The Role of *Panre Bola* in the Traditions of the Community in Patangnga Village, Tellusiattinge District, Bone Regency (A Review of the Qur'an)

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Abstract

This study aims to examine the role of Panre Bola in the traditions of the community in Patangnga Village, Tellusiattinge District, Bone Regency, and to review this practice from the perspective of the Qur'an. The main focus of the study includes the definition of Panre Bola, its role in society, the factors that cause the continuity of this tradition, and the Qur'an's view of it. The method used is field research with a qualitative approach, which allows for an in-depth exploration of ongoing social and cultural phenomena. The results of the study show that Panre Bola, the local term for carpenters or traditional architects, play a crucial role in preserving local wisdom and the aesthetics of local community houses. Amidst the tide of modernization, this profession has great potential to develop when combined with contemporary architectural knowledge. The works of Panre Bola have unique characteristics that attract the attention of many people. Therefore, the development of Panre Bola's skills and knowledge is essential to remain adaptive amid the changing times. From the perspective of the Qur'an, this tradition can be viewed as part of a positive cultural heritage as long as it does not conflict with the principles of Islamic teachings, thereby contributing to harmony between culture and religious values.

Keywords: *panre bola; tradition; society; qur'an.*

Introduction

The phenomenon of the Qur'an has been extensively studied, both from historical, literary, and social perspectives. There have been many discoveries, prompting scholars to make new breakthroughs in order to obtain *fresher* results. In today's modern era, writers and researchers who focus on historical aspects concentrate on how the Qur'an was revealed, what its function is, and what its original model or form was. By determining all of this, scholars thoroughly analyze it in order to find clarity. An aspect of the Qur'an that is no less popular in intellectual discussions is the linguistic or literary

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aspect, because the Qur'an also has its own model or style that differs from other aspects of knowledge, which lies in its , the very neat arrangement of words and sentences, and the beauty of its language has a very high level of *eloquence*, making it very interesting to study in depth.

It is interesting when the Qur'an becomes the object of exploration in examining social aspects or the behavior of people in their daily lives. Starting from Islamic traditions in the past, there were so many bad morals practiced by Arab society before the arrival of Islam, which made their society confused about their own lives. However, despite their bad attitudes and behavior, there was a good side that they maintained, namely positive habits that had been passed down from generation to generation. Among these were hospitality, respect for guests, sharing knowledge, building trade networks, and so on. In the history of Islamic culture, there was an intense cultural transmission between Muslims and non-Islamic cultures under their control. This interaction allowed Islam to adopt and adapt existing cultural elements to form its own Islamic cultural identity. In addition, Islamic culture also made important contributions in the fields of art, architecture, literature, science, and social practices.[1]

For example, in traditional Islam, the Qur'an can generally be understood in a simpler and more mystical way. This is because the general public does not have the intellectual vocabulary necessary to understand and interpret the Qur'an, as it can be understood rationally. Therefore, the general public tends to treat the Qur'an by relying solely on readings or mantras that are believed to have psychological effects or mystical impacts. Thus, the Qur'an often loses its essence as a revelation from Allah ( ), and when viewed from the perspective of current developments, cultural-mystical beliefs are still widely found among the community, so that there are still many Muslims who only exploit the verses of the Qur'an for pragmatic purposes, such as healing, supernatural powers, mantras, and so on.[2] This is because the Quran itself has one of its functions as a cure or remedy. This is stated in QS, al-Isra'/17:82, as follows:

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَاۤءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

Translation:

> And We send down from the Qur'an that which is a healing and a mercy to those who believe, but it only increases the wrongdoers in loss.[3]

Given the functions of the Qur'an that have been mentioned, it is not surprising that we often see people believing that there are specific surahs or verses of the Qur'an that are used in various media, whether individually or collectively or in groups. With all of this, it ultimately gives rise to a tradition passed down from generation to generation to preserve these activities.

Methodology

This research is *field research* using a qualitative approach.[4] Qualitative research

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[1] Munawarah, 'Transmission of Islamic Culture: Cultural Interaction and Development in the History of Muslims', *SKULA Journal of Madrasah Teacher Education*, Vol. 3 No.1 (2023), 1–17 <http://studentjournal.iaincurup.ac.id/index.php/skula/article/view/1036>.

[2] Nasaruddin Umar, *Ulumul Qur'an,* "Uncovering the Hidden Meanings of the Qur'an", p. 230

[3] Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation,* 2019

[4]Sugiyono, *Understanding Qualitative Research* (Bandung: Alfabeta, 2010), p. 1

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aims to understand phenomena such as the experiences of research subjects, including their behavior, perceptions, motivations, actions, and so on, holistically through description in words and language, within a specific natural context and using various natural methods.[5]

Discussion

A. *The Essence of Panre Bola*

Panre bola is a term that refers to a professional who fully understands the structural system and construction of traditional Bugis houses. This word is often used in conjunction with sanro bola or panrita bola, although there are differences in the roles played in some circumstances. *Panre bola* handles the technical aspects of house construction, while sanro bola or panrita bola focuses more on the spiritual and ritual aspects, although these two roles can support each other in the process of building a traditional Bugis house.

The essence *of Panre Bola,* when explored more deeply, is knowledge of architecture and construction. *Panre Bola* has unwritten knowledge that has been passed down from generation to generation, both through lontara documents and oral traditions. This understanding includes the selection of materials, structural systems, and techniques for building stilt houses that are unique to Bugis culture. Role in the Construction Process: *Panre Bola* plays a role in several crucial phases, such as selecting materials, determining the right time and day, arranging the orientation of the house, and carrying out the construction of the house. All of these stages are designed to provide benefits, safety, and welfare for the occupants of the house.[6]

B. *The Role of Panre Bola in the Community of Patangnga Village, Tellusiattinge District, Bone Regency*

The role *of Panre Bola* in Bone Regency, particularly in the Tellusiattinge District of , Bone Regency, is undoubtedly very important for the community, both in rural areas and in transitional urban areas. As time goes by, the community continues to upgrade the buildings they occupy. These buildings look very luxurious, supported by sophisticated building tools. It is no wonder that the community is tempted and competes to build their homes. However, it is very important to understand that a building that looks luxurious is not necessarily peaceful and comfortable to live in. Conversely, a building that looks simple may actually be comfortable to live in. Therefore, it is very important for people to understand that a building should not be judged by its luxury and grandeur, but rather by how comfortable it is for its occupants to live in.

