

# Hajj and Work Ethos Bugis Community South Sulawesi Indonesia

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## Abstract

Hajj and work ethics mutual influence upon and should be undertaken with diligence work on the basis of sincerity and high morale. Perform the pilgrimage are directly related to economic calculation, hard work, discipline and a spirit of sacrifice. Working for the needs of the economy and religious life must be considered as well as the obligations and responsibilities of the individual and society. Economic and religious life is a symbol that represents the meaning of the life of the world, and later life as a unified whole. Economic action rice fields farmers to obtain meaningful social stratification that rational action oriented values. Hajj as religious teachings to foster meaningful autonomous ethics born from within the individual. Universal human status before God, in which the rights and duties of man is according to social status.

Data collected through interviews with informants, consisting of Hajj in Bugis community from each district, as well as community leaders in each of the research locations. In addition to the interview, also conducted direct observation of community service activities.

The results showed that the performance of Hajj and work ethos have relations in Bugis community. The relations tend to Hajj has a relationship with a work ethic because Hajj is a social status, the result of hard work over the years and tend to be placed at a higher caste.

**Keywords:** *Hajj and work ethics*

## 1. Introduction

Human beings are the most perfect divine creation, when compared to other living creatures. Indeed God has created man in the best possible shape. This implies that humans are endowed with potential and physical power, mind, and heart that can be enabled and actualized to gain valuable life and dignity. Success or achievement gained someone because of his work ethic so worthy and deserving of honor in the middle of the community.

Economic and religious life as a necessity that can not be ignored, because both have the necessities of life are equally important function in human life. Hajj as religious doctrine can only be fulfilled, if someone has the ability to surf the economic life with faith and devotion. Indigence (very weak economic life) approach to kufr (destruction of one's religion).

Bugis society is one of the tribes in the province of South Sulawesi Indonesia has a high morale. Morale is reflected in the persistence to work from morning till night to reach a value. Bugis renowned hard worker in his daily life to get a value. This value is the value of a religion known as the Hajj. In the study "Symbolic Hajj: Analytical Descriptive Study On The Bugis", Andi Agustang (2009: 317), the interest and enthusiasm of the Bugis for the pilgrimage is quite high. The high number of pilgrims is generally used as an indication of two important things. First, increasing piety to meet the pillars of Islam. Second, also showed improvements in the economic life.

Therefore, an interesting discussion about the relevance or relationship Hajj and work ethic Bugis society relation to the values of life that they understand. Hajj could cause them to have a work ethic, work ethic could otherwise cause them to Hajj, because both have relevance. Various cases will be discussed as an example of the discussion.

## 2. Review of Hajj and work ethics Theory

The ethos is derived from the Greek word meaning attitude, personality, character, character and conviction on something. This attitude is not only owned by individuals, but also by groups and even communities. Ethos is formed by various habits, influences, cultures and value systems that believed. From the word ethos is also

known that the word ethics is almost close to the definition of morals or values associated with good morale so that in the ethos of passion or enthusiasm contained very strong for optimal grind better and even strive to achieve quality work perfect as possible.

Work ethic is closely related to morale, Weber (Damsar, 2009: 22), to achieve success, one must undertake economic activities are realized with hard work based on discipline and driven by religious teachings. In Islam known word "itqon" which means the earnest work, accurate and complete. The work ethic of a Muslim (Muslims) is a passion for treading the straight path, in terms of taking any decisions, leaders must hold the mandate, especially judges. The judge based on the ethos of the straight path as David when he was asked to judge the fair and must be based on the values of truth, grant decisions (punish) between us with justice and fall not deviate from the truth and point to (Lead) us to straight path.

While the Hajj is a pillar (the pillar of religion) Islam fifth after the creed, prayer, charity and fasting. Hajj is the annual ritual forms executed Muslims worldwide who are able (material, physical, and science) to visit and carry out some activities in several places in Saudi Arabia at a time known as the Hajj season (month of Dhul-Hijjah). This is in contrast to the pilgrimage that can be implemented at any time.

