



## THE BUGIS LONTARA CALENDAR IN ISLAMIC PERSPECTIVE: A DATING SYSTEM USED TO DETERMINE GOOD DAYS AND BAD DAYS IN THE BUGIS TRIBE

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**Abstract :** This study discusses the Lontara Bugis calendar manuscript in an Islamic perspective which explains the quality of good and bad time in one day, which is seen based on *Appamulang Ezzo* along with the symbols listed and an analysis of the determination of good and bad days in it. The purpose of this study was to find out the meanings contained in the symbols, including: *mallobbang, mallise, wuju, pulang pokok/pole bola* and to find out how the Islamic religious perspective on the determination of good and bad days contained in the calendar. The results of this study indicate that the text implies whether the quality of time is good or not good for starting an activity that is seen from one day. The function of the Bugis Lontara Calendar manuscript for the Bugis community is as a guide in starting activities. The foundation of the Lontara Bugis calendar is the same with the Islamic calendar, which is based on the circulation of the Moon. This study shows that that all days in the Lontara Bugis perspective are good. However, there are even better days in which it is based on the analysis contained in the Bugis calendar system.

**Keywords:** Calendar; Lontara Bugis; Islam.

### 1. INTRODUCTION

Indonesia is a country consisting of various religions, tribes and cultures which makes Indonesia rich in customs, traditions and diversity. Indonesia is one of the countries whose respective regions have their own culture. One of the recorded cultures is in the form of old literary works such as manuscripts. Manuscripts are one of the cultural artifacts that are needed by the community. The presence of manuscripts in the community, can see the level of growth of a past culture (Robson, 1994).

Culture is a manifestation of meanings that accumulate and are passed on from generation to generation that have the form of signs. In the midst of the times, the roots of existing cultures should be preserved because they contain very noble values that need to be preserved (Sartini, 2009).

The Bugis tribe is one of the tribes that has a variety of traditions. The Bugsi tribe also has a belief system that is still guided and practiced in carrying out various life activities. One of the life guidelines used as a guideline in carrying out these activities is the Lontara script (Nurhayati et al, 2006).

Lontara comes from the Bugis/Makassar language which means palm leaf. The ancients used palm leaves as a place to write down important things (Syafruddin, 2003). The initial typefaces used have evolved over time, but the content and meaning of the text have remained the same. So it is not surprising that in the era of globalization like today there are still living cultural traditions that can be used as a guide for life by the Bugis people in everyday life (Abidin, 1984). The Lontara script is a very useful tool to symbolize regional identity, transform noble values and become a source of national cultural development. The most important thing is everyone's awareness to continue to develop the Lontara script, the original work of the Bugis people (Soekanto, 2001).

All activities are seen from the classification of time in one day, whether the time is good or not to start an activity. In the Bugis community, such a classification of time quality based on lontara manuscripts is called *Appamulang Ezzo* which means the

beginning of the day. In this context, there is a symbol in terms of classification of the quality of time in a day which is divided into five parts: *ele*, *abbueng*, *esso*, *lohor*, *assara*. The division of days in one week includes: *aha*, *esseneng*, *salasa*, *araba*, *kammisi*, *juma'*, and *sattu*. The difference lies in the use of names and meanings. The name of the symbol is *mallobbang*, *mallise'*, *wuju'*, *tuo*, *pulang pokok* / *polebola* which refers to the quality of good and bad time in starting an activity. This research specifically reveals how the system of determining good or bad days to start something that exists in the Bugis community of Salupao village in the perspective of Islamic law.

