

# **Interpreting an Urge to Become Bu Hajjah: Studies on Cultural Reproduction and Social Construction on Hajj Pilgrimage of Bugis Woman**

**A Thesis**

**Submitted to the Master's Study Program of Islamic Studies at  
the Faculty of Islamic Studies in partial fulfillment of the requirements  
for the degree of**

**Master of Arts (M.A.)**



by:

**Ahmad Nailul Murad**

**Student ID: 01212110004**

**UNIVERSITAS ISLAM INTERNASIONAL INDONESIA**

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## ABSTRACT

Name : Ahmad Nailul Murad  
Programme : Islamic Studies  
Title : Interpreting an Urge to Become Bu Hajjah: Studies on Cultural  
Reproduction and Social Construction on Hajj Pilgrimage of Bugis  
Woman

Scholars have exhausted on the issue of how the ritual is managed by the agencies. However, in-depth discussion on how the after hajj effect in society, specifically on hajj woman-Bugis (bu Hajjah) household. This thesis examines how they reproduce the cultural capital and how that affects their social construction in everyday life. By proposing questions: how do Bugis woman perceive hajj ritual as a subset of tradition and how they, as returned hajj pilgrims, do shape their social and religious behavior, this thesis employs a qualitative-descriptive method gathering primary data by interview with hajj woman-Bugis household and the non-hajj as the key informants and enrich with the secondary data from literature review, news, and official data from related formal institutions. This thesis conveys that Bugis woman hajj intensifies their local identity by fashioning themselves with local clothes and embellishing with luxurious jewelries. In this sense, woman hajj not only symbolizes hajj dress to title as a social capital but also collective identity of Bugis people. Furthermore, hajj symbol shapes their psychological, cultural, and social construction in the sense that they as a part of Muslim in local society. By hajj degree, Bugis woman can freely express their identity with confidence. However, the construction of post-hajj arrival of Bugis woman reinforces the social capital on various aspects in society life, including economic activities. In terms of their relation to hajj agencies, for Bugis woman, the hajj symbol is their social capital. But for the hajj agencies, the Bugis woman is the prospective economics capital.

**Keyword: Bugis Woman, Hajj Pilgrimage, Cultural Reproduction, Social Construction**

## ملخص البحث

الاسم	: أحمد نيل المراد
القسم	: الدراسات الإسلامية
الموضوع	: تفسير الرغبة في أن تصبح بوحجة: دراسات حول التكاثر الثقافي والبناء الاجتماعي في رحلة حج امرأة بوغيس

قد استنفد الباحثين مناقشة مسألة كيفية إدارة الشعائر من قبل الجهات المعنية. ومع ذلك، تتناول هذه الدراسة نقاشًا عميقًا حول تأثير مرحلة ما بعد الحج على المجتمع، وتحديدًا في أسرة المرأة البوغيسية (بو حجة). تهدف هذه الدراسة إلى فحص كيفية إعادة إنتاج رأس المال الثقافي وكيفية تأثير ذلك على بنية المجتمع في الحياة اليومية. من خلال طرح الأسئلة التالية: كيف تدرك المرأة البوغيسية شعائر الحج كجزء من التقاليد، وكيف يؤثر عليهن كنساء قد عادن من أداء مناسك الحج في سلوكهن الاجتماعي والديني، تعتمد هذه الأطروحة على أسلوب نوعي ووصفي في جمع البيانات الأولية من خلال مقابلات مع نساء البوغيسية قد أدن الحج وكذلك غير الحاجات كمصادر رئيسية، وتثري بالبيانات الثانوية من خلال استعراض الأدبيات والأخبار، بالإضافة إلى البيانات الرسمية من المؤسسات الرسمية ذات الصلة. تؤكد هذه الأطروحة أن حج النساء البوجيات يعزز هويتهن المحلية من خلال تزيين أنفسهن بالملابس المحلية والزينة الفخمة. بهذا المعنى، لا يرمز حج النساء فقط إلى الزبي الحاجي كرأس مال اجتماعي، بل إلى الهوية الجماعية لشعب البوجي. علاوة على ذلك، يؤثر رمز الحج على بنيتهم النفسية والثقافية والاجتماعية بمعنى أننا جزء من المجتمع المسلم المحلي. من خلال درجة الحج، يمكن للمرأة البوغيسية التعبير عن هويتها بثقة. ومع ذلك، تعزز بنية مرحلة ما بعد وصول المرأة البوغيسية من الحج رأس المال الاجتماعي من جوانب متعددة في حياة المجتمع، بما في ذلك الأنشطة الاقتصادية. من حيث علاقتهم بجهات الحج، تُعتبر رموز الحج هي رأس المال الاجتماعي للمرأة البوجية. ولكن بالنسبة لمكاتب الحج، تُعتبر المرأة البوجية رأس المال الاقتصادي المحتمل.

**كلمات مفتاحية:** المرأة البوغيسية ، مناسك الحج ، إعادة الإنتاج الثقافي ، البنية الاجتماعية

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I realize that this thesis is still far from perfect. Therefore, I expect constructive criticism and suggestions from readers.

## TRANSLITERATION GUIDE

Arabic	Roman	Arabic	Roman	Arabic	Roman
ا	a	س	s	ل	l
ب	b	ش	sh	م	m
ت	t	ص	ṣ	ن	n
ث	th	ض	ḍ	و	w
ج	j	ط	ṭ	ه	h
ح	ḥ	ظ	ẓ	ي	y
خ	kh	ع	'		
د	d	غ	gh		
ذ	dh	ف	f		
ر	r	ق	q		
ز	z	ك	k		

### Short Vocal

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
َ	a	جَلَسَ	<i>jalasa</i>
ِ	i	رَكِبَ	<i>rakiba</i>
ُ	u	كُتِبَ	<i>kutiba</i>

### Long Vocal

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
ا/ى	ā	جَرَى/سَافِر	<i>jarā/sāfar</i>
ي	ī	سَلِيم	<i>salīm</i>
و	ū	سُجُود	<i>sujūd</i>

### Diphthong

Arab Alphabet	Roman Alphabet	Arabic Example	Transliteration
و	aw	مَولَا	<i>mawlā</i>

ي	ay	غيب	<i>ghayb</i>
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Notes:

1. Consonant with shaddah (◌◌) for instance, أُمَّة is written as *ummah* (double letters).
2. Arabic letter *hamzah* (ء) at the beginning of a word is transliterated into “a” not into “`a”. For instance, أحمد is written as *aḥmad* not *`aḥmad*.
3. Arabic script of *alif-lam qamariyah* (ال) is written as “al” at the beginning of words and *alif-lam shamsiyah* (ا) is written in accordance with the first letter at the beginning of words. For instance:  
المائدة : al-māidah  
الرحمان : ar-rahmān
4. Arabic letter *ta' marbutah* (ة) is written as “h” when it is located at the end of the words, such as البقرة is written as *al-baqarah*. When located in the middle of a sentence is written as “t”, such as أُمَّة وَسَطًا is written as *ummatan wasaṭan*.

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# CHAPTER I

## INTRODUCTION

### A. Background

As the world's populous Muslim country, Indonesia has been disregarded in terms of contemporary hajj pilgrimage discourse. Scholars have exhausted in discussing hajj phenomenon in place where has smaller amount of Muslims. It may contribute to deal with what does it mean by hajj pilgrimage and why that is matters<sup>1</sup> but considering that the possibility of the diverse interpretation within Islam,<sup>2</sup> the exclusion of discourse on Muslims multicultural society in Indonesia might lead to be half-captured landscape of Muslim societies. Most of the articles were in search of its meaning and motivation by constituting hajj pilgrimage over the globe as travelling.<sup>3</sup> When a scholar started looking at pilgrimages in further detail, he realized they may very well be an objectively connected web of procedures, each including a trip to and from a certain location. According to believers, these locations had witnessed some sort of manifestation of a divine or supernatural force, or what Eliade would refer to as a "hierophany".

Muslims are required to do the Hajj, one of Islam's five pillars, at least once in their lifetimes. The Hajj is required to be performed, but only by those who fulfill a set of requirements, known as "conditions of duty." Islam's belief system, baligh, or adulthood, freedom, and istithaah, or capacity, are these prerequisites. Istithaah, according to Islamic law, refers to a person's capacity to make the trip while still attending to their family responsibilities in terms of their physical, mental, financial, and safe well-being. The capacity of pilgrims to execute Hajj rites according to Islamic teachings from the perspective of health is known as physical and mental istithaah, also known as health istithaah.<sup>4</sup>

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<sup>1</sup> Marjo Buitelaar et al., *Muslim Women's Pilgrimage to Mecca and Beyond*, 2021.

<sup>2</sup> Abdullahi Ahmed An-Na'im, *Islam and the Negotiating the Future of Shari'a* (United States of America: Harvard University Press, 2008).

<sup>3</sup> Nelson H.H. Graburn, "The Anthropology of Tourism," *Annals of Tourism Research* 10, no. 1 (1983): 9–33, [https://doi.org/10.1016/0160-7383\(83\)90113-5](https://doi.org/10.1016/0160-7383(83)90113-5).

<sup>4</sup> Eka Jusup Singka and Innes Ericca, "Hajj Health Management in Indonesia," *Medical Journal of Indonesia* 29, no. 2 (June 30, 2020): 117–19, <https://doi.org/10.13181/mji.com.204749>.

In a state like Indonesia, more than 200,000 Muslims visit Saudi Arabia annually. Hajj pilgrimage phenomenon which was occurred in news stimulates this research to go further. It reports how Bugis woman behave on hajj pilgrimage. The two interviewed women were similarly explained that people in a number of areas in South Sulawesi have a tradition of looking glamorous when returning to Indonesia after carrying out the Hajj. However, Bugis woman in Sidrap perceive that as a subset of local tradition.<sup>5</sup> In relation to that, Mulkhan argues that the existing values within Bugis people are partly based on Islamic teaching and the rest from the lived tradition.<sup>6</sup> The understanding towards Islamic taught of them is in line with the dynamic of social reality, culture, as well as politic.

According to the Indonesian Ulema Council's fatwa commission meeting on February 2, 1979, a Muslim is only deemed adequate of doing the hajj if his physical condition, ruhaniah, and equipment allow him to do so without abandoning his family's commitments.<sup>7</sup> But Hajj travel agents, in this case, competitively promote the 'service' to the Bugis women who are mostly housewives who are generally not having active income. In 2019, more than 50% of the pilgrims of Sidrap district are housewives or women, out of a total of 301 people, female pilgrims contributed 187. This also marked the highest number among other occupations, such as farmer, trader, private employee, civil servant, pensioner of civil servant, student, and others.<sup>8</sup> The triggered a question then what urged them to list their name on hajj pilgrimage?

Buitelaar pointed that travel agents commercialize umroh and hajj globally and locally.<sup>9</sup> He has highlighted a growing trend of the Hajj becoming more routines and commercialized as well as the rise of new groups of pilgrims as a result of better transportation and economic conditions. Muslims' daily lives are influenced by a variety of cultural discourses, especially in the current era of increasing globalization, which have an impact on the moral and aesthetic aspects of their aspirations and experiences.

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<sup>5</sup> <https://www.merdeka.com/peristiwa/fenomena-jemaah-haji-glamor-berhias-emas-antara-strata-sosial-dan-tradisi.html>, accessed February 3, 2023.

<sup>6</sup> Nasruddin Nasruddin, "Haji Dalam Budaya Masyarakat Bugis Barru: Suatu Pergeseran Makna," *Kamaya: Jurnal Ilmu Agama* 3, no. 2 (2020): 158–73, <https://doi.org/10.37329/kamaya.v3i2.438>.

<sup>7</sup> (Himpunan Fatwa Majelis Ulama Indonesia, 2003, 44)

<sup>8</sup> (BPS-Statistics of Sidenreng Rappang Regency in Figure, 2021) BPS Kabupaten Sidenreng Rappang, "Kabupaten Sidenreng Rappang Dalam Angka" (Sidenreng Rappang, 2021).

<sup>9</sup> Marjo Buitelaar, "The Hajj and the Anthropological Study of Pilgrimage," in *Hajj: Global Interactions through Pilgrimage*, ed. L. Mols and M. Buitelaar (Sidestone Press, 2015), 9–25.

This thesis will convey how the local people perspective on this issue, how the Hajj agencies are in competition in giving the services to non-workers class.

Jenis Pekerjaan/ Type of Occupation	2017	2018	2019	2020	2021
(1)	(2)	(3)	(4)	(5)	(6)
Petani/Farmer	28	24	27	-	-
Pedagang/Trader	3	8	9	-	-
Ibu Rumah Tangga/House Wife	144	144	187	-	-
Pegawai Swasta/Private Employee	37	41	37	-	-
Pegawai Negeri/Civil Servant	35	35	20	-	-
Pensiunan/Pensioner of Civil Servant	4	4	-	-	-
Pelajar/Mahasiswa/Student	12	10	18	-	-
Lainnya/Others	1	1	3	-	-
<b>Jumlah/ Total</b>	<b>264</b>	<b>267</b>	<b>301</b>	<b>0</b>	<b>0</b>

**Figure 1. Number of Muslim Pilgrims who departed for Mecca by type of occupations in Sideren Rappang (Sidrap) Regency, 2017-2019 (Indonesian Ministry of Religious Affairs).**

Yet, in 2019, Maritengngae district within Sidrap regency contributed 76 hajj registers from the total 187.<sup>10</sup>

Desa/ Kehurahan	Jama'ah Haji	Daftar Tunggu
(1)	(2)	(3)
01 Takkalasi	-	-
02. Allakuang	2	-
03. Tanete	5	-
04. Lautang Benteng	18	-
05. Rijang Pittu	11	-
06. Lakessi	6	-
07. Pangkajene	11	-
08. Wala	10	-
09. Majelling	3	-
10. Majelling Wattang	4	-
11. Sereang	3	-
12. Kanie	3	-
<b>Kecamatan</b>	<b>76</b>	<b>-</b>

Sumber: KUA Kec Maritengngae

**Figure 2. Number of hajj pilgrims who departure for Mecca by sub-districts in Maritengngae district, 2020.**

<sup>10</sup> (Maritengngae Sub District in Figure, 2020, 48) "Kecamatan Maritengngae Dalam Angka 2020," Badan Pusat Statistik Kabupaten Sidenreng Rappang, 2020, 48.

This trend marked Muslim community in Maritengngae district is not only one of the most significant as “targeted market” for hajj/umrah agencies but also the place where the hajj of culture is reproduced and the social realm of hajj and non-hajj community is constructed. The interpretation given to the hajj will depend on the social background of my respondents, particularly on their age and educational background. This is to determine how the norm and practice of hajj is perceived by Bugis Women in Maritengngae district.

This thesis also examines how Maritengngae Muslim women interpret hajj pilgrimage and how that matters. It tries to answer the issue of how hajj status affects Bugis women's social and cultural experiences as well as how they see the hajj culture as a whole. In other words, the fundamental objective of this exploratory study was to evaluate critically the degree to which the Hajj pilgrim's spiritual experience is being replicated in contemporary culture as a social privilege experience. This study has attempted to make a contribution to the literature on the race of hajj status pursuing and how the culture sustains that on Bugis Women. The following section will be classifying what scholars have been concerning on Hajj pilgrimage discourse.

## **B. Literature Review**

### **a. Studies on Women Hajj Pilgrimage: between Tradition, Culture, Social Status, and Patriarchal Society**

Globally, women issues are the growing one on hajj discourse, especially in Southeast Asia. Through a multi-sited ethnographic study, a scholar investigates gendered buying behaviors among Muslim Malay Malaysian women who are practicing pilgrimage (umrah) associated with ziarah, which is described here as a combination of religious observance and holiday and leisure. By purchasing an abaya—a long, black dress typically worn by Arab women—in Dubai, it is claimed that Muslim Malay Malaysian women traveling to the city for "umrah and ziarah" establish themselves as modern women. When worn tightly fitting the body, the abaya serves as a means for portraying one's self-image as a contemporary Muslim woman. When worn during prayer, it also serves as a personal connection to the sacred space.

The religious symbol is objectified and introduced into everyday life, where it becomes a presence and affects the consumer's identifications and self-perceptions. The

Malay Malaysian "umrah and ziarah Dubai" pilgrims were raised in a Muslim consumer society that was modernizing, and they adopted some purchasing habits. They all hail from middle-class families and enjoy affluent lifestyles full of material goods while leading holy lives that balance ideas of modernity and Islam. By doing this, they maintain that they do not depart from the past but rather transcend both the present and the past. It is envisioned as the capacity and opportunity to connect the past with the present. These contemporary religious items serve as identifiers since they designate their owners as "modern Muslim Malay women". On the other hand, the way the women identify themselves as "modern Muslim Malay women", it reproduces the culture of dressing and reconstructs the hajj culture.<sup>11</sup>

In Indonesia, especially Madura community where are mostly peasants class, educational background is significant in terms of their desire to become an hajj, including the women.<sup>12</sup> The interviewed hajjis perceive that the post-hajj ritual will lift their social prestige. Scholar argues that it is also due to the lack of social awareness so that the urge less religious and social orientation.<sup>13</sup> The role of hajj is also quite central in Tonrorita subdistrict in Gowa, South Sulawesi. The people of Tonrorita Village make hajj a role model in behavior, worship and in leading and being asked for their opinions at traditional events that take place. Thus, the social prestige that appears can be said to be present, because by making a pilgrimage, the community is led towards a more harmonious life.<sup>14</sup> In the Bugis tradition, the values violation entails the consequences of the collapse of personal honor, both in the eyes of one's own family and society.<sup>15</sup> Bugis woman uses hajj identity to regain their social status. Furthermore, scholar considers that the woman encounters patriarchal realm that embedded with the lived culture. The forms of the change of pilgrimage symbolic meaning are, for instance, shown through the

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<sup>11</sup> Viola Thimm, "Embodying and Consuming Modernity on Muslim Pilgrimage: Gendered Shopping and Clothing Practices by Malaysian Women on 'Umrah and Ziarah Dubai,'" *Asian Anthropology* 17, no. 3 (2018): 185–203, <https://doi.org/10.1080/1683478X.2018.1483477>.

<sup>12</sup> Indah Purwanthini, "Fenomena Haji Di Kalangan Masyarakat Petani (" (Universitas Islam Negeri Malang, 2008).

<sup>13</sup> Indah Furwanthini, "Fenomena Haji Di Kalangan Masyarakat Petani (Studi Kasus Di Kecamatan Panji Kabupaten Situbondo)" (Universitas Islam Negeri (UIN) Malang, 2008), <http://etheses.uin-malang.ac.id/4275/1/04210044.pdf>.

<sup>14</sup> Zukmawati, "Makna Simbolik Haji (Studi Pada Kelurahan Tonrorita Kecamatan Biringbulu Kabupaten Gowa)," 2018, <http://eprints.unm.ac.id/10122/>.

