

# Sufism and Behavior of Maritime Economic Community (Case Study on Pakkaja Community in South Sulawesi)

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**Submission date:** 17-Jul-2021 08:18PM (UTC+0700)

**Submission ID:** 1620673453

**File name:** fism\_and\_Behavior\_of\_Maritime\_Economic\_Community\_\_Case\_Study.pdf (192.85K)

**Word count:** 8070

**Character count:** 41679

## Sufism and Behavior of Maritime Economic Community (Case Study on Pakkaja Community in South Sulawesi)

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Received: March 2, 2016 Accepted: March 20, 2016 Online Published: May 30, 2016

doi:10.5539/jsd.v9n3p136

URL: <http://dx.doi.org/10.5539/jsd.v9n3p136>

*This article is the second series of five planned series, entirely abstracted and developed of the results of the study lead author dissertation entitled: Transformasi Sosio Kultural : Menggagas Pembaharuan Masyarakat Maritim di Negeri Bugis Makassar Sulawesi Selatan.*

### Abstract

This research is motivated by a concern to the maritime community in Indonesia and South Sulawesi in particular, which is up to now still very behind compared with other communities on the mainland or degenerate far backward compared with the maritime community in the past royal era (eighth century ~ XVII century: Sriwidjaya, Majapahit, and Gowa~Makassar). This study aims to reveal the negative effect on classical Sufism of maritime community economic behavior, by taking the case to the Pakkaja Community. This study uses Verstehen method is done by "reversed burden of proof". The results showed that the backwardness of maritime community, in particular the Pakkaja Community is rooted in the mentality of weak intention characterized by low productivity, dependence excessively and consumptive lifestyles in their lives, is a negative deflection of classical Sufism, which stuck very strong since early Islamization of the archipelago and Bugis ~ Makassar in particular.

**Keywords:** Backwardness, Verstehen method (reversed burden of proof), mentality of weak intention (low productivity, dependence excessively and consumptive lifestyles), and classical Sufism (early Islamization of the archipelago).

### 1. Introduction

#### 1.1 Objective Considerations

In the context of the use of maritime natural resources, there are three maritime communities that are different from each other occupations, but most people often mistakenly understand it. In the cultural perspectives of Bugis~Makassar ethnic, the three communities was explicitly distinguished from each other, namely: (1) Pallawa Community (Pallaonruma), was appointed to the community who engaged in breeding of plants or animals, in the maritime community known as Fishpond Farmers Communities; (2) Pakkaja Community is pointing to the maritime community of people engaged in fishing activities or robbery ~ animals hunter in the sea, more known as the fisherman; and (3) Nomads Community, which refers to the maritime community who engaged in trading activities and marine transportation services, and more known as a sailor ~ merchants. (Read: Ab Hamid, 2005: 5). The study was restricted its attention on Pakkaja community as objects to economic behavior be examined in the perspective of Sufism.

In the days of empire, Pasompe community (Nomads Community) development is running according with the Pakkaja community development, especially Makassar fishermen who do a lot of fishing, Lola fish, Torani fish, and sea cucumbers in Makassar Strait, Flores Sea, to Northern Australia which is then sold to European and

China traders (Read: Nasaruddin Koro, 2009). Pelras are quoting Tome Pires (in Hamid, 2005: 48-49) states:

"..... Makassar Islands can be reached about four or five-day cruise through the new island we call (Borneo), in the middle of the road if we are from Malacca to the Moluccas..... the trade with Malacca, Java, Brunei, Siam State, and also with Pahang. No nation is more like a Siamese except they ..... They are infidels, manly, and warlike. There are many foods. People of the island is the greatest robber in the whole world, they are strong and have a lot of boats. They sailed to rob from their country to Pegu, to the Moluccas, and Banda, and in all around the island of Java. .... They cruise around the island of Sumatra. In general, they are called Bajau or the Strait people. They bring spoils to Jumaika near Pahang, where they sell and conduct continuous market. "

Malay Histor<sup>2</sup> References, argued that before the seventeenth century (precisely the sixteenth century), Malacca country ever attacked by Karaeng Samarluka of State Balului (one country in Makassar in the sixteenth century), along with a powerful fleet of 200 boats. They sailed a few days, with the equipment towards Malacca, in an effort to open the lines - trade lanes, or other cultural historians, such as LJJ Caron Noorduyn always portray that the Bugis-Makassar has a history of old shipping by phinisi boat. This ethnic group known as agile and brave sailors who sailed the seas to Southeast Asia and Australia. Sailing as traders and transporters crops. Since long before the arrival of Islam in South Sulawesi in the seventeenth century, they already know the coast of Malaysia, Aceh, Borneo, Jambi, Banten, Archipelago, the Moluccas, and Australia. (Read: Abu Hamid, 2005: 3).

The fall of Malacca to the Portuguese in 1511, resulting in growth maritime kingdoms in the archipelago, including the Kingdom of Gowa ~ Makassar. In a relatively short time grow a giant maritime empire to rival the spice trade of the Portuguese in Malacca Islands. This growth was also followed by the Kingdom of Bone in the first half of XVII century in the Gulf of Bone. These same circumstances found by the VOC, since beating the Portuguese domination in Eastern Indonesia (Read: Abu Hamid, 2005: 7).