Some of the roles or functions *of Panre Bola* in the construction process, especially for traditional houses, are as follows:

1. Structural Expert

Panre Bola masters several technical aspects in the process of selecting the tools or equipment to be used in construction, from basic materials to core materials. For example, in the process of building a traditional stilt house, *Panre Bola* is very careful in selecting materials, such as wood/poles, which must be straight and strong. Generally, the types of wood chosen are ironwood *(aju seppu)* and gofasa wood *(aju bitti)*. This is so that the building is sturdy, suitable, and comfortable to live in.

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[5]Lexy J. Moeleong, Qualitative Research Methods Revised Edition (Twenty-sixth edition; Bandung: PT. Remaja Rosdakarya, 2009), p. 6.

[6] Asta Juliarman Hatta, 'The Role of Sanro Bola in the Tradition of Building Traditional Bugis Houses in Soppeng Regency', *ARTEKS: Journal of Architectural Engineering*, 5.1 (2020), 63–72 <https://www.journal.unwira.ac.id/index.php/ARTEKS/article/view/119>.

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Specifically for wooden houses, there are several requirements that must be met and steps in the construction process, including the following:

a. 28 *Alliri* (28 poles in general)

Panre Bola is very careful in selecting and choosing building materials, especially in the construction of traditional houses. The most important thing when building a house is that *Panre Bola* usually starts by selecting the wood that will be used for *the Alliri* (pillars). Then, there are several components that *Panre Bola* pays close attention to in the material selection process, namely: strength, straightness, age, no *pasu* (defects), and the material type must be the same (one type of wood). The most important thing in selecting *alliri* (pillars) is that wood with fatal defects must not be chosen. In Bugis society, when selecting *alliri* (pillars), they strongly avoid wood with *pasu* (defects). There is a term used among *Panre Bola*, especially those who build wooden houses, which is *Pasu Nasifi Araseng Garutu' Asenna* (a model of pole installation that has a defect in the middle). All *Panre Bola*, especially those in Bugis, avoid this because they believe that if there is a defect in one of the poles of a house, the owner of the house will be sickly or never feel healthy.[7]

b. *Dikattang* (smoothed/sanded)

Dikattang, or the process of smoothing the posts, aims to make them look clean, neat, and stand firmly. One of the purposes *of alliri* (posts) is to be sanded or smoothed so that they are smooth when painted and easy to align with the other posts.

c. Work must face west

The process of working on *the alliri* (pillars) must be done facing west or with the pillars laid down with the western part and the eastern end. In *Panre Bola* Bugis *(mangolo ko atuongnge)* terms, this means facing the direction of life.

d. *Di ca'* (marked)

Di ca' or marked is a process carried out by *Panre Bola* to adjust all the sizes of the materials that have been prepared, so that there are no mistakes in the work.

e. *Di faa* (drilling holes in the pole according to size)

Di faa or the process of drilling the marked holes was done by *Panre Bola* before the existence of machines or drills. They relied on their craftsmanship to drill holes in the wood using a manual tool called *Faa.* This was done to ensure that the holes were uniform in shape and size.

f. *Farewaleppang* (wooden pole piercer as a holder, the material must be from palm tree poles).

Farewaleppang, this process is the selection of wood that will be used as the main tool in holding the poles together. Why must it be made from palm tree wood? This is because the palm tree is a type of wood that has strong fibers and is strong enough to last for decades, even up to a century.[8]

g. Assembling *Alliri* (poles) and providing *pallangga* (pole supports)

The process of erecting *Alliri* (poles) depends on the size of the land where the house will be built, and then adjusting to the model requested by the homeowner. Then, provide *pallangga* (pole supports) according to the number of poles. This is so that they are not in direct contact with the ground. This is to maintain the durability of the wooden

[7] H. Dg. Malluse, 'One of the Special Panre Bola for Wooden Houses', *Patangnga Village, Tellusiattinge District, Bone Regency*, 2025.

[8] H. Kamire, *'One of the Panre* Bola', In Patangnga Village, Tellusiattinge District, Bone Regency, 2025.

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poles and prevent them from being eaten by woodworms. If the poles do not have supports, the wood will easily become brittle and will not last long.

h. Adjusting to *soddu'* (front, middle, and rear roof supports)

In this stage, the upper core poles are installed as roof supports for the front, middle, and rear sections. There are usually three types of wood used: *pabbumpung wood, bitti wood,* and *panasa wood.*

i. *Mabbuaa/mappatettong bola* (ritual process of building a house)

Mabbuaa/mappatettong bola is the process of building a house in accordance with the customs and beliefs of the local community ( ). In this case, many people usually participate in what is known as gotong royong (mutual cooperation) in the Bugis community. This process is usually guided by *Panrita Bola* and *Sanro Bola.*

In the *mabbuaa* or *mappatettong bola* process, the work is carried out through gotong royong and guided by *Panrita Bola* or *Sanro Bola.* This stage usually has its own rituals, which are performed by the owner of the house as well as *Panrita Bola* and *Sanro Bola* themselves. The aim is to ensure that the house to be built is free from *calamities* or disasters. The rituals performed by *Panrita Bola* are believed by the community to be very effective and beneficial for anyone who wants to build a house. In this regard, a house that is simply built without the traditional rituals performed by *Panrita Bola/Sanro Bola* will be fragile, both physically and spiritually. This is because it lacks a spiritual foundation. *Dee nappunnangi sappo paddenring.*[9]

Upon further investigation, it turns out that when *Panrita Bola* and *Sanro Bola* direct people to build a house together, *Panrita Bola* first performs rituals of recitation as a form of expressing their prayers to the Creator. One of the prayers they often recite is as follows:

1. Kaf/*Kefe'* 40

The wording of the prayer is as follows:

بسم الله الرحمن الرحيم
كَفاَكَ رَبُّكَ كَمْ يَكْفِكَ واَكِفَةً كِفْكاَفُهاَ كَكَمِيْنٍ كاَنَ مِنْكَلِكاً تَكِرُّ كَراًّ كَكَرِّ الْكَيْفِ كاَبِدٍ
تَهْكِيْ مُسَكْسَكَتاً كَلَّكْ لَكَ الْكَلَكَ كَفَاكَ ربك كاَفِى الْكاَفِى كُرْبَتَهم ياَ كَوْكَباً كاَنَ يَهْكِيْ كَوْكَبَ الْفَلَك

Panrita Bola believed that these prayers were effective. So *Panrita Bola* performed and practiced them in his activities, especially in the process of building a house. Then, if we explore this *Kaf* 40 reading more deeply, it turns out that it has many benefits and was even practiced by many people in the past.