<sup>15</sup> Hilmi Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan" (Universitas Indonesia, 2006).

ceremony of mappatoppo and construction clothes of the pilgrim. Factors encouraging those changes were social status and prestige as well as expected appreciation.<sup>16</sup>

The values of the Bugis people can be seen from the history of their people's lives since the beginning of civilization from the fragment of the story I La Galigo—A sacred story that contains information about the formation of the ancient Bugis kingdom in the Luwu area, which was ruled by kings who were considered descendants of god-men. This contains references for Bugis people to various aspects of life such as the division of labor, matchmaking (*perjodohan*), determination of rights and so on. In the division of labor, for example, the Bugis tradition stipulates that women get "smooth" jobs (*watenriabeng* symbols), while in matchmaking, the role of men is very dominant. Likewise, distinction occurs when a division of inheritance is carried out in which Bugis women get half of what the boys get (*mallempai urane, majjungngi ma'kunraiye* or men carry while women carry it). Throughout the two historical periods of Bugis people, namely the *Galigo* period following the *Lontarak* period, there was no change in society's conception of women that placed women as weak beings, both physically and psychically.

Bugis woman articulates hajjness as social power. Hajj values then shape their interactions in everyday life, both in the context of interactions with fellow women and with groups of men; or when doing activities in public spaces. That is, the hajj symbol has its own meaning for the Bugis woman which is felt when she is in the performance space on rites that have social implications.<sup>17</sup> Yet, this shapes how hajj is expressed throughout Muslim society especially on their symbolic culture, social habitus,<sup>18</sup> religious expression,<sup>19</sup> and so on. Even after the Hajj is finished, pilgrimage contributes pilgrims create their identities in both religious and nonreligious ways. This process takes place within particular social settings and involves interaction with those environments.<sup>20</sup> The

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<sup>16</sup> Nasruddin, "Haji Dalam Budaya Masyarakat Bugis Barru: Suatu Pergeseran Makna."

<sup>17</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

<sup>18</sup> Thimm, "Embodying and Consuming Modernity on Muslim Pilgrimage: Gendered Shopping and Clothing Practices by Malaysian Women on 'Umrah and Ziarah Dubai.'"

<sup>19</sup> Buitelaar et al., *Muslim Women's Pilgrimage to Mecca and Beyond*.

<sup>20</sup> Kholoud Al-Ajarma, "After Hajj: Muslim Pilgrims Refashioning Themselves," *Religions* 12, no. 1 (2021): 1–14, <https://doi.org/10.3390/rel12010036>.

social reality is maintained by Bugis people sustaining symbolic culture within the local rituals that are handed down by the ancestor.<sup>21</sup>

## **b. Indonesian Hajj Pilgrimage in between Agencies Gravity**

One in four people on the planet identify as Muslims, with Indonesia having the largest Muslim population in the world. 202.867.000 people, or around 88.2% of the world's Muslims, are estimated to be Muslim. This indicates a critical need for hajj quota and hajj travel companies. Each year, hundreds of thousands of pilgrims do the Hajj in Makkah (pilgrimage). Due to the fact that there are currently over 200 firms offering Hajj and Umrah packages, these travel agencies are becoming more and more significant in Indonesia—received a 207,000-person hajj quota in 2009, and there are 220 hajj and umrah travel businesses there.<sup>22</sup> However, high demands on hajj and umrah in Indonesia leads to magnetic effect by travel agencies to Muslims. Historically, scholar traces that political and economic considerations overshadowed religious factors in the complexity of haajj (and 'umrah) services in new order era.<sup>23</sup> It marked that the most relevant point to note in the context of this study is that the hajj services were organized by private agencies. The government merely regulated the hajj administration and checked the pilgrims, but was not involved in the organization of hajj tourism. It has been only since the eclipse of this colonial regime that the hajj has developed into a huge religious tourism business.

The hajj/umrah practice has grown and expanded throughout the community for at least the past 10 years, according to scholars. This practice was created and developed in Makassar in conditions of rapid economic development and rising respect for the way of life in religion.<sup>24</sup> A number of umrah travel and tourist associations are established. It can be mentioned among them are Asphurindo (Association of Umrah and in-bound Indonesian Hajj organizers), Himpuh (Association of Umrah and Special Hajj Organizers), Amphuri (Muslim Association of Hajj and Umrah Organizers of the

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<sup>21</sup> Subair Subair, "Simbolisme Haji Orang Bugis Menguak Makna Ibadah Haji Bagi Orang Bugis Di Bone Sulawesi Selatan," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 3, no. 02 (2018): 17, <https://doi.org/10.32332/riayah.v3i02.1317>.

<sup>22</sup> Kiki Oktora and Adrian Achyar, "The Effect of Post-Purchase Perceived-Value towards the Relationship Quality of Hajj and Umrah Travel Agencies in Indonesia," *The South East Asian Journal of Management* 8, no. 1 (2014), <https://doi.org/10.21002/seam.v8i1.3100>.

<sup>23</sup> Ichwan (2008)

<sup>24</sup> Hartini Tahir, "Praktik Haji/Umrah Sebagai Gaya Hidup: Pertumbuhan Bisnis Perjalanan Suci Di Kota Makassar," *Al-Qalam* 22, no. 2 (2016): 127–39, <https://doi.org/10.31969/alq.v22i2.315>.

Republic of Indonesia) Asita (Association of Indonesian Tour and Travel Agencies). The association's most members are Himpun which this year has 361 travel agents. According to himpun's official report, the growth of its association members since the last five years has continued to occur. In 2010, the number of travel agents of himpun members amounted to 216, this figure increased in the following year to 233, in 2012 this figure continued to rise to 252, and in 2013 to 341 and in 2014 it rose steadily to 261. According to the data in Infoalharam newspaper, the number of congregations visiting the Holy Land to perform Umrah is recorded to continue to increase from year to year. In 2010, the number was only 250 thousand congregations. This number rose in the following years. In 2011, for example, it became 290 thousand congregations, 2012 rose to 500 thousand congregations, 2013 rose again to 570 thousand congregations and finally in 2014 to 600 thousand pilgrims.

In 2015, when travel rummy registered in the Ministry of Religion of South Sulawesi Province still totaling 25 travel agents, according to the calculation of the Infoalharam newspaper is that the average travel dispatches pilgrims numbering between 200-250 pilgrims. This causes the predicted amount of turnover from the turnover of this activity to reach 100 billion per month. What about the current data when the number of travel agents has doubled? In the official document provided by the office of the ministry of religious affairs of South Sulawesi province, there are 72 Hajj and Umrah Travel business units that are officially or unofficially registered with the provincial ministry of religion. Of the listed companies, 62 of them have offices in the city of Makassar and ten of them have offices outside the city of Makassar such as in Maros, Wajo, Sidrap, Parepare, Bone, Palopo and Gowa Regency. This increasing number of travels is deepening our data on the high interest of the people of Makassar and its surroundings, including Sidrap regency, to carry out hajj and Umrah pilgrimage. The following story may be able to give a more specific picture of how the sacred travel business is very profitable and grows well in Makassar City.<sup>25</sup>

On the other hand, Muslims are in vulnerability on the race of travel agencies pursuing prospective "customer". Scholar discusses the actual issue of Abu Tour manipulation in 2021 that has engulfed hundreds of thousands of consumers, which ultimately failed to be dispatched because the money was wiped by business owners. He

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<sup>25</sup> Tahir, 133.

then conveys that Abu Tour "uses" religion as a way to attract prospective pilgrims who want to perform Umrah and Hajj.<sup>26</sup> This section marked that due to the commercialization of Umrah travel through Umrah travel firms, which turned transitional forms of worship into consumer goods, Indonesian Muslims have a high level of interest for doing the Umrah pilgrimage to Mecca and Medina City. Worship which at first sought tranquility has been transformed into a money-oriented activity. Through religious tourism, pilgrimage, leisure, tours, and shopping, commodification reinforces the symbolic reality of Muslims' (lifestyle) and artificializes the significance of worship from a religious standpoint. Umrah is comparable to idolatry, which is not religious dogma.<sup>27</sup>

### **C. Research Question**

1. How Bugis Woman theologically construct hajj pilgrimage norm, in terms of an urge to gain hajj status?
2. How Bugis Woman hajj and the non-hajj determine hajj symbol in everyday life in the sense of the cultural and social level?

### **D. Method and Data Collection**

To understand the ethnographic patterns of a group, I will spend a significant amount of time interviewing, observing, and collecting documents about the group to understand their culture including the behaviors of the group. However, the authors limit this research by focusing on the post-hajj rituals and the Bugis culture of the Sidrap people about Hajj. This study will use a qualitative approach with semi-structured interviews. This observatory research will take from February to April 2023 in Maritengngae district, Sidrap regency. The possible interviewees are Bugis woman household hajj and the non-hajj through in-depth field studies of sociocultural phenomena, this thesis focuses on what cultural and social reproduction mean. While the main focus of the interviews will be on the hajj Bugis women and the non-hajj in the Sidrap area, this research also discusses how the hajj and umrah agencies operate and influence in this context.

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<sup>26</sup> Muhammad Ridha, "Post-Truth, Bisnis Umrah Dan Kelas Menengah Muslim Indonesia: Kisah Abu Tour Dan Konsumen Bisnis Umrahnya," *Mimikri* 7, no. 1 (2021): 100–116.

<sup>27</sup> Didik Hariyanto et al., "The Commodification of Umrah Pilgrimage in Indonesia: Between Worship and Lifestyle," *International Journal of Innovation, Creativity and Change* 13, no. 10 (2020): 1550–66.

## **E. Theoretical Framework**

The Bugis women here are the household having cultural capital that embedded with the given such as their Bugisness, lived-tradition, sex identity, language, and so on. However, their role as Bugis woman in domestic and public level shapes how they interact with the surrounding cultural and social setting. The way they determine and perceive they themselves is crucial here to become determinant for constructing reality, including hajj symbol.

What I mean about “everyday life” in the second research question is the 'here' of my body and the 'now' of the present which are the centers of the realities of daily living. The concentration is on the truth of the 'now and now' of everyday existence. The reality of my consciousness is what is 'now and now' revealed to me in daily life. However, the reality of daily existence incorporates things that are not present "right now" and is not exhausted by these immediate presences. This implies that I see household Bugis woman in Maritengngae district daily experiences in terms of various intensities of proximity and distance, both spatially and temporally.

The specific role is assumed once it has established by relations between cultural reproduction and social reproduction. This occurs when it endeavors to determine the contribution made by the educational system to the reproduction of the structure of power relationships and symbolic relationship between classes, by contributing to the reproduction of the structure of the distribution of cultural capital among these classes. The traditional definition of the educational system as a collection of institutional or routine mechanisms that operate what Bourdieu refers to as "the conservation of a culture inherited from the past," such as the transmission from generation to generation of accumulated knowledge, has the tendency to separate the function of cultural reproduction that is inherent to all educational systems from their function of social reproduction.<sup>28</sup> In relation to this research context, traditions are not only reproduced through Islamic values by Bugis Muslim women, but also reconstructed through social construction. Furthermore, social construction on hajj in household Bugis woman reality plays the significant role in the sense how the cultural and social aspects interact one

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<sup>28</sup> Pierre Bourdieu, “Cultural Reproduction and Social Reproduction,” in *Knowledge, Education, and Cultural Change: Papers in the Sociology of Education*, vol. 3, 1973, 71–112.

another, including the economic interactions.<sup>29</sup> As follows, the next will be employing this logic to interpret the data and findings as well as make a dialog with the related literature of Bugis woman hajj.

## **F. Research Structure**

The first chapter describes the main discourse on how hajj rituals are constructed by Muslim societies, including in Bugis women's communities. Chapter two will contain geographical, cultural, social, and political settings in the Maritengngae district, Sidrap regency, especially on how the existing hajj phenomenon in Bugis women's society is at work. Chapter three will examine Hajj and the Bugis community employing the perspective of cultural reproduction and social construction by Bourdieu but expect to go further to determine why Bugis women are in huge desire to become hajj. Chapter four investigates why and how the importance of the Bugis women Hajj status in day-to-day life of them, including the political dynamic and the race of travel agencies promote, serve their hajj/umrah service, and shape the embedded culture and social of Bugis women in Maritengngae district. The last chapter will conclude and recommend to the future research.

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<sup>29</sup> Peter Berge:r and Thomas Luckmann, *The Social Construction of Reality, Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives: Second Edition* (Pinguin Books, 1966), <https://doi.org/10.4324/9781315775357>.

## CHAPTER II

### HAJJ AND SOCIAL CONSTRUCTION

#### A. Theological Discourse on *Istiṭā'a*

Performing hajj requires Muslim to be well-prepared in many aspects, including their mental,<sup>30</sup> physical,<sup>31</sup> financial health,<sup>32</sup> and security.<sup>33</sup> To Muslims, those are crucial due to Islamic law reasoning obligates, even though there are various interpretations on those requirements. The multi-interpretation of *istiṭā'a* within Ali Imran surah verse 97 drives Indonesian Muslim various responses in performing hajj. It is because of the Imam of the Fiqh have different interpretations. The four of them are each other differing opinions on this *istiṭā'a*. Therefore, the scholars of the school dissented in determining the boundaries of *istiṭā'a*. Hanafi mahzhab provides an interpretation of istithaah with provisions, vehicles and safety on the way. The Maliki's gives a physically healthy interpretation of walking to get to *Baitullah*. The Shafi'i's interprets with provisions, vehicles and is safe on the way and the Hambali's with provisions and vehicles. Yet, the causal factor for the difference of opinion between the Hanafi, Maliki, Shafi'i and Hambali mahzhab was due to differences in interpreting the word istithaah in Ali Imran's letter verse 97.<sup>34</sup> Ikhtilaf, which is Arabic for "disagreement," "difference of opinion," and "diversity of perspectives," particularly among Islamic law specialists, is widely acknowledged in Islamic tradition as a natural event. Iktilaf, which means "diversity," is a recurrent motif in the Qur'an as well. There are references to a variety of natural events and diversity as a sign of God, evidence of God's existence, and justification for God's creation.<sup>35</sup> At least there are two common requirements that are justified by early Muslim scholars: *al-zād* (provision) and *al-rāhila* (vehicle) which based on a *hadīth* (the

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<sup>30</sup> Eka Jusup Singka and Innes Ericca, 'Hajj Health Management in Indonesia', *Medical Journal of Indonesia* 29, no. 2 (2020): 117–19, <https://doi.org/10.13181/mji.com.204749>.)

<sup>31</sup> Abdul Rashid Gatrad and Aziz Sheikh, 'Hajj: Journey of A Lifetime', *British Medical Journal* 330, no. 7483 (2005): 133–37.

<sup>32</sup> Ahmad Bahrin Nada, 'Konsep Istita'ah Dalam Al-Qur'an Dan Implementasinya Pada Ibadah Haji Di Indonesia' (Universitas Islam Negeri Kalijaga, 2019).

<sup>33</sup> Kementerian Agama RI, *Himpunan Fatwa MUI*, 2003.

<sup>34</sup> Nada, 'Konsep Istita'ah Dalam Al-Qur'an Dan Implementasinya Pada Ibadah Haji Di Indonesia'.

<sup>35</sup> Muhammad Khalid Masud, 'Ikhtilaf Al-Fuqaha : Diversity in Fiqh as a Social Construction', *Wanted: Equality and Justice in the Muslim Family*, 2009.

Prophetic tradition).<sup>36</sup> The following review in literatures will be discussing how scholars articulate the hajj requirements, especially in Indonesia.

### **a. On Mental and Physical Capability**

When visiting Saudi Arabia, there are many high-risk pilgrims who contribute to a high morbidity and fatality rate. NCDs, particularly cardiovascular disease, accounted for 49.2% of pilgrim deaths in the years 2017–7 as the leading cause of death. Cardiovascular disease is the leading cause of mortality among pilgrims, according to data from the previous five years. Health services for the Hajj pilgrimage in Saudi Arabia and Indonesia are under a heavy demand because of this situation. Non-communicable diseases (NCDs) are treatable and preventive, and up until Hajj pilgrims arrive, efforts will be made to lower their impact on morbidity and mortality rates (Penyakit Tidak Menular/PTM). Coaching control can be carried out, particularly when waiting to go for Arabia. Knowledge, attitude, and waiting time all have an impact on the health of the pilgrims. A negative risk factor carries a 2.6 times greater danger than a lack of health condition. The pilgrims' mentality is still lacking. Support health istitaah since 9.3% of pilgrims express a desire to pass away during the Hajj, and as time wait is indirectly related to istitaah after being controlled by age. This situation shows that the Hajj assembly is not autonomous against the notion of istitaah and is not physically or mentally prepared. As part of coaching risk factors for NCDs of pilgrims, increased understanding and the attitude of prospective pilgrims toward health need to be continued on a regular basis.

Improvements have been made in the development of NCD risk factor control in this era. Coaching is being implemented by the District/City Health Office and Puskesmas, who work with the Hajj Guidance Group (KBIH) and the Office of the Ministry of Religious Affairs, although it is not yet adequately structured and coordinated. Management of the Hajj is still sectoral. The Office of Ministry of Religious Affairs and KBIH are responsible for Manasik worship, while the ranks of the Ministry of Health are responsible for health management in various regions, including coaching in NCD risk factor control, fitness, nutrient intake, acclimatization, and introduction of territories. According to test results from Rockport, the fitness coaching provided by

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<sup>36</sup> Sa'īd bin 'Alī bin Wahf al-Qaḥṭānī, *Manāsik al-Hajj wa al-'Umra fī al-Islām fī Ḍaw' al-Kitāb wa al-Sunna*, 2nd ed. (Markaz al-Da'wa wa al-Irshād, 2010), 96–97, <https://ia601206.us.archive.org/0/items/mhoidksPDF/mhoidks.pdf>.

puskesmas involves physical activity, walking, and fast walking. Coaching interventions are based on test results. health, particularly the capacity to physically develop and be adaptable to changes in the environment. Face-to-face interactions, media technology, the distribution of posters, books, compact disks, pamphlets, leaflets, counseling videos, and home visits are just a few of the methods used to promote NCD risk factor reduction in different regions. The KBIH, regional governments, local groups, and organizations with a specific profession all provide guidance. The Ministry of Health's advice is carried out in conjunction with health programs in districts and cities, including those that promote active living, sports teams, and healthy families. From the first stage of the examination to the stage both have different coaching breaks. It resulted in the need for counseling to minimize the risk factors for NCDs among travelers in various regions. These circumstances may have an effect on: Hajj pilgrims' state of health.

Hypertension is linked to an imbalanced diet. According to research findings from the City of Depok, which reveal a prevalence of hypertension of up to 25%, the prevalence of hypertension in Indonesian society is rated as high. Energy, protein, and fat intake are at appropriate levels among Hajj pilgrims. Because pilgrims are not used to eating high-protein meals and can get cholesterol while in Saudi Arabia, the problem is that they have less hunger. Cholesterol levels may vary depending on the type of food. According to the study's findings, fried foods' typical intake of saturated fatty acids is favorably correlated with both total cholesterol and LDL. It need physical stamina and independence to perform the hajj. Elderly pilgrims typically experience a decrease in physical health. Age-related health issues, particularly NCDs and cognitive decline, contribute to independence disorders in the elderly. Hendaya Mild Cognitive (HKR) is the name given to cognitive impairment. When properly managed from the beginning, people with HKR problems will recover with a success rate of roughly 25–40%. In order to strengthen the health and independence of Hajj pilgrims who are designated as elderly, it is necessary to have elderly companions and services available.