Core activities of the pilgrimage began on the 8th of Dhul-Hijjah when Muslims spend the night in Mina, wukuf (silent) on the Plain of Arafat on the 9th of Dhul-Hijjah, and ends after throwing jumrah (throwing stones symbolize the devil) on the 10th of Dhul-Hijjah. Indonesian society prevalent also mentions the feast of Eid al-Adha as Hari Raya Haji because it coincides with the celebration of this pilgrimage. Relation Hajj and work ethic has been widely discussed by experts, O'Dea (1992: 203), sociological, religious (pilgrimage) has the function of strengthening the identity of so sacred to gain recognition of social status. Abdullah (1993: 29), communities with high social status of their different religions with the community of lower social classes.

Geertz (1974: 126), the ethos of "fundamental attitude towards themselves and the world that is emitted live". Religion is able to bring the ethos, and this ethos can only be born if the spirit and meaning of religion has been internalized into yourself every adherents. (Afkar, 1996: 3).

Tranquility, prosperity, and happiness of life desired by all men is not easy to achieve because natural resources are limited, while the means of satisfying the needs are endless. In this life needed ethos or spirit with emphasis on the meaning of the work that resulted in economic and religious life of good and quality. In the study "Law of the Sea, Sailing and commerce", Lopa (1982: 116), express provision was sought, because fortune never came to pick us.

To meet the needs of economic and religious culture in the era of globalization is a phenomenon related to human life. In sociological, the more significant religious functions; that religion is able to revitalize the soul (spirit), reflecting the moral inspiration and motivation that human life is not in disadvantaged situations.

Geertz (1973: 115), research Mojokuto community groups in East Java and Bali's Tabanan community, although both the community groups have very different backgrounds, namely; students and aristocratic, but have a similar growth pattern as a class entrepreneurs with a high work ethic emerged in the midst of people who are facing a transition toward modernization.

Siahaan (2002: 61), in this modern era of human resources required to think and act in a global and comprehensive framework concerning economic and cultural complexity of high work and always adhere to the values of professionalism, honesty and quality of work.

Hard work or in other words is called the work ethic is an absolute prerequisite to be able to achieve the happiness of living in the world and in the Hereafter, because with a high work ethic will give birth to higher productivity. Therefore, the religion of Islam gives great attention to the hard work and work ethic because only then will the happiness in the world and in the hereafter can be achieved simultaneously.

On the basis of the foregoing, it is understood that the real appreciation of religion embodied in the form of perfect faith, have a reciprocal relationship with a person's work ethic. Someone who has perfect faith is certain that he or she have a high work ethic, which in turn increases productivity high, both at work and in service in accordance with their respective duties.

Depth appreciation of religions encourage the flourishing of a work ethic that community economic life progresses, because Islam teaches to help the weak by paying *zakat*, *infaq* and *shodaqah* (ZIS). ZIS can only be paid by who has sufficient assets. Adequacy of property obtained only people who have a high work ethic and willingness to work hard. Flourishing economic life will lead to a desire to explore the teachings of his religion, because the more advanced economies provide an opportunity to worship more airy, like a pilgrimage, build infrastructure that is better for putting themselves perform worship. Appreciation of the religious teachings have the work ethic of mutual relations and mutual influence unnecessary where the most dominant of the two. The fact shows that the affluent society, generally have a religious life better, otherwise people who are not well off and moreover it would be difficult to develop backward them religion life as well.

Meanwhile, according to the Bugis community (Ahmad, 2014) The main values of Bugis culture are Honesty (*lempu*'), scholarship (*to kinawanawa*), Propriety (*asitinajang*), firmness (*getteng*), and effort in terms of its function. The values are chosen not to be Considered that only contained in the Bugis culture or just Possessed by Humans alone Bugis. To be shown is its role in controlling the life of the Bugis Thus Spake providing its own style to the culture.

