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Indonesia: Text and Context-Based Understanding of Islam*

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THE TRADITION OF READING *LONTARA KUTIKA* OF DATARA VILLAGE COMMUNITY, TOMPOBULU DISTRICT GOWA REGENCY (APPRECIATION OF THE AL-QUR'AN VERSES)

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Abstract

This research aims to know the tradition of reading *Lontara Kutika* related to the appreciation of Q.S. Al-Isra:12 in Datara village, Tompobulu district, Gowa regency. This research used descriptive qualitative research using an anthropological approach. Data collection techniques used are observation, interviews, and documentation. The results obtained in the study were the tradition of reading *Lontara Kutika* was carried out to determine a good time. A good time is applied to every agricultural activity starting from preparation before going to the fields and gardens to work on up to the preparation of the first harvest. The tradition of reading *Lontara Kutika* is also carried out by the people if they want to determine the time of weddings, banquets and pilgrimage rituals. The timing of the wedding ceremony begins with the timing of the proposal, marriage and the wedding banquet. Meanwhile, determining the good time through the tradition of reading *Lontara Kutika* at the ritual of the Hajj banquet is carried out in the order of determining when the right time is for the rituals, and determining the time of the rituals for the Hajj. Appreciating Q.S al-Isra: 12 in reading *Lontara Kutika* in the community of Datara village is a useful activity and is classified as an act that is separated from who did it, because what someone does will be obtained in the future (counted as a reward). The conclusion of the research is that the tradition of reading *Lontara Kutika* in Datara village community is carried out for the purpose of determining good timing, the texts are read as a reference source of knowledge in determining good timing in various activities of daily life.

Keywords: Tradition; Al-Qur'an; Reading; *Lontara Kutika*

المخلص

فيما يتعلق بتقدير *Lontara Kutika* تهدف هذه الدراسة إلى تحديد تقليد قراءة آية الأسرة: 12 في تجمع قرية داتارا ، ناحية تومببولو ، منطقة جوا. نوع Q. البحث المستخدم في هذا البحث هو بحث نوعي وصفي باستخدام منهج أنثروبولوجي. تقنيات جمع البيانات المستخدمة هي المراقبة والمقابلات والتوثيق.



Lontara Kutika النتائج التي تم الحصول عليها في الدراسة هي تقليد قراءة لتحديد الأوقات الجيدة. يتم تطبيق التوقيت المناسب على كل نشاط زراعي بدءاً من التحضير قبل النزول إلى الحقول والحدائق إلى العمل حتى إعداد الحصاد أيضاً من قبل المجتمع إذا كانوا Lontara Kutika الأول. يتم تنفيذ تقليد قراءة يريدون تحديد وقت الزواج والمآدب مثل حفلات الزفاف وطقوس الحج. يبدأ توقيت مراسم الزفاف بتوقيت العرض والزواج ومأدبة الزفاف. وفي الوقت نفسه في طقوس Lontara Kutika يتم تحديد الوقت المناسب من خلال تقليد قراءة ، مأدبة الحج بترتيب تحديد الوقت المناسب للطقوس ، وتحديد وقت طقوس في مجتمع قرية Lontara Kutika التنفيذ آية الإسراء: 12 في قراءة Q.S. الحج. داتارا نشاط مفيد ويصنف على أنه فعل منفصل عن الفاعل ، لأن ما يفعله شخص ما سيحصل عليه في المستقبل) يحسب ممارسة. (وخلص البحث إلى أن في مجتمع قرية داتارا يتم بغرض تحديد التوقيت Lontara Kutika تقليد قراءة المناسب ، حيث تُقرأ النصوص كمصدر مرجعي للمعرفة في تحديد الأوقات الجيدة في مختلف أنشطة الحياة اليومية

الكلمات المفتاحية : التقليد; القرآن; القراءة; Lontara Kutika

Abstrak

Penelitian ini bertujuan untuk mengetahui tradisi membaca Lontara Kutika sehubungan dengan apresiasi terhadap Q.S. Al-isra Ayat: 12 pada masyarakat desa Datara Kecamatan Tompobulu Kabupaten Gowa. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kualitatif deskriptif dengan menggunakan pendekatan antropologi. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Hasil penelitian yang diperoleh dalam penelitian adalah tradisi membaca Lontara Kutika dilakukan untuk menentukan waktu baik. Waktu baik diterapkan pada setiap aktivitas pertanian mulai dari persiapan sebelum turun ke sawah dan kebun untuk menggarap sampai dengan persiapan panen perdana. Tradisi membaca Lontara Kutika juga dilakukan oleh masyarakat jika hendak menentukan waktu pernikahan, acara perjamuan seperti pesta pernikahan dan manasik haji. Penentuan waktu dalam acara pernikahan dimulai pada penentuan waktu lamaran, nikah dan perjamuan pesta pernikahan. Sedangkan penentuan waktu baik melalui tradisi membaca Lontara Kutika pada acara perjamuan manasik haji dilakukan dengan urutan menentukan kapan waktu yang tepat dilaksanakan manasik, dan menentukan waktu pelaksanaan perjamuan manasik haji. Implementasi Q.S. al-Isra ayat: 12 dalam membaca Lontara Kutika pada masyarakat desa Datara merupakan aktivitas yang bermanfaat dan tergolong sebagai perbuatan yang terpisahkan dari siapa pelakunya, sebab apa yang diperbuat oleh seseorang akan didapatkan dikemudian hari (dihitung sebagai amalan).

Kesimpulan hasil penelitian bahwa, tradisi membaca Lontara Kutika pada masyarakat desa Datara dilaksanakan untuk kepentingan penentuan waktu baik, teks-teks yang dibaca sebagai sumber referensi pengetahuan dalam menentukan waktu baik dalam berbagai aktivitas kehidupan sehari-hari.

Kata Kunci: Tradisi; Al Quran; Membaca; Lontara Kutika

A. Introduction

The development of science and various practices of social life, every human being needs reading skills. This is based on the increasingly advanced civilization of life that is lived by every human being in various activities. Sources of information are increasingly widespread and diverse, both through electronic media, print and various other media. Reading seems to be an inseparable part of every human being today. Almost all information is obtained through reading from various sources. Information related to science, products, technological developments, economic developments, agriculture, culture, and others is obtained through reading. This picture reinforces the importance of reading in various human activities to support the various interests of life in various dimensions.

