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

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### Abstract

The purpose of this research is to find the implementation of living Qur'an in *Annyorong Lopi* (boat launch) *Pinisi* tradition in Bulukumba. This research is a qualitative descriptive study with an anthropological approach to the Qur'an. Primary data sources were obtained from *Panrita Lopi* (boat maker), boat entrepreneur, religious figure, cultural figure, and local government. Data was collected through a series of observation methods, interviews, documentation, secondary data from literature books, journals, the internet, and other complementary data. The research results found the implementation of living Qur'an in *Annyorong Lopi* (boat launch) *Pinisi* tradition, which are the values of the Qur'an that live amid *Panrita Lopi* (boat marker) society by analyzing the recitation of dialect *Konjo* language prayers derived from the Qur'an. It also found the implementation of anthropology of the Qur'an reviewed from the sociological aspect and the phenomenological aspect in the process of making *Pinisi* boats to the *Annyorong Lopi* (boat launch) tradition. The tradition of *Annyorong Lopi* (boat launch) *Pinisi* is done as a proof of gratitude and prayer of salvation for the completion of the *Pinisi* boat.

Keywords: Living Qur'an; *Annyorong Lopi* (boat launch); *Pinisi*; Antropologi al-Qur'an.

### المخلص

يهدف هذا البحث إلى إيجاد تنفيذ القرآن الحي في تقليد *Annyorong Lopi Pinisi* (إطلاق السفينة) في بولوكومبا. يستخدم هذا البحث بالنهج الأنثروبولوجي القرآن. مصادر البيانات الأساسي التي تم الحصول عليها من *Panrita Lopi* (صانع السفينة) ورائد الأعمال في السفينة والشخصية الدينية و الثقافي والحكومة المحلية. البيانات التي تم جمعها من خلال سلسلة من أساليب المراقبة والمقابلات والوثائق والبيانات الثانية من الكتب والمجلات والإنترنت وغيرها من البيانات التكميلية. وجدت نتائج هذا البحث إلى إيجاد تنفيذ القرآن الحي في تقليد

*Panrita Annyorong Lopi Pinisi* أن هناك قيم القرآن الكريم التي تعيش في وسط *Panrita* *Lopi* (صانع السفينة) المجتمع من خلال تحليل تلاوة الدعاء بالهجة اللغة *Konjo* وهي المستمدة من القرآن. وجدت أن تنفيذ الأنثروبولوجيا من القرآن استعرض من الجانب الاجتماعي و الجانب الظاهري في عملية صنع السفينة *Pinisi* حتى تقليد *Annyorong Lopi Pinisi*. تقليد *Annyorong Lopi Pinisi* يتم كدليل على الامتثال والدعاء السلامة من البلاء من أجل الخلاص لاستكمال السفينة *Pinisi*. الكلمات الرئيسية: القرآن الحي; *Annyorong Lopi* (إطلاق السفينة); *Pinisi*; أنثروبولوجي القرآن.

### Abstrak

Tujuan penelitian ini untuk menemukan implementasi living Qur'an dalam tradisi *Annyorong Lopi Pinisi di Bulukumba*. Jenis penelitian ini adalah penelitian deskriptif kualitatif dengan pendekatan antropologi al-Qur'an. Sumber data primer diperoleh dari *Panrita Lopi* (pembuat perahu), pengusaha perahu, tokoh agama, tokoh budaya, dan pemerintah setempat. Data yang dikumpulkan melalui serangkaian metode observasi, wawancara, dokumentasi, data sekunder dari literatur buku, jurnal, internet, dan data pelengkap lainnya. Hasil penelitian menemukan implementasi living Qur'an pada tradisi *Annyorong Lopi Pinisi*, yaitu terdapat nilai-nilai al-Qur'an yang hidup di tengah-tengah masyarakat *Panrita Lopi* (pembuat perahu) dengan menganalisis bacaan doa-doa dialek bahasa *Konjo* yang bersumber dari al-Qur'an. Menemukan implementasi antropologi al-Qur'an ditinjau dari aspek sosiologi dan aspek fenomenologi dalam proses pembuatan perahu *Pinisi* hingga tradisi *Annyorong Lopi*. Tradisi *Annyorong Lopi Pinisi* dilakukan sebagai bukti rasa syukur dan doa keselamatan atas selesainya pembuatan perahu *Pinisi*.

Kata Kunci: Living Qur'an; *Annyorong Lopi*; *Pinisi*; Antropologi Al-Qur'an

### A. Introduction

The Qur'an is a Muslim holy book that governs all the affairs of humankind in the world. It does not discuss the dynamics of the society in detail, but it 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, 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.<sup>1</sup>

The Indonesian nation is very rich in the diversity of local cultures and traditions. Local wisdom in Indonesian society gives colour to the state constitution and 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 *al-Qur'ān ṣāliḥun li kulli zamān wa makān* (al-Qur'an always exists at all times and spaces).<sup>2</sup>

The phenomenon of local traditions that occur in some regions in Indonesia is not all traditions that 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.

