

**PINISI MARITIME TRADITIONS IN THE BONTO BAHARI
COMMUNITY OF BULUKUMBA
(A STUDY OF ELEMENTS OF ISLAMIC CULTURE)**

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Abstract

This research aims to examine the elements of Islamic culture in the pinisi maritime tradition of the Bonto Bahari Bulukumba community. The pinisi boat, originating from the Sawerigading story, is a traditional vessel from South Sulawesi, specifically Bulukumba, known as *Butta Panrita Lopi*. The construction of pinisi boats is deeply rooted in the local culture. Over time, the pinisi boat has been recognized as a humanitarian heritage of intangible culture by UNESCO. This cultural research employs qualitative data obtained from field studies and literature. Data collection methods include interviews, observations, and written documents. The findings of this study reveal that several rituals are performed in the pinisi maritime tradition, including *annakbang kalabiseang* (keel cutting), *annattara* (keel connection), *appasili* (warding off bad luck), *ammosi* (cutting the navel), and *annyorong lopi* (boat launching). The elements of Islamic culture present in these rituals are the religious system and ceremonies, community organization system, and livelihood system.

Keywords : Tradition, Maritime, Pinisi, Islamic Cultural Elements

Abstrak

Penelitian ini bertujuan untuk mengkaji unsur-unsur budaya Islam dalam tradisi kebaharian pinisi masyarakat Bonto Bahari Bulukumba. Perahu pinisi yang bermula dari kisah Sawerigading merupakan perahu tradisional yang berasal dari Sulawesi Selatan, tepatnya Bulukumba yang dikenal dengan nama *butta panrita lopi*. Pinisi dalam pembuatannya masih kental dengan budaya masyarakat setempat. Dalam

perkembangannya, perahu pinisi telah diakui sebagai warisan kemanusiaan untuk budaya tidak benda yang disahkan oleh UNESCO. Penelitian ini merupakan penelitian budaya dengan menggunakan data kualitatif yang diperoleh dari data studi lapangan dan data kepustakaan. Adapun metode pengumpulan data yang digunakan adalah wawancara, observasi, dan melalui dokumen tertulis. Hasil penelitian ini menunjukkan bahwa dalam tradisi kebaharian pinisi terdapat beberapa ritual yang dilakukan yakni, *annakbang kalabiseang* (penebangan lunas), *annattara* (penyambungan lunas), *appasili* (tolak bala), *ammossi* (pemotongan pusar), dan *annyorong lopi* (peluncuran perahu). Adapun unsur-unsur budaya Islam yang terkandung dalam ritual tersebut yaitu sistem religi dan upacara keagamaan, sistem organisasi kemasyarakatan, dan sistem mata pencaharian hidup.

Kata Kunci : Tradisi, Bahari, Pinisi, Unsur Budaya Islam

A. Pendahuluan

The term "Archipelagic Nation" can be used to describe Indonesia, an archipelagic country with a diverse range of ethnicities, languages, and cultures. Discussing Indonesian history inevitably involves maritime aspects. Indonesia, as an archipelagic country, inherently includes maritime history. Prof. Dr. A.B. Lopian emphasized that discussing the history of the archipelago is synonymous with discussing maritime or nautical history. The term "maritime" is deeply embedded in the soul of the Indonesian nation as a cultural element.¹ Various maritime aspects have developed, including sea transportation, exemplified by boats of various types and shapes based on their use and function.²

Several articles mention that various ethnic groups across Indonesia are recognized as master sailors. These ethnic groups include the Bugis,

¹Bambang Budi Utomo, *Warisan Bahari Indonesia* (Cet. I; Jakarta: Yayasan Pustaka Obor Indonesia, 2016), h. 3.

²Muhammad Amrullah, "Representasi Makna Simbolik dalam Ritual Perahu Tradisional Sandeq Suku Mandar di Sulawesi Barat", *Skripsi* (Makassar: Fak. Ilmu Sosial dan Ilmu Politik UNHAS, 2015), h. 1.