The reading tradition is slowly changing from reading to gain knowledge; nowadays reading is a source of information in various ways in every activity of every community group. Before reading sources developed rapidly, in the past they only used printed sources such as manuscripts, textbooks, periodicals so that reading was very limited. It affects the reading productivity of each community group. Based on the limitations of reading in the past, there are groups of people whose reading tradition is not awakened because they cannot reach and get reading material. Based on the limitations of the reading material, it becomes a variable that reading is only done by certain people or certain community groups for the need to acquire knowledge.

For certain people, the tradition of reading is carried out for certain interests and for certain purposes. Such is the case with community groups who are only able to read the *Lontara* script and cannot read other language characters or symbols. The reading only uses the Lontara symbol (local script). Because the reading is only *Lontara* script, of course the written product also reflects information that is appropriate for the time the script was used to publish the written product. That is, the reading is limited to certain issues and certain contents. As happened to the people of Datara Village, Tompobulu District, Gowa Regency, that there are community groups who have a tradition of reading them only for certain purposes, not for the purpose of obtaining information about knowledge of the world. The results of the researchers' observations found that the people of Datara Village, Tompobulu District, Gowa Regency, there is still a tradition of reading Lontara script in various activities of daily life.

The *Lontara* manuscript that is generally read by the people of Datara village is *Lontara Kutika*. *Lontara Kutika* is one of the Lontara that can still be found because the community is still preserving and protecting it. Generally, *Lontara Kutika* is read with the aim of determining a certain time in each community activity and being a guide in starting each activity. In general, the people of Datara Village are known as indigenous peoples because Datara Village is known as customary land. The people of Datara village still care for and maintain their customs and traditional heritages, which include

reading Lontara, especially *Lontara Kutika*. *Lontara Kutika* is seen as a traditional heritage from local products that have existed since ancient times. The legacy of the *Lontara Kutika* is still maintained and preserved.

Lontara Kutika is used as reading material to support daily routines such as agricultural activities, banquets, weddings, and other important activities. Furthermore, the tradition of reading Lontara Kutika is carried out to determine important times. Especially for the people of Datara Village, the determination is considered as a very important because in Lontara Kutika there is a time guidance. Certain times are considered to have privileges if they are guided in every activity that is to be carried out for each community. Based on the descriptions of the results of these observations, the researchers view that there are things that are important and interesting to study.

B. Method of Study

This research is a field research. It used descriptive qualitative research with an anthropological approach. Data collection techniques used are observation, interviews, and documentation. This research seeks to provide an overview of the phenomena and circumstances that occur at the location based on the natural conditions of the research object. In this study, the main focus is the tradition of reading Lontara Kutika so that the data is generated through the results of observation and identification of the tradition of reading Lontara Kutika. This research was conducted in Datara Village, Tompobulu District, Gowa Regency with a period of six weeks. The selection of Datara Village, Tompobulu District, Gowa Regency as the research location was based on the location being a location where the tradition of reading Lontara Kutika is still running. In addition, the selection of this research location is based on the consideration that the location is seen as a potential location for research.

C. Definition of Reading

Reading skills are part of one of the language skills that involve reciting language symbols. Reading is basically a complex activity and involves many things, such as thinking, reciting writing, psycholinguistics and involving visual activities. As a matter that involves various activities, reading also requires concentration, recognition of symbols, and situations that are appropriate to the condition of the reader. In addition, reading is the process of translating written symbols (letters) into spoken words. As a thought process, reading includes word recognition, literal comprehension, interpretation, critical reading, and creative comprehension activities. These indicators indirectly describe the occurrence of a complicated process in reading activities.

According to Tarigan, reading is an activity to expand the message conveyed by the author through written media. For Tarigan, reading activities are carried out to obtain information, and information obtained through reading results is produced into information when someone carries out speech acts¹. In line with Tarigan's opinion, Said argued that, reading is a complex activity, every reader involves sight, thought and the ability to understand the contents of the reading so that there is a process of obtaining

¹ Henri Guntur Tarigan, *Membaca Ekspresif* (Bandung: Angkasa, 1985), 9.

information and knowledge². The information obtained in reading will change and influence the mind of the reader.

Furthermore, Tarigan argues that reading is a process carried out in obtaining messages. The author's message can be obtained through reading which is absorbed from the words, sentences, paragraphs and the integrity of the language that has been assembled by the author. By reading, the meaning of data is captured which is a unity that is obtained through a glance by individuals from a group of words or language units that have been assembled by the author³. Reading activity is a language activity that is receptively active after listening. The relationship between the speaker (writer) and the recipient (reader) is indirect, namely through written symbols. Submission of information through writing for various purposes at this time is a right that cannot be abandoned. Three terms are often used to describe the basic components of the reading process, namely recording, decoding, and meaning. Recording refers to words and sentences, and then associates them with sounds according to the writing system used, while the decoding process refers to the process of translating graphic sequences into words.

Each individual who carries out reading activities aims to get a message for each reading he reads. Even in certain cases, such as reading to understand a certain theory is done repeatedly. Reading can bring individuals to know their environment and change their horizons, so reading is often said to be a process to broaden horizons. Even Syamsuri, provides a limitation that each word constituent contains a message⁴. The author arranges and arranges them with the intention of giving a message to the reader. Reading provides experience and reacts the mind to understand writing. The activity of understanding writing is the activity of extracting information from the text, both in the form of writing and from images or symbols contained in the reading. Skills to recognize and understand written language based on the sequence of symbols and numbers and their changes into meaningful information in the form of understanding that can be converted into knowledge.

In Indonesian language skills, reading is the third skill after listening and speaking that must be possessed by everyone who learns the language. Reading is a mental activity to understand what is said by other parties through writing. If in listening activities knowledge is needed about the sound system of the language, in reading activities knowledge is needed about the writing system, especially regarding the letter systems contained in spelling. In line with the description, Tantawi Isma argues that reading has a purpose to understand a problem through the meaning of the text. Every reader is required to master the meaning of the text and the relationship between words with words, sentences with other sentences so that they can understand the integrity of

² Said D.M and M Ide, "Aspek Kebahasaan Dan Tata Cara Penulisan Makalah," in *Workshop Penulisan Bahan Ajar Universitas Muhammadiyah Makassar*, 2008, 18.

