



Meaning and Social Ethics of Phinisi Boats in Bulukumba, South Sulawesi

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ABSTRACT

Phinisi Boatbuilding has become a hereditary tradition passed down from generation to generation. This Phinisi boatbuilding tradition is not just a boatbuilding process, but also includes cultural and spiritual values besides that, making Phinisi Boats has a deep meaning for the people of Bulukumba. The meaning in the tradition of making Phinisi Boats, among others, contains values of togetherness, cooperation, and collaboration as well as a maritime symbol and cultural identity of the Bulukumba community. In addition to the deep meaning, there is a very thick Social Ethics in making Phinisi Boats, namely the importance of maintaining Tradition, Culture, and Local Economic Resilience. This research uses qualitative research methods with an ethnographic approach. Data were collected through data analysis obtained from several informants at the research location and also complemented with literature studies by searching for relevant literature regarding the making of Phinisi Boats in Bulukumba, including the meaning and Social Ethics in the tradition of making Phinisi boats. The results showed that overall, the symbolism in the tradition of Phinisi boatbuilding in Bulukumba Regency illustrates the importance of values of togetherness, cooperation, and collaboration as well as a symbol of maritime and obedience to authority in the local community. The Phinisi Boat building process becomes more than just a physical process, but also as a means to appreciate and strengthen relationships between individuals in Bulukumba society. In addition to Symbolic meaning, Social Ethics in Phinisi Boatbuilding should be highly considered with the aim of regulating culture, maintaining traditions, and strengthening local economic resilience. Phinisi Boatbuilding should be done in a way to reduce production costs, expand markets, and expand local cultural awareness

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INTRODUCTION

Indonesia is a maritime country with 17,508 islands, 5.8 million square kilometers of water area and 81,000 kilometers of coastline. It is also historically recorded that Indonesian sailors have sailed to several parts of outer Indonesia. Several kingdoms in Java, Sumatra, Sulawesi and Maluku were once victorious in the maritime sector. This also shows how important Indonesia's maritime industry is. One of the potential areas in maritime development is South Sulawesi.

South Sulawesi is one of the provinces located in Eastern Indonesia. The position of South Sulawesi is very strategic as a support or buffer area in developing the maritime sector in Indonesia. The issue of South Sulawesi's strength is not only seen from the vast expanse of the sea and the long stretch of its coast. But South Sulawesi can be said to regulate Indonesia which is rich in culture and tradition. One of them is the

making of Phinisi boats, which is a tradition of the Bugis Bulukumba tribe.

Bulukumba Regency is one of the centers of Phinisi Boat manufacturing which is famous in Indonesia and even the world. Phinisi boat itself is a traditional boat used by the Bugis-Makassar people to sail and trade in the archipelago and foreign waters. Phinisi boats are a famous type of traditional boat in South Sulawesi and an important symbol in the maritime culture of the local community. The name Phinisi is famous around the world as a sea and ocean breaker. The history of the Phinisi Boat is so long that this type of boat has become a reliable means of transportation. Manned by Bugis sailors, this boat can sail to foreign countries. The famously tough Bugis sailors have good navigation and steering techniques of the Phinisi Boat. The making of Phinisi boats is done in traditional shipyards called bantilang.

This Phinisi boat is made entirely of wood and assembled without the use of nails. Nevertheless, the Phinisi Boat has proven its specialty by conquering oceans and exploring countries in the world. Even though it is made of wood, this boat is able to survive the waves and storms on the high seas. In making this Phinisi Boat, sufficient knowledge and skills are needed. This is in accordance with the verse of the Quran (Q.S Hud verse 37);

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُغْرَقُونَ ﴿٣٧﴾

"And make the ark under Our supervision and guidance and do not ask Me to give refuge to the wrongdoers; surely they will be drowned." In the context of boatbuilding, this verse can be interpreted to mean that in any endeavor or project, a Muslim should always rely on knowledge and guidance from Allah. This could include ensuring that boats are built to the highest safety standards, using durable and environmentally friendly materials, and paying attention to fairness in the production process.

The history of the tradition of making Phinisi boats began with the stranding of the boat carcass of the crown prince of Luwu, Sawerigading, which was stranded in three areas in Bontobahari District, Bulukumba Regency. The three areas are Ara Village, Lemo-lemo, and Bira, and these three areas are the center of Phinisi boat making to this day.

