

Social Capital of Hajj in Kajuara

1st Amiruddin
Faculty of Social Science
Universitas Negeri Makassar
 Makassar, Indonesia
 Amiruddin6022@unm.ac.id

2nd Rifal Najering
Faculty of Social Science
Universitas Negeri Makassar
 Makassar, Indonesia
 rifalmattirodeceng@gmail.com

3rd Ahmadin
Departement of History Education
Faculty of Social Science
Universitas Negeri Makassar
 Makassar, Indonesia
 ahmadin@unm.ac.id

Abstract—This study discusses the social capital in Kajuara, South Sulawesi after performing Hajj. In this case focused on the motivation and social role of a person before and after performing Hajj that can be seen from the social status, work ethic and religious transformation. Generally, Hajj is seen as a religious activity to fulfill the pillars of Islam, but in reality someone in Kajuara who has performed Hajj has new social capital in society. It can be seen at the wedding, before performing Hajj the person get a job in the back sector such as washing dishes, but after performing Hajj changed the orientation of work in the high sector as a bride maid. In other cases, a person who has performed Hajj will get more wedding invitation and salvation, it has been found in a month, before performing Hajj the person only gets two wedding invitations and salvation but after performing Hajj the person get more invitations in four invitations. The number of constraints encountered such as limited qouta, health, cost and administration does not decrease a person desire to register for Hajj. From the data obtained in 2007, the number of people registered to Hajj through Hajj (ONH) Plus are more than the regular Hajj (ONH) fee, although at a higher cost. By the existence of social capital through choosing the path of Hajj fare (ONH) Plus, Hajj people try in such a way by selling rice fields, land and buildings for the realization of the dream to perform Hajj. This study is a sociology study using a qualitative approach. The data were obtained through interviews with someone who has performed Hajj, community leaders and religious leaders.

Keywords—*Capital Social, Hajj, Kajuara*

1. INTRODUCTION

Indonesia is a country with the largest Muslim population in the world. In the late 19th and early 20th centuries, the number of pilgrims between 10-20% of all foreign pilgrims [1]. Every year more than one million Muslims or a fifth come from Indonesia, they compete to fulfill the fifth pillar of Islam [2]. With qouta large enough, paving the way for prospective pilgrims to continue to collect fees to leave the pilgrimage. Hajj titles in some places are still regarded as commonplace, they mingle

with the unidentified societies that follow. In millennial times, a person is measured from the potential and self-actualization, not because of a social degree, much less the religious gained after performing rituals in the holy land. However, there are areas that still maintain the tradition of pilgrimage with a variety of prestige inherent in it, namely District Kajuara Bone, South Sulawesi.

Kajuara people seemed to compete in performing the pilgrimage which he considered a sacred and social value. With various obstacles encountered such as qouta, health but still not lowering the spirit to perform the pilgrimage. An interesting phenomenon is found in the field that most of the pilgrims are dominated by women who work as housewives, without earning. By relying on the income of the husband, how to motivate someone to perform the pilgrimage ? get measured because of economic capital alone.

Hajj has been a tradition in the life of society in Kajuara. Something that is commonplace when a person has adequate financial ability and then does not predicate hajj and hajjah in front of his name. A prestigious predicate commonly held by hujjaj who live in countries far from Baitullah like Indonesia, but the predicate of Hajj is not so popular in the country of his birth, that is Arab land. Motivation to perform the pilgrimage can not be separated from economic factors because the implementation of the pilgrimage requires a fairly expensive cost. Nevertheless, there are also people who perform the pilgrimage many times as if the religious tour which became one of the charmers to come again to the Holy Land. Hajj is the highest transformation of a Muslim. With the pilgrimage, one will feel their Islamic being perfect as a moment to improve the worship experience, while socially, will increase the prestige in society.

Hajj study was conducted by Andi Agustang, explaining the symbolic meaning of Hajj with the use of phenomenology approach, symbolic interactionism and social reality of Berger which in it examines the phenomenon of hajj behavior in Bone [3] . But different in this study, the author tries to use the concept of postmodernism to dissect the problem of pilgrimage in Kajuara. Using the

concept of social capital popularized by Pierre Bourdieu. From this concept later will be elaborated in detail that the Hajj build a new order in society. To master the realm in society, one of the indicators to consider is the hajj.

Hajj study in Kajuara should be studied. The large number of pilgrims through the Hook Up Fly (ONH) Plus line becomes an indicator that all official channels will be taken regardless of the costs and constraints that will be faced. On one hand the hajj predicate in society is so special. If someone used to perform the pilgrimage for wanting to study, when returning to the homeland religiously become a role model because it is considered as a perfect person. On the other hand, there are new considerations that motivate a person to perform the pilgrimage, namely to gain public respect as "attributes" of pilgrimage attached to him. Therefore, this paper discusses the symbolic capital of Hajj, economic capital and social capital.

