

Blessing and Economic Activity of Jamaah Khalwatiah Samman in The Village of Bonto Bunga Maros Regency South Sulawesi

¹Ali Hanafi, ²Mislia, ³Yusriadi Yusriadi, ⁴Umi Farida

¹STIM Publik Makassar, Indonesia

²UPRI Makassar, Indonesia

³Sekolah Tinggi Ilmu Administrasi Puangrimaggalatung, Makassar, Indonesia

⁴STIE AMKOP, Makassar, Indonesia

Email: ¹alihanafilaupe@gmail.com, ²misliamustamir1963@gmail.com, ³yusriadi.yusriadi@uqconnect.edu.au,

⁴farida.unm@gmail.com

ABSTRACT

This study is motivated by the fact that the material and spiritual needs of the Islamic perspective have the same position and function in human life. The purpose of this study is to identify and analyze work behavior, attitudes and obligations of Khalwatiah Samman parishioners about understanding the blessings of economic activity (work or business) in social and religious life. This study uses a qualitative method with a descriptive and analytical approach that reveals and narrates the social, economic and religious phenomena of Khalwatiah Samman's pilgrims. Researchers are like human tools in collecting field data before completion. Data collected: labor behavior, attitudes and obligations using moral values in response to economic, social and social actions. Data obtained as a result of observation of participants, comprehensive interviews, documentation and triangulation. The data was analyzed using interactive streaming analytical descriptive analytical methods. The life of the community of Khalwatiah Samman is influenced not only by formal teachings on attachment, but also by a work culture that provides motivation for activities in the economic sphere. The results of this study show that the teachings of the Order of Samvat in Halvatia provide space and economic activity (material world) for finding livelihoods or generating income through a commitment to the work that will be used for the needs of the family, rapprochement with God and the interests of public life.

Keywords:

Blessing, economic activity and religious motivation.

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

Preliminary

Islamic civilization comes from revelation or a holy book. In the Qur'an, the meaning of Islam is *dein*. That is, religion has a dimension of world life, which is material, and has a dimension of spiritual eternity. Economic and religious activity is an integral phenomenon in social life as a logical consequence of the progress of science and technology, so that the function of religion can revive the spirit, reflect inspiration and motivation, so that human life is not lost. Consequently, material and spiritual needs in an Islamic perspective are not one of the reasons listed above and below that are so important in human life.

Navawi (2002: 26), the benefit and benefit for individuals and society is the most important problem in life in the economic field, because economic progress is based on discipline and

moderation, which is motivated by religious teachings, so that there is a balance of life. This means that economic activity that allows you to earn a living as a source of life, Islam recommends or wants to obtain legally or in accordance with religious teachings.

The source of life or livelihood obtained as a result of economic activity (work or business) on the basis of religious teachings can bring blessings (blessed by God), from which it follows that people living behind the wheel of life always feel peace of mind, pleasure and happiness. This means that the results or income obtained from economic activity by fraud from the point of view of Islam cannot legalize the imbalance in life and life, because the mind and soul are not calm, because they are always shrouded in a sense of anxiety and anxiety.

Baharuddin Lopa, in his dissertation, revealed that the business value of the Bugis Mandar poem, which means that we need to look for a livelihood, should be done with the footage, because the livelihood will never pick us up. When the livelihoods are achieved, do not waste them, because the conditions that there will someday disappear. (1982). The content of poetry corresponds to what was prescribed by Islam, that in order to obtain a livelihood it is necessary to make efforts and accompany prayer to God. Then the received state should not be wasted, because God does not love people who commit wastefulness.

In Lontara, they are very critical of people who do not have work and who are too lazy to waste time: "Hello, you are my child." If there is no work for you, then you just play. This is called vile deeds and actions that are useless. If you do not have work, go to the hall to find out about customs, or you go to the market to hear the seller cooking. Be diligent, O my son, because only your work, perseverance and boredom abound in the grace of God (Farid, 1977).

Bugis understands that livelihoods must be obtained through effort or work, no matter how complex and difficult it is, it must be sought. Thus, the tradition of wanderings (*ma'sompe*) for the boogies is not something to be avoided, but rather a positive response to the good of the family. Tenri Abeng (1989), a coastal community in Siddo Barru, sees migrants (*pa'sompe*) as ambassadors who have the dignity of family and community, so that those left behind feel obligated to always pray so that one day they can return to bring blessed results.

Taking pleasure from God, it turns out that some Muslims are not satisfied only with the Shariah approach (worship and worship), but they also follow the path of inner purification, known as the tasauf approach (essence). They want to get closer to God as close as possible without a barrier.

