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SOCIAL SCIENCE AND EDUCATION | RESEARCH ARTICLE

The Synergy of the Indonesian Islamic Calendar with the Local Wisdom of the 10 Muharram Tradition 1442 H/2020 M in the Central Market of Palakka (an Ethno-Cultural Analysis of the Purchase Decision of Bella Pitunrupa for Bugis Ethnicity)

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Abstract: The paper describes the synergy of the Indonesian Islamic calendar with the local wisdom of the 10 Muharram tradition in ethnic Bugis. Ethno-cultural issues associated with Bella Pitunrupa's staple purchasing decisions at the Palakka central market in Bone. The instrument of analysis is not just a scientific play on price fluctuations, supply and demand, market price competition hunting for blessings and related socio-economic ethno-culture, formal juridical, living philosophy of humanism and the urgency of the Islamic calendar in daily life itself. The ethno-cultural analysis of 10 Muharram on the decision to purchase Bella Pitunrupa staples for ethnic bugs in the central market of Bone Regency is very important to study to understand the synergy of the Indonesian Islamic calendar with the local wisdom of the 10 Muharram tradition. The type of verification qualitative research is the analysis of theory and field research through a casuistic normative approach. The data analysis method in this research is qualitative cross-science with ideal-normative deductive reasoning. The results showed that theoretically there is no harm in traders understanding and using the Indonesian Islamic calendar as an indicator of understanding price fluctuations in general ahead of 10 Muharram. After the data is collected and data checking or verification is held to test the validity of field data in the central market of Bone regency related to Bella Pitunrupa's staples. Analyzing the collected data and classifying the quality of primary and secondary data needed. The author makes conclusions and suggestions relating to the purchase decision of Bella Pitunrupa ethnic bugis in the central market of Bone district.

Keywords: Indonesian Islamic Calendar, 10 Muharram Tradition, Ethnic Bugis, Purchasing Decision, Bella Pitunrupa

1. INTRODUCTION

The diversity of cultures, religions, and beliefs of the Indonesian people colors various traditions and rituals in the month that is considered special. In Indonesia, there are many religions that are believed by its people. Islam is the religion believed by the majority of the population. The traditions of the Islamic community, especially in Indonesia, recognize special months. One of the traditions is welcoming the Islamic New Year which is celebrated as a historic day coinciding with the month of Maharram in hijri calendar. Month. Muharram is the first month in the calculation of the Islamic calendar system, so that 1 Muharram is known as the beginning of the Islamic New Year or the more popular term is the month of Shuro / Shyuro.

The local tradition is characterized by Islam and is still preserved today with all its cultural variations. If we look at the expression of the community in the month of Muharram, precisely on the 10th of Muharram, we assume that the 10th of Maharram is considered a day that brings good luck and multiple blessings so that it is commemorated by shopping for various necessities and holding various forms of celebrations. Some of the celebrations of sunnah practices carried out such as fasting, silaturahmi, charity and the most monumental shopping or making Muharaam porridge parties



carried out by the people of South Sulawesi, especially the Bugis Ethnic Bone Regency, known as Bella Pitunrupa.

Bella Pitunrupa is held on the day of Assyura or more precisely the 10th of Muharram in the lunar cycle of the Indonesian Islamic calendar. Almost every annual implementation is carried out in households with certain goals. even the Bella Pitunrupa symbol has its own meaning both as a cultural moment and as a moment of purchasing certain items that must be carried out so that life in the future is even better.

The implementation of this tradition has an impact on the price fluctuation of certain products and services. This is because the tradition of hunting for blessings on the day of Assyura is a continuation of a tradition that has been carried out hundreds of years ago. Based on the historical approach, the 10 Muharram blessing has its own characteristics in Bone Regency. At least two models of the 10 Muharram tradition are directly related to supply and demand, namely the staple Bella Pitunrupa and the purchase of glassware such as buckets, timbah, pots, of course selling well at Palakka Market and almost uncontrollably resulting in impromptu consumption.

The decision to shop at this special time no longer takes into account the quality of the goods. Even demand and supply are not important but more likely due to the desire to shop related to the time, namely 10 Muharram. Because when the time passes, it is certainly considered a standard shopping. In general, shopping theory about products is explained by Naning Pujiati (2020), Price is very closely related to demand and supply. In terms of price, the level of quality of goods can be known. Price is one of the factors in considering making a purchase of a product. Although some people do not really consider price, it reflects more on the quality of the goods even though the price is more expensive.

According to Muhammad Irfan Maulana Pradipta (2018), based on his research on stalls in Jogjakarta, price is very influential and is considered the most important thing in buying products for some people, they will be more inclined to choose products with lower prices than expensive prices, especially if the products to be obtained have better quality. According to research from Nurika Mulia et al (2017) in their research on the vegetable market transaction model in Blitar, determining the price determined by the seller, not necessarily the buyer will agree with the price so that price bargaining between the seller and the buyer occurs.

