



The Nature of Pinati in Mappammula Tradition in Tampumia Village, Bua Ponrang Subdistrict, Luwu Regency Qur'anic Perspective

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Abstrack

Pinati is the name of a figure who a figure who is instrumental in the rice planting process, in the beliefs of the Bugis people and in the Luwu community, another term in the Tae' language is bunga'lalang. In addition, pinati is understood to be a *pammesareng* figure, which means unifier, who becomes the benchmark for every farmer when starting rice planting. Pinati is also understood as an important element in the government and should not be eliminated. Pinati is known as a person who has a system of local knowledge about agriculture. The pinati is not an ordinary citizen but someone who is in the lineage of the previous pinati. It is not possible to become a pinati if one is not a descendant according to his or her according to his beliefs. This is because descendants are used as successors to what the done by previous ancestors. The value of Pinati in the Qur'anic perspective, including: Leadership Value, Unifying Value and Patience Value.

Keywords: *Essence, Pinati, al-Qur'an.*

Introduction

Humans are basically social creatures and also cultured. Culture is important because without culture humans will not be able to manage their own lives. The norms that exist in culture become standard rules in controlling one's behavior in life. So that the culture produced by humans themselves, cannot be separated from one another.

Culture in Indonesia is very diverse because Indonesia contains many races and tribes, from these tribes have their own culture. One of the most developed tribes in Indonesia is the Bugis tribe which is mostly found on the island of Sulawesi. The Bugis tribe has a customary order in their daily lives both in interacting with others and in their religious rituals.

Such as starting an activity in the Luwu and Bugis communities is often done and found its own ritual. At the beginning of the activity which is then called the term down the rice field or mappamula. In this case, mappamula means that the community starts something with special rituals carried out by certain people. As in the practice of mappamula baca, when a person will start reading the Qur'an, the Koran teacher will do certain things.

As explained earlier, in Luwu and Bugis communities the practice of mappamula is often found, it is also found in the process of planting rice. So, after farmers plow the fields, they do not immediately plant rice but must do certain things that have become a community habit.

Mappammula practiced by the Bugis community as found in South Sulawesi, especially in Tampumia Village, Bua Ponrang District, Luwu Regency, there is a culture called "Mappammula taneng" or "Turun sawah" which is a custom and habit of the community as a guide to start the rice planting season which has been going on for generations. Uniquely in the practice of mappamula in Tampumia Village, rice planting is carried out or led by a figure called pinati.

Methodology

The type of research used in this research is qualitative research with the form of field research. Because the researcher is the key instrument, qualitative research requires the researcher to be present and directly involved in data collection in the field, because the researcher acts as a data collector. In addition, researchers also act as planners, analyzers, interpreters as well as reporters of research results. Earnestness, patience, perseverance, and thoroughness in collecting and analyzing findings are needed.

This research uses phenomenological, sociological, anthropological, and interpretive approaches with data collection methods through observation, interviews and documentation which are analyzed descriptively. In the observation process, of course, researchers observe the conditions, behavior and behavior of the perpetrators. Then deepen it by asking questions that are relevant to the research as well as documenting important moments during the research.

In order to review the tradition of mappammula and Pinati with a review of the Qur'an, the researcher seeks to reveal the values of its content by starting from the views of the Tampumia Village community, then analyzing the verses of the Qur'an that have to do with the value of the tradition which will later become binoculars in assessing the aspects contained in the tradition.



Discussion

a. The Meaning Of Pinati and The *Mappamula* Tradition

The word Pinati comes from the Bugis language which means customary head, command, elder, agricultural leader (penggawa paggalung), Pinati is a customary head in terms of agriculture, namely rice planting. Pinati itself is synonymous with leader, because Pinati is tasked with providing direction and examples to farmers to start planting. The mappamula is the tradition of starting the rice planting season.¹

Pinati is another name for bunga'lalang which comes from the Tae' language. The term bunga'lalang comes from two syllables "bunga" which means first and "Lalang" which means path. The term refers to someone who has special skills and knowledge in determining the right time to start farming.²

Based on several sources, researchers understand that basically, pinati is a very important figure, especially in the Luwu region. Although there are several names such as pinati, bunga'lalang and sandro, it is the same term. Bunga'lalang first existed in Tampumia village long before Tampumia village was established as a village, precisely when the Tampumia village area was still part of Noling village (currently called Noling village).