An example, the event that occurred on Friday, September 28, 2018, natural events that hit one of the regions in central Indonesia precisely in the Palu and surrounding areas. There were a tsunami, earthquake, and mud overflow. According to some observers and the video footage that has been uploaded on Youtube on 6 October 2018, the ritual activity "Palu Nomoni" was held shortly before the Palu tsunami. It is a traditional celebration party of the local community every entering the anniversary of Palu. Among them, the ritual is performed by throwing offerings (including live animals such as goats) into the sea and is accompanied by music and dances typical of Palu area in hopes of curing disease. Many residents attended the *Palu Nomoni* cultural festival in Talise beach, Palu, Central Sulawesi. The residents were present on the beach to witness *Balia* activities that have long been lost.

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

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

*Balia* activities are activities that have long been lost and want to be revived. *Balia* itself was used to treat the sick using spells and was done by experts. According to Andi Ahmad, a resident, this culture has only been revived since 2016, usually using offerings, such as pouring food into the sea, and farm animals such as goats.

*Palu Nomoni* means Palu beeps. According to Andi: "This tradition has appeared since the arrival of old master Habib Idrus bin Salim Al Jufri, who is said to still have a descendant of his Prophet. This one has long been lost, cleaned since the arrival of the old teacher, but revived".<sup>3</sup>

Local scholars have long warned and advised the government not to hold the traditional *Nomoni* ceremony. It was because there was an incident when the ritual was held two years ago. There was heavy rain accompanied by strong winds. Another example was the tradition of going down the sea by bringing some foods and delivering to the high seas that was believed to bring good luck to fishermen who just have a boat so that there will be no catastrophe. The question of the ritual, namely the mantra (prayer read) spoken by the customary stakeholders when performing the ritual, there are still those who use the mantra (prayer read) the inheritance of their ancestors, so it is very contrary to the teachings of Islam derived from the Qur'an and hadith.

Related to this, there are still some rituals or traditions in Indonesia even in the world that are still thick using mantra (prayer read) derivatives of their ancestors. Allah has made it clear that the damage done on the earth is done by the hands of man himself (QS al-Rūm/30:41). In the Qur'an, it is also explained and the invitation to Muslims who believe to always be *kāffah* (universal) and stay away from all forms of devil's deception (QS al-Baqarah/2:208).<sup>4</sup>

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* (boat launch) traditional activities joined the *Pinisi* Festival series in Bulukumba, precisely in Tanah Lemo and Tanah Beru Village, Bonto Bahari District.

There are several stages of traditional ceremony rituals that must be performed before the *Annyorong Lopi* (boat launch) tradition is held. The ritual stage becomes essential because it is closely related to the tradition of *Annyorong Lopi* (boat launch).<sup>5</sup> That stage starts at the beginning of boat making until the launch of the boat to the sea.

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<sup>3</sup>Hidcom Admin, Nomoni Makes Palu Cry, <https://www.hidayatullah.com/berita/nasional/read/2018/10/04/152050/nomoni-membuat-palu-menangis.html> (09 June 2020).

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ٢٠٨

<sup>5</sup>Directorate of Heritage and Cultural Diplomacy, *Annyorong Lopi* (boat Launch), <https://warisanbudaya.kemdikbud.go.id/?newdetail&detailTetap=783>, accessed 07 December, 2020.



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

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.

This fact makes *Pinisi* boat making by performing several rituals before *Annyorong Lopi* (boat launch) tradition. Therefore, it has a deep and very mysterious connection to be studied scientifically. Particular things, Particular 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.

This is the researchers' reason why it is so important to be studied scientifically in-depth related to the prayers read by *Panrita Lopi* (boat maker) so that there are several phenomena in the *Annyorong Lopi* (boat launch) *Pinisi* tradition with a review of the anthropological approach of the Qur'an.

## **B. Research Methods**

This research used a descriptive qualitative method focused on field research. This research also used an anthropological approach. There are two types of data sources, 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 (headed of the tourism office, head of Bonto Bahari subdistrict, the village head of Tanah Lemo, and the village head of Tanah Beru), community leaders, religious leaders, culturalists, boat business owners, *Panrita Lopi* (boat makers). Before entering the field, the researchers previously took care of research permits at the kesbangpol office and the licensing office of Bulukumba by bringing a research letter from the campus. Then, the researchers examined the field with help of the local government and assistance from the head of the sub-district and the head of local village who came and directly observed the place of making *Pinisi* boats. The informants such as *Panrita Lopi* (boat maker), retainer, *Sawi* (member of the boat maker), and boat entrepreneurs were interviewed with several questions that have been prepared by researchers.

Existing data was processed into writing without entering the slightest ideology or opinion of researchers because the data obtained was by the *Panrita Lopi* (boat maker) society. 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* (boat launch) tradition in Bulukumba.

The data were collected through observation, interviews, documentation, and reference tracking. Then, data processing and analysis techniques used were descriptive data analysis and inductive data analysis.