2. Then reciting the phrases of tasbih, tahmid, tauhid, and takbir

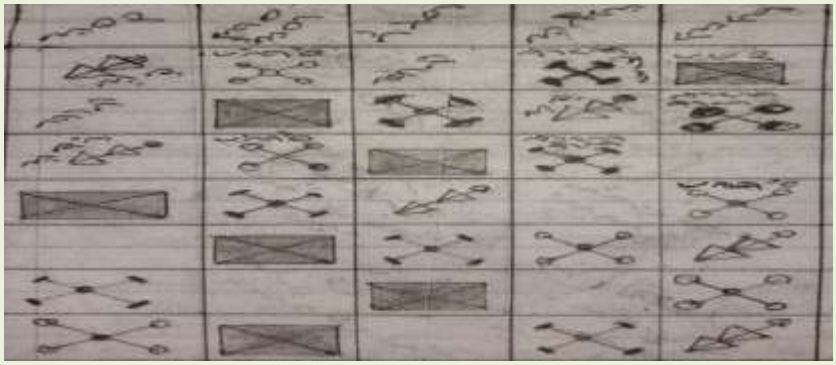
The wording of the phrases is as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ

Mattanra esso (determination of the working day or time of implementation), usually the owner of the house asks for direction or guidance from *Panrita Bola* with *Sanro Bola.* Usually based on specific times, referring to ancient books inherited from the ancestors of each *Panre.* One of their instructions is as follows:

[9] Mangawiang, 'Panrita Bola', In the Patangnga Village Area, Tellusiattinge District, Bone Regency, 2024.

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(image of a lontara day counter)

- The red X shape indicates the time/day of *Maddarah* (blood)
- The bold **X** box indicates the time/day of *polebola* (draw/tie)
- The box with the Lontara script *lobbang* indicates the time/day (empty)
- The X-shaped box with a molecule indicates the time/day *of mallise'* (filled)
- The box shape of the pocong model indicates *the* time/day of death.

j. Installing *zinc* (protective roofing)

Installing *zinc* or protective roofing is a process carried out by *Panre Bola* together with other craftsmen. However, in this stage*, Panre Bola* usually works with *Panrita Bola* and *Sanro Bola,* because there is a custom called *mappammula mappatappe* (the beginning of installing the roof). Usually, this activity is carried out using several rituals, which are performed by *Panre Bola* in collaboration with *Panrita Bola* and *Sanro Bola. Mappatappe' coppo'* (placing the roof covering) is performed by *Panre Bola* and *Panrita Bola*. The roof construction process is usually guided by *Panre Bola* and assisted by several of his members. However, in this part, *Panrita Bola* or *Sanro Bola* also play a role in *the Mappatappe'* (roof construction) process. This is because the community usually has a custom of performing several rituals when they are about to lay the first roof of their house. To do this, they ask for help from *Panrita Bola* or *Sanro Bola.* The community believes that performing these rituals is intended to make the owner of the house feel calm, peaceful, and safe.

If we dig deeper, the rituals performed by *Panrita Bola* and *Sanro Bola* when *mappatappe'* (laying the first roof) have their own meanings. *Panrita Bola* or *Sanro Bola*, when about to lay the first roof, do not just lay or install it. Instead, *Panrita Bola* and *Sanro Bola* recite prayers first. One of the prayers is found in the Qur'an, Surah al-Mu'minun, verse 29, as follows:

وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ٢٩

Translation:

> And pray, "O my Lord, place me in a blessed place, and You are the best of those who place."[10]

This verse reflects the desire of Prophet Noah, peace be upon him, to be allocated a good and blessed location by Allah swt. In the translation, the phrase *"And You are the best of those who grant places"* shows gratitude and belief that Allah swt. knows best the best location for His servants.

[10] Ministry of Religious Affairs of the Republic of Indonesia, *'The Qur'an and Its Translation*', 2019.

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This is in line with the asbabul nuzul and the context of the verse. This verse appears in the narrative about Prophet Noah and his people who survived the great flood after they boarded the ship. When the flood began to recede, Prophet Noah and his people wanted to disembark from the ship and prayed to Allah to be given a good and blessed place. Additionally, beyond the context of Prophet Noah's story, this verse can be interpreted as a general prayer that anyone can recite when moving to a new home or settling in a new location.[11]

k. Installing *tanebba'* (board supports)

This process was carried out by *Panre Bola* together with his colleagues, arranging it according to the predetermined model structure. Then, adjusting it to the shape of the pillars, the most important thing to note is that *tanebba' bilang tungke'* (the number of board supports must be odd). Installing *dapara'* (base boards)

This process is also carried out by *Panre Bola* and his colleagues, installing according to the model direction of the house. During the *Alliri* (pole) installation process, it must be laid facing west or east. Similarly, the base boards must also be laid facing west or east.

l. Installing *renring* (wall boards)

This process is also carried out by *Panre Bola* and his colleagues, installing the boards according to the homeowner's request. The installation of the wall boards follows the structure of the house being built.

m. Installing *addeneng* (stairs)

This process is also carried out by *Panre Bola* together with his colleagues, and the number of steps must be odd *(bilang tungke').* Specifically, for communities that have traditional/noble titles, the staircase model is marked with an *addeneng savana* (two-lane staircase) model and has stair supports *(pallangga addeneng).*

There are differences in staircase models among communities in the Bone Regency. This is because there are caste differences among the communities in the Bone Regency, even though the tradition of traditional titles is no longer as strict as it used to be in emphasizing blue blood or nobility. This tradition has gradually been eroded by the passage of time. However, some communities in Bone Regency still maintain this tradition in order to preserve the quality of their lineage and clarify their identity as descendants of nobility.

