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Table of Contents

Misbahuddin, Nasrullah Bin Sapa, Muhammad Syarif As'ad, Andi Intan Cahyani, Muhammad Zakir Husain.....	103-121
<i>The Implementation of MUI's Fatwa on the Position of Transgender Individuals, Gender Reassignment Surgery and Genital Refinement</i>	
Didik Komaidi, Sugeng Sugiyono, Muhajir	122-153
<i>دور الحكمة المحلية في بناء التسامح والوئام الحياتية الدينية في جبل منورة (دراسة حالة للمجتمع في قرية جاتيموليو كولون برغو، يوجياكرتا)</i>	
Lydia Megawati, Sohrah.....	154-170
<i>The Jewish Harmonious Social Relations with Islamic Societies: A Review of the Qur'an & History</i>	
Kartini, Zaenal Abidin, Andi Arif Pamessangi.....	171-188
<i>The Values of Religious Moderation Sheikh Jamaluddin Akbar Al-Husaini in The Culture of Tosora People South Sulawesi</i>	
Suud Sarim Karimullah.....	189-206
<i>Reflections on Human-Nature Relations: A Critical Review in Islamic Humanities</i>	
Mustari, Jalauddin B, Nurhidayat Muhammad Said	207-225
<i>The Values of Sultan Alauddin's Relevance to the Development of Civilization Campus of Universitas Islam Negeri Alauddin Makassar</i>	
Afifuddin, Muh. Amri Tajuddin, Wahdatun Nisa.....	226-245
<i>Strengthening Counter-Terrorism Religious Moderation through Traditional Islamic Education based on Kitab Kuning Literacy at Pesantren Ma'had Aly in South Sulawesi</i>	
Musyarif, Juriah, Ahdar	246-262
<i>The Use of Lontara Pananrang in the Agricultural Tradition of Mattiro Ade Village: An Analysis from the Islamic Perspective in the Community's Perception</i>	
Yusuph Dauda Gambari, Fahm Abdulgafar Olawale	263-285
<i>Qur'anic Model for Parenting in the 21st Century</i>	
Abdul Rahman Sakka, Muhammad Nur Akbar Rasyid, Nurwahida	286-303
<i>Implementation of Masbuk Hadith in Congregational Prayer: Perspectives of Today's Society</i>	
Fatiyah	304-325
<i>The Portrait of Islamic Arab Descendant Community in Maintaining Identity and Diversity in Bali</i>	

Ibrahim Kamaruddin, Abustani Ilyas, Andi Darussalam, Muhammadiyah Amin, Muhammad Sabir, Marwah Limpo.....	326-354
أداء صلاة الظهر بعد صلاة الجمعة في بيئة كاسوارانغ، حي ألبوليا، ناحية لاو، منطقة ماروس (وجهة نظر طريقة خلواتية السمان)	
Muh. Rusli	355-378
<i>Interdisciplinary Approach on Contemporary Islam in Indonesia</i>	
Mursalim	379-402
<i>The Qur'an and the Mapanre Teme Aqorang Tradition of the Bugis Ethnicity in East Kalimantan</i>	

The Use of Lontara Pananrang in the Agricultural Tradition of Mattiro Ade Village: An Analysis from the Islamic Perspective in the Community's Perception

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Abstract

Lontara Pananrang is used as a guide for good days to start something for the Bugis community. The use of Lontara Pananrang has been passed down from generation to generation, but now some people are beginning to abandon it. These circumstances raise different perceptions in society. Some people still use it as a reference in determining the right day to carry out farming traditions, and some have abandoned it. This research aims to assess the use of Lontara Pananrang and the people's perceptions in the farming tradition. This research uses a qualitative approach. The data collection process uses the field research method. The data analysis technique used is data reduction, data presentation, and data verification. The results showed the use of Lontara Pananrang in the farming tradition (tudang sipulung, mappalili, and mappammula) was used as a reference for determining the day of its implementation. People's perceptions of the use of Lontara Pananrang vary. Some think that Lontara Pananrang is different from Islamic teachings and is no longer relevant to use now. Some believe that it does not contradict with Islamic teachings, so it might be implemented.

Keyword: Perception; Lontara Pananrang; Agricultural Tradition

الملخص

لُونْتَارَا بَانَانْرَانْغُ تُسْتَخْدَمُ كَدَلِيلٍ لِأَيَّامٍ جَيِّدَةٍ لِلْبُدْءِ بِشَيْءٍ مَا بَيْنَ مَجْتَمَعِ الْبُوجِيسِ. تَمَّ تَوَارِثُ اسْتِخْدَامِ لُونْتَارَا بَانَانْرَانْغِ هَذَا عَبْرَ الْأَجْيَالِ، وَلَكِنَّ فِي الْوَقْتِ الْحَاضِرِ بَدَأَ جُزْءٌ مِنَ الْمَجْتَمَعِ يَتَخَلَّى عَنْهُ. هَذَا يُؤَدِّي إِلَى اخْتِلَافٍ فِي الْإِعْتِقَادَاتِ بَيْنَ النَّاسِ. بَعْضُ الْأَشْخَاصِ لَا يَزَالُونَ يَعْتَبِرُونَهُ مَرْجِعًا لِتَحْدِيدِ الْأَيَّامِ الْمُنَاسِبَةِ



