

Buginese Muslims

also known as "Bugis People"

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Entry tags: Islamic Traditions, Sufism, Religious Group

The Buginese are a politically and ethnically dominant seafaring group from the Indonesian province of South Sulawesi (Sulawesi Selatan), occupying much of the province's fertile lowlands. The Buginese language (Basa Ugi) belongs to the South Sulawesi language group and is related to Makassarese, Toraja and Mandarese. Historians are uncertain about the early origins of the Buginese (2500 BC- 300 BC). Between 300 BC-1200 AD, the Buginese were organized into a number of small chiefdoms and practised wet-rice cultivation, especially in the upper Cenrana valley (~1200 AD). Around the thirteenth century, the Buginese experienced rapid social change due to the incorporation of South Sulawesi into the wider trading network of the Indian Ocean, that extended between China and India via the Majapahit Empire centered on Eastern Java. The thirteenth century and the associated growth of trade in the Indian Ocean, witnessed a growth in wet rice cultivation, population increase, loosely unified kingdoms and growing social stratification of Buginese society (Caldwell 2004). The transvestite Buginese priests or Bissu guarded the kingdom's regalia and have pre-Islamic roots. The earliest Buginese kingdom of Luwu (before the sixteenth century) in the Gulf of Bone controlled the iron ore trade. The Luwu Bugis united disparate tribes of interior South Sulawesi. But by the sixteenth century, the Luwu kingdom was eclipsed by Makassar. The sixteenth century witnessed the rise of Makassar as an entrepot port and the union of the Makassar kingdom of Gowa with the kingdom of Tallo. The Luwu Bugis converted to Islam (~1605). The Buginese conversion to Islam is related to the legend of the Three Datok (Mak. Dato' Tallua and Bug. Dato' Tellue), who were the preachers or muballigh. By 1607, the principalities of Gowa and Tallo embraced Islam. Islamization in South Sulawesi had to come to terms with Adat or traditional customs. The Three Datok tried to draw parallels between the Shariah (legal practice derived from the teachings of the Al Quran) and Adat or customary law such that Islam was not seen as an alien belief system (Sila 2015). Islamic preachers, especially Datok Pattimang interpreted the notion of "tauhid" or absolute oneness of God, not in strictly Islamic terms, but invoked the Buginese notion of Dewata Seuwae (One God). Furthermore the preachers contended that the Buginese and the Makassarese people had descended from one God "Parewa Sara" and that the two groups were representatives of One God on Earth (Sila 2015). ~ 1605, the Dutch made inroads into South Sulawesi to secure monopoly over the flourishing spice trade of Makassar. They secured the support of the Bone Bugis to defeat Gowa in a civil war (~1669). The principality of Bone, in effect, was recognized as the overlord of South Sulawesi in exchange for Dutch monopoly of the spice trade. The eighteenth century in Makassar coincided with a period of political instability in South Sulawesi, particularly rival claims to the throne of Gowa (~ 1739) and an uprising by a commoner in 1776 that drew on Buginese resentment against the Dutch presence in Makassar. During the brief British takeover of the Indies archipelago (1811-15), the Bone palace was ransacked. Uneasy relations between the Buginese rulers and the Dutch continued throughout the nineteenth century. In 1905, the Sultan of Bone was exiled to Batavia (now known as Jakarta). The Dutch indirect rule in South Sulawesi (1905-41) made use of adat and the traditional hierarchies, extant in Buginese society. Subsequent to the conclusion of the Pacific War (1942-45), the notorious Dutch captain Raymond Westerling directed a brutal repression of nationalist forces in South Sulawesi. During the 1950s, the Sulawesi countryside was ravaged by the quasi-Islamic rebellion led by Kahar Muzakkar, a disaffected Buginese army officer. The rebels made attempts to wipe out non-Islamic elements of Buginese culture, resulting in the burning of traditional houses and manuscripts. The Indonesian central government reacted to the political unrest in the undivided province of Sulawesi by splitting the province into North and South Sulawesi in 1957. But the move did not take into account ethnic diversity of the province (Booth 2011). In the early 1960s, the two provinces of Sulawesi were

split into four, an arrangement that continued until 1998. Fear of secessionist movements in the Outer Islands, fearful of Javanese political domination was the reason President Abdul Rehman Wahid (1999-2001) disembarked on a policy of administrative decentralization. In 2004, the province of West Sulawesi or Sulawesi Barat, with the Mandarese, comprising the single largest majority, was carved out of the parent province of South Sulawesi. In this case, the role of former President B.J. Habibie (1998-99) who hailed from Sulawesi was no less important. But attempts to carve out a new province in the northeastern part of South Sulawesi could not materialise due to ethnic and religious tensions that could not be reconciled between the Buginese and the Torajans. Nevertheless, administrative decentralization since 1999 has seen increased assertion of Buginese identity in the province of South Sulawesi.