When the location was first opened, Bunga'lalang already existed as a form of traditional agricultural leadership at that time. The first Pinati or bunga'lalang was named H. Sassang. The exact year is unknown but it was around 1980-1990s before it officially became a village. After becoming a village, the next pinati was H. Rasyid for 10 years since 1999.³

It is mentioned in a journal that Tomakaka's helper in running the traditional government is Bunga'lalang. Bunga'lalang is known as a person who has a local knowledge system about agriculture. Likewise, with the problem of crop pests, Bunga'lalang is the person who is usually asked to solve the problem.⁴

Pinati in the early process of its development has been very long as said by H. Riadis;

"from my ancestors it seems that there was no Bunga'lalang because my father's grandmother already had Bunga'lalang. Bunga'lalang, has been around for generations from children, grandchildren to grandparents and ancestors."⁵

According to him, Pinati has been present since ancient times in the time of the ancestors and has become a hereditary tradition. as said by the head of Tampumia Village that:

"Tampumia used to be Bunga'lalang, the term used to be derived from grandmother to son, from father to son. However, after there were Bugis people, so

¹ Nurlala, "A Study of Appinating Custom in Lempang Hamlet, Gattareng Village, Pujananting Sub-district, Barru Regency," *JIM: Scientific Journal of History Education Students*, 2 (2023), 822-28 <<https://doi.org/https://doi.org/10.24815/jimps.v8i2.24920>>.

² Lihat; Magfirah. *Encyclopedi Of Culture luwu*

³ Awaluddin, Chairman of Tampumia Village BPD, Interview, (Tampumia, February 23, 2024, at 15.30 WITA)

⁴ Muh. Yamin Sani, "Tomakaka: Local Democration And Power", *Walasuji. Jurnal Sejarah Dan Budaya* 4, no. 2 (2013): 205.

⁵ H. Riadis, Community Leader, *Interview* (Tampumia, February 21, 2024, At 10.00 AM)

there was the name Padang Rura Hamlet, Gantungan Hamlet, then it was made that each Hamlet had its Bunga'lalang which had rice fields such as, Tampumia Hamlet, including Gantungan Hamlet and Padang Rura Hamlet.”⁶

Tampumia village, which was not yet a village, already had a Pinati who was still called Bunga'lalang. But after it was formalized as a village and along with the arrival of the Bugis tribe, the term Pinati appeared.

As for the development, the Pinati in Tampumia Village became two, starting in 2009. The head of Tampumia village explained that the reason for the division of Pinati was just a simple matter, he said:

“Bunga'lalang above Tampumia and Bunga'lalang here are different in age. It's not a difference in understanding or the water factor that is conditioned. Actually, they want to be the same, they both go down to plant but they are late in harvesting because of the water factor. That's why now they use short-term planting or fast harvesting.”⁷

The reason there were two Pinati was that there were two dams. Each Pinati is in charge of one dam. So, the expression about there being two Pinati because of different prayers and so on is not true, this is also explained by the priest of Tampumia Village who was once a Pinati that the prayers recited are prayers for safety in general only. The current Pinati is H. Taslim who lives in Gantungan Hamlet and Musakkir who lives in Tampumia Hamlet.

The first Pinati at the time of the new dam was H. Hole in Gantungan hamlet and H. Rasyid in Tampumia hamlet. Over time, the pinati who changed after H. Rasyid was Anwar in Tampumia hamlet. The current pinati is H. Taslim who replaced H. Hole after his death and Musakkir who replaced Anwar after his resignation.

At the time of the changeover, H. Hole had willed and passed on his position as pinati to H. Taslim who was his nephew. Although it was not a line of descent like father and son, he had mandated that he was his successor after his death. The reason he did not pass it on to his son was because he was under ten years old.

In the beginning, there were no rice fields in the lowlands or flat land, but at that time the agricultural fields where rice was planted were on top of the mountain, known as mountain rice because it was planted on the mountain. As for now, it is known as rain-fed rice fields, which means that it does not use irrigation from the river but waits for rain to fall.

