

Function of Barakka in Forming Social System

(Phenomenology Study of Tariqah Pilgrim of Khalwatiah Samman in Maros District, South Sulawesi Province)

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ABSTRACT

This research aimed to identify, analyze and describe value of Barakka in Khalwatiah Samman Tariqah pilgrims as node point of a value which forms a systemic system of social life. Method used in this research was phenomenology approach conducted in Maros District, South Sulawesi Province in 2019. Data source were from primary data obtained through observation, documentation and in-depth interview with informants; khalifah (leader) and sanamangaji (students). Data were also from secondary data in form of book, journal, etc. The results showed that Barakka meant success and self-development. Thus, its symbolic presence was always awaited by every believer in accompanying himself, his business or work and his actions (actions). mattarima barakka people (people who obtain blessing) felt an inner atmosphere as a holy man who manifested in social interaction. Khalifah and sanamangaji should have function as central role in forming social system because they had understanding, experience and and ability to make barakka as a good value in life and better development of of individual and community.

Keywords: Barakka, mattarima barakka, symbol and social system.

I. Introduction

The ability of Khawaiyyah Samman Pilgrims in surviving in the middle of modernity is sustained by pillar of awareness of the importance of the search for identity. They see that various causes of suffering in human life can be overcome. The concept of *barakka* which is intrinsically and extrinsically can be considered as a value system. It plays an important role in their daily lives until certain patterns of behavior and social systems are

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formed. They are looking for *Barakka* because it sociologically provides the actual function. *Barakka* is believed to bring so much good that life's difficulties are overcome more easily.

Barakka is seen from social function. It is not independent but it is the smallest unit in the overall social structure of society in general and the congregation of Khalwatiyah Samman in particular. *Barakka* is a value concept held firmly by the congregation of the Khalwatiyah Samman congregation/pilgrim because people believe that *Barakka* has a very central function. This function develops in the pilgrims of Khalwatiyah Samman massively, especially those who live in South Sulawesi.

Social structure formed due to the theological-religious belief about the meaning of *Barakka* is inseparable from the teachings of Islam preached by the scholars. They are teachers of the Khalwatiyah Samman order. The Tareqah (sufi order) teachers who are often referred to as the Caliph, Murshid, teacher, have a big fight in spreading the teachings of Islam about *Barakka*. The impact of the success of their Sufi Islamic propaganda makes the *Barakka* concept is well embedded in the hearts of the Khalwatiyah Samman pilgrim. The creation of the social structure of the congregation, on the other hand, can be called the creation of the caliph's initiative.

The encouragement of *khalifah* to make pilgrims finding *barakka* is closely related to the concept of student obedience to the *tarekat (sufi order)* teacher. This concept of obedience is very important among pilgrim. In the name of obedience to the teacher/caliph, social behavior is created. One proof is the ability of students to conduct everything ordered by the caliph. Their actions are carried out in accordance with the optimal instructions of the teacher. A serious effort to carry out the Caliph's order is interpreted as a necessity for the pilgrims of the Khalwatiyah Samman.

Based on that obedience, Unaedillah in his finding states that anything is done by a *khalifah tarekat* (anre guru) must be followed by pilgrims or *sanak mengaji (recite)* (Ubaedillah, 2014: 620-640). Recite relatives' behavior is a reflection of the behavior of the Caliph of the tarekat. There is the concept of imitation. The social behavior of the pilgrim is imitation or imitation of what is done by the caliph/khilafah. While on the other hand, the imitation of social behavior cannot be separated from the concept of *barakka*. In order to obtain the caliph *barakka*, the congregation imitates what their spiritual leader is doing.

Imitation of caliph behavior in view of sociology, it has function to form the individual personal pious. Assessment of the social efficacy of a congregation can be measured from the extent of the ability to initiate individual with the social behavior of the caliph. The closer the similarities are in various aspects, both in religious practices and social attitudes, the more personal the pilgrims will be. Pilgrims who are similar to the caliph's behavior become good individuals and they are called obedient to the charismatic figure of the caliph/murshid. Borrowing the term Metz, this is called practical theology, which encourages the creation of social order within the group. *Barakka's* teachings are classified as practical theology, especially in the eyes of the supporting community (Metz, 1980: 229-237).