Date Range: 1500 CE - 2004 CE

Region: South Sulawesi, Indonesia

Region tags: Asia, Southeast Asia, Indonesia

The Buginese are dominant in the island of Sulawesi, particularly in the province of Sulawesi Selatan or South Sulawesi. Buginese-dominated towns include Parepare, Bone, Maros, Gowa, Watampone. Buginese along with the Makassarese are the dominant communities in the provincial capital of Makassar.

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Leonard Andaya, *The Heritage of Arung Palakka: A History of South Sulawesi (Celebes) in the Seventeenth Century* (Dordrecht: Springer Science Media, 1981).
- Source 1: Thomas Gibson, *Islamic Narrative and Authority in Southeast Asia : From the 16th to the 21st Century* (Palgrave MacMillan: Basingstoke, 2007).

Online sources for understanding this subject:

- Source 1 URL: Mark Woodward, "Middle Path Islam," *Inside Indonesia*, November 23, 2018, <https://www.insideindonesia.org/middle-path-islam-2>.

Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_12368
- Source 1 Description: Tracts on medical treatment of various diseases. B: ff. 30r.-31r. Amulet with the names of the Seven Sleepers and their dog (Buginese Kahapě'e, Arabic Aṣḥāb al-kaḥf). C: ff. 31, 32v. Formulae against evil spirits, wild animals, and eerie (makěrrě') places. D: ff. 31v.-32r. Some verses from the Qur'ān, i.e. the āyat al-kursī (sūra 2: 256) and sūra 59: 24. Arabic. (This description from Dr. A. A. Cense).
- Source 2 URL: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_12363
- Source 2 Description: Manuscript ID: Add MS 12363. Collection of short tracts and formulae, mostly in Buginese, used in Sufi orders (tarīka) in South Celebes, especially in Naksh(i)bandīya circles, in the

second half of the 18th century. On f. 13v. it is stated that the foregoing was written in Palopo, 4 Jum. II A.H. 1172 [A.D. 1759]. Kasabandia teachings are explicitly mentioned on ff. 17v., 52r.-53v., 56v. Ff. 62v., 63r. are in Makasarese. On ff. 59r., 69v. Arabic prayers. See Matthes, 1875, pp. 945. (This description from Dr. A. A. Cense.) In Bugis, with words and phrases in Arabic.

– Source 3 URL: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_12372

– Source 3 Description: Treatises and teachings on diseases and medications (ff. 2r.-3r., 3v.-28r., 29r.-30r., 30v.-33r., 33v., 34v., 35v., 40r., 40v.-41v., 43-45, 67v., 78v.). Charms (ff. 44, 46r.-48r.). In Makasarese, words written on a sinto strip of palmleaf used for making a cracking noise above the head of a patient (f. 46r.) Kutikas and auspicious and inauspicious days (ff. 35v., 49v., 66r., 66v.-67v., 68r.-69r., 73v.-74r., 79r.-80r). Remedies against evil (pattula bala) (ff. 46r., 73r.-69v). Divinatory notes in connection with Kur'ānic texts (ff. 50r.-65v.). Secret knowledge for farmers (ff. 78r.-74r). Kitta' hadese (Malay kitāb hadith) (f. 48v.). on the Lailat al-Qadr (f. 48v.). Fragment on the names of the Seven Sleepers of Ephesus (Buginese asēnna Kahapee, Arabic Ashāb al-Kahf) and their dog Qiṭmīr (ff. 43-44r). Several of these items are to be compared with similar pieces in Add. 12360. (This description from Dr. A. A. Cense.)