³ Henri Guntur Tarigan, *Membaca Sebagai Suatu Keterampilan Berbahasa* (Bandung: Angkasa, 2015), 7.

⁴ Andi Sukri Syamsuri, *Pencendikiaan Bahasa Indonesia Sejak Kongres Bahasa Indonesia 1 Hingga Reformasi* (Makassar: Alauddin University Press, 2012).

the message. Readers are also required to master the symbols of the language they want to read⁵.

From the four language skills, they are interrelated with each other; a connection is built between the four things that cannot be separated. Thus, the more skilled a person is in language, the wider his insight, knowledge, and clearer way of thinking. In today's global era, the demand for reading is very important for every member of society. As is the case in the Datara Village community who built a tradition of reading their Lontara. The activity of reading Lontara found in the Datara village community, aims to obtain certain information, namely information about certain times. Based on this, by reading, everyone can absorb or know various kinds of information that is very valuable to him.

D. *Lontara Kutika as a Local Cultural Heritage*

Lontara Kutika is a product that was born as a symbol of writing or traditional notes. For ethnic Makassarese, *Lontara Kutika* is a written legacy that accompanies the journey of social life which is symbolized in a symbol called the Lontara script. The Lontara script is used in written communication in Makassar society such as literature, *ada'*, *atoran*, *pau-pau*, *paruntu pau*, *kelong*, and others. *Lontara Makassar* is a local cultural heritage that has great cultural privileges and values. Lontara is a medium in building local wisdom because generally noble messages are written in Makassar *Lontara*⁶. It is the same with *Lontara Kutika* that Lontara Kutika contains special messages that contain local wisdom.

As a written heritage, Lontara Kutika is a different reading than reading literature in certain books. This is because the local community views Lontara Kutika as an inseparable part of the life process of certain community groups. For example, for those who apply the time clock in various activities, each activity will be preceded by reading the time clock. The life systems that are built in a community group that has a tradition of reading Lontara Kutika are reflected in the act of applying Lontara Kutika. Even for a certain activity, Lontara Kutika must be read and applied. This point of view has been rooted in certain community groups, especially those with Lontara Kutika.

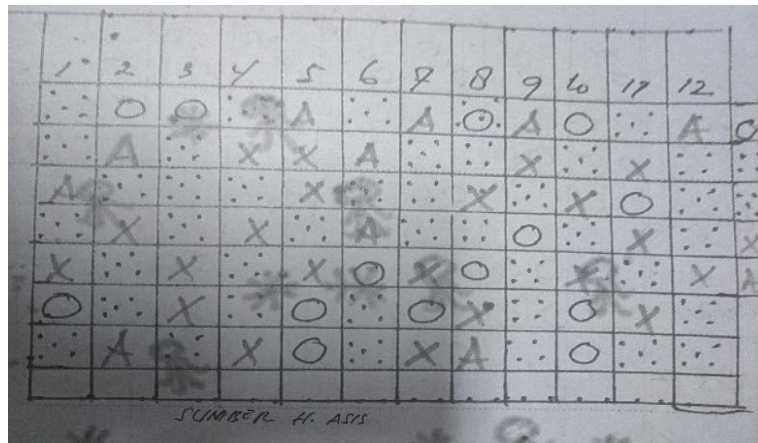
Based on its existence, *Lontara* is a local script designation that refers to local writing in the form of regional script for the people of South Sulawesi. This word is taken from the Javanese/Malay language, namely *lontar* or palm *talak* (*Borassus flabellifer*). Thus, *Lontaraq* is a script written on *talak* leaves, a tradition that is also carried out by the Sundanese, Javanese, and Balinese in writing their script. There are also those who argue that etymologically the word Lontarak consists of two words: *raung* (leaf) and *talak* (lontar)⁷. Within the scope of education, *Lontara* is a subject at the Elementary School and Junior High School level or the equivalent in the South-Sulawesi Region. Makassar *Lontara*.

⁵ Tantawi Isma, *Bahasa Indonesia Akademik Strategi Meneliti Dan Menulis* (Jakarta: Prenada Media Group, 2019), 140–141.

⁶ Syarifuddin Kulle, *Aksara Lontara Makassar* (Gowa: Buana Lambaselu Sungguminasa, 2003).

⁷ Sakaruddin Mandjarreki, "Lontaraq: Artefak Budaya Purba Yang Gagal Bertransformasi (Sebuah Tinjauan Hermeneutika)," *Jurnal Publisitas: Jurnal Ilmu Dakwah dan Ilmu Komunikasi* 5, no. 2 (2016): 12–27, <http://repositori.uin-alauddin.ac.id/15021/1/Jurnal%20lontarak.pdf>.

As a local cultural heritage, *Lontara Kutika* is a traditional record of the Makassar ethnic community which contains instructions for the use of time. *Lontara Kutika* is read and guided in general by the Makassar people, especially the Datara village community. In Kutika there are timings such as months, weeks, days and hours that are very good, good, not good, and bad times to do something. *Lontara Kutika* is written in Makassar Lontara script, and partly in Arabic script, because in *Kutika* usually the Arabic months/calendar is used. *Lontara Kutika* is simple made in tables, but there is also a *Kutika* that has a long narrative explanation. This is as shown in the following image:

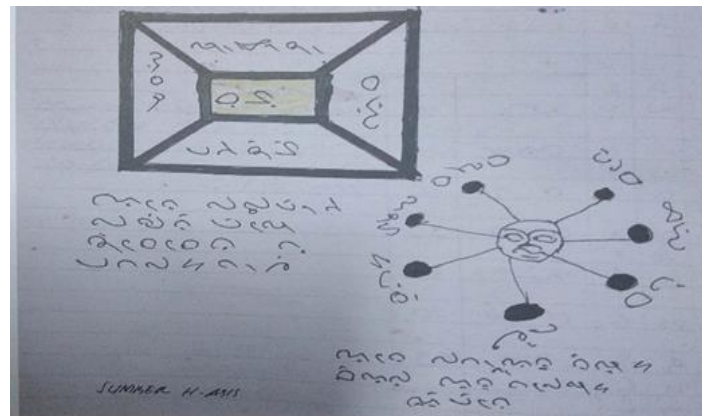


Picture 1. Kutika Time in Hours (source: H. Abd. Asis H.M.)