Makassar, Mandar, Buton, Madurese, and Bajo. Each of these groups has proven its prowess in various marine-related activities. For instance, the Bugis-Makassar people with their Pinisi boats have been able to conduct inter-island trade.³

Pinisi boats serve as sea transportation, carrying commercial goods and passengers between islands. These traditional wooden boats are constructed with great precision. Expert Pinisi boat builders, known locally as Panrita Lopi, possess extensive knowledge about Pinisi boat construction. This knowledge and expertise are passed down from generation to generation.

For the Bonto Bahari people, the pinisi boat is not just a creative work reflecting the development of human civilization but also embodies a natural spiritualism that cannot be separated from it.⁴ For the Ara and Tanah Beru people, boat building is a task that requires not only skill in assembling planks into a boat but also carries deep meaning. Consequently, traditional ceremonies in the boat-building tradition of Ara and Tanah Beru are obligatory and cannot be neglected or ignored.⁵

The ceremonies or rituals involved in the process of making a pinisi boat are based on the beliefs of their ancestors in the existence of otherworldly creatures, so the rituals are performed as a form of respect and permission. However, over time, there has been an acculturation of local values with Islam. According to interviewees, the production process still follows the teachings of their forebears but is also examined to ensure it aligns with their religious beliefs.

³Syamsu Rijal, dkk, *Ekosistem Wisata Budaya Perahu Pinisi* (Cet. I; Makassar: Politeknik Pariwisata Makassar, 2021), h. 7-8.

⁴Wahyuddin Ridwan dan Sutiyono, "Bentuk Kapal Pinisi sebagai Ide Penciptaan Karya Seni Lukis dengan Media Tanah Liat". *Imaji* 17, no. 2 (2019). h. 121.

⁵Bappeda Kabupaten Bulukumba, "Profil Daerah Kabupaten Bulukumba 2010". *Arsip Sul-sel*, h. 57-58.

The rituals accompanying the making of a pinisi boat include *annakbang kalabiseang*, the ritual of cutting down trees for the keel; *annattara*, the keel-joining ceremony; *appasili*, a ceremony asking for protection so that the boat-making process proceeds smoothly without disasters; *ammossi*, the ceremony of giving the navel to the boat; and *annyorong lopi*, the boat-launching process.

The pinisi boat is unique and special, with all its parts made of wood, capable of conquering oceans and exploring countries around the world. Despite being made of wood, this boat is very sturdy and can withstand the force of waves and storms on the high seas. This traditional boat has two main masts with seven sails: three at the front end, two at the front, and two at the rear of the boat. These sails aid in locomotion when the boat is sailing.⁶

In its development, this unique and special pinisi boat has been recognized as an intangible cultural heritage of humanity, a status approved by UNESCO at its 12th session on December 7, 2017.⁷

B. *Literature Review*

1. Journal article written by Alya Salsa Ramadhani, et al., titled "Making Pinisi Boats in Ara Village, Bulukumba Regency 1970-2017" (2014). The research results from this journal aim to understand why Ara Village became a center for the manufacture and development of pinisi boats.⁸
2. Journal article written by Wahyuni and Imam Sadik, titled "Rituals in the Pinisi Boat Making Process" (2022). The research results from

⁶Akhmad, dkk., *Perahu Pinisi Membelah Ombak Mengarungi Samudra* (Gowa: Agma, 2021), h. 26-27.

⁷Akhmad, dkk., "The Development Prospect of the Pinisi Vessel Industry in the Bulukumba Regency Indonesia". *International Journal of Innovation, Creativity and Change* 12, Issue 10 (2020). h. 192.