In particular, the tradition of buying Bella Pitunrupa's staples turns out to apply special economic laws. The price and quality of goods are not the first and foremost considerations, but the timeliness of the 10 Muharram day. The reason is that this monumental day has a special meaning, not just celebrating the tradition but the main purpose is to seek blessings for its implementation. The analysis seems to come out of economic theory but is culture-oriented so that what influences shopping decisions is due to several factors. Among them are sociological, legal, personal, and cultural. Purchasing decisions depend on location, product completeness and price, so Bella Pitunrupa's culture is very much a consideration for goods that have shopping importance.

In general, the factors that influence purchasing decisions do not apply in special cases related to 10 Muharram because of the consideration of hunting the blessings of 10 Muharram. So a simple economic analysis of the theory of demand and supply is influenced by the price or service itself (Nuraini, 2016). Prioritization of demand through the usefulness of certain goods triggers price increases that are not caused by the quality of goods or other things. Instead, it is influenced by the timing. Moreover, the use of Bella Pitunrupa goods forces buyers to obtain goods to hunt for blessings through the 10 Muharram tradition. Consequently, the price increase is not a consideration but the timeliness of the tradition of pursuing the blessing of 10 Muharram.

This research will analyze the synergy of the Indonesian Islamic calendar with the phenomena and facts of the local wisdom of the 10 Muharram 1442 H/2020 M tradition at the Palakka Central Market, West Tanete Riattang District, Bone Regency. With, the core theme of the problem of Ethno-Culture analysis of purchasing decisions related to the products of several food ingredients served through Bella Pitunrupa part of the Bugis Ethnic tradition in Bone Regency.

2. LITERATURE REVIEW

2.1. Consumer Behavior

According to Schiffman and Kanuk (2004) cited by Adnan (2018), consumer behavior is the behavior shown by consumers in searching for, buying, using, evaluating and spending products and services that they expect will satisfy their needs. As is well known, purchasing decisions made by consumers will definitely not be made by themselves, every decision taken will definitely go through several stages first. These stages include product introduction, analyzing user needs, regarding the benefits to be obtained and various other stages.

1. Cultural Factors

Cultural factors have a broad and deep influence on consumer behavior. Marketers must understand the role played by culture, sub-culture and social class.

2. Social Factors

Consumer behavior is also influenced by social factors, such as micro groups, family, and consumer social roles and status.

3. Personal Factors

Buyer decisions are also influenced by personal characteristics such as age and stage of the buyer's life cycle, occupation, economic situation, lifestyle, and personality and self-concept.

4. Psychological Factors

A person's purchasing choices are influenced by four main psychological factors: motivation, perception, learning, and beliefs and attitudes.

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2.2. Types of Buying Behavior

The more complex the decision to be taken, usually the more consideration to buy. According to Kotler and Armstrong (2008) cited by Adnan (2018), there are types of consumer purchasing behavior based on the level of involvement and the level of difference between brands, namely:

- a. **Complex Buying Behavior** Consumer purchasing behavior in situations determined by high consumer involvement in purchases and differences that are considered significant between brands.
- b. **Dissonance-Reducing Buying Behavior** Consumer buying behavior in situations characterized by high involvement but little perceived difference between brands.
- c. **Habitual Buying Behavior** Consumer purchasing behavior in situations characterized by low consumer involvement and the assumption of little brand difference.
- d. **Variety Seeking Buying Behavior** Consumer purchasing behavior that is characterized by low consumer involvement but with the assumption of significant brand differences.

2.3. Purchase Decision

The definition of purchasing decisions according to Schiffman, Kanuk (2014: 485) cited by Firman Fauzi, et al (2020) is the selection of two or more alternative decision options, meaning that someone can make a decision must be available several alternative options. To carry out the purchasing decision process basically requires accuracy and accuracy in deciding to buy the product desired by consumers. A purchase decision is a person's decision where he chooses one of several alternative choices available. To make this decision, consumers first go through several processes. According to Setiadi (2008) cited by Adnan (2018), the process of purchasing a product decision can be divided into (5) stages, namely:

- a. Recognizing Needs. In this process, consumers feel that something is missing and leads to fulfillment. Consumers realize that there is a difference between what they experience and what they expect.
- b. Seeking Information. So that he can meet his needs in the best way, consumers try to find information. This information search will vary in level depending on the consumer's perception of the risk of the product he will buy.
- c. Evaluating Alternatives. Information obtained from various sources will be taken into consideration for consumers to make decisions. Consumers will consider the benefits including brand trust and the costs or risks that will be obtained if they buy a product.
- d. Making a Decision. After going through an evaluation with careful consideration, the consumer will make a decision. There are two factors that influence buying decisions and purchase goals, namely the attitudes of others, and situational factors that cannot be predicted (unexpected).
- e. Evaluation After Purchase. After buying, consumers will evaluate their decisions and actions in buying. If consumers assess the performance of the product or service they feel is the same or exceeds what is expected, then consumers will be satisfied and vice versa if the performance of the product or service received is less than expected, then consumers will be dissatisfied.