The vaccination of pilgrims who have completed the requirements of istitaah health is also done, and an international certificate of vaccination (ICV) is then granted. ICVs are issued by the Port Health Office in accordance with Saudi Arabia's Ministry of Health requirements for pilgrim departure. Meningococcus meningitis vaccination for pilgrims provides protection from the meningitis disease and is a requirement for getting a visa to

enter Saudi Arabia. With the finding of phony ICVs, it was still possible to see poor monitoring and pilgrims who did not comprehend the significance of ICV.<sup>37</sup>

Basically, all adult Muslims who are physically and financially capable have a once-in-a-lifetime responsibility to do the Hajj, or pilgrimage to the Holy Mosque in Mecca.<sup>38</sup> As one of the world's largest public gatherings, almost three million Muslims from over 180 nations congregate in Makkah, Saudi Arabia, for the Hajj, and there may be up to 7 people per square meter there. This exposes pilgrims to serious health hazards, however. Indeed, this group became more vulnerable to various diseases.<sup>39</sup> Due to hajj pilgrimage is mostly have done by elders, the issue of health capability is also growing among Muslim scholars in Indonesia.<sup>40</sup> Determination of the *istiṭā'a* standard for the health of prospective elderly pilgrims based on Permenkes No. 15 of 2016 concerning *istiṭā'a* health of pilgrims, through three stages: (1) conducted by district/city health officers when prospective pilgrims will register themselves or to get a hajj portion number; (2) conducted by district/city health officers when prospective pilgrims have received certainty of departure. *Istiṭā'a* criteria consists of four types, namely, qualified *istiṭā'a* health, qualified *istiṭā'a* health with assistance, ineligible *istiṭā'a* temporary health, ineligible *istiṭā'a* health; (3) conducted by health workers at Hajj Embarkation.<sup>42</sup> In stage three, *istiṭā'a* is also determined by whether one is airworthy or not airworthy. The standards for the health of prospective elderly pilgrims from, for instance, the perspective of the Salatiga City, Indonesia Health Office based on regulations are; 1) prospective elderly pilgrims can carry out physical activities to complete the entire series of pilgrimages that are harmonious and mandatory hajj; 2) the health status of prospective elderly pilgrims does not deteriorate during the pilgrimage in the holy land; 3) the health condition of prospective elderly pilgrims does not cause health and comfort problems for others; 4) health conditions and actions taken do not interfere with the surrounding

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<sup>37</sup> Rustika, *Orasi Pengukuhan Profesor Riset Bidang Epidemiologi Dan Biostatistik: Kolaborasi Pembinaan Pengendalian Faktor Risiko Penyakit Tidak Menular Jemaah Haji Dalam Mendukung Istitaah Kesehatan*, 2020.

<sup>38</sup> Abdul Rashid Gatrad and Aziz Sheikh, "Hajj: Journey of A Lifetime," *British Medical Journal* 330, no. 7483 (2005): 133–37, <https://www.jstor.org/stable/25458672>.

<sup>39</sup> Singka and Ericca, "Hajj Health Management in Indonesia."

<sup>40</sup> Luluk Khairiyah, 'Penetapan Standar Istitha'ah Kesehatan Calon Jama'ah Haji Lansia Perspektif Dinas Kesehatan Kota Salatiga' (Institut Agama Islam Negeri (IAIN) Salatiga, 2022).

<sup>41</sup> Ahmad Awaluddin Aras, 'Kebermaknaan Hidup Hajja Lansia Atas Predikat Haji Yang Dilekatkan Pada Suku Bugis Di Bone' (UIN Sunan Kalijaga, 2019).

<sup>42</sup> Khairiyah, 'Penetapan Standar Istitha'ah Kesehatan Calon Jama'ah Haji Lansia Perspektif Dinas Kesehatan Kota Salatiga'.

environment.<sup>43</sup> All pilgrims are given personal protective equipment and vaccinations by the Ministry of Health. Moreover, a specialized task force is developed in Saudi Arabia to offer first aid and quick medical assistance whenever needed, particularly during the busiest Hajj seasons in Arafat, Muzdalifah, and Mina.<sup>44</sup> In sum, this sub chapter pins that the main issue of hajj *istiṭā'a* is not only for the elders but the one, even the younger, who has a vulnerable condition based on the health expert diagnose.

## **b. On Financial Capability**

The issue of financial health measurement on hajj *istiṭā'a* is also manifold. The pros and cons regarding hajj bailout products have become a public discourse, so many opinions have emerged in contestation. Pro-hajj bailouts generally argue that the allowability of hajj bailouts is with these considerations that provide facilities or conveniences for people who really want to perform the Hajj but have not been able to afford it in terms of cash costs.<sup>45</sup> With the hajj bailout, people who are basically unable to carry out hajj registration financially can register with debt capital from finance companies.<sup>46</sup> The requirement to be able to register for hajj and get a portion number at the Ministry of Religion is to deposit 25 million rupiahs. With the hajj bailout, one can pay the initial deposit of BPIH to the Ministry of Religion through the Bank and pay it in installments to a finance company in the future. As a result, those who actually have the financial ability are hindered from their hajj departure because they are late in registering and paying money for the hajj portion number.<sup>47</sup> In Murwanti et al.'s article<sup>48</sup> shows that it can train the prospective hajj to reserve a seat when he/she has not enough to pay yet. They argue that the role of sharia bank in providing the debt is significant due to many Muslims eager to do hajj pilgrim but the cost is not affordable.

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<sup>43</sup> Luluk Khairiyah, "Penetapan Standar Istitha'ah Kesehatan Calon Jama'ah Haji Lansia Perspektif Dinas Kesehatan Kota Salatiga" (Institut Agama Islam Negeri (IAIN) Salatiga, 2022).

<sup>44</sup> Singka and Ericca, 'Hajj Health Management in Indonesia'.

<sup>45</sup> Ahmad Bahrin Nada, 'Konsep Istitha'ah Dalam Al-Qur'an Pada Ibadah Haji', *Tafsire* 7, no. 2 (2019): 109–24.

<sup>46</sup> Riskyi Nurdawati and Agus Wahyu Triatmo, 'Respons Penyelenggara Perjalanan Ibadah Umrah Terhadap Larangan Memfasilitasi Dana Talangan Dalam PMA No. 8 Tahun 2018', *Academic Journal of Da'wa and Communication* 02, no. 01 (2021).

<sup>47</sup> Nada, 'Konsep Istitha'ah Dalam Al-Qur'an Pada Ibadah Haji'.

<sup>48</sup> Sri Murwanti, Sri Padmantlyo, and Muhammad Sholahuddin, 'Menimbang Kekuatan Dan Kelemahan Dana Talangan Haji', in *Seminar Nasional Dan The 2nd Call for Syariah Paper*, 2015, 47–56.

Moreover, this leads to long-waiting hajj departure for Indonesian Muslims. One of the factors that caused the overflow of the waiting list to reach more than 20 years was the large number of Muslims who basically did not enter the *istitaah* category in hajj worship, with the help of bailouts to get hajj quotas from finance companies, making it very easy for every Muslim without paying attention to *istitaah* to be able to register for hajj. Other factors that have encouraged the increase in hajj registration quotas in Indonesia have overflowed to date, such as the demands of marketing department employees at finance companies to lend bailouts on hajj registration which has a target every month, encouragement in the form of motivation to leave for hajj from travel practitioners of hajj umrah service bureaus who do not direct and motivate their clients to the ambition to leave for hajj many times due to physical and financial abilities that accommodate. So that with these various factors, several madharat have given rise to several prospective Indonesian pilgrims who have to wait for years to perform the hajj.<sup>49</sup>

Although there is debate as to the merits and madharat of the institution's Hajj bailout Islamic finance, some of the benefits of the program are: Relieve candidates Hajj pilgrims, helping the nation's economy, helping MSMEs, helping Islamic banking and optimization of the asset capability of prospective pilgrims. Some of the madharat of Hajj bailouts include: Inhibiting Hajj Candidates who Already able, extend the queue list of prospective pilgrims, multi-contract sometimes in practice is not in accordance with the fatwa of the National Sharia Council, biased in terms "Able" in Hajj and lack of transparency in the management of Hajj funds by government.<sup>50</sup>

Yet, owing money for the Hajj is not something that is popular' (decreed) in Islamic law, except for those who have the ability to pay it off when going to perform the Hajj. Because at that time it was demanded that he have *istitha'ah* or *qudrah* in which it is related to finance. This prohibition happened because of Islam do not want people to perform Hajj with a burden of debt. The arguments built in the prohibition of Hajj with debt, among others, were put forward by Nashr Farid Washil, a former Mufti of Egypt who did not allow Hajj on debt, and consider it contrary to the text of the Qur'an QS Ali Imran (3): 97, as has been mentioned above. According to Nashr, that "this verse hints

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<sup>49</sup> Nada, 'Konsep *Istita'ah* Dalam Al-Qur'an Pada Ibadah Haji'.

<sup>50</sup> Sri Murwanti, Sri Padmantlyo, and Muhammad Sholahuddin, "Menimbang Kekuatan Dan Kelemahan Dana Talangan Haji," in *Seminar Nasional Dan The 2nd Call for Syariah Paper*, 2015, 47–56.

that the pilgrimage is personal obligations for every muslim and muslimat once in a lifetime, when fulfilled all the mandatory requirements for Hajj, including property and physical abilities. Nashr asserted, that Islam advocates to observe one of the pillars of Islam when fulfilled ability (Istita'iyah) as defined by jurists, that a Muslim considered physically capable and have costs that deliver Hajj, both costs for himself, as well as the cost to the person for whom he is responsible. Thus, there is no need a person goes to Hajj by way of debt in installments so that he behaves excessively in Hajj, even though the obligation of Hajj has fallen for him because this obligation requires the existence of abilities. Nashr Farid Wasil signaled a person could qualify as capable until he has completed paying his debt, he must not go to Hajj by way of debt that in instalments.

Nashr Farid Wasil further stated that the mandatory requirement for Hajj is ability (istitha'ah), and that includes physical abilities (istitha'ah badaniyah) and wealth abilities (istitha'ah maliyah). People who have excess provisions (zad), or vehicles (rahilah) and fulfilling other mandatory Hajj requirements, it is mandatory for him to 'get ready' to perform Hajj for embody ability (istitha'ah). If he does not get provisions or a vehicle, it is not mandatory Hajj for him. Nashr's statement above was also approved by Sheikh Usaimin, one of the Salafi scholars in One of his opinions said, that "to my knowledge, he should not Do so, because a person is not obliged to perform Hajj if he is bearing debt. Then what about going into debt to perform the Hajj? Then I of the view, do not owe money to perform the Hajj, because the Hajj is in condition such a law is not obligatory upon him, he should receive rukhshah (leniency) from Allah swt. and the breadth of his mercy and not burdening himself with debt, for it is unknown Is he able to pay it off or not? It is even possible that he will die and be incapacitated Fulfilling his debts. While the debt remains his responsibility.

Although the profit-sharing from deposits is very minimal, according to experts consulted about this instrument, it is secure and supports Islamic banking. The placement of Hajj funds in Islamic banking deposits using a mudharabah contract or with other contracts whose withdrawals are time-bound also has a positive effect because Islamic banking obtains sizable sums of money to develop its function as an intermediary in the real sector in accordance with the principle of muamalah transactions. In terms of liquidity, bank deposits are also a more accessible investment. Although there are time and short- and long-term deposits, they can be chosen based on necessity. According to a survey, 28% of Indonesians have positive opinions about the development of financial

investments for the Hajj, 12% have negative opinions, and the remaining 60% have indifferent opinions. With a 50% positive sentiment percentage, a 50% neutral sentiment percentage, and no negative sentiment, a bank deposit is an alternate instrument allocation that produces the best sentiment analysis results. Sukuk, which has a 10% positive sentiment percentage, a 70% neutral sentiment percentage, and a 20% negative sentiment percentage, is the instrument with the lowest sentiment analysis result. In comparison to other instruments, sukuk receives the lowest favorable sentiment and the highest negative emotion.<sup>51</sup>

Further, this might create dilemma among hajj pilgrimage actors. In one hand, many communities do not care about this *istitha'ah* requirement. They do everything that they can carrying out one of this Islamic pillars, such as saving, selling or mortgaging valuable property, and Hajj gathering. Even in part willing to owe to others, or take credit to the bank for the sake of realizing his desire to hajj at the Baitullah. On the other hand, the *istiṭā'a* requirement is understood that this Hajj obligation is not too urgent, even if doing the hajj is the Islamic pillar. In this regard, using the credit funds from the bank to cost the Hajj could be categorized as the capability. Because it is permissible, and their Hajj worship is legitimate according to some Islamic scholars.<sup>52</sup> But this potentially drives negative result when it comes to no longer in accordance with Islamic ethics and principles.<sup>53</sup> Yet, scholar cultivates the perception of the Indonesian people towards the development of Hajj financial investment, especially from Islamic economic and financial experts. Some of the benefits obtained from the research are knowing how far the portrait of the development of the perception of Hajj financial investment is through experts' opinions in responding to current developments. It argues that the development of Hajj financial investment in Indonesia has mostly a positive sentiment rather than the negative

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<sup>51</sup> Jahanzeeb Qurashi, "Commodification of Islamic Religious Tourism: From Spiritual to Touristic Experience," *International Journal of Religious Tourism and Pilgrimage* 5, no. 1 (2017): 89–104, <https://doi.org/10.21427/D7JX40>.

<sup>52</sup> H Rajab, 'Berhaji Dengan Dana Kredit (Kaji Ulang Konsep Istitha'ah Dalam Haji)', *Tahkim* 10, no. 1 (2014): 1–17.

<sup>53</sup> Ismail Marzuki and Dewi Rahayu, 'Analisis Pembiayaan Dana Talangan Haji Perspektif Etika Bisnis Islam' (Probolinggo, 2020).

ones.<sup>54</sup> On the other hand, debt scheme will force the poor to be “rich”. Moreover, from consumer’s view, this mostly benefits the bank.<sup>55</sup>

### **c. On The Security Service**

The implementation of the hajj hajj pilgrimage does not only show the process of worship, but there are many other aspects that must be reviewed. Such as aspects of management, relations between the two countries to aspects of security and health of the pilgrims. Of course this is not new in the organization of the hajj hajj pilgrimage. Historically, we can see that even from the implementation of the hajj pilgrimage to time, this is also the aspect that is being discussed.<sup>56</sup> At least, we can see from the *hadīth* the prohibition of women traveling for more than three days without her *mahram* (male guardian).<sup>57</sup> *Madhhab* scholars interpret this *hadīth* in several variants, at the same time, as well as in comparing it with the *hadīth* concerning the permissibility of women to go on Hajj under certain conditions without a *mahram*. While some scholars hold to the text prohibiting women from going alone, others see safety, comfort, and the ability to cope with travel problems as *‘illa* (legal reasons) of the *hadīth*. Consequently, for adherents of this opinion, if these factors have been resolved, then women can travel even without a *mahram*, but at least with a trusted group of women.<sup>58</sup> In the case of Hajj groups in South Sulawesi, for example, women who will go on Hajj but are not with their ‘biological’ *mahram* will still be departed with a ‘functional’ *mahram* managed by the regional office of the Ministry of Religious Affairs. The case often even involves data engineering as if

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<sup>54</sup> Aisyah As-salafiyah, ‘Sentiment Analysis On Hajj Fund Investment Allocation In Indonesia’, *Smart Insight* 1, no. 1 (2021).

<sup>55</sup> Murwanti, Padmanty, and Sholahuddin, ‘Menimbang Kekuatan Dan Kelemahan Dana Talangan Haji’.

<sup>56</sup> Didi Subandi, ‘The Role of the Governments of Indonesia and Saudi Arabia in Organizing the Hajj Pilgrimage 2015 – 2021’, *Journal of Strategic and Global Studies* 5, no. 1 (2022), <https://doi.org/10.7454/jsgs.v5i1.1106>.

<sup>57</sup> The hadith in question is contained in *Ṣaḥīḥ al-Bukhārī* no. 1050.

<sup>58</sup> Inayah Nazahah and Amir Sahidin, ‘The Law of Safar Women Without Mahram According to the Views of Scholars’, *Journal of Medan Agama Research* 12, no. 2 (2021): 82–89; Imam Ibn Hajar, ‘Reinterpretation of the Law on Travel Ban Without Mahram for Women’, *Al-Manahij: Journal of Islamic Legal Studies* 6, no. 1 (2012): 143–56.

the *mahram* accompanying her is 'biological' to qualify from Saudi Arabia as the organizer of Hajj.<sup>59</sup>

In the current context, of course, the safety aspect of the hajj pilgrims becomes very important. What we see from year to year the number of pilgrims from all over the world is increasing (before the covid-19 pandemic). Of course, this is an important concern for Saudi Arabia as a country that organizes the hajj pilgrimage. One could anticipate that an influx of many pilgrims in a short period of time might threaten the host nation's health system due to the spread of contagious diseases. Furthermore, the threat of infectious diseases to global health security highlights the necessity of preparation, coordination, public health surveillance, and response at these religious gatherings.<sup>60</sup> Security concerns, for example, can be clearly captured from the Saudi Arabian government which canceled the Hajj pilgrimage during 2020-2023 due to global health threats due to the Covid-19 pandemic.

Several cases of accidents have occurred in the process of organizing the hajj pilgrimage in Saudi Arabia. For example, in 2004 there was a tragedy in Mina where as many as 251 pilgrims from various countries died due to being trampled during the jumrah throwing process.<sup>61</sup> Then in 2015 there was also a crane crash, which was 60 pilgrims. The accident occurred at the time of the Grand Mosque at that time due to weather factors where strong winds hit Mecca at that time.<sup>62</sup> The two tragedies above serve as examples that the implementation of the security and safety aspects of the Hajj in Saudi Arabia is very important. This is also the reason Saudi Arabia did not open its doors to pilgrims from other countries when the COVID-19 pandemic hit the world.<sup>63</sup> In the context of the 2015 tragedy, we see that Saudi Arabia is fully responsible for the incident. Saudi Arabia provides compensation for those who are victims. This is a form of

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<sup>59</sup> Muhaimin Bobihu, 'Implementation of Mahram in Hajj for Women Maṣlaḥah Perspective (Case Study on Hajj Implementation at the Ministry of Religious Affairs of Makassar City)', *TARBAWI: Journal of Islamic Education* 8, no. 01 (2023): 80–82.

<sup>60</sup> Ziad A Memish et al., 'Lancet Mass Gatherings Medicine 1 Hajj: Infectious Disease Surveillance and Control', *The Lancet* 383 (2014): 2073–82.

<sup>61</sup> <https://www.kompas.com/tren/read/2020/02/01/100500065/hari-ini-dalam-sejarah--tragedi-mina-sebabkan-251-jemaah-haji-meninggal?page=all>, accessed March 03, 2023.

<sup>62</sup> [https://www.bbc.com/indonesia/dunia/2015/09/150911\\_dunia\\_mekah](https://www.bbc.com/indonesia/dunia/2015/09/150911_dunia_mekah), accessed March 03, 2023.

<sup>63</sup> Subandi, 'The Role of the Governments of Indonesia and Saudi Arabia in Organizing the Hajj Pilgrimage 2015 – 2021'.

responsibility of the state of Saudi Arabia to the victims of the accident.<sup>64</sup> In fact, Saudi Arabia formed an investigation team to thoroughly investigate the crane accident case.<sup>65</sup> Even though this is claimed as accidentally<sup>66</sup>, the guarantee on security in hajj pilgrimage is a must.