## 2. RESEARCH METHODS

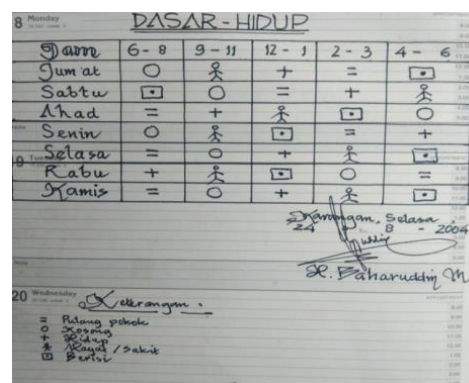
In this study, researchers used a qualitative approach with the type of case study research (case study) and was descriptive. Descriptive-qualitative research methods are focused on problems based on facts carried out by observation, interviews, and studying documents. A qualitative approach is an important approach to understanding a social phenomenon and the perspective of the individual under study. The qualitative approach is also one in which the research procedure produces descriptive data in the form of written or spoken words from the behavior of the people observed. This study also uses the type of case study research. In this case, the author studied a case that occurred especially in the Bugis community of Salupao village regarding the Lontara Bugis calendar dating system.

## 3. ANALYSIS OF STUDY FINDINGS

### 3.1 Analysis of the Meaning of Symbols Contained in the Lontara Bugis Dating Manuscript

The Bugis calendar recognizes good and bad times such as *Mallobbang* (empty), *Mallise'* (contained), *wuju'* (corpse), *Tuo* (alive), *Pulang Pokok* (return on capital).

Figure 1 – Manuscript of time quality in one day of Lontara Bugis calendar



|        | 6-8 | 9-11 | 12-1 | 2-3 | 4-6 |
|--------|-----|------|------|-----|-----|
| Jum at | ○   | ⊗    | +    | =   | □   |
| Sattu  | □   | ○    | =    | +   | ⊗   |
| Ahad   | =   | +    | ⊗    | □   | ○   |
| Senin  | ○   | ⊗    | □    | =   | +   |
| Selasa | =   | ○    | +    | ⊗   | □   |
| Rabu   | +   | ⊗    | □    | ○   | =   |
| Kamis  | =   | ○    | +    | ⊗   | □   |

*Keterangan:*  
 ○ Pulang pokok  
 ⊗ Esseneng  
 □ Salasa / Sabtu  
 + Aha

This manuscript contains some information, one of which is the problem of time, namely the first column starting from left to right contains the time to start an activity or activity. Starting from Friday (*juma'*), Saturday (*sattu*), Sunday (*aha'*), Monday (*aseneng*), Tuesday (*salasa*), Wednesday (*raba*), Thursday (Thursday). The starting time is divided into: *ele* (morning) starts at 06:00-08:00, *abbueng* (duha) starts at 09:00-11:00, *tangngasso* (noon) starts at 12:00-13:00, *loro* (zuhur) starts at 14:00-15:00, *assara* (asar) starts at 16:00-18 :00.

#### a. Mallobbang

*Mallobbang* itself comes from the lobang language which means empty. At this time it does not have any meaning as the meaning of the word is empty.



b. *Mallise'*

*Mallise'* comes from the word *liseq* in the Bugis language which means content. So *Malliseq* means to contain (Sidin, 2020). The *mallise* symbol is the only symbol that is used as a reference based on lontara when starting activities compared to other symbols, because this symbol is believed to be a symbol that brings good. There are examples of activities in the community such as moving house, harvesting rice and so on.

c. *Wuju'*

The word *Wuju'* in the Bugis language means a dead human body or corpse (Sidin, 2020). The *wuju* symbol which means corpse is a symbol that is avoided when you want to do activities because it is believed that you do not get benefits and will get disaster. This is because the symbol itself is symbolized by the shape of a corpse and is an inanimate object.

d. *Tuo*

*Tuo* in Indonesian means life. Based on its meaning at this time, if we want to do something, then this time is also quite good because at that time it has the meaning of life. If we want to travel, then at this time it is very good because it is believed that we will be safe on the journey as the meaning of the symbol is life.

e. *Home Pole Ball*

*Polebola*, is anything that is brought from home then brought when traveling, when returning will still be carried together. In trading activities, namely not getting profits and not experiencing losses. In Bugis language terms it is called *poly* (balance) (Sidin, 2020).

### 3.2 The Function of the Bugis Lontara Calendar in Bugis Society

The function of this calendar in the Bugis community of Salupao village is related to social activities related to community social activities. Functions in the economic field that lead to profits and losses, including in terms of trading, farming, fishing and so on. In addition, to see the quality of good time and this is used as a guideline if you want to do something. There really isn't a bad day, but there is a term looking for the day that is best seen from the time.