Phinisi Boatbuilding in this area has become a hereditary tradition passed down from generation to generation. In this tradition, local people are involved in various meanings that involve the whole community. The Phinisi Boatbuilding tradition in Bulukumba Regency is not just a boatbuilding process, but also includes deep cultural values and traditions. During this tradition, the local community plays an active role in every stage of boatbuilding, from choosing the right tree to be used as raw material to the process of cutting and installing boat masts. They also involve the shaman or spitradisi leader in this process, in order to ask for blessings and protection for the boat. In addition, this tradition is also a place to strengthen social bonds between community members, because everyone works together and helps each other in the process of making this boat. Thus, the Phinisi Boatbuilding tradition not only has high aesthetic value, but is also an important symbol of the togetherness and strength of the Bulukumba community.

To understand the role of tradition in the making of Phinisi boats as part of the culture of the Bulukumba community, the theory of the Phinisi boat is analyzed. Cultural anthropology can be used. This theory studies how culture affects people's behavior and lives. Symbolism theory can be used to analyze the symbolic meaning of the form and process of the Phinisi Boat making tradition. The symbols contained in the boat and the tradition of making it have a deep meaning and are related to the beliefs and culture of the people of Bulukumba Regency.

Ethnographic theory can be used to documenting and analyzing the traditional practice of making Phinisi Boats in detail. Ethnography is a research method used to study culture and community life through direct observation and interviews with informants. Overall, the tradition of making Phinisi boats in Bulukumba Regency has many deep meanings. The strong and tough shape of the boat reflects the boatman's expertise in building boats that are able to face the waters of South Sulawesi. Boat ornaments and designs contain symbolic meanings related to the beliefs and culture of the local community. Apart from that, this tradition also has important social and cultural meaning in maintaining the cultural identity of the Bulukumba community and strengthening relationships between community members.

In a study conducted by Nurhadi (2017), the tradition of making Phinisi boats in Bulukumba Regency has a deep meaning. The Phinisi boat is a symbol of the strength and glory of the Bugis Makassar tribe, so the manufacturing process is considered an effort to maintain their cultural identity. In addition, this tradition also has a religious meaning, because before starting the process of making a boat, a traditional ceremony is carried out involving a shaman or spitradisi leader to provide blessings and protection to the boat and the boat crew who will use it.

Based on these assumptions, the author is interested in studying more deeply the meaning in the tradition of making Phinisi boats in Bulukumba Regency, South Sulawesi.

METHODOLOGY

This research uses qualitative research methods with an ethnographic approach. Data was collected through analysis of data obtained from literature studies by searching relevant literature regarding the making of Phinisi boats in Bulukumba, including regarding the meaning and social ethics in the tradition of making Phinisi Boat.

RESULTS AND DISCUSSION

Meaning in Phinisi Boatbuilding Tradition

Based on in-depth interviews with several informants, information was obtained about the deep meaning and how Social Ethics in the Phinisi Boat-making Tradition in Bulukumba Regency is not just a boat-making process, but also has a deep symbolic meaning for the local community. The process of making the Phinisi boat, which involves many people and takes a long time, symbolizes the values of togetherness and cooperation which are highly valued by the Bulukumba community. The local community believes that the success of making a Phinisi Boat depends not only on individual skills, but also on solid and harmonious team collaboration. In this process, each worker has clear roles and responsibilities, and they must depend on each other to achieve the same goal.

This boat-making tradition symbolizes the values of togetherness, cooperation and collaboration and is a maritime symbol that is highly valued in the Bulukumba community. First, the process of making a Phinisi Boat which involves many people and takes a long time symbolizes the value of togetherness. In Bulukumba society, togetherness is considered very important. The process of making a Phinisi Boat involves many workers working together to achieve the same goal. Each individual has clear roles and responsibilities, and they must depend on each other. This reflects the importance of working together and supporting each other in achieving success.

Secondly, the tradition of making Phinisi boats also symbolizes the value of cooperation. In this process, each worker must work harmoniously and cooperate with each other to achieve the same goal. They must coordinate, communicate, and divide tasks well. This solid and harmonious cooperation reflects the importance of working together to achieve good results.

Third, the Phinisi Boat manufacturing process also involves solid team collaboration. Each worker has clear roles and responsibilities, and they must rely on each other. This collaboration symbolizes the importance of working together and trusting each individual's ability to achieve the same goal. Through solid team collaboration, the Phinisi Boat manufacturing process can run well and produce a sturdy and quality boat.

Fourth, the tradition of making Phinisi boats as a maritime symbol for the people of Bulukumba. Phinisi boats are used by the people of Bulukumba for various activities, such as fishing, trading and transportation. The boat-making tradition involves prayers and ceremonies as a form of respect to the gods of the sea. The Phinisi boat became an important symbol of the maritime life of the Bulukumba people. In addition, Phinisi boatbuilding is also an important part of the cultural identity of the people of Bulukumba. Through the boat making tradition, the community preserves the traditions and hereditary knowledge in boat making. The shape and ornamentation of the boat also reflect the uniqueness of South Sulawesi's culture and folk art.