## **B. Discourse on Hajj Social Construction: Studies on Java, Madura, and South Sulawesi**

Indonesian Hajj social construction orientation is not a single face: it uses for reinforcing political power, spiritual capacity, economic realms, and lifting social status. Man hajj behaves to gain the first three.<sup>67</sup><sup>68</sup> And women hajj reflects the last orientation.<sup>69</sup> Yet, mostly no distinctive phenomenon on hajj among Indonesian regions in the way they construct the hajjness using symbol and ritual. While pre-hajj and throughout the Hajj ritual, the Buginese Hajj clothing, for instance, was created. Family members are expected to carry out the pilgrimage and wear hajj clothing in the same manner as their parents as part of the pre-hajj custom. Then, through the Mappatoppo ceremony of this ritual, the hajj is constructed during the pilgrimage process and takes three different forms: traditional, modern, and moderate. The three hajj variants are created, and after going through the identification process, which takes into account factors like education, access to technology, social standing, religious knowledge, work, environment, and generation, certain variant styles are selected. Second, being one of the ideal criteria for Buginese people, the pilgrimage reproduces class stratification among Buginese people. Thirdly, the social construction of Hajj signifies social control, inventiveness, Buginese

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<sup>64</sup> <https://www.dailysabah.com/mideast/2015/09/24/at-least-769-dead-934-injured-in-stampede-at-mina-during-hajj-pilgrimage-in-saudi-arabia>, accessed March 03, 2023.

<sup>65</sup> Aista Wisnu Putra, HM. Kabul Supriyadhie, and Rahayu, 'Pertanggungjawaban Negara Arab Saudi Terhadap Korban Kecelakaan Crane Di Masjidil Haram Tahun 2015 Dalam Perspektif Hukum Internasional', *Diponegoro Law Journal* 6 (2017): 1–19.

<sup>66</sup> Subandi, 'The Role of the Governments of Indonesia and Saudi Arabia in Organizing the Hajj Pilgrimage 2015 – 2021'.

<sup>67</sup> Yanwar Pribadi, 'Religious Networks in Madura: Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri', *Al-Jami'ah: Journal of Islamic Studies* 51, no. 01 (2013): 1–32, <https://doi.org/10.14421/ajis.2013.511.1-32>.

<sup>68</sup> Martin van Bruinessen, 'Mencari Ilmu Dan Pahala Di Tanah Suci: Orang Nusantara Naik Haji', *Ulumul Qur'an* 2, no. 1 (1990): 1–12.

<sup>69</sup> Hilmi Muhammadiyah, 'Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan' (Universitas Indonesia, 2006).

identity, legitimacy, deference to those in positions of authority, demonstration of convictions or forms of religious deference, and exclusivity.<sup>70</sup>

Originally, the word "hajj" was derived from the Hebrew word "hag," which means festival. This word is derived from a root meaning of "to flip anything around". The Arabic word "hajj" denotes a journey with a specified purpose. It has a religious connotation because it is obligatory for every Muslim to visit the Kaaba, Arafat, Muzdalifah, and Mina sacred places and perform certain religious duties there.<sup>71</sup> According to Islamic scriptures, the Hajj ritual dates back to the time of the Prophet Adam. Angels who "circumambulated the sanctified place" are said to have been the first to discover the area. After being forced to leave Paradise and tour the earth in despair, Prophet Adam later reverted to faith. God pardoned him and sent him to Mecca after that (Makka in Arabic). Adam went to the Arafat plain and met Eve on Mount Arafat as per God's instructions. He therefore performed the hajj pilgrimage to the holy sites close to Baitullah, the location of God, under the direction of the angels. Since then, Jabal ar-Rahman, or the Mount of Mercy, has been used to refer to Mount Arafat. Muslims believe that everyone who travels to the Mount of Mercy will be fully pardoned. A certain amount of scholarly attention has been paid to the hajj as a socio-cultural phenomenon that involves political patronage and the movement of enormous numbers of people; however, this has not been accompanied by a similar level of interpretive engagement with the ritual aspect of the hajj, either as defined by Islamic scholars or as experienced by participants.<sup>72</sup>

In the past, elites of Islamic kingdom in Indonesia constructed their charisma and supernatural influences by hajj status. It is clear when hajj function is to legitimate political power take place in Banten kingdom—according to the history, the founding father, Sunan Gunung Jati, went to hajj pilgrim together with the children and his successors.<sup>73</sup> To some points, the phenomenon remains static. Especially, the pilgrimage of the majority of Indonesian Muslim is loaded with social attributes and although the pilgrim is a part of the religion pillars, it has been utilized by the local ruling elite as a

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<sup>70</sup> HS Nurhalida, 'Konstruksi Sosial Haji Orang Bugis (Studi Fenomenologi Suku Bugis Di Kabupaten Bone)' (Gadjah Mada, 2020).

<sup>71</sup> Ceyda Aslı Kılıçkırın, 'The History History of the Hajj', *Insight Turkey*, no. 16 (1998): 133–39.

<sup>72</sup> M. Katz, 'The Hajj and the Study of Islamic Ritual', *Studia Islamica* 99, no. 98/99 (2004): 95–129.

<sup>73</sup> van Bruinessen, 'Mencari Ilmu Dan Pahala Di Tanah Suci: Orang Nusantara Naik Haji'.

political resource or a mean to establish power legitimacy.<sup>74</sup> This is also the accumulation from religiosity standards created by Islamic kingdoms due to they are perceived that the center of the universe (*pusat kosmis*) is Makka, in the past. Genealogically, hajj status was used for political legitimation by Sultans in Islamic kingdom. As of 1674, for the first time a Javanese Prince went to Mecca to do hajj pilgrimage but in search of legitimation from the Great Syarif in Harramain (Makka and Madina) which was believed by Javanese have had charismatic spiritual leadership in the Islamic world.<sup>75</sup> However, during the late nineteenth and early twentieth centuries, the hajj played a pivotal role in the spread of Islamic thought in the Netherlands Indies.<sup>76</sup>

During the colonial period, hajj was seen as a threat to the Dutch colonizer. The emergence of the spirit of pan-Islamism and anticolonialism, especially in the 18th century, made the colonizers worry about the Hajj joining and forming a global geopolitical network with this spirit. This makes the pilgrims considered a potential threat to rebellion. In the view of Snouck Hurgronje, a prominent orientalist and Dutch colonial advisor, although Islamic religious practice in Aceh in particular was not good enough, Muslim political ideology was very threatening because it brought clearly the spirit to continue rebelling against the "infidel colonial" or "penjajah kafir".<sup>77</sup> Although we should not ignore the title of Hajj as a marker of economic status because of the large costs and religious status in the colonial period considering that the Hajj lived for months to years while studying Islamic science in the Holy Land, the political influence of the Hajj at that time was considered quite significant where the Hajj received respect as public figures.

The figures of the Hajj who are considered to have charismatic authority and supernatural powers in the eyes of the public, as expressed by Thomas Stamford Raffles, can mobilize the masses to rebel, as in the case of the Makassar War (1666-1669) led by (Haji) Sultan Hasanuddin, Banten War (1680-1683) led by (Haji) Sultan Ageng Tirtayasa, the Palembang War (1818-1821) led by (Haji) Raden Saleh, the Padri War (1821-1838) led by (Haji) Imam Bonjol, and the Aceh War (1873-1904) led by several hajis including

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<sup>74</sup> M. Zainuddin, 'Haji Dan Status Sosial: Studi Tentang Simbol Agama Di Kalangan Masyarakat Muslim', *El-Harakah* 15, no. 2 (2013): 169, <https://doi.org/10.18860/el.v15i2.2764>.

<sup>75</sup> van Bruinessen, 'Mencari Ilmu Dan Pahala Di Tanah Suci: Orang Nusantara Naik Haji'.

<sup>76</sup> Pribadi, 'Religious Networks in Madura: Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri'.

<sup>77</sup> Montgomery McFate, 'Useful Knowledge: Snouck Hurgronje and Islamic Insurgency in Aceh', *Orbis* 63, no. 3 (2019): 420,428, <https://doi.org/10.1016/j.orbis.2019.05.005>.

Teungki Cik Di Tiro and Teungku Umar. The political situation made the Dutch colonial issue several regulations in the 18th century to limit and suppress the departure of Hajj, including related to embedding the title of Hajj so that it was easy to monitor upon returning to the Dutch East Indies and be held accountable in the event of a rebellion, although it could be said to have failed.<sup>78</sup> In shortly, the title of Hajj can be associated with economic, social, and political status. The embedding of this title continues to this day.

Mostly, for rural Madurese, Hajj is not only a vision of life but it is also a jihad in Allah's way.<sup>79</sup> Madurese's hajj socioreligious status was highly appreciated by the other non-hajj Madurese.<sup>80</sup> For instance, the social status of Hajj pilgrims in the community of Tambaksari Village, Rubaru District, Sumenep Regency positions the social status of Hajj performers to be very special. Besides it has certain celebrations before the pilgrim, after that, when came back to the society, they are seen as a higher group of people than those who have not performed Hajj, they are also proud of people who have not performed Hajj. Typically, there are several symbols after the pilgrims arrive in the country such as white *songkok*, *gamis* and turbans that are always attached to the pilgrims.<sup>81</sup> Further, the greater the number of Hajj in a family, the stronger the family's position in the eyes of the community. The social status obtained by the pilgrims in rural Madura can be seen as "achieved status" (achieved by everyone with deliberate efforts), not "ascribed status" (only be achieved based on *nasab* or genetic). So, the possibilities to do so are open for everyone to achieve it. In contrast to rural communities, in urban Madurese society, the view that places the hajj at a higher social level than others, in general, has thinned and is almost unheard of. Even if it is still found in the urban, it is limited to the pilgrims who come from the village and then settle in the city where they still perform the rural culture. This shift in the image of the social status of the Hajj among Madurese urban

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<sup>78</sup> Yecki Bus, Idawati Djohar, and Leo Fernando, *Pengaruh "Dinamika Sosial Politik" Muslim di Hindia-Belanda Terhadap Regulasi Ibadah Haji oleh Pemerintah Kolonial Belanda* (Padang, Indonesia: Pusat Penelitian IAIN Imam Bonjol, 2015), 56–58, [https://scholar.uinib.ac.id/id/eprint/1546/1/REGULASI\\_IBADAH\\_HAJI\\_ERA\\_HINDIA\\_BELANDA.pdf](https://scholar.uinib.ac.id/id/eprint/1546/1/REGULASI_IBADAH_HAJI_ERA_HINDIA_BELANDA.pdf).

<sup>79</sup> A. Malik Madaniy, 'Citra Status Sosial Para Haji Di Kalangan Masyarakat Pedesaan Madura', *Perpustakaan Digital UIN Sunan Kalijaga Yogyakarta*, 2008.

<sup>80</sup> Pribadi, 'Religious Networks in Madura: Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri'.

<sup>81</sup> Isyanto and Liyanto, 'Persepsi Pelaku Ibadah Haji Di Desa Tambaksari Rubaru Sumenep Dalam Ritual Pemberangkatan Dan Penjemputan Ibadah Haji', *Maharsi 2*, no. 1 (2020), <https://doi.org/10.33503/maharsi.v2i1.747> PERSEPSI.

communities is related to differences in the way of thinking of people who are more rational based on exact calculations related to the reality of society. Even if there are pilgrims who are treated higher than others, it is because of the social statuses they acquire outside of their hajj.<sup>82</sup> This construction is literally the same as the past Javanese Islamic kingdom in previous paragraph. Hajj status in Madurese society claims the social position higher than the non-hajj. The status frequently embedded with the power influence among the society. It is one-packaged with the so-called a local strongmen in Madurese grass root society.<sup>83</sup>

For Buginese, hajjness perfects their identity. Bugnese constructs the hajjness starting from the pre-hajj pilgrim departure. Bugis Family members often prepare a celebration to welcome pilgrims home and congratulate them on completing the journey.<sup>84</sup> Scholar also conveys that the hajj status of Buginese women as a subset of self-manifestation. It pinned that the hajj status lifts Buginese women's value and shapes social prestige among the society.<sup>85</sup> Aras illustrates the meaningfulness of elderly life in Buginese, for instance, before hajj found that there were 7 themes, namely: There is a high burden of life, high negative social behavior, feeling far from God, working hard to collect money for hajj costs, feeling unburdened with the cost of hajj departure rituals, and being shown all sins when in the holy land. After the hajj, there were 7 themes, namely: There is a change in behavior to always do good, always worship, always remember God, get more respect by the community, sacred the hajj songkok, maintain the hajj tradition, and the demand to be called puang aji. The factors that affect the meaningfulness of the life of the elderly hajja are: 1) motivation in collecting hajj costs; 2) hajj rituals; 3) events acquired in the holy land; 4) the sacralization of the hajj songkok; 5) Aji's puang call; 6) changes in social behavior; 7) changes in spiritual behavior; 8) the satisfaction and blessings of the hajj. The meaning of hajj for elderly hajja is a worship

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<sup>82</sup> Madaniy, 'Citra Status Sosial Para Haji Di Kalangan Masyarakat Pedesaan Madura'.

<sup>83</sup> Yanwar Pribadi, 'The Klebun, the Kiai and the Blater: Notes from Western Madura, Indonesia', *South East Asia Research* 23, no. 3 (2015): 303–17, <https://doi.org/10.5367/sear.2015.0267>.

<sup>84</sup> Nurhalida, 'Konstruksi Sosial Haji Orang Bugis (Studi Fenomenologi Suku Bugis Di Kabupaten Bone)'.

<sup>85</sup> Nasruddin, 'Hajj and Social Status: Self-Manifestation in Buginese Women', *Jurnal Transformatif (Islamic Studies)* 6, no. 2 (2022): 143–56.

<sup>86</sup> Muhammadiyah, 'Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan'.

<sup>87</sup> Abd. Kadir Ahmad, 'Haji Di Bontonompo Kabupaten Gowa Tinjauan Sosial Ekonomi', *Al-Qalam* 19, no. 2 (2016): 165, <https://doi.org/10.31969/alq.v19i2.153>.

that must be achieved before death, a worship full of barracks, and a worship that can change behavior in a positive direction.<sup>88</sup>

Moreover, hajj status encouraged Barru Buginese women, especially, to feel valued and caused self-social prestige in the community.<sup>89</sup> The Hajj award in the people of South Sulawesi, especially in the Buginese Barru community in Soppeng Riaja District, has become an open secret, this honour is seen in a religious social event such as weddings and other religious social events. The award obtained by someone with the title of Hajj is seen very strongly in the community. This respect is shown, for example, when a wedding attended by those who have gone on Hajj will be a matter of pride in society.<sup>90</sup> And it has not only become a tradition in the community, but quite reasonable because the hajj title held by someone contains economic value and is also a symbol of piety. Therefore, Buginese Hajj women with their Hajj title will let go of "trivial" household duties and delegate them to others and turn them to the task of welcoming guests.<sup>91</sup> In this case, the symbol of piety attached to the title of hajj, for the Buginese, people who have performed the hajj are considered to be people who have a considerable religious understanding because the hajj is a perfection of other pillars of Islam. So people who have performed the Hajj are considered to have understood all the pillars of Islam that exist.

For Buginese, the hajj symbol has the power to change the perception of ones as a jihadist, and also to change the perception of the person who has not made the hajj towards him. One feels valuable and appreciated by others in the community, as a person of hajj, this success is seen not only success in perfecting the pillars of Islam but also success in obtaining socio-religious status in the community because he is considered to have funds/financing in carrying out his duties and responsibilities as a person who is Muslim.<sup>92</sup> Clothing also determines a person's self-image in hajj. Where clothing is a mirror of identity, status, gender, has symbolic value and is an expression of a certain

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<sup>88</sup> Aras, 'Kebermaknaan Hidup Hajja Lansia Atas Predikat Haji Yang Dilekatkan Pada Suku Bugis Di Bone'.

<sup>89</sup> Nasruddin, 'Hajj and Social Status: Self-Manifestation in Buginese Women'.

<sup>90</sup> Bela Fitri Wulandari, 'Hajj Title as Social Stratification in Society', *Scientific Journal of Sociology of Religion* 6, no. 1 (2023): 4.

<sup>91</sup> Bela Fitri Wulandari, 'Gelar Haji Sebagai Stratifikasi Sosial Pada Masyarakat', *Jurnal Ilmiah Sosiologi Agama* 6, no. 1 (2023): 5.

<sup>92</sup> Nasruddin, 'Interpretasi Makna Haji Yang Melekat Pada Masyarakat Bugis', *Jurnal Ilmu Sosial Dan Pendidikan* 4, no. 3 (2020): 60–66.

way of life. Clothing is able to give a precise idea that when we choose clothes at home or in other places means that we discriminate ourselves. The dress and attributes of hajj are the most prominent identity of hajj both are the blessings of the first hajj once and the most appreciated by the Buginese, because the hajj at the time of his return, then by others his hajj is considered unblessed. Basically, there are two hajj clothes, namely the clothes worn during the hajj in the Holy Land called ihram clothes and hajj clothes after becoming hajj.

Social status is the embodiment of one's ability to understand social dynamics including cultural-social, educational, and religious that encourage role differentiation. Moreover, society has the characteristics of social elements such as hajj, where the religious behavior energy is the driver of vertical social mobility. The pattern attached to the hajj symbols addressed to the culprit indicates the interpretation of the meaning of the hajj symbols attached to the Buginese society. Basically, this event's force and significance come from the influx of foreign tourists who are all dressed same, regardless of their socioeconomic status. It should not be viewed as a danger to non-Muslims but as a way to support the millions of people who are looking for something enduringly spiritual.<sup>93</sup>

Summarizing from the social construction phenomenon in the three regions which have the lived-culture including Java, Madura, and Bugis, the Hajj is a religious rite that, according to Berger, is entwined with cultural context and meaning dialecticism. The transcendence and religious component of the hajj are what set this symbol apart from others as a cultural product. Nevertheless, over time, its cultural connotation has evolved. This alteration may be seen in the recent interpretation of the hajj, which diverges from the original interpretation found in Islamic texts and is linked to the social and cultural practices currently observed in the Buginese community. It follows that there are more female pilgrims than male pilgrims since the hajj symbol is disproportionately more closely associated with female pilgrims.<sup>94</sup>

On the other hand, in the past, hajj pilgrim could not only be done by individually, but one also stayed for years to learn with ulamas or intellectual Muslims in Makka.

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<sup>93</sup> Hasan Hatrash, 'Following the Hajj', *World Policy Journal* 29, no. 4 (2013): 54–65.

<sup>94</sup> A Agustang, 'Simbolik Haji: Studi Deskriptif Analitik Pada Orang Bugis', *Al-Qalam* 15 (2009): 317–34.

Consequently, when the hajj came back to the home, the surrounding society would be respect on her/him due to the well-established Islamic knowledge. In other words, in the past, hajj constructs the hajness mostly by the Islamic knowledge, not by the fashion or the other material things. As argued by van Bruinessen,<sup>95</sup> recently, with central management through the government, hajj has lost its social function. The new Islamic thought that entered Indonesia in the last few decades (let's say, the thoughts of people like Hasan al-Banna, Abul A'la Maududi, Ali Shari'ati, Murtadha Mutahhari, Yusuf Qardhawi, Seyyed Hossein Nasr, Fazlur Rahman) did not enter again through the Makka route. The development of printing technology and other communication media resulted in the decentralization of intellectual life. It is no longer Makka that is the most important intellectual center of the Islamic world. This sub-chapter demonstrates the complexity within hajj discourse, especially in Indonesia. This drives my research to go further to elaborate and correlate it with what has been discusses in chapter I of this thesis. However, I will complement this research with laying the more specific context of Buginese women in Maritengngae district, Sidrap, South Sulawesi.