Bugis are an ethnic group in South Sulawesi, Indonesia with the main characteristics of this ethnic group is its own language and customs. At the beginning of this ethnic group originating from the Malay and Minangkabau WHO immigrants migrated to Sulawesi since 15th century as the administrative staff and traders in the Kingdom of Gowa. Based on census population of Indonesia in 2010, as many Bugis ethnic population of about six million people. Bugis people now have spread to various provinces in Indonesia, for example, Southeast Sulawesi, Central Sulawesi, Papua, East Kalimantan and South Kalimantan.

Bugis is a tribe belonging to the Deutero Malay. They go to Indonesia after the first wave of migration from mainland Asia (Yunnan). Bugis word comes from the word "*to ugi*" the which means the Bugis, Bugis naming Refers to the first king of the Chinese empire contained in Pammana (Wajo) is La Sattumpugi. When the people of La Sattumpugi calling itself, then they refer to Reviews their king. They dub Themselves as "*to ugi*" or the followers of La Sattumpugi.

Therefore, Hajj and work ethic has associated with Bugis community in its efforts to meet their needs so that they can survive the world and the hereafter. This belief became one of the driving and the spirit of their lives.

Any religious doctrines professed by any community in this world teaches its followers to be an honest man, and loved peace. (Rumadi, 2005: 118), religion is the most fundamental part of human life and has been positioned in a place that is no less universal than the ideology of human creation.

In the sociological perspective, happiness and well-being of society can be realized through social engineering or humanitarian character development. One of the topics that are important to development issues discussed ole Weber, the role of religion as a factor that led to the emergence of capitalism in Europe and the United States.

Weber's thesis (Budiman, 1996: 20-21), the Protestant ethic and the rise of capitalism, a thesis which was introduced in 1905 indicates a relationship religion and economic progress. The thesis begins with the discovery in Germany leaders of the company owners of capital and technical personnel who finished top layer taken by the Protestant and not Catholic. This situation raises the question of whether religion that allows the development of the spirit of capitalism. Weber, analyzing the theological teachings of some Protestant sects and after doing the analysis, Weber (Budiman, 1996: 22) reached the conclusion that in some European countries and the United States experienced rapid economic progress under capitalism system, one of the main causes of the Protestant Ethic developed by Calvin (Calvinism). Weber said not determine the economic advancement of religion, but religion that determines the direction of development and economic progress.

According to Weber (Sukidin, 2009: 17-18)), Calvinist about human destiny or fate in the hereafter, is a key element in determining the attitudes of its adherents. Adherents of Calvinism, is not only required to work hard and full precision, but also to follow the way of life in accordance with God's will. This phenomenon, by Weber called "Beruf, Calling" (call). Work is not just a means of subsistence, but a sacred duty comes from God to man in the world is carried out (Weber, 2002: 117).

Radinson (Abdullah, 1993: 26), ethics emitted Qur'an is almost no difference with what was said by Weber in the Protestant ethic; honest, hard work, thrift and calculating, so naturally can be justified if the reformers of Islam back to the Qur'an and the Hadith as a source of dynamism and excitement of the people.

Qaradawi (1996: 147), Islam not only ordered the work, but it should work well as submission to God. Islam permits the taking the opportunity to seek pleasure is allowed, telling his people seek sustenance to achieve glory and majesty. In the Qur'an, Surah Al-Jumu'ah, verse 10 Allah says which means: "If the prayer has been fulfilled, then you be spread around on earth; and seek the grace of God and remember God a lot that you prosper.

View of the world (world view) Islam does not recognize the concept of fate because woe one's life is not the product of God (Allah). Allah says in the Qur'an Surat Ar-Ra'ad verse 11 which means: "Allah does not change the circumstances (fate) of a people who exist in a nation so that they transform themselves what is the self (soul) them". Bellah (Suwarsono and Y So, 1994: 37), the economic motivation of the Tokugawa family religion in Japan is not a personal motivation, but rather a family pride motivation, thus encouraging a set of ethical values; honesty, quality of life and good name.