لِمَآرِسَةِ تَقَالِيدِ الزَّرَاعَةِ، بَيْنَمَا هُنَاكَ مَنْ تَخَلَّى عَنْ ذَلِكَ. تَهْدَفُ هَذِهِ الدِّرَاسَةُ إِلَى مَعْرِفَةِ كَيْفِيَةِ انْظَرَادِ الْمُجْتَمَعِ إِلَى اسْتِخْدَامِ لُونْتَارَا بَانَانْرَانْغِ فِي تَقَالِيدِ الزَّرَاعَةِ. تَعْتَمِدُ هَذِهِ الدِّرَاسَةُ عَلَى نَهْجٍ نَوْعِيٍّ. تَمَّ جَمْعُ الْبَيِّنَاتِ بِاسْتِخْدَامِ طَرِيقَةِ الْبَحْثِ الْمِيدَانِيِّ. تَمَّ اسْتِخْدَامُ تَقْنِيَّاتِ تَحْلِيلِ الْبَيِّنَاتِ مِثْلَ تَقْلِيلِ الْبَيِّنَاتِ وَعَرْضِ الْبَيِّنَاتِ وَالتَّحْقُقِ مِنْ صِحَّةِ الْبَيِّنَاتِ. أَظْهَرَتْ نَتَائِجُ الدِّرَاسَةِ أَنَّ اسْتِخْدَامَ لُونْتَارَا بَانَانْرَانْغِ فِي تَقَالِيدِ الزَّرَاعَةِ (تُدَانُغُ سَبُولُونُغِ، مَابَبَالِيي، وَمَابَمُولَا) يُعْتَبَرُ مَرْجِعًا لِتَحْدِيدِ أَيَّامِ تَنْفِيدِهَا. تَتَفَاوَتُ اعْتِقَادَاتُ النَّاسِ حَوْلَ اسْتِخْدَامِ لُونْتَارَا بَانَانْرَانْغِ، حَيْثُ يُعْتَبَرُ بَعْضُهُمْ أَنَّهُ لَا يَتَّفَقُ مَعَ تَعَالِيمِ الْإِسْلَامِ، وَأَنَّهُ لَمْ يَعْذُ ذُو صِلَةٍ فِي الْوَقْتِ الْحَاضِرِ، فِي حِينٍ يُعْتَبَرُ آخَرُونَ أَنَّ لُونْتَارَا بَانَانْرَانْغِ لَا يَتَعَارَضُ مَعَ تَعَالِيمِ الْإِسْلَامِ وَبِالتَّالِي يَجِبُ الْاسْتِمْرَارُ فِي تَطْبِيقِهِ

الكلمات المفتاحية: الإذراك (الإحساس); لُونْتَارَا بَانَانْرَانْغِ; تَقْلِيدُ الزَّرَاعَةِ

Abstrak

Lontara Pananrang digunakan sebagai petunjuk hari-hari baik untuk memulai sesuatu bagi masyarakat Bugis. Penggunaan Lontara Pananrang ini telah dilakukan secara turun temurun, tetapi saat ini sebagian masyarakat mulai meninggalkannya. Hal ini memunculkan perbedaan persepsi di masyarakat. Beberapa masyarakat masih menjadikannya rujukan dalam menentukan hari yang tepat untuk melakukan tradisi bertani dan ada pula yang telah meninggalkannya. Penelitian ini bertujuan untuk mengetahui bagaimana persepsi masyarakat secara islami terhadap penggunaan Lontara Pananrang dalam tradisi bertani. Penelitian ini menggunakan pendekatan kualitatif. Proses pengumpulan datanya menggunakan metode field research. Teknik analisis data yang digunakan adalah reduksi data, penyajian data, dan verifikasi data. Hasil penelitian menunjukkan bahwa penggunaan Lontara Pananrang dalam tradisi bertani (tudang sipulung, mappalili dan mappammula) dijadikan sebagai rujukan untuk menentukan hari pelaksanaannya. Persepsi masyarakat terhadap penggunaan Lontara Pananrang bermacam-macam, ada yang menganggap bahwa Lontara Pananrang ini tidak sesuai dengan ajaran Islam, sudah tidak relevan digunakan sekarang, dan ada pula yang beranggapan bahwa Lontara Pananrang ini tidak bertentangan dengan ajaran Islam sehingga harus tetap dilaksanakan.

Kata Kunci: Persepsi; Lontara Pananrang; Tradisi Bertani

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A. Introduction

The culture of each region is one of the most essential elements in the process of developing a nation's life. This role of culture as the nation's identity is undoubtedly inseparable¹. Culture can serve as an identity or branding, especially for something unique and specific to a country in general and a region in particular. The culture referred to can consist of daily activities or traditions that are passed down through generations of society, or in the case of cultural heritage, it can be in the form of traditions².

One of the regions that has a rich cultural heritage and continues to preserve it is Pinrang Regency. The city, located to the west of Sidenreng Rappang Regency, represents the cultural richness found in Indonesia. Even to this day, the majority of its people still practice traditions they consider to be the legacy of their ancestors. This region, predominantly inhabited by Bugis ethnic group, is renowned for the strong traditions and culture that are still integrated into the daily lives of its people³. Various traditions and customs are commonly practiced, such as in ceremonies like aqiqah (naming ceremony), circumcision, Quranic graduation, and weddings. One of the activities that is inseparable from tradition for the community is the agricultural cultivation process. Naturally, these practices align with the beliefs passed down through generations and the fact that a significant portion of the population works as farmers.

