

## Review of Islamic Education on the Use of Lontara Pananrang as a Dending System in the Bugis Tradition in Sidrap District

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**Abstract:** This research aims to determine the use of Lontara Pananrang as a calendar system among the Bugis community in Ajubissue Village, and a review of Islamic education regarding the use of Lontara Pananrang as a calendar system in the Bugis tradition in Ajubissue Village, Sidrap Regency. The research method used is descriptive qualitative, this research data was obtained from primary and secondary data. The data collection techniques used were observation, interviews and documentation. The analysis used in this research is the Miles & Huberman Interactive Analysis Model. The analysis process in this research was carried out in four stages, namely: data collection, data reduction, data presentation, and drawing conclusions. The results of the research show that, Islamic Education Review of the use of Lontara Pananrang as a calendar system in the Bugis tradition in Ajubissue Village, Sidrap Regency, namely: Lontara Pananrang is used as a guide for choosing the right time for social, cultural, traditional and religious activities. Because natural conditions do not always benefit humans, Lontara Pananrang has a function for the people of Ajubissue Village. Its use is not only as a way of recording time, but also as a symbol of cultural identity and is closely related to the religious practices and traditional beliefs of the Bugis people. Even though it is no longer actively used, recognition of the cultural heritage value of Lontara Pananrang still exists among the community. An overview of Islamic education provides an in-depth understanding of the concept of time in Islam, including the calendar based on the Hijriyah calendar such as Lontara Pananrang, strengthening the relevance and use of local traditions in religious contexts. The important role of Islamic education in strengthening and maintaining the use of Lontara Pananrang in the Bugis tradition is highlighted in this research, integrating aspects of religion, culture and local identity in harmony, strengthening the connection of the Bugis people with their religious and cultural values.

**Keywords:** *Review of Islamic Education. Lontara Pananrang, Bugis Tradition.*

### INTRODUCTION

Lontara Pananrang, as one of the Bugis literary heritages, can be a medium for conveying Islamic values to the next generation. Regarding the tradition of determining a good day to carry out a certain activity which is associated with the belief that fate will be good or bad, this has entered the field of aqidah. Believing in unlucky days related to fate because an activity is carried out at a certain hour, day, month or year includes believing in predictions which are clearly prohibited.

Pattemu Taung numbers in Bugis culture are often known as Bugis kelender or commonly referred to in ancient texts including Kutika Bilangan or Pananrang Ugi (Syarif, 2019). In the Bugis language, Pananrang means guidelines or instructions that appear from natural phenomena that have occurred at the same time for years, finally being formed and placed in the same place as a sign to remember them (Hafid, 2018). Pananrang is known as Lontara Pananrang, a text that contains farming procedures, climate change, planting season cycles, both secondary crops and rice plants.

The Bugis people see Lontara as a symbol of pride, identity and cultural support. Because of the

various cultural values that distinguish the Bugis people. Lontara Pananrang is used to promote local culture because it combines various cultural information to build a social system for preserving the nation's traditions and customs. The Bugis community maintains the lontara because of the importance of this function (Soekanto and Sulistyowati, 2013).

Lontara is also considered an index language and an open mindset that encourages the writer's experience and a symbol that reflects identity. Not only are traditional symbols things created by individuals or communities and supported by a group of people, symbols are also a way to convey messages and spread certain belief systems (Siregar, 2012).

The review of Islamic education towards Lontara Pananrang in the Bugis tradition reflects efforts to harmonize local values with Islamic teachings. Education has an important role in maintaining and developing local wisdom, while ensuring that Islamic values are reflected in the local cultural heritage. Islamic education for Lontara Pananrang can increase our understanding of traditional values, religion and Bugis culture. Culture can be

defined as a collection of values, rules, norms, laws and ways of thinking that are collected and combined to form a society. These values come from customs, religious traditions, and existing rules in society (Nata, 2010). Among these values, religious values provide the greatest contribution. With religious values, human belief systems can be strengthened and then manifested. This also shows the importance of studying and preserving cultural heritage such as Lontara Pananrang to understand and respect the traditions of the Bugis people.