2.4. Month of Muharram

The word Suro comes from the Arabic word *'ashura* which means "ten", meaning the 10th of the month of Muharram. On the 10th of Muharram for the Islamic community has an important meaning, namely fasting to commemorate one Muharram. Muharram is the first month of the Hijri year, named Suro month by Sultan Agung. In the Islamic system, the month of Suro is seen as a haram or holy month. Because the ban on war against the Kafir Quraysh was lifted. As for the Shiites, Muharram is a month of lamentation (*syahr al-nihayah*) for the death of Hussein bin Ali (died. 10 Muharram 61 AH). The specialty in the month of Muharram is the commemoration of Hijriyah or the new Islamic year.

According to Risma Aryanti, et al (2020), on the 10th of Muharram for Islamic people has a very important meaning, in addition to fasting to commemorate one Muharram, Muslims also celebrate or fill with various Islamic activities such as manakiban, tahlilan and many others. Many regions in Indonesia celebrate or fill the Islamic New Year in different ways or traditions. In this month, the Suronan tradition carried out in the month of Shuro by the Islamic community, especially in Java, has diversity.

According to Risma Aryanti, et al (2020), Muharram is the name of the first month in the Hijriyah calendar system. The word Muharram, which means forbidden or abstinence, means the prohibition of war or bloodshed against infidels. One Muharram is the Islamic New Year. The month of Muharram, or Suro, is one of the four forbidden months of Dhulqo'dah, Dhulhijjah, Muharram and Rojab. According to scholars, Al-Qodhi Abu Ya'la (may Allah have mercy on him) said: "It is called a haraam month because of two meanings. The first is that killing is forbidden during this month. The people of the Jaahiliyyah believed this. Secondly, in this month the prohibition of committing haraam acts is emphasized more than in other months because of the nobility of the month.

2.5. Local Wisdom and Tradition

According to Risma Aryanti, et al (2020), substantially, local wisdom is the values that apply and are believed to be true by the community which become a reference in every behavior in the community's life system. This means that local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. This value will become a characteristic and inherent value through a long journey of time, along with the existence of the community. Local wisdom according to Babun Suharto (2019), is a view of life and science as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs.

The emergence of local wisdom coincides with the birth of human interaction in a community. It reflects the behavior of a particular community. Thus, local wisdom has existed since prehistoric times which is a positive behavior for humans in dealing with nature which can be sourced from religious values, customs, ancestral advice that is naturally built in a community to adapt to nature. This behavior develops into a culture in an area which will then develop from generation to generation (Risma Aryanti, et al, 2020). Tradition is a customary habit passed down from ancestors that is still carried out in society, an assessment or response that the existing ways are the best and right way. Tradition is a tradition or tradition that tells the continuation of the content or something handed over from history in the field of language customs, closed social systems where things that have been commonly considered true and best or something that is continued (Risma Aryanti, et al, 2020).

Tradition has the same meaning as customs. In this case, the custom in question is a habit in Javanese society regarding cultural values, norms, rules, which are most related and born into a system of something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion (Risma Aryanti et al, 2020).

3. RESEARCH METHOD AND MATERIALS

This study is a verification qualitative analysis that analyzes theory and field data on the ethno-culture of *Bella Pitunrupa's* purchasing decisions for ethnic bugs associated with the synergy of the Indonesian Islamic calendar against the local wisdom of the 10 Muharram tradition by examining price fluctuations and price fructuations in the Palakka market in Bone regency as a modern traditional market in Bone regency. This research is theoretical and field-based through a cross-disciplinary approach to phalacology and socio-cultural economics through a normative-caseistic approach where the author describes how urgent the Indonesian Islamic calendar is as a mandatory calendar for Muslims, both culturally, economically, socially, and worship. The method of analyzing the data in the research is qualitative interdisciplinary with ideal-normative deductive reasoning. The data that has been collected from the results of interviews on December 24-25, 2021 at the central market of Palakka, Bone Regency with a sample of 5 traders who sell some of *Bella Pitunrupa's* staples, namely:

- a. Sanatang (36 years old)
- b. Suharni (50 years old)
- c. Muhlis (52 years old)
- d. Mastang (47 years old)
- e. Hj. Murni (42 years old)
- f.