### **C. Literature Review**

Some of the literature related to this research are both related to the study of living Qur'an, anthropology of the Qur'an about culture or tradition, and more specifically research on the making *Pinisi* boat tradition, namely:

A dissertation that examined the anthropology of the Qur'an and the perspective of Islamic law by explaining the meaning of Islamic acculturation and local culture.<sup>6</sup> The anthropology study of the Qur'an that only focused on the integration of stories in the Qur'an and the anthropological subjects of the Koentjaraningrat.<sup>7</sup> The article that focused on the study of the living Qur'an method as a new approach in the study of the Qur'an in case studies at Islamic boarding of al-Siroj al-Hasan.<sup>8</sup> The article that reviewed the development of Qur'anic studies into the realm of the living Qur'an. Living the Qur'an can be an interesting alternative in the development of contemporary Quranic studies.<sup>9</sup> The article that reviewed the method of allocation of *'urf* (tradition) and its implementation of traditional law in Madura.<sup>10</sup> Articles that focused on discussing cultural changes in the interpretation of the Qur'an, namely the efforts of interpretation made by historical communities in a concreted ever-changing cultural environment. The change must inevitably be followed by the interpretation of the Qur'an so that the messages contained in it can be grounded according to the sentence: *Qur'ān ṣāliḥun likulli zamān wa makān*. It is in this context that Muhammad Abduh's interpretation in Tafsir al-Manar. It can be read as a cultural change, through the process

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<sup>6</sup>Ali Sodiqin, "Antropology of the Qur'an (Dialectical Model of Revelation and Culture)". *Dissertation* (Yogyakarta: UIN Sunan Kalijaga, 2019).

<sup>7</sup>Imam Subchi, "Anthropology of the Qur'an: Scientific Integration of the Stories of the Qur'an and the Principles of Koentjaraningrat Anthropology", *Journal Theology Studies* 6, no. 1 (Januari 2019).

<sup>8</sup>Didi Junaedi, "Living Qur'an: A New Approach in the Study of the Qur'an (Case Study at Islamic Boarding Al-Siroj Al-Hasan Kalimukti Pabedilan District, Cirebon)", *Journal of Qur'an and Hadis Studies* 4, no. 2 (2015).

<sup>9</sup>Ahmad Farhan, "Living The Qur'an As An Alternative Method in The Study of The Qur'an", *Journal El-Afkar* 6, no. 2 (2017).

<sup>10</sup>Fakhrudin Ali Sabri, "طَرِيقَةُ التَّخْصِيصِ لِعُرْفِ وَتَوَاجُدِهِ فِي الْحُكْمِ التَّقْلِيدِيِّ فِي مَا دُونَ", *KARSA: Journal of Islamic Social and Cultural* 24, no. 1 (June 2016).

of reintegration of values and reorientation of meaning.<sup>11</sup> Articles that discussed the study of local wisdom illustrate the nuances of Sundanese culture in Sundanese interpretation.<sup>12</sup> Articles that explored several issues concerning (1) the identification of acculturation of the Qur'an with Arab traditions, (2) the study of the interpretation of the Qur'an in Indonesia that absorb local traditions, and (3) the analysis of the forms of Qur'anic interaction and culture.<sup>13</sup> Articles that identified the religious dimensions in the creation of *Pinisi* as well as the dynamics that accompany it.<sup>14</sup>

Some previous researches have been no specific study in the anthropological approach of the Qur'an, especially in the *Annyorong Lopi* (boat launch) *Pinisi* tradition in Bulukumba. Therefore, researchers discussed comprehensively the literature related to the title of this research.

### 1. Living Qur'an

The terms living Qur'an in Islamic studies in Indonesia are often defined by "living Qur'an". 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 *ihyā'*. In this case, the living Qur'an means that it can be translated with the *Qur'ān al-hayy* and can also be translated into *ihyā' al-Qur'ān*. Thus, this term can be drawn two meanings at once, namely "the living Qur'an" and "animate the Qur'an".<sup>15</sup>

Etymologically, the word living is a term derived from the English "live", which can mean living, active, and living. Therefore, to be free from the problems of time and pronouns, it must be changed to living Qur'an-Hadith or *ihyā' al-Qur'ān 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'ān 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 *ihyā' al-Qur'ān*.<sup>16</sup>

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<sup>11</sup>Imam Muhsin, "Cultural Change in Tafsir al-Qur'an (Study of Muhammad Abduh's Interpretation in Tafsir Al-Manar)", *Journal Thaqaifiyyat* 16, no. 2 (December 2015).

<sup>12</sup>Jajang A Rohmana, "Understanding the Qur'an with Local Wisdom: Nuances of Sundanese Culture in Tafsir al-Qur'an in Sundanese", *Journal of Qur'an and Hadis Studies* 3, no. 1 (2014).

<sup>13</sup>Wardani, "Qur'an Cultural and Qur'anic Culture: Interaction between University, Particularity, and Local Wisdom", *Journal Al-Tahrir* 15, no. 1 (Mei 2015).

<sup>14</sup>Nendah Kurniasari, Christina Yuliaty and Nurlaili, "Dimensions of Religious Elements in Making Pinisi", *Journal Sosek KP* 8, no. 1 (2013).

<sup>15</sup>Ahmad 'Ubaydi Hasbillah, *Living Quran-Hadith: Ontology, Epistemology, and Axiology* (Banten: Library Darus-Sunnah, 2019), p. 20.