This practical theology becomes the most powerful medium in transferring knowledge and teachings from the caliph to students; from Gurutta to Recite relatives. One example is the teaching about the balance of life, between the pursuit of worldly happiness and the afterlife without bias. The Congregation of the Khalwatiyah Samman Congregation of South Sulawesi has a balanced pattern of social life, between work to fulfill worldly needs and ukhrawiyah-oriented worship (afterlife). This balanced tendency is able to compromise between work

to fulfill material needs and active involvement in religious activities. The Caliph succeeds in practicing Islamic teachings on the sidelines of the worldly activities of the congregation.

Research about *tarekat Khalwatiwah Samman* has been conducted by Nurhimah. He stated the concept of Islamic *da'wah* and the practice of the *Khalwatiyah Samman* teachings in Wajo District were the results of the *Khalifah's* missionary/da'wah strategy (*murshid*). A caliph in the view of pilgrims is very charismatic. This great charisma makes pilgrims firm in holding the promise of loyalty (*baiat*), *istiqomah* in practicing the *dhikr*, and consistently makes the caliph as their public figure and social example (2017: 147).

Nuhikmah's finding was actually another expression of the act of social imitation of the caliph's behavior. This social imitation is preserved and cared for. One of them is through an annual ritual. Therefore, Nur's research found that the development of the *Khalwatiah Samman tariqah* in Patte'ne village existed due to the annual ceremonial ritual, which combined with local wisdom, in the middle of the urban area linkage. Their annual religious rituals maintain the morphology, function and noble values of the teachings of the *tarekat* (Nur, 2018: 37-38).

In addition to strengthening social solidarity, the imitation of the social behavior of the congregation towards the example of the caliph or their *murshid* is also inseparable from spiritual goals. Thus, their social behavior contains a thick religious value. As stated by Mursalat and Darmawati, the ritual of rejecting reinforcements is carried out routinely by the *Khalwatiah Samman* community with the aim of asking Allah SWT to bless, bless, protect, and provide help in their lives (Mursalat and Darmawati, 2019: 109). In other words, the social structure with all its system tools in the *Khalwatiyah Samman Jamaat* is not only pragmatic-practical but also high religious value.

This research was different from previous finding because it emphasizes to the "deepest" aspects of the social behavior of the *Khalwatiah Samman Pilgrim*. The ideal-abstract inner aspect is the way pilgrims interpret *Barakka and Barakka's* function in their social life. *Barakka's* relationship as an obstructive value and the birth of concrete social actions are the material objects of this research. Therefore, this study observes at the behaviors created among the *Khalwatiah Samman Pilgrim*, as well as the reasons behind their social actions.

II. Research Method

This research used phenomenology approach. The phenomenon is believed to be in the consciousness of an individual who becomes an important case that must be investigated to find out the actual reality (*noumena*) that appears in its original form to humans, including researchers by freeing themselves from all forms of evaluation, prejudice, and assumptions before conducting research.

The research was conducted in Maros District, South Sulawesi Province in 2019. Data source from primary data were obtained through observation, documentation and in-depth interviews (Indepth-Interview) with informant criteria: (1) *sheikh or murshid*, who were individuals who occupied top positions in the leadership hierarchy the institution of the *Khalwatiah Samman* sufi order/tarekat, (2) the caliph were individuals who had positions as representatives of shaykhs, and (3) *sanamangaji* or students were individuals who were in the lowest hierarchical order.

Data were also from secondary data as complement or visitor data from other references in the form of books, journals etc. Data analysis was carried out by transcribing the results of interviews, extracting specific statements, formulating the meaning of specific statements, formulating themes and theme clusters, formulating complete descriptions of phenomena and validating complete descriptions by providing participants with descriptions.

III. Literature Review

This paper was based on two big theories. First, Symbolic interactionism proposed by Herbert Blumer as a theory which is useful for understanding individuals and communities interact through symbolic devices. The second theory was Talcott Parsons's Social System theory. It was used to analyze and understand the actions, roles and status of actors in acting in the social world. The explanation is as follows:

1. Symbolic Interactionism

Herbert Blumer briefly emphasizes his thoughts on three essential premises of symbolic interaction, which are first, the individual responds to a symbolic situation such as the environment, physical objects (objects), and social objects (human behavior) based on the meaning that these environmental components contain for them.

Second, meaning is a product of social interaction. Thus, meaning is not attached to objects, but it is negotiated through the use of language. Third, the meaning interpreted by an individual can change from time to time, in line with changes in the situation found in social interaction.

Blumer (in Veeger et al, 1992:224-227) develops Mead's idea by stating that there are basic concepts in symbolic interactions as follow; First, the concept of self, looking at humans not merely organisms that move under the influence of stimulus, both from outside and inside, but "an organism having a self". He is able to see themselves as objects of his mind and associate or interact with oneself.

