



THE *BUJUNG SETANG* PHENOMENON IN PASIR PUTIH VILLAGE, BOLA DISTRICT, WAJO REGENCY (FROM AN ISLAMIC PERSPECTIVE)

FENOMENA *BUJUNG SETANG* DI DESA PASIR PUTIH KEC. BOLA KAB. WAJO (PERSPEKTIF AQIDAH ISLAM)

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ABSTRACT

The *Bujung Setang* phenomenon in Pasir Putih Village, Bola District, Wajo Regency, is a local tradition that is rich in cultural value but also raises theological issues. The local community believes that the well has supernatural powers, which has given rise to certain practices. The research method used was descriptive qualitative, utilizing several approaches, namely philosophical, theological, phenomenological, and historical. Data was collected through direct observation at the *Bujung Setang* site and interviews. Data analysis was conducted using inductive and deductive methods. The results of the study show that the *Bujung Setang* phenomenon has strong historical and cultural value in the life of the Pasir Putih community, but the accompanying beliefs contain the potential for deviation from the creed, particularly in relation to elements of shirk in the form of belief in supernatural beings and ritual practices that are not in accordance with the principles of tawhid. Therefore, the preservation of *Bujung Setang* should focus on its cultural, historical, and ecological values, without maintaining aspects of belief that contradict Islamic doctrine.

Keywords: Phenomena, *Bujung Setang*, Islamic Beliefs

ABSTRAK (BAHASA INDONESIA)

Fenomena *Bujung Setang* di Desa Pasir Putih, Kecamatan Bola, Kabupaten Wajo, merupakan tradisi lokal yang sarat dengan nilai budaya sekaligus menyisakan problem teologis. Masyarakat setempat meyakini bahwa sumur tersebut memiliki keistimewaan gaib, sehingga muncul praktik-praktik tertentu. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan memanfaatkan beberapa pendekatan, yaitu filosofis, teologis, fenomenologi, dan historis. Data diperoleh melalui observasi langsung di lokasi *Bujung Setang* dan wawancara. Analisis data dil-

akukan dengan metode induktif dan deduktif. Hasil penelitian menunjukkan bahwa fenomena *Bujung Setang* memiliki nilai sejarah dan kultural yang kuat dalam kehidupan masyarakat Pasir Putih, namun praktik kepercayaan yang menyertainya mengandung potensi penyimpangan aqidah, khususnya terkait dengan unsur syirik dalam bentuk keyakinan terhadap makhluk gaib dan praktik ritual yang tidak sesuai dengan prinsip tauhid. Dengan demikian, pelestarian *Bujung Setang* sebaiknya difokuskan pada nilai budaya, sejarah, dan ekologis, tanpa mempertahankan aspek kepercayaan yang bertentangan dengan aqidah Islam.

Kata-kata kunci: *Fenomena, Bujung Setang, Aqidah Islam*

A. INTRODUCTION

The interaction between local culture and Islamic teachings creates a unique dynamic within society. On the one hand, local traditions are considered an important part of cultural identity; on the other hand, Islam provides clearer guidelines for distinguishing between traditions that should be preserved and those that should be abandoned. This also poses its own challenges, especially for Muslim scholars and intellectuals, to provide a deep understanding to the community so that these traditions do not conflict with Islamic beliefs (Ali, 2012).

An understanding of local traditions that is in harmony with religious values can serve as a bridge for the community to preserve their culture while strengthening their faith. With the right approach, local traditions can be reinterpreted into practices that not only preserve cultural values but also provide spiritual benefits in accordance with religious teachings.

The relationship between Islam and local culture is very clear in the study of religious anthropology. Religion is considered part of the cultural system (Wahid, 1997). Based on this view, Islam as a heavenly religion is considered to have developed from the culture of Muslim communities. This approach is also used to understand various aspects of Islamic teachings, including Islamic law. Anthropologists and sociologists view Islamic law as part of Muslim culture. Currently, the study of Islamic law using sociological and anthropological approaches is increasingly being carried out. This approach is considered important so that Sharia remains flexible and able to adapt to changes in society, rather than becoming rigid rules.