<sup>16</sup>Ahmad 'Ubaydi Hasbillah, *Living Quran-Hadith: Ontology, Epistemology, and Axiology*, p. 21-22.

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 the 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.<sup>17</sup>

Many researchers have given definitions of the living Qur'an.<sup>18</sup> Another writer, M. Mansyur<sup>19</sup> argued 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".

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 (ḥudā) in the sacred value on the other".<sup>20</sup>

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.<sup>21</sup>

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,

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<sup>17</sup>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 Ahmad 'Ubaydi Hasbillah, *Living Qur'an-Hadith: Ontology, Epistemology, and Axiology*, p. 22.

<sup>18</sup>SyamsudinS. 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.

<sup>19</sup>M. Mansyur et al., *Research Methodology of Living Qur'an and Hadith*, p. 5.

<sup>20</sup>M. Yusuf, "Sociological Approach in Living Qur'an Research," in M. Mansyur, et Al., *Research Methodology of Living Qur'an and Hadith* (Yogyakarta: TH. Press, 2007), p. 36-37.

<sup>21</sup>Heddy Shri Ahimsa-Putra, "The Living Qur'an: Some Anthropological Perspectives", *Walisono: Journal Social Religion* 20 no. 1, (2012), p. 5.

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 Qur'an with all routines of human life whether in line with the Qur'an or deviate from the meaning of the Qur'an, 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 analyse how the implementation of living Qur'an in the *Annyorong Lopi* (boat launch) tradition in Bulukumba.

## 2. *Annyorong Lopi* (boat launch) *Pinisi*

### a. Understanding *Annyorong Lopi* (boat launch)

The *Annyorong Lopi* (boat launch) tradition is derived from the *Konjo* language. Etymologically, *Annyorong* means "pushing". *Lopi* means "boat". The *Annyorong Lopi* (boat launch) tradition is the activity of pushing or launching *Pinisi* boats into the sea.

This procession is still one of a series of activities that is held almost annually, the 9th *Pinisi* Festival in 2018, and the 10th *Pinisi* Festival which is held every year the second week in September, precisely on Friday, September 13, 2019, centered on the coast of Tanah Beru Village, Bulukumba.

*Pinisi* boat is a traditional boat that is proof of Indonesia's greatness as a nation of sailors. However, there is one ritual behind the great *Pinisi* boat, known as *Annyorong Lopi* (boat launch) tradition. This ritual is still carried out today. It is a ritual that was done before the *Pinisi* boat sailed through the vast ocean. It is also believed to follow various rituals before launch the boat. *Pinisi* boat making community hereditary perform the ritual procession. *Pinisi* boat, which is dashing and elegant and its popularity has been worldwide, has become a cultural heritage as well as an icon of Indonesia as a maritime country. *Pinisi* Festival is of course related to the ship from the Bugis and Makassar tribes, precisely from Bira Village, Bontobahari District, Bulukumba, South Sulawesi.

Taking place from 13 to 16 September 2018, the *Pinisi* Festival 2018 will feature all kinds of expertise, the manufacturing process until the launch of *Pinisi* ships, of course with all the ceremonies or rituals that accompany it. The launch of *Pinisi* is called "Annyorong Lopi" (boat launch) whose procession is carried out at its manufacturing site in Tana Beru, Bontobahari.<sup>22</sup>

The *Annyorong Lopi* (boat launch) tradition is a ritual activity carried out by the people of Tanah Beru Bulukumba, as a sign of gratitude for the completion of a boat-making activity, and the boat will be operationalized at sea. This is based on the belief system held in the Bugis people, which states that everything that man does in the world is by the will of Almighty God. Therefore, every activity that is relatively large-scale and successfully realized, is always carried as a thanksgiving ceremony, as a sign of

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<sup>22</sup>Provincial Tourism South of Sulawesi, *Pinisi Festival 2018*, <https://festival-indonesia.id/festival/Festival-Pinisi-2018>, accessed on 02 Februari 2019.

gratitude to Allah for the blessings given to boat owners, boat makers, and local people who participated in the manufacturing process until the launch of *Pinisi* boat.<sup>23</sup>

b. History of *Pinisi* Boat

The history of *Pinisi* boat has been used in Indonesia since several centuries ago. The estimated existence of *Pinisi* Boat already existed before the 1500s.<sup>24</sup> According to the manuscript of *Lontarak I Babad La Lagaligo I Babad La Lagaligo* in the 14<sup>th</sup> century,<sup>25</sup> 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. *Pinisi* boat split three stranded in Ara village, Tanah Beru village, and Lemo-lemo village. The people of the three villages assembled the boat's shards into a boat that was later named *Pinisi*.<sup>26</sup>

*Pinisi* boat is a combination of technological and cultural sophistication and symbolizes the power of the 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.<sup>27</sup> Based on the opinion, this fact is that the Bugis people were the first to use the *Pinisi* boat. *Lopi* (boat) 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*)).<sup>28</sup>

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<sup>23</sup>Sri Sumarni Sjahril, *Annyorong Lopi* (boat launch), <https://budaya-indonesia.org/Annyorong-Lopi>, accessed on 02 Februari 2019.