Second, the concept of action. It is because human action is formed in and through a process of interaction with oneself, then the action is completely different from the motion of creatures other than humans. Third, the concept of objects, looking at humans living in the middle of the object. The object can be physical such as a chair, or imaginary, material or abstract like the concept of freedom, or somewhat blurred like the teachings of philosophy. The essence of the object is not determined by its intrinsic characteristics, but by people's interests and the meaning imposed on them.

Fourth, social interaction concept. interaction means that each participant moves himself mentally into the other individual's position. By doing so, humans try to understand the purpose of the action carried out by others. Thus, interaction and communication are possible. The interaction does not only take place through movement, but mainly through symbols that need to be known and understood. In symbolic interactions, people interpret the movements of others and act according to that meaning.

Fifth, the concept of joint action. It means that collective action is from the actions of each participant then it is matched and adjusted to one another. The essence of this concept is the harmony and fusion of many meanings, goals, thoughts and attitudes.

2. Social System

Talcott Parsons sees the formation of social system from the view of individual and community actions. Thus, he calls his analytical framework the action frame of reference. The actions or actions of individuals and communities intertwine with one another, thus, forming interactive patterns and ultimately are creating a social order.

Parsons stated that his analytical position related to social systems starts from the interaction between one actor and another. Interaction becomes a keyword in a sociological framework, which wants to discuss a certain topic related to social life. Empirical data generalized with certain methodological frameworks are directed to explore patterns that are built up from social interaction (Parsons, 1951: 3).

Social system theory of Talcott Parsons explains important element which should not be ignored, which is about actors, actions, roles and social status. Parsons discusses in detail by distinguishing three main components; 1) action, 2) roles and status, and 3) actors. Action is the smallest unit in the social system as long as action is part of a series of processes of interaction between two actors or between actors and situations (Parsons, 1951: 24).

As a principal case in the process of interaction of two or more actors; interaction between actors and situations, action becomes the main topic in the analysis of social systems. Therefore, at least Talcott Parsons sees three main types as follow; 1) cognitive systems in the form of ideas or beliefs, 2) expressive symbol systems, and 3) integrative systems or standards for value orientation (Parsons, 1951: 48).

IV. Discussion

1. Barakka Symbolic Meaning

The meaning of *barakka* is always understood, practiced and conducted by the congregation of the *Khalwatiah Samman* pilgrim. *Barakka* not only has a meaning common in the local community, but also a universal case among Muslims in general. The word *Barakka* is a local vocabulary, which in Indonesian is equivalent to "berkah"(blessing) or in Arabic it is called "barokah". According to Mappawata (2006: 180-181), *barakka* is a religious concept which is very familiar in the conversation of believers, especially the Bugis.

Barakka is full of meaning of success and self-development. Thus, its presence is always awaited by every believer in accompanying himself, his effort or work and his actions. There are two essences. Thus, the Bugis perceive *barakka* and see themselves as part of the object and view themselves as living in society. First, *barakka* is always associated with success, and second, whatever meaning is given to the concept of *barakka*, there is always an intervention of supernatural powers or God that is obtained through the process of remembrance.

Human can improve their his personal morals with zikr because if humans do not dhikr, then his heart will be hard as a stone, if only filled with outward scientific knowledge. Doing dhikr will also be able to grow a heart. There is *Nur* in the heart, that is what improves moral and reason. It is the real main goal (Irsan Daeng Erang, 2019).

Arabic dhikr is known as al-Zikr, which means to remember, mention, say and glorify. Remembrance is literally a memory of remembrance of Allah SWT. In addition, remembrance also means the praise that is recited to Allah SWT repeatedly related to the glorification of Allah SWT and praise to Him by mentioning the names or attributes of Him by glorifying and monotheating with gratitude to Allah SWT by responding to a deep and internalized symbolic situations in one's mind.

Mappawata (2006: 183) stated, when dhikr, the followers of the *tarekat* teachings can receive *barakka*, the blessings of those who are devout in doing worship and consistently avoid the prohibition and patience in accepting trials or because of their hard work in trying in ways that are justified by God, and all kinds of achievements others that could have arisen because of God's approval.

2. Symbolic Process of “*Mattarima Barakkah*”

An individual will be a *khalifah* by passing process of "Mattarima Barakkah (seeking blessings)" which in the Bugis community in general and the Khalwatiyah Samman Congregation in particular is the most sublime and core thing in life. Although the Jamaah has different social, educational, economic and political backgrounds, they remain the same in the belief that blessings exist, and have a big influence on their different lives. With the Mattarima Barakka concept, the general public and the congregation of the Khalwatiyah Samman congregation in particular felt a distinct inner atmosphere that was eaten and manifested as a product of social interaction.