II. RESEARCH METHODS

The type of research used is qualitative method. In this case, trying to explain and understand the social capital after a person performing the pilgrimage. Data collection technique is done by observation (observation) and data analysis. Through observations have been made observations about the social, economic and religious activities of someone who has performed the pilgrimage in Kajuara. In this activity, the authors often follow the religious activities of the pilgrims such as attending places of worship, weddings and social activities of someone who has been haji. The informant is the person who is questioned to provide information about the situation and condition of the research background [4], to obtain more accurate data, then interviewed to Nurdin (Tarasu Village Imam), Ramlah (Pude villager) Nirvana (nominee Jama'ah Haji) Darwis (Chief Branch Kajuara Haji Hiratour Organizer) to know the actual events in the field. Before conducting an interview the author prepares the research instrument as psychoanalysis to dissect the problem, so that the question is more conical on the real problem. After conducting interviews, documentation in the form of photographs, sound recordings and videos of religious, social and cultural activities of Kajuara community are conducted. This study has obtained the image of a haji who was massolo (guest) in the bride.

After all the data obtained then analyzed the authenticity and originality of data. Through strict information filtering methods, it can be translated the intent of the data. Because the conclusions drawn then look basically or based on a certain amount of data (Putra, 2007). The results of data reduction, rigorous data presentation will yield a weighted conclusion. In this case the author uses

Pierre Felix Bourdeue's theory of social capital, which divides the three capital: social capital, economic capital and symbolic capital [5], this theory will be embodied in the discussion.

III. RESULTS AND DISCUSSION

Hajj is a pujjat perfection of one's Islam, so if one has performed the pilgrimage will be considered to have reached the perfect Islamic degree, although their behavior in religion does not always reflect perfection. This shows that there is no relationship between the predicate that has been obtained with the daily behavior. Thus the public will appreciate someone who has performed the pilgrimage if it meets the criteria of religion, which has a istiqomah attitude and a full commitment in carrying out religious obligations. In this case, someone who has performed the pilgrimage will get new social capital in society. According to Bourdieu, there are three social capital in society, namely social capital, economic capital and symbolic capital. Social capital is more on the resources that society has for the form of norms to build cooperation, economic capital is owned capital in relation to the possession of property (wealth, money) owned by a person, while symbolic capital is better understood as a form in the ritual -recritic recognition, especially in the accumulation of prestige [6] Therefore, the discussion will conical on the concept of Hajj as social capital, economic capital and symbolic capital.

A. Religious Symbolic Capital

For a long time have been found by traders and someone who has studied in Mecca since the XVII century, the people who live in the archipelago began a lot of traveling to study to Haramain while performing the pilgrimage, although initially their main goal is to trade or study. The beginning of the Hajj pilgrimage from the archipelago began only in the eighteenth century, when found by a number of people who deliberately left for Mecca to perform the pilgrimage [7]

In ancient times a person pilgrims are motivated to study science as well as study religion, so that after returning to their homeland then they will become religious leaders even become influential community leaders in the region. This spirit is always awakened in the image of Kajuara society. Indeed, in practice it is quite heavy compared to other obligations, but by doing once a lifetime has been deemed to fulfill that obligation. Oleah therefore, every Muslim always crave the opportunity or opportunity to perform the pilgrimage. But often these intentions collide with a variety of activities, both work in the fields, homes and in community activities that can delay the

departure to the Holy Land even though they have met the physical and material requirements.

Someone on pilgrimage is more motivated by worship is a process of self-awareness. A person on the pilgrimage is more motivated by worship is a process of self-awareness to live and practice the teachings of religion to be closer to God. Kajuara people consider that performing the pilgrimage will complete their Islamic perfection. The pilgrimage is an indication of a high religious spirit because the Hajj is considered the culmination of worship. Individually the pilgrimage has given birth to an extraordinary spiritual experience for a Muslim. In terms of sociological pilgrimage is also so strong and has given rise to an intellectual increase that raises a new spirit among the people of Kajuara. Even become the motor of change of attitude and social behavior [8]. Someone who has done the pilgrimage usually worship level is greater than someone who did not have the opportunity to perform the pilgrimage. As stated by Ramlah, Hajj candidates in considerable numbers, have the frequency of praying five times more, let alone have approached the hajj, hajj will fulfill the mosque, and after performing the pilgrimage will seriously perform the worship [9].

Before performing the pilgrimage, there are frequent preparations for the smooth conduct of worship. In a spare time a jama'ah reads the Qur'an. Accompanied by a more intense sunnah worship. There is an increase in worship activities before and after the pilgrimage. In this case, three months before the pilgrimage of the mosque is usually filled with the pilgrims who always worship at all times, they turn into pious, friendly and often give donations to people in need [10].

From the above argument indicates the religious spirit of prospective pilgrims increased before performing the pilgrimage, and will be more intense after performing the pilgrimage. Before the pilgrimage, the community awakened one's pilgrims that they were soon predicated on Hajj and increased religious significance. In this case, with the capital of religious understanding, the pilgrimage will have a special place to the people, especially to religious figures who have a great influence on the social stage.