One of the unique traditions that has developed in Pasir Putih Village, Bola District, Wajo Regency, is the phenomenon of the “*Bujung Setang*” well. The *Bujung Setang* phenomenon in Pasir Putih Village, Bola District, is one of the local traditions that has been passed down from generation to generation and is still ingrained in

the community today. The well is considered unique because, even though it is located near a saltwater river, its water remains fresh and never dries up throughout the year. This uniqueness has given rise to the community's belief that the well has supernatural powers or special qualities. Some residents even claim to have experienced the benefits of the water, such as relief from headaches, motion sickness, and fatigue, further entrenching their belief in the “miraculous” properties of the well water.

However, problems arise when this belief is no longer viewed as a natural phenomenon, but is associated with mysticism and supernatural powers. Some people believe that the well is guarded by spirits or supernatural beings that protect and benefit anyone who believes in them. Practices such as throwing eggs into the well as a form of respect or offering are still carried out secretly by some residents. This action indicates a belief in something other than Allah, which in Islamic doctrine can be classified as *syirik khafi* (hidden polytheism). This phenomenon is clearly a theological problem, because Islam emphasizes that only Allah has the right to be worshipped, asked for help, and relied upon.

Thus, the author chose the title “The Phenomenon of Bujung Setang in Pasir Putih Village, Bola District, Wajo Regency from an Islamic Aqidah Perspective” for this research. This research is expected to make a positive contribution to maintaining the integrity of Islamic aqidah in the Pasir Putih Village community, as well as providing a correct understanding of the importance of following the teachings of pure tauhid in everyday life.

B. LITERATURE REVIEW

Description of Islamic Beliefs

In Islamic terms, aqidah refers to the basic beliefs that every Muslim must believe in wholeheartedly, without any doubt. These beliefs include the pillars of faith, such as belief in Allah, angels, His books, His messengers, the Day of Judgment, and destiny (al-Baghdadi, 2002). Aqidah is the main foundation of Islamic life; all acts of worship and muamalah (social relations) of a Muslim depend on the strength of his or her aqidah (al-Jazairi, 1999).

Studying Islamic aqidah is a basic obligation for every Muslim, because aqidah is the main foundation for building true Islam. Without a straight and solid aqidah, a person's worship and deeds will not be accepted by Allah (al-Baghdadi, 2002). Aqidah determines the direction and values in life, so that every action, decision, and mindset of a Muslim should be based on pure tauhid beliefs. Aqidah

also serves as a fortress of faith against various deviations, whether in the form of shirk, bid'ah, or ideologies that contradict Islam, such as materialism, secularism, and atheism (al-Jazairi, 1999).

By understanding the correct creed, a Muslim will not be easily swayed by destructive ideas or misleading modern beliefs. In addition, studying the creed will bring peace of mind and stability in religion. Belief in qadha and qadar, for example, makes a believer not easily despair when facing calamities or difficulties in life (az-Zuhaili, 2000). Correct faith also shapes noble character, because a person will realize that every deed will be accounted for before Allah on the Day of Judgment (Aksarin & Nur, 2024).

The scope of Islamic faith covers all things that a Muslim must believe in with certainty and without doubt. In general, scholars divide the scope of faith into the following important parts:

1. Faith in Allah SWT (Tawhid)
2. Faith in Angels
3. Faith in the Scriptures
4. Faith in Prophets and Messengers
5. Faith in the Last Day
6. Faith in Qadha and Qadar

Local communities and cultural traditions

1. Society

In general, society is a group of individuals who live together in a certain area and establish regular social relationships and share a common culture and value system. According to sociology, society is formed because of the reciprocal relationships between individuals. These relationships are ongoing and create social order through mutually agreed rules, values, and norms. Classical sociologist Emile Durkheim stated that society is not merely a collection of people, but a social system with a collective consciousness and structure that regulates individual behavior (Durkheim, 2023).