Sheikh Yusuf, a well-known tasauf, argues that Sharia and essence (tasauf) should be considered and practiced in unity in the sense of

not prioritizing one aspect of another in an attempt to approach God (Abu Hamid, 1997). This means that between the practice of Sharia and the practice of nature, there is a unity of interconnectedness or interweaving to achieve happiness in life in the world and on the day of youth (afterlife). Tarekat Khalwatiah Samman is one of the teachings of the tarekat, in which the lives of followers are affected not only by the formal teachings of the tarekat on prioritizing the spiritual world, but also by the material world, which emphasizes the importance of economic activity in creating a decent life, even in order to become rich.

Being a tarekat, Khalwatiah Samman teaches his congregation or community the balance of material and spiritual life so that they are not bound by alienation. Therefore, the teachings of the Order of Samvat in Halvatia always prompt the assembly to seek livelihoods or livelihoods in accordance with Islamic teachings, if the support received is also partially used for charity or the interests of social and religious life.

To become a member of the Halvatiy Samman community, you must go through the process of obedience, which is defined as official taking office through an oath of allegiance to the caliph and the teachings given after taking the oath. The accusation ceremony in order to become a member of the community in this tarekat is called "*mattarima baraka or receive a blessing*". This implies a commitment and a desire to do the work required by the tarekat, namely; diligently in worship, diligently, honestly, and always keep promises. Thus, understanding the acceptance of blessings (*barakka*) becomes an ethical principle as an obligation or a guide for the meeting of Khalwatiah Samman in achieving the best results in various aspects of life. The term "best" is here meant as Islamic religious activities that are endowed and blessed by God (Allah).

According to the author's thoughts and beliefs, the Bugis blessing called "*barakka*" is a religious concept that is considered absolute possession of God. Although blessing is an abstract concept, it may be suspected or perceived

to achieve God's grace or gift, which takes the form of success or success. God blesses success if someone feels that the results of his work are beneficial for himself, his family, and the wider community. Therefore, for those who believe that the blessing is full of nuances of success, so that his presence is always expected in life's affairs and lives.

Considering that the blessings (*barakka*) are full of nuances of success, they are sacred or sanctified, so blessings should be received through a special procession of special people, in this case the caliph. The Caliph in the eyes of his congregation, in addition to being perceived as a person with charisma, also has deep religious knowledge, so that there is no doubt about his proximity to God. This phenomenon means that the function of religion provides a broader outlook on the "other world", which is not achieved empirically.

A blessing, as a gift from God, can come to one who believes without question, if God wants it. But such blessings are not recognized by the person concerned, so they cannot provide motivation for work and try their best to succeed. In such a situation, Durkheim called individual facts, so that individual facts can turn into social facts, and then you need to receive social blessings through someone who is trusted, in this case the caliph.

The focus of this study is the introduction of Khalwatiah Samman to economic activity or the work of rice growers who interpret blessings as a spiritual gift, which is a source of motivation for continuing his work. If the attitude or nature of mankind is always oriented towards good things, synergized with the classic expression Bugis "*resopa temmangingngi namalomo naletei pammase dewata*" (just hard work, not bored, becoming a bridge for the arrival of God's grace and grace), logically, with an obligation to always work hard, perseverance, honesty and discipline so that they can be successful, provided that the blessings of the quality of life are a manifestation of the work that is done on the basis of sincerity and naturalness.

Theory Study

Society as an external objective reality will guide people in carrying out economic activities, such as what will be produced, how to produce, where to produce and how it will be distributed, so that all elements of society feel their benefits on the basis of principles of justice and morality. Mubyarto (1994: 21), economic activity - these are the rules of the game about economic relations, based on ethical principles, principles that, in turn, are based on natural laws, God's law or social characteristics of a person.

Rumadi (2005: 118), religion was located in a place that is no less universal than all forms of ideology of human creativity. This means that although religion contains the highest teachings of truth, it is possible to adapt to a culture that is still highly respected by its adherents. Thus, any religious doctrine followed by any community or community in this part of the world teaches its adherents to be successful people in their lives.

Chapra (2000: 7), the concept of Islam requires human happiness and a good life, emphasizing aspects of fraternity, socio-economic justice, and satisfying the spiritual needs of humanity. Because of the belief that humanity takes the same position as the caliph on earth, and at the same time is a servant of Allah, who will not feel happiness and inner peace if true happiness is not achieved through the satisfaction of material and spiritual needs.

Economic and religious activity is an interconnected or weak link in human life, because the well-being and happiness of life is a condition that all people desire. In this world there is no person who would not want this, because it contains the meaning of all the pleasures of life.