The tradition of making Phinisi boats also has important social and cultural meaning. This boat has become a symbol of the cultural identity of the Bulukumba people and is an inseparable part of their maritime life. Through the tradition of boat making, the Bulukumba people continue to preserve the traditions and knowledge passed down from generation to generation in making these boats. They teach the younger generation about the importance of preserving cultural heritage and respecting nature. Apart from that, this tradition is also an important moment to strengthen relations between members of the Bulukumba community, because they work together in the process of making boats.

The next meaning contained in the Phinisi Boat making ceremony is that the Annakbang kalabiseang process or cutting the keel of the boat is the process of cutting wood which is said to be the keel wood cutting ceremony. Based on the beliefs of previous ancestors, before cutting wood, a good time or a good day was first determined. The process of cutting the keel is believed to mean "Requesting Permission" from the Creator. The keel joining ceremony (annattara') is a ceremony that is symbolized as a meeting process like humans meeting a man and a woman to create a baby. Making a boat is likened to the process of making a baby. The Appasili (Tolak Bala) ceremony is an event held before the ammosi event, in which Barazanji is read, which is proof that there is a bond between traditional life and the religion of the local population. The ceremony of giving the navel (Ammossi') is the final process of completing a perfect human being in the form of a boat as a child and a panrita who is his mother/father. The ship pushing ceremony (Annyorong Lopi), this ceremony launches the boat into the sea. This ceremony requires many people. Overall, the symbolism in the tradition of making Phinisi boats in Bulukumba Regency illustrates the importance of the values of togetherness, cooperation and collaboration as well as a maritime symbol and obedience to authority in the local community. Phinisi boating becomes more than just a physical process, but also as a

means to appreciate and strengthen relationships between individuals in the Bulukumba community

Apart from that, making a Phinisi boat also involves a leader or tribal chief who acts as a supervisor and gives instructions in the process of making the boat. This symbolizes the existence of hierarchy and obedience to authority in Bulukumba society. These tribal leaders have extensive knowledge and experience in making Phinisi boats, and they play an important role in maintaining the quality and authenticity of the boats produced. The people of Bulukumba really respect and appreciate the leaders of this tribe because they are considered the guardians of valuable traditions and cultural heritage. In the process of making the Phinisi Boat, the tribal leaders also became a symbol of community unity and integrity, and they ensured that all community members were involved with enthusiasm and commitment in this process.

The Social Ethics that must be considered in Phinisi Boatbuilding is the importance of maintaining Tradition, Culture, and Local Economic Resilience. Some aspects that must be considered are the first, Cultural Protection where the manufacture of Phinisi Boats must be carried out with the aim of regulating culture and maintaining traditions. Parts of the manufacturing process, such as the Maccera Lopi ceremony, must be done appropriately and with the aim of creating cultural symbols and culture. Secondly, Local Economic Resilience where Phinisi boat manufacturing should preserve local economic resilience. Phinisi boats are traditional products that have cultural and economic value, and the manufacture of Phinisi boats must be done in a way that reduces the use of imported materials and technology. Next is Business Development, namely the manufacture of Phinisi Boats must be carried out with the aim of developing local businesses. Phinisi boat manufacturing should be done in a way that reduces production costs and expands the market. The fourth point is Waters Development i.e. Phinisi boat manufacturing should be done with the aim of developing the waters. Cultural Awareness Development is a very important final point in Phinisi Boatbuilding which must be done with the aim of developing local cultural awareness. What is very interesting in the findings at the research site is the statement of a key informant as the financier of Phinisi Boatbuilding that the buyer should not interfere with any issues in Phinisi Boatbuilding without the permission of the head of the Phinisi Boat Project. Because of the frequent misunderstandings between the Phinisi Boat Orderers and the Phinisi Boat workers, sometimes the work of making Phinisi Boats stops. This is where the importance of Social Ethics in building this big business.

CONCLUSION

The tradition of making Phinisi boats in Bulukumba has meaning for the local community. This tradition is not just a tradition that is passed down from generation to generation or just boatbuilding alone. The making of the Phinisi Boat in Bulukumba includes cultural and spiritual values in it. In addition, the making of Phinisi Boats has a deep meaning for the people of Bulukumba. The meaning in the tradition of making Phinisi boats, among others, contains values of togetherness, cooperation, and collaboration as well as a maritime symbol and cultural identity of the Bulukumba community. In addition to having a deep meaning, Social Ethics becomes very important in maintaining traditions and strengthening Local Economic Resilience.

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