But after the Kingdom of Gowa-Makassar forced to land by the Dutch Colonialism, since the maritime activities which had been previously in control of the kingdom to switch to close supervision by the colonial government. This situation continued until the proclamation of independence and even up to now in the republic era, attention to the development of maritime still not as serious as the government's attention in the age of the Kingdom of Gowa - Makassar which is vigorously build an international port city, protect the traders who trade in Makassar and build fleets cruise on a large scale, and to establish friendly relationships with traders and archipelago merchants of Europe, China, India, and Arabs in particular, as the realization of royal policy which is more popularly known as the "Open Door Policy". Thus we can say that adversity or underdevelopment of the maritime community in the archipelago and South Sulawesi are due to lack of Netherlands Colonialism attention and the Government of the Republic in rebuilding the maritime civilizations in the archipelago. Without ignoring the social facts, Burgers and Prajudi (1967: 76) is very convinced that "there are other reasons", arguing that the kingdom of Sriwijaya has retreated before the advent of colonialism. This study assumes another because it is a negative deflection of doctrines classical Sufi Islam (Sufism) carried by the Sufis since Islamization of the archipelago and South Sulawesi or Bugis ~ Makassar in particular.

## <sup>5</sup> <sup>2</sup> Questions and Research Objectives

Starting from an objective consideration of which has been described previously, the study questioned how classical Sufism affect economic behavior of Pakkaja communities in the socio-economic structure of the maritime community in the Bugis-Makassar State of South Sulawesi. This study is the second series of five series of articles is planned. A whole series of studies was abstracted from the Study Lead Author dissertation entitled "Socio-Cultural Transformati<sup>2</sup>: Initiating Community Renewal Maritime Affairs Bugis Makassar in South Sulawesi. Base on the research question, the purpose of the research or writing on this second series is to explore and analyze the influence of the teachings of Islam fatalist (Sufism) on economic behavior of Pakkaja communities in the socio-economic structure of the maritime community in the Bugis-Makassar State.

## <sup>1</sup> <sup>3</sup> Theoretical Thought (Reconstruction Theory)

This research use theory of transformation was initiated by Herman Soewardi (1995: 1), a social theory that is not only intended to explain the actual position of society in the context of the change but also at the same time intends to move forward by showing the direction of a desirable social change in accordance with the values religiosity in the history of world civilization has been proven true. Such a theory is more accurately called "Prophetic Social Theory" (Kuntowoyo, 1991: 288). Soewardi call this transformation theory by the name of "Theory of Adab-Karsa", a theory of civilization is taken development of world civilization, especially Islamic civilization had triumphed over more than six centuries (VII-XIII century AD), a civilization that was pioneered by the Prophet Muhammad (VI century AD) in building "Capitalism civilization" that there is no equal in the

world anywhere.

Adab-Karsa theory suggests that the Indonesian people are very weak rather weak manners and intention as a result of the negative deflection of capitalism (weak adab) and negative deflection of Sufism (weak wills). Boeke (1965: in Soewardi, 1995: 5) in his dissertation called the "economic dualism" as opposed to classical economics and neoclassical current. Boeke found that in Indonesia is strongly opposed to the Western World, its economy is split into two, namely the economic system and the economic system of elite people who are very different characteristics. Community economic system is static and unlikely to be a dynamic economic system, because the system of the people's economy, religion and the economy is the number one subject in religion. Public status nature of Bumi Putra is what causes their poor. Soewardi calls the Populist economic system who were subject to religion as a weak mentality intention which is derived from religious teachings, especially of classical Sufism (Islam of Early archipelago), while the elite economic system is a dynamic economic system, but the mentality is weak manners, and only characterized by a small part of Indonesia, and generally sourced from Western Capitalism-Secular. For details, Theory of Adab-Karsa in question can be visualized through Figure 1.

Soewardi findings are indeed inspired by very famous Max Weber Major Work: "The Protestant Ethic and the Spirit of Capitalism" (1958) which found that the development of Western capitalism can not be separated from religion, especially Protestant Christianity. Religious reform which is now known as the Protestant Christians has given courage (nerving) to accumulate wealth as God's command. Therefore collecting treasures through hard work, for the majority of the Protestant seen as a sacred duty, or in terms of Weber called ascetic, which consists of ascetic call (commonly embraced by the Protestants) and ascetic self-isolation (commonly embraced by Christians Catholic). Ascetic who whipped up this call Western capitalism that has now appeared master of world civilization today. While the lack of progress of Indonesia, as mentioned Boeke economic system dominated by the people who were subject to religion, or Soewardi call weak mentality intention ~ is more likely caused by ascetic self-isolation that comes from the teachings of Sufi Islam (Sufism Classical), which prefers Hereafter than earthly life.

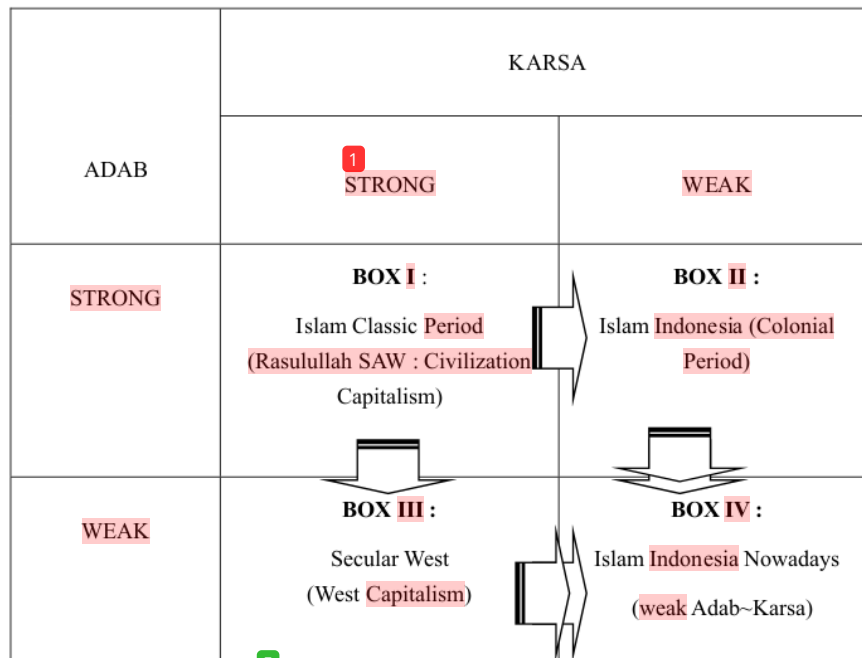


Figure 1. Theory of Adab ~ Karsa (Soewardi, 1995)