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

↳ Is the cultural contact competitive:

– No

↳ Is the cultural contact accommodating/pluralistic:

– Field doesn't know

↳ Is the cultural contact neutral:

– No

Notes: Buginese have been known for the frequency of their migration across Southeast Asia since the seventeenth century. After the fall of Makassar to the Dutch in 1669, small bands of Buginese led by their nobles and opposed to the Bone Sultanate, attached themselves as mercenaries to the courts of Johor, Perak and managed to usurp political authority in Aceh and Riau. Buginese who fled to eastern Indonesia dominated the slave trade and became prominent intermediaries in the spice trade with Maluku. But during the nineteenth century, the Dutch challenged Buginese domination of the coastal trade. In response to European demand for raw materials, the Buginese established settlements oriented to production of copra and other cash crops. By the 1950s, due to the civil war that ravaged large parts of South Sulawesi, at least 10,000 Buginese fled to Riau and Jambi where they were classified as Internally Displaced. During the Soeharto Era (1966-1998), as the government pushed into East Timor and Irian Jaya (as the provinces were known then, the Buginese perceived new economic opportunities. They subsequently migrated to urban areas of eastern Indonesia where they set up settlements, known as Kampung Bugis. During the Southeast Asian Economic Crisis (1998), those Buginese who had cash-in-hand bought land cheaply, especially

in Poso in the province of central Sulawesi. But these migrants made little attempts to integrate with local societies and became a target for communal violence, especially between 1998-2002. In Ambon, during the communal riots (1999-2002), the first areas to be torched were Buginese settlements. During the New Order (1966-98), their apparent economic successes earned the Buginese envy of local Christians in Maluku. The ensuing violence had led to exodus of internally displaced Buginese to South Sulawesi. For details see Greg Acciaioli, " Legacy of Conflict," Inside Indonesia 82 (2005). URL: <https://www.insideindonesia.org/legacy-of-conflict>

↳ Is there violent conflict (within sample region):

– No

↳ Is there violent conflict (with groups outside the sample region):

– Yes

Notes: For details see Greg Acciaioli, " Legacy of Conflict," Inside Indonesia 82 (2005). URL: <https://www.insideindonesia.org/legacy-of-conflict>

Does the religious group have a general process/system for assigning religious affiliation:

– No

Does the religious group actively proselytize and recruit new members:

– No

Does the religion have official political support

– Yes

↳ Are the priests paid by polity:

– Field doesn't know

↳ Is religious infrastructure paid for by the polity:

– Field doesn't know

↳ Are the head of the polity and the head of the religion the same figure:

– No

↳ Are political officials equivalent to religious officials:

– No

↳ Is religious observance enforced by the polity:

– No

↳ Polity legal code is roughly coterminous with religious code:

– No

↳ Polity provides preferential economic treatment (e.g. tax, exemption)

– No

Is there a conception of apostasy in the religious group:

– Yes

↳ Are apostates prosecuted or punished:

– Yes

↳ Apostates are socially shunned and/or publicly vilified:

– Yes

↳ Wealth, civil rights, and/or social capital are taken by authorities:

– No

↳ Do apostates receive corporal punishment:

– No

↳ Do apostates receive divine punishment:

– Yes

↳ Punished in the afterlife:

– Yes

↳ Cursed by "high god":

– No

↳ Cursed by other supernatural being(s):

– No

↳ Other divine punishment:

– Yes [specify]: Death. Refer to Sahih al-Bukhari's interpretation of the Hadith (Volume 4, Book 52, Verse 251).

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 6300000

Notes: 6.3 million across Indonesia, according to the 2010 census estimate.

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 42

Notes: 41.9% of the population of South Sulawesi. The Buginese are the dominant ethnic group in South Sulawesi. Over 95% of the Buginese are Muslims.

Nature of religious group [please select one]:

– Large official religious group with smaller religious groups also openly allowed

Notes: 95% of Buginese adhere to Islam although a small community living in Amparita, Sidenreng kabupaten (Regency) adheres to pre-Islamic Tolotang. Some Bugis converted to Christianity due to marriage but their number remains small.

Are there recognized leaders in the religious group:

– Field doesn't know

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

– Yes

↳ Are they written:

– Yes

– Yes

Notes: Al-Quran.

↳ Are they oral:

– Yes

Notes: The epic La Galigo, written down in the Buginese script (by the eighteenth century) narrates the origins of the Buginese. According to the epic, Batara Guru, the eldest son of the main God in heaven was believed to have set foot on earth that was still unpopulated and created the first human kingdom. His firstborn died and changed into rice. Batara Guru's grandson Sawerigading, considered as a hero amongst the Buginese is referred to as the Lord of the Underworld in the epic.