The agricultural activities carried out by the community in Pinrang Regency are closely tied to the culture and traditions that have developed there. In Pinrang Regency, especially among the Bugis community, several rituals or ceremonies are typically observed, ranging from determining the timing of rice planting to post-harvest activities. When the community is about to engage in rice planting, they usually perform the "tudang sipulung" ritual, followed by "mappalili." The "tudang sipulung" ritual involves discussions among community leaders or essential individuals in the area to address agricultural matters that will be carried out in the future⁴. On the other hand, "mappalili" is a ritual or tradition conducted by the community as an expression of gratitude for being able to commence farming

¹ Roichanatul Maulida et al., "Peran Budaya Indonesia Melalui Kegiatan Ekstrakurikuler Dalam Pembentukan Karakter Di Sekolah Indonesia Kuala Lumpur," *METODIK DIDAKTIK: Jurnal Pendidikan Ke-SD-an* 17, no. 1 (2021): 19–29.

² Made Antara and Made Vairagya Yogantari, "Keragaman Budaya Indonesia Sumber Inovasi Industri Kreatif," *Senada* 1 (2018): 292–301.

³ Muhsyanur Muhsyanur, "Types and Trust Systems Based on the Ideology of Bugis Community Culture on Local Interest Values in Cenning Rara Spells," *International Journal of Humanity Studies (IJHS)* 4, no. 1 (2020): 58–68.

⁴ Puji sabriani Putri, "Nilai-Nilai Tudang Sipulung Dalam Praktik Akuntabilitas Pemerintah Daerah (Studi Pada Pemerintah Daerah Kabupaten Maros)," (2022): 2013–2015.

activities after the harvest has taken place. It also serves as a symbol or marker for the community to begin their farming activities⁵. The tradition or ritual performed when preparing to go to the rice fields is intended to obtain a bountiful harvest⁶. In addition, there is also the tradition of "mappammula," which signifies the community's symbolic commencement of the rice harvesting they have planted.

Like the other ethnic groups in Indonesia, the Bugis community also maintains beliefs or convictions in a source that serves as a guide in life⁷. One of these guiding sources is known as "lontara." Lontara is a type of writing that contains guidance or instructions for various activities. There are multiple types of lontara⁸. When viewed based on their functions, they consist of "lontara pabbura" (medicine), "lontara attoriolong" (lineage of nobility/royalty), and "lontara paseng" (wisdom teachings). In addition to these lontara, there is another lontara known as "Lontara Pananrang." The Bugis community uses it as a guide or reference, which is derived from experiences in previous recurring years, forming a pattern that is then marked⁹.

Lontara Pananrang is used as a guide or reference for auspicious days in initiating various activities for the Bugis community. It is implemented during the execution of events or ceremonies such as weddings, Quranic recitations, circumcision, aqiqah (naming ceremony), and other events, including agricultural traditions¹⁰. When the community intends to determine the timing for planting rice, they rely on *Lontara Pananrang* to ensure that the activities conducted at that time proceed smoothly and yield favorable results¹¹.

⁵ Andi Pahmi Ar Lolo, "Tradisi Mappalili Masyarakat Bugis Di Kecamatan Labakkang, Kabupaten Pangkajene' (Studi Nilai Hukum Adat)" (2019).

⁶ Sumarwati Sumarwati, "Traditional Ecological Knowledge on the Slope of Mount Lawu, Indonesia: All about Non-Rice Food Security," *Journal of Ethnic Foods* 9, no. 1 (2022), <https://doi.org/10.1186/s42779-022-00120-z>.

⁷ Muhammad Yusuf, Ismail Suardi Wekke, and Baharuddin HS, "Bahasa Arab, Budaya Lokal, Dan Literasi Tafsir Dalam Pengembangan Budaya Islam Di Sulawesi Selatan" (2016): 1–23.

⁸ Yusring Sanusi Baso and Andi Agussalim, "Computerization of Local Language Characters An Innovative Model for Language Maintenance in South Sulawesi, Indonesia," *International Journal of Advanced Computer Science and Applications* 12, no. 12 (2021): 76–84.

⁹ Sartika, "Time Calculation Methods Of The Bugis Makassar," *Al-Hilal: Journal of Islamic Astronomy* 5, no. 1 (2023): 45–61.

¹⁰ Abdul Hafid, "Relasi Tanda Dalam Lontaraq Pananrang Pada Masyarakat Lise" (Universitas Hasanuddin, 2018).

¹¹ Rahmasyarita. S Rahma and Ahmad Izzuddin, "Identifikasi Siklus Sipariama Dalam Lontara Pananrang Suku Bugis Terhadap Pengaruh Iklim (Korelasi Peredaran Bulan)," *AL - AFAQ: Jurnal Ilmu Falak dan Astronomi* 5, no. 1 (2023): 14–27.

The use of *Lontara Pananrang* employs the Hijri calendar system in determining auspicious and inauspicious days, also known as "*ompo' ulang*"¹². This is done because, based on calculations, the Hijri calendar is considered equivalent to the Bugis community's calendar system, which also calculates based on the lunar cycle¹³.

The use of *Lontara Pananrang* has been passed down through generations over time. However, as time has passed, some members of the community have begun to abandon the tradition of using *Lontara Pananrang*. This has led to differences in the community's perceptions regarding the use of *Lontara Pananrang*, especially among the people of Mattiro Ade Village, Patampanua District, Pinrang Regency. The preferred community's perception pertains to their views on the use of *Lontara Pananrang* in the agricultural tradition. Some community members still use it and consider it a reference for determining the appropriate days for agricultural rituals. In contrast, others have abandoned it entirely and do not wish to use it. Based on this issue, it is interesting to conduct research on "Community Perceptions of the Use of *Lontara Pananrang* in the Agricultural Tradition in Mattiro Ade Village, Patampanua District, Pinrang Regency" in order to understand how the community perceives the use of this type of *Lontara* (both in favor and against its use).