Lontara Pananrang has the potential to become a source of local Islamic education that plays a role in transmitting religious values, morality and culture. Lontara Pananrang can strengthen Islamic education among the Bugis community, combining cultural and religious elements in harmony. This supports the idea that Islamic education has a broad scope in the formal curriculum, but can also be obtained through various media, including local literary and cultural heritage (Azra, 2023).

The people of Ajubissue Village still use the Lontara Pananrang given to them by their parents, especially in the agricultural sector. The people of Ajubissue Village still use natural signs. They used the Lontara Pananrang to hold Tudang Sipulung deliberations by calculating the date and month based on the Lontara Pananrang manuscript.

This research provides an in-depth understanding of Islamic education for Lontara Pananrang which can help align local values with Islamic teachings, as well as strengthen understanding of the traditions, morality and culture of the Bugis community. This research seeks to understand the role of the Bugis Bilangan Pattemu Taung calendar in the daily life of the Bugis community, especially as a time guide for social, cultural, customary and religious activities. Therefore, understanding how this calendar system is applied in the context of social and religious life becomes relevant.

The emergence of anxiety regarding one's own cultural values has become a weakness in appreciating and optimizing regional culture, including Lontara Pananrang. This is important to research because people, especially the younger

generation, always want to succeed in a more modern world in line with changing times. These changes can influence the way the Bugis community in Ajubissue Village views and practices these traditions. Apart from that, the public needs to understand the urgency of Lontara Pananrang as a time-keeping system in order to preserve ancestral culture and transform educational values for the younger generation who can no longer read the Lontara script and implement its values, because it is feared that Lontara Pananrang will fade and be underestimated by the younger generation, as discussed previously.

Research on the use of Lontara Pananrang as a calendar system among the community in Ajubissue Village can provide valuable insight into the dynamics of culture, tradition and social change at the local level. By understanding the interaction between Islamic education and the use of Lontara Pananrang, this research will provide deeper insight into how religious values influence continuity and change in Bugis traditions, as well as how Islamic education can play a role in preserving traditions in Ajubissue Village.

## RESEARCH METHODS

The research approach is a qualitative research approach. This qualitative research uses qualitative data in the form of 1) Interviews with sources who have knowledge or knowledge related to the object of the research being carried out, including Pallontara (people who are experts or use lontara pananrang), people who do not use lontara pananrang, community leaders. Secondary data was obtained from several types of books and other references related to the use of lontara pananrang. 2) Initial observations in formulating problems in the field, but this data analysis is more focused when research is carried out simultaneously with data collection in the field. 3) Documentation as a tool to support researchers in conducting their research. The type of research used is field research to analyze the use of Lontara Pananrang as a calendar system in reviewing Islamic education for the people of Ajubissue Village, Pitu Riawa District, Sidrap Regency.

The focus of this research is a review of Islamic education regarding Lontara Pananrang which can

be used as a calendar system that can help the people of Ajubissue Village determine time and understand religious values better. The focus of the research is a review of Islamic education regarding Lontara Pananrang which can be used as a calendar system in determining time which helps the people of Ajubissue Village understand religious values and local traditions that interact with each other and helps maintain the preservation of Lontara Pananrang as a cultural heritage that adheres to traditional values. The

traditions in question include Tudang Sipulung, Mappalili, and Mappamula.

## RESULTS AND DISCUSSION

### 1. Using Lontara Pananrang as a calendar system among the Bugis community in Ajubissue Village

The use of Lontara Pananrang uses a lunar circulation system based on the Hijriyah calendar. This calendar system in Islam determines the beginning of the Hijriyah month based on the new moon as Allah SWT says in Q.S. Al-Baqarah/2:189

﴿يَسْأَلُونَكَ عَنِ الْإِهْلَةِ ۗ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝ ١٨٩﴾

#### Translated into:

They asked you (Prophet Muhammad) about the crescent moon. 52) Say, "It is (indicator of) time for humans and (the pilgrimage)." It is not virtuous to enter a house from behind it, but it is virtuous (virtue) of those who are pious. Enter houses from their doors, and fear Allah so that you may succeed.

52) The crescent moon is convincing evidence of the changing months. After the final crescent moon, the moon appears thin like a date palm stem (Surah Yāsīn [36]: 39) towards morning, on the following night the moon 'dies' (not visible at all), then followed by the appearance of a thin crescent shortly after sunset. That is the beginning of the month which is used to calculate worship times, such as fasting for Ramadan and Hajj.

