

# CULTURE REPRODUCTION IN MAKASSAR, PHENOMENOLOGICAL STUDY OF THE BARZANJI RITUAL OF MAKASSAR CITY MUSLIM COMMUNITIES

**Takbir, Muh. Saleh Tajuddin, Barsihannor**

UIN Alauddin Makassar Postgraduate Program

E-mail: t3760841@gmail.com; saleh.tajuddin@uin-  
alauddin.ac.id; barsihannor@uin-alauddin.ac.id

**Abstract:** This article discusses the cultural reproduction in Makassar, a phenomenological study of the barzanji ritual of the Muslim community in the city of Makassar. This article uses a descriptive type of qualitative research, the data source used is primary data in the form of community figures, religious figures, and traditional figures who are considered representative of the research, secondary data in the form of books, journals, and scientific research, the research approach uses phenomenology religion as well as data analysis using, reduction, Display data drawing conclusions, research results show that. The Barzanji reading is a series of Maulid reminders that are read after the reading of the holy verses of the Qur'an and before the delivery of wisdom from a speaker. However, this tradition of Barzanji will be carried out throughout the year when meeting the following moments, such as the reading of Barzanji at the tradition of entering a new house, the initial chain of wedding events (*mappaccing* in the Makassar Bugis tradition), pilgrimage, purchase of a new vehicle, or other thanksgiving traditions which expresses happiness as a sign of gratitude for the gift that has been received from Allah swt.

**Keywords:** Cultural Reproduction – Barzanji – Rituals –  
Bugis Makassar

## **INTRODUCTION**

Islam is known for the concept of monotheism, a central concept which contains the teaching that God is the center of everything, and humans must devote themselves completely to Him. This concept of monotheism has further doctrinal implications that the purpose of human life is none other than to worship Him. The doctrine that this life must be oriented to the service of Allah is the key to all Islamic teachings. In other words, in Islam, the concept of life is a theocentric concept, namely that all human life is centered on God. The monotheistic value system is based on this kind of view.<sup>1</sup>

Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation. When someone tries to communicate with people of different cultures and adapt the differences, prove that culture is learned. Tradition is understood as everything passed down from generation to generation. <sup>2</sup>Tradition in the anthropological dictionary is the same as customs, namely habits that are magical in nature from the life of an indigenous population which include cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that is already stable and includes all the conception

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<sup>1</sup>Kuntowijoyo, *Paradigm of Islamic Interpretation for Action* (Cet. VIII; Bandung: Mizan, 1998), p. 229.

<sup>2</sup> WJS, *Indonesian General Dictionary* (Jakarta: PN Balai Pustaka, 1985), p. 1088

of the cultural system of a culture to regulate human actions or actions in social life.

Thus all the cultures that exist in the community of nations that exist on this earth have the same elements and the diversity that concerns their complexity, EB Tylor in his book *Primitive Culture* provides the following understanding of culture. Culture is that complex which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society.<sup>3</sup>

Tradition is understood as a community habit that has a historical basis in the past in the fields of custom, language, social order, beliefs and so on, as well as the process of handing over or passing it on to the next generation. Often the process of passing on occurs unquestioned, especially in closed societies where things that are accepted as right and better are taken for granted. Indeed, there is no human life without a tradition. Tradition then becomes an end in itself.<sup>4</sup>

Tradition in Latin tradition or custom, in the simplest sense is something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time or religion. The most basic thing about tradition is information that is passed down from generation to generation, both written and (often) orally, because without this, a tradition can become extinct. According to the Big

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<sup>3</sup> Soerjono Soekanto, *Sociology An Introduction* (Jakarta: PT. Raja Grafindo Persada, cet, 27, 1999) p. 188-189

<sup>4</sup> Hassan Shadily, *Islamic Encyclopedia*, (Jakarta: PT. Ichtiar Baru Van Hoeve, tt), p. VII

Indonesian Dictionary, Tradition is a hereditary custom that is still carried out in society with the assumption that the existing methods are the best and correct.<sup>5</sup> Traditions in a narrow sense are special social legacies that meet the requirements, namely those that survive in the present, that are still strongly tied to contemporary life.

Tradition is the inheritance of norms, rules and habits. Tradition is not something that cannot be changed, tradition is instead combined with various kinds of human actions and raised as a whole. Because humans make traditions, humans are also the ones who can accept them, reject them and change them. Tradition can also be said as a habit that has been passed down from generation to generation in a society, with its broad nature, tradition can cover all the complexities of life, so it is not easily set aside, with precise details and treated similarly, because tradition is not an inanimate object, but a tool. who live to serve living humans anyway.