Lontara Kutika as in the picture above is a Lontara that is read to see the time based on the hour in each day. In certain activities, the people of Datara village generally read and practice the *Kutika*. The tradition of reading the *Kutika* is a human behavior that symbolizes the pattern of human life. According to Hari Poerwanto, said that since the first human-characterized creatures appeared on earth about one million years ago, namely with the discovery of fossils of the *Pithecanthropus Erectus* creature, until now, there have been various cultural changes that they have. In terms of its nature, culture is organic. If the process of cultural evolution is compared with the process of physical evolution of human beings, up to a certain period of time it still runs parallel. However, at a certain stage of development, it is suspected that the process of cultural change runs very quickly as if leaving the organic evolutionary process⁸.

The tradition of reading *Lontara Kutika* in the Datara village community is a form of cultural shift from era to age. That is, the culture of reading may not have worked in the past but is running in the present. Today, the tradition of reading is growing rapidly, which is marked by the increasing number of reading sources that can be accessed by the public. With regards to the *Lontara Kutika* based on the hours above, here are the *Lontara Kutika* based on the instructions for certain days:

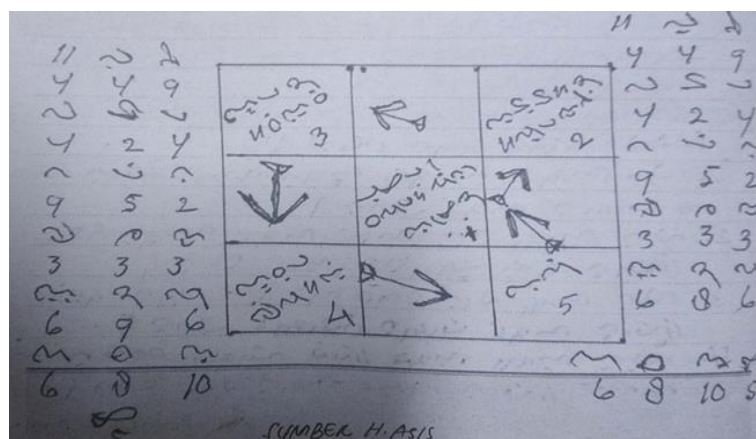
⁸ Purwanto Hari, *Kebudayaan Dan Lingkungan Dalam Prespektif Antropologi* (Yogyakarta: Pustaka Pelajar, 2008), 46.



Picture 2. Kutika Days (source: H. Abd. Asis H.M.)

Lontara Kutika as in the picture above is a Lontara that is read to see the time based on the hour in each day. In certain activities, the people of Datara village generally read and practice the *Kutika*. The tradition of reading the *Kutika* is a human behavior that symbolizes the pattern of human life. According to Hari Poerwanto, said that since the first human-characterized creatures appeared on earth about one million years ago, namely with the discovery of fossils of the Pithecanthropus Erectus creature, until now, there have been various cultural changes that they have. In terms of its nature, culture is organic. If the process of cultural evolution is compared with the process of physical evolution of human beings, up to a certain period of time it still runs parallel. However, at a certain stage of development, it is suspected that the process of cultural change runs very quickly as if leaving the organic evolutionary process⁹.

The tradition of reading *Lontara Kutika* in the Datara village community is a form of cultural shift from era to age. That is, the culture of reading may not have worked in the past but is running in the present. Today, the tradition of reading is growing rapidly, which is marked by the increasing number of reading sources that can be accessed by the public. With regards to the *Lontara Kutika* based on the hours above, here are the *Lontara Kutika* based on the instructions for certain days:



Picture 3. Numbers in Letters (script) (source: H. Abd. Asis H.M.)

⁹ Nursyam, *Madzhab-Madzhab Antropologi* (Yogyakarta: LKIS, 2011), 89–90.

Furthermore, the *Lontara Kutika* that is still read in the Datara community is the *Kutika* in calculating the symbol of the symbol contained in a person's name based on the Lontara. The *Kutika* is usually read and used when calculating numbers based on the letters in someone's name.

The *Kutika Lontara*, based on the three pictures above, is the *Kutika* for counting names. In a person's name there is an alphabet (script) in which each symbol has a numerical value based on the calculations on the *Lontara*. For example, the name with the word *Kahara*. The word of *Kahara* in Makassar language consists of three letters, namely *ka*, *ha*, *ra*. The letter *k* (*ka*) has a numerical value in the Lontara calculation equal to 4 (four), the letter *h* (*ha*) has a numerical value in the *Lontara* calculation equal to 4 (four), the letter *r* (*ra*) has a numerical value in the *Lontara* calculation equal to 9 (nine). Thus, the name *Kahara* has a value after it is calculated based on the letters as much as 15. *Kutika* counting names based on Lontara is usually read for certain purposes such as matchmaking. *Lontara Kutika* based on the three pictures above is a local cultural heritage that is still preserved and is still read by certain people, especially in Datara Village.

E. Reading in The Perspective of The Qur'an

Reading in the perspective of the Qur'an there are three choices of words that explicitly describe reading, namely yaitu *qara'a*, *tilawah*, dan *tartil*. The word *qara'a* in its various forms is repeated 88 times and is contained in 43 suras in the Qur'an. The word *tilawah* is repeated 62 times in various forms in the text of the Qur'anic verse, while the word *tartil* is only repeated twice¹⁰. The repetition of the choice of words about reading indicates that in the Qur'an there are several verses and suras that encourage mankind to read¹¹. Based on this description, the importance of reading is very clear in the Qur'an that every human being gets orders from Allah SWT for reading.

In this study, the researchers focused on the Appreciation of surah al-Isra verse 12 in relation to the tradition of reading. This can be seen in surah al-Isra verse 12 as follows:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾

Translation:

“And we have made the night and day two signs. And we erased the sign of the night and made the sign of the day visible, that you may seek bounty from your lord and may know the number of years and the account of time. And everything we have set out in detail.”¹²

¹⁰ Muhammad Fuad 'Abd al-Baqi, *Al-Mu'jam al-Mufahras Li Alfaz al-Qur'an al-Karim* (Kairo: Dar Al Kutub Al Mishriyyah, 1364H), 539.

¹¹ Sudariyah, “Membaca Dalam Prespektif Al-Qur'an” (UIN Sunan Kalijaga Yogyakarta, 2015).

¹² Kementrian Agama RI, *Al-Quran Dan Terjemahnya*, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), 283.