These five sources of information can provide a full and complex explanation of the price fluctuations of *Bella Pitunrupa's* staples and matters related to the 10 Muharram tradition.

And also some consumers who are the object of research who buy staples for *Bella Pitunrupa's* needs, namely:

- a. Suriyani (55)
- b. Besse (45)
- c. Sumarni (49)

The data that has been collected is then processed through the editing stage to select primary and secondary data needed in the ethno-cultural analysis of *Bella Pitunrupa's* purchasing decisions of Bugis ethnicity in the central market of Bone Regency. Furthermore, data classification by compiling the data obtained into the theoretical framework of the discussion in order to facilitate and organize the scientific flow of the discussion after the data is collected, data verification is held to test the validity of the data obtained. Analyzing the collected data related to the ethno-cultural analysis of *Bella Pitunrupa's* purchasing decisions on ethnic bugs in the Palakka central market can be drawn scientific conclusions based on data accuracy and scientific analysis through its research methodology.

4. RESULTS AND DISCUSSION

4.1. Local Wisdom Of 10 Muharram Tradition from Region To Region

Some of the glories of the month of Muharram in every Hijri year so that it is not just commemorated as the beginning of a new year for Muslims. The celebration is not euphoric but more Islamic in nature, which is partly cultural acculturation between the local wisdom that surrounds it. The 10 Muharram tradition in several regions in Indonesia is understood as a month of worship as well as a month of hunting for blessings. Some regions have different 10 Muharram traditions. Even though the goal is to honor the Hijri new year:

4.1.1 10 Muharram Celebration in Aceh

The tradition of 10 Muharram in Aceh certainly has its own uniqueness, especially since Aceh is known as the porch of Mecca. In Aceh, to commemorate the month of Ashura, people make Kanji Ashura which is made from rice, milk, coconut, sugar, fruits, peanuts, papaya, pomegranate, banana and roots. Every Acehnese community in the month of Muharram cooks Kanji Ashura somewhere, then takes it to the mosque or to the crossroads, and after reading the prayer, it is then distributed to the community (Siti Maryam, 2009) cited by Japarudin (2017). Prior to the 10 Muharram tradition, a series of events were held since the beginning of the month of Muharram and reached its peak on 10 Muharram. Other information states that the people of Aceh carry out the Asan Usen ritual in the month of Muharram. The community cooks and serves special food used to commemorate the month of Asan Usen, namely what is called Kanji Acura, this food consists of rice, coconut milk, sugar, beans (reute), papaya (boh peute), pomegranate (boh glima). and tubers. This Kanji Acura will be placed in a predetermined place prepared communally in Meunasah. On the first day of entering the month of Asan Usen, the community carries out fasting for three consecutive days, then fasting will resume in the afternoon on the ninth day by breaking the fast eating kanji acura. (Rini fitria 2005). In addition, to honor the grandson of the prophet who was martyred in the war of Karbella.

4.1.2 10 Muharram Celebration in West Sumatra

West Sumatra is famous for its tradition of 'Adat Basandi Syara, Syara Basandi Kitabullah' which automatically dissolves adat into Islamic law. Thus the tradition is thickly colored by Islamic nuances that are very deep in the activities of local traditions. Meanwhile, the tradition of celebrating 10 Muharram is known as the Babul tradition.

4.1.3 10 Muharram Celebration in Java

Before the Islamic calendar was practiced with all the variations of Javanese Islamic culture, the Saka Hindu calendar was also used. The starting point of Suro (Ashura) year activities in Javanese society began with the revolutionary efforts made by Sultan Agung in combining the Saka calendar system (a combination of original Javanese and Hindu dating) with the Hijriyah Islamic calendar system of Sultan Agung, king of the Mataram kingdom (1613-1645). The change in the calendar system occurred and began on the 1st of Sura year Alip 1555, on the 1st of Muharam year 1043 Hijriyah, or on July 8, 1633 AD (Herspandi, 2005) cited by Japarudin (2017).

The change from the Hindu saka calendar to the Islamic calendar has created new changes in Islamic traditions, including the tradition of welcoming the Islamic New Year. The Javanese new year is generally celebrated at night, after maghrib on the day before the date and is referred to as the night of 1 Suro. The commemoration of the Javanese new year begins at sunset of the previous day, not at midnight. When the night of 1 Suro arrives, Javanese people generally perform various rituals, including tirakatan or self-introspection activities, lek lekan or not sleeping all night, Kungkum or soaking in large rivers, or certain springs, ngumbahKeris, the tradition of cleaning heirloom kris for those who own them and tuguran (self-reflection while praying).