Abdurrahman (2002: 105), Muslims told to pilgrimage and issue a charity, the command can not be done without having the capability of economic life. This means that Hajj and work ethic interrelation (interrelatedness-connectedness) and the influence of influence that should be passed to the hard work accompanied with sincerity, and a spirit of sacrifice. Hajj as part of worship is directly related to economic life. Reflected a person's level of economic life of work ethic owned.

### 3. Research Methods

This study uses a case study is one of the research methods in the social sciences. In research using this method, a deep longitudinal examination to a situation or event which is referred to as a case using systematic ways of doing observation, data collection, information analysis, and reporting the results.

For this purpose there are four techniques of data collection in this study, namely: literature, observations, interviews, and documentation. The technique of data analysis is the reduction, presentation and drawing conclusions. Validity of the data required technical inspection, especially checking the information obtained in the field, based on the results of the various documents and educational services field data. Test confidence by extending the observations, increasing persistence, triangulation, negative case analysis and use of reference materials.

### 4. Results and Discussion

Paradigm life Bugis ethnic communities rice farmers greatly influenced by an understanding of local cultural values *reso* (working diligently unyielding) and *siri* (pride and dignity), and *paseng* (testament) to be anything, to be who and what for life. These values are characteristic of the work ethic and moral shades religious terms, hence implies navigate the ocean of truth in life.

Difficulties, hardships, and geographical challenges faced and experienced from an early age still to be addressed appropriately. This phenomenon helped shape the character into a paddy farmer diligent, hardworking, disciplined, and high morale. With age are still relatively easy have developed trust that must be accounted morally in the face and overcome the economic and religious life can be worth from the human side.

Although all ages are still relatively easy, but the attitude and commitment of life that has been internalized into him always oriented in the future; towards a better life and dignity. Inspired and motivated desire to gain economic and religious life better and dignified so realized activity measures of hard work and earnest, synergized *reso* and *siri*, in facing and overcoming life's challenges.

This happened in the case of Haji Pallelang (original Bugis) better known by the name of Hajj Auction by residents in the village. Eleven years of age living with his parents separated, he lived in the house of Hajj Huseng sustain life by working maintain cow. Dawn he had been up removing cow shepherd and took him to the field before the Hajj Huseng start of jobs in the fields. He earned income each harvest 4-5 quintal. Approximately four years he worked maintain cow, he switched peasant workers, and remained in the house of Hajj Huseng. As a farmer workers with human capital and trust, before the harvest, he was shown the fields, the result is between 7-8 quintal after in for two. Age 16 years, he returned to live with his family, and he did not leave his job at Hajj Huseng. Although he no longer lived at home stay Hajj Huseng, but at times it was often together Hajj Huseng eating breakfast or lunch the day before and after coming home from the fields. After daily

pilgrimage called Hajj *uwak*, *ajitta*, *iyaji* by her family and community. He also sometimes held the views of the family if there are young daughter in the village who want to apply for or son who wants a family, or acts begin working the fields to fellow farmers, whereas before Hajj he never asked for help and do it.

Work diligent, earnest, and never give up with the growth of ideas that are implemented through the efforts of wetland extensive differentiation in a way; pawn and buy gradually, and do yourself and efforts to have the input of modern technology in installments of partial results obtained work each harvest. Increases the extent of paddy fields controlled or owned and worked on his own, so managed to actualize themselves into a figure rice farmers with the level of economic life are able to finance the pilgrimage as ideals coveted.

In this world nothing has changed, except change itself, and to achieve social change in quality and dignity; diligent work motivated by religious values, *reso* and *siri*, obsessive, life ambition, rich never come pick up man (Weber in Damsar, 2009: 22; O'Dea, 1992: 203; Hamriah, 1995: 48; Tasmara, 2002 : 20; Alex Ingleles in Y So, 1994: 31; Lopa, 1982: 116).