However it does not mean there is no nation of Indonesia or the Maritime Society Community economically advanced or not at all affected by the West ~ Global Capitalism or Capitalism civilization since the beginning of

the construction of the City of Medina has been initiated by the Prophet Muhammad and one century later perfectly practiced by Caliph Figures Abbasids in building the Islamic civilization, as one of the chain of world civilization after the fall of the Greek Civilization ~ Roman (in the West) and Persian (in the East). One of the influence of Western capitalism on the people of Indonesia and the maritime community in particular is a so-called "injustice in the distribution of income" or in popular terms Karl Marx (in Ritzer and Goodman, 2004) is "exploitative" or in terms Soewardi is "the taking ". Exploitative issue is closely related to the so-called "Social Order" (Emile Durkheim, in Ritzer and Goodman, 2004), a social order which ran much slower than technology development, so that the entry of inaction that gave the room the taking behavior in socio-economic system. Capitalism being the influence of civilization that comes from the teachings of Islam Rational in Indonesian society and especially to the maritime community what is called "Divine Justice" (Muteza Motahhari, 2009). Especially for this article is limited to the influence of Sufi Islam (Sufism Classical) on the economic behavior of the maritime community, was the influence of Western Capitalism and Capitalism Civilization will be discussed in the next series in the same journal or any other journal.

## 2. Research Methods

This study uses an existential phenomenology (Read: Husserl, in Zubaedi, 2007: 121-134), or rather "of proof" (above inspiration Buya HAMKA, in Ridjaluddin, 2008), which begins with a factual understanding of the phenomenon of economic behavior, particularly on the distribution revenues in the social structure Ponggawa ~ mustard Pakkaja, by selecting C<sub>1</sub> Ponggawa group belonging Sawi most successful in Tamalate Village, District North Galesong, Takalar, South Sulawesi. Buya HAMKA define Sufism as "Spiritual Corruption" (the manipulation of materials to obtain a greater spiritual) or what is called "capitalization of Merit" (Mulkam, 2007). Thus it can be understood through a reversed burden of proof approach. Followed by in-depth understanding (Verstehen, Weber in Ritzer and Goodman, 2004 and Katin, 2005) or the so-called "object intentionality" (Berger, 1967), especially against what is on the "back" of income distribution or by assuming that social facts happens behind the results of the distribution of income is the fruit of an "ideology ~ belief" that had been coloring thinking economic actors maritime community. Intensive interviews (in-depth interviews) conducted on a number of key informants (including those located outside the case) that are representative C<sub>2</sub> provide accurate information related to "social facts" that are behind the distribution for the intended results. This study concludes with reflective thinking, namely intuition on the essence of the object studied (Husserl, in Zubaedi, 2007: 121-134). This study is enriched with socio ~ historical approach, especially relating to the Islamization of the archipelago (XIII century) and the Islamisation of ~ State Bugis Makassar in particular (XVII century).

## 3. Sufism and Economic Behaviour of Pakkaja Community

**Islamization:** The presence of Islam in the archipelago and Bugis- Makassar

The presence of Islam in the archipelago in the XIII century and Bugis Makassar State in the seventeenth century do not automatically trust the local maritime community left (animism and dynamism), instead it happened was a "merger", or rather "syncretism". Islam is Islam which came highly viscous or loaded with kesufian (mysticism), as well as the development of Islam in all Muslim societies of the Middle Ages (Read Nasution, 1996: 112-119). In the context of understanding of the maritime community, especially in communities Pakkaja, Islam is understood in containers called groaned kamatean, they differentiate on kabarassian stem kale (cleanliness of the body) and kabarassian lives (purity of soul). Cleanliness real body is concerned with the law, but for the community's understanding pakkaja more emphasis on preparing themselves to death, especially if the person concerned has received signs that the end would soon come pick him up, is being purity of soul is concerned with planting faith especially Absolute Will of God Theology (Omnipotence of God), as it is plugged by the leaders of Sufism since the early period of Islam.

Absolute Will of God theology invested by the Sufis, was found to put Allah and the Prophet Muhammad at a position above the Community Pakkaja occult beliefs. They believe that the highest authority in the supernatural is Allah, and the Prophet Muhammad, so on to the bottom of the Prophet Khaidir (they call it "The Prophet Hillere"), which is believed to be a prophet who was given the task of mastering and sharing sustenance in the sea, and so on in each place (villages, coastal, island, and on the high seas, where they make arrests) each have "watchdog" or "grabbers" Prophet Khaidir believed by local or cultural beliefs maritime community. For pakkaja community trust, Allah is the determinant of the safety and sustenance, and to ask him is to be performed through the intercession of the Prophet Muhammad (via tawassul in appassili tradition, accaru-caru, and assongko reinforcements), not infrequently, they are asking through the mediation of Sheikh Yusuf (Tuansta Salamaka - Prominent congregation Khalwatiyah, through spreading to his tomb), and subsequently kasalamakkang (safety) and dalle (sustenance) God predetermined for each of His servants, will be distributed

later by the Prophet Khaidir either directly or through the regulatory-supervisor in every spot of fishing.