This verse was revealed after Muslims asked the Messenger of Allah. about the new moon. This verse explains that Muslims make the new moon. One type of power of Allah SWT. to help them set times for prayer, fasting, and Hajj. Because the moon's circulation has an ever-changing orbit, in

contrast to the sun's fixed circulation system, tafsir uses the moon's circulation to determine the beginning of the Hijri month. This is in accordance with the practice of the Bugis people, who also use a calendar system or ompona ulleng which uses a lunar circulation system (Zaman, 2019). After the moon will appear thin like a thread and then gradually increase until it becomes a perfect full moon. After that, the moon will become smaller and thinner again as before. The Bugis people use changes in the shape of the moon to calculate and determine ompona ulleng.

To find out good and bad days, or ompona ulleng, Lontara Pananrang uses the Hijriyah calendar system. This is done because the Hijriyah calendar system is considered the same as the Bugis calendar system, which also calculates based on the rotation of the moon. This is different from the Gregorian calendar, which uses calculations about how the sun rotates. This fragment of the Hijriyah is as Allah swt. said in Q.S.At-Taubah/9:36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَدِيمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝ ٣٦﴾

#### Translated into

Indeed, the number of months with Allah is twelve months, 326) (as) Allah decreed (in Lauhulmahfuz) when He created the heavens and the earth, of which there are four haram months. That is the (decree of) the straight religion, so do not wrong yourselves against it (those four months), and fight all the polytheists as they also fight all of you. Know that indeed Allah is with those who are pious.

326) Allah SWT. determines the orbital period of the earth around the sun for a year which is equivalent to twelve months, namely twelve times the appearance of the crescent moon due to the moon orbiting the earth. The regularity of this time period is the benchmark for calculating time (Accessed from: <https://www.merdeka.com>).

In the verse above, Allah SWT says that he has implemented twelve months per year. Of those

twelve months, four months were prohibited from acting. This shows that God has a special time (Hanafi, 2011). Among the four months mentioned in sequence and each of them is related to performing the Hajj and Umrah, one month is forbidden before the month of Hajj, namely Zulqaidah dah because they stop fighting, it is forbidden to perform the Hajj in the month of Zulhijjah and it is forbidden to perform the Hajj for one month. then, Muharaam so that they return home safely. To make it easier for those living on the outskirts of the Arabian Peninsula to perform Umrah or pilgrimage to Baitullah, Rajab in the middle of the year is prohibited. They can do so and return to their homes safely (Damsaqi, 2008).

Lontara Pananrang is used to determine the time for carrying out various daily activities. This calendar system reflects the rich cultural heritage and cherished traditions. The people of Ajubissue Village, Pitu Riawa District, Sidrap Regency, who are predominantly Muslim, in their daily lives still unite tradition and religion. Ajubissue Village is known for its customs, it has been proven that almost every activity or event, be it a wedding, going down to the rice fields, a new house and so on, there must be customs that are carried out including the habit of determining the time of day and month (makkita esso), holding and obeying Islamic teachings. on the other hand. According to them, customs are a component of religion that must unite them without ignoring each other. They usually hold celebrations related to the agricultural cycle. The people of Ajubissue Village have for generations followed three traditions: Tudang sipulung, Mappalili, and Mappamula.

#### **a. Tudang Sipulung**

What is meant by Tudang Sipulung is a series of two Bugis words which form a compound word, Tudang means sitting, while Sipulung means gathering. In Tudang Sipulung language it means sitting together. However, what is meant by this term is gathering to discuss, exchange ideas and mutually discuss the agricultural problems that will be faced (Manyambeang, 1991).

#### **b. Mappalili**

As the author states, the Mappalili tradition is a custom that has been held since ancient times by parents and is still celebrated today as in the past. In its efforts to gather the community to inform each other and discuss how to implement

agriculture so that it can be successful as expected by the community.

#### **c. Mappammula**

Mappamula is a tradition carried out by the people of Ajubissue Village, Pitu Riawa District, Sidrap Regency. The term Mappammula is used for two farming traditions, namely starting to work on the Mappammula Mattanang rice fields and starting the Mappammula Massanking rice harvest. Lontara Pananrang is used as a reference to start the Mappammula tradition.