⁸Alya Salsa Ramadhani, dkk., "Pembuatan Perahu Pinisi di Desa Ara Kabupaten Bulukumba 1970-2017". *JURNAL PATTINGALLOANG* 5, no. 1 (2018).

this journal aim to explore the background of pinisi, its influence, and its impact in South Sulawesi.⁹

3. Journal written by Nendah Kurniasari, et al., titled "Religious Dimensions in Making Pinisi" (2013). The research results from this journal aim to understand the religious dimensions in making pinisi and the accompanying dynamics.¹⁰
4. Journal written by Akhmad, et al., titled "The Development Prospect of the Pinisi Vessel Industry in Bulukumba Regency, Indonesia" (2020). The research results of this journal aim to determine the development prospects of the pinisi ship industry.¹¹

In this case, while the research object remains the same – the Pinisi boat – the difference between the author's research and that of previous researchers is that the author will focus on the Pinisi maritime traditions in the Bonto Bahari Bulukumba community, particularly those related to elements of Islamic culture.

C. Method

The research conducted is cultural research. The data used is qualitative, obtained from field studies (field research) and library data (library research). Data collection methods include interviews, field observations, and written documents. The approaches used encompass historical, archaeological, sociological, and religious perspectives. The research employs stages of analysis, namely data reduction, data presentation, and conclusion drawing, as well as content analysis, narrative

⁹Wahyuni, Imam Sadik, "Ritual dalam Proses Pembuatan Perahu Pinisi". *SOSIORELIGIUS* 7, no 2 (2022).

¹⁰Nendah Kurniasari, dkk, "Dimensi Religi dalam Pembuatan Pinisi". *J. Sosek KP* 8, no. 1 (2013).

¹¹Akhmad, dkk, "The Development Prospect of the Pinisi Vessel Industry in the Bulukumba Regency Indonesia". *International Journal of Innovation, Creativity and Change* 12, Issue 10 (2020).

analysis, symbol analysis, and both deductive and inductive forms of data analysis.

D. Results and Discussion

The process of making a pinisi boat consists of several rituals. This demonstrates that the pinisi, a resilient boat, is presented as a national heritage crafted with meticulous care. Consequently, it is not surprising that pinisi boats hold sacred significance for the Bulukumba people, with certain ceremonies in the manufacturing process reflecting the following elements of Islamic culture:

1. Religious System

The process of making a pinisi boat involves various ceremonies imbued with meanings of hope or supplication to the Almighty. The first procession, *annakbang kalabiseang*, is a form of requesting permission before starting work to ensure smooth progress and abundant sustenance. Subsequent processes similarly involve prayers for protection from the Almighty, safety from danger, good fortune, and expressions of gratitude for blessings received. For example, during the *annattara* process, gratitude is expressed for the beginning of the boat-making process, along with prayers for safety and smooth progress in warding off any obstacles. As stated in the interview:

The *appasili* ritual has become a habit passed down through generations, containing the hope for safety and smooth sailing, free from obstacles, accidents, or other undesirable events.¹²

This ceremony, inherited from ancestors, is based on the belief in the existence of otherworldly creatures. Therefore, rituals are performed as a form of respect and to request permission from these creatures to ensure

¹²Suriadi (Tukang, 41 tahun), Haji Baso' (Kepala Tukang, 62 tahun), Wawancara, Pantai Mandala Ria, 10 Juli 2023

smooth work. However, over time, the practice of such rituals has diminished due to the influence of Islam in society.

Islamic influence is not the sole reason for the decline of these rituals. The flow of information, advancements in science and technology, and modernization have also significantly influenced people's lives.

2. Social Systems and Community Organizations

Every process involved in making pinisi boats strongly emphasizes the value of cooperation, especially during the anyorong lopi process. Anyorong lopi is a manifestation of local community wisdom, reflecting the spirit of togetherness, mutual cooperation, and the ethos of the Bulukumba community. This process requires significant human effort. As stated in the interviews:

The anyorong lopi ceremony, which is part of the ammosi series, includes a high value of cooperation among craftsmen, and even local people who help pull the boat to the seashore.¹³

Additionally, the value of cooperation is evident in the relationships between the panrita (chief craftsman), the sawi (craftsmen), prospective sawi, and other workers. Each has their own tasks, and without cooperation, completing the pinisi boat would be challenging. The value of hard work is also evident from the initial stages of boat construction to its completion, demonstrating precision in construction and the boat's beauty.¹⁴

3. Livelihood System

The pinisi boat is one of the cultural heritages of Indonesian ancestors, symbolizing the nation's identity as a maritime nation. Through the craftsmanship of the panrita lopi, the pinisi boat has become a source of

¹³Suriadi (Tukang, 41 tahun), Wawancara, Pantai Mandala Ria, 10 Juli 2023.