Elements that Form Society

- a. Social Norms
- b. Social Values
- c. Social Interaction
- d. Conflict (Soekanto, 2012).

2. Local Traditions

Local traditions are customs or practices that have developed within a particular community or region, which have been passed down from generation to generation and have become characteristic of that region. Local traditions can take the form of traditional

ceremonies, folk tales, myths, regional games, or specific forms of cultural expression (Suparlan, 1993).

Characteristics of Local Traditions

a. Passed down from generation to generation

Local traditions are passed down orally or through direct practice from generation to generation, so they remain preserved even without written documentation.

b. Bound to a Specific Community

Local traditions are usually only known and practiced by people in a specific region; they are not universal.

c. Contain Social and Cultural Values

Local traditions contain values such as mutual cooperation, politeness, respect for nature, and spirituality in accordance with the community's philosophy of life.

d. Related to the Natural and Social Environment

Local traditions often adapt to the geographical conditions, nature, and social life of the surrounding community. For example, coastal communities have maritime traditions, while mountain communities have farming traditions.

e. Adaptive and Dynamic

Although they contain old elements, local traditions can undergo changes in form or meaning in accordance with the times, while still maintaining their original values (Koentjaraningrat, 2005).

C. METHOD

The method used in this study is descriptive qualitative, utilizing several approaches, namely philosophical, theological, phenomenological, and historical. Data was obtained through direct observation at the Bujung Setang site, interviews with the community, traditional leaders, and local religious leaders. Data analysis was conducted using inductive methods to discover new patterns and meanings from the phenomena studied, as well as deductive methods to test the compatibility of Bujung Setang traditions with the principles of Islamic faith.

D. RESULT AND DISCUSSION

The Origin of the *Bujung Setang* Phenomenon

The Assitang e or Bujung Setang well, which is widely known by the community today, has been around for a long time. It was first discovered in 1939 by Puang Sakka, who served as the Head of Assitang e Village during his administration. At that time, the village government planned to relocate the village from the coastal

area to the forest, which would be used as a new settlement. During the relocation process, the villagers and village officials planned to dig a new well for clean water at the new location.

However, while searching for a suitable location to dig, Puang Sakka found a naturally occurring well (spring) with abundant, clear water. Due to this unexpected discovery, the plan to dig a new well was canceled, and since then the well has been known and used by the community, which later named it Bujung Setang. The well was discovered by the government and residents of Assitang'e Village, widely known as Setange Village (Arasy, 2025).

The well, which later became known as Bujung Setang, was first discovered in a location geographically close to a river. This discovery occurred in an area that was uninhabited at the time and still covered in dense forest. The area was known by the local community as an area untouched by development or settlement, and was often associated with the presence of wild animals and various mystical things.

The existence of this well gave the community a magical impression because it was located near a saltwater river, but the water in the well was fresh and clear, and it appeared in an area that had not been touched by human activity. The surrounding environment, which is still wild and full of mystical stories, reinforces the community's view that this well is not an ordinary well, but rather holds something extraordinary or even supernatural (Ansar, 2025).

The uniqueness of the Bujung Setang well is further reinforced when the community begins to notice the unusual properties of its water. When the water is drawn using a bucket, it will smell, but if it is drawn by lowering a container or vessel directly into the well, the water will turn cloudy and smell (Pabbeka, 2025).

Most residents believe that the water from this well has miraculous properties, especially in refreshing the body and relieving headaches. This belief stems not only from generations of tradition, but also from the direct experience of residents who have felt the benefits after using the water. The most surprising thing, and often the topic of conversation among the community, is the fact that the water in this well remains fresh and clear, even though it is located very close to a saltwater river.

Moreover, in the middle of the well there is a large rock that is the main source of the continuous flow of water, as if it were constantly emitting water from the ground. Another miracle is that this well never dries up, even when the village experiences a long dry

season. Although all villagers regularly take water from this well for their daily needs, the volume of water remains stable and seems to never decrease (Marsuki, 2025).