B. Research Method

The method employed is field research, which involves conducting research in the field or directly immersing oneself in the field and engaging with the local community¹⁴. This research utilizes an ethno methodological approach to examine individuals within the community in terms of their actions, creativity, and how they understand their lives¹⁵. The purpose of conducting this research using a qualitative approach is to analyze the community's perceptions regarding the use of "*Lontara Pananrang*" in the farming tradition in Mattiro Ade Village, Patampanua District, Pinrang Regency.

The data collection technique used in this research is interviews. Interviews were conducted with several parties who have knowledge or credibility, including pappanrang (those who are experts in or use *Lontara Pananrang*), community members who do not use *Lontara Pananrang*, local community leaders, and several

¹² Sukmawati, Rasywan Syarif, and Shippah Chotban, "Analisis Terhadap Hari Baik Dan Hari Buruk Dalam Sistem Penanggalan Kalender Suku Bugis Perspektif Ilmu Falak," *Hisabuna* 3, no. 1 (2022): 1–16, <https://journal.uin-alauddin.ac.id/index.php/hisabuna/article/view/25030>.

¹³ N Hasanah, D.A Suriamihardja, and B Abdulsamad, "Korelasi Periode Delapan Tahun Lontara' Pananrang Dengan Periode Gerak Bulan Dalam Perakterisasian Kondisi Cuaca Di Sulawesi Selatan," *Seminar Nasional Fisika Makassar*, no. January (2015): 224–227.

¹⁴ Jozef Raco, "Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya" (2018).

¹⁵ Mutia Fitri, "Antologi Teori Sosial : Kumpulan Karya-Karya Sosial" (2021): 75–95.

experts in the field of agriculture in the village of Mattiro Ade, Patampanua District, Pinrang Regency. The data analysis method used is field data analysis following the Miles and Huberman model, which involves three stages: data reduction, data display, and verification (conclusion drawing/verification).

C. Results and Discussion

The community's perception of the use of *Lontara Pananrang* in the farming tradition in Mattiro Ade Village has various different perspectives, as revealed in interviews with several sources. Some members of the community are in favor, while others are against the use of *Lontara Pananrang*.

1. Pro-community attitudes towards the use of *Lontara Pananrang* in farming traditions. The community that agrees to the use of Lontara

The community that expresses its agreement regarding the use of the "*Lontara Pananrang*" also includes those who use it in every activity, especially related to agricultural traditions. There are several reasons why the use of "lontara" continues to be preserved and exists in the present day. The information is as conveyed by Baharia, one of the wives of farmers in Mattiro Ade Village.

"Selama aku kerjakan itu, e bagus hasilnya."

Meaning:

"As long as I've been doing it, the results have been good."

Baharia stated that since she started using *Lontara Pananrang*, the results she achieved were better compared to before (when she didn't use it). Before getting married, her husband didn't use *Lontara Pananrang* because he didn't know about the guidelines commonly used by the Bugis community to determine auspicious days to start activities. However, after marrying Baharia, he introduced *Lontara Pananrang* to her husband because he saw improvements in crop yields and encountered many problems while farming. Baharia herself had been using Lontara for a long time. As she explained below:

"Apa kebiasaan ta ni, denana i anu, na makanja moto hasil na. Pura i coba de ta pake, tapi soso' ise na galung, nanre ni apa balao, aaii mega. Tapi selama i pake, alhamdulillah tuli makanja leng mua i duppa."

It means :

"It's our tradition, and the results are good. We once tried not using it, but the harvest decreased, eaten by rats, and many problems arose. But as long as we use it, thank God, the results are always good."

The use of *Lontara Pananrang* has been carried out from generation to generation. This is one of the reasons why the use of *Lontara Pananrang* is categorized as a culture, as stated by Koentjaraningrat in cultural theory that one form

of culture is physical culture, which is one of the manifestations of culture that can be seen or is tangible and includes all objects created by humans, ranging from very small objects to relatively large ones. *Lontara Pananrang* is a manuscript written by humans and passed down from generation to generation, and therefore, it falls into the category of physical cultural manifestations.

In Baharia's life, we can see that one of the factors influencing her husband's perception and his desire to use *Lontara Pananrang* is the perceiver, as described in the theory of perception by Robbins. Robbins states that an individual's recognition of the environment forms the basis for the resulting perception.⁸¹ The process of introducing or experiencing an individual in a certain condition generally has an orientation towards the previously known environment, which will then automatically generate a process of comparison between the previous environment and the current environment. This is also what Baharia experienced, leading her to decide to continue using *Lontara Pananrang* because she had observed the results of the comparison between when she used Lontara Pananrang and when she did not use it.

The introduction made to her husband also succeeded in convincing or changing his perception of it.