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<sup>95</sup> van Bruinessen, 'Mencari Ilmu Dan Pahala Di Tanah Suci: Orang Nusantara Naik Haji'.

## CHAPTER III

### HAJJ FOR BUGIS WOMEN IN MARITENGGAE

#### A. Social Setting of Maritenggae

Buginese or Bugis is major ethnic living in mainly South Sulawesi, but some in the past sailed throughout the Indonesian archipelago.<sup>96</sup> The region of the island where the Bugis originally live in is where human activity has most obviously altered the terrain. It has historically been the most densely inhabited of the four peninsulas,<sup>97</sup> with an estimated nine million people living there in 2023.<sup>98</sup> Geographically, unique conditions in South Sulawesi influence their social and cultural life because each of the island's major ethnic group would prioritize distinct lifestyles if they were placed in a different setting. The Buginese, for example, who are accustomed to residing close to the ocean, combine agriculture and fishing, and have a propensity to settle down in regions they expand out and migrate to. The Torajanese who dwell in the highland plains and mountains are divided into kinship groupings and share kin agricultural land. Because they are essentially constrained by their surroundings, they are less likely to disperse and grow into larger clusters. The Makassarese and Mandarese, on the other hand, have become mariners and are less likely to dwell in places they visit as a result of their natural surroundings. Due to these traits, the Buginese eventually settled in a fairly vast area of South Sulawesi and established their sociocultural way of life in the new settlements both inside and outside of Sulawesi during the course of their lengthy history of adventurous trips.<sup>99</sup>

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<sup>96</sup> Andi Kesuma, Darman Manda, and Najamuddin, "Bugis Women (Status, Role and Function) in the Text of Lontara I La Galigo," in *Proceedings of the International Conference on Social Science 2019 (ICSS 2019)*, vol. 383 (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/icss-19.2019.235>.

<sup>97</sup> Christian Pelras, *The Bugis* (Cambridge, Massachusetts: Blackwell Publishers, 1996).

<sup>98</sup> BPS, "Jumlah Penduduk Menurut Kabupaten/Kota (Jiwa), 2021-2023," Badan Pusat Statistik Sulawesi Selatan, 2023, <https://sulsel.bps.go.id/indicator/12/83/1/jumlah-penduduk-menurut-kabupaten-kota.html>.

<sup>99</sup> Mattulada, "South Sulawesi, Its Ethnicity and Way of Life," *Southeast Asian Studies (Kyoto)* 20, no. 1 (1982): 4–22, <http://hdl.handle.net/2433/56082>.

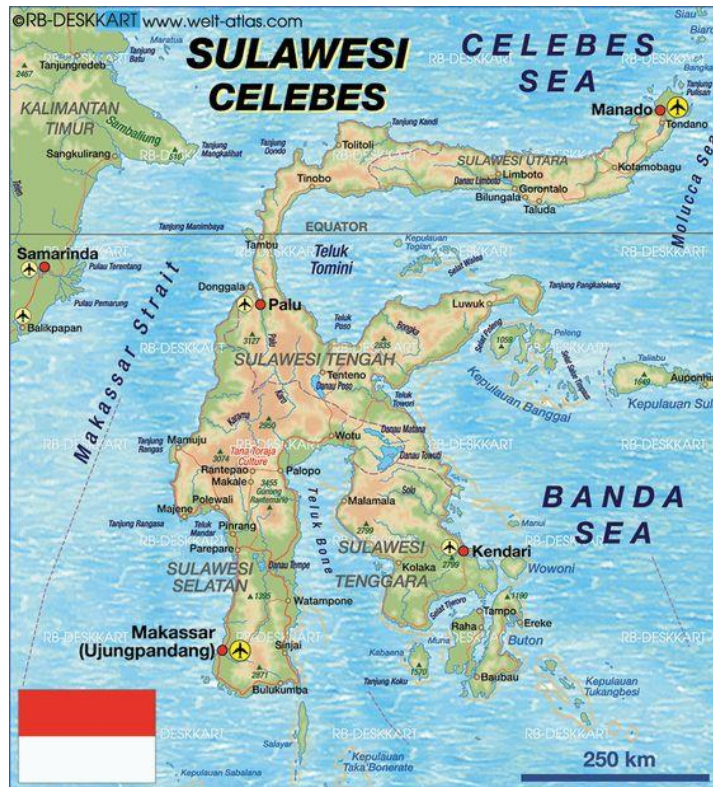


Figure 3. Map of Sulawesi Island (Sulawesi Selatan means South Sulawesi)

In detail, the area of South Sulawesi is 46,717.48 km<sup>2</sup> with a population in 2012 → 8,214,779 people with a population density of 175.84 people/km<sup>2</sup> spread across 24 regencies/cities, namely 21 regencies and 3 municipalities, 304 sub-districts, and 2,953 villages/kelurahan, which have 4 regional tribes, namely the Bugis, Makassar, Mandar and Toraja tribes.<sup>100</sup> The geographical and ecological conditions of Sulawesi, particularly those of its south-western peninsula, have been determining factors in the history and identity of the Bugis from the very earliest times. Despite the fact that its surface area (189,000 sq km, including its dependent islands) exceeds that of Java and Madura combined (132,000 sq km), making it one of the major Insulindian islands, Sulawesi appears to be one of the least known.<sup>101</sup>

<sup>100</sup> Pemprov Sulsel, "Profil Provinsi," 2023, [https://sulselprov.go.id/pages/profil\\_provinsi](https://sulselprov.go.id/pages/profil_provinsi).

<sup>101</sup> Pelras, *The Bugis*.



**Figure 4. Map of Sidenreng Rappang Regency**

Sepcifically, the focus area of this thesis is in Maritengngae located in Sidenreng Rappang (Sidrap) regency. Sidrap Regency's overall administrative area, specific region in which this research focus, is roughly 1883,25 Km<sup>2</sup>, which is broken up into 11 subdistricts and contains 106 villages/urban-villages (68 villages and 38 urban/villages). With an area of 844,77 Km<sup>2</sup>, Pitu Riase is the largest subdistrict. There are 38 rivers in the Sidrap Regency, and 8 of them flow through the Watang Pulu and Dua Pitue subdistricts. The three longest rivers are the Bilokka, Bila, and Rappang, which have respective lengths of around 20.000, 15.100, and 15.000 meters.<sup>102</sup>

In South Sulawesi, especially in the Bugis community, there are several religious practices after the integration of Islam with Bugis culture then a tradition called Islamic tradition was born. Basically, the practice of Islamic teachings in the Bugis community is actually not much different from the practice of Islamic teachings in parts of the archipelago, because most adherents of Sunni Islam and follow the Shafi'i mashab and apply local customs as long as they do not conflict with Islamic teachings. In the 19th century mosques existed only in power centers, while in remote areas there was only

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<sup>102</sup> Rappang, "Kabupaten Sidenreng Rappang Dalam Angka."

Langgara' a small building used for the five daily prayers, but not for Friday prayers. In the 20th century, the number of mosques continued to grow until now. Mosque buildings are found in every settlement or community environment. The mosque is one of the places used by Bugis people who have Islamic status, to carry out various kinds of religious practices. Such as Friday prayers, five daily prayers, Taraweeh, Eid al-Fitr and Eid al-Adha. In the practice of Friday prayers, for example, for men who have reached puberty are obliged to carry it out, while women are only circumsised and female saf behind male saf and are usually given barriers or curtains. In the practice of praying five times for example, a small number of middle-aged women usually diligently go to the mosque to perform the five daily prayers, especially during the Maghreb prayer. On the eve of Ramadan, women usually attend in larger groups to perform Taraweeh prayers because those who come to the mosque are not only middle-aged but also young women. As well as Eid al-Fitr and Eid al-Adha prayers, they flocked to the mosque to perform prayers. Even the celebration of Eid al-Fitr and Eid al-Adha is even more crowded than other Islamic celebrations.

In the celebration of both holidays, people usually slaughter goats, cows, or poultry then invite neighbors, relatives or relatives to shake hands and apologize for mistakes they have done then invite a meal together, and there are also come to the cemetery to make a pilgrimage and pray for his dead family. Likewise with other Islamic celebrations, such as the commemoration of the Mawlid of the Prophet Muhammad and Isra 'Mi'raj, the mosque is still used as a place by Bugis people with Islamic status as well as other Islamic ethnicities in Indonesia to hold mawlid or Isra 'Mi'raj events. In the event, one of the kyai or ustadz was invited to give a lecture, reading the book of Barazanji which is usually translated using Bugis language with melodious sounds, and recitation of remembrances. Usually, when the commemoration of the Birthday of the Prophet Muhammad is prepared, banana stems are then decorated with colorful paper, then stuck bamboo sticks decorated with various colors of eggs then will be contested as a form of gratitude with the birth of the Prophet Muhammad.

Other religious practices are also usually carried out in the community as the month of Muharram is the Islamic New Year. This is different from other religious practices, Islamic New Year is not celebrated, because it is considered a bad day, so the Bugis avoid traveling far from home on that day. However, since the last few years, the Hijri new year has begun to be commemorated as well as the commemoration of the new

year AD. While on the 10th day of Muharram known as the day of sura (ashura), usually commemorated the anchoring of the boat of the Prophet Noah as well as the commemoration of the death day of the Prophet SAW's grandsons, Hassan and Hussein. The celebration of sura day is usually marked by consuming a special dish called peca' pitu nrupae (seven kinds porridge) made from seven ingredients with different colors. The dish is first offered to the ancestors, then distributed to all family members. On that day also the cemetery, and other rite ceremonies are also carried out such as "Mandi Safar" precisely every last Wednesday in the month of Safar. The rite of Safar bathing is usually performed by certain circles such as followers of a particular tariqat, disciples and patients of a shaman, with the direct guidance of their respective leaders by blowing prayers into water, or soaking papers inscribed with Arabic prayers that are believed to protect those bathed from catastrophe for the next year.

Even in the nineteenth century, the Dutch scholar Matthes was able to append to his Makassar and Bugis dictionaries the same ethnographic atlas, with the same houses, boats, agricultural tools, items of clothing, and so on represented, differing only in the terminology used to describe them. This was made possible by mutual cultural borrowing in various domains, including material life, the arts, and literature. For instance, an ancient Bugis poem called La Galigo provides the most comprehensive and cogent account of the establishment of royalty among the Bugis and Makassar people of South Sulawesi.<sup>103</sup> This is a remarkable legacy known as I La Galigo. It includes a large number of manuscript works that are still read and copied, along with a rich oral tradition that is still alive, and has created one of the greatest epics in the world, longer than the Mahabharata. Texts in the La Galigo manuscripts, which are written in an archaic language and a highly literary style, tell about princely characters of divine descent who have been living in uncertain places for hundreds of years in several kingdoms in South Sulawesi and on adjacent islands. Sampai awal tahun 1900-an, banyak orang menganggap these texts sebagai kitab suci dan tidak dapat dibaca tanpa ritual yang sesuai. Mayoritas Bugis masih percaya bahwa peristiwa yang digambarkan sebenarnya terjadi pada masa emas masa lalu, ketika semua hal berbeda dari saat ini dan manusia lebih dekat dengan dewa.<sup>104</sup> R.A. Kern calculated that the I La Galigo would have between 6,000 and 8,000

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<sup>103</sup> Leonard Y. Andaya, "Kingship- Adat Rivalry and the Role of Islam in South Sulawesi," *Journal of Southeast Asian Studies* 15, no. 1 (March 7, 1984): 22–42, <https://doi.org/10.1017/S0022463400012194>.

<sup>104</sup> Pelras, *The Bugis*, 4.

pages based on the analysis of all parts found in Europe and Indonesia, making it one of the longest epic poems ever written. *Catalogus van de Boeginese, tot del La Galigo-cyclus behoorende handschriften van Jqjasan Matthesstkhing te Makassar (Indonesie)*, by R.A. Kern, Makassar, 1954. In his description of the I La Galigo, Kern called it a "strong and well-constructed superstructure," "a balanced construction with a beginning and an end," and "a unifiedity".

The huge number of tales that are currently grouped under the heading "I La Galigo" has been made possible by the "balanced structure" and the "well-constructed edifice," despite the fact that these findings are unassailable. There has never been a single person who claims to own the entire work from the moment the I La Galigo initially caught the attention of Western scholars until the present. This admission is not a depressing commentary on the effects of time, but rather a startling demonstration that this work is always evolving within a predetermined framework and is, therefore, challenging to confine to a "final version" of the La Galigo. What is now known as the "La Galigo" appears to be the culmination of hundreds of years of oral tales that have been passed down orally through word of mouth inside a well-constructed framework. It can be possible to understand the I La Galigo from South Sulawesi by looking at comparable works in other regions. A.B. Lord's book *The Singer of Stories* provides an illuminating analysis of how epic tales develop in oral and semiliterate communities.<sup>105</sup>

Moreover, in early the 17th century (1605–1615), the indigenous kingdoms of South Sulawesi adopted and embraced Islam as a religion. Since then, it has become the primary religion of the Buginese, Makassarese, and Mandarese. In South Sulawesi, the conversion to Islam was started by the Gowa Kingdom.<sup>106</sup> Moreover, any Muslim from South Sulawesi, whether from Makassar, Mandar, Duri, Wotu, or even a Bajo, will now readily identify himself to others as a Bugis once outside his area of birth. Since they converted to Islam at the start of the seventeenth century, the Bugis are considered to be among the Insulindian peoples with the strongest Islamic identities, along with the Achehnese and Minangkabau of Sumatra, the Malays of Sumatra, Malaya, and Borneo,

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<sup>105</sup> Pelras, *The Bugis*.

<sup>106</sup> Mattulada, "South Sulawesi, Its Ethnicity and Way of Life."

the "Moro" of Mindanao, the Banjar of Borneo, the Sundanese of West Java, and the Madurese of Madura and East Java.<sup>107</sup>

Bugis is one of the ethnics in Indonesia which is majority muslim, although in the past practiced local belief and, from time to time, Islamic kingdoms have influenced Bugis people to become muslim.<sup>108</sup> Specifically, as of 2020, Maritenggae has the most number of mosques in Sidrap regency, 70 mosques and 26 mushalas (small mosque).<sup>109</sup> Besides, according to the official report, none of the other worshiping places counted but mosques. From this, it can be said that Maritenggae people are totally muslim. Syariah (Islamic Law) became one of the pillars of social and political life once Islam was made the official religion of each of the local kingdoms. Adat rules are precious to the people of South Sulawesi. They are referred to as panngaderreng (Bugis), panngadakkang (Makassar), and aluk (Toraja). Adat's norms and regulations were based on four fundamental pillars: ade', bicara, rapang, and wart'. Another foundation was constructed when Islam was adopted as the state religion of the Bugis, Makassar, and Mandar kingdoms; (5) Sara' (syariah). The enhanced panngaderreng offered the people social cohesion, social identity, status, and self-respect, all of which are represented by the idea of siri.<sup>110</sup>

## **B. Social & Cultural Manifestation Of Bugis Women**

In reality, scholar views that Bugis woman should be repositioned in the society.<sup>111</sup> Thus, it is not exaggerating to argue that woman in global setting encounters multi complex reality, including in Bugis society. In I La Galigo, women are shown as being more domestically active in order to care for their family's necessities and uphold their husband's honor. At the same time, ensuring the child's health and development is of utmost importance. Women are sometimes involved in fixing significant issues as well.<sup>112</sup> Compared to their counterparts in other areas of the world, Makassarese Bugis women

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<sup>107</sup> Pelras, *The Bugis*, 4.

<sup>108</sup> Anthony Reid, "The Islamization of Southeast Asia," in *Cultural Contact in Southeast Asia* (Cambridge University Press, 1993), 116–20.

<sup>109</sup> Rappang, "Kabupaten Sidenreng Rappang Dalam Angka" (Sidenreng Rappang Regency in Figure), 125.

<sup>110</sup> Mattulada, "South Sulawesi, Its Ethnicity and Way of Life," 12.

<sup>111</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

<sup>112</sup> Kesuma, Manda, and Najamuddin, "Bugis Women (Status, Role and Function) in the Text of Lontara I La Galigo."

hold a more respectable position and are not exposed to acts of aggression, invasions of privacy, or forced labor, which restricts their activities and/or fertility.

The social status of Bugis women seems to be quite high, as seen in social reality and in ancient manuscripts. In social reality, there is the figure of Colliq Pujié, a Bugis woman who lived in the 19th century who worked as a writer, writer, and statesman. In ancient manuscripts, Bugis women are known as brave (*materru'*) and wise (*malampé' nawa nawa*). Nevertheless, the main duty of a Bugis woman is to be a pious, kind and sincere mother (*mancaji Indo ana tettong ridécénggé, tudang ripacinggé*), become a guide for an honest, thrifty, and wise husband, as well as a supporting partner and support in overcoming all difficulties and struggles in overcoming everything (*Mancaji pattaro tettong rilempu'é punnai cirinna enrenggé lampu 'Nawa- Nawa mméwai sibaliperri' waroanéna Sappa 'laleng atuong*), become the pride of her father, brother, and husband to guard the honor of her life (*mancaji 'siatutuiang siri na enrenggé banapatinna ritomatoanna, risiléssureng macoana letih' ga riworoanéna*). The position, title, and profession of a mother are highly respected in the tradition and culture of Bugis-Makassar. Therefore, a mother must take care of her chastity, piety and intelligence. A mother should also always update her knowledge.<sup>113</sup>

In the Bugis Community, religious practices in Islam are also known as (1) Marriage; The Bugis community devoted a lot of attention and flocked to watch and participate in the event as a form of community solidarity, ranging from *mammanu-manu* (exploratory process), *mappenre' balanca* (raising dowry / shopping), *mappacci / tudang penni* (aiming to cleanse themselves of all things that can hinder marriage), *tudang botting* (implementation of the wedding day). This event invited a lot of attention because it involved many parties both internally and externally. Religious practice in the Bugis community is also known as (2) *takziah*; Namely religious activities that provide advice and comfort the family who have been left behind by the corpse through lectures. (3) The practice of Hajj; One of the interesting religious practices as well as many of its followers is the Hajj, the implementation of Hajj in the Bugis community gave birth to new cultural traditions. After the Hajj, the Bugis people received the titles "Hajj" and "Hajjah" in front of their names. The degree is manifested as if the Hajj is an academic degree, to the use

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<sup>113</sup> Maria M Mantik, "Gender Inequality Dalam 'Makkunrai' Karya Lily Yulianti Farid," *The 5th International Conference on Indonesian Studies: "Ethnicity and Globalization,"* 2015, 436–44.

of certain accessories in clothing and recognition of the social status it carries. Therefore, it is not surprising that many people want to wear hijab when they have gone on Hajj.<sup>114</sup>

On the other discourses about Bugis woman and the tradition, scholars discussed panai' money tradition with concerted tone. One of the arguments is that, instead of being cooperative, on one hand, it is an immense burden for the man's family. Moreover, it leads to consequences, e.g. the rise of elopement, illegal marriage, old virgins, financial shortages after marriage, and subordination of women. On the other hand, it is a sign of how Bugis society gives a huge respect to woman, but also represents the man sincerity to the woman.<sup>115</sup> Most of academia perceived that panai' money is the synonym of dowry (mahar) in general term when it comes to Islamic marriage tradition throughout Indonesia. However, the two is totally differs themselves from one another other. Mahar is a compulsory gift in Islam and panai' money is a compulsory gift in custom. However, in this case, panai' money gets more attention and is considered as something that greatly determines the smooth running of the marriage process so that the nominal amount of panai' money is greater than the nominal amount of mahar.<sup>116</sup> Islamic Ulama Council (MUI) of South Sulawesi views this marriage tradition as not going to be wrong or vice versa—as long as they also give some money for the poor, ease man's family, respect the woman, are be honest, responsible, and based on consensus.<sup>117</sup>

Scholar observes the meaningful life of Bugis elderly woman before and after performing the pilgrimage, the factors that influence the meaningfulness of the life of the elderly pilgrimage, along with the meaning of hajj for the elderly pilgrimage. He shows that there is a high life burden, high negative social behavior, feeling far from God, working hard to collect money for the cost of the hajj, feeling burdened with the cost of the ritual of leaving for the pilgrimage, and being shown all sins while in the Holy Land. After the Hajj found there are seven themes, namely: there is a change in behavior to

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<sup>114</sup> Muhammad Djarot Sensa and Usin S. Artyasa, *Haji Spiritual : Makna Filosofis-Esoteris Dalam Pendakian Ruhani*, 1st ed. (Bandung: Tafakur, 2020).