Based on the quote from the verse of Surah al-Isra verse 12 above, the command to read is the essence of the verse. Reading is seen as a practice (reward) because by reading a book, one can get advice that can be practiced in everyday life. By reading a person can examine the contents contained in the text he reads. Thus, surah al-Isra verse 12 above is very explicit in ordering someone to read.

As a guidebook, (the book of guidance) guided by Muslims, the Qur'an is not only a book that contains commands and prohibitions, but contains the message of God which is full of wisdom. The Qur'an based on its content is very sensitive to humanitarian issues which include the pattern of interacting and being cultured of a people. That is, the Qur'an explains how to interact and be cultured correctly in the Qur'an. Including the tradition of reading which is a practice of life that runs in a community group. The Qur'an is very detailed on the problems of mankind, including when we relate it to daily problems for every academic person who is required to innovate in reading the problems of academic life¹³.

Al-Qur'an is a book that was revealed by Allah SWT. is a source of teachings and guidelines for Muslims. If you read it can change someone's view. The Qur'an is the best of guidance sent down by mankind; it contains a lot of wisdom and knowledge in it. If it is correlated with the meaning contained in surah al-Isra verse 12 with the tradition of reading Lontara in the Datara community, then Lontara readers will also gain certain knowledge and wisdom. Reading provides experience and affects the mind to understand writing. The activity of understanding writing is the activity of extracting information from the text, both in the form of writing and from images or symbols contained in the reading. Skills to recognize and understand written language based on the sequence of symbols and numbers and their changes into meaningful information in the form of understanding that can be converted into knowledge. By digging the text through reading and practicing it one can gain wisdom.

F. Research Result

1. The tradition of reading *Lontara Kutika* in The Datara Village Community, Tompobulu District, Gowa Regency

The tradition of reading *Lontara Kutika* is a tradition that has long been built and carried out by the people of Datara village. Reading *Lontara Kutika* is a tradition that cannot be separated from the daily activities of the people of Datara village. *Lontara Kutika* is read and applied in various activities such as agricultural activities, weddings, banquets, going on long trips. This was found by researchers as in the following data:

*"Jama-jamang ia lani jamayya ri passala'na akkoko siagang aggalunga nipakaramulai nijama riwattu lebba'ka nipttanntu mannassana anjo waktu iayamiantu waktu baji. Niallerapangmi assinggangma appakaramulai tawwa lanaung rigalunga siagang rikokoa. Tena nasambarang waktu nipake. Labbi rioloi nitoa' wattu bajika."*¹⁴

¹³ Barsihannor, "Sambutan Testimoni Dalam Rangka Promosi Doktor Pada Program Pascasarjana" (Makassar, 2018).

¹⁴ Sahariah Dg. Baji, "Interview on Monday in Datara Village," October 11, 2021.

When they want to carry out activities in the garden and in the fields, the time is determined early which is believed to be a good time. Like if you want to start working in the fields and in the garden. Not just any time is used. Starting with good timing.

Before starting work, first set a good time. The data excerpt above shows that farmers who want to start working on their fields and gardens pay attention to good times. Good times are believed to have a positive influence and impact on agricultural activities. Just like preparing gardens to prepare for planting corn ahead of the rainy season, farmers start with a good time¹⁵. The reasons for determining the time before going into the garden to prepare land for planting corn, among others: so that they are always in good health and can complete their work well, given by Allah SWT's strength and there are no obstacles that can hinder the work. For the community, in farming life there are various challenges that can hinder the running of agricultural activities, including health and there are no problems with the equipment used.

Before going down to the fields, the people of Datara village generally read Lontara Kutika to determine when to start activities in the fields for cleaning the grass, plowing to the stage of planting rice. If you don't determine the right time, usually the rice planted in the fields does not grow healthily, sometimes it is disturbed by pests and harvest failure. These reasons become the benchmark and basis so that the people of Datara village, especially those who work as farmers, have a tradition of reading *Lontara*. For those who are not able to read Lontara Kutika well, including those who do not have it, they come and ask for help from people who have the ability to read *Lontara Kutika*. There are even people who are experts in determining time (people who fully understand the use of *Lontara Kutika*). Related to people who are experts in reading *Lontara Kutika*, the researchers found data as described below:

*"Ripassimbangenna intu ke'nanga nia manini ammaca Lontara, niattong senggenaji ammaca bawang mingka tena naissengi matu-matunna Lontara Kutikaya"*¹⁶.

"Among the residents, there are people who are experts in reading Lontara and there are also people who only read but do not know the benefits of what they read."

The data quote *"Ripassimbangenna intu ke'nanga nia antu tau manini ammaca Lontara, niattong senggenaji ammaca bawang mingka tena naissengi matu-matunna Lontara Kutikaya"* can be interpreted that reading activities carried out by the people of Datara village have variants, some only read Lontara, and some read only Lontara. also read for certain purposes. Those who read for a particular interest (looking for a good time), apply it in an activity with the aim that the activity runs smoothly without certain obstacles. his is in line with the results of the researchers' findings on the data *"Lontara Kutikayya nipakei supaya tena ninggappa kossa-kossa ilalang panggaukanga"* which means that if the Lontara Kutika is used then the activity will run smoothly and with Allah's permission nothing desired happens during the process of the activity¹⁷.

¹⁵ Dg. Sarong, "Interview on Monday in Datara Village," October 11, 2021.

¹⁶ Dg. Hj. Mida, "Interview on Monday in Datara Village," October 11, 2021.

¹⁷ Dg. Bulu, "Interview on Monday in Datara Village," October 11, 2021.

In general, people believe that something will have an impact if you start something without using the right time "*niallerapangi pakkakkasa' iya nipakea anjama-jama biasai nia jebbolo' ilalang tenanapa nalebba jama-jamanga iareka gau nipigauka*" which means, for example, the tools used in work usually break without any significant reason before the work being done is completed¹⁸. Based on these data, there is a view that doing work without the right time will result in incidents of damage to the tools used at work, even members of the workforce often experience work accidents. Thus, it can be interpreted that the use of good time is highly respected so that the practice of reading and applying the use of time Kutika continues to be carried out by the Datara people. They hold fast to their traditions so that it has an impact on the preservation of the inheritance received from their ancestors, such as the Mappasagena culture that is practiced among the Buginese Community on Ashura days celebrations.¹⁹ They are a very high appreciation value for its traditional heritage.