<sup>24</sup>Johny Malisan, "Sea Transportation Safety of Traditional Shipping: A Case Study of Phinisi Fleet (Marine Transportation Safety of People's Shipping: Case Study of Phinisi Fleet) Thesis" (Transportation Engineering Study Program, Graduate Program of Hasanuddin University, 2013). p. 17.

<sup>25</sup>Zulkifli Yusuf dan Dimas Krisna Aditya, "Designing Character Design to Introduce The Values of Sawerigading Story for Teenagers In Sulawesi," *Journal E-Proceeding of Art & Design* 5, no. 3 (2018): p. 2.

<sup>26</sup>Herry Lisbijanto, *Pinisi Ship* (Yogyakarta: Graha Ilmu 2013), p. 7. See also <https://opac.perpusnas.go.id/DetailOpac.aspx?id=891078>, accessed on 15 Januari 2020.

<sup>27</sup>Haris Sukendar, *Nusantara Traditional Boat Culture Tourism Library* (Jakarta: Cultural Media Development Project, 1999), p. 137.

<sup>28</sup>Muhammad Arif Saenong, *PINISI: Alloy Technology & Culture* (Bulukumba: Cultural Arts Tourism Office, 2007) p. 66; See also Muhammad Arif Saenong, *PINISI: Blend of Technology and Culture* (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:

- 1) By Usman Pelly<sup>29</sup> (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 favourite objects, including the boat.<sup>30</sup>
- 2) Sourced from Muhammad Arif Saenong's Father,<sup>31</sup> *Pinisi's* 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*.<sup>32</sup>
- 3) According to Nasaruddin Koro (1940), 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*.<sup>33</sup>

The *Annyorong Lopi* (boat launch) tradition 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* (boat launch) traditional activities joined the *Pinisi* Festival series in Bulukumba, precisely in the village of Tanah Lemo and Tanah Beru, Bonto Bahari District.

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<sup>29</sup>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.

<sup>30</sup>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.

<sup>31</sup>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.

<sup>32</sup>Muhammad Arif Saenong, *PINISI: Alloy Technology & Culture*, p. 32-33; See also Muhammad Arif Saenong, *PINISI: Blend of Technology and Culture*, p. 42-43.

<sup>33</sup>Muhammad Arif Saenong, *PINISI: Blend of Technology and Culture*, p. 43.

c. *Annyorong Lopi* (Boat Launch) Tradition Procession

Stages in the process of making *Pinisi* boat until the process of launching the boat are always held traditional ceremonies and still use the customs of the ancestors including the traditional ceremony when the cutting of the keel/*kalabiseang* (basic block of the boat) termed as *Annattara'*; the traditional ceremony *Songka' bala* (reject *bala*) termed as *Appasili'*; and the traditional ceremony of hollowing out the base of the beam/*kalabiseang* (boat base beam) termed as *Ammossi*.<sup>34</sup>

*Annyorong Lopi* (Boat launch) is carried out during the day by choosing certain days according to the ability of the Bugis people of Makassar. According to Syarifuddin (60 years old)<sup>35</sup> 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 *Ammossi* (the granting of the center of the boat) and *Appasili* (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) were installed *Galasara* (round wooden beams) that serve as a boat titian when pushed to shift forward quickly. Another preparation was to install some bamboo sticks on the back of the boat, while on the left and right were installed a large role as a tool to pull.

The final activity of the whole boat-making process involved quite a lot of people at a considerable cost. To push a 100-ton boat, at least more than 100 people were 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. The community around the boat-making site helped propel the boat at the launch ceremony was. The owner of the boat only contacted the head of the village leader to ask for help, in addition to the help of his family and relatives. Boat owners

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<sup>34</sup>Muhammad Arif Saenong (78 years old), Former Panrita Lopi, Cultural Observer, Retired Teacher, and PINISI Book. *Interview*, Ela-Ela Bulukumba, July 23, 2020.

<sup>35</sup>Syarifuddin/Dg. Lala (60 years old), Panrita Lopi/Boat Craftsman. *Interview*, Tanah Beru-Bulukumba, 25 July 2020.

felt the number of people who came on the launch day was a measure of appreciation for the community's social status.<sup>36</sup> Head of Tanah Lemo Explained that:<sup>37</sup>

*“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 (boat launch) procession 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:<sup>38</sup>

*“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 Tanah Lemo and Tanah Beru 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 was performed, the *Pinisi* Boat would be released into the sea. As for the process of releasing *Pinisi* that was so large and heavy, it used only pulleys and the power of society. This process was done in the form of encouragement and pulls with rope aids and pulleys and chants because such singing would 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.<sup>39</sup>

However, according to Syarifuddin/Dg. Lala (60 years old), a *Panrita Lopi* (boat maker), said that:<sup>40</sup>

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<sup>36</sup>Muhammad Arif Saenong, *PINISI: Alloy Technology & Culture*, p. 68; See also Muhammad Arif Saenong, *PINISI: Blend of Technology and Culture*, p. 87-88.

<sup>37</sup>H. Azham Azhar, SE (51 years old) Head of Tanah Lemo Village, *Interview*, Tanah Lemo-Bulukumba, 26 July 2020.