Cultural values are shown by demonstrating symbolically in the form of ceremonies which are carried out with great wisdom by the supporting community. Traditional ceremonies, for example those carried out by community members, are felt to be able to meet the needs of their members, both individually and communally. Cooperation in organizing traditional ceremonies can clearly bind a sense of solidarity among members of the public who feel they have a common interest. Traditional ceremonies carried out by

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<sup>5</sup> Big Indonesian Dictionary, (Jakarta: Balai Pustaka, 2007), p. 1208

members of the community contain various rules that must be obeyed by every member of the community. These rules arise and develop automatically and are passed down from generation to generation with the role of preserving order in society.<sup>6</sup>

Religion in the historical-sociological category is certainly a new phenomenon. Christianity is only two thousand years old, Islam is only fifteen centuries. Society, of course, existed long ago. Thus, religion never exists in an empty space. Social facts existed before religion came along. Social facts are theoretical constructions that in social life there are behaviors, ways of acting, and thought patterns that are relatively well established and repetitive, thus reflecting the existence of structures and patterns of social interaction in society. This established social behavior then gives birth to traditions that are maintained together which have a very large influence on individuals. Even individuals can drift and be absorbed into society. A person who is born and develops must be shaped by social facts, even though his role as an individual also plays a role. <sup>7</sup>There are many kinds of beliefs and people's choices in expressing and realizing their sense of religion.

Muslims, especially in South Sulawesi, have made it a habit or tradition to recite shalawat wherever and whenever.

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<sup>6</sup>Sugira Wahid, *Makassar Man* (Makassar: Reflection Library, 2010), p.10.

<sup>7</sup>Kamaruddin Hidayat, *Understanding the Language of Religion, A Study of Hermeneutics* (Cet.I, Bandung: Mizan, 2011), p. 271.

Allah's order about blessing is intended to glorify and strengthen the respect that we should do as long as he is alive until his death. Even after death, we are obliged to continue praying to Him in the hope of obtaining the intercession of Prophet Muhammad SAW. In addition to recalling his struggle we can take lessons or lessons from every value contained in the recitation of shalawat to face life.<sup>8</sup>

## **THEORETICAL TRACKS**

### **A. Cultural Reproduction**

Culture comes from the Sanskrit language, namely *budh* which means reason, which then becomes the word *budhi* or *bhudaya* so that culture is defined as the product of human thought or reason. Another opinion says that culture comes from the words *mind* and *power*. *Budi* is reason which is a spiritual element in culture, while *power* is an act or endeavor as a physical element. So that culture is defined as the result of reason and human endeavor.<sup>9</sup> while in the Big Indonesian Dictionary, culture or culture can be interpreted as thoughts, minds, results. While cultivating means teaching to have culture, educating to be cultured, getting used to something good so that it is cultured.<sup>10</sup>

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<sup>8</sup>M. Quraish Shihab, Interpretation of Al-Misbah: *Message, Impression and Harmony of Al-Qur'an*, (Jakarta: Lentera Hati, 2002), p. 528

<sup>9</sup>Supartono Widyosiswoyo, *Basic Cultural Studies* (Bogor: Ghalia Indonesia, 2009), p. 30-31

<sup>10</sup>The Big Indonesian Dictionary Compilation Team, *Big Indonesian Dictionary* (Jakarta: Balai Pustaka, 1988), p.130-131.

Whereas in English literature, culture is called culture, which comes from the Latin word Colere, which is to process or work on. Can also be interpreted as cultivating land or farming. The word culture is also sometimes translated as "culture" in Indonesian, EB Tylor (1832-1917), says culture is a complex whole which includes knowledge, belief, art, morals, scholarship, customs, and other capabilities and habits acquired by humans. as a member of society and Koentjaraningrat said that culture is the whole system of ideas, actions and human creations in the life of society that belongs to humans by learning, Koentjaraningrat also explained that basically there are many differences between culture and culture, where culture is a plural development cultivation, which means the power of the mind..<sup>11</sup>

Studying the elements contained in a culture is very important to understand human culture. Kluckhon in his book entitled *Universal Categories of Culture* divides culture found in all nations in the world from simple cultural systems such as rural communities to complex cultural systems such as urban communities.<sup>12</sup>

In social life there is a view that a group wants progress and reforms in accordance with the demands of the times. This view is held by people who are optimistic about the belief that tomorrow there will be a brighter life, while

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<sup>11</sup>Koentjaraningrat, *Introduction to Anthropology* (Rineka Cipta: Jakarta, 2009), p. 144.