Islamic presence not only strengthens the faith of Pakkaja community, but also at the same time to replace the entire prayer in the tradition to Pakkaja (appassili, accaru-caru, and assongko bala) which was filled with mystical spells, but because the sea is still seen as a magical realm scary, then confidence in the pre-Islam (animism and dynamism) still attached to their beliefs. "Dualism Trust" like this on the one hand with pre-Islamic beliefs have resulted Pakkaja community does not have the courage to master the oceans (always in fear) and on the other by the early Islamic, they are not able to optimize productivity because in understanding their belief, safety and sustenance they have set the Lord permanently since they were born in the world. They just hope it was sustenance predetermined given in stages at the time of their arrest activity.

#### **Sufism and Development: Key Figures and Practice**

At first Sufism is practiced only in the form of Zuhud individually by certain Sufi figures in the century I and II H or 600-700 M (with the main characters: Al Hasan Al Basri and Rabiah Adawiyah). In century III and IV H or 800-900 AD later evolved into the Religious Moral Sciences with the main characters: Abu Yazid Al Bustami, Awarif Al Maarif, Al Suhrawardi Al Bagdadi, Al Junaid, Sari Al Saqathi, Al Harraz, and Ibnu Al Huzain Al Mansur Al Hallaj. Sufism became very popular later on century VII or 1000 AD, which is done in the form of practice under doctrines Bulk ~ Imam Al Ghazali with his students the famous Sheikh Ahmad Al Rifai, Sheikh Abu Al-Hasan Al Shadhili, and Sheikh Abd al-Qadir Djailani. In the hands of Sheikh Abdu Qadir Djailani Sufism was the one organized in the form of the congregation. If earlier, Sufism was studied and practiced by certain Sufi figures individually, then the VII century, under the Organization of the Order of Sheikh Abd al-Qadir Djailani, Sufism has been studied and practiced en masse, including, even most, precisely those Awamlah more who practice it.

When the Organization of the Order of Sufism in the fifth century under attack from Great Scholars Ibn Taymiyya, Sufism later in the sixth century AD H or 1100 appear with orientation Philosophy. The main character is Suhrawardi Al Maqul (Figures Science Huduri), Ibn Abd al Haqq Sabians, and Al Sheikh Al Akbar Ibn Arabi (Sultan The Perindu and Egyptian Sufi poet), who gave birth to what is called Wahdah Al Being (oneness with the human soul God). After that or along the Middle Ages, almost no longer heard in the academic development of Sufism, except its practice in bulk in the form of the Order Organization and therefore also thought to have suffered a setback Sufism academically in the seventh century AD H or 1200, but otherwise the organizational experiences in the form of the congregation continued to experience growth throughout the Middle Ages (1250 - 1800 AD).

In connection with the Islamization of the archipelago in the thirteenth century AD and Bugis Makassar in the seventeenth century M, as mentioned above, Islam Nusantara and Bugis-Makassar in particular is Sufi Islam (Sufism) which came into the country through trade flows from traders Gujarat. In the archipelago, this early Islam lead by Wali Songo ancestor by the name of a famous congregation is the congregation Alawiyah. The main characteristic of early Islam is the embedding of Tauhid (Theology Absolute Will of God) on the archipelago which at that time had a Hindu majority-Mother (Java) and Animism and Dynamism (Outer), even in the land of Bugis-Makassar, particularly in the State Wajo (Bugis) at that time have known what was called Gods Sewue (One God or monotheism), which initiated by Karaeng Matowa Wajo. Equation Islamic mysticism, the beginning with the pre-archipelago. Islam is easily accepted in the archipelago.

In line with the development of Islam in the Middle East in the X and XI century AD, the development of Islam in the archipelago was initially divided into two groups. First, the flow of Sufism Sunni group (with figures underlying: Sheikh Nurdin Ar Raniri, Sheikh Abd Rauf Sinkel and Sheikh Yusuf Al - Maqassary) which is under the line of thought of Imam Al - Ghazali and second flow group Falsafi ~ Shiite Sufism (with Primarily figures: Sheikh Hamzah Shamsuddin Fansuri and Sheikh Al ~ Sumaterani) which is under the line of thought of Sheikh Al ~ Akbar Ibn Arabi. But the second group flow is not experiencing growth, in addition not have the support of Alexander II (Sultanate of Aceh), especially because the two characters have died, too difficult to be understood by people with little education or can be called a premature birth or "born to exceed his day".

The presence of Sufism Sunni group then besides giving Orthodoxy (Absolute strength in the Theology of God's Will), also at the same time bring about a change in the practice of Islam, especially in the field of Shari'a. These three great figures of Sufism Sunni (Sunni bermazhab) is firmly stated that: Sufism (Sufi- substance) without a Syari'at is void and Syari'at without Sufism is futile. Therefore Azzumardi call Azra Sheikh Nurdin Ar Raniri, Sheikh Abd Rauf Sinkel and Sheikh Yusuf Al-Maqassary as pioneering innovations in the archipelago. Sunni Sufism is growing in the archipelago until the nineteenth century AD with flows: (1) the Alawiyah, the oldest congregation in Indonesia, founded by Imam Ahmad Ibn Isa Muhajir (Ancestor Wali Songo), with the greatest

follower in Java. Nurdin Ar Raniri and Sheikh Yusuf Al-Maqassary ever studied to him, (2) the Order Syatariah with the main character of Sheikh Abd Rauf Sinkel, and followers of the biggest in South Sumatra and then taken to the island of Java by his followers, (3) the Order Khalwatiyah the main character Sheikh Yusuf Al-Maqassary Tajul Khalwati, with its biggest followers in South Sulawesi were then introduced in Sumatra with the name of the Order Sammaniyah by Sheikh Abd al-Samad al-Palimbani, and (4) the Order Qadarites that lead by Sheikh Hamza and Sheikh Shamsuddin al Fansuri Sumaterani, with the greatest follower in Perlak Aceh. But the congregation latter, in addition to the differences in schools, also did not develop in the archipelago as well as other institutes. The main characteristic of the whole congregation it is the strengthening of the Absolute Will of God theology and its practice in daily life or in other words the form of its practices that show "Human dependence on Submission", not "freedom in submission" as developed in Islamic Philosophy ala Ibn Rushd ( M. Afrisal in 2006) and Morteza Motahhari (2009).