<sup>38</sup>Bakhtiar Azis (46 years old) Head of Public Relations Section of Bonto Bahari District, *Interview*, Tanah Beru-Bulukumba, 22 July 2020.

<sup>39</sup>Herry Lisbijanto, *Pinisi Ship*, p. 25.

<sup>40</sup>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 citizen 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 *Annyorong Lopi* (boat launch) tradition in Bulukumba. The form of citizen cooperation 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* (boat launch) procession, 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:<sup>41</sup>

*“The beginning of the tradition of Annyorong Lopi (boat launch) begins with Sara’s ruler saying Salawat with a certain rhythm “Allahumma Ṣali wa Sallim ‘Alā Muḥammad”. Afterward, the audience greeted with the words “Ṣallallāhu ‘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 still empty place. Usually, the preparation signal is shouted twice, and on the second signal, the commander shouts Laaarilambaaatee... (solicitation/signal of preparation) while running left and right behind the boat, which is also greeted by the whole audience with a voice Taratajoo...”*

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<sup>41</sup>Muhammad Arif Saenong (78 years old), Former Panrita Lopi, Cultural Observer, Retired Teacher, and *PINISI* Book. *Interview*, Ela-Ela Bulukumba, July 23, 2020.

*(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*, it was 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 touched the water, the retainer (leader) recited spells or prayers to introduce the boat to the sea (*nipasiam'a' je'ne*). Thus, the command was repeated several times until the *Pinisi* boat slid into the sea.<sup>42</sup>

### 3. Anthropology of The Qur'an

The anthropological approach cannot be separated from the discipline of anthropology because many approaches adopt from those disciplines. Anthropology itself etymologically comes from the Greek word “Anthropos” meaning “man” or “person”, while “logos” meaning “discourse” (in the sense of “reasoned”, “intelligent”). Anthropology studies humans as biological beings as well as social creatures.

The definition of anthropology is a science that examines humans and their culture. The goal is to gain an understanding of human totality as a being both from the past and present, both as biological organisms and as cultured beings. From the results of this study, the physical properties of humans and the characteristics of culture that they have can be known.

Koentjoroningrat defined anthropology as the science of humans, especially about the origin, variety of colors, physical forms, customs, and culture produced. According to Akbar S. Ahmad, anthropology is science based on extensive observations about culture, using collected data, neutralizing values, quiet analysis.

From these definitions, it can be compiled a simple understanding of anthropology, which is a science that studies all aspects of human beings, consisting of physical and non-physical aspects in the form of skin color, hair shape, eye shape, culture, and various knowledge about other beneficial patterns of life.

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<sup>42</sup>Muhammad Arif Saenong, *PINISI: Alloy Technology & Culture*, p. 68-71; See also Muhammad Arif 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.

The understanding of the anthropological approach can be interpreted as one of the efforts to understand religion by looking at the form of religious practices that grow and develop in society.<sup>43</sup>

Based on the simple understanding of anthropology, which is the science that studies all aspects of human beings and the understanding of anthropological approaches, namely by looking at the form of religious practices that develop in society, of course, if it is associated with the Qur'an, namely anthropology combined with the Qur'an, or better known as the anthropology of the Qur'an, then the religious practices that develop in a society in question are verses in the Qur'an that have been familiar in a particular society, or the texts of the Qur'an that are often used in the traditions of the community, and or the values of the qur'anic texts that live amid certain community activities. This study is related to the study of the anthropology of the Qur'an, namely by studying, shrewd, analysing, and discovering the study of the anthropology of the Qur'an and living Qur'an in *Annyorong Lopi* (boat launch) tradition in Bulukumba.

#### **D. Result and Discussion**

##### 1. Prayers Analysis of *Annyorong Lopi* (Boat Launch) *Pinisi* Tradition

The tradition of *Annyorong Lopi* (boat launch) includes prayers or special prayers offer up by *Panrita Lopi* (boat maker) 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 *Ammossi* (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 are offered up in the dialect of *Konjo* language, the meaning and purpose of the prayers is for asking blessings, help, and salvation to Allah SWT. Then, as a form of gratitude for the success of making *Pinisi* boat and ready to be launched to the sea, the *Pinisi* boat is used as a means of sea transportation to find Allah SWT sustenance. As for prayers analysis as follows:

##### a. *Annakbang Kalabiseang* Ritual Prayer (Cutting Down Trees)

*Panrita Lopi* (boat maker) 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)

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<sup>43</sup>Imam Musbikin, *Istanthiq of the Qur'an: Introduction to the Study of the Qur'an Interdisciplinary Approach*, p. 234.



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-Ikhlāṣ/112: 2.