The use of Lontara Pananrang as a calendar system among the Bugis community in Ajubissue Village has several different views as per interviews and several sources. There are some people who still use it and some people have also abandoned or not used it regarding the use of lontara pananrang.

#### **d. People who use Lontara Pananrang**

People who recognize the use of lontara pananrang also use it in every activity, such as moving and building a house, celebrating a new vehicle, mabarazanji going up to the holy land, especially those related to farming traditions. There are several factors that influence this so that the use of this lontara is still used today. This is as stated by Hj. Wahida uses Lontara Pananrang to see the right and best time to build a new house.

*Riwettu maelo ku mappatetong bola, jokka ka jolo maguttananggi esso aga makessing yappamulai pigau mappatetong bola. Niga tau tonroi makuttana? Iyya tau paham I Lontara Pananrang, nasaba nisseng esso aga makessing ilauang nennia na jelaskan napapahangi ki iyyewe esso makessing eloang nennia napasi cocok toni ri tanggal e, nasaba namoi makessing okko lontara e na de na sikenna tanggal e, sappa tokki iya makajja maneng iloang (Wahidah, 2024).*

When he wanted to build a new house, Hj. Wahidah asked and discussed what day would be good and appropriate to carry out this activity with people who understood the contents of Lontara Pananrang. Ask for advice and input regarding preparations for building a house. because sometimes looking at the time is good in the lontara but it doesn't match the date or vice versa.

Likewise, what was said by Pak Ramli as the head of Dusun II Ajubissue in obtaining a positive impact from the use of Lontara Pananrang, namely If you want to hold an event, whether it's a



wedding, going to the rice fields or something else, you must determine the timing of the month and the right day. In my opinion, determining the timing of the month and day is valid because it doesn't duplicate God. *Syukur Alhamdulillah selama sikenna lontara pananrang hasilna aggalungge mabaraka nennia menceng. Engka assidiaatta atau sipulung panggalung* (Ramli, 2024).

Ramli said that while he was using Lontara Pananrang, the harvest he got, thank God, was good compared to before (when he didn't use it). Until now, he still uses Lontara Pananrang to determine the day when he goes down to the rice fields. When asked about the reasons and impacts of using Lontara Pananrang in the Bugis tradition, they said that Lontara Pananrang had an impact on life. Here's the explanation:

*Jelas kada engka, apa iya na ro anue, makkada i tau e degaga asso maja. Tapi engka nasang tau e, ompo ullengnge sicoco i sibawa iye asso e, ullangnge tuli iyaro i sappai sicoco, penna ompo ulang sicoco sibawa iye asso e. kadang engka esso de na sicoco ompo ullangnge, biasa maojang. Kadang namoni sipadapada assewe itaneng sibawa eganna, tapi hasellena dena pada. Nasaba denna pada esso sibawa ompona ullangnge.*

Translated into:

Obviously there is, which is why people say there are no bad days. However, there are some people who argue that ompo ulleng, which is the month that appears according to the hijri calendar, matches this day, but ompo ulleng does not. today. Always look for whether a certain day is suitable for ompo ulleng. Usually, if ompo ulleng doesn't match a certain day, it will be a problem. Some people say that, even though I plant the same type of rice and the same amount of rice, the results are not the same. That's because the day chosen is not suitable for re-planting.

Ramli said that the results would be bad or problematic if the day chosen did not correspond to the ompo ulleng or the appearance of the moon according to the Hijriyah calendar. This is one of the reasons why some people still use lontara pananrang to indicate the right day for farming traditions.



**Figure 1.** Quality time and symbols of its use

In Figure 1, mathematical symbols are used in the form of:

1. The circle sign (Mallise') means congratulations, this time is considered very good for carrying out an activity, especially farming because it is believed to provide satisfactory results
2. The rectangular sign (Lobbang) means empty, this time is considered not good to use to start an activity or do work because the results will not meet the target or be unsatisfactory. This is as the name suggests, namely empty.
3. The cross means obstacles, this time is considered neutral so it can be chosen or not because it is considered not to bring disaster and also not to bring good luck.
4. The cross-tailed sign means life, this time is considered good for starting or doing something according to its name.
5. The slash (Uju') means death or disaster, this time is really avoided because it is considered to bring disaster (Saing, 2010).