These phenomena have led the community to believe that the Bujung Setang well is not just an ordinary well, but has special qualities that are difficult to explain logically, ultimately leading to mystical or spiritual interpretations by some people.

Public Belief in the *Bujung Setang* Phenomenon

The people of Putih Putih Village believe that the water from the Bujung Setang well has magical properties, especially in curing headaches and motion sickness. This belief stems from the personal experiences of several residents who felt the direct benefits of the water after traveling long distances or feeling unwell. The water from the well is drunk fresh and is believed to have a quick refreshing effect on the body.

This efficacy is not considered ordinary by the community. They treat the water from the well with respect, believing that it has properties that water from other sources does not have. In fact, some residents specifically choose to drink water from this well when they feel dizzy or tired after a long trip, hoping to recover quickly without the need for medical treatment.

This belief has persisted and been passed down from generation to generation, so that the water from the Bujung Setang well is not only a source of physical life, but is also believed to have special benefits in the context of minor health issues. Although it does not involve any specific rituals or prayers, the community still believes that the water has been “blessed” with something that makes it different and worthy of protection.

The people of Pasir Putih Village generally believe that the Bujung Setang well is inhabited by supernatural beings who guard or reside there. This belief is not merely a story passed down from generation to generation, but is also reinforced by direct testimony from some residents who claim to have seen apparitions of supernatural beings around the well. Belief in the existence of these supernatural beings has become part of the collective view of the community, which considers the well a place that should not be treated carelessly.

The community's belief in Bujung Setang did not arise out of nowhere, but is part of the ancestral heritage. In the past, before the community was strongly influenced by Islam, they often considered certain objects to be sacred or to have supernatural powers, such

as large trees, rocks, or certain places. For this reason, they performed various rituals to obtain safety, blessings, or to avoid danger. When these practices were still ingrained in the culture, these beliefs then shifted and became attached to Bujung Setang. This means that the well is treated like other sacred objects, giving rise to various rituals or special beliefs surrounding it.

The villagers would not dare to wander around, especially at nightfall, because when night approached, the villagers would rush to their homes for fear of supernatural beings that often disturbed the community and wild animals such as pigs and others (Dg. Talebbi, 2025).

These stories spread by word of mouth and are considered warnings for the community to be careful when around the well. Although not all residents have experienced this firsthand, they still believe in the existence of these creatures because they respect the experiences of others, which they consider to be honest and not fabricated.

Belief in the existence of supernatural beings in this well has made residents cautious when drawing water or passing through the area around the well, especially during hours considered "haunted." Some residents even choose not to talk carelessly or do things that are considered rude near the well, as a form of respect for what they believe to be the guardian spirits of the place. Thus, belief in the supernatural has become part of the community's way of life, shaped by experience, observation, and local oral culture (Dg. Talebbi, 2025).

The interaction between the people of Pasir Putih Village and the Bujung Setang well is not limited to the use of water for daily needs, but also involves traditional practices of a ritual nature. One form of this interaction is offering gifts or offerings as a form of respect to the supernatural beings believed to guard the well. These offerings usually consist of simple ingredients such as food, and the most prominent is eggs that are deliberately thrown into or around the well at certain times.

This ritual is generally carried out in conjunction with traditional activities or large village meetings, which in the local language are known as *manre maccurung*, sometimes making *sokko pitunrupa* (seven-colored sticky rice) and throwing eggs. At this moment, the community believes that the balance between humans and supernatural beings who guard sacred places, including wells, must be maintained. The throwing of eggs is considered a form of prayer for

safety, peace, and smoothness in the affairs being discussed or carried out by the villagers (Misrukia, 2025).

This belief causes the community to live in an ambivalent state between hope and fear towards the Bujung Setang well. They not only treat it as a sacred place, but also as a source of power whose balance must be maintained. Blessings and misfortunes are not considered to occur by chance, but rather as a spiritual response from the supernatural beings believed to guard the well. Therefore, the community's relationship with the well cannot be separated from the deeply rooted dimensions of local beliefs and spirituality.