<sup>12</sup>Tasmuji, *Basic Natural Sciences, Basic Social Sciences, Basic Cultural Studies* (Surabaya: IAIN Sunan Ampel Press, 2011), p.160-165.

remaining careful in carrying the flow of society that tends to move forward and change. On the other hand, there is also the view of a group of people who only follow what is and are apathetic towards environmental conditions, either directly or indirectly changing the way of life and livelihood in which they live in society itself (naturalism society).<sup>13</sup> The changes that occur in today's world society are normal phenomena. Its influence was quickly felt in other parts of the world thanks to the inventions of modern tools. A number of events in other places can be known at the same time even in remote places.<sup>14</sup>

Changes in society have existed since ancient times. Today these changes are going so fast that it confuses the people who deal with them, which are often constant. It is bound by time and place. However, because of its chain nature, change is seen to be taking place, even though it is interspersed with circumstances in which society reorganizes the elements of the structure of society which are affected by the changes.<sup>15</sup> In this case, it is a social fact that society is always experiencing developments and changes. Whether these changes occur fast or slowly.<sup>16</sup>

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<sup>13</sup>Jacobus Ranjabar, *Social Change, Theories and Processes of Social Change and Development Theory*, p. 4.

<sup>14</sup> Elly. M Setiadi, *Basic Cultural Soisial Science* (Jakarta: Kencana 2012), h. 28.

<sup>15</sup>Jacobus Ranjabar , *Social Change, Theories and Processes of Social Change and Development Theory* , p.259.

<sup>16</sup>See Paul B. Horton, Chester L. Hant, in H. Mirhan, AM. Dissertation, *KH. Muhammad Zaini Abdul Ghani in Martapura, South Kalimantan (1942-2005). Study of Charisma and Social Role* ), p. 230.



## **B. Religion and Tradition**

Religion comes from Sanskrit, which comes from two vocabularies, *a* means not, *gama* means chaos or go. So people who are religious are not chaotic or their lives will be peaceful, prosperous, calm and serene.<sup>17</sup> Whereas in Arabic the word religion is often used *al-din*, *millah*, and *sbaria*. *Al-din* also means madinah or a place where religion grows and develops, while *tamaddun* means civilization or something produced by religion. The three terms are something that need each other. Religion will not develop if there is no medina (place), Medina will not survive and progress if it is unable to form a civilization. The word *al-din* which is specifically a religious name that can be known through the Prophet and Messenger; (*millat*) means guidance in life, religion has an ideological dimension, and (*sbariat*) means rules of life or religion with a political dimension.<sup>18</sup>

Harun Nasution distinguished the meaning of religion based on the origin of the word, namely *al-din*, religion (*relegere, religare*) and religion. *Al-din* means law or law. Then in Arabic, this word means master, subdue, obey, and custom. <sup>19</sup>Literally there are those who define religion as a relationship, namely the relationship between humans and those outside

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<sup>17</sup>Abidin Nurdin, *Religious Studies, Islamic Conception of Various Humanitarian Problems*, (Cet, I. Denpasar: Larasan Library, 2014), p.12.

<sup>18</sup>Abidin Nurdin, *Religious Studies, Islamic Conception of Various Humanitarian Problems*, p.12.

<sup>19</sup> Jalaluddin, *Psychology of Religion* (Jakarta : PT Raja Grafindo Persada, 2001), p. 13.

(above) humans. For most Europeans, religion means a constant relationship between man and a being outside of himself, that which is holy, that which is all-knowing, that exists by itself, or in popular terms is God. There are also those who think that religion is part of the translation of religion which is composed of two words, namely "a" means not and "gama" means to go, so religion means "not to go". There are also those who say that religion means text or scripture. In Sanskrit, religion can mean "a" which is not and "gama" means chaos. So religion is neither chaotic nor orderly. In Semitic languages religion is understood as *dien* which means reward, calculation of obedience.<sup>20</sup>

### ***C. Barzanji Tradition and Implementation Momentum***

In general, this Barzanji tradition does not stand alone, but is linked with events related to the social life of the community. Related to this will be explained the momentum or event that is accompanied by the Barzanji tradition. The intended activities include:

#### ***1. Entering a New Home***

The event of entering a new house is an event that is carried out when someone has bought a new house or built a house and the stage of development is completed and will soon be inhabited. This event is organized by the owner of the house and attended by relatives and family. The reading

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<sup>20</sup> Adeng Muctar Ghazali, *Religion and Diversity in the context of Comparative Religion* (Bandung: Pustaka Setia, 2004), p. 26.

of Barzanji in the event is meant as a sign of gratitude and an expression of prayer.