The celebration of the 10 Muharram tradition can certainly be recognized in different rituals in several regions in Java. For example: in Cirebon, Mojokerto, Solo, and Jojakarta. For example, in

Sleman, Jogjakarta, the commemoration of Ashura is carried out by cooking Segu Megana which is brought to the mosque to be distributed to children, especially orphans, while adults on that day perform sunnah fasting. Not much different from Kota Gede, precisely in the hamlet of Darakan, on the 10th of Muharram the community (especially the older generation) makes jenang panggul. The making of jenang panggul is intended to ward off danger. Similarly, the people of Prenggan village, Kota Gede, until 2002 still practiced the tradition of making jenang sura (Siti Maryam, 2009) cited by Japarudin (2017).

Thus, there are many forms of celebrations welcoming the 10th of Muharram in several major cities in Indonesia. The characteristics of the celebration are strongly influenced by local wisdom. Bone district in particular celebrates 10 Muharram with all its cultural trinkets that will affect the socio-economy.

4.1.4 10 Muharram Celebration in Bone Regency

The celebration of Muharram 10 in Bone district is certainly unique. There are at least two traditions that have been passed down from generation to generation.

- a. Shop for glassware such as buckets, dippers, pots, knives.
- b. Making food in the form of *Bella Pitunrupa*

Based on the results of the author's interviews with Palakka central market traders, sanatang, suharni, and hj. Murni stated that *Bella Pitunrupa* comes from food and fruits whose fruits are above the ground not in the ground. This shows that there are symbols and philosophical values from local wisdom. Among the staple ingredients that must be contained in *Bella Pitunrupa*, namely:

- a. Black sticky rice
- b. Coconut
- c. Green beans, Red beans
- d. Brown sugar
- e. Pumpkin
- f. Bananas
- g. Fruits include jackfruit, breadfruit and corn.

The local wisdom ritual of *Bella Pitunrupa* has shifted its understanding and meaning from a sunnah celebration to a ritual tradition that brings blessings and rejects disasters. The socio-cultural impact is that people always wait for 10 Muharram to shop for certain items while hunting for blessings. Based on the research results, 10 Muharram from last year coincided with the Gregorian year as follows:

Table 1. 10 Muharram and 5 years passed 2016/2020 AD

No	Market Day	National day	Date	Month	Year
1.	Pahing	Saturday	29	August	2020
2.	Pon	Tuesday	10	September	2019
3.	Pon	Thursday	20	September	2018
4.	Pon	Saturday	30	September	2017
5.	Wage	Tuesday	11	October	2016

Meanwhile, the 10 Muharram that are awaited for the next 5 years 2021-2025 are as follows:

Table 2. 10 Muharram and the next 5 years 2021-2025 AD

No.	Market Day	National day	Date	Month	Year
1.	Pahing	Thursday	19	August	2021
2.	Legi	Monday	08	August	2022
3.	Kliwon	Friday	28	July	2023
4.	Wage	Tuesday	16	July	2024

No.	Market Day	National day	Date	Month	Year
5.	Wage	Sunday	6	July	2025

Preparations for the celebration of 10 Muharram 2021-2025 can certainly synergize the Islamic calendar with local wisdom to hunt for the tradition of blessings. In addition, there are several forms of pamali that must be abstained from in the month of Muharram as a sign of respect for the glory of the month of Muharram. Although this belief has begun to decline due to several reasons. The main purpose is to ask for safety and reject danger by interpreting the cultural symbols contained in *Bella Pitunrupa*.

To complete and perfect the preparation of *the bella pitung rupa*, a mabbarasanji ritual is expected to be held, which is usually performed by the imam of the mosque, the cleric, or the head of the family in a house that is considered to meet the requirements. In the ritual, praises of gratitude to Allah SWT and sholawat to the Prophet Muhammad SAW are sung, followed by prayers that are maqbul. After that, a meal is held together with the family and sometimes also brought by neighbors and other families. by carrying out the ritual of 10 Muharram through *Bella Pitunrupa*, of course many pray for a blessed life and avoid danger so that they hope to be safe throughout the next year.

4.2. Synergy of Islamic Calendar and Local Wisdom of 10 Muharram with Bella Pitunrupa

In general, the calendar as a time reference can be born and established when it is agreed upon by intellectuals and rulers and used by their social groups. The issue of the calendar is of course where the day begins and where the area of validity is. In particular, some unique and rare calendar components are known to the community. For example, the 18-month calendar per year with a count of 20 days per month. In addition, local days with a duration of 24 hours and universal days with a duration of 48 hours per day are also known. Regardless of the characteristics of the calendar, the Islamic calendar is certainly a mandatory calendar for Muslims to use, especially in worship times related to the Islamic calendar. The phenomenon of the Indonesian Islamic calendar varies greatly, in Indonesia there are at least 5 Islamic calendars, namely:

- a. Al- Manag MU
- b. Muhammadiyah Calendar
- c. Takwin standard Indonesia
- d. Al-Manag holy tower

The difference in the name of the Islamic calendar is more likely to be influenced by the policies of Islamic organizations because the same names of months and their meanings are used, namely:

Table 3. Islamic Months and Their Original Meanings

Month Order	Month Name	Original Meaning of the Month Name
1	Muharram	The month in which fighting is forbidden or the sanctified month
2	Safar	The month that is vacated
3	Rabiul Awal	First spring season
4	Rabiul Akhir	Second spring season
5	Jumadil Awal	First dry season
6	Jumadil Akhir	Second dry season
7	Rajab	Month of praise
8	Sha'ban	Month of distribution
9	Ramadan	The month of extreme heat
10	Shawwal	Month of improvement and hunting
11	Dhu al-Qa'dah	Month of rest
12	Dhu al-Hijjah	Month (in which the Hajj event occurs) and the month of pilgrimage

Events occurred on 10 Muharram including:

- a. The creation of Prophet Adam (peace be upon him) in paradise
- b. Acceptance of Prophet Adam's repentance

- c. The rise and alignment of Noah's boat with the hill of Judi after the great flood, and his descent to the earth after the flood.
- d. The expulsion of the Prophet Jonah from the belly of the whale
- e. The acceptance of the repentance of Prophet Yunus AS
- f. Birth of Prophet Ibrahim AS
- g. The rescue of Prophet Ibrahim AS from the fire that burned him by king Namrud
- h. The removal of the Prophet Yusuf AS from the well after being thrown by his brothers
- i. The reunion of the Prophet Joseph AS with his family again
- j. Healing of Prophet Ya'qub's eyesight
- k. The opening (removal) of the 'madlorot' that afflicted Prophet Ayyub AS
- l. Forgiveness of the Prophet David
- m. The parting of the Red Sea for Prophet Moses after being chased by Pharaoh
- n. The drowning of Fir'aun at the bottom of the Red Sea while chasing Prophet Moses AS
- o. Birth of the Prophet Jesus
- p. The elevation of the Prophet Jesus to heaven
- q. The turning of the bodies of the ashabul kahf (the young men of the Children of Israel who hid in the cave)
- r. The creation of the spirit of Prophet Muhammad
- s. The conception of the Prophet Muhammad in the womb of his mother Aminah RA
- t. Death (Shahid) of Prophet Muhammad's grandson Sayyiduna Husein RA

On the other hand, Islam recommends performing a series of good deeds, including fasting, praying, *siaturrahim*, *sunnah* bathing, wiping the heads of orphans, giving alms, wearing eye shadow, expanding shopping (especially kitchen utensils), cutting nails, and visiting the sick. These virtues provide the motivation to celebrate 10 Muharram, which is influenced by local wisdom, especially in the Bone district.

4.3. *An Analysis of The Local Wisdom of the 10 Muharram Ethno-Culture on The Purchase Decision of Staple Foods Bella Pitung Rupa Central Market Palakka District Bone*

Palakka Central Market is the main market in Bone district, connecting wholesale and retail traders, making it a market barometer in Bone district. The distance from the district capital is about 6 km and the area is less than 15 hectares as the largest modern traditional market in South Sulawesi. It offers everything the community needs from groceries, cosmetics, medicines, fashion, fruits, fish, vegetables or to be precise, 'all needs are here' and is very strategic because it adjoins the large Petta Ponggawae terminal.

It is also the only market where four-wheeled vehicles can enter directly into a modern traditional market so that the facilities and infrastructure are complete in supporting buyers as kings. Every 10th of Muharram there is a phenomenon that almost beats the day of Ramadan as one of the peaks of shopping. The event of 10 Muharram, of course, all traders expect to be able to scavenge large profits. Because buyers are abundant so that their merchandise sells well, especially kitchen supplies and staples make *Bella Pitunrupa* as a tradition of local wisdom of the Bugis tribe welcoming 10 Muharram. Theoretically, the types of traders, including in the Palakka market, are divided into several types, namely:

- a. Exporters
- b. Importer
- c. Sole agent
- d. Medium-sized merchants
- e. Retailers

Of the five types of traders who are in direct contact with buyers of *bella pitung rupa* staples are retail traders who sometimes have their own lost-lost and or in the shop emper or on the shoulder of the road. In order to prepare buyers to welcome 10 Muharram as a local wisdom of the Bugis ethnic

tradition. According to Risma Aryanti (2020), substantially, local wisdom is the values that apply and are believed to be true by the community which become a reference in every behavior in the community's life system. This means that local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. The value will be characterized and attached to a certain value through a long journey of time, along with the existence of the community. Local wisdom according to Babun Suharto (2019), is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. From the theory of equilibrium prices, especially for sellers related to bella pitung staples, of course price fluctuations are influenced by several factors (Erni Sunda, 2016), namely:

- a. Capital
- b. Price
- c. Stock
- d. Output
- e. Dumpyah
- f.