#### **Income Distribution: Injustice Vs The Low Productivity of Pakkaja Community**

By using the data for the last decade (1999-2008) of a group Ponggawa Sawi Pakkaja (Case Unit Arrests Parengge Haji Papalele Dg. Tutu) are the most successful in the area of research, it was found that a number of arrests in 1001 there were 212 times times of which can be expressed failed to capture (can not refund or owe operating costs) and there are 789 times or which can otherwise be able to restore the operating costs or no profit can be divided between the sea and the sawinya Ponggawa. Than 789 times successfully captured, the average amount of revenue earned on each time the arrest was Rp 8,034,626.2, - with the average cost of fuel, appliance repair, and preservation of the catch amounted to Rp 2,499,261, - and consumption costs Rp 617,693.2, -. If the overall costs to be reckoned as operating costs, the average amount of profit that can be broken at any time arrest by sea Ponggawa together with its mustard is Rp 4,917,672, -but if operating costs are limited only to the cost of consumption alone, the average -rata the amount of profit per arrest that can be shared by Ponggawa sea along with its mustard is Rp 6,383,949.9, -. See Table 1.

Table 1. Frekuensi, Pembiayaan dan Penerimaan Penangkapan (Rp/Tahun/Tangkap) pada Komunitas Pakkaja \*Kasus H. Papalele Dg. Tutu. Frequency, Finance and Revenue Capture (IDR / Year / Capture) on the Community Pakkaja. Case of H. Papalele Dg. Tutu

| Year   | Frequency of capture/failure | Revenue     | Operational Cost     |                | Net Revenues |             |
|--------|------------------------------|-------------|----------------------|----------------|--------------|-------------|
|        |                              |             | BBM~Tool~Durable (X) | Consumption(Y) | Atas XY      | Atas Y      |
| 1999   | 35/14 kali                   | 2.361.928   | 759.238              | 332.829        | 1.269.861    | 2.029.099   |
| 2000   | 25/02 kali                   | 4.348.360   | 1.225.768            | 242.892        | 2.879.700    | 4.105.468   |
| 2001   | 50/14 kali                   | 3.659.634   | 1.337.788            | 337.212        | 1.984.634    | 3.322.422   |
| 2002   | 100/23 kali                  | 7.797.350   | 1.714.820            | 708.160        | 5.374.370    | 7.089.190   |
| 2003   | 116/56 kali                  | 4.811.700   | 1.868.525            | 717.973        | 2.225.202    | 4.093.727   |
| 2004   | 93/22 kali                   | 8.855.126   | 2.643.829            | 178.150        | 6.033.147    | 8.676.976   |
| 2005   | 105/23 kali                  | 9.372.009   | 2.678.043            | 916.522        | 5.777.444    | 8.455.487   |
| 2006   | 74/18 kali                   | 11.871.277  | 4.091.273            | 801.380        | 6.978.624    | 11.069.897  |
| 2007   | 97/25 kali                   | 11.472.545  | 3.894.301            | 1.142.714      | 6.435.530    | 10.329.831  |
| 2008   | 94/15 kali                   | 15.796.333  | 4.779.025            | 799.100        | 10.218.208   | 14.997.233  |
| Jumlah | 789/212 kali                 | 80.346.262  | 24.992.610           | 6.176.932      | 49.176.720   | 63.839.499  |
| Rerata | 79/21 kali                   | 8.034.626.2 | 2.499.261            | 617.693.2      | 4.917.672    | 6.383.949.9 |

By using Rules For Local Results (ABHL) then of the amount of profit earned from each arrest in Table 1 (attached), the average magnitude larger part Ponggawa results (owners of capital) is large Rp 2,950,603.2, - and flat range scale sea section Ponggawa results along with the sawinya is Rp 1,967,068.8, - See Table 2 (attached). But if the magnitude of benefit was used Act - Act For Fishery Products (UUBHP) ~ as they should be done by

the Community Maritime Society, the average amount of land is part of the results pongggawa Rp 1,950,898.8, - and the average magnitude of the results section Ponggawa sea and its mustard is Rp 2,966,773.2, - or can be said to the contrary from ABHL, See Table 3 (attached). Thus it can be said that based on the perspective of capitalism Karl Marx, Community Pakkaja hide what is called economic fragility (exploitation). Magnitude of exploitation that is around Rp 999,704.4, - per arrest. If now the arrest took place as much as 2-3 times a month, the amount of the taking may reach Rp 1,999,408.8 s / d Rp 2,999,113.2, - per boat. If the land in question Ponggawa manage 3 boats (as in Ponggawa case) then the amount can reach Rp 5,998,226.4, - s / d Rp 8,997,339.6, - per month. The taking of this magnitude does not include profits derived from financing operations of arrest and sales results. Soewardi call this form of exploitation with the taking, namely the realization of mentality ~ civilization which is negative deflection of capitalism. Regarding the negative deflection of capitalism is specifically written in the previous series.