<sup>115</sup> Fitriyani Fitriyani, "Multicomplex Uang Panai' Terhadap Perempuan Dalam Perkawinan Keluarga Muslim Suku Bugis," *Tasyri' : Journal of Islamic Law* 1, no. 2 (July 10, 2022): 195–214, <https://doi.org/10.53038/tsyr.v1i2.37>.

<sup>116</sup> Jumriyadi, "Mahar Dan Uang Panai Dalam Pernikahan Suku Bugis Kecamatan Loa Janan Perspektif Fiqih Munakahat" (2022), <https://repository.uinsi.ac.id/handle/123456789/2435>.

<sup>117</sup> TribunPalu.com, "Heboh MUI Terbitkan Fatwa Uang Panai, Mahar Wanita Suku Bugis-Makassar Dengan Nilai Fantastis," 2022, <https://palu.tribunnews.com/2022/07/03/heboh-mui-terbitkan-fatwa-uang-panai-mahar-wanita-suku-bugis-makassar-dengan-nilai-fantastis>.

always do good, always worship, always remember God, get more respect by the community, neutralize songkok Hajj, keep the tradition of Hajj, and demands to be called puang aji. The factors that affect the meaningful life of the elderly hajja are: 1) motivation in collecting the cost of hajj; 2) the pilgrimage ritual; 3) events obtained in the Holy Land; 4) sacralization of pilgrimage; 5) Puang Aji tittle; 6) changes in social behavior; 7) changes in spiritual behavior; 8) satisfaction and blessings of Hajj. The meaning of Hajj for.

In addition, there are two interesting factors that occur in Bugis woman elderly Hajj, especially in the Bugis tribe in South Sulawesi. The first is the sacralization of Hajj attributes, such as Hajj songkok, Hajj clothing, and Hajj name. The findings in the field prove that a Hajj will experience psychological changes when wearing Hajj attributes. The psychological changes that occur when wearing the Hajj songkok are feeling happier, more appreciated, more proud, more satisfied, more respected, calmer, and more confident. Not only at the psychological level, for subjects who use Hajj songkok will experience changes in behavior such as, always remembering Allah Swt. and always trying to behave well. Psychological and behavioral changes will undergo major changes when the subject is also called puang aji.

The second interesting factor is that the subject before Hajj will perform a departure ritual (event) that requires a large cost, but the subject does not feel pressured by the large cost, instead the subject must maximize the cost to make a large event, even bigger than his neighboring Hajj. The thing that makes an elderly Hajj have a positive meaning of life is influenced by two factors: the first is the view of society that places the position of Hajj in a high social order. Secondly, there are spiritual and social changes that occur in the subject so that he always feels closer to God. The significance did not happen quickly, but the change occurred because of many obstacles to obtaining Hajj identity, including the process of collecting Hajj fees and spiritual events experienced while in the Holy Land. Further, the sacralization of Hajj attributes has more positive impacts on the order of Bugis society when compared to the sacralization of Hajj attributes in the 90s to enter the XX century. Where the subject admitted that the culture of sacralization of Hajj attributes underwent a change in meaning which was originally very proud of Hajj attributes, now it has changed to more interpret Hajj attributes in the social and spiritual realms. Hajj in the Bugis tribe becomes unique because there is a

unique tradition, when the tradition is eliminated, the uniqueness of Hajj will also be felt lost.<sup>118</sup>

In this case, the sacredness and exclusivity of the position of Hajj as well as the tendency of the Bugis community to always prioritize women in the implementation of Hajj also contributed significantly to the development of this modern aji practice. It is known as a religious practice that has long existed but found a different form and meaning as globalization, modernization, and the ethos of consumerism entered the life of the Bugis people in the rural area. This practice was later institutionalized in the social structure of the Bugis people and their routine of life, especially in wedding feasts. Although it has the same expressions and models, in reality the practice of modern aji has different meanings in different contexts of society. The emergence of the practice of aji modernreng is closely related to the social changes that occur in Bugis society, both as a result of globalization and modernization, and because the internal structure of the Bugis culture itself is always open to accept change.

Through this modern aji practice, it can be understood that globalization that occurs in rural Bugis communities is not a one-way process, but a form of negotiation between global influences and local forces that in turn form a new meaning of religious practice. The social changes of Bugis society that support the birth of modern aji practice are caused by shifts in religious values and practices, the formation of modern tastes and lifestyles and a shift in the basis of social stratification in rural Bugis society. This discussed how Bugis woman continues to face complex reality when it comes to their social and cultural construction, especially on how they practice hajj pilgrimage.<sup>119</sup>

Specifically, in Maritenggae district, out of a total of 301 pilgrims in 2019, 137 of them were women, making up more than 50% of the Sidrap district's pilgrimage. This also represented the highest number among various professions, such as farmers, traders, private employees, government employees, retired government employees, students, and

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<sup>118</sup> Ahmad Awaluddin Aras, "Kebermaknaan Hidup Hajja Lansia Atas Predikat Haji Yang Dilekatkan Pada Suku Bugis Di Bone" (UIN Sunan Kalijaga, 2019), <https://digilib.uin-suka.ac.id/id/eprint/37299/>.

<sup>119</sup> Asma Luthfi, "Aji Modereng: Studi Tentang Haji Dan Perubahan Sosial Budaya Dalam Masyarakat Bugis" (Gadjah Mada University, 2006), <http://etd.repository.ugm.ac.id/penelitian/detail/31621>.

others.<sup>120</sup> When it comes to the background education, the Junior High School or SLTP degree has the highest number from 2016 to 2019.

Tingkat Pendidikan/ Education Level	2016	2017	2018	2019	2020
(1)	(2)	(3)	(4)	(5)	(6)
Tidak/Belum Tamat SD/ Did Not Complete/Have Not Completed		18	15	30	-
Sekolah Dasar (SD)/ Primary School	-	-	-	80	-
SLTP/Junior High School	94	114	114	137	-
SLTA/Senior High School	52	45	56	61	-
Diploma/Universitas/	42	65	53	82	-
<b>Jumlah/ Total</b>	<b>212</b>	<b>264</b>	<b>267</b>	<b>301</b>	<b>0</b>

**Figure 5. Number of Moslem Pilgrims who Departured for Mecca by Educational Level in Sidenreng Rappang Regency, 2016-2020**

However, the figure shows that the middle-low woman's educational background contributes more on the number rather than the middle-up. The reason why this comes to the statistic data is because Bugis woman believes that, when they came back from hajj pilgrim in the origin society, their hajj symbol increases their social stratification.<sup>121</sup> They also express hajjness as happiness, culture, pride, and gratitude.<sup>122</sup> Further, Bugis woman asserts that hajj culture is a Bugis identity.<sup>123</sup>

If the ability to perform Hajj in a family is only one person, then the woman takes precedence, because a husband from among the Bugis people in Soppeng Riaja District knows and has his own way to respect and appreciate his wife by giving souvenirs in the form of "Hajj titles", then they automatically encourage his wife to perform Hajj first.

<sup>120</sup> Rappang, "Kabupaten Sidenreng Rappang Dalam Angka," 127.

<sup>121</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

<sup>122</sup> Merdeka.com, "Fenomena Jemaah Haji Gemerlap Berhias Emas, Antara Strata Sosial Dan Tradisi," 2022, <https://www.merdeka.com/peristiwa/fenomena-jemaah-haji-glamor-berhias-emas-antara-strata-sosial-dan-tradisi.html>.

<sup>123</sup> TribunMakassar.com, "Pulang Haji Pakai Gelang Emas 500 Gram, Hj Nurmala: Inilah Bugis-Makassar!," 2022, <https://makassar.tribunnews.com/2022/07/29/sepulang-ke-tanah-air-pakai-gelang-emas-500-gram-hj-nurmala-inilah-khas-bugis-makassar>.

Second, there is pride and satisfaction from the business that a husband has after performing Hajj for his wife. Third, to raise the status of the family in the eyes of society, the husband must immediately perform Hajj for his wife, because social status is more likely to be owned by a wife who has a Hajj title than a husband who has a Hajj degree. Fourth, it is inevitable that the position held by women in Hajj is more strategic than men, so that the rapid movements made by women in Hajj are more intense than men in a family. Fifth, when a woman is already registered as a candidate for Hajj, it can attract her husband to accompany his wife as his mahram, if the husband also has the funds to perform Hajj even though he registered it not long ago. Fifth, If a parent has two children (one boy and one girl), then the daughter takes precedence for Hajj, because a girl with the title of Hajj has its own value compared to a boy. And a girl who has a Hajj degree is clearly more valuable in the eyes of society than a girl who does not have a Hajj degree when there is a marriage proposal process.<sup>124</sup>

This local tradition in the Bugis community is a unique social space consisting of agreed values. Bugis women who have Hajj title interact with Bugis culture in general by using norms constructed in the local tradition of Hajj. This subculture certainly has symbolic specifications that indicate a representation of a new community among a large group of Bugis people. In the process of social interaction with other groups, new symbols appear that describe the specifics of subcultures, such as a "faithful", "obedient", "honest", and so on. Thus, for Bugis women who have Hajj title automatically get symbolic capital that can be used to expand their social network in the community. The symbol of Hajj is like the queen's crown that suddenly brings social and economic wealth. It was at this time that there was a process of repositioning Bugis women, namely from their position that was disadvantaged by the reality of people's lives when in fact they were traditionally glorified and valued, back to being honorable in everyday life. This repositioning process takes place quite quickly, instantly and is largely determined by the individual financial factors of Bugis women.<sup>125</sup>

The local tradition of Hajj is a unique social space consisting of values that have been agreed upon by the local community. Bugis women who have gone on Hajj interact

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<sup>124</sup> Nasruddin, "Hajj and Social Status: Self-Manifestation in Buginese Women," *Jurnal Transformatif (Islamic Studies)* 6, no. 2 (2022): 143–56, <https://e-journal.iain-palangkaraya.ac.id/index.php/TF/article/view/4416>.

<sup>125</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan," vi.

with Bugis culture macro-wise using norms constructed in the local tradition of Hajj. This subculture certainly has symbolic specifications that indicate a concern from a new community among a large group of Bugis people. In the process of social interaction with other groups, new symbols emerged that depict subcultures, such as people who "believe", "obey", "honest", and others. So that Bugis women who have made the Hajj automatically get symbolic capital that can be used to expand their social networks in the community. The symbol of Hajj is like the queen's crown which can suddenly bring social and economic wealth.

As a puzzle, it is the Dutch colonial politic effect and only among Sultans in Indonesian archipelago.<sup>126</sup> Additional names—which are titles—in front of the Bugis names are H. (Hajj) and Hj. (Hajjah). The title was the result of an intersection with Islamic-Arab culture (performing the pilgrimage to Mecca) which was then politicized in the political domination of the Dutch colonizers. The title of Hajj is a bad stigma attached by the Dutch colonizers to the Bugis who return from performing Hajj. Through the *Staatsblad* (Law) of 1903, the Dutch authorities alerted and monitored the Bugis—as well as other indigenous people in the Dutch colony of the archipelago—who had returned from Hajj.<sup>127</sup>

In addition to being a researcher, I am also one of the officers who accompany Bugis pilgrims to the holy land. When I was with the Bugis women who were performing Hajj with me, I felt great enthusiasm from them. Their desire to perform Hajj is very great. Until one of the Bugis Hajj women said, "It's okay for me to sell rice fields. As long as I can go on Hajj." The great desire to perform Hajj of Bugis woman is also driven by the "desireable" promotion from agencies. They even ventured to register first the premium program to being prioritized to go hajj, even though at that time they did not have enough economic capital to pay off the Hajj program at a travel agent.

Fitriyah, a 44-years-old Bugis woman, said that

*"pokoknya kita daftar saja dulu Nanti ki belakangan. Ke depannya bismillah semoga ada jalan. Yang penting niat dulu. Dengan daftar kita sudah*

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<sup>126</sup> Martin van Bruinessen, "Mencari Ilmu Dan Pahala Di Tanah Suci: Orang Nusantara Naik Haji," *Ulumul Qur'an* 2, no. 1 (1990): 1–12.

<sup>127</sup> Aslan Abidin, "Islam Dalam Perubahan Nama Diri Suku Bugis," *Jurnal Kebudayaan Islam* 14, no. 2 (2016): 242–54.

*mengikrarkan niat*” (English translation: “The thing is I have to register first. In the future, *bismillah*, hopefully there is a way. The important thing is the intention. With the list we have already pledged intent”).

This response reflects how the prospective customer is highly trust the agency to become her guide to makkah. It then raises question on how come the Bugis woman can trust the agency? However, the post-purchased hajj in the agencies is succeeded to attract Muslim to register.<sup>128</sup> It has been demonstrated that customer post-purchase value has a favorable impact on customer satisfaction and trust in travel agencies. In order to increase client happiness and trust, hajj and umrah travel businesses should concentrate on post-purchase value by improving the emotional and customer service quality of the package. The administration of the package, including the choice of accommodation, eating options, airline, employees, and crew, as well as the timing of the package, affects its quality. The emotions that clients experience when dealing with agency staff are known as emotional values. Customers will feel good when staff make a strong first impression, respond well to the packages they choose, and don't urge them to make a decision right away.

While consumer happiness is found to influence trust, post-purchase value only has a small impact on it. Therefore, both directly and indirectly, post-purchase value affects customer trust. By improving post-purchase value or customer happiness, hajj and umrah travel businesses can gain the faith of their clients. However, compared to effects directly from post-purchase value, the effect of satisfaction's mediating role from post-purchase value to trust is less significant. This suggests that post-purchase value has a higher direct impact on trust than customer satisfaction does indirectly. Octora and Achtyar have the conclusion that if hajj and umrah travel agencies want to gain their clients' trust, they must pay special attention to boosting post-purchase value without sacrificing client satisfaction. Last but not least, post-purchase value is discovered to directly affect customer satisfaction and trust but not commitment. Also discovered: trust has no discernible impact on behavior. This suggests that customer commitment is indirectly impacted by post-purchase value through customer satisfaction. Travel agencies for the hajj and umrah must concentrate on boosting post-purchase value and customer satisfaction in order to elevate client commitment.

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<sup>128</sup> Octora and Achtyar, “The Effect of Post-Purchase Perceived-Value towards the Relationship Quality of Hajj and Umrah Travel Agencies in Indonesia.”

Besides, Pilgrims prefer premium services due to the very long queues for regular Hajj. From the results of the research conducted by a scholar, the occurrence of a prolonged Hajj waiting list is caused by the following factors: The factor causing the waiting list in the juridical aspect is the absence of a strong juridical foundation related to the policies that should be carried out by the government. Even if there is, the government has not fully implemented the policy firmly. The factor causing the waiting list in the philosophical aspect is due to the lack of religious awareness of prospective pilgrims to perform this holy worship; The factors causing the waiting list in sociological aspects are due to the expansion of the thawaf area and the rehabilitation of the Grand Mosque which has an impact on reducing the hajj quota, increasing the economy of Muslims and affordable hajj costs, the ease of obtaining Hajj portions, the mushrooming of Islamic banks that provide Hajj bailouts, the lack of tolerance of Hajj repeaters, and the existence of Hajj arisan.<sup>129</sup> In a state like Indonesia, there is no legal protection arrangement for prospective pilgrims who are on the waiting list in the legal construction of the Hajj pilgrimage, showing a normative-juridical problem in the form of a vacuum of norms. To realize protection for them, it can be started by participating in the state and government in realizing good governance and changing existing rules by including articles on legal protection for them. The principle of priority, the principle of selective justice and the principle of protection must be concreted in the form of articles for the creation of legal reform. Farhan provides solution to overcome various causes of occurrence this prolonged waiting list is: In the juridical aspect, there should be an addition to the formulation of the principles of Hajj, namely the principle of protection, the principle of priority, and the principle of selective justice. In addition, issue the Hajj Law only once in a lifetime; In the philosophical aspect, both the organization of Hajj and the religious awareness of prospective pilgrims should be straightened out again; In the sociological aspect, it can be done by: increasing the quota Indonesian Hajj, no misuse of fatwa DSN-MUI Number: 29/DSN-MUI/VI/2002 concerning Hajj bailouts, asked to perform Umrah only for those who want to repeat the Hajj, Muslims who are able to be directed to give alms, increase the example of scholars and leaders, and separate Hajj organizers between regulators, operators, and evaluators.

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<sup>129</sup> Nida Farhan, "Problematika Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia," *Jurnal Studi Agama Dan Masyarakat* 12, no. 1 (2017): 57–80, <https://doi.org/10.23971/jsam.v12i1.469>.

In case of Bugis woman, they are prioritized in doing hajj rather than the man. Muhammadiyah affirmed that the Bugis community that has a common belief that women should come first for Hajj will have a moral community and an interaction between shared rituals and shared beliefs. So, it will create cohesion sourced from each other. This tradition of putting women first for Hajj is laid out around normative regularities validated by religious philosophical worldviews. No matter how sophisticated this Bugis tradition is, it still depends on the agreement of beliefs, values and norms that in the case of the Bugis female hajj gave birth to the function of consensus.<sup>130</sup>

In this case, the urge to become bu hajjah by Bugis woman is not only motivated by spiritual quest, and socio-cultural privilege, but also by market gravity from certain business.<sup>131</sup> Mostly, Bugis people perceive that this is as a lived-culture and a subset of Bugis culture but this tradition is also considered to be a prospective market for the stakeholders who are in charge for managing hajj pilgrimage and for hajj business agency especially in South Sulawesi.<sup>132</sup> And the following chapter will discuss more about how this takes place in the district of Maritenggae, Sidrap regency in which has a unique phenomenon as previous paragraphs articulated.

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<sup>130</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

<sup>131</sup> Sahlul Fuad, "Commodification of Religious Rituals: A Portrait of the Meaning of Hajj and Umrah in Indonesia," *Mimbar Agama Budaya* 38, no. 2 (March 11, 2021): 165–78, <https://doi.org/10.15408/mimbar.v38i2.25165>.