Culturally, the event of entering a new home is by determining an auspicious day according to traditional customs. The point is that the home owner must determine an auspicious day so that all family and relatives and neighbors have the opportunity to attend the event outside of their routine activities which may coincide. It is also supported in Islamic teachings that all days are good. The formulation of the good day is formulated jointly with family members who are considered scholars or local religious leaders. The implementation of the Barzanji tradition at the ceremony of entering a new house is carried out in the morning between 09.00-11.00.<sup>21</sup>

## **2. Hajj**

Barzanji traditional activities are also held when there are family members or relatives who are performing Hajj. As for its execution every Friday night after the Isha prayer around 8:00 p.m. <sup>22</sup>The purpose is to hope for the safety of the family who is performing the Hajj, to obtain *salvation* , and health until they are reunited with the family.<sup>23</sup>

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<sup>21</sup>Revelation of State Literature , *Values of Islamic Education in the Mabbarasanji Tradition in Bugis Communities in Watampone Village, Tanete Riattang District, Bone Regency*, p. 65.

<sup>22</sup>Revelation of State Literature , *Values of Islamic Education in the Mabbarasanji Tradition in Bugis Communities in Watampone Village, Tanete Riattang District, Bone Regency*, p. 69.

<sup>23</sup>Kamaruddin, *Barzanji*  
[http://repository.unhas.ac.id/bitstream/handle/123456789/23588/SKR\\_IPSI%20KAMARUDDIN.pdf?sequence=1](http://repository.unhas.ac.id/bitstream/handle/123456789/23588/SKR_IPSI%20KAMARUDDIN.pdf?sequence=1). (January 13 2019), h. 80.

### **3. Mappacci event**

The mappacci event is an event held to celebrate the wedding of a son or daughter who is about to get married. Through this activity, family members give blessings to the bride and groom. In this event, the Barzanji tradition is held at night after Isha prayer around 8:00 p.m.<sup>24</sup> After the reading of Barzanji is finished, then this mappacci tradition is carried out as a symbol of self-purification for the bride and groom in sailing the household ark.<sup>25</sup>

### **4. Aqeeqah**

The birth ceremony has become a legacy for generations. In the Islamic tradition, aqiqah is based on the recommendation of the Prophet Muhammad, peace be upon him. to slaughter two goats for baby boys and one for baby girls on the seventh day.<sup>26</sup> At this event, the reading of Barzanji's book was also carried out accompanied by the cutting of the baby's hair while standing while reciting the qasidah mahallul qiyam.

## **RESEARCH METHODS**

This study uses qualitative research that is descriptive in data collection. This research is classified as *field research*. To answer the problem, this researcher uses phenomenology. Data was collected by observing , interviewing and

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<sup>24</sup>Revelation of State Literature , *Values of Islamic Education in the Mabbarasanji Tradition in Bugis Communities in Watampone Village, Tanete Riattang District, Bone Regency*, p. 72.

<sup>25</sup>Kamaruddin, *Barzanji* (January 13, 2019), p. 80.

<sup>26</sup>Kamaruddin, *Barzanji* (January 13, 2019), p. 85.

documenting, the data sources used were primary data sources, namely religious leaders, traditional leaders and community leaders, while secondary data used books, research journals and other scientific research as support, then in analyzing the data the author used reduction . data, data display and withdrawal.

## **RESULTS AND DISCUSSION**

Sociologically, this tradition functions as an adhesive between families and between community members. Through this tradition of reading barazanji, family members and community members look for each other, meet each other, and share feelings with each other. Manners, when this tradition was in progress, were highly maintained among them, for example; greeting manners, how to sit, and how to welcome. Polite language or language transactions when they meet will be created naturally, even though interactions between families and between community members are not regulated formally. Everything goes naturally within the framework of the local culture. This tradition is also an opportunity or a place where all family members can play a role and participate. The habit of working together and cooking together is a simple example of this kind of social function of tradition. On occasions where members gather, social solidarity in the form of giving donations from family members to other family members will be created in a natural way.