Bunga'lalang in Tampumia Village, apparently not only regulates rice in the fields. It turns out that in the past, rice planted on the mountain was also regulated by Pinati. According to H. Riadis,

“Yes, I told you that I have meetings on Fridays at the mosque, there is no office here. In the mosque what is the unity, what date do you plant the flowers first, what month do people start planting the Bunga'lalang as they call it. Well, I promised to say this date, this month, and this day, oh I estimated it and said that I could finish planting the flowers, and I determined that the people would say when

⁶ H. Riadis, Community Leader, *Interview* (Tampumia, February 21, 2024, At 10.00 AM)

⁷ Syamsu Alam, Tampumia Village Chief, *Interview* (Tampumia, February 26, 2024. At 09.00 WITA)



they would work together to plant the flowers. Most of the time, it takes one day to plant it if you clean it up. My father used to plant it for half a day, and he used to plant rice fields because he was not too active in the garden, and rice fields again.”⁸

The determination of the start of rice planting by Bunga'lalang used to be done at the Mosque, because at that time there was no Village Office. So, everything was still discussed at the mosque. At that time, Pinati gave directions that the rice planting period would begin, which was preceded by cleaning Pinati's garden. In fact, according to him, farmers used to come in droves to clean Pinati's or Bunga'lalang's garden before their own. The community at that time did not start planting rice before the Pinati's or Bunga'lalang's land had been planted together by the community under their supervision. So, at that time the community came to help Pinati in clearing the land, from hoeing to planting rice.

One of the natural signs of the onset of rain is by looking at various animal and plant phenomena. This was conveyed by Syamsuddin when asked about how to determine the time to go down the rice fields, he said that;

“When you think about it, it starts to rain. It's not just that it comes out, you can say anai-anai. Rarely, they come out when it is raining after the dry season, eh pella-pella.”⁹

Pinati makes animals the object of his observation, in this case the community calls it "pella-pella". In Indonesian, it is known as laron, a type of insect. In a journal, larvae were also found to be a sign for fishermen to see when the rain is about to fall.

A study of larvae in the community in Curah Takir Village, which still maintains the habits of its predecessors to this day, including in the fields of agriculture, plantations and livestock. The ability of farmers to know and understand natural phenomena and knowledge of animal habits, in this case larvae, makes farmers able to predict rainfall well. One of the natural phenomena of a season that farmers understand is the release of larvae in large numbers.¹⁰

Quoted from the website desatepus.gunungkidulkab.go.id, there are several factors that are thought to be the cause of the laron phenomenon in Tepus. One of them is environmental factors, such as weather and seasonal changes. There may also be other factors, such as an increase in the laron population due to the lack of natural predators in the area.¹¹

Larvae are used as a natural sign of impending rainfall. These insects usually fly in large numbers and swarm in the light of the lamp. This is one of the signs that rain will fall because these insects only come out when the season transitions from dry to rainy season.

Besides larvae, there are also signs of rain from a tree, Syamsuddin said;

“There is also a banyan tree when it has young leaves, the same as sandalwood, banyan, kajuara na people say.”¹²

⁸ H. Riadis, Community Leader, *Interview* (Tampumia, February 21, 2024. At 10.00 WITA)

⁹ Syamsuddin, *Interview*

¹⁰ Indah Rahmawati and Agus Prasetyo. “Ecological Calender or Farmers in Curah Takir Village as E-modul”. *BIOMA: Journal of Biology and Biology Learning* (2023): 53. journal.unmuhjember.ac.id/index.php/BIOMA.

¹¹ Rismel. ‘laron phenomenon why do larons appear?’ <https://desatepus.Gunung kidul kab.go.id/first/artikel/3427-laron—phenomenon-why-do-larons-appear>.

¹² Syamsuddin, *Interview*

According to Syamsuddin's explanation, not all trees are a reference in determining the beginning of the rainy season. In Tampumia village, the banyan tree is one of the signs. When its leaves have fallen and then young leaves appear, then the rainy season is not far away.