The use of Lontara Pananrang as a calendar system in the Bugis tradition begins with several stages:

A. Setting the date or month according to your wishes based on the Hijri calendar (ompo ullengge).

As a Bugis tradition in building or setting up a house and going down to the rice fields, they are guided by the right time or month. Synchronize the date with Lontara Pananrang. The Bugis-Makassar people's belief in the beginning of a new month is calculated sequentially from the 1st to the 30th with the term ompona Ullenge (circulation of the moon, each date). So, the 1st is called seddi ompona uleng while the 30th is called ompona ullengge. In this research, the Lontara Pananrang used is Lontara Pananrang which has been transliterated into Bugis Malay and then mapped out the good days and bad days to make it easier

for readers. This can be seen in the attached table at the end of this writing.

B. Sipariyama is related to the calculation of a period in the annual calculation system

Calculation of numbers used to calculate a certain period of time. Sipariyama can be defined as one generation, similar to the Widu system, with eight years. The calculation is similar to that mentioned previously. In the calculation of the Lontara Pananrang calendar system in a Bugis 8 year period (Sipariyama), it always changes every year. The way to calculate the name of the Hijiri year is by using the formula, namely  $(1445-2=1443 \div 8=0.375)$ , then the final result times 8, you will get a result of 3 so that the name of the year is Jim's Year. (Bureaurah, 2013). In Lontara Pananrang it is known by the following names:

a) Year of Alif ا

nerko sidi lEbin, riysEGi tau alipu. nerko tau alipu tRai:tEtE bosin, msEro eIPEn, bias mlisE ptauGEn, aGi mpoCo brn, sro pdKeG, jji buwn aeseW nEnia tnEtnEeG.

rillEn tsipriyema aieyn tau kmin mesro mlisE nEny medec ptauGE.mnuru asidiy ptron lotrea nEniy plotrea. iytonro sbn npCjii pmul tau rillEn tsipriyema.

(The indicators: constant rain, large floods overflowing, short west winds, traders making profits, high production of rice and secondary crops. In Sipariyama (8 years) this is the best year and the highest production. According to the agreement of the lontara and the lontara adherents, this year was made the first year).

b). Year of Haa ه

Nerko duw lEbin, riysEGi tau h. nerko tau h tRai: msEro aGin, mpoCo brEn, msEro bosin, mkur suku buwn tnEtnEeG, aiyerg llo etGai weseln tnEtnEeG, bias sew lssea rille kPo (Indicators: Strong winds, short west winds, high rainfall, imperfect agricultural production (medium production), widespread disease in the village).

c) Year of Jim ج

nerko tElu lEbin, riysEGi tau ji. nerko tau ji tRai: msEro aGin, llo etG bosin, mpoCo brEn, llo etG weseln,mbuw ajukjueG (Indicators: Strong wind, moderate rainfall, short west wind, moderate production, fruit trees).

d). Year of Zaai ز

nerko aEp lEbin, riysEGi tau sai. nerkotau sai tRai: msEro bosin, msEro eIPEn, mleP brEn, bias riegGl mruew aesea, mbiystoritu mksol pkjjea aynritu blao, aule, ebk, llo etG weseln tnEtnEeG” (Indicators: high rainfall, big floods, long western season, usually harvest in flood conditions, rat pests, caterpillars and birds attack crops, moderate production).

e). Year of Dal Awal د

nerko lim lEbin riysEGi tau dIE riyolo. nerko tau dIE riyolo tRai: llo tEG bosin, mpoCo brEn, jji buan tnEtnEeG, msEro pEln riewtu tikn (Indicators: moderate rainfall, short west wind, high production, very hot in dry times).

f). Year of Baa ب

nerko aEnE lEbin riysEGi tau b. nerko tau b tRai: mpoCo bosin, mkur eIPEn, emeR weseln tnEtnEeG (Indicators: low rainfall, less flooding, increased agricultural yields).

g). Year of Waa و

nerko pitu lEbin riysEGi tau wau. nerko tau wau tRai: msEro bosin, msEro eIPEn, msEro cEekea, jji buwn tnEtnEeG, bias meR blwoea, mbiys mksol pkjjea, bias riegGl mruea aesea” (Indicators: high rainfall, big floods, winter, plants produce well, rats, caterpillars, bekkang and other pests attack a lot, usually harvest in flood conditions.)

h). Year of Dal Akhir ا

nerko edgg lEbin riysEGi tau dIE rimoRi. nerko tau dIE rimoRi tRai: mPoCo bosin, mdodo aGin, mkur elePn,msEro cEekea (Muhalli , 1965) (Indicators: the rain is short, the wind is not strong, the flooding is not strong, the weather is very cold).