2. Controlling the Development Process

Panre Bola oversees all members during the construction process, monitoring team performance and structural layout to ensure compliance with the specified design plans. Then, he provides guidance to prevent building design errors and oversees the construction process to ensure it runs smoothly and safely. *Panre Bola* also directs each member to understand their respective duties, encourages and motivates them to remain enthusiastic, and provides regular and structured guidance. Then, he controls and evaluates the work of team members without pressure to maintain their emotional well-being. Of course, the house construction process also encountered several obstacles, so to avoid things that could become obstacles, *Panre Bola* had to pay attention to all aspects of the work process. This is because factors that hinder construction also greatly affect the quality of the building. One factor that greatly influences construction projects is the human resources department. Resources are the key to project success. The impact on a project includes people, materials, machinery, money, and methods. The success of a

[11] 'Tafsir Al-Wajiz. Translated by M. Adnan Salim. (Jakarta: Gema Insani, 2007)'.

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construction project is measured by three main tests: cost, time, and quality.[12]

3. Guiding the Initial Process of House Construction in accordance with customary procedures

In this section, *Panre Bola* usually works with *Panrita Bola* and *Sanro Bola.* To determine what is needed at the start of construction, starting from *ompo keteng* (determining the day), laying *the posi' bola* (first stone), choosing the time *mallise'* (full), *lobbang* (empty), *polebola* (balanced/even), *wuju/maddara* (dead/bloody). The day must be determined by selecting the mallise' time so that everything that is done will be good and the results will be positive or not empty. Therefore, it is very important to note that if you want to build a house, you must start with a good time according to the guidelines of the ancestors.[13]

a. Determining the day *(ompo keteng)*

In this section, *Panre Bola, Panrita Bola*, and *Sanro Bola* refer to the age of the moon, based on the Hijri and Gregorian calendars. However, there are differences in how this is determined. Some *Panre Bola* and *Panrita Bola* refer to the Hijri calendar, while others refer to the Gregorian calendar to determine the age of the moon. Starting from 1-30 *ompo.*

The description at the top of image 9 correlates with image 2 with selection of the age of the moon (date, time, and weton), the homeowner usually asks *Panrita Bola* or *Sanro Bola* for help in determining the best time. Then, after determining or selecting the date and time, *Panrita Bola* or *Sanro Bola* harmonizes the time or auspicious day. Whether it is suitable or contradictory.

b. Selection of time

- *Mallise'* (filled)
- *Lobbang* (empty)
- *Polebola* (draw/tie)
- *Wuju/maddarah* (dead/bloody)

Usually, in selecting the time, we look at the days of the week, starting from Monday to Sunday. The procedure is to look at the time from dawn to nightfall. However, this does not entirely depend on *Panre Bola, Panrita Bola*, and *Sanro Bola.* It also depends on the owner of the house and their preferred time, because each person has specific times that they consider suitable for carrying out their activities.

c. *Mallemme' ota (posi' bola/determination of the center of the house)*

The *Mallemme' ota* process *(posi' bola/determination of the center of the house)*, at this stage, is usually carried out by *Panrita Bola* or *Sanro Bola*, witnessed by the owner of the house. This is to signify that the construction process is ready to begin. In this section, there are also several rituals performed by *Panrita Bola* and *Sanro Bola*. Specifically for wooden houses, in the center, Bugis people usually believe that there are several offerings that are planted in the center of the house. Some of the materials provided are generally as follows:

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[12] Polin DR Naibaho, 'Study of Owners' Perceptions of Factors Hindering the Performance of Builders in the House Construction Process in Medan City', *ALUR: Architecture Journal*, 4.2 (2021), 105–17 <https://doi.org/10.54367/alur.v4i2.1423>.

[13] H. Sahar, 'Sanro Bola', *Interview*, in Patangnga Village, Tellusiattinge District, Bone Regency.

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- *Uring-kuring* (small pot), the philosophy behind this is so that the owner of the house will never run out of food and drink. There will always be something to cook in the kitchen.
- Yaman soil, the philosophy is that the land on which the house is built will receive blessings similar to those of the land of Yaman.
- *Pallise' undangan* 40 (40 invitation cards), the philosophy is that the house will never be empty. It will always be lively and never quiet.[14]

4. *Panre Bola* Collaboration with *Panrita Bola* and *Sanro Bola*

At this stage, the collaboration between *Panre Bola, Panrita Bola*, and *Sanro Bola* in the construction of traditional Bugis stilt houses creates a combination of roles that are essential and mutually supportive in the house construction process. *Panre Bola* functions as construction workers who are technically responsible for the physical construction of the house, from the production of components to the placement of building structures. They are the direct implementers who are involved in the construction activities in the field.

Panrita Bola or *Sanro Bola* are house experts or house shamans who have spiritual and cultural responsibilities. They lead various important rituals during the construction phase, such as safety ceremonies, choosing the time and location, and exorcising evil spirits to ensure smooth construction and protection for the house's occupants. *Panrita Bola* also have in-depth knowledge of house-building traditions, from the selection of materials and the orientation of the house to ornaments and construction techniques. Their cooperation is manifested in various rituals and work processes, such as the *Makkarawa Bola* ritual (preparation and start of construction), *Mappatettong Bola* (house foundation), and *Menre Bola* (celebration after the house is completed). In this ceremony, there is a horizontal relationship between the homeowner, *panre bola, and panrita/sanro bola,* as well as a vertical relationship *between panrita/sanro bola* and *Dewata Seuwae* (the Almighty) to ask for safety and blessings. During the construction process, *panrita/sanro bola* is in charge of leading rituals involving symbolic materials and mantras, while *panre bola* carries out the technical work. Families and the local community also play a role as witnesses and supporters in this tradition of mutual cooperation.[15] The spatial arrangement resulting from this collaboration reflects strong social and spiritual bonds: the horizontal pattern involves social interaction and mutual cooperation in building houses, while the vertical pattern reflects spiritual relationships through rituals led by *panrita/sanro bola.* In short, the collaboration between *panre bola, panrita bola,* and *sanro bola* is a combination of technical, spiritual, and traditional skills in the Bugis stilt house building tradition, ensuring that the construction process runs smoothly, safely, and is rich in cultural meaning.