Weber's thesis (Budiman, 1996: 20-22) on the ethics of Protestantism and the rise of capitalism, the thesis, introduced in 1905, indicates the possibility of a connection between religious teachings and economic progress. Weber's thesis began with the discovery in Germany of the leaders of the company's capital owners and technical personnel, who occupy the

top position held by Protestants, not Catholics. Their strategic position means that Protestants are far superior to Catholics in the development of a capitalist economy. This situation raises the question of whether religious teachings allow the development of the spirit of capitalism. Weber (Budiman 1996: 21), after analyzing the theological teachings of several Protestant sects and their results, Weber concluded that in several European countries and the United States, where rapid economic progress has been made within the framework of the capitalist system, one of the main reasons was what he called Protestant ethics.

The Protestant ethic developed by Calvin (Calvinism) says that man is destined to go to heaven or hell, but man does not know this. Therefore, they become restless and anxious due to insecurity in their fate. This faith makes the Calvin Protestant faith work hard to succeed. They work selflessly, which means that they do not work in search of material wealth, but especially to overcome their anxiety. This means that the doctrine of Calvinism about fate is the main key to motivating self-confidence and optimism in life as the wheel of life.

The followers of Calvinism are not only obligated to work hard and hard, but also to follow a lifestyle that corresponds to the will of God, which is a form of understanding the obligations that are prescribed or at least offered to a person in connection with his presence in the world, which Weber called "Beruf, Calling ". "(Invocation), this work is not just a means of satisfying life's needs, but also a sacred duty from God that must be fulfilled by people in the world (Weber, 2002).

Understanding the relationship between Protestant ethics and the spirit of capitalism, which contributes to the process of rationalism, it is possible to achieve salvation through personal efforts, not expecting fate, and also developing a capitalist economy.

Bellah responded to the interconnectedness of progress in economic and religious life by conducting a study in Japan to examine the contribution of the Tokugawa

religion to Japan's rapid economic development and how that contribution was realized. Bella's interest in research is connected not only with the fact that Japan was the only country that was able to develop its industry before entering the 20th century, but also because Japan had a characteristic character of industrialization, when industrialization did not begin with industrialists, artisans or merchants, but a samurai class that has many excellent entrepreneurs who can lay the foundations of Japanese modernization.

As for religion in Japan, Bella sees it from two sides of observation. Firstly, although there are many religions in Japan (Confucianism, Buddhism, Shintoism), but due to the fact that these religions are mixed, it is difficult to distinguish them in detail one by one, so they can be combined into one for research purposes. Secondly, historically, religion in Japan began and was accepted by the general public after the adoption of values in Japan.

From her observations, Bellah discovered three possible forms of the relationship between religion and economic development in Japan, namely:

First, religion directly affects economic ethics. Sinsu, one of the Buddhist sects studied by Bellah, teaches salvation based solely on beliefs, without any connection with ethics, in the sense that people who believe in them can survive no matter how evil they are. But fundamental changes took place in Shinsu's teachings on the Tokugawa government, where security and ethics were closely connected, which meant that ethics in the process of salvation was very basic. The main points that become Sinsu's teachings are: (1) to work diligently and seriously on the work of their choice, (2) saving on the consumption of goods, and not on gambling. (3) It is forbidden to seek profit that is not halal, but collects profit in ordinary religious activity.

Secondly, the influence of religion through ethical political institutions. The ethos of the samurai class, which had unlimited duties and responsibilities to the king, was widespread and encompassed all of Japanese society during the

Tokugawa period. It is this unlimited duty and responsibility that the samurai class is carrying out the Meiji restoration in the name of imperial worship to increase national power. While the samurai class, which has become a large number of regular entrepreneurs, not only seeks and accumulates wealth, but rather is a form of their devotion to the country through economic development.

Thirdly, the influence of religion through family institutions. This is evident in a merchant household, which is considered a sacred entity, which translates into reciprocity requirements from all participating members, from slavery of children to parents to the services of workers and their employers. To preserve the dignity and pride of the family, then the attitude and behavior of the arrogant, lazy and dishonest are considered damned. Similarly, it is strictly forbidden to embarrass ancestors by humiliating the good name of the family or destroying the family business.

Thus, the economic motivation of a merchant family is not a personal motivation, but a motivation for family pride. Motivation of this kind encourages the formation of a set of ethical values, such as honesty, discipline, dignity and dignity, which are always highly valued, which, as it turns out, supports universal values in the global economic order, contributing to the birth of the embryo of Japan's economic progress in the modern era.

From a brief description of Bellah's research on the Tokugawa religion in Japan, we can conclude that Bella showed, directly or indirectly through political and family institutions, that the Tokugawa religion made a positive contribution to the development of the Japanese economy (Suwarsono and Y So, 1994). : 37-41).

Imam Al-Ghazali (Nawawi, 2002: 28-29) said that there are 4 (four) ethical principles as the basis for economic activity and progress in accordance with nature and existing rules, including: *first*: economic principles, namely a person's attitude and ability to act, based on his own understanding of what he considers useful to do. *Second*: the principle of honesty, which

underlies every desire to be morally strong, without honesty, a person does not become himself. *Third*: the principle is not to do evil, which does not want what is happening to other people. *Fourth*: the principle of self-respect, which is unethical if someone allows him to be treated unfairly, dishonestly, harassed, blackmailed, and so on.