↳ Is there a story (or a set of stories) associated with the origin of scripture:

– Yes

Notes: For details refer Andi Zainal Abidin, "The I La Galigo Epic Cycle of South Celebes and its Diffusion," *Indonesia* 17 (1974): 161-69. URL: <https://www.jstor.org/stable/3350778>

↳ Revealed by a high god:

– Yes

Notes: Connection with heaven not made in Malaysia.

↳ Revealed by other supernatural being:

– No

↳ Inspired by high god:

– No

↳ Inspired by other supernatural being:

– No

↳ Originated from divine or semi-divine human beings:

– Yes

↳ Originated from non-divine human being:

– No

↳ Are the scriptures alterable:

– Yes

Notes: The La Galigo was composed orally but was recorded in the written form after 1300. In its written form, there were omissions or scribal errors. While writing the pre-Islamic history of South Sulawesi based on the La Galigo, historians need to take into consideration the question of whether the source is credible (see also Macknight 1993).

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

– Yes

Notes: The Majelis Ulama Indonesia South Sulawesi interprets the Al-Quran and the Hadis (sayings of prophet Muhammad)

↳ Can interpretation also take place outside these institutions:

– No

↳ Interpretation is only allowed by officially sanctioned figures:

– Yes

↳ Is there a select group of people trained in transmitting the scriptures:

– Field doesn't know

↳ Is there a codified canon of scriptures:

– Yes

Notes: Al-Quran and the Hadis.

Architecture, Geography

Is monumental religious architecture present:

– Yes

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– I don't know

↳ Size of largest single religious monument, square meters:

– I don't know

↳ Height of largest single religious monument, meters:

– I don't know

↳ Size of average monument, square meters:

– I don't know

↳ Height of average monument, meters:

– I don't know

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– I don't know

Are there different types of religious monumental architecture:

– Yes

↳ Tombs:

– Yes

↳ Cemeteries:

– Yes

↳ Temples:

– Yes

Notes: Masjid Lamuru (~ 18th c.) was built in the grave complex of the Raja of Lamuru in the kabupaten (district) of Bone, South Sulawesi. Inside the complex, there is a tomb of Datu Lamuru). A new mosque was constructed in the grave complex in 1977, bearing a tajug-type roof that reflects the imprint of Javanese architecture. For details refer *Monumen Islam di Sulawesi Selatan*, edited by Muslimin A.R. Effendy (Makassar: Balai Pelestarian Cagai Budaya Makassar, 2013).

– Yes

Notes: Masjid Al-Hilal, more popularly known as Masjid Katangka is situated less than 500 meters away from the tomb of Syech Yusuf in Makassar, a Buginese Sufi Ulama and an aristocrat by birth (also known as Abadin Tadia Tjoessoep or Muhammad Yusuf al-Maqassari). A prasasti or inscription indicates that the mosque was constructed in 1603. The mosque reflects the architecture of the Javanese aristocracy. For details refer *Monumen Islam di Sulawesi Selatan*, edited by Muslimin A.R. Effendy (Makassar: Balai Pelestarian Cagai Budaya Makassar, 2013).

– Yes

Notes: Masjid Jami Palopo, in the city of Palopo, bears the imprint of the traditional architecture of South Sulawesi. Built in 1604, Masjid Jami Palopo is unique because it was perhaps the only mosque in Indonesia constructed using limestone. The flooring of the mosque and the wall reflect the legacy of Buddhist temple architecture. The seven windows represent the seven days of the week. On each window, there are five vertical trellises, symbolizing the five tenets of Islam. For details refer *Monumen Islam di Sulawesi Selatan*, edited by Muslimin A.R. Effendy (Makassar: Balai Pelestarian Cagai Budaya Makassar, 2013).