Meanwhile, when *Panre Bola* plays a role in the construction of modern houses (stone houses), there are certainly different steps involved. These include the following:

a. Site selection (the location where the house will be built)

In the first stage, the selection of land or construction site. This is a key point when building a stone house, because the model or structure of a stone house greatly affects the condition of the land.

Builders also play an important role in the development process, even in the

[14] Malluse.

[15] Juliarman Hatta.

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selection stage for construction. Based on various journals and research papers, the role of craftsmen in site selection is not dominant or direct, but rather involves technical implementation aspects after the site has been determined by the project owner, architect, or contractor. Craftsmen generally follow the instructions of these parties regarding the location and design of the building, and improve the implementation of the development in accordance with the instructions. Then there are several stages that must be considered when selecting a construction site, as follows:

First stage: Homeowner Investigation. In some areas, the number of questions from homeowners related to location and construction techniques is an internal factor that affects the performance of craftsmen.

Stage two: Empowerment and Training of Craftsmen. Training includes understanding safety standards, construction techniques that meet geographical conditions, and risks. Thus, craftsmen can not only be enforcers, but they can also provide technical input regarding the feasibility of the location in terms of safety and development efficiency.

Third stage: Technology and Support Systems. Location-based applications have also been developed to help communities find the next building contractor, making artisan location choices more efficient and relevant to project requirements. This system allows project owners to select strategic locations that accelerate the development process and reduce logistical barriers.[16]

b. Determining the building model (adjustments to the land or location)

At this stage, *Panre Bola* determines the building model and then consults with the homeowner to avoid errors or miscommunication between *Panre Bola* and the homeowner.

There are several things that must be considered in order to improve the quality of buildings. Builders, or more commonly known as foremen, must pay attention to several things, namely:

1. By providing ongoing training followed by direct application in accordance with the modules provided, it is hoped that workers and construction foremen can carry out their duties professionally and responsibly.
2. Improved skills add value for workers and construction laborers, creating opportunities for them to secure more projects.
3. Homebuyers feel at ease and secure living in homes built by partner contractors because they are confident that the homes they will inhabit are constructed according to standards and carried out by skilled and competent workers and laborers.[17]

c. Determining the position of the house's center *(posi' bola),* adjusting or following the position of the first stone placement

At this stage, the role is usually played by *Panrita Bola* or *Sanro Bola.* Because this is considered something very sacred, the community entrusts *Panrita Bola* or *Sanro Bola* to perform various rituals to determine the positions that are considered good. In this part, the role is usually played by *Panrita Bola* or *Sanro Bola.* This is because there

[16] Ernesto Maringan and others, 'Empowering Construction Workers to Address the Risk of Landslide-Prone Buildings in the Plantation Village of Bukit Lawang', 10.1 (2024), 1–12 <https://doi.org/10.32497/bangunrekaprima.v10i1.5454>.

[17] Fatmawati Amir, Martini Martini, and Luthfiah Luthfiah, 'Improving the Skills of Builders and Construction Workers in Building Simple Earthquake-Safe Houses in Palu City', *Mektek Scientific Journal*, 15.1 (2013), 1–11.

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are several things that must be considered and cannot be done carelessly. The beliefs of the Bugis people, especially in the Patangnga Village area of Tellusiattinge District, Bone Regency, regarding the procession of the start of construction are still deeply rooted in various rituals inherited from their ancestors. Because of this, the community still maintains the dogmas of their ancestors' teachings.

Regarding *Posi' bola* (laying the first stone), there are similarities between the rituals performed by the Bugis community in the Patangnga Village area and the Batak Toba community. In the Batak Toba community, the tradition of laying the first stone is called *Memeakhon Batu Ojahan*. This process begins with the selection of an auspicious date by the family together with a shaman or knowledgeable individual. This is followed by the preparation of various offerings, which include traditional foods, eggs, meat, fish, rice, fruits, incense, candles, holy water, ulos cloth, flowers, and certain leaves. This ceremony is enlivened by the presence of family, relatives, neighbors, and community leaders.

The stages of the ceremony include:

1. The offering of offerings on the Ojahan Stone accompanied by prayers to obtain blessings from ancestors and guardian spirits.
2. The laying of the first stone is performed by the owner of the house, followed by other family members in turn, with each individual expressing their prayers and hopes.
3. The giving of blessings (hata pasu-pasu) by the hula-hula (mother's family).
4. The event ends with a communal meal as a symbol of unity and solidarity among the community.

The meaning of this ritual is to strengthen the physical and spiritual foundation of the house, ask for protection, harmony, and sustenance for the occupants, and strengthen social relationships within the community.[18]

d. Determining the building's angles (building balance)

At this stage, the building angle is determined in order to align the size of the land with the building model to obtain a balanced size between the building and the land. There are several things that must be considered in the concept of building balance, namely:

1. Static and dynamic balance

Static balance is a situation where an object does not move, while dynamic balance occurs when an object moves at a constant speed.

2. Force distribution and load reduction

Dead load, which refers to the weight of the building itself, is transferred vertically from the top to the foundation below, with a design that allows parts of the building to move elastically to reduce the impact of lateral loads such as wind and earthquake vibrations. Flexible connectors such as tie joints and dowels offer a degree of flexibility that allows the building to stabilize external forces without suffering serious damage.

3. Structure and materials

apply the fundamentals of physics regarding balance by strategically arranging columns and beams, where columns supported by abutments bear the weight

[18] Batak and Humbang Hasundutan Ethnic Groups, 'The Tradition of Memeakhon Batu Ojahan in Building Houses for the Community', 6.2 (2024), 170–75.

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vertically and provide upward normal forces, forming a mutually supportive framework system to maintain structural stability.

4. Force moments and moments of inertia

   The concepts of moment force and moment of inertia are applied to assess the stability of solid objects in construction, especially when subjected to pressure from earthquakes. The foundation and substructure play a role in reducing earthquake pressure with a certain moment of weight, ensuring that the building remains standing strong.

