



2018 Appakatide The Living Principles of Muhdi.pdf

Nov 16, 2021

3405 words / 18052 characters

Rasyid Ridha

# 2018 Appakatide The Living Principles of Muhdi.pdf

## Sources Overview

# 15%

OVERALL SIMILARITY

1	www.scribd.com INTERNET	8%
2	Institut Pemerintahan Dalam Negeri on 2019-09-03 SUBMITTED WORKS	2%
3	repository.unika.ac.id INTERNET	<1%
4	Macquarie University on 2015-11-01 SUBMITTED WORKS	<1%
5	Australian National University on 2017-11-06 SUBMITTED WORKS	<1%
6	journals.lww.com INTERNET	<1%
7	www.futbolenlancha.com INTERNET	<1%
8	Pascal Dey, Chris Mason. "Overcoming constraints of collective imagination: An inquiry into activist entrepreneuring, disruptive truth-t..." CROSSREF	<1%
9	University of New England on 2009-02-26 SUBMITTED WORKS	<1%
10	University of Nottingham on 2019-01-13 SUBMITTED WORKS	<1%
11	ijcst.trunojoyo.ac.id INTERNET	<1%
12	en.wikipedia.org INTERNET	<1%
13	worldstudies.vcu.edu INTERNET	<1%

### Excluded search repositories:

None

### Excluded from document:

None

### Excluded sources:

eprints.unm.ac.id, internet, 100%

download.atlantis-press.com, internet, 100%

www.atlantis-press.com, internet, 100%

# **1** Appakatide: The Living Principles of Muhdi Akbar Teaching Community (Social Studies on The Emergence of Harmonious Life In Selayar)

**1** 1<sup>st</sup> Najamuddin

**1** *Departmen of Sosiologi  
Faculty of Social Science  
Universitas Negeri Makassar  
Makassar, Indonesia  
najamuddin@unm.ac.id*

2<sup>nd</sup> M. Rasyid Ridha

**1** *Departmen of Sosiologi  
Faculty of Social Science  
Universitas Negeri Makassar  
Makassar, Indonesia  
m.rasyid.ridha@unm.ac.id*

**Abstract**—This research aims to; analyzed the background of the birth of the Appakatide principle of life, and described the implementation of Appakatide life principle from the Muhdi Akbar group of teachings that gave rise to a harmonious life in multicultural life. This type of research is qualitative research with phenomenology approach to describe Appakatide life principle from community Muhdi Akbar to Selayar society, along with critical analysis through sociology theory of Structure Anthony Giddens and theory of cognitive response Anthony Greenwald. The main data collection technique is to use in-depth interviews of key informants who are considered to know and understand the emergence of Muhdi Akbar's teachings, observations in the area where Muhdi Akbar's birth was born and analyzed various documents deemed relevant. The results of the study show that Muhdi Akbar's teachings tend to be egalitarian. Man is considered equal in degree, position and right to live in the world. Through the life principle of Appakatide, Muhdi Akbar becomes populist and ultimately can penetrate the boundaries of any social class. The ability to integrate Muhdi Akbar through a wide social network, charismatic, and populist affirmed his influence to the various social layers of the harmonious Selayar society.

**Keywords**—*Appakatide, Muhdi Akbar, harmonious life*

## I. INTRODUCTION

The phenomenon of the emergence of alternative ideology or splinter flow is one of the problems faced by Islamic institutions lately [1]–[4]. The existence of a community in which people of different faiths, religions, and religions live together in social interactions accompanied by the development of communication networks. Thus, raises problematics, especially how to understand and explain the issues of alternative ideology that emerged in the Islamic institution. Where its appearance is often regarded as heresy or splinter since it gives rise to a new and another form altogether from previous teachings or ideologies that became the sowing ground of its adherents [5].

Islamic life in Selayar is also marked by the emergence of some movements or streams that are considered to deviate from the creed, worship, practice or the establishment of the majority of the ummah. Such a flow is also commonly called the Sempalan Stream, which in sociological studies is called alternative ideology. The emergence of the teachings of Muhdi Akbar in Islamic institutions then gave birth to pros and cons in the Selayar Islamic community, to trigger the conflict among the followers of Islam itself, because on one side its emergence is considered as a deviation from the mainstream Islamic religious traditions that have been well-established as an example of Selayar society. On the other hand, the teachings of Muhdi Akbar are considered alternative ideologies as a response to mainstream religion because they are no longer in favor of the spirituality seekers who find other ways in their spiritual journey. Seekers of "spiritual pleasures," assuming that the former religion, considered parent and established, has failed to provide space for the development of spirituality they need in the present era. That this phenomenon began when the nobles, government, religious leaders collaborate to regulate religion and adherents far away privatization of the adherents [6].

The sociological phenomenon mentioned above is very possible if associated with the development of freedom of expression in religion. Some "alternative ideology" theorists such as [7], always associate these phenomena with a passion for escaping the dominance of the interpretation and religious expression of a particular group, or rather the mainstream religion. The phenomenon of the emergence of alternative ideology or commonly referred to as sector splinter flow becomes interesting to be studied especially related to the teachings and their religious behavior which by ordinary people is considered different from the habit, full of weirdness, and are outside the religious corridor adopted by society in general.