Economic activity aimed at generating income does not contradict religion, in itself is useful for a person and has a positive social and cultural impact on society. Islam only commands or encourages good work and is useful for humanity, so that each work can increase the value and status of a person both individually and in groups. "And each person receives degrees (balanced) with what he does" (Al-Quran S. al-Anam verse 132). This can be interpreted as the fact that, while working, people realize the function of their servants before God and go on the path to His pleasure, increase their self-esteem, raise their standard of living and benefit people who are members of society, even other beings.

Islam is a religion that allows us to take the opportunity to seek the pleasure that is allowed, order the Ummah to seek a livelihood, or earn a living in order to achieve glory and greatness. Islam teaches people to work as one of the manifestations and manifestations of the commission given to him by God. Radinson (Abdullah, 1993: 26), the ethics emitted by the Qur'an is almost no different from what Weber said in Protestant ethics, namely; honest, hard work, frugality and calculation, so, of course, this can be justified if Islamic reformers return to the Qur'an and Hadith as a source of dynamics and excitement.

In the current context, self-esteem and honor should be understood broadly with ethics so that human dignity and dignity are always preserved and maintained as a result of economic activity through hard work and seriousness. The concept of "ethos" implies a basic attitude to oneself and to the world that radiates life.

Research Method

This study is classified as a qualitative descriptive study that seeks to find and carefully describe the deep and holistic nature of social phenomena that are based on a narrative understanding or belief in the narrative.

To collect data in this study, 3 (three) methods are used, namely: (1) joint observation, (2) in-depth interviews and (3) documentation. Validation procedures for qualitative data are used in 4 (four) aspects as follows: (1) reliability, (2) reliability, (3) dependency and (4) confirmation (Sugiyono, 2007).

Data analysis in this study is carried out in several stages, namely: (a) cutting through all the data; (b) data reduction; (c) clarification; and (d) classification and conclusions (Moleong, 1995).

Research Results and Discussion

The 10.02 km² Bonto Bunga village is one of 5 villages in the Monkongloe area, in the Maros Regency area, South Sulawesi. The distance to the village is 2.6 km from the capital district and 17 km from the capital district.

The situation in the village of Bonto Bunga is partly mountainous and partly the plains used as rice fields and plantations. The village of Bonto Bunga extends 3 km² from west to east and is located at an altitude of 50 m above sea level with high rainfall, which is 5 mm per year.

The legal status of this village is final with a classification including self-employed villages, a public administration consisting of 3 (three) villages, 5 (five) community associations (RW) and 10 (ten) neighbors associations (RT).

The population of Bonto Bunga Kacamatan Moncongloe is 1355 people, with detailed information; distributed 664 men, 691 women, 404 households (heads of households). At the same time, the population density in this village is 135 people per km² (BPS, 2018).

The economic activity (work or business) of the community in the village of Bonto Bunga, especially the Khalwatiah Samman community, which is the subject of this study, usually works as

farmers, who are the main work in refuting the family's vital needs.

In some cases, the community of Khalwatiah Samman, one of which began economic activity, working as a peasant worker who morally protected the owner's farmer in order to earn a living or income. To become a farmer's employee (wage results) at an age that is still relatively easy is a life choice at a time that cannot be avoided due to the pressure of life needs surrounding the lives of both parents.

Starting with the choice of life, to become a farmer at an easy age, to help the vital needs of their parents so that they cannot continue their studies after graduating from elementary school. These life choices have a positive effect on changing attitudes and behaviors at work in response to severe life difficulties, working more diligently, truly adhering to religious values, as well as local cultural values of *reso* (hard work) and *siri'* (honor) and values in *paseng* (messages). The attitude or nature and behavior of the work shown are the most fundamental factors in solving various problems and obstacles to overcome life problems and a better life than before.

Another element related to life change, which is increasingly being tested, is related to attracting attention and awareness of income received as a result of actions on social changes, in the sense of investing part of the income received from work in increasing the area of rice fields and other economic investments values. Differentiation of rice fields and the use of agricultural machinery when working in rice fields is a rational approach, since only in this way can revenue be increased.

Land differentiation efforts using agricultural technology to create capital accumulation are a symbol of economic viability. Economic life (material), accompanied by a level of understanding of religious teachings, is a source of inspiration and motivation for building socially and socially high-quality societies.

Social action through sacrifice and a high and sincere work spirit, upholding moral values, is an optimistic attitude and commitment of life to a

brighter life in order to successfully demonstrate its honor on the human side. David McClelland (Budiman, 1996: 23) argues that the most important thing for successful work is high optimism, the courage to change one's fate and not give up quickly.