↳ Altars:

– Yes

↳ Devotional markers:

– No

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Field doesn't know

↳ Other type of religious monumental architecture:

– Field doesn't know

Is iconography present:

– Yes

↳ Where is iconography present [select all that apply]:

– At home

– Only religious public space

– Some public spaces

– All public spaces

↳ Are there distinct features in the religious group's iconography:

– Field doesn't know

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– Yes

Notes: Ussu and Cerkerang are sacred places documented in the La Galigo epic. According to the epic, when God of the upper world, Daeng Patotoe heard that the middle world was empty, he sent his son Batara Guru to populate it. Bukit Pinsemoni (Pinsemoni hill) is barred to most people and trees in the vicinity of Bukit Pinsemoni may not be felled. Bukit Pinsemoni is the site where Batara Guru descended from the skies. There is a local belief in Cerekang village that an invisible mosque in Bukit Pinsemoni marks the Waemami spring whose pristine waters originate from Mecca. For details refer David Bulbeck, " Sacred places in Ussu and Cerekang, South Sulawesi, Indonesia: Their History, Ecology and Pre-Islamic Relation with the Bugis Kingdom of Luwuq," in *Transcending the Culture-Nature Divide in Cultural Heritage: Views from the Asia-Pacific Region*, edited by Sally Brockwell, Sue O'Connor & Denis Byrne (Canberra: ANU EPress, 2013), 171-90.

Are pilgrimages present:

– Yes

Notes: Mandatory pilgrimage to Mecca for able-bodied Buginese Muslims at least once in their lifetime.



How strict is pilgrimage:

– Obligatory for all

Notes: Obligatory for all able-bodied Muslims.

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes



Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes



Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes



Other spirit-body relationship:

– I don't know

Belief in afterlife:

– Yes



Is the spatial location of the afterlife specified or described by the religious group:

– Yes

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– Yes

↳ Cremation:

– No

↳ Mummification:

– No

↳ Interment:

– Yes

↳ Corpse is flexed (legs are bent or body is crouched):

– No

↳ Corpse is extended (lying flat on front or back):

– No

↳ Corpse is upright (where body is interred in standing position):

– No

↳ Corpse is interred some other way:

– Yes [specify]: Islamic burial conventions apply. Barthing and shrouding the body, followed by salah or prayer.

↳ Cannibalism:

– No

↳ Exposure to elements (e.g. air drying):

– No

↳ Feeding to animals:

– No

↳ Secondary burial:

– No

↳ Re-treatment of corpse:

– No

↳ Other intensive (in terms of time or resources expended) treatment of corpse :

– No

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– No

Are formal burials present:

– I don't know

Supernatural Beings

Are supernatural beings present:

– No

– Yes

↳ A supreme high god is present:

– Yes

↳ The supreme high god is anthropomorphic:

– No

↳ The supreme high god is a sky deity:

– No

↳ The supreme high god is chthonic (of the underworld):

– No

↳ The supreme high god is fused with the monarch (king=high god):

– No

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

↳ The supreme high god is a kin relation to elites:

– Yes

Notes: Refer to the La Galigo. The La Galigo alludes to beings who have descended from heavens or "tomanurung." Beings descended from the depths or "totompo." The Buginese divide their society into four epochs: (a) Archaic period: before 9th c. AD. Shamanistic rituals existed during this period; (b) The La Galigo Epoch (~ 9th- 12th c. AD); (c) The period of "tomanurung," when beings descended from heaven, corresponding to the proper emergence of kingdoms in South Sulawesi (13th-15th c. AD); (d) period from the beginning of the 17th c. that corresponds with the conversion of Buginese to Islam. Between the La Galigo and "tomanurung," according to Buginese tradition, there were seven generations of anarchy. Humans were abandoned by Gods. Kingdoms were constituted in South Sulawesi, and created under the aegis of the "tomanurung," who descended to earth the second time. The Buginese elites were seen as almost white-blooded ("tomaddara takku"). The Buginese nobility are the only social category of people who are linked to the divinity of the local pantheon, the divinity calling itself Batara Guru. See Gilbert Hamonic, " God, Divinities and Ancestors. The Positive Representation of a 'Religious Plurality' in Bugis Society, South Sulawesi,Indonesia." *Southeast Asian Studies* 29, no. 1 (1991): 3-34.

↳ The supreme high god has another type of loyalty-connection to elites:

– No

↳ The supreme high god is unquestionably good:

– Field doesn't know

↳ Other feature(s) of supreme high god:

– Yes [specify]: Known as Dewata Seuwae or the one God

↳ The supreme high god has knowledge of this world:

– Field doesn't know

↳ The supreme high god has deliberate causal efficacy in the world:

– Yes

↳ The supreme high god can reward:

– Yes

↳ The supreme high god can punish:

– Yes

Notes: Pappaseng is way of life of the Buginese. If individuals do not follow the Pappaseng, they would incur the wrath of God. Pappaseng is memorized and is passed on as heritage from one generation to the next.