The tradition of Barzanji began to be felt especially when the Maulid month had arrived. The Barzanji reading is a series of Maulid reminders that are read after the reading of the holy verses of the Qur'an and before the delivery of wisdom from each speaker. However, this tradition of Barzanji will be carried out throughout the year when meeting the following moments, such as the reading of Barzanji at the tradition of entering a new house, the initial chain of wedding events (mappacing in the Makassar Bugis tradition), going on a pilgrimage, buying a new vehicle, or other thanksgiving traditions which expresses happiness as a sign of gratitude for the gift that has been received from Allah swt. This tradition started from aqiqah, where the parents hoped that by reading Barzanji, the child born later would emulate the moral personality of the Prophet Muhammad peace be upon him. then turn to the traditions mentioned above.<sup>27</sup>

Reading Barzanji is indeed very synonymous with the expression of happiness. This is an affirmation that in receiving a gift, do not forget the Almighty, so that even in happiness there is an abundance of blessings. Barzanji is symbolic of happiness, because among the series of narratives is talking about the noble birth of the Prophet Muhammad peace be upon him. and the birth is a symbol of happiness besides it is an effort to show love because in Barzanji there are many expressions of blessings that are said.<sup>28</sup>

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<sup>27</sup>Interview, Nur Taufiq Sanusi, (45 years old), *Academician* , 16 June 2023

<sup>28</sup>Interview with Rulan Wahab, ( year), *Academics* , 16 June 2023

This can be seen in each chapter of reading Barzanji, which is always punctuated by the recitation of prayers from the readers of Barzanji, which consists of eighteen chapters. Starting from the reading of surah al-Fatihah as an opening, then continued with the first chapter namely *Abtadiul Imlaa bismi dzaatil aliyah* until the fourth chapter, where in this chapter there is a *mahallul qiyaam* where all participants stand led by the leader of the barzanji reading. In this mahallul qiyaam the recitation that is usually recited is *Maulid Syaraful Anaam* or *Thala'al Badru Alainaa*, then continued until the last chapter and then closed with a prayer. In this reading of Barzanji, something that seems unique can also be seen in the number of reader participants who have no specific rules as to how many should be present. At least 3 people, some who read the beginning of the chapter, the middle of the chapter and the end of the chapter and then the prayer is read again by the one who originally led the reading of this Barzanji. Sometimes there are also five or more people, even if there are many participants, each person can read one chapter, up to a total of fifteen participants with the Barzanji reading leader.<sup>29</sup>This reading of Barzanji was chosen because it is considered simple, easy, and includes some stories from the chain of noble life of the Prophet, peace be upon him. compared to other hymns of praise such as Maulid Diba'i, Simthuddurar, Maulidulhabsyi, and Burdah kasidah.<sup>30</sup>

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<sup>29</sup>Interview with Fachruddin (year), *Practitioner Barzanji*, 18 June 2023

<sup>30</sup>Muammar Bakry (year), *Academics*, 17 June 2023

Spiritually, the tradition of reading barazanji functions as a medium for transferring and spreading religious values between the present and earlier generations. Traditions like this naturally provide opportunities for family members and community members repeatedly to contemplate the meaning of the presence of an apostle for the benefit of mankind. By paying attention to the tradition of reading barazanji as part of the social cycle of society and by considering that traditions like this are part of the way family members and community members transfer religious values through long memories of the social history of Muhammad's life as an apostle.<sup>31</sup>

In the Bugis and Makassar communities, the reading of barazanji has long been treated and spread into various ritual ceremonies, especially ritualism related to the stages of the life cycle of a family member or at other social events. Its reading, for example, is done at the ceremony of entering a new house and moving house, the ceremony of initiation, mappacci, the ceremony of praying for family members who are undergoing the Hajj, the ceremony of circumcision and circumcision, the ceremony of success, and others. Reading habits b

Barazanji which is held at various ceremonies that accompany the social life cycle of the Bugis community, the reading is then repeated, from one event to another, which in turn forms a tradition. In other words, by borrowing the

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<sup>31</sup> Sitti Wahidah Masnani, Barazanji Tradition in Bone Regency, South Sulawesi, *Journal of نادي الأدب*, Volume 3 Number 2, November 2005, p. 85



terms of cultural experts, this tradition is impressed as a cultural imperative, equivalent to fulfilling cultural obligations. Since the tradition of reciting barazanji originally came from the outside world, it is possible that the acceptance of this tradition into the local culture is part of how people integrate themselves into the outside world, a world that was not their own before. In this perspective, integration is formed through the interaction of the four domains; the outside world, language, speakers, and legitimacy. The diagrammatic framework of this interaction.

## **CONCLUSION**

Society's view on the tradition of reading Barzanji Reading Barzanji is indeed very synonymous with the expression of happiness. This is an affirmation that in receiving a gift, do not forget the Almighty, so that even in happiness there is an abundance of blessings. Barzanji is symbolic of happiness, because among the series of narratives is talking about the noble birth of the Prophet Muhammad peace be upon him. and the birth is a symbol of happiness besides it is an effort to show love because in Barzanji there are many expressions of blessings that are said.

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