Similar sentiments were also expressed by Imam Paddani, a traditional and religious figure, as well as a Pallontara in the village of Mattiro Ade. To this day, he still uses Lontara Pananrang in determining the planting days in the rice fields. When asked about the reasons and the impact of using Lontara Pananrang in the farming tradition, he stated that Lontara Pananrang has an impact on life. Here is his explanation:

“Jelas kada angka, apa iya na ro anue, makkada i tau e degaga asso maja. Tapi angka nasang tau e, ompo ulangnge sicoco i sibawa iye asso e, ompo ulangnge, oh sisala i sibawa iye asso e. Yaro anu e kada iyaro assoe, ulangnge tuli iyaro i sappa kada penna i sicoco, penna ompo ulang sicoco sibawa iye asso e. Angka nasang tau e kada angka mua angka ko de na sicoco asso e ompo ulangnge, biasa maojang. Angka tu biasa kada mapa na pada mua resa ku taro e, eganna ku taro na dena dapi adinna, umpana. Apa kua ro ko de na sicoco asso e.

Meaning :

“It is clear. That's why people say that there are no bad days. However, it is said that the '*ompo ulang*' (the appearance of the moon based on the Hijri calendar) matches today, while sometimes '*ompo ulang*' doesn't match today. People are always looking for a match between that day and '*ompo ulang*,' trying to find out which day matches with '*ompo ulang*.' Usually, if '*ompo ulang*' doesn't match a particular day, there may be issues. Some may wonder why the type of rice they store is the same, the quantity is the same, but the

results differ. This is because the chosen day does not match with '*ompo ulang*'.

Paddai stated that if the chosen day does not align with the lunar calendar or the appearance of the moon according to the Hijri calendar, the results obtained will also experience a decline or problems. This is one of the reasons why some communities, especially Paddai, still prefer to use Lontara Pananrang as a reference in determining the day in traditional farming practices.

In addition to Baharia and Paddai, one of the residents of Mattiro Ade Village who also uses Lontara Pananrang in carrying out agricultural traditions is Hasda. He stated that he would use Lontara Pananrang to determine the timing of starting to cultivate the fields after the announcement of the timing during the "mappalili" ceremony. He would adjust his availability or busyness with the timing for going to the fields, and then he would match the chosen day based on the *Lontara Pananrang* available.

"Yah, karena apa yah? Karena saya tidak bisa menggunakan. Saya sebetulnya tetap pake, cuma bukan saya yang gunakan langsung, tapi bertanya ke orang-orang tua. Misal na angka asso pura na tentukan tau e, makkutana ki kada makanja gah hari sikue, kalo makanja e iyanaro i yola, kalo misalna tidak sempat, cari hari yang lain iya makanja e. Inne ro kalo misalna no i tau. Maccio ki rekeng ko no ni tau, no to naki. kalau de i dapi na no manang ni tau e, monga ki hari selanjutnya. Inne bawang ro misalna no ni tau e, inne bawang ro iya ku mita hari. Misalnya de na i dapi inne, hari selanjutnya yang bagus."

Meaning :

"So, why is that? Because I cannot use it. Actually, I still use it, but not directly; I ask the elders. For example, if there is a predetermined day by the elders, I ask if that day is auspicious. If it is, then I use that day. If, for instance, there's not enough time, I look for another auspicious day. If the elders have gone to the fields, I will also go to the fields. If there's no time, I will search for the next good day. Only when it's time to go to the fields, I will check for an auspicious day (using the *Lontara Pananrang*). For example, if there's no time, I will look for the next good day."

Based on the perception theory proposed by Robbins, one of the factors influencing an individual's perception is the physical effect of the target, which refers to the natural conditions consisting of elements or attributes of an environment that shape a person's perception of the environment. This aligns with what happened with Hasda, where he engaged in rice farming activities based on a predetermined schedule or in accordance with what was happening in his environment, which consisted of natural conditions. The practice of rice farming has been a longstanding tradition carried out twice a year, passed down from generation to generation. The use of

"*Lontara Pananrang*" in this agricultural tradition has become a customary and generational practice among the community. This is one of the factors influencing Hasda's perception, leading him to continue using "*Lontara Pananrang*."

The narrative presented by Hasda also indicates a cultural change. According to Kontjaraningrat's cultural theory, one of the causes of cultural change is the inheritance of culture. The culture of using *Lontara Pananrang*, which was typically used directly, is no longer practiced due to a lack of knowledge and a lack of socialization processes for the next generation to continue using it, or at least reading *Lontara Pananrang*, which notably uses Lontar script writing.

After being asked about the differences between using and not using *Lontara Pananrang*, Hasda said he didn't know because he had never departed from the tradition he considered an ancestral heritage. This is conveyed during the interview as follows:

"Karena memang sudah turun temurun digunakan. selama tidak menyembah yang lain, kan itu hanya tradisi, tidak menduakan Allah. Selama masih Tuhan anu mu, itu aman-aman saja. Karena selama ini, selama rekeng no ki tuli mita ki, jadi kita tidak tau membedakan. De pa nangka i cobai tidak menggunakan. Mulai pekerjaan bertani, mengenal pertanian. Siapa yang mengenalkan? Eeh nenek moyang, hahahah orang tua terdahulu. Apalagi kita ini yang tinggal di pedesaan kan? Yah masih kental anu na rekeng, angka to rekeng keturunan tapi yah, misal na di anu i rekeng to, di perantauan, tidak mengikut mi."

Meaning:

"Because it has been used from generation to generation. As long as we don't worship others, it's a tradition not associating partners with Allah. As long as the same God is still there, it's safe. Because all this time, while farming, I always saw lontara, so we don't know the difference. I've never tried not using it. We were starting from farming work and getting to know agriculture. Who introduced it? Well, our ancestors, hahahah, the elders. Moreover, we live in rural areas, right? Yes, the customs are still strong, there's also a lineage aspect, but well, for example, in other places, when abroad, we don't follow it anymore."