The correlation and synergy of the Indonesian Islamic calendar with the local wisdom of the 10 Muharram tradition on the decision to purchase *Bella Pitunrupa's* staples certainly cannot be delayed and bargained for or replaced by other staples. Because these staples have pakem and pamalinya. For example, red beans are replaced by peanuts, of course this is pamali because bella pitung rupa ingredients cannot be taken in the soil that is in the ground as reaffirmed by all respondents we interviewed at the Palakka central market. So substitute goods do not apply the economic law to replace.

According to Naning Pujiati's description, the demand for basic goods is always high, for basic goods when the price rises or is high, then this does not really affect the community because basically this is a basic item, which regardless of the price of the people will definitely still buy it because it is a basic need that is very important in everyday life. Consumers cannot limit their purchases too much because they are basic goods that must be purchased and consumers also cannot delay the purchase of these basic goods.

As a result of these staples, especially the staple *Bella Pitunrupa*, cannot traditionally be replaced, the staples are not considered for their price and quality of goods as in general theory. There is what is pursued is (*deadline*) time before the end of 10 Muharram. Because there is a blessing material is considered mainly understood by its timeliness. So in theory, purchasing decisions are strongly influenced by timeliness. So that there can be price fluctuations before the 10th of Muharram.

This theory, trying to be reviewed to solidify the standard theory of leaving this theory caused by changes in time and place. From the theory above, we synergize the Indonesian Islamic calendar and the local wisdom of the 10 Muharram tradition in Bone. Based on the results of our research on lost traders and shopkeepers or retail sellers on the shoulder of the road representing the population of traders in the central market with a sample of interviews with traders of staples bella pitung rupa, namely:

- a. Suharni (50 years old)
- b. Muhlis (52 years old)
- c. Mustang (47 years old)
- d. Hj. Murni (42 years old)
- e. Sanatang (36 years old)

As the main source of interviews on Friday, December 25, 2021 with various open questions related to the tradition of buying *Bella Pitunrupa* staples at the Palakka central market, Bone Regency with the main point being the decision to buy bella pitung rupa staples. The definition of a purchasing decision according to Schiff-man, Kanuk (2014: 485) cited by Firman Fauzi, et al (2020) is the selection of two or more alternative decision options, meaning that someone can make a decision

must be available several alternative choices. To carry out the purchasing decision process basically requires accuracy and accuracy in deciding to buy the product desired by consumers.

A purchase decision is a person's decision where he chooses one of several alternative choices available. To make this decision, consumers first go through several processes. According to Setiadi (2008) cited by Adnan (2018).

Based on the results of our interviews with the five traders, we can conclude about the price of *Bella Pitunrupa's* staples and other things related to purchasing decisions ahead of Muharram 10.

Table 4. Price of basic ingredients for bella pitung rupa

No.	Bella pitung rupa	Prices on the 10th of Muharram	Price in other months
1	Black sticky rice	15.000	15.500
2	Coconut	4.000	4.000
3	Green beans	10.000	10.000
4	Pumpkin	7.000	7.500
5	Brown Sugar	8.000	8.000
6	Red bean	12.000	11.500
7	Bananas	12.000	12.000
8	Fruits include jackfruit, corn, or breadfruit.	50,000, 2,500, and 10,000	50,000, 2,500, and 10,000

From the price of *Bella Pitunrupa's* staples, there is no significant influence between before and after 10 Muharram, so the theory of staple price fructuations does not use the price increase before 10 Muharram.

a. Percentage increase in *Bella Pitunrupa's* cost of goods

Based on the results of the interview, it is agreed that there is no percentage increase in the price of *Bella Pitunrupa's* staples. Everything remains the normal price standard. According to him, the increase and decrease in the price of these goods is not determined by 10 Muharram. However, it is determined by the number of supplies of these staples entering. This means that when a lot comes in, of course the goods are cheap and vice versa the price rises when less material comes in.

b. *Bella Pitunrupa's* staples of interest

Based on the results of the interviews, the point is that they agree that there is no excessive spending, even tends to be sometimes ala kadarnya and the important thing is that the basic ingredients are represented. For example, breadfruit when the price is expensive because of insufficient supply is sometimes divided by 10, the important thing is that it is represented. Thus, there are no expenditures that are in great demand or purchased in large quantities and more of a mediocre impression.