In addition to the above signs, there are also based on observations of the stars and the moon in the sky. Syamsuddin says;

“There is also the moon, when it goes down in the afternoon there is a star ma'jeko na people say, in the shape of the letter Z in the west. I don't know how many there are but they are z-shaped, people used to say. There are also 7 stars gathered close together, puruppurung is the name. There is also an inverted crescent moon. That's what you see when it's tilted like this, tattumpami. (with a hand gesture).”¹³

The month of reference is the beginning of the month or the young moon. Pinati understand that when the moon is in the middle to the end of the month, it is compared to holding water. after entering the new moon, the moon spills its water, which is said to be 'tattumpa', or spilled. In addition to the moon, there are also stars that are signs of rain, but in the search the researcher did not find a picture that matches the explanation of the source.

In the practice of mappammula, the stages carried out are to reject bala in the mosque first led by the imam, then clean the river or dam upstream of irrigating rice fields which is done in mutual cooperation. Next, the pinati prays as the first descent of the first rice field has begun, then the farmer will start plowing his rice field. When it has been completed, the farmer will start planting rice. Syamsuddin also said that there are readings used when doing this mappammula practice, namely;

1. Racitig Ta'awudz

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

2. Raciting Basmalah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3. Raciting The Twi Senteces Of The Syahadat

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

4. Raciting Shalawat

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ مُحَمَّد

5. Raciting Surah al-Fātihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ □

6. Specialized Reading

¹³ Syamsuddin, *Interview*



Acci' saniassari asemmu diase ri langi'e mu nenne' ri tanae na tanakko adam muhamma' na tarana'ko nabi illere'.¹⁴

This particular recitation, according to Syamsuddin, is just a well-organized story. As he explains the meaning of the special recitation, he says that;

"Na peliharako Nabi Khaidir, kalau Bahasa indonesianya tumbuh subur berbuah banyak berlipat-lipat. Masih ada pi sambungannya itu kalau bahasata Ikopincaji na engkappatuo ki' Bahasa bugis. Cari-carita ji itu dibilang baca-baca e tapi tassusung i."

In general, the readings recited above are readings in general, such as surah al-Fatihah which is read with the intention of starting an activity. It is common to find the reading of surah al-fatihah in certain activities, the purpose is almost the same, namely to start the activity as the reading of al-Fatihah as the opening of the Qur'an.

After reading the prayer, the farmers have begun to plant rice, and so on are carried out individually without relying on pinati anymore, because the role of pinati in the present ends at the reading of the prayer, unlike in ancient times pinati still played a role when going to harvest by giving the same instructions.

Pinati in Tampumia Village has changed several times for certain reasons, either because of resignation or community dissatisfaction with Pinati's performance which they think is not good. Pinati has its own sacredness, many taboos according to the village priest are slowly disappearing, he said that;

"There are a lot of taboos, such as magerek but if the taboos are not in the religion, don't do it first but in the past it was still believed by the community because their religious understanding was still shallow but now that religious understanding has increased, such beliefs have faded away."¹⁵

If observed, pinati in Tampumia Village, which has developed from the past until now, is starting to fade because it has entered modern society, pinati is only known in the old circles while young people rarely understand the meaning of Pinati it self.

b. The value of Pinati in the perspective of the Qur'an

The existence of Pinati in the community shows that Pinati is an important figure. Based on this, there are several Pinati values which can then be interpreted as follows.

1. As a From Of Leadership

Bunga'lalang is a complementary instrument in Tomakaka's government. He assists the Tomakaka in formulating all matters relating to agriculture. In this case, he is sometimes likened to a Minister. In another explanation, if Tomakaka is likened to the president then Bunga'lalang or Pinati is the minister of agriculture who must then be obeyed as an extension of the government.¹⁶

The obedience intended is obedience to the leader, in this case the leader in agriculture. Leaders hold a high position and are respected in Islamic law. leaders in general are tasked with protecting and maintaining the condition of the earth, because

¹⁴ Syamsuddin, *Interview*

¹⁵ H. Abdul Rasyid. Imam of Tampumia Village, Interview, (Tampumia, February 23, 2024. 2:00 pm)