Hasda believes the tradition of using *Lontara Pananrang* is fine as long as it does not disrupt belief in Allah. He has been using *Lontara Pananrang* since he became involved in agriculture, introduced to it by his ancestors or parents as an inheritance for his generation. He also states that the use of *Lontara Pananrang* is still prevalent among people living in rural areas, unlike those in urban areas. *Lontara Pananrang* is only used as a reference when considering days, even though in Islam, all days are considered good. However, there are also specific days that are considered auspicious when one wants to do something.

Based on the cultural theory proposed by Koentjaraningrat, which states that culture is a comprehensive system of ideas, feelings, actions, and works produced by humans from their life in society and subsequently acquired through learning, this is evident in the case of La Nanrang Laibe, one of the Pallontara' in the village of Mattiro Ade. He utilizes the *Lontara Pananrang*, a handwritten document (a copy of his father's heritage lontara), as a reference in determining auspicious days for carrying out agricultural traditions.

"Iyaro biasa ko mai anu okko wattang, angka lengngi lao mai ko makkutana assoi. Tapi iyaro anu e Daeng Ajimmu, nulle de nussengngi nakabbeangngi jaji lannya. Tapi ranganna mua inne he. Kan iya mua kabbua i innehe, apa angka i bawangnga kbada aaiii anuangnga mbo iya tu. Ku roki biasa, iya na iye."

Meaning :

"Usually, people in the southern region come to ask about the date. However, Daeng Aji (his wife), perhaps because she didn't know, discarded (the *Lontara Pananrang*). But it's the same as this (while pointing to the *Lontara Pananrang* written by his hand in front of him) because he (his male cousin) came and asked to have it written down."

The original *Lontara Pananrang* manuscript used by La Nanrang Laibe has been lost, estimated to have been discarded by his wife, unaware that it was a *Lontara Pananrang* manuscript. While cleaning, his wife disposed of the *Lontara Pananrang* manuscript, as it unintentionally got mixed with the trash and was subsequently discarded. However, to this day, he still uses the *Lontara Pananrang* as a guide or reference when carrying out traditional farming practices.

2. Society that opposes the use of *Lontara Pananrang*

The community that claims not to use *Lontara Pananrang*, especially about farming traditions, has its reasons. This is as stated by H. Ridwan, one of the farmers and a member of the POPT Team in Mattiro Ade Village.

"Kalau bicara tentang lontara, harus dihubungkan dengan orang-orang tua dulu, tapi tidak ada mi saya lihat lontara. Hehehe itu kalau anu itu, anu orang tua itu. Tidak ada mi seperti kita."

Meaning:

"When talking about Lontara, it should be connected to the old folks, but I haven't seen Lontara *anywhere*. Hehehe, that's something from the past, from the older generation. I haven't seen it in our time."

What H. Ridwan suggests that the use of *Lontara Pananrang* was only practised by the older generation in the past. People no longer follow this tradition in

the present era. He hasn't seen Lontara in modern times and believes that this practice has gradually faded with the changing times.

“Kalau saya itu berdasarkan Al-Qur'an dan Hadis, semua hari itu baik, hahaha tergantung prasangka hamba to, kalau saya pegang bahwa ini hari jelek, ini hari baik, tidak pernah saya anu. Kan bertentangan dengan keyakinan kita juga. Kalaupun masih ada yang pake. Tapi mulai mi juga terkikis itu, jarangmi. Tidak tau mi kalau daerah Sempang e, seddi mani je kapang tau Mappalili. Kalau biasanya pengamat itu kan, berdasarkan anu ji, data-data.”

Meaning:

“As for me, based on the Qur'an and Hadith, every day is good, hahaha; it depends on a person's beliefs. Believe whether today is bad or good, I've never done that. It contradicts our beliefs. Even if there are still some people who use it. But nowadays, it's also fading away, becoming rare. I don't know about other areas like Sempang and whether they still use it. Usually, observers base it on that, on certain data.”

H. Ridwan stated the reasons for not using *Lontara Pananrang*. In his opinion, the use of *Lontara Pananrang* contradicts his beliefs. This is because, according to him, all days are considered good in the Quran and Hadith. In contrast, in *Lontara Pananrang*, there is a classification of good and bad days, especially regarding agricultural traditions or the timing of rice cultivation.

Based on Koentjaraningrat's cultural theory, the diminishing use of *Lontara Pananrang*, as mentioned by H. Ridwan, represents a form of cultural change. One of the factors causing cultural change is discovery, the emergence of new knowledge, and intervention, or the application of these findings. This aligns with what is happening in [mention the specific context or situation].

Based on the cultural theory by Koentjaraningrat, the diminishing use of *Lontara Pananrang*, as mentioned by H. Ridwan, is one form of cultural change. One of the factors causing cultural change is the discovery of new knowledge and the intervention or application of these findings. This aligns with what happened to H. Ridwan, who shifted away from using *Lontara Pananrang* in favour of data and analysis. Afterwards, he combined his analytical results with existing data and implemented them in agricultural activities. This is reflected in the following interview excerpt:

“Biasanya kami yang tentukan, tapi kami hanya membaca data kejadian-kejadian yang sbeelumnya apa yang menjadi anu to, misalnya ada satu kejadian beru kita analisa, kenapa bisa ini. Kenapa bisa Patampanua yang selalu dulu dimakan tikus to, nah dianalisa, kenapa kecamatan lain bisa tinggi produksinya sedangkan Patampanua selalu menuru, karena apa? Karena

serangan hama OPT tikus misalnya to? Nah dianalisa-dianalisa, ternyata Patampanua itu selalu duluan tanam, meninggalkan kecamatan-kecamatan tetangganya to, eh dihubungkan dengan sifat tikus itu, ternyata sifatnya tikus itu selalu mencari tanaman yang tua, jadi bila siapa-siapa duluan, pasti disitu tikus menyerang, karena sifatnya memang tikus itu. Jadi selalu saya biasa juga diprediksi musim tanam yang akan datang to, misalnya OPT tikus, nah itu mi. Kuncinya jangan tinggalkan, artinya jangan lombai dulu kecamatan-kecamatan yang lain. Makanya rentan waktunya berapa hari supaya tidak terjadi itu biasanya minimal itu jangan diatas 20 hari meninggalkan kecamatan tetangga ta. Misalnya masalah datanya to, waktu tanamnya. Yang ke dua itu, kita juga prediksi dimana puncaknya curah hujan, karena tikus juga itu sifatnya dia ganas itu pada saat ee tinggi curah hujan, untuk mengantisipasi padi itu tidak keluar mala pada saat tinggi curah hujan, kan ada ji BMKG bisa meramalkan to, misalnya 2 bulan yang akan datang puncaknya curah hujan disini, tapi misalnya kalau di Pinrang itu kan dua musim tanam, kalau misalnya April-September itu dimana curah hujannya? Biasanya itu Mei-Juni, kalau musim kedua itu Desember-Januari kan dua kali ji puncak curah hujan itu, tapi untuk ini memang diprediksi Mei-Juni. Mei Juni ini diprediksi puncak curah hujan itu. Kan cuaca juga artinya berpengaruh sekali itu terhadap pertumbuhan organisme itu. Minimal kita punya data itu 8 tahun, kalau di atas 20 tahun kita buang memang. Anu to, dua puluh tahun kita ambil.”⁹³

Meaning:

“Usually, we decide, but we only read data about past events, what used to happen. For example, there was a recent incident we analyzed. Why did this happen? Why did Patampanua, which used to be consumed by rats, get analyzed? Why are other districts able to achieve high production while Patampanua always lags? Why? Is it because of the attack of rats, for example? Well, it was analyzed, and it turns out that Patampanua always plants first, leaving neighbouring districts behind. When connected to the nature of rats, it turns out that rats always seek older plants, so if someone plants first, rats will attack them because that's the nature of rats. So, I usually predict the upcoming planting season, for example, about rats, that's it. The key is not to leave, meaning don't move to other districts too soon. That's why the vulnerable time is usually how many days so that it doesn't happen, usually a minimum of not more than 20 days leaving neighbouring districts—for example, the issue of data planting time. The second thing is that we also predict the peak of rainfall because rats tend to be aggressive when there is high rainfall. To anticipate that rice does not sprout during heavy rainfall, you know the BMKG can predict, for example, two months from now, the peak of rainfall will be here, but if it's in Pinrang, there are two planting seasons, for

example, April-September, where is the rainfall? Usually, it's in May or June. There are two peak rainfall periods for the second season, December-January, but for this one, it's predicted to be in May-June. May-June is predicted to be the peak of rainfall. Weather also has a significant impact on the growth of organisms. At a minimum, we have data for eight years; if it's over 20 years, we discard it. For example, for twenty years, we take it."

H. Ridwan's discoveries, based on his analyses, are linked to existing data, constituting a form of discovery. He will then apply what he has found in the field of agriculture. This subsequently becomes an intervention or application of the knowledge acquired into his daily life.

In addition to H. Ridwan, one community member who chooses not to use "Lontara Pananrang" is H. Tamrin, Sp. He believes that "Lontara Pananrang" only contains predictions made by people in the past regarding the weather and timing.

"Kan itu lontara sebenarnya berdasarkan pemahaman, jadi kita itu punya data. Kalau misalnya bulan ini kita tanam, kena hujan waktu panen, kalau bulan ini terhindar dari serangan OPT. Itu kan hanya ramalan, perkiraan. Jadi yang itu kita cantumkan dalam forum rapat, di waktuturun sawah, kemudian tanamnya kapan, kemudian prietas apa yang ditanam, kemudian di himbau berdasarkan program Bupati bahwa sebelum tanam ada istilahnya pengendalian hama tikus pra tanam, pengendalian pra tanam. Artinya itu kebersamaan dan kekompakan yang kita gunakan karena kadang kalau tidak dikawal itu, kadang yang di tengah cepat mau panen, yang di luar belum pi, itu yang kita atur itu waku tanamnya dengan penggunaan prietas"

Meaning:

"Actually, 'lontara' is based on understanding, so we have data. For example, if we plant this month, it will rain during harvest. If we plant this month, we will avoid pest attacks. Those are just predictions and estimations. So, we include that in our meetings, during fieldwork discussions, then when to plant, what variety to plant, and it's encouraged based on the Regent's program that before planting, there's a term called pre-planting rat control, pre-planting control. It means that we use collective effort and unity because sometimes if it's not monitored, those in the middle might harvest quickly, while those on the outskirts have not. So, we manage the planting time using different varieties."

H. Tamrin, Sp. relies more on estimated timing and weather forecasts from the results of coordination meetings or "tudang sipulung" based on data and analysis by the BOPT (Agriculture Extension Worker) team rather than using "Lontara Pananrang." However, during these coordination meetings, "Pallontara" will still be present to express their ideas regarding the timing of "mappalili" or fieldwork.