↳ The supreme high god has indirect causal efficacy in the world:

– Yes

↳ The supreme high god exhibits positive emotion:

– I don't know

↳ The supreme high god exhibits negative emotion:

– I don't know

↳ The supreme high god possesses hunger:

– I don't know

↳ Is it permissible to worship supernatural beings other than the high god:

– No

Notes: No, according to the tenets of Islam. Religion amongst the Buginese is a curious blend of Islam and Adat (customary law). Greg Acciaioli's ethnographic research in South Sulawesi indicates that although Buginese way of life is evident in their overt rituals, their approach to how to make a livelihood is based on sets of beliefs and values that situate their actions in an apprehensible moral universe of consequentiality (Acciaioli 2004).

↳ The supreme high god possesses/exhibits some other feature:

– I don't know

↳ The supreme high god communicates with the living:

– No

↳ Previously human spirits are present:

– Yes

↳ Human spirits can be seen:

– No

↳ Human spirits can be physically felt:

– I don't know

↳ Previously human spirits have knowledge of this world:

– Yes

↳ Human spirits' knowledge restricted to particular domain of human affairs:

– I don't know

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:

– I don't know

↳ Human spirits' knowledge unrestricted within the sample region:

– I don't know

↳ Human spirits' knowledge unrestricted outside of sample region:

– I don't know

↳ Human spirits can see you everywhere normally visible (in public):

– I don't know

↳ Human spirits can see you everywhere (in the dark, at home):

– I don't know

↳ Human spirit's can see inside heart/mind (hidden motives):

– I don't know

↳ Human spirits know your basic character (personal essence):

– I don't know

↳ Human spirits know what will happen to you, what you will do (future sight):

– I don't know

↳ Human spirits have other form(s) of knowledge regarding this world:

– Field doesn't know

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

↳ Human spirits can reward:

– Yes

↳ Human spirits can punish:

– Yes

↳ Human spirits have indirect causal efficacy in the world:

– Yes

↳ Human spirits have memory of life:

– Field doesn't know

↳ Human spirits exhibit positive emotion:

– I don't know

↳ Human spirits exhibit negative emotion:

– I don't know

↳ Human spirits possess hunger:

– Yes

↳ Human spirits possess/exhibit some other feature:

– Field doesn't know

↳ Human spirits communicate with the living:

– Field doesn't know

Notes: It can be stated with certainty that Enlon Masagala, a magic song used to be recited at the bed of a smallpox patient by Bissu (spiritual being in Buginese society who embodied both masculine and feminine attributes) to extirpate the pox. See for e.g. U. Sirk, "On Old Buginese and Basa Bissu," *Archipel* 10 (1975): 225-37. DOI: <https://doi.org/10.3406/arch.1975.1251>.

↳ Non-human supernatural beings are present:

– Yes

↳ These supernatural beings can be seen:

– No

↳ These supernatural beings can be physically felt:

– No

↳ Non-human supernatural beings have knowledge of this world:

– Field doesn't know

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– I don't know

↳ These supernatural beings have indirect causal efficacy in the world:

– I don't know

↳ These supernatural beings exhibit positive emotion:

– I don't know

↳ These supernatural beings exhibit negative emotion:

– I don't know

↳ These supernatural beings possess hunger:

– Yes

Notes: Glutinous rice of various colors would be offered to diverse sorts of anonymous ancestors called tomanurung placed alongside other offerings aimed at individual deities (such as the sokko' aruang nrupa, or "glutinous rice of eight colours," being the four colours mentioned above twice over, destined for Sangiang Serri, the god of rice). For details refer Hamonic (1991).

↳ These supernatural beings possess/exhibit some other feature:

– I don't know

↳ Mixed human-divine beings are present:

– Yes

↳ These mixed human-divine beings can be seen:

– I don't know

- ↳ These mixed human-divine beings can be physically felt:
 - I don't know
- ↳ Mixed human-divine beings have knowledge of this world:
 - I don't know
- ↳ These mixed human-divine beings have deliberate causal efficacy in the world:
 - I don't know
- ↳ These mixed human-divine beings have indirect causal efficacy in the world:
 - I don't know
- ↳ These mixed human-divine beings exhibit positive emotion:
 - I don't know
- ↳ These mixed human-divine beings exhibit negative emotion:
 - I don't know
- ↳ These mixed human-divine beings possess hunger:
 - I don't know
- ↳ These mixed human-divine beings possess/exhibit some other feature:
 - Yes [specify]: Buginese cosmology can be characterized as trinary.