Case Hajj Baharuddin (one resident Bugis), ordered the same parents "I reminded and booked by my deceased parents, the hard work is the main capital for a success, no one is going to glance at and love for those who are lazy, because the people who lazy no means to live in the world, do not gamble, no one is rich from gambling, even wealth can be depleted, and his destitute or miserable ". For him the title does not make him ashamed Hajj working again as a farmer, he wished his life was not hard after Hajj. After a pilgrimage to live hard, people can judge he forced himself pilgrimage. According to he could shy people already Hajj, but rarely seem to worship. He actively pursue its work after a break of approximately three weeks after the Hajj. He hoped after Hajj daily life more meaningful to others before Hajj. That's why he's still working diligently to earn that life is not decreased. After the pilgrimage he feels in his treatment and awards if he attended the events held community; including the party of the people after the successful harvest of rice. His status as a pilgrim role with the role of the mosque committee. According to him, farmers are already Hajj, better nature and loves to help fellow citizens.

The case of Hajj Muhammad Akib (Bugis society) is the son of a farmer who was known obedient to his parents. Home from school he would often use his time working in the fields and take grass for the horses parents. He just had time he was at junior few months. He said that the mind and opinion: "The most important reason is I work diligently to earn a living to sustain life, because there is no one who can I expect to help finance my school to junior high school graduation. That is why I decided to quit school and work in the fields to earn ". Most of the results obtained after each harvest it is not the tube at the Bank, he chose to invest little by little by way of pawn and buy paddy and other valuables. Efforts he doing to fruition; own any land measuring 2.30 acres to 0.40 acres of garden soil, cow as much as 5 tails, rice fields "pawned and worked directly" approximately 0.70 acres, and the home of "ironwood" , and has a modern technological equipment, after he sold all his cows. After Hajj everyday life, she felt self-esteem, there is serenity and happy life because it can get attention and welcome from people who had an event or celebration, although he was a bit late from the time of the event. He added. He joked obtain Hajj status requires the sacrifice of body and soul, must be hard work and discipline of time. His status as a pilgrim, a regular role marriage ", and the role of social attitudes is necessary because the need of money for what it is for the bride's door guard. He also used his role begun modern technology in a community of fellow farmers in need.

Hajj case Nyompa (Bugis society) was born the fifth of seven children, and she comes from a family of farmers. He only managed to complete primary education, then wander to East Kalimantan seek life by way of selling cigarettes, lifting goods and passengers that came from home to Sulawesi in Port Nunukan. Less than one year in Nunukan, then to Sandakan Malaysia, by way of "illegal immigrants". Lucky fate of her hajj. Hajj rituals dilakoninya that time standing at Arafat, he sat cross-legged remembrance, pray for ampunan and pleasure of Allah. He also no longer able to distinguish the rank, rich, and ordinary people because almost the same outfit. According to him, the journey from Mecca to Arafat, and after completion Standing at Arafat to Musdhalfah looking for small stones in the middle of the night and in the middle of a sea of people, making him unwell after arriving at in Mina. Although he was unwell, but he's trying hard throwing jumrah in the middle of a crowd of people or pilgrims. After Hajj until now the source of life is still on his own as a result of farmers. Two seasons after the pilgrimage was he doing all fields. After that, he lived most of his field did, and the rest he had shared with his son, he hopes his son did not sell it while he was still alive. According to him after the hajj quite a lot of uses or benefits that he felt in his life; the prayer in congregation, or given a role by pa 'priest read a prayer after prayer congregation Glory, or plays the role of harvest "welcome fruit rice" and "welcome the rice harvest", resolve misunderstandings among citizens.

Corresponding empirical facts obtained from in-depth interviews; Overall symbols in the Hajj pilgrimage undertaken and implemented by the high morale tirelessly. This phenomenon proves that the religious work ethic is quite high, because there is no dam compensation measures "replacement cost implementation of a number of symbols of the pilgrimage".

Only a few weeks after fulfilling the great task in the holy land of Mecca Al Mukkarramah and Madinatul Munawwarah, active pilgrimage back to his work because motivation is driven by economic and social motivation. Encouragement of economic motivation to obtain work increasing and has a value of blessing. While the encouragement of social motivation to improve social status, because the pilgrim status assessed by the local community one's social status. Such action, by Weber (Ritzer, 2007: 38), the definition of social paradigm called "actions that depart from within the individual for the benefit of himself and beyond himself".