If before starting to go down to the fields and gardens to work on a good use of time (reading the *Kutika*), then the same thing happens when they want to harvest their agricultural products. Before the first harvest is carried out, farmers should open and read the timed *Kutika* again. They have a tradition of using a good time according to their *Kutika* instructions before harvesting their crops. For the datara people, "*salewangan tallasaka nappattuju asseleka*" which means a good time to harvest is used to create a pleasant life and can enjoy the agricultural products they get well²⁰.

This is in line with the citation of the data obtained by the researchers that the tradition of reading *Kutika* has taken root and has become a traditional heritage in the Datara village community. This can be identified based on the data "*riolo namarioloa dipake memangmi antu nikananya Kutika waktu assingamma punna lappanikkai tawwa nitoaki rolo waktu bajika*²¹" which means that *Kutika* has always been used, such as at weddings, the time is first (determined a good time) according to the *Kutika*. In a matter of *Kutika*, there are certain hours that are considered sacred and suitable to be followed as an indication of the time in the wedding ceremony. At the *Kutika*, there are bad times, good, very good and if the "very good" instructions are not followed then the address will have a bad impact on the bride and groom who are getting married. In determining the time of marriage in the Datara village community, it is necessary to study the exact month of the wedding, then set the wedding day and then set the hour so that what is planned by the bride and groom who wants to get married can get what they aspire to in building a household. The ideal that is generally coveted by families who get married is "*empo tallasaka namate'ne pa'maeka*" (happy and always life goes well).

In certain activities, good timing through reading *Lontara Kutika* is carried out under certain conditions. As in the determination of the day in the ritual of the Hajj banquet. A person who wants to go to the holy land of Mecca should go to someone

¹⁸ Dg. Baji, "Interview on Monday in Datara Village."

¹⁹ Andi Miswar et al., "Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi - Indonesia," ed. Andrea Staiti, *Cogent Arts & Humanities* 9, no. 1 (December 31, 2022): 2033383, accessed January 27, 2022, <https://doi.org/10.1080/23311983.2022.2033383>.

²⁰ Hj. Hani, "Interview on Monday in Datara Village," October 11, 2021.

²¹ H. Ibrahim, "Interview on Monday in Datara Village," October 11, 2021.

who is an expert in seeing time. The goal is that the journey of worship can run smoothly and always be given health by Allah SWT. For the people of Datara, the day of ritual is the day of choice, the day determined by the Kutika expert as the initial series of the pilgrimage and umrah pilgrimages. As found in the findings of the researchers' *"ti'ring niami nuniakkang anggaukang hajji ri butta tangkasaka namalannyng ammilei tawwa wattu baji sollanna cenggere nakaggasinganga niaki rigitte"*. The data implies that if there is an intention to go to the holy land, it is necessary to choose the right time so that the Appreciation of worship runs smoothly and returns safely to the hometown of the village where you depart for the pilgrimage²².

For those who want to travel abroad or migrate, the timing is good as the researchers found during the research process that there is a special ritual in determining good times. The ritual is in the form of *"Appacidong tupanrita appattantu wattu baji"* which means to appoint people who are experts in kuti as elders and are seen as having in-depth knowledge of Kutika. *Tupanrita* is a highly knowledgeable person who is meant to have more knowledge and is well versed in good timing. In the Datara community, *tupanrita* is defined as a smart person who has charisma.. *Tupanrita* is also commonly used as a Kutika when someone from the community wants to build a new house or someone wants to enter a new house. When they want to build a new house and enter a new house, *tupanrita* is asked to determine the right time to start building a house and enter a house. The ritual of summoning *tupanrita* is carried out with a certain custom that begins with inviting *tupanrita* which is coupled with *assurommaca* (salvation prayer).

Based on the explanation of the research data above, the tradition of reading *Lontara Kutika* is also carried out by the Datara community when they want to do their activity of sowing rice seeds (*bine* in Makassar language). By determining the good time in the process of sowing rice seeds, it will have a positive impact on rice plants after planting²³. In addition, *Kutika* is also read when you want to plant corn seeds and other plant seeds. Almost every activity related to agriculture, celebrations and important activities begins with reading *Kutika* to determine good times. From a practical point of view, what is first determined is the number of months based on the Hijri calendar which refers to determining the exact day, then determining the time based on the hour. In certain circumstances, the timing is either based on the number of months is ignored and only determines the time based on the hour

2. Appreciation of The Qur'an Al-Isra Verse: 12 in the tradition of reading Lontara Kutika to the people of Datara Village

Taradisi reading *Lontara Kutika* to the villagers of Datara, which has been built for a long time, aims to obtain important information related to timing both as the initial activity of each community before carrying out various activities. The following will present research data that are relevant to the importance of implementing reading based on Q.S. Al-Isra Verse: 12 in the tradition of reading *Lontara Kutika* to the people of Datara village. Determining a good time before carrying out activities in daily life gives its own meaning. Determining a good time is believed by the community as reading the

²² H. Abdul Aziz, "Interview on Monday in Datara Village," October 11, 2021.

²³ Dg. Tallo, "Interview on Monday in Datara Village," October 11, 2021.

signs of Allah's greatness which cannot actually be obtained without an intermediary reading the book of Lontara Kutika. As in the following "*ripassalana panggaukang bajika anngimbolongi saba' siagang matu-matu. Iamiantu naparallu appitangara tawwa waktu* (in various good activities, bring about beneficial causes and virtues. That is why it is important to use a certain amount of time)²⁴. The data explains that good deeds carried out using good times will be carried out well, and will bring good.

To get peace of life, every action that is done should bring good luck and beneficial aspects. Because if the activities that are done provide benefits, it will determine the happiness of tomorrow. This is in line with the excerpt of research data which states "*ilalang gau baji lebba nigaukanga riwattu labattua ti'ring niaki sallang nikanyame*" (good deeds that have been done will be enjoyed later)²⁵. Based on these data, that the actions that have been done will be accounted for and enjoyed later. In the interactions of everyday life, the Datara people are generally based on a brotherly system (caring for each other), namely a group system that cares for one another. For the Dataran people, they still have a strong sense of personality, upholding their social traditions well. This includes using the time clock as part of a strong and traditional personality for all Datara people. This is the main motivation that moves the shift in social life and strengthens its traditions.