اللَّهُ الصَّمَدُ - ٢

Translation:

"God is the Lord, who depends on Him all things".<sup>44</sup>

b. *Annattara*' Ritual Prayer (Cutting Basic Blocks) Boat

*Panrita Lopi* begins by reading *Basmalah* and then reading 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 *Annattara*' ritual contained the process of meeting between the paid wood and the other paid wood at the beginning of the connection of the *kalabiseang* (bottom of the beam) of the boat so that it will give birth to the boat. As the information that researchers had 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'minūn/23: 12.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ - ١٢

Translation:

"We created man from an extract of clay..."<sup>45</sup>

After reading the prayer, *Panrita Lopi* (boat maker) made three sacred letters without moving the tongue, namely: A... I... U... and right on the letter 'U', it was read out, then the hammer is beaten on the chisel several times. According to Muhammad Arif Saenong, 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

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<sup>44</sup>Ministry of Religious Affairs RI., *Qur'an al-Karim and Translation* (Jakarta: Halim Publishing & Distributing, 2013), p. 604; See also Ministry of Religious Affairs RI., "Qur'an Kemenag in MS. Word 2002." QS al-Ikhlāṣ/112: 2, www.lajnah.kemenag.co.id.

<sup>45</sup>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'minūn/23: 12, www.lajnah.kemenag.co.id.

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.

c. Prayer During *Appasili* ' Ritual/ *Songka* ' *Bala* (Reject Bala)

The repulsion prayer recited by the religious leaders during the ritual *Appasili*/'*Songka* ' *Bala*. It began with Basmalah, surah al-Fatihah, verse al-Kursi, surah al-Ikhlâs, surah al-Falaq, and surah an-Nas then read the following prayer:<sup>46</sup>

d. Prayer During *Ammossi* Ritual (Central Gift) Boat

*Panrita Lopi* began by reading Basmalah and then reading 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, but 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 Allah says in QS al-Anbiyâ'/21: 82.

وَمِنَ الشَّيْطَانِ مَنْ يَغْوِصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِظِينَ

Translated:

"And of the devils were some who dived for him and did other work besides that; we kept them".<sup>47</sup>

b. Anthropological Form of The Qur'an in *Annyorong Lopi* (boat launch) Tradition.

There are two aspects when viewed with the anthropological approach of the Qur'an in *Annyorong Lopi* (boat launch) *Pinisi* tradition, namely sociological aspect and phenomenological aspect, as follows:

1) Sociological Aspect

From a sociological aspect, if connected with the process of making *Pinisi* boats, each actor in the making of the boat knows and understands the responsibility of each work, so that each individual performs the task as well as possible. The boat can be completed at work, as well as the boat successfully pushed to the sea because of the social interactions established and cooperative relationships created in the boat-making community. Both cooperation between *Panrita Lopi* (boat maker) and *Sawi* (boat

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<sup>46</sup>H. Muhammad Amri, M.Ag, Head of Religious Affairs (KUA) Bonto Bahari Subdistrict, *Interview*, 23 October, 2020.

<sup>47</sup>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-Anbiyâ'/21: 82, [www.lajnah.kemenag.co.id](http://www.lajnah.kemenag.co.id).

making members), cooperation between boat buyers/owners and boat business bosses, cooperation between boat business bosses and local community governments, and togetherness created thanks to cooperation between fellow communities when the *Annyorong Lopi* (boat launch) tradition is held so that the activity is carried out properly.

From the sociological aspect, humans are social creatures who need each other, interact with each other in one activity or a particular cultural community, and cooperate in completing a job so that the work is easily completed properly. This is in line with the word of Allah swt in QS al-Mā'idah/5:2.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ - ٢

Translated:

*“And please help you in virtue and piety, and do not help in sin and enmity. Fear Allah, indeed, Allah is very heavy in his torment”.*<sup>48</sup>

## 2) Phenomenological Aspect

There are several stages of traditional ceremony rituals that must be performed before the *Annyorong Lopi* (boat launch) tradition is held. The ritual stage becomes essential because it is closely related to the *Annyorong Lopi* (boat launch) tradition.<sup>49</sup> 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 cannot be lowered into the sea, cannot be used until destroyed on land by itself, the boat cannot move when carried out the *Annyorong Lopi* (boat launch) tradition although pulled or pushed by many people using a pulley and other sophisticated tools. The results of that effort remained nil as they had hoped.

Another phenomenon that occurred was a boat that finally managed to launch into the sea, but its 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.

This fact makes *Pinisi* boat making by performing several rituals before the *Annyorong Lopi* (boat launch) tradition. Therefore, it has a deep and very mysterious connection to be studied scientifically. Particular things, Particular conditions, and special prayers must be understood, observed, and should not be violated among the

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<sup>48</sup>Ministry of Religious Affairs RI., *Qur'an al-Karim and Translated*, p. 106; See also The Quran Ministry of Religious Affairs in MS. Word 2002 QS al-Mā'idah/5:2, [www.lajnah.kemenag.co.id](http://www.lajnah.kemenag.co.id).

<sup>49</sup>Directorate of Heritage and Cultural Diplomacy, *Annyorong Lopi* (boat launch), <https://warisanbudaya.kemdikbud.go.id/?newdetail&detailTetap=783>, accessed 07 December, 2020.

community involved in the boat launch procession, whether from the boatman, *Panrita Lopi* (boat maker), especially for bookers or boat buyers.

Therefore, this research studied scientifically about the Qur'anic anthropology study, 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 Qur'an values that live and blossom in society life. The verses of the Qur'an have experienced life in the local culture of the community, consciously or not. The *Annyorong Lopi* (boat launch) tradition in Bulukumba is ancestral cultural value of world heritage that are loaded with Islamic cultural values following the implementation of Qur'anic verses and hadiths.