The selection of good time quality refers to the record of events. The ancestors would record events continuously over a long period of time. The results of the recording are then analyzed. If on one day or time there are frequent accidents, then a ban on activities is noted. If the results of the record there are similar and continuous events, then the new elders make a decision to be used as a reference. Historically, the study of the text of the Lontara Bugis calendar was used to determine exactly how the division of good and bad quality of time in initiating an activity. In this text contains information regarding the classification of the quality of the day in the form of symbols.

### 3.3 Analysis of Good and Bad Days in Islamic Perspective

If we analyze the determination of good days in the Bugis dating system with Islam, we will find a term that we must have often heard, namely the terms *qadha*, *qadhar*, and also fate. Faith in *qadha* and *qadar* means believing and believing wholeheartedly that Allah Almighty has determined everything for his creatures. Man's fate has been determined by Allah Almighty since before he was born. Although every human being has his fate determined, it does not mean that humans just wait for fate without trying and trying. Man is still obliged to endeavor, after which to pray. By praying, all our affairs are returned to Allah Almighty. Thus whatever happens, we can accept it with pleasure and



sincerity (Shiddieqy, 2001). While destiny is something so magical, that we are unable to know our destiny at all. All we can do is try where God has made it an obligation. Therefore, among the days we know, if it is destined that evil will befall us, then good and bad destiny is not because of the day but it is a decree from Allah Almighty.

Islam doesn't know a bad day to do something. All days are good in Islam. In fact, in between equally good days there are far better days. As narrated by Abu Hurairah r.a it is narrated that the Prophet PBUH. said:

"The best day when the sun rises at that time is Friday. On this day Adam was created, the day he was put into heaven and the day he was taken out of heaven. And the doomsday will not happen except on Friday." (H.R. Imam Muslim).

All days in question are good days but there are days that are much better than good days. That is, if there is a day that can be avoided for a better day, then that is the one chosen. The same is the case with the Bugis dating system which is generally used by the Bugis people who know all days are good days. However, if there is a much better day then that much better day is chosen.

On this basis, customs and traditions in a society as long as they are in line with Islamic teachings may be practiced. In this context, with its teachings of *rahmatan lil 'alamin* and full of tolerance, Islam views tradition selectively. Tradition is always maintained and preserved as long as it is appropriate and does not contradict the creed. Even tradition or custom can be one of the bases for taking laws (Setiawan, 2012).

In the context of determining good and bad days, although there is no narration that explains the ritual during the time of the prophet or companions, by looking at the aspects of *maqashid* and substance contained in it, this tradition can clearly be said to be a tradition that does not violate the Shari'a of Islam. It is considered to have a good purpose, and the substance contained in it represents the values of Islamic teachings. Therefore, there is no Sharia prohibition on the existence of such traditions.

The dating system in the Bugis tribe can be used by the Muslim community. This is because the standards used are good things that do not teach deviations from Islamic Shari'a, such as worshiping statues or idols. This dating system knows no bad days. However, if one day is chosen to be abandoned in order to choose a better day then it is permissible or recommended. This date also cannot be ignored because for a long time the previous ancestors have used it and have been used as customs and habits that cannot be let go.

#### 4. CONCLUSION

The Lontara Bugis calendar is a dating system used to determine good days and bad days within the Bugis tribe. In this dating system there are several symbols in one day that indicate the quality of the day whether good or not, namely *Mallobbang* (empty), *Mallise'* (contained), *Wuju'* (corpse), *Tuo* (life), *Pulang Pokok/Pole Bola* (return on capital). Actually in Islam also does not know any bad days because everything that happens that happens to us in that life is all determined by *qadha*, *qadhar*, and destiny from Allah Almighty. Although all days are the same, in this dating system uses the principle that if there is a better day than a good day, Then we might as well choose that better day. In this position, regarding the use of good days and bad days in the Bugis calendar by the Muslim community, Islam views it as a permissible practice because it does not contradict Islamic Shari'a.



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