Reading *Kutika* as a tradition and culture is full of local wisdom that still colors the lives of the people of Datara. This is in line with *assurommaca* (salvation prayer) procession whose content is to strengthen brotherhood and maintain local traditions. Likewise, caring for the tradition of *alusu ripanggaukang* which means 'gentle in attitude'²⁶. In Makassar language, *alusu ripanggaukang* means wedge ampe-ampena (good behavior). In understanding the meaning of the Makassar language, it is not enough just to know the meaning of each word, phrase or sentence that makes up a message. The ability to understand the meaning of local wisdom contained in the Makassar language is closely related to our ability to perceive, listen and react logically to the values contained in it. Including the case with the reading of *Lontara Kutika*, it requires the ability to react to the messages contained in the *Lontara Kutika* script.

On the other hand, the people of Datara have a tradition of reading *Lontara* other than *Lontara Kutika*, as is the case with *Lontara bilang* and other *Lontara* commonly read. But absolutely the purpose of reading *Lontara* is to obtain useful messages that can be used in the daily life of the people of Datara village. As in the following data: "*ilalang nupiada'na gauka lana rumpakko sallang katojengan siagang pa'mai baji*"²⁷ (if you do something that brings benefits to you, the truth and feelings of happiness will be found later. The expression in the data quote is a form of expression that cannot be separated from messages that have socio-cultural values and are full of religious values as contained in Q.S. al-Isra verse: 12. This shows that there is no separate action from who the perpetrator is, because what someone does will be obtained in the future. *Lontara Kutika* can function as a medium that supports the creation of useful activities and reflects a socio-cultural condition of the people of Datara. The tradition of reading

²⁴ Baso, "Interview on Monday in Datara Village," October 11, 2021.

²⁵ Dg. Baji, "Interview on Monday in Datara Village."

²⁶ Hj. Hani, "Interview on Monday in Datara Village."

²⁷ Dg. Tallo, "Interview on Monday in Datara Village."

Lontara Kutika underlies several ideas about the relationships that are built between fellow people.

The meaning contained in the tradition of reading *Lontara Kutika* leads to an interpretation of the life principles of the Datar people based on the traditions that bind them. This is not surprising because tradition in daily life for the people of Datara has an important position in various areas of life. If a feeling arises to do something, it is not immediately realized even though there is ability that a person has and has the ability to carry it out. Tradition must still be the main guide in every activity carried out. Everything can not be separated from the importance of timing as something that is a tradition in the people of Datara. The Datara people from the past until now are very sure about the wisdom contained in reading the *Lontara Kutika*, so that they continue to maintain, maintain, and cultivate it in all aspects of their daily life. This may be due to past life experiences that have positive values in various aspects of people's lives.

G. Discussion

Based on the exposure of the research data in the sub-chapter of the research results, the following describes the discussion of the results of this study in accordance with the systematic problem formulation that has been determined as follows: (1) The tradition of reading Lontara Kutika in the village community of Datara, Tompobulu District, Gowa Regency. (2) Appreciation of Q.S. Al-Isra Verse: 12 in the tradition of reading *Lontara Kutika* to the people of Datara Village, Tompobulu District, Gowa Regency.

1. The tradition of reading Lontara Kutika in the Datara village

Based on the results of the research that has been described at the beginning of the results of this study, the tradition of reading *Lontara Kutika* in Datara village community is carried out for the benefit of good timing. Based on the results of the research obtained, the time limit is applied to every agricultural activist starting from preparation before going down to the fields and gardens to working up to the preparation of the first harvest. The tradition of reading the time *Kutika* is also carried out by the community if they want to determine the time of weddings, banquets such as weddings and pilgrimage rituals. The timing of the wedding ceremony begins with the timing of the proposal, marriage and the wedding banquet. Meanwhile, the determination of the good time through the tradition of embaca Lontara Kutika at the ritual of the Hajj banquet is carried out in the order of determining when the right time is for the rituals, and determining the time of the rituals for the Hajj.

The tradition of reading *Kutika* before starting work, which aims to set a good time which is believed to have a positive influence and impact on agricultural activities, is a form of tradition born from a certain community perspective. This is in line with Kayam's view that culture is the result of the continuous efforts of humans in the bonds of society in creating the infrastructure and facilities needed to answer the challenges of life²⁸. For Kayam, culture does not only include things that have been and are being done or created by humans, but also things that are still ideals or still to be realized,

²⁸ Umar Kayam, *Memahami Roman Indonesia Modern Sebagai Pencerminan Dan Ekspresi Masyarakat Dan Budaya Indonesia: Suatu Refleksi. Dalam Ensten, Mursal* (Bandung: Angkasa, 1988).

such as if you want to prepare a garden to prepare corn for planting ahead of the rainy season. The farmer started off with a good time. The reasons for determining the time before going into the garden to prepare the land for planting corn include: to always be in good health and be able to complete the work well, given by Allah SWT 'strength and there are no obstacles that can hinder the work. What the people of Datara did by determining the good time before going to the field of agriculture, is in line with the results of research found by Somba, Mansyur and Nur, that in agriculture, the Bugis people also recognize timing²⁹.

The tradition of reading *Kutika* has taken root and has become a traditional heritage for the people of Datara village as the results of a study that explained "riolo namarioloa dipake memangmi antu nikananya Kutika waktu assingamma punna lappanikkai tawwa nitoaki rolo waktu bajjika³⁰" which means that *Kutika* has always been used, such as at weddings, it is seen first. The time (determined good time) according to the one in the *Kutika* is a form of certain community views that are believed to provide benefits. This is in line with Nursyam's opinion, stipulating that culture is a way of life of a society, a social heritage obtained by individuals from their groups, a way of thinking, feeling, and believing, as well as an abstraction of behavior.³¹ Thus, the tradition of reading *Kutika* as Nursyam's opinion is a behavior that was born in the Datara community as part of a way of thinking and way of life. The way of thinking and behavior is obtained from the reading of a text. Through a text that is read, a person can absorb and understand a message as in the text. According to Nurhadi, by means of reading by a certain individual, the individual is actually getting a message³².