5. Visual balance and proportion

   In addition to structural balance, visual balance is also crucial in the design of a building's facade. For example, colonial architecture combines cultural elements from the East and West, resulting in harmony and aesthetic suitability.

6. Local wisdom and physical balance

   Traditional houses in Indonesia reflect the application of local knowledge in maintaining balance between structures, both physically and spiritually, by utilizing local raw materials, conventional joining methods, and construction methods that are responsive to the surrounding environment.[19]

e. Foundation

At this stage, *Panre Bola* and his colleagues excavate the ground where the concrete foundation will be placed. This process involves several components that must be considered. Among them are the following:

1. Initial planning analysis

   The process begins with soil testing, permit processing, and foundation design in accordance with the land conditions and building load. The type of foundation is determined based on soil bearing capacity, building weight, and surrounding environmental conditions. For single-story buildings on solid ground, flat cast foundations such as stone foundations or footing foundations are typically used.

2. Site and material preparation

   The foundation site must be cleared of unnecessary objects, such as debris, roots, or rubble from previous buildings. Marking is done to determine the foundation position based on the prepared design. Main materials such as stone, sand, cement, and reinforcing steel are prepared at the work site.

3. Excavation

   Excavation work is carried out based on the foundation design, whether it is a stone foundation, footing, or other type.

   The depth and width of the excavation follow technical specifications and the results of planning. The excavation process generally uses manual equipment such as hoes, shovels, or heavy equipment for larger projects.

4. Foundation installation

   For a foundation using river stones, the stones are arranged in layers in the excavated area, with the largest stones at the bottom. Each layer is filled and compacted using a mixture of cement and sand to provide strength. When

[19] Lailatus Sholihah, Novita Bekti Haryo Putri, and Rif'ati Dina Handayani, 'Analysis of the Concepts of Moment of Force, Moment of Inertia, and Equilibrium of Rigid Bodies in Osing Banyuwangi Traditional Houses', *Journal of Science and Applied Education Innovation (INTERN)*, 2.2 (2023), 76–84 <https://doi.org/10.58466/intern.v2i2.1192>.

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choosing a reinforced concrete foundation, the process includes installing formwork and reinforcement before the casting stage.

5. Sloof installation

   A sloof is a reinforced concrete element placed on top of the foundation to unite the entire lower part of the building. The stages involved include arranging the sloof reinforcement bars, placing the formwork boards, pouring the concrete mixture, and curing until the concrete hardens completely. The sloof must be installed straight, flat, and in accordance with the dimensions specified in the design so that the load can be distributed evenly.

6. Inspection and finishing

   After all foundation and sloof elements have been completed, an inspection is carried out to ensure that there are no cracks, voids, or size discrepancies. If deemed necessary, a protective or insulating layer can be added to prevent moisture from rising to the upper part of the structure. The work area is cleaned and the foundation is ready for further structural work, such as installing walls or columns.

f. Roof model adjustment

At this stage, a roof frame is constructed to match the building model. The roof installation procedure for residential structures involves several steps and construction techniques that are crucial to observe in order to achieve a sturdy, attractive result that is in line with the building's purpose. Below is a summary of the roof installation process based on relevant research and technical documents:

1. Preparation of materials and equipment

   The selection of roofing materials such as lightweight steel, wood, or steel pipes must be tailored to the design and needs of the building structure. The tools used should help facilitate and speed up the installation process, for example, measuring tools, drills, and fasteners.

2. Roof frame installation

   The roof frame is installed first as the main structure to support the roof covering. In modern construction, the roof frame usually utilizes lightweight steel that is assembled using fast and cost-effective techniques. Battens are installed to support roof coverings such as spandex or tiles.

   In steel frames, elements such as girders, ridges, sagrods, and tie rods are installed according to the design to ensure a sturdy and stable structure.

3. Roof covering installation

   Once the structure is complete, the roof covering is installed based on the type of material used, such as tiles, spandex, or steel. The angle of the roof is also customized with the selected material so that rainwater can flow properly and the roof can last a long time. The installation of the roof covering needs to be done neatly and in accordance with applicable standards so that the function and aesthetics of the roof can be achieved optimally.

4. Reinforcement and finishing

   Connecting and supporting parts, such as support plates on the steel frame, are installed to reinforce the integrity of the roof structure, especially in areas that experience heavy pressure or wind forces. The final process includes the installation of gutters, insulation, and a thorough inspection to

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ensure the roof is ready for use.[20]

g. The number of stairs must be odd

The construction of house stairs with an odd number of steps, based on the views of builders, especially in the context *of feng shui/Panre Bola*, has a special meaning and conditions that are believed to bring good luck and energy to its occupants. In *feng shui/Panre Bola* practice, odd numbers are interpreted as representing "YANG" energy, which is dynamic and positive, while even numbers reflect "YIN" energy, which is calmer.[21]

The ideal number of steps is an odd number, as it is considered a source of active energy that brings good luck. In addition to being odd, the perfect number of steps must also follow the rule of divisibility by five, where when the number of steps is divided by five, the remainder must be one or two. This remainder signifies a good life, namely:

1 = Birth

2 = Growth

3 = Decline (old age)

4 = Death

5 = Suffering

The 6th step and beyond will start counting from the beginning again.

The construction of a staircase with an odd number of steps, according to the views of builders, especially those influenced by feng shui and customs, aims to bring good energy, luck, and safety to the occupants. An odd number of steps that follows the rule of dividing the number of steps by 5 (with a remainder of 1 or 2) is the most recommended and is often applied. Additionally, the shape and direction of the stairs are also important factors in maintaining energy balance within the home. Regarding the shape and direction of the stairs, among the Bugis community, particularly in the village of Pantangnga, Tellusiattinge District, Bone Regency, the general direction of the stairs in people's homes faces east and west.

h. This is especially true for communities that still uphold their customs and distinctive characteristics (caste).

