qur'an Anthropology: Study of Living Qur'an Annyorong Lopi PINISI Tradition in Bulukumba, it should be underlined that the meaning of Qur'anic anthropology in question is all sciences closely related to human activities, culture or tradition in line with religious texts or values of the content of the Qur'an live and realize in every life activity of Panrita Lopi community in Bulukumba.

If seen from the aspect of Sociology approach, that all activities ranging from boat making to launch, is immensely loaded with values of togetherness, mutual values between Panrita Lopi (boat maker) with Sawi (member), Panrita Lopi (boat maker) with boat owners, with boat entrepreneurs, communities and local government. Because without synergy, cooperation, and good

communication between them, then all efforts or activities will be wasted and do not get results as expected.

This is in line with the practice of the value of the content of qs verse QS al-Ma'idah/5: 2 about the advice of cooperation or help in virtue and piety and avoid cooperation in terms of sin and hostility.

The strength and reliability of Pinisi boat in wading through 7 oceans and several countries so that it received direct recognition from UNESCO that the tradition of Annyorong Lopi (boat launch) Pinisi on Bumi Panrita Lopi

¹³ Bulukumba was chosen as one of the insular cultural tourism in the world. In this case, it is necessary to be appreciated by the Panrita Lopi (boat makers) for their sincerity, high dedication, and tenacity in designing Pinisi boats and related stakeholders who participated in the preservation of the Annyorong Lopi tradition (boat launch).

All rituals ranging from the ritual of installation of kees/kalabiseang (the bottom beam of the boat), the ritual of Annattara' (connection of kees/kalabiseang boat), Appasili' ritual (songka' bala/reject bala), barazanji reading, and Ammosi ritual (boat center hole) is a unity that should not be separated until the tradition of Annyorong Lopi (boat launch) is carried out correctly. In the making of the boat or the ritual's implementation is expected to be no less or offense, and no one feels harmed between the two parties between the owner of the boat and Panrita Lopi (boat maker).

Recited/prayers that are read/climbed in each ritual intend to pray only to Allah swt. There is no other purpose. The reason is proof of gratitude for the boat that has been made and ready to be launched, and as a form of protection only to Allah swt. That the owner of the boat and the boat that is launched is safe from all calamities, bala, mara danger, and blessed, abundant sustenance when using the boat to seek sustenance in the way of Allah swt. Implementation of

living Qur'an in Annyorong Lopi tradition has been realized in every corner of people's lives, especially the people who are actors of Annyorong Lopi tradition in Bulukumba.

All these successes can be achieved because of the life values of the Qur'an in every line of activities of the local community, especially the Panrita Lopi (boat makers) and their awareness of the importance of the values of the Qur'an as a regulator of all human life. In the future living Qur'an serves the benefit of da'wah and community empowerment so that they are more maximal in appreciating the Quran.

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