<sup>132</sup> Suaradewan.com, "Pergi Haji Adalah Kebanggaan Orang Bugis," 2017, <https://suaradewan.com/pergi-haji-adalah-kebanggaan-orang-bugis/>.

## CHAPTER IV

### HAJJ AND CULTURAL CAPITAL OF BUGIS WOMEN

#### A. On Marketing the Hajj

It has long been maintained that religious tourism, as a primarily economic activity (the majority of tourists buy a variety of goods and services created and manufactured for tourism consumption), is a facilitator of commodification, or commoditization as it is sometimes called in the literature on tourism. Simply put, commodification is the process by which anything - a product, a service, a cultural event or performance, people, or even ideas - is transformed into a commodity by being assigned an exchange value. Therefore, in the unique context of tourism, any component of the visitor experience—whether it be a dinner, a hotel stay, or a cultural performance—that has "come to be performed or produced for touristic consumption" is transformed into a commodity, or simply anything that is sold to visitors. Tourism academics have long been interested in the effects of commodification, specifically how much it affects the authenticity of destination cultures and cultural artifacts and events. Alternately, local culture must be "available and presentable, packaged for consumption into easily digestible and, preferably, photogenic chunks" to satisfy the demands of tourists looking for cultural experiences and products. As a result, the presentation of local culture as a tourist attraction may "alter and often destroy it; traditional rituals become, for both performer and audience."

In contrast, MacCannell contends that travelers are contemporary pilgrims who are looking for reality, meaning, and authenticity in other locations and other cultures rather than doing so in a religious sense. The monetization of tourism, however, which is represented by what he terms "staged authenticity", dooms the traveler to failure in their pursuit of authenticity. Despite the fact that it actually dates back to the beginning of the world's major religions, including Buddhism, Hinduism, Islam, Judaism, and Christianity, the relationship between religion and tourism has only recently been a prominent area of research. Travel for religious purposes has, in fact, been around for a very long time. However, pilgrimage during the medieval era is widely seen as the precursor to modern mass tourism as well as the earliest type of religious travel that has been historically recorded.

Many government officials and tourism organizations view the tourism industry as a method to support or preserve weak economies. Countries, regions, and areas are under pressure to commodify their distinctive religious structures, cultures, rituals, histories, and natural environments in order to attract tourists and meet their demands for both novel and unfamiliar experiences. On the one hand, tourism may aid in the preservation of ceremonies and rituals, but on the other, it also commercializes sacred locations and practices. Numerous academics and religious pundits have noticed how tourism negatively affects both local and foreign people's religiosity as well as religious events and rituals.<sup>133</sup>

In Indonesia, the hajj and umrah are used both as tools for crime and as economic commodities that are packaged and marketed.<sup>134</sup> They are objectified by hajj and umroh agencies.<sup>135</sup> After the COVID-19 outbreak, the Hajj pilgrimage has started as throngs of Muslims surround the Kaaba, the cube-shaped building at the center of Islam's holiest shrine, their prayers echoing through the air. Since the coronavirus pandemic limitations in effect since 2020 have been completely removed, more than 2.5 million Muslims are anticipated to participate. In it, Indonesia listed to the most number of hajj pilgrims in 2023: 221.000 Indonesian, 17.210 Pakistani, 175.025 Indian, 127.198 Bangladeshis, and 95.000 Nigerian.<sup>136</sup> The Indonesian highest number is not coming from nothing. It is not only the accumulation of the huge theological desire by Indonesian Muslims, but also the creative of economic chains which involve both government and non-government interfere. This chapter will focus on how the non-government intervention that is done by umrah and hajj agencies magnetizing Muslims to be served by their service.

The influence of religious figure is applied to gain prospective hajj pilgrims. Rahmayati, as a 46-years-old Bugis woman household who have performed hajj, said that

*“Kalau saya lebih mau yang ada tokoh agamanya terpercaya. Jadi lebih menjamin. Kebetulan saya sudah berangkat di tahun 2022 lalu.”* (English translation: “If I prefer there are trusted religious figures. So it is more guaranteed. I did it in 2022.”)

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<sup>133</sup> Qurashi, “Commodification of Islamic Religious Tourism: From Spiritual to Touristic Experience.”

<sup>134</sup> Fuad, “Commodification of Religious Rituals: A Portrait of the Meaning of Hajj and Umrah in Indonesia.”

<sup>135</sup> Hariyanto et al., “The Commodification of Umrah Pilgrimage in Indonesia: Between Worship and Lifestyle.”

<sup>136</sup> <https://timesindonesia.co.id/english/455735/indonesia-listed-as-country-to-send-the-largest-pilgrims-for-hajj>, accessed 20 May 2023.

It can be said that the stronger the influence of the figure, the greater the potential to get clients. One of the travel agencies that was analysed in this research is Prima Unggul. In October 2022, they even dispatched 750 Umrah pilgrims in one month. Even though in the previous months it had never reached that much. The peak of the most congregation was October 2022, until the departure of 750 people in four departures.<sup>137</sup> The reason why Prima Unggul is it is one of the accredited agencies that has dispatched Umrah pilgrims since 2012. Until 2019, Prima Unggul has dispatched nearly 14 thousand people to the Holy Land. However, this agency gained a lot of public trust because of the strategy carried out so far. No price wars, less social media promotion, and more field agents.

Instead of going through social media in recruiting pilgrims, they attract many agents in the field who are in direct contact with the community. This agent is spread throughout the region in South Sulawesi, as well as in other provinces in Sulawesi. The recruited agent was not arbitrary, because it prioritized religious figures. The reason why religious figure is because they wanted to educate Muslims first. It is said in the media that they wanted also to provide knowledge to the community about Umrah and what are its virtues, not just inviting. They believe that if the community already understand what Umrah is and its virtues, then is interested in carrying out this worship, then the Prima Unggul agent offers a departure program. On the other hand, they claimed that this method is not only to educate the public, but also prospered the community, especially the agents because from the congregations/jamaah they recruited, there were wages given by Prima Unggul.

The other example is Annur Maarif travel agency when they were collaborated with Ustadz Abdul Somad (UAS) in his umrah program. The last one is Noor Abika that engaged Opick, a famous Indonesian muslim singer. In Indonesia, UAS and Opick are one of the most popular religious prominent figure who can potentially attract Muslims by looking at his popularity. In it, the trust of the agency is increasing.<sup>138</sup>

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<sup>137</sup> <https://www.sulsatsu.com/2023/04/28/news/jangan-asal-memilih-teman-perjalanan-umrah-paham-adalah-kunci-utama.html>, accessed 27 June 2023.

<sup>138</sup> <https://www.instagram.com/p/Ch8cUNeBhzl/>, accessed 20 June 2023.



Figure 6. The left screenshot is from Instagram page of An Nur Maarif travel agency in 1 September 2022. The right one is from a welcome official page of noorabikamakassar.co.id.

On the other hand, religious leaders who may serve as spiritual guides for pilgrims are found to be carefully chosen by the tour organization. They are looking for an approachable, contemporary religious leader who makes an effort to tailor his spiritual instruction to the particular requirements of each pilgrim group. However, spiritual leaders are not easily replaced by tour leaders or tourist guides.<sup>139</sup>

People who pick An-Nur Maarif appear to like the fact that their pilgrimage is planned by a travel operator so they may "relax and enjoy the spiritual journey" in the presence of other pilgrims. Only a carefully planned joint leadership between a tour guide and a spiritual guide can deliver such an experience. The fact that many pilgrims view pilgrimage as a carefree excursion in which they anticipate receiving spiritual care from a spiritual leader suggests that a regular tourist trip has an impact on the pilgrimage experience and expectation. The relationships that pilgrims form with other travelers and their lifelong connections appear to be an essential component of the pilgrimage experience. In the alternative, these are created and reinforced at previous pilgrimage gatherings that are organized by an agency, where pilgrims, staff members from the agency, and priests get together once more to share photos, fortify friendships, and plan the upcoming pilgrimage. Scholars argue that the pilgrim group tends to "monopolize"

<sup>139</sup> Tinka Delakorda Kawashima, "Travel Agencies and Priests as Spiritual Leaders: The Merits of Collaboration," *Tourist Studies* 16, no. 1 (March 15, 2016): 40–56, <https://doi.org/10.1177/1468797615588430>.

their priest in terms of their interaction with one another and the priest. They respond, "Let's go on pilgrimage once more, but only if 'our' priest leads us."

However, satisfaction and trust in travel agencies are positively impacted by customer post-purchase value. This indicates that in order to improve customer service quality of the hajj and umrah package and emotional value, hajj and umrah travel firms should concentrate on post-purchase value. This would help them win customers' positive satisfaction and trust.<sup>140</sup> In this sense, ritual prayer to God does not always take place in silence, but rather in the crowded process of capitalization and commercialization of locations in the vicinity of the Haram of Mecca, and it is possible to observe the process of commodification of the umrah ritual alongside the rising company.<sup>141</sup>

In relation to this, the Hajj has been commercialized; not only has the journey become more "touristy," but individuals are also seeking greater comfort and luxury, indicating that the pilgrimage has turned into a more "branded," business-oriented event. The study also says that more research is needed to completely comprehend how the commercialization of the Hajj has affected religious tourism in general.<sup>142</sup> At the same time, it also carries risk for the prospective hajj pilgrims. Numerous Umrah company fraud instances that included thousands of customers eventually went unpunished since the money was taken by the business owners. It demonstrates how Abu Tour "utilizes" the name of religion to entice potential pilgrims who wish to conduct Umrah and Hajj.<sup>143</sup>

Besides, hotel reviews and ancillary advantages are not given much weight by the travelers surveyed when it comes to the product mix. The tour guide and the itinerary and program of the trip, however, are the most crucial elements that affect consumers' decisions to buy a particular tourist product. Additionally, the travel agency's track record for planning pilgrimages has a significant impact. On the other hand, it doesn't appear that cost affects visitors to holy locations. These results may be used by travel agencies that provide pilgrims with trip packages as well as by tourist organizations looking to promote pilgrimages to create efficient marketing strategies. Even though pilgrim trip packages

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<sup>140</sup> Oktora and Achyar, "The Effect of Post-Purchase Perceived-Value towards the Relationship Quality of Hajj and Umrah Travel Agencies in Indonesia."

<sup>141</sup> Al Makin, "Tuhan Di Antara Desakan Kerumunan: Komodifikasi Spiritualitas Makkah Di Era Kapitalisasi," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (June 4, 2017): 1–28, <https://doi.org/10.21274/epis.2017.12.1.1-28>.

<sup>142</sup> Qurashi, "Commodification of Islamic Religious Tourism: From Spiritual to Touristic Experience."

<sup>143</sup> Ridha, "Post-Truth, Bisnis Umrah Dan Kelas Menengah Muslim Indonesia: Kisah Abu Tour Dan Konsumen Bisnis Umrahnya."

are profitable, very few studies have specifically addressed this group of travelers. The creation of a strong marketing strategy might aid in expanding the market for pilgrimages as religious tourism grows.<sup>144</sup> In spite of the effort from non-government umrah and hajj agency, Umrah and hajj at a certain extent is argued as a life-style, specifically in Bugis society.<sup>145</sup> Tahir discovered that the hajj/umrah practice has been expanding and becoming more common in the community for at least the past ten years during the first half of 2016 in Makassar. However, this practice was born and evolved under circumstances of rapid economic development and growing appreciation for the way of life of the faithful.

It can be concluded that religious practices connected to the Hajj and Umrah, which have been commercialized. The Hajj and Umrah, two forms of Islamic religious ceremonies, are intricately linked to other social structures that already exist. Therefore, in comparison to other religious rites, they have a more nuanced relationship. In addition to spawning a variety of meanings for people who conduct the rites, Hajj and Umrah have also grown into a tourist sector with a sizable and prospective market share. The hajj and umrah appear to be able to alter other religious practices, such as the intensification of worshipping God with obedience. Hajj and Umrah are not only seen as a new life manner of Bugis, but are also packaged and sold as valuable commodities in Indonesia, as well as utilized as tools for criminal activity.<sup>146</sup>

Further, pilgrimage in Makkah which includes tawaf and sai and everything the facilities that sustain worship show the unification of Islam and market capitalization in Makkah as part of the global market in the world Islam. The search for God in worship is not in a place and atmosphere which is quiet and far from the crowd, in fact, in Makkah pilgrimage. On the contrary, worship is carried out in groups with luxurious facilities and with a lucrative business spirit for the parties concerned: Hotels, facilities, plane tickets, and shopping at shopping malls. Although the ethos of Wahhabism is seen in the homogenization of the world's Muslims through places. As sacred as Makkah and the Kakbah of the Muslim world, the world remains heterogeneous. Ideologies and schools vary with the way Muslims dress when visiting the Kaaba, from all over the world with a

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<sup>144</sup> Amalia Triantafillidou et al., "Pilgrimages: The 'Promised Land' for Travel Agents?," *International Journal of Contemporary Hospitality Management* 22, no. 3 (April 20, 2010): 382–98, <https://doi.org/10.1108/0959611011035963>.

<sup>145</sup> Tahir, "Praktik Haji/Umrah Sebagai Gaya Hidup: Pertumbuhan Bisnis Perjalanan Suci Di Kota Makassar."

<sup>146</sup> Fuad, "Commodification of Religious Rituals: A Portrait of the Meaning of Hajj and Umrah in Indonesia."

wide variety their respective locality styles. According to Makin, the thesis of social observers such as Peter Burger, Talal Asad, Howell, or also Hefner seem to be right, that The modern world does not necessarily eliminate rituals and elements religious. However, modern facilities, also the spirit of trade and capitalization, affirming its religious identity and spirit of rituality.<sup>147</sup>

## **B. On Reclaiming Social Status**

Indonesia sends a significant number of pilgrims to perform the Hajj and Umrah each year. The allotted number of Indonesian pilgrims for the Hajj in 2023/1444H is 221,000. The number of pilgrims performing umrah is estimated to be around 2 million annually.<sup>148</sup> While umrah is still affordable, hajj pilgrimage continues to be the most desire of Bugis people due to the post-arrival effects.

From a Bugis non-hajj interview, the desire to gain “Bu Hajjah” or “Puang Aji” tittle is acknowledged. In this case, Kasfari, carrying junior high school degree and as a non-hajj household Bugis 41-years-old woman, tells that

*“Kalau yang sudah berhaji biasanya pakai baju khusus, supaya tau kalau sudah berhaji. Saya juga ingin haji. Tapi masih nabung untuk daftar haji.”* (English translation: woman who have hajj tittle usually wear different clothes, so they (others) know that they (the woman) carried Hajj degree. I also want to Hajj but still in struggle to saving my money to register).<sup>149</sup>

According to Bourdieu,<sup>150</sup> she has a cultural capital but not the social one. It then reflects how social inequity is perpetuated through the educational system. In other words, she tries to escalate her social status by becoming “Bu Hajjah”. This is also taking place in other regions in which Bugis people live in.<sup>151</sup>

The non-hajj desire is triggered by the reality that how “Bu Hajjah” is treat by the surrounding people, including the culture. For instance, Rahmayati feel that

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<sup>147</sup> Makin, “Tuhan Di Antara Desakan Kerumunan: Komodifikasi Spiritualitas Makkah Di Era Kapitalisasi.”

<sup>148</sup> <https://kemlu.go.id/portal/en/read/4567/berita/indonesian-consulate-general-in-jeddah-organises-indonesia-spice-up-the-world-event-for-hajj-and-umrah>, accessed 20 June 2023.

<sup>149</sup> Interview, 5 May 2023.

<sup>150</sup> Bourdieu, “Cultural Reproduction and Social Reproduction.”

<sup>151</sup> Muhammadiyah, “Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan.”

“Sebelum (saya melaksanakan ibadah) haji tidak bisa duduk di depan pengantin kalau dapat undangan (pernikahan). Tapi kalau sudah haji boleh. Kalau belum saya biasanya di dapur bersama yang belum haji lainnya.” (English translation: in my pre-hajj life, if I was invited in a marriage ritual of my neighbour, I could not sit in front of the marriage couple. I with the other non-hajj woman were in charge to handle every food and beverages for the marriage event).

There is contrastingly different between the pre and post hajj pilgrimage departure. Before she gained the hajj degree, when she is invited in marriage ceremony by her neighbour, she could not be placed in the in front of the marriage couple. In other words, she was traditionally placed and in charge in the kitchen to prepare the food and beverages for a whole rundown of ceremony. After she carried name as “Bu Haji”, the treat is vice versa. However, this phenomenon implies that after-hajj-departure has a huge influence in social reality of Bugis woman, including in Maritengngae district. It is not clear since when Bugis people locates “hajj people” distinctively. In the previous chapter, it can hypothetically suggest that it is not only triggered by the Islamization in Bugis society<sup>152</sup> but also political intrigue by the Dutch colonial to rule and “watch” the hajj due to some of them were stand for independence.<sup>153</sup>

Most of non-hajj Bugis woman I interviewed here is considered that they desired to perform hajj pilgrimage. Murnia (44) a household non-hajj Bugis woman responded that

“Iya. Karena ingin menyempurnakan rukun islam kelima. Aamiin.” (English translation: Of course, It is because I wanted to perfect my Islamicness by gaining the fifth pillar of Islam. Amen)

Murnia is also like the other Bugis woman seeing that there is different behaviour between the hajj and the non-hajj in the sense of trust. She said that

“Iya ada perbedaan karena biasanya kalau ada orang aktiviftas jual-beli lebih memilih orang yang sudah beribadah haji.” (Yes. There is different. Usually when people wanted to make a business they will prefer to do with the hajj)

While Bugis people in Maritengngae differ the call of the non and the hajj, both still do not have the same treat by the society due to their embedded status of hajj or non.

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<sup>152</sup> Wahyuddin Halim, “Islamization or Arabization ? The Arab Cultural Influence on the South Sulawesi Muslim Community since the Islamization in the 17th Century,” *SUVANNABHUMI Multi-Disciplinary Journal of Southeas Asian Studies* 10, no. 1 (2018): 35–62.

<sup>153</sup> van Bruinessen, “Mencari Ilmu Dan Pahala Di Tanah Suci: Orang Nusantara Naik Haji.”