<sup>3</sup> Tabel 2. Rata-rata Distribusi Penerimaanan (Rp/Tahun/Penangkapan) Berdasarkan Aturan Bagi Hasil Lokal dan Status dalam Kepongawaan pada Komunitas Pakkaja ~ Kasus Haji Papalele Dg Tutu. On average Distribution Revenue (IDR / Year / Capture) Based Rules For Local Results and Status in the Community Kepongawaan Pakkaja ~ Case of Haji Papalele Dg Tutu

| Year                | Penerimaan  | Biaya Operasional    |                 | Penerimaan Bersih |             | Bagian Hasil Berdasar Aturan Bagi Hasil Lokal |                    |
|---------------------|-------------|----------------------|-----------------|-------------------|-------------|---|--------------------|
|                     |             | BBM~Alat~Awet<br>(X) | Konsumsi<br>(Y) | Atas XY           | Atas Y      | Ponggawa<br>Darat                             | Ponggawa &<br>Sawi |
| 1999                | 2.361.928   | 759.238              | 332.829         | 1.269.861         | 2.029.099   | 761.916,6                                     | 507.944,4          |
| 2000                | 4.348.360   | 1.225.768            | 242.892         | 2.879.700         | 4.105.468   | 1.727.820,0                                   | 1151.880,0         |
| 2001                | 3.659.634   | 1.337.788            | 337.212         | 1.984.634         | 3.322.422   | 1.190.780,4                                   | 793.853,6          |
| 2002                | 7.797.350   | 1.714.820            | 708.160         | 5.374.370         | 7.089.190   | 3.224.622,0                                   | 2.149.748,0        |
| 2003                | 4.811.700   | 1.868.525            | 717.973         | 2.225.202         | 4.093.727   | 1.335.121,2                                   | 890.080,8          |
| 2004                | 8.855.126   | 2.643.829            | 178.150         | 603.3147          | 8.676.976   | 3.619.888,2                                   | 2.413.258,8        |
| 2005                | 9.372.009   | 2.678.043            | 916.522         | 5.777.444         | 8.455.487   | 3.466.466,4                                   | 2.310.977,6        |
| 2006                | 11.871.277  | 4.091.273            | 801.380         | 6.978.624         | 11.069.897  | 4.187.174,4                                   | 2.791.449,6        |
| 2007                | 11.472.545  | 3.894.301            | 1.142.714       | 6.435.530         | 10.329.831  | 3.861.318,0                                   | 2.574.212,0        |
| 2008                | 15.796.333  | 4.779.025            | 799.100         | 10.218.208        | 14.997.233  | 6.130.924,8                                   | 4.087.283,2        |
| <sup>3</sup> Jumlah | 80.346.262  | 24.992.610           | 6.176.932       | 49.176.720        | 63.839.499  | 29.506.032,0                                  | 19.670.688,0       |
| Rerata              | 8.034.626,2 | 2.499.261            | 617.693,2       | 4.917.672         | 6.383.949,9 | 2.950.603,2                                   | 1.967.068,8        |

Sumber : Dokumen Tertulis Haji Papalele Dg. Tutu, 2009.

Source: Written document of Haji Papalele Dg. Tutu, 2009.

<sup>3</sup> Tabel 3. Besaran Ketimpangan Sosial dalam Rerata Distribusi Penerimaanan (Rp/Tahun/Penangkapan) Berdasarkan UUBH dan Status dalam Kepongawaan pada Komunitas Pakkaja : Kasus Haji Papalele Dg. Tutu. Magnitude of Social Inequality in the distribution income (IDR / Year / Capture) By UUBH and Status in the Community Kepongawaan Pakkaja: Case Haji Papalele Dg. Tutu

| Year | Bagian Hasil Berdasar Aturan Bagi Hasil Lokal |                        | Bagian Hasil Berdasarkan UUBH |                        | Besaran Eksploitasi       |                            |
|------|---|------------------------|-------------------------------|------------------------|---------------------------|----------------------------|
|      | Ponggawa<br>Darat (P)                         | Ponggawa & Sawi<br>(Q) | Ponggawa<br>Darat (R)         | Ponggawa &<br>Sawi (S) | Ponggawa<br>Darat (P - R) | Ponggawa &<br>Sawi (Q - S) |

|        |              |              |              |              |             |              |
|--------|--------------|--------------|--------------|--------------|-------------|--------------|
| 1992   | 761.916,6    | 507.944,4    | 458.221,4    | 811.639,6    | 303.695,2   | -303.695,2   |
| 2000   | 1.727.820,0  | 1.151.880,0  | 1.237.512,8  | 1.642.187,2  | 490.307,2   | -490.307,2   |
| 2001   | 1.190.780,4  | 793.853,6    | 655.665,2    | 1.328.968,8  | 535.115,2   | -535.115,2   |
| 2002   | 3.224.622,0  | 2.149.748,0  | 2.538.694,0  | 2.835.676,0  | 685.928,0   | -685.928,0   |
| 2003   | 1.335.121,2  | 890.080,8    | 587.711,2    | 1.637.490,8  | 747.410,0   | -747.410,0   |
| 2004   | 3.619.888,2  | 2.413.258,8  | 2.562.356,6  | 3.470.790,4  | 1.057.531,6 | -1.057.531,6 |
| 2005   | 3.466.466,4  | 2.310.977,6  | 2.395.249,2  | 3.382.194,8  | 1.071.217,2 | -1.071.217,2 |
| 2006   | 4.187.174,4  | 2.791.449,6  | 2.550.665,2  | 4.427.958,8  | 1.636.509,2 | -1.636.509,2 |
| 2007   | 3.861.318,0  | 2.574.212,0  | 2.303.597,6  | 4.131.932,4  | 1.557.720,4 | -1.557.720,4 |
| 2008   | 6.130.924,8  | 4.087.283,2  | 4.219.314,8  | 5.998.893,2  | 1.911.610,0 | -1.911.610,0 |
| Jumlah | 29.506.032,0 | 19.670.688,0 | 19.508.988,0 | 29.667.732,0 | 9.997.044,0 | -9.997.044,0 |
| Rerata | 2.950.603,2  | 1.967.068,8  | 1.950.898,8  | 2.966.773,2  | 999.704,4   | -999.704,4   |

Sumber : Dokumen Tertulis Haji Papalele Dg. Tutu, 2009/2010.