The above explanation shows that the beliefs of the Pasir Putih Village community regarding the Bujung Setang well are not merely a matter of water, but rather the result of cultural heritage, collective experience, and ancestral beliefs mixed with elements of animism. Traditions such as throwing eggs or offering sacrifices arise from the community's fear and hope, which ultimately form an ambivalent attitude between respecting nature and believing in supernatural powers beyond the provisions of Islamic law.

However, from an Islamic perspective, these practices have the potential to open the door to shirk because they depend on salvation or blessings from other than Allah. The efforts of religious leaders and guerrilla fighters in the past show that the Islamization of culture requires a wise and sustainable approach, not just prohibitions. In this way, the community can be guided to preserve its positive culture without falling into beliefs that contradict tawhid.

The Phenomenon of *Bujung Setang* from an Islamic Perspective

Practices such as throwing eggs into a well or a specific place are called *mattinja* (making a vow) and are not merely cultural customs, but are rooted in matters of faith in the heart. People who do this usually feel afraid that if they don't do it, they will suffer misfortune or not receive blessings. This fear arises because of a strong belief ingrained in them. In fact, unconsciously, they are scaring themselves with their own thoughts.

If someone continuously thinks about something excessively and believes it as something that will definitely happen, then it can become a reality due to the influence of self-suggestion. This means that the power of thoughts and beliefs can shape behavior, including unfounded fears and hopes (Harismanto, 2025).

In Islam, this kind of belief is very dangerous if it is not based on Allah. Islam teaches that only Allah gives benefits and harm, not any creature or object.

Factors such as a weak understanding of religion, a lack of proper education in faith, and the influence of traditions passed down from generation to generation reinforce this kind of belief. In modern psychology, this is called a self-fulfilling prophecy, which is when someone strongly believes in something, then acts according to that belief until it eventually becomes reality (Feldman, 2009). Therefore, it is important for the community to strengthen their religious knowledge so that they can distinguish between what is monotheism and what deviates from Islamic teachings.

Religious leaders in Pasir Putih Village believe that the traditions surrounding the Bujung Setang phenomenon are fundamentally contrary to Islamic teachings. Traditions such as offering sacrifices and believing in the existence of supernatural beings inhabiting the well are considered forms of polytheism. This stems from the beliefs of some of their ancestors, who were still influenced by animism and superstition. The lack of access to religious knowledge and other general knowledge in the past has led to these traditions being passed down from generation to generation without any religious filter (Arasy, 2025).

Actions such as offering seven-colored sticky rice or throwing eggs into the well, although considered by some to be a form of respect for Allah's creation, are still not in accordance with Islamic law. This is because the intention and practice often contain the belief that the well can provide blessings or bring good luck, which is contrary to tawhid. Islamic teachings require that all forms of hope be directed only to Allah, not to objects or places that have been considered sacred for generations.

Nevertheless, religious leaders are also aware of a shift in public understanding. Thanks to da'wah efforts through Friday sermons and religious lectures, some people have begun to realize the error of this tradition. However, there are still a small number of people who maintain the tradition secretly, such as throwing eggs into wells without anyone else's knowledge. This phenomenon is proof that Islamic preaching still needs to be carried out to purify people's beliefs from the influence of shirk and beliefs that are not based on the Qur'an and Hadith.

E. CONCLUSION

The *Bujung Setang* phenomenon in Pasir Putih Village still leaves behind beliefs practiced by a handful of people, such as throwing eggs into wells, even though the majority have abandoned this practice. From an Islamic faith perspective, this tradition is inappropriate because it contains elements of belief that are outside the teachings of monotheism. Therefore, the appropriate solution is to continuously provide an understanding of Islamic faith through education and preaching, so that the community becomes more aware of the importance of abandoning deviant beliefs and returning fully to the true teachings of Islam.

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