¹⁶ Awaluddin, Chairman of BPD Tampumia Village, interview, (Tampumia, February 23, 2024, at 15.30 WITA)

they are appointed as representatives of Allah in saving His nature.¹⁷ The height of the task, the magnitude of the responsibility, and the weight of the burden they bear are in accordance with their role in safeguarding religion and organizing the world, which is a substitute for prophetic duties. This high position was given to them as part of the wisdom and benefits that they must carry out, to prevent chaos and disasters that could lead to damage to goodness and religion and the world.¹⁸

Obedience to Pinati as described above that the leader is a figure who is obeyed because it has its duties and responsibilities which if ignored will bring its own problems. It can be imagined that if Pinati or Bunga'lalang did not exist, then farmers would be confused about when to start planting rice. And farmers will also not come down simultaneously because everyone certainly wants to quickly cultivate their swah so that it quickly produces results. Whereas if it is wrong in taking calculations it will fail completely.

The Qur'an itself holds many beautiful connotations of meaning that give a deep impression,¹⁹ including that we should not be wrong in taking leaders QS. al-Nisā/4: 114.

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ ۚ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

Translation:

“There is no good in most of their whispers, except the whispers of those who encourage (people) to give alms or to do good or to make peace among people. And whoever does so seeking the pleasure of Allah, We shall give him a great reward.”

M. Quraish Shihab in his Tafsir al-Misbah explains that this verse contains an important message for the community to be open and communicate without hiding something from each other. Hiding information can damage trust, while openness and honesty show courage in speaking. However, such courage must be based on truth and sincerity. Hence, this verse emphasizes that there is no good in the gossip of people. The Prophet's prohibition of secret talk in the presence of others is also reflected here.²⁰

According to ar-Razi, charity is basically giving benefit or preventing harm. The provision of benefit can be material assistance, which is represented by charity, or non-material, which is called makruf. Makruf can include intellectual capacity building through knowledge or practical capacity building through concrete examples. At the same time, the improvement of human relations through actions that avoid harm also falls under the exception.²¹

¹⁷ Mariani, “Churan Perspective On Waste Management (Case Study of Waste Management by Rumah Sampah Kab. Bone)” (Universitas Islam Negeri Alauddin Makassar, 2023), p. 76.

¹⁸ Kaizal Bay, ‘Understanding Ulil Amri in the Qur'an and its Implementation in Muslim Society’, *Ushuluddin Journal* XVII, no.1 (2011): 115.

¹⁹ Ibnu Furkan Said, Achmad Abubakar, and Muhammad Irham, “Kalimat Larangan Dalam Al-Qur'an (Analisis Terhadap Larangan Durhaka Kepada Kedua Orang Tua Dalam Qs . Al-Isra Ayat 23)” 5, no. 1 (2024): 174–81, <https://www.jogoroto.org/index.php/hq/article/view/144>.

²⁰ M. Quraish Sihab, *Tafsir Al-Misbah: Message, Impression and Concordance of the Qur'an*, Volume 2, (Jakarta: Lentera Hati, 2009), p. 716

²¹ M. Quraish Sihab, *Tafsir Al-Misbah*. p. 717



In relation to Pinati, we are prohibited from leading infidels because if infidels become leaders of Muslims, they will not be able to do well because they do not understand the underlying issues and become leaders who are not in their fields. The key word is "leader in his field". Pinati in this case is a person who understands the timing of a good rice field based on his empirical experience. Therefore, it is very important to choose a leader in this case Pinati from a person who really understands the knowledge or has experience in this matter so that it is not wrong in making decisions.

Pinati as a leader is also expected to reduce the possibility of crop failure. It is said to reduce because, even though Pinati has made efforts with the reading of his time and experience, of course it is still possible for crop failure to occur, not least because of human behavior itself. Such as the occurrence of extramarital relations by local residents, problems in the government and so on. Uniquely, Pinati can find out the cause by looking at the model of rice. In Q.S as-Syura/42:30.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

Translation:

"And whatever calamity befalls you is due to the deeds of your own hands, and Allah forgives most of your wrongdoings."