Notes: 1) The three essential polarities such as head, navel and feet. 2) The androgynous image of transvestite priests or Bissu. 3) Child reptiles (half-human and half-crocodile) who not only populate Buginese dreams but also everyday lives of the Buginese. For details refer Hamonic (1991).

– Yes

- ↳ These mixed human-divine beings can be seen:
 - I don't know
- ↳ These mixed human-divine beings can be physically felt:
 - I don't know
- ↳ Mixed human-divine beings have knowledge of this world:

– I don't know

↳ These mixed human-divine beings have deliberate causal efficacy in the world:

– I don't know

↳ These mixed human-divine beings have indirect causal efficacy in the world:

– I don't know

↳ These mixed human-divine beings exhibit positive emotion:

– I don't know

↳ These mixed human-divine beings exhibit negative emotion:

– I don't know

↳ These mixed human-divine beings possess hunger:

– I don't know

↳ These mixed human-divine beings possess/exhibit some other feature:

– Yes [specify]: Child-reptiles

↳ Mixed human-divine beings communicate with the living:

– Yes

↳ In waking, everyday life:

– Yes

↳ In dreams:

– Yes

↳ In trance possession:

– No

↳ Through divination practices:

– No

↳ Only through religious specialists:

– Yes

Notes: Through the Bissu or the transvestite priests.

↳ Only through monarch:

– No

↳ Other form of communication with living:

– I don't know

↳ Does the religious group possess a variety of supernatural beings:

– Yes

↳ Organized by kinship based on a family model:

– Yes

↳ Organized hierarchically:

– Yes

↳ Power of beings is domain specific:

– Yes

↳ Other organization for pantheon:

– Yes [specify]: A curious blend of Islam and Buginese traditional beliefs as evident in the epic La Galigo.

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– No

Do supernatural beings mete out punishment:

– I don't know

Do supernatural beings bestow rewards:

– I don't know

Messianism/Eschatology

Are messianic beliefs present:

– No

Is an eschatology present:

– Yes

↳ Eschaton in this lifetime:

– No

↳ Eschaton at specified time in future:

– Yes

Notes: Islamic eschatology applies to Buginese.

↳ Eschaton at unspecified time in near future:

– No

↳ Eschaton at unspecified time in distant future:

– No

↳ Eschaton at some other time:

– No

↳ Adherents need to perform specific tasks to bring about World's end:

– Field doesn't know

↳ Divine judgment event:

– Yes

Notes: As applicable to Islam.

↳ Restoration of the world:

– No

↳ Start of a new temporal cycle:

– No

↳ Establishment of a new political system:

– No

↳ Establishment of a new religious system:

– No

↳ Will anyone survive the eschaton:

– I don't know

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Reference: Anthony Reid. Pluralism and Progress in Seventeenth-Century Makassar. *Bijdragen tot de Taal-, Land-en Volkenkunde*, 156(3)

– Yes

Notes: Anthony Reid (2000) highlights contradictions inherent in Buginese culture: one marked by slavery and a love of freedom; a strict sense of hierarchy and a spirit of enterprise; by a tenacious clinging to old beliefs and rituals and an openness to change.

Is there a conventional vs. moral distinction in the religious group:

– Yes

↳ What is the nature of this distinction:

– Present and clear

↳ Are specifically moral norms prescribed by the religious group:

– Yes

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– I don't know

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– No

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

– I don't know

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– I don't know

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

– I don't know

↳ Specifically moral norms are have no special connection to metaphysical:

– I don't know

↳ Moral norms apply to:

– All individuals within society

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– No

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– Yes

Notes: Fasting during Ramadan is mandatory for all Muslims.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– No

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Notes: Mandatory Islamic prayers.

Does membership in this religious group require physical risk taking:

– Yes

– Yes

Notes: Siri or safeguarding one's honor.