Community of rice farmers in the pilgrimage was based capabilities of economic life, which is driven by religious motivations, and actions carried out by hard work and earnest, steadfast, discipline and morale is high, then the status of Hajj is classified in the category; social status symbol, a symbol of social prestige, and a symbol of spiritual consciousness.

A wide variety of roles played by Hajj according to the structure of their social status, both in the role of economic and religious life. The role played by the community or society categorized customs territory so that no additional revenue implications of real economic value to refute the lead role as rice farmers.

The role played by the Hajj according to the social status can be referenced from opinion; Tang (2009: 298), that the Bugis culture; mutual assistance is regarded as a social obligation. Jamil (2005: 5), In sociology, religion form a variety of social relations in human life. Kasnawi (Ahmad et al., 2007: ii), functionally Islam is a blessing for the whole of nature, which in the sociological study of an adhesive to the common life.

The series of arguments about the Hajj provide high morale, such as the importance of standing at Arafat. All informants in the case of this research is conducting worship and standing at Arafat. This means, in the Shari'ah has status pilgrimage.

Throwing Pebbles in Mina as a significant symbol of awareness and proper functioning of human intelligence and actualize their potential to build a dignified life order. Sinamo (2009: 285), work is an operational element that is very central to the advancement and glory of man. Worship Thawaf interpreted as a symbol of melting the descendants of Adam to glorify the greatness of God or togetherness looking for a business to be in the environment of the Lord, so worship Sai 'as a symbol that has a meaning that life should be passed to the diligent work and should not be stopped in the course, if it stops there is no guarantee success. McClelland (Budiman, 1996: 23), the most fundamental successful work is the attitude towards work. Weber (Geertz, 1992: 50), "events are not just there and there, but the events that have occurred because of a meaning and that meaning".

Desire paddy farming community pilgrimage supported on the basis of intention feasibility and economic life of religious motivation. Another phenomenon that is quite interesting and distinctive, that the status of Hajj gain respect and social role of Hajj has utility value in the middle of the community.

Theoretically, "middle peasants" and farmer workers' morally refuge on land owners", the ideals of the pilgrimage is very difficult, because the pilgrimage cost is quite expensive. This phenomenon does not mean at all ideals pilgrimage has gone, because logically someone who has a very high work ethic, synergized local culture; *reso* (working diligently) and *siri* (honor), is an opportunity to collect a sum of money to defray the cost of the pilgrimage as priority goals in life.

## 5. Conclusion

By having an attitude, thoughts, and views oriented toward a dignified life embodied by the action of hard work, earnest, and high morale, driven by religious values, then the local cultural synergy "*Reso and Siri*", so as to reflect bright spot of economic life that promises growth and progress. The process of change in the lives of ekonomi increasingly making progress because of the investment efforts in a way; pawn and buy paddy gradually, as well as attention to have the input of modern technology in installments of partial results obtained work each harvest. Increased rice field area owned, controlled, and done immediately, supported by modern technology facilities owned so successful in improving the quality of economic life.

Increasing the quality of economic life with the quality of religious life so that it opens the way to perform the pilgrimage as an idealized goals in life. Travel and implementation pilgrimage symbols exhausting and risky to give meaning and value in life Hajj: increasingly aware of the importance of work as well as possible in improving the quality of economic and religious life and human relations; increasingly aware of their nature as social beings to each content-filling in the social events; sensitivity and increasing social concern.

That they perform the pilgrimage based on the ability and motivation of the economic life of religious teachings. Islamic religion implies the ability of economic and religious life is the main criteria of which must be met for a Muslim to perform the pilgrimage. Therefore, they can be categorized pilgrim status as a symbol of social prestige, a symbol of spiritual awareness, and a symbol of quality peningkatakan worship.

Status integral pilgrimage with him gain recognition and respect as well as having played a variety of social roles, both in economic and religious life in the midst of a community or society. Various social roles played by significant pilgrimage has been running the rights and obligations corresponding social status.

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