The result of the agreement in the Tudang Sipulung tradition in determining the time is that this year is called the year ز according to the contents of the Lontara Pananrang (Musrtam, 2024). In the process of implementing this tradition, the people of Ajubissue Village who are involved in or attending the Tudang Sipulung activity will sit together while deliberating to discuss the timing of the Mappalili implementation.

C. Reading Lontara Pananrang

If the things conveyed at Lontara Pananrang contain a good explanation of the incident, then that date is considered good for holding an event. However, if what is conveyed are unfavorable events, then that day is considered not good for carrying out activities or events. If this happens,

then people using Lontara Pananrang must choose another day and then check again

## 2. Islamic education review of the use of Lontara Pananrang as a calendar system in the Bugis tradition

### a) Manini

Manini in Bugis is equivalent to wara in Indonesian. Wara means to restrain oneself, be careful, or guard oneself so as not to fall into an accident. This is in accordance with the words of Allah SWT Asy-Syams/91: 9-10:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ وَقَدْ خَابَ مَنْ دَسَّاهَا ۙ ١٠

Translated into

The one who purifies it (the soul) is truly fortunate, and the one who pollutes it is truly a loss.

Islam regarding pamali or taboos is referred to as al-'aadah, which means the customs or customs of society, and in fiqh it is referred to as "urf." This is related to identifying good and bad days, which is also the basis of the Bugis Pinrang tradition that has been passed down. The author gives the example that in the past, parents forbade their children to leave the house when it was sunset or when the sun set because they believed that it was a bad time (Nurhamzah, 2022).

### b) Mappikiri rimunri

In the Bugis language, the word Mappikiri Rimunri means final thinking in Indonesian. This means that before starting a task or action, a Bugis is required to consider the final result of the task or action that will be carried out before starting with very careful preparation.

### c) Menyameng Ati

A feeling of calm is what is meant by having a heart. We must be able to find peace of mind before and after carrying out an activity. When we move, propose, get married, or travel, we should keep things casual (Mustam, 2024).

## CONCLUSION

Based on the information provided in the discussion or previous discussion section, it can be concluded that research that emphasizes Islamic Education Review of the use of Lontara Pananrang as a calendar system in the Bugis tradition in Ajubissue Village, Sidrap Regency:

1. Using Lontara Pananrang as a calendar system, Lontara Pananrang divides time into various cycles based on natural or cultural events, such as lunar cycles or seasons. It reflects a deep understanding of nature and traditional Bugis time

order. The use of Lontara Pananrang as a calendar system is not only a way to record time, but is also an important part of Bugis cultural identity. This reflects the close relationship between calendar traditions and cultural heritage which is highly respected by the Bugis people. Apart from that, for people who still use Lontara Pananrang as a calendar system, its use is not only as a practical tool for recording time but also as a symbol of their cultural identity. Its use can also be closely related to their religious practices and traditional beliefs. Meanwhile, for people who no longer use Lontara Pananrang, even though it is no longer actively used, recognition of the cultural heritage value of Lontara Pananrang as a calendar system can still exist among people who have switched to a modern calendar system, and efforts to maintain and document this tradition may be carried out as part of cultural preservation efforts.

2. Review of Islamic education regarding the use of Lontara Pananrang as a calendar system in the Bugis tradition. Islamic education often provides a deep understanding of the concept of time in Islam, including the calendar based on the lunar calendar as used in Lontara Pananrang. This helps strengthen the relevance and use of local traditions in religious contexts. This review highlights the important role of Islamic education in strengthening and maintaining the use of Lontara Pananrang as a calendar system in the Bugis tradition. Through this approach, aspects of religion, culture and local identity can be integrated harmoniously, strengthening the connection between the Bugis community and their religious and cultural values.

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