The other side of the informant, on the basis of sincerity, to continue the work, accompanied by high morale, is caused by the value of the local culture or working culture of Bugis, usually called *reso* (industriousness) and *siri'* (honor), and values in *paseng* (messages) as a way of life for maintaining self-esteem. Attitude, behavior at work and life obligations are combined with the religious values that are learned in him, so that his work ethic is growing. Improved work ethic, which is shrouded in moral values, so that the results of his work can lead him to improve social status in the eyes of society. This means that the results obtained as a result of economic activities as a farmer contain benefits for themselves, their families and society.

Self-confidence and the tradition of preserving taboos and taboos inherited from generation to generation as the work culture of Bugis *reso* (industriousness) and *siri'* (honor) and values in *paseng* (messages) are interpreted as very valuable capital and determine the level of quality of human life.

Work during prayer and humility is an attitude to surrender to Him. This is very important and should not even be ignored in this life, because religion requires people to work hard to meet their daily needs. Working with hard work, the end result remains at the discretion of God with the hope that the expected results can be achieved, so that life is more and more felt as a blessing.

The success achieved by someone in overcoming the ark of life does not mean that he never encounters difficulties, obstacles or shortcomings. Being successful at work is not easy, because they are formed from various obstacles and problems, even tears can flow.

The mood of optimism, never give up, and the firm intention to change fate, like a trigger, to

look into a better future. High morale, which is motivated to continue to grow and work even harder, and then in the end will be able to reap success, as expected in the dream of his life. McClelland (Y. So, 1994: 27) that the motivation to achieve may be because society is excluded from power. Such is the story or portrait of the life of an informant who feels obligated and responsible in protecting and protecting the survival of himself and his family from the results of his work as a participant in the actions. Cultivated farmers are farmers who work on foreign fields, the yield is divided after the production costs are incurred.

Another aspect of informants is that the experience gained from empirical experience from generation to generation teaches them how to solve problems that can only be answered with the word "hard work", accompanied by sincerity and sincerity. Supporting the philosophy of life, living behind the wheel of life, so that she can build a rather amazing life order. The reason is moral responsibility, which cannot be separated from his life, so he tries to rise with a persistent attitude that is applied with a diligent labor obligation, really based on religious values and messages addressed to him from his ancestors in order to be able to increase the value of his life as another community of Khalwatiah Samman, which has successfully raised its dignity and dignity in social, religious and public life. Thus, the opportunity to succeed if someone has a strong attitude and mentality, to change thinking and build self-confidence, so that life and life are more meaningful.

Understanding of religious teachings and scientific views on the importance of the quality of material and spiritual life for believers. Based on religious teachings and scientific views, so that the conditions that are crucial in his life meet courage, strong, optimistic, and strong beliefs to overcome anxiety about an uncertain and worrying future. This means that religious motivation is used as the basis or principle of informants to respond to economic activity in the management or management of their future. Of

course, Allah does not change the position of people until they change their condition (Surah Ar-Ra'd, verse 11).

A dream and hope for a blessed quality of life is a desired goal in his life. These cherished dreams and hopes are the main source of motivation for the formation of obsessions, autism and thoughts about the best and worthy of social change. thus giving rise to tenacious, aggressive and prudent working behaviors. The life attitude acquired in it, then expressed in the process of externalization in the behavior of economic and religious activities, is an indicator of the embodiment of the ideals of life that rice growers dream of as a source of income to finance their domestic needs.

Manifestations of blessed success are reflected in the daily lives of informants. Indication; pursuing their work as a farmer on the basis of sincerity and sincerity, to which hard work, perseverance, self-confidence and optimism are applied, which are shrouded in moral values, so that economic activity brings good luck or pleasant results. You can see that the business results obtained at work can function or be used for various interests that matter in family life; educational needs of his generation, construction / repair of houses as a healthy and comfortable home, and other investments of economic value.

The results of studies that are very touching and warm in the life of an informant, the sacred intentions that he so deeply sought, he hoped and prayed to God (Allah) before parting with the life of this mortal world - as much as possible in his life, you can make pilgrimage to perfection Religious Sharia.

The success in creating and maintaining the survival of the household based on the results of economic activities as rice growers is due to the fact that he has acquired the value of consciousness in him, therefore, motivation to work with work is really accompanied by high life enthusiasm. The value of awareness is combined with religious motivation to achieve a better and dignified life expectancy, so that all available potential and strength function and realize with an

amazing attitude based on the values of productive and efficient work. Attitude to work and behavior, as well as high life commitment, allow her to find and enjoy a life that deserves a blessing in terms of material and spiritual life (economic and religious).