Source: Written Document of Haji Papalele Dg. Tutu, 2009/2010.

**Under the Income Distribution:** The base point tracking of weakness mentality of Adab Karsaan

Based on the analysis of income distribution mentioned above, at first glance we can say that the underdevelopment of the maritime communities, especially communities pakkaja is caused by "the taking (exploitation)" from the Ponggawa land against the sea and the mustard Ponggawa. This social fact is undeniable, but if we drill down deeper, it was not solely caused by the tendency of the land Ponggawa to reap greater profit by all means, but also mainly due to the low productivity of most of the sea Ponggawa and the sawinya. From the data collected revenues since 1999 s / d in 2008, even if it has made arrests optimal (3 times a month), and by using UUBHP even in systems division result, on average, income derived by a sea Ponggawa only reached Rp 1,311 .609, - per month and a new mustard reached Rp 421 594, - per month (See Table 1 s / d 3 attached). This revenue does not include "the cost of failing to catch" to keep the debt that must be paid each time the catch exceeded operating costs. The arrest of the data, it was found that from 1001 times the arrests during a period of 10 years, there were 212 times of which can be expressed as "failed capture", or the value of the losses (debt) which must be returned to shareholders amounted to USD 660 794 248, - of the three units of the arrest or Rp 220 264 749, - per unit parengge arrest. If the amount of the cost of failure is calculated per person fishing, both sea and mustard Ponggawa, predicted to reach USD 14,684,316.6 per person. Not only that, of the 37 units catching perengge which still remains in operation, only two arrests units of which were categorized by the local community as a unit pakkaja arrests were always successful. It can be concluded that the main issues underlying the backwardness of the maritime community, especially in communities pakkaja is their low productivity.

Through "reverse approach" (searching backwards), found that low productivity of pakkaja community was not able to be released from the "way of life" they are colored by theological understanding that comes from the teachings of Sufi (Sufism) ~ which since the beginning of coloring Islamization of the archipelago, not to mention State Islamization Bugis Makassar at the beginning of the seventeenth century. To Islaman like this color is very thick in view of their life and need very strong arguments and historical facts rational for dilution. Thus, placed in the Theory of Adab-Karsa, maritime communities, especially those communities that are in the box pakkaja IV: a box of civilization that split in two, but the more dominant mentality of weak~strong characterized, a negative deflection of classical Sufism.

**Sufism and Underdevelopment:** Ideology of Pakkaja Community Behavioral.

The teachings of Sufi (Sufism) which is Absolute Will of God theology, as pointed out in advance, can not be released from the Islamization of the archipelago in the XIII century and the Islamization of State Bugis Makassar in the seventeenth century, which in the history of Islamic civilization known as the "Middle Ages", ie the times where Islam is distributed by the Sufis or also known as a model Islamization without war, although in the State Bugis Makassar, particularly in the Islam area- Bugis area by the Kingdom of Gowa ~ Tallo (Makassar)

mostly done through war (conquest). Islamic Civilization in Historical Perspective, Middle Ages also known as the Age of Islam setback that lasted between the years 1250 - 1800 M. Unlike the previous times, the Classical Period (650 - 1250 AD), known as the Age of Progress Islam. In the Middle Ages, Sufism Sciences arising in classical times and practiced individually, in the Middle Ages developed and practiced mass, better known as the Order, a Sufi organization founded by disciples of the great Sufi figure certain to preserve the teachings of Sufi and not just on the Sufis but also public cloud also put it into practice.

The main characteristic of the Sufi teaching is more concerned with the attitude of the spiritual life (more concerned with the afterlife world~spiritual than material) and the attitude of trust and wait patiently for the arrival of the grace of God, a realization of the popular theology known as the Theology of the Absolute Will of God. Now the majority of the maritime community, especially its very pakkaja community believes that the "dalle" (sustenance: the results of operations or effort) has been established by God permanently for each slave. Man as a slave can only put their trust (surrender in total) and set the sustenance that it has provided in order to meet the needs of family life. They strongly believe that every servant of predetermined fate; whether he will be given sustenance in small amounts during his life in the world, so he was destined for a life of poverty, or to be given sustenance in large numbers, so that he is destined to become rich. For them, in abundance (rich) or a little sustenance (poor) seen as qadha and qadhar God. Servant can only surrender completely (trust) and gratitude (for the pleasure and patience) in receiving God's Providence.

When they asked about the results of their efforts, they are generally answered: "Battu ridallekaji" (depending sustenance provided by God). Dalleka anu le'ba napattantumi Allah Ta'ala, sampang sikangkang, sikangkang tonjintu nugappa, punna la'bii takkebai"(for them, the provision has been set permanently from Allaah, if that had been set just a handful of the only sustenance for that alone you can achieve, if the excess will spill or relocate to other people). "Sikontu dalle' hallalatta anule'ba' napattantumi Karaeng Allah Ta'ala" (entire sustenance that you receive predetermined by God from the beginning). "Manna bassi nibuang ri je'neka ammwangji, manna gabusu'ja nibuang ri je'neka laburu'ji" (although iron is thrown into the water can float and even cork thrown into the water to drown, if God wills). Community obvious ideological statement mentioned above Pakkaja more mencerminkan Theology Absolute Will of God than theology sunnatullah (which gives freedom to the people according to the Natural Law of Creation God), and therefore prefers Community Pakkaja "Pray While Working" is generally manifested in the maintenance of *kepakkajaan* tradition (assongko bala, a'caru-caru, apparappo' dsb), instead of "Working While Praying" or in their expression "Nipaka lompoanngangi sara'ka na pangngassenganga" not vice versa "Nipaka lompoanngangi pangngassenganga na sara'ka" or in other words more priority symbols themselves approach indirectly (via the intermediary - tawasul pinati) than the use of science and technology, even though they have been using the technology in their activities.