The tradition of reading *Kutika* by the people of Datara is a tradition to get a message from the meaning of the text contained in the Lontara. As in the time of *Kutika*, there are certain hours that are considered sacred and suitable to be followed as an indication of the time in the wedding ceremony. At the *Kutika*, there are bad times, good, very good and if the "very good" instructions are not followed then the address will have a bad impact on the bride and groom who are getting married. The ability to determine a good time of reading *Kutika* is an implication of reading skills. This is in line with Tarigan's view that reading is a process carried out in obtaining messages. The author's message can be obtained through reading which is absorbed from the words, sentences, paragraphs and the integrity of the language that has been assembled by the author. By reading, the meaning of data is captured which is a unity that is obtained through a glance by individuals from a group of words or language units that have been assembled by the author³³. In line with Tarigan's view, Tampubolong provides a

²⁹ Nani Somba, Syahrudin Mansyur, and Muhammad Nur, "Mistifikasi Ritual Sistem Pertanian Tradisional Masyarakat Ajattapareng, Sulawesi Selatan," *WALENNAE: Jurnal Arkeologi Sulawesi Selatan dan Tenggara* 17, no. 1 (July 1, 2019): 19–36, accessed June 16, 2022, <https://walenna.kemdikbud.go.id/index.php/walenna/article/view/365>.

³⁰ H. Ibrahim, "Interview on Monday in Datara Village."

³¹ *Madzhab-Madzhab Antropologi*.

³² Nurhadi, *Bagaimana Meningkatkan Kemampuan Membaca Suatu Teknik Memahami Literatur Yang Efisien* (Bandung: YA 3 Malang, 1987).

³³ Tarigan, *Membaca Sebagai Suatu Keterampilan Berbahasa*, 7.

limitation that reading is a process of reciting and transferring messages contained in a reading text³⁴.

Thus, the tradition of reading Lontara Kutika as a practice, which is first determined, is the number of months based on the Hijri calendar which refers to determining the exact day, then determining the time based on hours is a complex process. This is in accordance with Said's opinion, that every reader involves sight, mind and the ability to understand the contents of the reading so that there is a process of obtaining information and knowledge³⁵. Information obtained through reading will change and influence the mind of the reader. In certain circumstances, the timing is either based on the number of months is ignored and only determines the time based on the hour. In determining the time of marriage in the Datara village community, it is necessary to study the exact month of the wedding, then set the wedding day and then set the hour so that what is planned by the bride and groom who wants to get married can get what they aspire to in building a household. The ideal that is generally coveted by families who get married is "*empo tallasaka namate'ne pa'maeka*" (happy and always life goes well). Based on the results of this study, it can be interpreted that the tradition of reading *Lontara Kutika* in the Datara community also contains the value of knowledge and is full of wisdom.

2. Appreciation of Q.S. Al-Isra Verse: 12 in the tradition of reading Lontara Kutika to the people of Datara Village, Tompobulu District, Gowa Regency

Appreciation Al-Isra Verse: 12 in the tradition of reading *Lontara Kutika* in the Datara village community, Tompobulu District, Gowa Regency, it can be seen as the findings of the researchers during the research process, that the tradition of reading Lontara Kutika in the Datara village community which has been built for a long time aims to obtain important information regarding the determination of good time as the initial activity of each community before carrying out various activities. Determining a good time before carrying out activities in daily life gives its own meaning. Determining a good time is believed by the community as reading the signs of Allah's greatness which cannot actually be obtained without an intermediary reading the book of *Lontara Kutika*. The data explains that good deeds carried out using good times will be carried out well, and will bring good.

Lontara Kutika can function as a medium that supports the creation of useful activities and reflects a socio-cultural condition of the Datara people. The tradition of reading *Lontara Kutika* underlies several ideas about the relationships that are built between people. In the interactions of daily life, the Datara people are generally based on a system of brotherhood (caring for each other), namely a group system that cares for one another. For the Dataran people, they still have a strong sense of personality, upholding their social traditions well. This includes using the time clock as part of a strong and traditional personality for all Datara people. This is the main motivation that moves the shift in social life and strengthens its traditions. Reading *Kutika* as a tradition and culture, full of local wisdom that still colors the lives of the people of Datara.

³⁴ Tampubolong, *Mengembangkan Minat Dan Kebiasaan Membaca Pada Anak* (Bandung: Angkasa, 1993).

³⁵ D.M and Ide, "Aspek Kebahasaan Dan Tata Cara Penulisan Makalah," 18.

In general, the tradition of reading Lontara is to obtain useful messages that can be used in the daily life of the people of Datara village. As quoted from the data in the data presentation section “*ilalang nupuada’na gauka lana rumpakko sallang katojengan siagang pa’mai baji*”³⁶ (if you do something that benefits you, you will find truth and feelings of happiness. The expression in the data quote is a form of expression that does not regardless of messages that have cultural value and are full of religious values as contained in Q.S. al-Isra verse: 12. This shows that there is no act that is separated from who the perpetrator is, because what someone does will be obtained in the future. *Lontara Kutika* can serves as a medium that supports the creation of useful activities and reflects a socio-cultural condition of the people of Datara. The tradition of reading *Lontara Kutika* underlies several ideas about the relationships that are built between fellow people. This is in line with Selman's opinion that cultural wisdom is the potential energy of the community's collective knowledge system to live on values that bring civilized survival³⁷. Thus, the Appreciation of Q.S. al-Isra verse: 14 is reflected in the research findings as in the data exposure that there is no separate action from who the perpetrator is, because what someone does will be obtained in the future (counted as a reward).

H. Conclusion

1. The tradition of reading *Lontara Kutika* in the village community of Datara, Tompobulu District, Gowa Regency is carried out for the purpose of determining good timing, the texts are read as a reference source of knowledge in determining good times in various activities of daily life. The application of the Kutika of time in the daily life of the people of Datara village is used in agricultural activities, marriages, banquets, building houses, entering houses, celebrations, and banquets for Hajj rituals.
2. Appreciation of Q.S. al-Isra verse: 12 in reading *Lontara Kutika* to the people of Datara village, Tompobulu sub-district, Gowa Regency, it is reflected that the tradition of reading Lontara Kutika to the people of Datara village which has been built for a long time aims to obtain important information related to good timing. Reading *Lontara Kutika* is a useful activity and is classified as an act that is separated from who the culprit is, because what someone does will be obtained in the future (counted as practice).

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³⁶ Dg. Tallo, “Interview on Monday in Datara Village.”

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

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

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