The moral nuance in the working culture that Islamic teachings desire is very dense. This phenomenon is consistent with the community's work culture in this village, including the Halvatiy Samman congregation, with the economic activities of rice farmers as a source of income to meet their family's livelihoods. They work diligently on life needs and a life value that has useful value based on the moral message of their ancestors as rational followers of Islam, in the hope that the results of their work will have value of usefulness and blessing. This means that you need to work hard not only to develop your potential, and even more, not just to live as it is, but more than to maintain self-esteem and family.

With ideological convictions, in fact, the ideal adherents of Islam are not those who focus on constant prayers from morning to evening, but ideal Islam is one who is prone to hard work and prayer, works again and prays continuously. Such views and life commitments are assimilated in the community of Halvatiya Samman with economic activity as rice growers and are expressed in the process of externalization in models of labor behavior that are implemented with hard work based on religious values, values in *paseng* (messages) and *pappangaja* (recalls positive things) in meeting the needs and desires of life for themselves, their families and social and public interests.

One of the statements, which is very interesting on the part of informants, is that the empirical experience that has been experienced from generation to generation teaches them how to solve problems that can only be answered with the word "work hard" and not play "gambling" games". In religious teachings, gambling is a work or effort that does not make an effort because it is contrary to Sharia, where gambling includes measures of devotion that lead to distress or

damage the joints of the quality of life of a person who has difficulty building.

Persistence, discipline and regularity of work are accompanied by attention and awareness to invest part of their work that is of economic value, for example, gradually increase the area of rice fields and use agricultural technologies wrapped in religious values, local working culture (work). hard) and *siri* '(honor), supporting values in the ancestral *paseng* (messages) as a philosophy of life, is the main key to achieving growth and improving the quality of life. Successes or successes are not unfounded, because in general the meeting of *Khalwatiah Samman*, which works with rice farmers, as their economic activity is an ethnic boogie. This ethnic person has a working culture that controls the dynamics of public life, known for its very thick *siri'emi natotau* jargon: "A person is considered a person if there is shame or self-esteem in his life."

In fact, people born in this world are equally innocent, full of anxiety and uncertainty in life, because God (Allah) does not tell people about the quality of economic and religious life in the course of their life. God only hints that people can perceive life and life so that they have value. This means that, sociologically, religion teaches that people work hard and do everything possible for their own sake and outside themselves or society.

Indeed, the significance of the blessing of "*barakka*" for the community of *Khalwatiah Samman* in connection with their economic activities is a spiritual gift. Thanks to these spiritual gifts, according to the convictions of the *Khalvati* parishioners, they become a source of motivation to do everything possible in various aspects of life, including economic activities, which are always based on religious and Islamic values endowed and blessed by Allah.

Then, any form of meaning of blessings instead is always associated with the intervention of God's supernatural powers in the form of help, convenience, and protection. The intervention of supernatural powers from God can only be interpreted as a blessing if the person receiving

the intervention is a believer with an effort or work that is blessed by God, or at least does not violate God's prohibition.

Given that the blessing comes from God, and at the same time is His absolute possession, then the blessing can be given by God directly to someone, regardless of whether he wants it. But the blessings received in this way do not give a person confidence that there is a blessing in him, so the person concerned is not motivated by the blessing that is in him. The existence of a blessing for him became clear after it was proved that his business or work was successful, and even then only an interested person could feel it.

Thus, theoretically, for a blessing to become a social fact, it must be received socially, in the sense that it is received from others, or at least received with the help of others. When the blessings were acquired by society, Durkheim named social facts that have nature, community, appearance and strength, encouraging and directing all believers to think, act, behave and feel in accordance with the purpose of the blessing to succeed.

It's clear whether we understand it or not, but the order of *Khalwatiah Samman* has some advice in order to make the blessings of "*baraka*" a social fact with the teachings of "*mattarima barakka*", which means receiving blessings that are associated with taking the oath (loyalty) at the entrance to a member of the *tarekata* or admirers. Since it is believed that a blessing is something full of success, it is sanctified or sanctified. He was so sacred that he had to be received through a special procession and from a certain person, namely from the Great Caliph (*Puang Lompo*), whom his followers or fans considered a very prayer person who could send blessings because of his closeness to God.

The blessing procession should also be conducted in a gang, usually up to 30-40 people take an oath followed by a prayer. The oath and pronouncement are assigned by *Puang Lompo* to the congregation candidates. The most basic or very important thing is that after the procession receives the blessing, it is completed, then at this

time the pilgrims together believe that he has a blessing, where are the blessings that were socially accepted in social facts.

Pilgrims who vowed after returning to their respective regions should strengthen their confidence and understanding of the teachings of the tarekata and use in practice the blessings they received from Puang Lompo. It is here that the meeting place is the blessing of the *Siri'* culture (shame) and the work ethic of the Bugis "*resopa temmangingi namalomo naletei pammase dewata*" (just working hard, not bored, like a path to receive God's gift). There was synergy between blessing as the teaching of tarekat and work ethic and culture of the Boogis ethnic group, which made pilgrims even more enthusiastic in their attempts to achieve success.