The socio-cultural status in Sulawesi, generally known for the distinction between communities with traditional titles *(arung)* and ordinary communities without such titles *(to sama),* has differences in the characteristics of their buildings (houses), one of which is:

1. *Addeneng savana* (two-tiered stairs), with a two-level design
2. *Coppo' bola mattingka* (tiered roof with stairs)
3. *Timpa' laja* (horn/crown model on the roof)[22]

i. Pillars, consisting of two parts (main pillars and supporting pillars). Specifically, there are 12, 9, 7, and 4 main pillars. There is no limit to the number of supporting pillars, depending on the building design.

j. Position of the toilet and bedroom

Room Size and Area: Minimalist bedrooms generally have dimensions of around

[20] Intan Imroatuzzakiyah and Anggi Rahmad Zulfikar, 'Roof Structure Work on the Unesa Sports Psychology Integrated Building Project', 2.2 (2024), 51–58.

[21] 'Guide/Meaning-Number-of-Stairs-According-to-Feng-Shui/'.

[22] Mr. Rahim, 'Salah Satu', *Panre Bola*, Location in Patngnga Village, Tellusiattinge District, Bone Regency, Thursday, April 17, 2025, at 9:00 a.m.

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3×3 meters or 4×4 meters, allowing adequate space for a bed and basic furniture such as a wardrobe and study table. This size also helps create good airflow and allows for natural light.

1. Ventilation and Lighting: The room needs to be equipped with adequate windows to maintain good air circulation and allow light to enter, thereby increasing comfort for its occupants.
2. Building Materials: The selection of good quality building materials that fit within the budget is crucial, including for elements such as walls, floors, ceilings, doors, and windows. The materials used must be durable and easy to maintain.
3. Interior Design: The placement of furniture such as cabinets and study tables must take into account functionality and comfort for the occupants, especially in the context of a child's room.

k. Final stage, *dipaddiolo diolo e, dipaddimunri dimunri e* (must be neat).[23]

Based on the role and several functions *of Panre Bola* that have been mentioned, especially in the community of Patangnga Village, Tellusiattinge District, Bone Regency, it is still very much needed. In fact, the community would feel very overwhelmed when trying to build a house without the assistance and guidance of *Panre Bola* itself. In fact, the worst case scenario is that the community would not be able to build houses without *Panre Bola*. Thanks to *Panre Bola,* people who want to build houses do not feel overwhelmed. This is because all the construction needs of the community can be met by *Panre Bola* itself. Moreover, nowadays, with the availability of sophisticated tools, everything can be made according to individual tastes. As a result, traditional architects, whose work had stagnated due to limited tools, can now reactivate their carpentry skills. As long as they want to develop their potential. Looking at the developments that have taken place, in addition to the increasing demand from consumers, both in terms of building models, variety, and architectural beauty, this adds its own appeal to the community. As a result, the community is eager to build luxurious buildings.

The importance of *Panre Bola* among the community in Patangnga Village, Tellusiattinge Sub-District, Bone Regency, lies in its crucial role. One of the most fundamental factors is that *Panre* Bola/house builders can determine the quality of the land to be occupied. Whether it is suitable for building or whether the land has the potential to be dangerous when occupied for building. If the general public does not have an understanding of the quality of the land, then they will certainly experience difficulties.

Panre Bola plays a very important role in the Patangnga Village area, Tellusiattinge District, Bone Regency. They help the community deal with problems in the house building process and maintain the community's trust in the tradition of house building. There are many rituals that are carried out, which are the result of the legacy of their ancestors. It is believed that if all the customary procedures or traditions of the house-building process are not followed, the occupants or owners of the house will not feel at peace in it. Therefore, it is ingrained in the community's understanding that everything done by *Panre Bola* in the house-building process is solely for the common good and, above all, the comfort of the house owners.

Several factors generally support the role or profession of *Panre* Bola/Tukang Rumah, which is still maintained and needed today. Various studies and analyses indicate that the continuity of the building worker profession in Indonesia is influenced by several key interconnected elements. The following are the main elements that support building

[23] Kadir, 'One of *the Panre Bola* in Patangnga Village, Tellusiattinge District, Bone Regency', March 17, 2025.

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workers to continue to survive to this day:

1. Limited Education and Career Options

Most carpenters have minimal education, resulting in very limited job options in the formal sector. This job often becomes the primary choice for earning an income and meeting daily needs. Cultural heritage also plays an important role, where the job of a carpenter is often passed down from one generation to the next, making it part of the tradition within a particular family or community.

2. Flexibility and Survival Strategies

Carpenters often devise methods to survive, such as seeking additional work (e.g., farming, small businesses) to increase income, reduce expenses, and utilize available resources around them. The strategy of "*ngetem*" (waiting for projects at specific locations) is also an effective way to fill free time caused by the seasonal nature of the work.

3. Consistent Market Demand

The public's never-ending appetite for home construction and renovation means that the demand for handyman services remains stable. Many homeowners prefer to use the services of local handymen who are known and trusted. Handymen play a vital role in all stages of construction, from laying the foundation to finishing, making them difficult to replace with technology or modern construction methods, especially in rural and suburban areas.

4. Adapting to Challenges and Obstacles

Home builders have the ability to adapt to various obstacles, such as changing requests from owners, limitations in building materials, unfavorable weather, and unpaid wages. Discipline in work, resilience, and a desire to learn and improve the quality of work are key factors in remaining reliable and needed by homeowners.

5. Economic Value and Social Status

Although construction workers' wages are quite low, this profession remains the main source of income for many households, especially in areas with few job opportunities. In some communities, skilled construction workers even gain high social recognition thanks to their ability to create strong and safe dwellings.[24]

Increased understanding and knowledge are among the reasons for the shift in architectural style towards Modern Architecture. Essentially, Modern Architecture is an initiative to break away from previous architectural styles and present a new identity in line with the progress of the times. Therefore, it is crucial for those involved in architecture to develop their potential in order to survive amid the development of sophisticated tools.

C. The Qur'an's View on the Role of Construction Workers

In general, the Qur'an views work in the construction field (building craftsmen) in a positive light, as long as it is done using the right methods and does not conflict with Sharia law. [25]

The profession of *Panre Bola* is relevant to several verses in the Qur'an, one of which is found in QS. An-Nahl verse 80, as follows:

[24] Muhamad Ilham Satrio and Annisa Mu'awanah Sukmawati, 'Community Resilience in Slum Settlements Based on Socioeconomic Aspects in Salatiga Village, Salatiga City', *Desa-Kota*, 3.1 (2021), 36 <https://doi.org/10.20961/desa-kota.v3i1.43694.36-48>.