Ansar is one of the farmers who has abandoned the tradition of using *Lontara Pananrang*. Previously, Ansar used *Lontara Pananrang* as a reference for his agricultural activities. However, as time passed, he stopped using it.

“De’na nangka, anunna tomme matua mure ku ro, matua mure ku rekenna punna. Bo riolo iyero. Angka carana iyero kada ko melo i tau e mattanang, melo mappatinra bola. He iye de si ku pake apa lannya i. Anu je ceritana inne Jui, kan iyero amure ku Passampah, nappa na runtu i rekeng innero bobo e. Nappa naleng ka pakei. Tapi lannya ni, jadi de na i pake.”

Meaning :

“I haven't used it (Lontara) anymore; it belongs to my brother-in-law, who owns it. An old book it is. It contains methods (for determining days) if you want to plant or build a house. Now, I don't use it anymore because it's lost. The story goes like this: Jui, my brother-in-law, works as a Passampah (sanitation worker) and found the book. Then he gave it to me to use. But the book is lost now, so I haven't used it anymore.”

According to his explanation, the Lontara he used was owned by his brother-in-law. Ansar's brother-in-law worked as a sanitation worker, and he found the Lontara while cleaning, so he gave it to Ansar to use, knowing that Ansar worked as a farmer. However, Ansar no longer uses Lontara, and he follows the rules or days determined based on the results of Tudang Sipulung.

“De kusseng manu rekenna iyero kada angka beda na apa gah, tapi kan pole Puangnge manang mi rekenna to, apa biasa to angka manu, angka to tuju rekenna to. Anu je iyero, nappa i siaga je panen iyero na pake iyero anunna rekeng mure ku i lalang to, matua mure ku rekenna. Anu na runtu to mi rekenna, bobo tapi bahasa daerah iyero rekenna bobo e ro.”

Artinya :

“I don't know whether there's a difference, but everything is entrusted to God because sometimes it's good, and sometimes it's not. I've only used my brother-in-law's Lontara a few times. He got that book, the book with the local language.”

Based on Robbins' perception theory, one of the factors influencing Ansar's perception of using *Lontara Pananrang* is the situation. He no longer uses it because he lost the Lontara, which was beyond his control and desire. Since he had already stopped using it and lost it, he decided to carry out his farming activities by adapting to the existing situation or circumstances.

Kadir, as one of the leaders of the farming group, also has his perspective on the use of *Lontara Pananrang* in the farming tradition. Here is his explanation during the interview:

“Yako lontara na pake tau e Nure, makanja moto, tapi maccio ki lao ri lontara e, de ga cau i iyatu massiddi-siddi e. Selama iye ku pigau rekekng iye massiddi- siddi e, alhamdulillah angka-angka leng mua, tuli madduppa mua ki ase okko kampongge to, Desa Mattiro Ade. Sebetulnya tergantung cara pemeliharaanna tau e masing-masing to, kalo pake lontara tapi kua to mi ro batena jampangngi to? Nasaba yako angka pakaja-kaja to, ko massiddi tau e, sama rata i to, de na na assangngi tau e. Nasaba iyaro prediksinna tau e, musim kemarau, hujan makukua e tu, de na nulle tau e prediksi. Biasa kada ki sarrang i na pabosiang, biasa kada ki pabosiang na sarrang i. Jadi makukua e, pertanian e tu makukuae, assiddi-siddiang mani. Jadi kelompok tani rekeng, na putuskan mani tanggala na to, tanggala sikua e harus maccio manang ki, tanggala sikua harus rekeng i tutup.”

Meaning :

“If someone *wants* to use lontara, that's fine, but it's even better if we all use it together, in unity. As long as we maintain unity, alhamdulillah, the results are quite good, and we continue to produce rice in this village, Desa Mattiro Ade. It depends on how each individual takes care of it. If you use lontara, but how you take care of it is not optimal, what's the point? Because when people are united, everything is distributed evenly, and no one dominates. Predicting the dry season, the rainy season is no longer predictable. Sometimes, it's said to be the dry season, but it rains. Sometimes, it's said to be the rainy season, but it's dry. So, for now, unity remains. So, the farming group decides the dates, and everyone follows. On a certain date, it must be closed (the irrigation channels).”

Kadir mentioned that *Lontara Pananrang* is no longer relevant today because it often deviates from what is stated in *Lontara Pananrang*. Kadir's statement emphasizes the cultural changes in Desa Mattiro Ade. Koentjaraningrat's cultural theory states that cultural change occurs due to the mismatch between cultural elements, leading to cultural functions no longer harmonious with life. The use of *Lontara Pananrang*, sometimes considered to deviate from the actual situation or conditions, has caused people to abandon it and choose not to use it anymore.

D. Conclusion

There are several public opinions regarding using *Lontara Pananrang* in agricultural traditions. Some believe that *Lontara Pananrang* is not in line with Islamic teachings, some think that *Lontara Pananrang* is no longer relevant in today's era, and some believe that *Lontara Pananrang* should continue to be practised because problems may arise if it is abandoned. The use of *Lontara Pananrang* is not contrary to Islamic teachings.

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3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
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Example in footnotes:

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.

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

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

Example in bibliography:

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

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

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

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

3. Book

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

4. Translation Books

¹Toshihiko 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

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

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

6. Article in book

¹Sahiron 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

¹M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

¹Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

9. Article in mass media

¹Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

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

11. Thesis or dissertation

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

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