In general, members of the tarekat greatly respect the sheikh or Khalifah. They believe that this figure has the blessings and blessings of Allah. due to his high science. The congregation also requires pilgrims to visit Khalifa (Puang Lompo), which is associated with the celebration of the birthday of the Prophet Muhammad SAW. Together every year at his residence. The celebration of the Prophet Muhammad SAW's birthday for the congregation of Halvatiy Samman was used as an important moment for friendship with Sheikh "Puang Lompo Nickname". Silaturrahmi with the Sheikh is interpreted as updating blessings, and they also believe that praying with the Sheikh, which is positioned as a role model, will contribute to the blessing of God. The annual activity aimed at encouraging more pilgrims to work harder is at the same time accountable to the pilgrims to Poang Lompo for the blessings received. Pilgrims during the pilgrimage bring gifts in accordance with sincerity as proof of success, although this is not necessary.

A visit to the Syekh or Puang Lompo is a tribute and a token of gratitude to the ancestors who gave religious teachings, so that their economic activities cannot easily be influenced by the development of society. Spiritual guidance or understanding is interpreted by pilgrims about the importance of the values of blessings (*barakka*) in

human life as social beings connected by the law of God (Allah). Bella (Suwarsono and Alvin So, 1994), religion is an attitude and behavior that always leads to noble values. In other words, religion as something having a social function formulates a set of noble values from which the community builds its moral order.

Conclusion

- (1) Work is the nature of life and human life as social beings, bound by the law of God. Consequently, material (economic) and spiritual (religious) needs have the same function in human life, since they are symbols that symbolize the meaning of world life and the unity of a single whole.
- (2) Islam teaches how important it is to work in search of income for the benefit of the family, if this income or earned income does not contradict the Sharia, since income derived from moral values can provide benefits or values of blessing and increase human degrees in life and life,
- (3) The economic activity of the community of Khalwatiah Samman in obtaining income or income is a religious motivation, which means a rational action, focused on the value of a decent life.
- (4) Possessing deep religious knowledge, the quality of faith, religious and authoritative character and behavior makes the caliph a charismatic leader, who should be a role model for his parishioners because of his proximity to God.
- (5) Blessing (*barakka*) is a religious concept and is very familiar in communicating with people who believe, because it is filled with the nuances of success. It is believed that the meeting of Halvatiy Samman came from God through the intervention of the caliph, who is believed to have deep religious knowledge and the quality of faith, so his position is closer to God.