By interacting through symbols and being negotiated through the use of language, individuals are more confident and comfortable living in communities, have siblings and extended families, even if they are not related to each other by bloodlines (Andi Bur Sanakmangaji, 2014)

In addition, the appointment of a caliph/khalifah must pay attention to several aspects in line with the view of H. Andi Sahabuddin Puang Rapi (2019) who is believed to be a caliph and appoint a khalifah according to the criteria he believes that if a person want to raise the caliph, he must see: first, whether he has improved himself, the world and the afterlife in the form of speech behavior he said.

Second, I consider him to be able to interact with others and third, to be able to improve people's behavior. So if you see someone making a mistake he must reprimand that you are wrong. The term he can direct people to the right path and isa provide input if there are people experiencing difficulties.

Mattarima Barakkah automatically brings worshipers into natural order. The *Khalwatiyah Samman* group shows a sense of brotherhood among its members. This phenomenon reflects a joint action in the form of a collective that was born from the conduct of the followers of the Khalwatiah Samman teachings. From this reality, stability, harmony and regularity in this *tarekat* community are fundamentally driven by the spirit of sincerity or *akkareso* (Bugis language) in order to carry out things that have been patarized, what they call blessings (*barakka*).

In the manifestation of social actions, the pilgrim of the Taral Khalwatiyah Samman always says, "Everything we do is done by our teachers." As students, they did not have many reasons or even criticize. Instead, they are more likely to choose silence (Puang Lewa Dibantimurung Anre Guru, 2019).

Silence here is not based on the spirit of pacifism, they do not power to express themselves. On the other hand, silence before the teacher is an active form, namely a conscious choice based on the spirit of *mattarima barakka* as well as a commitment to maintain harmony in the community. Pilgrims are very submissive and obedient to the caliph or their teacher, because they want to get *barakka* as well as carrying out the mandates after *mattarima barakka* (Puang Lewa Dibantimurung Anre Guru, 2014).

3. Interaction of Khalifah and Pilgrim of Tarekat Khalwatiah Samman in Social World

Barakka among the pilgrim of *Khalwatiah Samman* has been agreed as a positive value which is important for the improvement of life, both in the world and the hereafter. *Barakka* not only has a strong relationship with the question of meaning, function, system, structure, and institution of the tarekat, but also deals with broader social institutions.

Action and actors/roles are certainly not present in a vacuum but creating a larger community structure. Thus, there is a stage or setting setting needed, to explain where an action is carried out by an actor who is playing a certain role and social status. We call the setting background as social institutions.

For Parsons, solidarity goes beyond loyalty, if loyalty is an opening for solidarity, then solidarity is the perfect peak of loyalty. If loyalty is a case that is not institutional, then solidarity is institutional (Parsons, 1951: 98). Social solidarity, therefore, is a shared expectation that is championed together and demands joint sacrifice.

The sacrifice for solidarity obtained the right result, that is social integrity itself. Individuals who are willing to sacrifice their interests will be rewarded or rewarded with sweet fruit that is worth it, that is wholeness or social integrity.

Meanwhile, what Parsons calls collective collectives are aspects of the institutionalized role. In certain contexts, this collective obligation is latent or continuous, but in different contexts, it is sometimes only activated when the actor faces a choice (Parsons, 1951: 99).

Collective obligation ultimately functions to become a rule that if fulfilled or must be fulfilled by the individual system will strengthen the building of solidarity and integrity of a social community. The theoretical analytical framework of Parsons, in order to read social phenomena in more detail and rigidly, must inevitably direct itself to the matter of this collective obligation, including the matter of solidarity and collectivity.

People who are getting closer will be called. they adhere to the principle that anyone who has no etiquette will be considered an impolite person, impolite means that no one is feared, a person who does not fear means someone who has no prophet, a person who has no prophet means a person who does not have his Lord and there is no God like animals (H. Andi Sahabuddin Puang Rapi, 2019).

Barakka not only has a strong relationship with the question of meaning, function, system, structure, and institution of the tarekat. *Barakka* also deals with broader social institutions that shape behavior in relationships that are centered on activities to meet special needs in society. *Barakka* can also be a social institution that can be interpreted as a collection of norms or norm systems in relation to meeting the basic needs of the community.