[25] Naibaho.

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وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ

Translation:

> Allah has made for you houses as places of residence, and He has made for you from the skins of livestock tents that you find light to carry when you travel and settle. He has also made from the wool of sheep, the hair of camels, and the hair of goats household furnishings and enjoyment until a certain time.[26]

The philosophical meaning of the term maskan is a place that offers tranquility, which indicates that someone who lives alone in a house will surely feel peace and comfort. Thus, according to the perspective of the Qur'an, a house does not only function as a place to rest, a place of refuge, or a place to sleep, but more than that, a house serves as a place to find inner peace and happiness. It is within this *maskan* home that humans form a sakinah family, which is a family structure that brings happiness and peace of mind. This is in line with the meaning contained in Allah's words in Surah An-Nahl verse 80. Furthermore, the Qur'an also refers to the home with the term *al-manzil.* The term *manzil* is a derivative of the word *nazala-yanzilu-nuzulan*, which means to stop by, descend, or visit.

However, there are several things that need to be considered in the construction process in order to achieve peace and security.

1. Safety and Strength of Buildings

A building must have a stable and durable structure to protect its occupants. This principle is seen in the Qur'an, Surah Al-Hadid verse 25, which highlights the importance of durability and usefulness in the selection of construction materials such as iron. Allah says as follows:

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِۚ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَأْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِۗ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ

Translation:

> Indeed, We have sent Our messengers with clear proofs, and We sent down with them the Book and the Balance (of justice) so that mankind may act justly. We sent down iron, which has great strength and various benefits for mankind, so that Allah may know who supports His religion and His messengers even though (Allah) is not seen. Indeed, Allah is All-Powerful and All-Mighty.[27]

The explanation in the verse states that in the construction of equipment, it must be strong and sturdy to have good durability. Especially in iron materials,

[26] Ministry of Religious Affairs of the Republic of Indonesia, *The Quran and Its Translation.* 2019.

[27] Ministry of Religious Affairs of the Republic of Indonesia, *The Quran and Its Translation,* 2019.

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as indicated in the explanation of the verse.

2. Harmony with Nature

The structure must integrate with the surrounding environment and not disturb nature, as stated in the Qur'an, Surah Al-Qashash, verse 77. This principle encourages balance between humans, buildings, and nature. Allah says as follows:

وَابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِۗ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ

Translation:

> And seek what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your share of this world. Do good (to others) as Allah has done good to you, and do not seek corruption on earth. Indeed, Allah does not like those who cause corruption.[28]

The explanation given in the above verse explains that, during the construction process, attention should be paid to the structure of the building to be constructed. Attention should be paid to the potential of the environment. This is because it must be adapted to the environmental conditions.

3. Function and Efficiency

Every structure must have a clear function, high efficiency, and avoid waste. Buildings need to provide maximum benefits to their occupants, in line with the teachings of the Qur'an, Surah Al-A'raf, verse 31, which prohibits excessiveness. Allah says as follows:

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْاۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Translation:

> O children of Adam, wear your beautiful clothes in every mosque, and eat and drink, but do not be excessive. Indeed, He (Allah) does not like those who are excessive.[29]

The explanation of the above verse provides guidance to humans not to be excessive (wasteful) in building. This means that humans are advised to build buildings according to their needs and proportions, and not to simply follow their egos in building a structure.

4. Safety and Comfort

Construction must prioritize safety and comfort for its occupants, as explained in the Qur'an, Surah Al-Baqarah, verse 195. All design elements must take into account health, air flow, lighting, and cleanliness. Allah says as follows:

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِۛ وَاَحْسِنُوْاۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ

Translation:

> Spend in the way of Allah, do not throw yourselves into destruction, and

[28] RI.

[29] RI.

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do good. Verily, Allah loves those who do good.[30]

Some explanations of the above verse emphasize that a person who works as a builder in general, in terms of the work process, should pay more attention to the rules in accordance with the instructions in the Qur'an. It is very important to understand that when someone wants to build, whether it is a small or large building, they cannot just build it without considering everything. They must pay attention to the existing potential. One example is the Bone district, in the northern and eastern parts of Bone, where *Panre Bola* or builders, when they want to construct a building, especially wooden and stone houses, must first pay attention to the direction of the wind. This is because when a house is built against the direction of the wind, it is very likely to be damaged quickly or even collapse.

It is different when it comes to houses, which are built in accordance with the direction of the wind. This minimizes potential danger, as it does not go against the direction of the wind. Therefore, the average model of Bugis houses in Sulawesi, especially in the Bone Regency in the Tellu Siattinge District, only has two models: facing west and facing east. In line with the direction of the wind.

Conclusion

Based on research conducted on the role *of Panre Bola* in the traditions of the community in Patangnga Village, Tellusiattinge District, Bone Regency, it can be concluded that *Panre Bola* plays a very central role in the process of building traditional Bugis houses. His role is not limited to that of a carpenter, but also as a traditional figure who has a deep understanding of the technical, symbolic, and spiritual procedures involved in building houses in accordance with local wisdom. *Panre Bola* functions as a structural expert, construction supervisor, and the person who determines the start of the construction process, working together with *Panrita Bola* and *Sanro Bola*. This collaboration shows that house construction in Bugis society is not only a technical activity but is also integrated with cultural and spiritual values.

Findings show that the people of Patangnga Village still rely heavily on the role *of Panre Bola* in building houses. Without their presence, the community feels overwhelmed and even considers it impossible to build houses independently. This proves that *Panre Bola* still holds strong functional and symbolic value in the social structure of the community.

From the perspective of the Qur'an, the role *of Panre Bola* and the tradition of house building can be correlated with several verses that emphasize the importance of planning, beauty, balance, and contribution to the welfare of the people. Among them are Surah an-Nahl verse 80, Surah Shad verse 27, Al-A'raf verse 31, An-Naml verses 21–23, Hud verse 37, Al-Baqarah verse 195, Al-Hadid verse 25, and Al-Qashash verse 77. These verses justify that the construction activities carried out by *the Panre Bola Community Development Group (*), as long as they are in accordance with Sharia values, are a tangible contribution to the advancement of the community and the preservation of noble traditions.

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[30] RI.

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