Furthermore, following the ideological statement also strengthen ideological statement mentioned above, and reinforce or more on the absence of a significant effect of any human endeavor to achieve success, which is as follows: "punna se'reji gelas dalle'nu, sikamma tonjintu nugappa, mannako poso usah" (if you only sustenance glass, then just as much as it also you can get, even if you work hard though), "manna nutunggeng ataukah nupatuntung ulunnu abboya, umpai teayai dalle'nu, mustahele'ji" (even if you tilt your head to make head or a leg though, if not your fortune, impossible you can succeed),"jai sike'denna resota, le'ba' napattantuanmi dalle'ta Karaeng Allah Ta'ala, antekamma ikatte bateta anngatoro'ki natena kikala'busang" (or less your efforts, the results have been established by God Almighty, depending on how you set it up so that it can meet your needs), "punna le'ba' tommaki anggaukangi, tenamo nani sassala' kalenta, tersera mami katte ri Allah Ta'ala" (when we've done, we're not going to regret it, is left entirely to Allah Ta'ala), "punna rajin mamaki, nateai dalle'ta, tergantung mamai katte ri Allah Ta'ala" (if we have diligently worked, then did not get sustenance, fully submitted to Allah Ta'ala). In other words, in view of (ideological) largely Pakkaja Community (particularly among small Ponggawa and mustard greens), eventhough hard work of a servant will not be able to change God's making up and qadar. As a servant quite surrendered completely (trust) in God. Clearly this ideological views contrary to the statement ideology propounded by Buya HAMKA: "Kerja yang sungguh-sungguh dengan doa yang mustajab dapat mengubah qadha dan qadar Tuhan sebagai pertanda kasih sayang Tuhan pada hamba-Nya".

Instead, to overcome the disappointment, if then an effort not get results (provision) of Allah, then planting an attitude of gratitude, the pleasure, patiently, which later led to the ascetic in a person or group of Pakkaja Community, is also a way of life that accompanies view The first and second life mentioned above. In view Pakkaja community, often expressed: "What nigappa, nikassukkuranji" (what could be obtained should be grateful), "jai sike'de'na dalle'nisukkuranji, nasaba passerena Karaeng Allah Ta'ala" (more or less the provision should be grateful for the provision of from Allah, the Exalted), "Punna nugappa tena, tena maraeng akkulle

nugaukang sangadinna assukkuru 'mange ri Karaeng Allah Ta'ala" (if it does not work, there's nothing you can do except give thanks to Allah Ta'ala). Grateful in the sense by most Community Pakkaja is "stand idly by" and not in the sense of "respect", therefore they tend to accept (the pleasure), patience, and ultimately result in a "lack of power to rise for a better life (ascetic)".

In addition to the main feature (resignation or abandonment) that characterizes the way of life largely Pakkaja Community mentioned above, there are other traits ~ as is also the core teachings of Sufism, the spiritual life orientation (more concerned with the afterlife world ~ spiritual than material). Orientation live like this look "transience" live in the world as something that is not necessary or likely to be ignored. Ideological statement largely follows the Community Pakkaja we can see: "anni linoa pammaria-marianji" (live in the world's only temporary), "mannak kamase mase ri lino, Assala'allo sallang salewangang ri ri boko" (although life suffering in the world, which important happy in the hereafter).

As a result of the way of life that is "biased" mentioned above, they then tended to "consumptive life style": fear can not enjoy his wishes before he died, and because of that they have a number of views: "anggapai nukarakakki kamma kallonnu, kanamate jako ammuko "(why would strangle the neck in case tomorrow we will die, even if" the next day "is not clear)," kannrengasemmi nai ', ammuko piseng ni'boya ~ kania'ja ammuko "(eat it all, then tomorrow we find again)," labbusu 'memangji, tena pammoli bokoangna" (exhausted instantly, no one can be saved), "manna labbusu'ja kania'ja nakacinikan eye" (although exhausted, the important thing is that the eye). It should because life is only temporary, then it must do what is best, prepare for an uncertain future, with scrimping and saving lives.

#### 4. Epilog: Theoretical Reflection and Policy Implications

Low productivity, dependence excessively high, and the consumptive lifestyle for the majority of the Maritime Society Community can not be separated from their worldview which are colored by ideology Sufi (Sufism Classical) as taught by the Sufis since Islamization Nusantara XIII century and Islamization Bugis Makassar XVII century. The Sufis came to plugging the Absolute Will of God Theological very strong according to the intellectual development of society at that time. This theology later in its development gets orthodoxy on the presence of Sheikh Sufi congregation that teaches archipelago en masse through "education system (teachers ~ pupil)," and now in addition to the education system, also created through "inheritance (heredity)" from a student to family, as well as through lectures or sermons that take place in every mosque by religious leaders who generally referred theology wing.

Placed in the Theory of Adab ~ Karsa (Soewardi, 1995), as set forth in advance, the outlook on life that theology Community Pakkaja as mentioned above, puts himself in position **Colect IV: a social position in a state that has weak ~ strong mentality , a mentality that must be cured if we wish to build a maritime civilization as a new policy in the country Bugis Makassar South Sulawesi, an option that best suits your civilization and cultural potential of the nation, which is certainly the most convincing and promising maritime community can prosper (QS ~ Nahal: 14), not only in the world but also at the same time in the hereafter. How to cure mentality, it will be specifically discussed in the next article series.**

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