It is explained in the interpretation of al-Misbah that this verse is an important warning that when disaster strikes, we should not be quick to blame others, especially God. Instead, we must introspect on ourselves. Often people are reluctant to admit their own mistakes when facing difficulties. When calamity arrives unexpectedly, we may lose our grip and tend to blame others or bad luck. However, one of the big mistakes is to forget God, so that calamities that should be a test to strengthen faith, instead become severe suffering that a soul that lacks faith cannot bear.²²

Therefore, people should make themselves a person who does not easily blame others because believing in the destiny of good and bad, happiness and hardship, joy and sorrow, profit and loss, is part of a strong faith. What has been determined will definitely happen. If calamity happens, let's check ourselves.

2. As a Form of Unification

The entire human population of this world forms an indivisible whole, with no substantial difference between them except in the extent to which they have piety towards Allah. Maintaining unity is essential as it supports the continuation of life on this planet. The status of human beings is determined only by Allah, and humans have no right to create unfair or inhumane distinctions. Allah judges people by how obedient they are to Him, not by their social status or material wealth.²³

In the Quran, there are principles that regulate human behavior in various aspects

²² M. Quraish Sihab, *Tafsir Al-Misbah: Message, Impression and Concordance of the Qur'an*, Volume 12, (Jakarta: Lentera Hati, 2004), p. 503-504.

²³ Siti Nafzlatul ukhra and Zulihanani, 'The Concept of Unity in the Qur'an and Its Relevance to the Third Precept of Pancasila', *Tafse: Journal of Qur'anic Studies* 6, no. 2 (2021): 113.

of life. Although the Qur'an does not specifically discuss unity,²⁴ there are several verses related to this theme, such as those found in QS. al-Nisā/4: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translation:

“O mankind, fear your Lord, who created you from a single person, and from him created his wife, and from them multiplied men and women. And fear Allah by whose name you ask one another, and (maintain) good relations. Verily, Allah is always guarding and watching over you.”

This verse uses the invocation (نأى سا) which refers to the entire human race. Although it was revealed in Medina with a focus on the believers, the verse is broadly addressed to all humans to strengthen unity. The content of the verse reminds us that all human beings, believers and non-believers alike, come from the same source, Adam, so there is no difference in human rights between them.²⁵

As explained earlier, this verse initiates the spirit of unity in society, encouraging cooperation and care for others because all humans have the same origin. There is no difference between individuals based on gender, age, religion or creed. All are expected to participate in efforts to create peace and security in society, and respect human rights. In this case, the Pinati or Bunga'lalang becomes the unifying cause of the community. Pinati is elected or appointed so that any differences that occur can be united, differences in this case being differences of opinion on when to start planting.

Then, Pinati is also symbolized as a peg, if everyone wants to start from each corner, then he must see where the peg starts. In addition, the unifying value, also called pammesareng, is very basic and very intimate. If this is not considered, there will be divisions and people who divide because they think they are great. Their appearance is not a solution but a bala' in itself as explained in the previous event. Therefore, pinati plays a very important role in maintaining the value of community unity, especially farmers.

3. As an Implementation of the Value of Patience

The last value found in Pinati is the value of patience. Patience means the patience of a Pinati to accept all the words and sayings of the people. Patience as the 5th value applies to Pinati and the community itself. In the Qur'an surah ar-rad/13:22.

وَالَّذِينَ صَبَرُوا ابْتِعَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَمِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَدْرُسُونَ بِالْحَسَنَةِ
السَّيِّئَةَ أُولَئِكَ هُمْ عُمَى الدَّارِ

Translation:

“And those who are patient for the sake of seeking the pleasure of their Lord, and

²⁴ Maulana et al., “Online Buying and Selling in the Perspective of the Quran,” 9, no. 1 (2024): 230–40, <https://e-journal.lp2m.uinjambi.ac.id/ojs/index.php/ijoieb/article/view/2350..>

²⁵ M. Quraish Sihab, *Tafsir Al-Misbah: Message, Impression and Concordance of the Qur'an*, Volume 2, (Jakarta: Lentera Hati, 2009), p. 397.



establish prayer, and spend some of the sustenance We give them, whether secretly or openly, and repel evil with good; those are the ones who have a (good) destination,”