¹⁴Wahyuddin Ridwan dan Sutiyono, "Bentuk Kapal Pinisi sebagai Ide Penciptaan Karya Seni Lukis dengan Media Tanah Liat". *Imaji 17*, no. 2 (Oktober 2019), h. 121.

pride for the Indonesian people and has even received global recognition for its excellence.¹⁵ This recognition is evident from international orders. As stated in the interviews:

This pinisi boat is made to order, or in other words, it is bought and sold. Initially, local people ordered it, but over time, many requests have come from tourists. The price is based on the size of the boat; the larger the boat, the more expensive and time-consuming it is to build.¹⁶

The increasing production of pinisi boats has significantly impacted society, particularly in the economic, social, cultural, and educational fields. Economically, it serves as a source of livelihood and income for the community.

Bonto Bahari is a region oriented towards the sea, with most people's professions being sea-related, such as fishermen, boat builders, and captains. Thus, the profession of boat building is crucial for supporting the local economy and family livelihoods.

As Allah SWT says in Q.S. Al-Isra' 17:66:

يُمَارِدُ بِكُمْ كَانَ إِنَّهُ فَضِيلُهُ مِنْ وَلْتَبْتَغُوا بِأَمْرِهِ فِيهِ الْفُلُكُ لِتَجْرِيَ الْبَحْرُ لَكُمْ سَخَّرَ الَّذِي اللَّهُ

Translation:

"It is your Lord who sails ships on the seas for you so that you may seek His bounty. Indeed, He is Most Merciful towards you."¹⁷

As the interpretation explains, Allah is the representative, the Guardian and Sustainer, providing a glimpse of His care and maintenance while reminding us of His mercy and compassion. This also proves His

¹⁵Nendah Kurniasari, dkk, "Dimensi Religi dalam Pembuatan Pinisi". *J. Sosek KP* 8, no. 1 (2013). h 76. (29 Juli 2023)

¹⁶Suriadi (41 tahun), *sawi* (Tukang), Wawancara, Pantai Mandala Ria, 10 Juli 2023.

¹⁷Departemen Agama RI, *Al-Qur'an dan Terjemahnya* Edisi Penyempurnaan Tahun 2022. <https://quran.kemenag.go.id/>

oneness in maintaining and controlling the universe. This verse states: The God who is the Sustainer and who always does good to you is the only One who has the power to easily sail ships in the seas and rivers for your benefit by creating natural laws so that ships can sail, allowing you to seek some of His abundant gifts, such as fish and pearls, and to facilitate transportation and trade. Indeed, He is Most Merciful, especially towards you, O believers.

Reflecting on the interpretation of this verse, it can be concluded that making a pinisi boat involves seeking the Almighty's safety and protection. Additionally, we hope for His grace in the form of sustenance on land through the process of building pinisi boats and at sea through fishing or sailing.

E. Conclusion

The pinisi boat is a traditional boat originating from South Sulawesi, particularly the Bonto Bahari area in Bulukumba, known as Butta Panrita Lopi. This boat, preserved over time, originates from the legendary story of Sawerigading, whose boat fragments are scattered throughout the Bonto Bahari area. This story has been passed down from generation to generation. The pinisi is a maritime heritage and a source of pride for the local community and the Indonesian nation.

The manufacturing process is not done haphazardly but is deeply rooted in local culture and community beliefs. The ceremonies carried out are full of meaning, hoping for safety and smoothness to ensure that there are no obstacles in the process.

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