Does membership in this religious group require accepting ethical precepts:

– Yes

Does membership in this religious group require marginalization by out-group members:

– No

Does membership in this religious group require participation in small-scale rituals (private,

household):

– No

Does membership in this religious group require participation in large-scale rituals:

I.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– No

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– Yes

↳ Tattoos/scarification:

– No

↳ Circumcision:

– Yes

Notes: Circumcision is considered sunnah (tradition) in Islam.

↳ Food taboos:

– Yes

↳ Hair:

– No

↳ Dress:

– No

↳ Ornaments:

– No

↳ Archaic ritual language:

– Yes

Notes: Evident among the Bissus. See U. Sirk (1975).

↳ Other:

– I don't know

Does the group employ fictive kinship terminology:

– No

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– Other [specify in comments]

Notes: A dominant ethnic group.

Welfare

Does the religious group in question provide institutionalized famine relief:

– No

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– No

Does the religious group in question provide institutionalized poverty relief:

– No

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: Under Indonesia's decentralized administration, institutionalized poverty relief is disbursed by the central government through grant-in-aid to the local administration.

Does the religious group in question provide institutionalized care for the elderly and infirm:

– I don't know

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: Through Indonesia's decentralized administration.

Education

Does the religious group provide formal education to its adherents:

– I don't know

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes



Is extra-religious education open to both males and females:

– Yes

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Notes: Social stratification is an extant feature of this ethnic group. According to La Galigo, the members of Buginese royal family are classified as white-blooded (darah putih), the commoners, and at'a (slaves). Buginese classify themselves based on status level (wari). Whiteness of blood is traced to heavenly beings who descended from the skies to establish Buginese kingdoms. Buginese nobles claim social status through descent. On the contrary, white-bloodedness is not the only criteria for establishing one's rank in Buginese society. Persons may also be judged on how they mobilize their faculties of understanding (akkaleng) or their spiritual knowledge. See for e.g. Acciaioli (2004).

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Public Works

Does the religious group in question provide public food storage:

– I don't know

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: By BULOG (Indonesian Bureau of Logistics) but implemented by the provincial and kabupaten (regency) administrations since Indonesia introduced administrative decentralization in 2002.

Does the religious group in question provide water management (irrigation, flood control):

– No

Is water management provided to the group's adherents by an institution(s) other than the

religious group in question:

– Yes

Notes: Local governments.

Does the religious group in question provide transportation infrastructure:

– No

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– No

Taxation

Does the religious group in question levy taxes or tithes:

– No

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Yes

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Yes

Does the religious group in question provide institutionalized judges:

– No

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Yes

Does the religious group in question enforce institutionalized punishment:

– No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Yes

↳ Do the institutionalized punishments include execution:

– Yes

↳ Do the institutionalized punishments include exile:

– No

↳ Do the institutionalized punishments include corporal punishments:

– Yes

↳ Do the institutionalized punishments include ostracism:

– Yes

↳ Do the institutionalized punishments include seizure of property:

– I don't know

Does the religious group in question have a formal legal code:

– Yes

Notes: Code of Maritime Laws of Buginese merchants. See C.H. Thomson, "The Editor of a Code of Bugis Maritime Laws," *Bijdragen tot de Taal-, Land-en Volkenkunde* 113, no. 3 (1957): 238-51.
<http://www.jstor.org/stable/27860035>

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– Yes

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

Written Language

Does the religious group in question possess its own distinct written language:

– Yes



Is use of this distinct written language confined to religious professionals:

– No

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: Bahasa Indonesia is used for inter-ethnic communication across Indonesia.

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: Many Buginese diaries of the nineteenth century note the first day of old Buginese time cycles. The first day of a time cycle is divide dinto a period of twenty days known in the Buginese language as "bilang duappulo." Tables of these Buginese cycles were added to diaries in the nineteenth century. Christian reckoning of time also followed alongside the Islamic Hijri calendar. The latter was used for reckoning personal time. Refer A.A. Cense, " Old Buginese and Macassarrese Diaries," Bijdragen tot de Taal-, Land-en Volkenkunde 122, no. 1 (1966):416-28.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– I don't know

Food Production

Does the religious group in question provide food for themselves:

– Yes

↳ Please characterize the forms/level of food production [choose all that apply]:

- Fishing
- Small-scale agriculture / horticultural gardens or orchards

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

- Yes

↳ Please characterize the forms/levels of food production [choose all that apply]:

- Fishing
- Small-scale agriculture / horticultural gardens or orchards

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