When viewed from the phenomenology aspect, there are many phenomena that researchers found from the beginning of the manufacture to the completion of the boat made until the *Annyorong Lopi* (boat launch) tradition was held, including:

Not all completed boats can be smoothly launched into the sea. The boat's keeled wood powder resulting from the *Annatarar*' (cutting of the keel/base beam) of the boat and the *Ammossi* ritual (central giving) of the boat can be used as a shield tool (shield) for boat owners when experiencing obstacles when the boat sails in the middle of the sea.

The boat's wood powder resulting from the *Annatarar*' (cutting of the boat's keel/ base beam) and the *Ammossi* ritual (central giving) of the boat can be used as a shield tool (shield) for *Panrita Lopi* (boat maker) if during the process of making the boat less or offense between *Panrita Lopi* (boat maker) and the boat owner, so that the boat can not be launched into the sea. Although the boat can be launched, the age of the boat is not long and will sink in the sea.

The height of the boat can be known by *Panrita Lopi* (boat maker) from the beginning since it was first made by looking at the length and width of the boat's keeled wood (base beam). In addition, the life of the boat can be predicted by *Panrita Lopi* (boat maker) from the beginning since the first made boat by looking at the size and strength of the keel wood (base beam) of the boat.

Based on the phenomenon that occurred in the *Pinisi* boat making until the *Annyorong Lopi* (boat launch) tradition is carried out, there is the power of prayer (reading) offered by *Panrita Lopi* (boat maker) in it because the acceptance of a person's prayer depends on the practice or condition of his heart. Logically, human things or phenomena occur outside the logic / human reason, but thanks to the power of prayer (reading) and certain practices by *Panrita Lopi* (boat maker), then with the permission of Allah. His prayer was granted. This is in line with Allah's word in QS al-Isrā'/17:70.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ

كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ - ٧٠

Translated:

*“And indeed, We have glorified Adam’s posterity, and We transported them on land and at sea, and We gave them sustenance from the good and We overturned them above the many creatures we created with perfect advantage”.*<sup>50</sup>

In this regard, everyone should practice good deeds in daily life. If every *Pinisi* boat booker or buyer upholds the value of firmness, never breaks promises, and betrays, then the various phenomena that writers get in the field will not be possible.

The custom Bugis-Makassar community highly upholds the value of firmness. Firmness in question is *getteng* (Bugis language) and *akkontutojeng* (Makassar language). Aside from the meaning firm, this word means sticking to the principle of being loyal to belief or being strong and tough instance, holding tight. Similarly, the values of honesty, firmness value are tied to a positive meaning. This was stated by Tociung that four actions firmness values: (1) Never break a promise; (2) do not betray the opportunity; (3) does not annul the decision, does not alter the agreement; and (4) if it speaks and acts, not stopped before completed. This good constancy is the honor for not doing and became determined to do good things, despite the ugliness that appeals to her but she already knew about the evils no longer do. Even if it was not going to be done, then be aware that it is good, then it will be done.<sup>51</sup>

### **E. Conclusion**

The results of research related to Qur'an Anthropology: Study of Living Qur'an *Annyorong Lopi Pinisi* Tradition in Bulukumba emphasized 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.

All rituals ranging from the *Annattara*’ ritual (connection of kees/*kalabiseang* boat), *Appasili*’ ritual (*songka*’ *bala*/reject *bala*), and *Ammossi* ritual (boat center hole) are a unity that should not be separated until the *Annyorong Lopi* (boat launch) tradition is carried out correctly. In the boat making 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).

The prayers that are read 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. It is that the owner of the boat and the boat that is launched is safe from all calamities, *bala*, all of

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<sup>50</sup>Ministry of Religious Affairs, *Qur'an al-Karim and Translated*, p. 106; See also The Qur'an Ministry of Religious Affairs in MS. Word 2002 QS al-Isrā'/17: 70, [www.lajnah.kemenag.co.id](http://www.lajnah.kemenag.co.id).

<sup>51</sup>Irwan Misbach, “Siri’ Na Pacce Culture in Retailer Based on Islamic Perspective Business Ethics”, *Jurnal Adabiyah* vol. 20 no. 2 (2020), p. 345.

the danger, and blessed, abundant sustenance when using the boat to seek sustenance in the way of Allah SWT. The implementation of living Qur'an in *Annyorong Lopi* (boat launch) tradition has been realized in every corner of people's lives, especially the people who are actors of *Annyorong Lopi* (boat launch) tradition in Bulukumba.

If seen from the sociological aspect, all activities ranging from boat making to launching are immensely loaded with values of togetherness such as mutual values between *Panrita Lopi* (boat maker) with *Sawi* (member), *Panrita Lopi* (boat maker) with boat owners, with boat entrepreneurs, communities and local government. Without synergy, cooperation, and good communication between them, 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 verse QS al-Mā'idah/5: 2 about the advice of cooperation or help in virtue and piety and avoid cooperation in terms of sin and hostility.

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 Qur'an.

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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.



<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

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Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

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10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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