c. Advantages of 10 Muharram over other days

Based on the results of our interviews, the profit of 10 Muharram is not guaranteed. Even a wrong prediction opens the possibility of loss. Because the stock of goods is a lot and then not sold on that day can result in damaged or damaged goods. So the profit of 10 Muharram for sellers of bella pitung rupa staples is not guaranteed and it is different for sellers of glassware if it is not sold, it is stored and not damaged. Let's see, for example, that green beans are still in stock from 10 Muharram ago. If they were fruits, they would have been damaged a week ago, causing us to lose money.

d. Effect of price, quality of goods and quantity of goods and timeliness

Based on the results of our interviews, it turns out that prices do not affect the 10th of Muharram, especially the price of staple ingredients bella pitung rupa has no effect and remains the standard price or normal price. Raising prices individually and in groups invites great risk. This is because if the goods are not sold, they will be damaged. Moreover, the seller over there (next door) when bargained and already profitable must be released. If it is not given, the buyer will move to another seller and not come back. So 10 Muharram does not affect the rise and fall of these prices once what determines

the price is the stock of goods themselves. Meanwhile, the quality of goods that influence buyers' decisions is not the first and foremost consideration. In fact, some of these staples are bought in moderation or only what is important, as long as something is represented.

- e. The synergy of the Indonesian Islamic calendar with the local wisdom of the bella pitung rupa shopping decision on Muharram 10.

Based on the interview results, there is no synergy between the Indonesian Islamic calendar and the local wisdom of *Bella Pitunrupa* 10 Muharram in Bone district. Because prices remain standard and normal so that they do not affect price fluctuations due to the arrival of 10 Muharram. However, it is influenced by the number of incoming goods or not so that the theory of supply and demand still applies to the sale of *Bella Pitunrupa* staples.

Based on the results of consumer interviews with several informants, namely, Sumarni, Suriyani, and Besse, the making of *Bella Pitunrupa* is not a necessity in the context of the Muharram tradition, people usually only carry out shura fasting and buy items such as dippers, pans which are considered to bring blessings and are a form of gratitude to God. Thus, the ethno-cultural analysis of the decision to purchase *Bella Pitunrupa* staples does not synergize with the Indonesian Islamic calendar and the purchase decision is simply to carry out the *Bella Pitunrupa* tradition as it is and the important thing is to continue the 10 Muharram tradition still brings blessings in order to have personal and family blessings for the next year.

The celebration of 10 Muharram in the last five years has experienced an ethno-cultural shift. In the past, the price of *Bella Pitunrupa*'s staples had risen between 20% and 30%. Even certain staples that happen to be out of season or other obstacles can reach 100% to 200% such as jackfruit and durian, including brown sugar. To anticipate this, government involvement is needed to stabilize and normalize so that both sellers and buyers continue to benefit together. Hadi ahmadi sukardi (2020), expects more intervention from the government to be able to participate in making price controls with the aim of contributing to public health by making a policy that makes it easier for farmers and entrepreneurs to even increase business strategies that were previously focused on one commodity such as the livestock sector alone can penetrate or balance with a portfolio in agricultural sector commodities, so that the supply of spices can be abundant and regional income can be stable or increase.

In more detail, the government sets the highest retail price (HET) before the 10th of Muharram, especially those related to the basic ingredients of bella pitung rupa so that it can be a blessing for both. In the book *Introduction to Microeconomics*, T. Silarso argues that if the price of an item is considered too high so that it can no longer be reached by the community, then the government can set a maximum price or commonly called the Highest Retail Price (HET) or ceiling price. The purpose of the HET is that an item cannot be sold at a higher price than that set by the government. If the price ceiling is set equal to or higher than the equilibrium price as determined by supply and demand in the market, then this price ceiling has little effect (T. Silarso, 2003: 81).

With the HET policy from the government, it minimizes the risk of seller losses due to the wrong concept of setting the price. Especially the basic price of bella pitung, the purchase decision is limited in time so that when the time passes, the seller may lose. The existence of the HET concept can benefit both parties as well as both get the benefits and blessings of 10 Muharram.

5. CONCLUSION

The theory that has been built so far turns out to be different from the results of interviews in the field. It turns out that there is no synergy of the Indonesian Islamic calendar that affects the price fluctuations of bella pitung rupa staples because the price, especially of bella pitung rupa staples, is only triggered by the season and when it is not the season, the price goes up. For example, the season for jackfruit, durian and brown sugar. The price fluctuations of the staples are determined by the economic theory of supply and demand, not because of the arrival of 10 Muharram as local wisdom to carry out the *Bella pitunrupa* tradition. Thus, the purchasing decision is motivated by simply carrying out the tradition or culture that is to be preserved. Continuing and maintaining the tradition

of 10 Muharram so that it needs to be socialized through cross-science, because this tradition is a tradition that has Islamic values and is beneficial to Muslims, especially in economic and cultural aspects in addition to socializing how urgent the Islamic calendar is for Muslims themselves.

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