People who become caliphs must act (action) in accordance with the values that exist in the khalwatiah samman and respect local values that exist in society and have moral commitments that are very important in the social system, one of which is a factor driving the birth of solidarity and social integrity.

Solidarity with pilgrim and their integrity as a community provide great benefits and a strong psychological and sociological function. One of them is moral, social and spiritual support to survive in the rigors of life. When preoccupied with something outside of himself, exploring and exploring nature, developing science and technology, humans finally forget and pay less attention to the existence of their true identity. Human life is dominated by work fulfilling biological or physical needs, while spiritual needs are ignored (Nasr: 1983).

Someone who donates part of their wealth to people who are unable and those who need others, can be motivated by different ideas (Asrul, 2019). Some people may be based on the values of liberal humanism, and some others are based on the religious values of a particular religion. From here, religion can be one of the motivations and values that encourage social action. This also happened in the circle of the Pilgrim of Khalwatiyah Samman community. They act not on the basis of the value of secular humanism, but on the basis of religious values, which are summarized in the concept of barakka.

The pilgrim Khalwatiyah Samman pilgrim not only has the concept of barakka in their beliefs, not only feels safe and comfortable in carrying out barakka, but they "play a role" in society and logically recognize that all their social actions are based on the religious ideas that drive them.

For example, in order to obtain the blessings of a caliph or *murshid tarekah*, the figures do and say they do it sincerely. Their daily actions in social, community, nation and state are driven by spiritual values, religious values, to get blessings.

4. Social Function of *Khalifah*/caliph

Caliph is suggested as central actor in the social world. The *Barakka* he acquired had a very urgent social function in shaping the social system and binding other units. The concept of Barakka which is understood by individuals and collectives is very determining the type of action and stage status and role in social life. An actor can be different from other actors, because he has different understanding and practice of the concept of *barakka*.

Barakka as a unit in the social system is reciprocal, that is, it can influence and be influenced. The reciprocal character of Barakka is inherent, inherently inherent in social interactions. Dimensions such as religion, culture, politics, economics and other dimensions determine the individual's meaning of Barakka, and ultimately their practice.

It can be illustrated, a congregation (actor) tarekat whose background is educated community is certain to have a different understanding of Barakka compared to people who do not have the opportunity to study. Likewise, the profession of one congregation has a role in their different understanding and practice regarding Barakka.

Differences in cognitive systems, ideas, beliefs and levels of understanding of Barakkah are caused by differences in the background of each individual but do not preclude the possibility of generalization. Yusuf (2019) said that barakka can function positively in the form of obedience to murshid or shaykh, collectivity and solidarity among fellow members of the tarekat, balanced life motivation for worldly and ukhrawi goals, and determination to hold identity as congregation of the tarekat. The same functional character of Barakka is finally manifested in dimensional spaces such as culture, religion, politics, economics and others.

In addition, in the Khalwatiah Samman Congregation, the authoritative power of the caliphate and murshid of the tarekat is not manifest, but barakka can be read as the legitimate power of the caliphate or murshid figure who has the full support or total affirmation of the congregation. In fact, the power (power) contained in Barakka does not come from political engineering that is full of deception but barakka is power or power that is voluntary, sincere, sincere and full of rational awareness of worshipers.

Khalwatiyah Samman Congregation without being forced by any party to consciously believe that barakka is a positive value that is worth fighting for. It was then that the strength of the barakka was formed organically which was integrated and became the goal standard of good value.

The Khalwatiyah Congregation interpreted the barracks as positive values, and as a symbol system expressed in submission to the caliphate figure or murshid of the tarekat, imitating the khalifah's words, actions and daily life, and doing anything in the social dimension based on the values taught.

Helen Manson (2000: 150) calls this reality Fictionalising Identity, which is an ontological assumption about the production of subjectivity. Everyone can explain their own feelings, thoughts, experiences, but the boundaries between honesty and lies are very few.

V. Conclusion

People who find barakka as symbolic is manifestation of the overall good deeds. Barakka is full of meaning of success and self-development, because of that its presence is always awaited by every believer in accompanying himself, his business or work and his actions (actions). With barakka, one sees himself as a part of the world where he lives in a society and glorifies and reveres Allah SWT as a symbolic response that is internalized in the inner caliphs and recite relatives.

However to find barakka, an individual has to go through the *mattarima barakka (baiat)* process which is a sign of being loyal to obey the caliph or *murshid* figure and follow all the prescribed rules. Therefore, one must make *barakka* as a medium to enhance strong relationships and institutionalize and manifest in actions willing to sacrifice one's interests to find wholeness or social integrity.

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