Reference

- [1] Al-Qur'an & Terjemahan. 1987. Departemen Agama RI: Edisi Tajwid.
- [2] Adlin Sila, Muh. 2007. *Agama Dalam Praksis Ekonomi Masyarakat: Studi Kasus di Desa Sukakarya, Magemendung Bogor*. Jurnal Penelitian dan Kajian Keagamaan "Dialog" No. 63 Tahun XXX, juli 2007.
- [3] Alfian. 1986. *Agama dan Masalah Perkembangan Ekonomi: Transformasi Sosial Budaya dalam Pembangunan Nasional*. Jakarta: Universitas Indonesia-UI-Perss.
- [4] Abu Hamid, dkk. 1980. *Studi Identifikasi Sosio-Antropologi Ekonomi tentang Tanah, Wirausaha dan Migrasi Keluar*. Ujung Pandang: Leknas-LIPI-UNHAS.
- [5] Abdullah, Taufiq 1993. *Agama, Etos Kerja dan Perkembangan Ekonomi*. Cetakan kelima. Jakarta: LP3ES.
- [6] Abu Shalih, Khalid. 2007. *Sesudah Kesulitan Ada Kemudahan*. Surakarta: Daar An-Naba'.
- [7] Budiyanto, Dwi. 2010. *Rumah Kita Penuh Berkah*. Solo: PT. Era Adicitra Intermedia Publishing.
- [8] Bellah, R.N. 1965. *Tokugawa Religions*. Free Press.
- [9] Berger, P.L. 1991. *Langit Suci: Agama Sebagai Realitas Sosial*. Jakarta: LP3S
- [10] Bungin, Burhan. 2008. *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya*. Jakarta: Kencana Prenada Media Group.
- [11] Budiman, Arief. 1996. *Teori Pembangunan Dunia Ketiga*. Jakarta: Gramedia Pustaka Utama.
- [12] Chapra, Umer M. 2000. *Islam dan Tantangan Ekonomi*. Jakarta: Gema Insani.
- [13] Chapra, Fritjof. 1999. *Titik Balik Pradaban: Sains, Masyarakat dan Kebudayaan*. Yogyakarta: Yayasan Bentang Budaya.
- [14] Cherrington, David. 1988. *Work Ethic A Devision of American Management Association*, New York.
- [15] Choudhury, A. Mushtaque and P. Mosley. 2004. *The Social Impact of Microfinance, in journal of International Dvelopment*.
- [16] Damsar. 2009. *Pengantar Sosiologi Ekonomi*. Jakarta: Kencana Prenada Media Group.
- [17] Fukuyama, F. 2002. *The Great Disruption, Hakekat Manusia dan Rekonstitusi Tatanan Sosial*. Yogyakarta: Qalam.
- [18] Farid, Andi Zainal Abidin. 1977. *Lontara Sebagai Sumber Sejarah Terpendam Masa (1500-1800)*. Ujung Pandang: Lembaga Hukum Penelitian Universitas Hasanuddin.
- [19] Garna, Judistira K. 1993. *Tradisi, Transformasi, Modernisasi, dan Tantangan Masa Depan Nusantara*. Bandung: Pascasarjana UNPAD
- [20] Geertz, Clifford. 1973. *Penjajah dan Raja Perubahan Sosial dan Modernisasi di Dua Kota Indonesia*. Jakarta: UI dan Yayasan Obor.
- [21] Lauer, Robert H. 2003. *Perspektif Tentang Perubahan Sosial*. Jakarta: Rineka Cipta.
- [22] Lopa, Baharuddin. 1982. *Hukum Laut, Pelayaran dan Perniagaan*. Bandung: Alumni Bandung.
- [23] Moleong, Lexy J. 1995. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- [24] Mubyarto. 1994. *Sitem dan Moral Ekonomi Indonesia*. Jakarta: LP3S
- [25] Madjid, Nurcholish. 1992. *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan dan Kemodernan*. Jakarta: Yayasan Waqaf Paramadina.
- [26] Mattulada. 1980. *Manusia dan kebudayaan Bugis Makassar*. Jakarta Timur: Rawamangun.
- [27] Nawawi, Ismail. 2002. *Ekonomi Kelembagaan Syariah*. Surabaya: Putra Media Nusantara.

- [28] Nottingham, E.K. 1985. *Agama dan Masyarakat: Suatu Pengantar Sosiologi Agama*. Jakarta: Rajawali Press.
- [29] O'dea, Thomas F. 1990. *Sosiologi Agama: Suatu Pengenalan Awal*. Jakarta: Rajawali Press.
- [30] Punagi, A. Abubakar, dkk. 1984. *Pappaseng (Wasiat Orang Tua Dahulu)*. Ujung Pandaang: Yayasan Kebudayaan Sulawesi Selatan (YKSS).
- [31] Prawironegoro, Darsono. 2010. *Kajian Tentang Organisasi, Motivasi, Budaya, Ekonomi, Sosial dan Politik*. Jakarta: Nusantara Consulting.
- [32] Qardhawi, yusuf. 1996. *Peran Nilai dan Moral Dalam Perekonomian Islam*. Jakarta: Rabbani Press.
- [33] Rahim, Rahman. 1992. *Nilai-Nilai utama Kebudayaan Bugis*. Cet. III. Ujung Padang: Hasanuddin University Press.
- [34] Redfield, Robert. 1985. *Masyarakat Petani dan Kebudayaan*. Jakarta: Rajawali Press.
- [35] Rusydiana, Aam Slamet (dkk). 2009. *Ekonomi Islam Substantif*. Bogor: Gaung Persada Press.
- [36] Sukidin. 2009. *Sosiologi Ekonomi*. Jember: Center for Society Studies.
- [37] Scott, James C. 1994. *Moral Ekonomi Petani, Pergolakan dan Subsistensi di Asia Tenggara*. Terjemahan Hasan Basri. Jakarta: LP3S.
- [38] Sugiyono. 2007. *Metode Penelitian Kualitatif, dan R&D*. Bandung: Alfabeta.
- [39] Sri Mulyati, et.al. 2004. *Mengenal & Memahami Tarekat-Tarekat Muktabarah di Indonesia*. Jakarta: Prenada Media.
- [40] Veeger, K.J. 1986. *Realitas Sosial: refleksi filsafat sosial atas hubungan individu-masyarakat dalam cakrawala sejarah sosiologi*. Jakarta: PT Gramedia.
- [41] Weber, Max. 1958. *The Protestant Ethic and the Spirit of Capitalism*. New Yor. Charles Scribner's Sons.
- [42] Y. So, Alvin-Suwarsono. 1994. *Perubahan Sosial dan Pembangunan*. Jakarta: Pustaka LP3ES Indonesia.
- [43] Zaky Al-kaaf, Abdullah. 2002. *Ekonomi dan Perspektif Islam*. Bandung: Pustaka Setia.