B. Economic Capital

In the life of the economic community gets a special place. Sartono, Huky, Parson and Weber put wealth as a key element in social stratification. In this case, Sarokin deepens the expression of who has something of value or wealth which is widely regarded in society in the society [11]. Those who have little or no possessions of something unworthy in society's view have a lowly position.

Hajj as a symbol of economic success should be a strong argument. Why not, in performing the

pilgrimage requires a considerable cost, so that someone who has done the pilgrimage is considered as a person who has a lot of money as well as because of the call of Allah SWT. According to Darwis, the haj pilgrims who have paid and will go through Hiratour pilgrimage route must leave, they usually pay in installments, some are paying in cash, and they do not buy cars, houses or land, but when the Kajuara people have their money directly stor to perform the pilgrimage [12].

In this case the pilgrimage requires sacrifice as obtained in the field that to perform Hajj pettu perupi in parange warang, meaning to perform the pilgrimage is necessary to sacrifice willingness and not love the property. The observations found that more pilgrims were paid through the Hajj Fee (ONH) Plus than the Regular Hajj (ONH) Fee, even though it costs enormous fees as well as other costs, such as rituals prior to the pilgrimage.

That Safering reformed economically as pilgrims who are trusted in economic activities. If paid attention before performing the pilgrimage, the business that was cultivated is not so trusted, but after performing the pilgrimage directly gain confidence in doing business. The belief comes from the religious rituals of the pilgrims that have been done, the hearing of the Hajj embedded in front of his name, will foster belief in business associates, who are considered to be Hajj as an honest person, have a lot of capital and there are berakah own. Regarding work ethic, Hajj in Kajuara appear confidence because it has started to be trusted and get many business partners, this is what aroused the work of someone who has performed the pilgrimage. Given the trust and work ethic will be directly proportional to the amount of income. Before the pilgrimage Safering takes five years to raise money on the pilgrimage while after the pilgrimage it takes only two years to take her son to the holy land.

After the pilgrimage a person's income will increase even though still in the same job. When before performing the pilgrimage the quality of his work a lot, especially after performing the pilgrimage. If a person in Kajuara Sub-district is on hajj and he is able to improve the quality of interaction from the economic side will increasingly benefit. He will increasingly gain public trust and then have more opportunity to perform economic activities. On the one hand, Kajuara people feel more confident to the economic actors who have been performing Hajj compared to those who have not had hajj. Better social interaction quality and haj status are guaranteed to provide more value. As a result, with the pilgrimage a person will get a place economically. Born trust and confidence in business associates that will increase revenue.

C. Hajj and Social Relations

Social relations describe the social relations of a person who has not performed the pilgrimage, both in the family and life in the community. In the household life of a person who has not predicated the Hajj is not appropriate to provide a religious advice to other families because they are considered not able to religion, unless they have gone through a good level of religious education. Another case if they are parents in a family that would be heard by members of his family.

People who have not performed the pilgrimage are often placed in the komsumsi by the host in various events such as weddings. Although they are involved in the core procession of marriage, their existence is limited to complementary and sometimes neglected factors. Another case with someone who has done the pilgrimage, they will gain the confidence to manage the reception freely. The structure of this society remains sempai now. According to Wati, when he was before performing the pilgrimage, the time of marriage got a job in the back sector as a dishwasher and a lift plate, but after my pilgrimage directly placed in the front sector as a pick up guest [13]

It is different when compared with village apparatus where the community leaders certainly get a special place in social and religious events even though they have not done the pilgrimage. A person who has performed the pilgrimage has a moral dimension, so that person is always a reference in acting, both in social and religious terms. Not infrequently people who have performed the pilgrimage have a respectable place in the realm of society. According to Amin Akkas, hajj is synchronized with the position of the local elite in the village, so it can be understood that recognition is an important initial capital to gain a dominant position in a social arena in a heterogeneous society. In this context, the capital (social, cultural and other capital) can be said to be complementary and mutually converted to strengthen the dominant position of Hajj in social relations so that in turn the representation of the symbol of Hajj (holiness, prestige, status, career, honor, charism, and so on) it has the power and legitimacy in social reality in society [14]

Kajuara society has its own symbol in the form of image and image, so that someone has performed Hajj always try to maintain the image and image through normative and formalistic social symbols in their own daily social relation. Like through the behavior of his acquisition in the midst of society. As a result, someone who has performed the pilgrimage, gets a new stage in a better society.

IV. CONCLUSION

Someone who has performed the pilgrimage gets a new place in the realm of society. By hajj pilgrimage, one will get new capital in society, both social capital, economic and religious. From social capital, a person will get a new prestige in society, such as in weddings will get jobs in the front sector such as pick up guests, who before the hajj only on the back sector, such as washing dishes. Economic aspect, will increase work ethic and trust to co-workers and will open a new network of more profitable trade. While religious aspect, will increase religious spirit to continue to carry out worship activities.

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