This verse describes some of the characteristics of Ulul Albab, namely individuals who always keep the promises they make in the name of God and do not break the agreement, either in terms of time, place, or execution. They are also diligent in maintaining the relationships that God has entrusted them to maintain, such as kinship and harmony with nature, as well as always feeling fear of God and fear of hisab, which is the reckoning of the next day that could have bad consequences.²⁶

The word "shabaru" does not only refer to one aspect. It means that the patience in question includes all other aspects when facing calamities, including patience in obedience and performing obligations, as well as patience in avoiding disobedience, and so on.²⁷

The word "yadra'un" ('they refused') implies to remove or lessen the impact of something bad that has or will happen in a good way. One of the best ways to deal with ugliness and conflict is to respond with kindness to the other party..²⁸ In this context, Allah says in QS. Fushshilat (41:34):

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ اِدْفَعْ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَاَنَّهُ وَلِيٌّ

حَمِيمٌ

Translation:

“And good and evil are not equal. Repel (the evil) in a better way, then suddenly the one between whom you and he had enmity is as if he had been a very faithful friend”

On the other hand, eradicating ugliness must also be done in a good way. You don't want your efforts to eradicate the badness to have a worse impact than the badness you are trying to get rid of. When a crop fails, Pinati must be patient in accepting the public's remarks and reproaches that the crop failure was caused by Pinati who was not clever and if successful, the farmers did not say the opposite that Pinati was clever in determining and formulating the time with his efforts. Instead, the community said that it was the season or time for rice to be abundant.

There were differences in responding to the harvest, so Pinati, who was the resource person this time, said that only patience can be done because that is how most people are now, when there is a problem blaming others but when there is success, they do not give appreciation to those who take the role, in this case Pinati.

Patience must then be possessed by the community or farmers. When the community is able to revive the value of patience in itself, it will be able to respond well to the disaster by being patient instead of blaming Pinati. As in Q.S al-Baqarah/2: 155

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

²⁶ M. Quraish Sihab, *Tafsir Al-Misbah: Message, Impression and Concordance of the Qur'an*, Volume 2, (Jakarta: Lentera Hati, 2004), p. 592

²⁷ M. Quraish Shihab.

²⁸ M. Quraish Sihab

Translation:

“And indeed We shall try you with fear, hunger, want of wealth, soul and fruit. And give good news to those who are patient.”

In tafsir al-Azhar, patience in the face of trials is characterized by various colors, starting from "fear", which includes the threat of enemies, the danger of disease, and other threats that always cause feelings of worry and uncertainty. At the time of the Prophet, this included threats from the polytheists in Mecca, the Arabian tribes outside Medina, the hypocrites, and the Romans in the north. In addition, "famine" and poverty were also threats, causing a shortage of food supplies. "Confiscation of property" was also a problem, as the Companions who migrated to Medina left their property in Mecca.²⁹

Patience in facing calamities, be it natural disasters, death, loss of property, and so on, requires the ability to control emotions well and remain sincere. As a believing servant of Allah, one must endure patiently, realizing that every disaster occurs by His will. Obedience to Allah SWT and staying away from disobedience is also important in facing this ordeal, and trying to protect the earth so as not to damage it, because good deeds can prevent disaster.³⁰

The above verse has explained that humans will face calamities of various kinds. If observed properly, the verse has covered all the consequences of crop failure. If there is a crop failure, humans will experience fear, experience a shortage of harvested rice, experience a lack of wealth because there is little that can be sold even if there is no harvest at all, it will cause hunger and even loss of life.

So, if you want to interpret the verse, every farmer should be able to respond well to the worst possibilities without blaming others. If they are in an undesirable situation, then the farmer is able to behave properly.

It is clear from the examples above that the community should not make the mistake of shooing a pinati because it will affect their harvest. Furthermore, the community should be united in one direction so that there is no dispute between them. Then, the community should be patient with all the calamities received, as well as the pinati must be patient in dealing with people who have different characters in behavior.

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²⁹ Buya Hamka, *Tafsir Al-Azhar*, Jilid 3 (singapura: Pustaka Nasional, 1993), p. 28.

³⁰ Miskahuddin, "The Concept of Patience in Qur'anic Perspective," *Al-Mua'shirah Scientific Journal: Media for the Study of the Qur'an and Al-Hadith Multi Perspective* 17 (2020): 200.



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