*“Perbedaannya dari segi nama. Haji ini haji itu. Kalau belum, ya panggil nama saja. Biasanya di daerah atau di kegiatan masyarakat, biasanya yang sudah berhaji itu biasanya dikasih duduk di bagian VIP. Sedangkan yang tidak, duduk di belakang.”* (The difference is in terms of name. If not, just call one’s name. Usually in the area or at community activities, those who have made the Hajj are given to sit in the VIP section. As for those who don’t, sit in the back)

According to the informant, regard or differences in status for someone with the title "Hajj" in the community are only natural because this Hajj title has special honor in the eyes of the people in the region because not everyone can perform the Hajj. For this reason, this Hajj title has respect in the community. Because the Bugis tribe is famed for its politeness, they mostly has always been respected, and the they are still strong in their Bugis traditional customs. Even the informants admitted that the hajj has always been a social status between those who perform it and regular people. It still takes place in the middle of the Maritenggae district, and haj is regarded as a religious obligation. A scholar in his dissertation wrote that the Bugis are competing to perform the Hajj without being based on the ability and necessary conditions. Generally, they go on Hajj in order to gain social status in society because for them the title of Hajj is social pride. According to Salam, the phenomenon occurred because of the high competitive attitude possessed by the Bugis people and was inspired by the Bugis people's life principle called Siri’ culture.<sup>154</sup>

Further, on the other hand, after hajj experiences may increase social estrangement. Komawati (49) a household non-hajj Bugis woman said that

*“Kegiatan yang diikuti di perkampungan di acara sosial pada dasarnya diikuti oleh rasa untuk saling menjaga, rasa untuk ingin selalu menjaga silaturahmi lebih tinggi, jadi setiap acara kemungkinan besar semua masyarakat ikut campur dalam berpartisipasi dalam acara tersebut. Misalkan dalam acara peringatan hari besar maulid nabi atau isra’ mi’raj itu pasti didatangi atau orang-orang di sekitar kampung pasti ikut serta untuk memeriahkan acara tersebut.”* (Activities that are followed in the village at social events are basically followed by a sense of taking care of each other, a sense of wanting to always keep a higher

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<sup>154</sup> Muh. Salahuddin, St. Arafa Rahma, and Andi Alwirdullatif Assaggaf, “The Effect of the " Hajj Degree " on the Social Status of the Community in South Sulawesi,” *HARAMAIN: International Journal of Religious Tourism* 01, no. 01 (2022): 23–30.

relationship, so every event is likely that all communities intervene in participating in the event. For example, in the commemoration of the Prophet's Mawlid or Isra' Mi'raj it must be visited or people around the village must participate to enliven the event)

*“Di sisi lain misalkan di salah satu kegiatan lainnya misalkan ada tetangga lainnya ada yang meninggal pasti tetangganya juga ikut membantu, baik dari segi dana atau datang ke acara dukanya atau ikut serta membantu dalam hal konsumsi. Begitu pula kalau misalkan di dalam haji, karena di daerah perkampungan lagi-lagi kita bilang, rasa kebersamaan yang sangat tinggi..”* (On the other hand, suppose in one of the other activities, suppose there is another neighbor who dies, surely his neighbor also helps, either in terms of funds or comes to his funeral event or participates in helping in terms of consumption. Similarly, if for example in Hajj, because in the village area again we say, the sense of community is very high)

Nonetheless, it is not necessary for a rise in Muslim religiosity following the Hajj to be connected to support for the uniformity of Islamic beliefs or practice, attitudes toward other people and the community. Participating in religious rituals has been shown to lessen antagonism toward other groups, according to studies on socialization in religious practice.<sup>155</sup>

By this, it can be said that the symbol of Hajj has the power to change the perception of him as a person who performs Hajj, and also change the perception of people who have not made Hajj towards her. She feels valuable and appreciated by others in the community, as a person who performs Hajj, that success is seen not only success in perfecting the pillars of Islam but also success in obtaining religious social status in the community because he is considered to have funds/financing in carrying out duties and responsibilities as a person of Muslim faith. The status of Hajj is carried out other than with the purpose of worship because of Allah SWT, women with Hajj status are intended because of the community environment. Bugis women feel valued and encouraged by social prestige among the community. With this Hajj status, they as women feel there is pride and increase self-esteem in their environment.

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<sup>155</sup> Mikhail Alexseev and Sufian Zhemukhov, “The Hajj as Social Identity and Social Capital,” *Mass Religious Ritual and Intergroup Tolerance*, 2017, 74–92, <https://doi.org/10.1017/9781108123716.004>.

There is strong evidence that the Hajj increases pilgrims' shared intra-group religious identity. Clingingsmith, Khwaja, and Kremer identified significant systematic differences between pilgrims and non-pilgrims in their 2008 survey of 1,605 respondents in Pakistan. Assertive of their Islamic identity and traditions, the pilgrims came off as being more openly religious. They were more likely to describe themselves as "religious people," recite the Qur'an, report participating in all five mandatory daily prayers and the optional Tahajjud prayer, attend religious gatherings, and fast not just during Ramadan but also at other times. In his ethnographic study of second-generation Bengali immigrants in London, Daniel Nilsson DeHanas discovered that individuals who had participated in the Hajj exhibited a higher commitment to Islam.

There is another evidence that the Hajj improves a Muslim's social standing. A 2007 Gallup study of Muslims in Russia revealed that while few had performed the Hajj, the majority had a strong desire to. Only 5% of Muslims in Russia responded to the survey claiming to have made the pilgrimage, while more than 52% of those who had not gave their intention to undertake the Hajj a five out of five rating. Other research, though not from the Islamic world, show how pilgrimages could aid in resolving issues with group action. Sacral pilgrimages were prized as expensive signs of adherence to religious systems and beliefs in the pre-state Chaco Canyon region of the U.S. Southwest and in Cahuachi in Peru's Nasca region, according to research by anthropologists John Kantner and Kevin J. Vaughn. They were able to sustain their group's togetherness in this way.

The social status of those who bear the hajj title is one that has a special place in the minds of the other Bugis people, and their opinions and treatment of them reflect this. Scholar also justifies that why those who have traveled on pilgrimage are entitled to a privileged position in society because society considers them to be more knowledgeable and wealthy. However, not everyone thinks that those with the title of Hajj are treated with too much respect, particularly because some believe that only those with the title deserve respect although, in reality, we are all equal in the sight of Allah swt. The interpersonal respect among themselves, regardless of their position in society or their title, is matter.<sup>156</sup> I argue that this phenomenon might take place in which, in this case, Bugis society lives with Islamic kingdom and colonial legacies.

Hajj's "title" was seen as an act based on societal responsibility and restraint in how one conducted oneself in public. Being able to perform the pilgrimage necessitates

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<sup>156</sup> Salahuddin, Rahma, and Assaggaf, "The Effect of the " Hajj Degree " on the Social Status of the Community in South Sulawesi."

significant sacrifices, which gives the term "hajj" a social meaning as a way of appreciating Bugis culture. Property, time, and even life may be given up as a sacrifice. The term "hajj" literally means "self-control," since it is a method of self-remembrance that has enabled the five pillars of Islam to be perfectly fulfilled in worship.<sup>157</sup>

Komawati also responded the case of how the hajj uses distinct clothe but also it based on the perception that one who has hajj title is levelled up in compare to the on who not yet. She said that

*“Tapi kalau untuk berinteraksinya tetap sama. Cara dia menyambung silaturahmi tetap sama. Tidak menutup kemungkinan mereka harus membuat sebuah geng atau sebuah perkumpulan perempuan-perempuan yang di dalamnya bukan hanya orang-orang yang berhaji, tetapi orang-orang yang belum berhaji juga. Karena lagi-lagi kembali ke rasa silaturahmi yang tinggi. Jadi untuk perbedaannya hanya dari segi simbolis pakaian saja. Atau mungkin dari sisi lain dari segi panggilan. Karena rata-rata orang yang sudah berhaji harus dipanggil haji. Karena gengsinya tinggi. Katanya secara tindak langsung sudah naik di antara orang-orang yang belum berhaji.”* (But if it is to interact, it remains the same. The way he keeps in touch remains the same. It is possible that they have to create a gang or an association of women in which not only people who have gone on Hajj, but people who have not yet made Hajj as well. Because again it returns to a high sense of friendship. So for the difference only in terms of symbolic clothing. Or maybe from the other side in terms of calls. Because the average person who has done Hajj should be called Hajj. Because the prestige is high. He said that in direct follow-up it has gone up among people who have not yet performed Hajj).

This also affirms Muhammadiyah’s finding in Bugis woman. In it, Bugis women who have made the pilgrimage often meet in person in formal village forums. They seem quite compact and have a strong desire to follow process by process to the end. The mothers who have been on Hajj are active and feel it is important to succeed every event they follow. They also feel a sense of responsibility considering that most of the hosts leave the process of the event to the women of Hajj. Although the forum is visited by a diverse community, their existence is relatively easy to identify. They usually sit in the

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<sup>157</sup> Jurana Nurdin et al., “Accountability of the ‘Title’ Haj in Bugis Culture: Social Interaction and Self Control,” *International Journal of Religious and Cultural Studies* 4, no. 1 (March 17, 2022): 35–44, <https://doi.org/10.34199/ijracs.2022.04.04>.

front row, or in a place that is considered more worthy and honorable than other corners. They get a special place that is presumed more honorable and noble. While women who have not made the Hajj are in ordinary places. Compared to the place where women have gone on Hajj, the place where they are less honorable.

### C. On Bugis Woman Hajj Appearance

Nowadays, the woman hajj over world tends to dress them with local dress,<sup>158</sup> including most woman hajj in Bugis society. However, the tradition of using traditional clothing after Hajj by the Bugis tribe is part of efforts to strengthen identity as Bugis. Genealogically, the local fashion of the Bugis tribe has been Islamized. It used to look thin and “open”. Today it has become thicker and covered. They mostly wear bright colour of clothes and headscarf set. Some mention Sari, Misbah, Mispa, and Loppo cloths. Each region called it differently. There are various mentions of fashion in Bugis society. Clothing and attributes for Bugis women who have made Hajj are divided into two types, namely: (1) Complete clothing, including kabe'/pakambang, terispa'/misba', and taliling. It is used when attending formal occasions, such as weddings and other traditional events. (2) Simple clothing, namely cipo'-cipo' haji. Used in daily activities, both inside and outside the home.<sup>159</sup> In this context. Komawati highlighted the phenomenon of hajj appearances. She said that

*“Untuk kegiatan perempuan-perempuan yang sudah berhaji di daerah sini, lagi-lagi karena kita punya rasa kerukunannya atau silatuhaminya sangat tinggi, khususnya orang-orang yang haji. Orang-orang yang berhaji, cara dia berinteraksi di lapangan tetap sama pada saat sebelum dia berhaji. Akan tetapi mungkin yang membedakan adalah ciri khas pakaian yang dia pakai. Karena di daerah perkampungan itu sangatlah gengsi ketika orang yang sudah berhaji tapi tidak memakai seperti turban.”* (For the activities of women who have performed Hajj in this area, again because we have a very high sense of harmony or friendship, especially people who are on Hajj. People who perform Hajj, the way he interacts in the field remains the same at the time before he performs Hajj. But maybe the difference is the characteristics of the clothes he wears. Because in the village area it is very prestige when people who have performed Hajj but do not wear such turbans)

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<sup>158</sup> <https://www.arabnews.com/node/2116521/saudi-arabia>, accessed 26 June, 2023.

<sup>159</sup> Nirwanti et al., “Tradisi Penggunaan Busana Haji Dalam Suku Bugis,” *El-Maqrā'* 1, no. 1 (2021): 74–85.

By this, it can be seen that Bugis woman hajj not only symbolizes hajj dress and the degree as a social capital but also collective identity of Bugis people. The clothes are not only part of their Bugis identity, but also their Islam. This procession is, however, a symbol of transformation from before Hajj to with changes in his life for the better. The pilgrims' perceptions of gaining a greater social status as a result of performing the hajj as well as their very personal feelings of learning more about their shared Islamic identity both significantly increased.<sup>160</sup> As mentioned in the previous chapter that hajj ritual is the peak of Islamicness of Muslim and it is not all Muslims can be able to perform it, Bugis people will be a lot of happiness if they did it. The festivity of Bugis Hajj women's clothing is a representation of the peak of happiness of a Bugis after they perform Hajj. Societal processes to find explanations for societal configurations and arrangements defines from time to time how Bugis society construct what is Bugis identity and what is Islam. By performing hajj, Bugis woman reclaim their identity as Bugis woman.<sup>161</sup> This phenomenon shows that the Bugis people carry out social constructions of local clothing, local identity, and Hajj status.

However, this reality has been significantly impacted by the Arab culture's influence on the Bugis and Makassar, the two main ethnic groups in South Sulawesi, Indonesia, notably following their conversion to Islam in the early 17th century. Since then, the ongoing Islamization of the area has also brought a steady flow of cultural practices and ideas from Mecca to Indonesia through hajj pilgrims, Arab traders, and the establishment of Islamic educational institutions that placed a strong emphasis on the teaching and use of Arabic in the classroom. These and other reasons have made it possible for cultural practices from West Asia (the Middle East) to be assimilated into regional behaviors and beliefs. Examples of Arabic cultural integration, acculturation, and assimilation into the Bugis-Makassar culture include the use of Arabic in Islamic schools and religious sermons, the wearing of the hijab (head covering) by women, and the conversion of local names into Arabic for people. Investigating the function of an Islamic missionary and educational institutions in mediating and upholding such processes of cultural integration that are a dynamic process of acculturation and integration of a foreign culture that was initially brought about through the Islamization of a local

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<sup>160</sup> David R. Maines, "The Social Construction of Meaning," *Contemporary Sociology* 29, no. 4 (July 2000): 577, <https://doi.org/10.2307/2654557>.

<sup>161</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

culture.<sup>162</sup> Following their return from the Holy Land, the wealthy middle class not only changes their religious devotion but also celebrates their "rebirth" by featuring photos in the media and hosting Islamic cultural acts.<sup>163</sup>

In addition, the media also contributed to constructing this. Like what KOMPASTV Makassar highlights more cultural sensibility rather than Hajj travel sensibility. This is contrary to the mass media in general, which almost no one does not prioritize the sensibility of the Hajj pilgrimage on August 26, 2019, for instance. It can be seen that this media fanatical about the frame that dissects the details of the rich traditions of the Bugis pilgrims construct how Bugis society in Makassar experience hajj.<sup>164</sup> The other media is also remaining to construct this phenomenon. For instance, several phrases are used by the media to illustrate this phenomenon: "traditional clothes", "flashy fashion", "glamour", "traditional clothing", "fashion week", "eccentric dress up and wear gold", "phenomenal clothes", "special clothes", "national clothes", and also "eccentric dressing up showing off gold jewelry".<sup>165</sup> However, mass media such as books, magazines, television, radio, and the internet can also provide and yet construct information about the hajj pilgrimage. In this digital era, the internet has also become a very significant resource in obtaining information related to Hajj through websites, discussion forums, other online sources, and news.

This construction is then intertwined with the social and economic activities they carry out in daily activities such as when they are invited guests to weddings, they get special behaviour from the host because of their Hajj status. Meanwhile, when in economic activity they tend to be a priority to become trading partners by distributors or agents because they are considered more capable of being cooperative not only economically, but also morally. This is because the Hajj feels a moral burden to be an example spiritually and socially at the community level.<sup>166</sup>

Further, the gold-embellished tradition after Hajj can have several meanings and symbolisms involving spiritual, social, and cultural aspects. Here are some common

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<sup>162</sup> Halim, "Islamization or Arabization ? The Arab Cultural Influence on the South Sulawesi Muslim Community since the Islamization in the 17th Century."

<sup>163</sup> Moeslim Abdurrahman, "On Hajj Tourism: In Search of Piety and Identity in The New Order Indonesia" (University of Illionis at Urbana-Champaign, 2000).

<sup>164</sup> Suf Kasman, "Tradisi Jamaah Haji Orang Bugis: Perspektif Kompas TV Makassar," *Jurnalisa* 05 (2019): 241–61.

<sup>165</sup> [https://www.youtube.com/results?search\\_query=haji+bugis](https://www.youtube.com/results?search_query=haji+bugis), accessed 25 June 2023.

<sup>166</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

interpretations associated with this tradition: firstly, adorned with gold jewelry can be viewed as a form of self-appreciation and respect for the efforts and sacrifices made during the Hajj. It can also be understood as a form of gratitude for the blessings and mercy obtained from Allah after completing the Hajj; secondly, social status symbols: wearing gold jewelry can also be a symbol of social status or wealth in some cultures. After performing Hajj, some people may choose to decorate gold as a sign of their achievements and economic ability. It can also be a way to show others that they have fulfilled an important religious duty, as well as the accumulation of a hard work<sup>167</sup>; Thirdly, memories and legacies: gold jewelry acquired or worn after Hajj can also be a precious memory and passed on to future generations. It can be a symbol of spiritual experiences and Hajj journeys passed on within the family, as well as a way to commemorate and commemorate those experiences; Fourthly, beauty and aesthetics: in addition to spiritual and symbolic meanings, the tradition of gilded after Hajj can also be related to beauty and aesthetics. Gold jewelry can be viewed as an object that beautifies the appearance and provides aesthetic satisfaction to the individual wearing it. It is important to note that the meaning and interpretation of these traditions can vary among individuals and cultural groups. Views and practices related to this tradition can also be influenced by social, economic, and cultural factors that exist in the local community.

Nonetheless, the traditional construction of Bugis women who have made the pilgrimage is a mixture of Islamic and pre-Islamic elements. While the level of proportion of elements in one ritual is different from other rituals. The problem of acculturation of Islamic traditions and teachings in the Bugis community is indeed impossible to avoid. The phenomenon of Hajj in the Bugis community also cannot be seen in a purely social context, or purely spiritual. The ideal Hajj for Bugis women is a ritual that has a function and meaning that is implemented in social life and is able to increase its honor and glory in the midst of community life.<sup>168</sup>

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<sup>167</sup> Ali Hanafi et al., "Hajj And Work Ethos Bugis Community South Sulawesi Indonesia," *Research on Humanities and Social Sciences* 5, no. 5 (2015): 1–11, <https://core.ac.uk/download/pdf/234674437.pdf>.

<sup>168</sup> Muhammadiyah, "Haji Dan Reposisi Perempuan Bugis: Upaya Meningkatkan Status Sosial Pada Masyarakat Di Sulawesi Selatan."

## CHAPTER V

### CONCLUSION

This research discusses how Bugis woman in Maritengngae district. constructs hajj in individual, cultural, and social level and how the three is interconnected. It is found that pejorative people's commentaries in the media which address to hajj Bugis woman seem do not affect the so-called Bugis tradition. They themselves do reproduce the cultural and social construction in everyday life. At individual and also cultural level, however, Bugis woman hajj intensifies their local identity by fashioning themselves with local clothes and embellishing with jewelries. Woman hajj not only symbolizes hajj dress to title as a social capital but also collective identity of Bugis people. For Bugis woman, the hajj symbol is their social capital. But for the agencies, the Bugis woman is the prospective economics capital. By hajj degree, Bugis woman can freely express their identity with confidence. In other words, hajj symbol shapes their psychological and social construction in the sense that they as a part of Muslim in local society.

Further, Bugis woman perceive hajj ritual as a subset of tradition. The desire to be hajj is not only during the hajj ritual in the holy land, but also in post-arrival of it. However, post-hajj arrival of Bugis woman reinforces the social capital on various aspects in society life. Scholars have exhausted on the issue on how the ritual is managed by the agencies. However, in-depth discussion on how the after hajj effect in society, specifically when it comes to Woman (Bu Hajjah).

The clothes are not only part of their Bugisan society, but also their Islam. This phenomenon shows that the Bugis people carry out social constructions of local clothing, local identity, and Hajj status. In addition, the media also contributed to constructing the three. Several phrases are used by the media to illustrate this phenomenon: traditional clothes, flashy fashion, glamour, traditional clothing, fashion week, eccentric dress up and wear gold, phenomenal clothes, special clothes, national clothes, and also eccentric dressing up showing off gold jewelry.

This construction is then intertwined with the social and economic activities they carry out in daily activities, for example when they are invited guests to weddings, they

get special behavior from the host because of their Hajj status. Meanwhile, when in economic activity they tend to be a priority to become trading partners by distributors or agents because they are considered more capable of being cooperative not only economically, but also morally. This is because the Hajj feels that they have a moral burden to be an example spiritually and socially at the community level.

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