## II. RESEARCH METHODS

This study uses a phenomenological study as is common in research of religious movements or alternative ideologies. Phenomenology is often used as a general assumption to refer to the subjective experience of the various types and

types of subjects encountered. The phenomenological study aims to be practically useful to anyone conducting a qualitative study and keeping the perspective under investigation. The main idea of empirical phenomenology is that scientific explanations must be based on the sources and statements of actors, that is, in a sense according to what comes from themselves [8]. In this understanding, researchers observe in the field with the understanding that the actors' or actors' activities are a social reality or empirical reality that cannot be engineered by the researcher but are presented as such [9], as well as to understand the emergence of Muhdi Akbar, which is very precisely analyzed by qualitative approach of phenomenology.

In this study qualitative data obtained is the source of a wide description of various phenomena that are closely related to the emergence of Muhdi Akbar as an alternative ideology, has a solid foundation, and contains descriptive explanation of the various figures obtained from field, and contains an explanation of the social processes that occur in the environment where Muhdi Akbar was born as an alternative ideology.

### III. RESULT AND DISCUSSION

#### A. *The emergence of Muhdi Akbar Community in Selayar*

Selayar Islands District is one of the regencies in South Sulawesi Province, located at the southern end and extending from North to South. This region has the privilege of being the only regency in South Sulawesi whose entire territory is separated from the mainland of South Sulawesi and consists of a group of large and small islands so that it is an archipelago (BPS, 2011: 1).

Geographically the Selayar Islands region is very supportive of the outflow activity of the community from the outside caused by the transportation and shipping network. It also allows the growth and development of various cultures and beliefs, which is not possible under the people who go in and out of the Selayar Islands region.

Muhdi Akbar's teachings introduced by Haji Abdul Gani are teachings obtained from Mecca. This teaching is essentially sourced from the Islamic religion, but then abandon the implementation of the form of Shari'a. Muhdi Akbar actually by some people Selayar regarded as a movement of liberation from the restrictions of customary rules. This religious movement also emerged because of the fragile condition of the Selayar community. It is proved; first, there is a mix between understanding the beliefs of pre-Islamic society and after embracing Islam. Secondly, the lack of public understanding of the religion of Islam thereby altering the social order about the emergence of Muhdi Akbar as a new alternative in religion. Third, on the teachings of Muhdi Akbar, offer a form of worship free from the Shari'a, thus making some Selayar people interested in the teaching. This is different from Muhammadiyah which also began to develop in the same era, Muhdi Akbar rejects the formal aspects and symbols of Islam,

such as five-time prayers. They believe that direct contact with God can be done through meditation and mystical methods (Sufism). Another difference is the funeral of Muhdi Akbar's members if the dead are not formally administered like other Muslims, and the most noteworthy of the Islamic community and the Selayar government is their marriage system that does not make a formal permit and official approval from the Ministry of Religious Affairs, but for the followers Muhdi Akbar marriage can occur if both parties have agreed. This marriage problem which later got the spotlight and triggered the issuance of prohibition and dissolution of Muhdi Akbar [9].

Further, according to [10], other factors that accelerate the distribution of the Muhdi Akbar congregation in Selayar are: (a) The people of Selayar are still a very narrow in understanding Islam, especially at the time of the development of this ideology. (b) The mystic seeds already existed in the village of Binanga Benteng before the emergence of this ideology. That mystical seed appears only as a spiritual experience of the local community. (c) The teaching method established by Haji Abdul Gani that is intimate between teacher and student.

In developing his teachings, at the time of Haji Abdul Gani still alive, he took a very populist approach because; first, Muhdi Akbar approaches all the social strata that exist in the Selayar Islands archipelago community, ie upper level stratum includes nobles, people rich and intelligent people, middle-level strata of the common people and low-level strata namely slave. Of all the strata, which is a priority for the approach of the upper-level strata especially the nobles, especially their closest relatives. It is because nobility has a position and an important role in society because of its status as an elite group that is considered high so easy to affect the people under it.

Secondly, the teachings of Muhdi Akbar tend to be considered to be egalitarian because his presence does not distinguish the human side of a person from any aspect, human beings regarded the same level, position, degree, and right to live in the world. For Muhdi Akbar, who determines the existence of a man to be able to live in the world and in the hereafter is how he can improve himself and keep his relationship with humans, and his God, and the environment around him. With the principle of Muhdi Akbar's teachings such, Muhdi Akbar can penetrate the social class boundary that makes Haji Abdul Gani along with his teachings increasingly popular and then many are interested until it becomes part of the teachings of Muhdi Akbar, especially the Selayar Islands community therein Binanga Castle. Unlike the case in the Batang Mata, the Northern Selayar Islands area, the teachings of Haji Abdul Gani less acceptable by the community because in general, the area adheres to orthodox Islam. While in the South Selayar Islands, approach on the upper-level stratum is quite successful. It is marked by the success recruited and raised some followers of Haji Abdul Gani from the aristocracy to become a teacher to help the process of spreading the teachings of Muhdi Akbar. Even among the followers of the first generation who later became the successor to the

teachings of Muhdi Akbar are those who live in the southern Selayar Islands. (Sinaga, 1992: 78).

Third, Muhdi Akbar who appeared as one part of Islam appeared to offer his teachings without any demands of the implementation of the Shari'a. This became one of the factors that caused many Selayar Island communities who were interested to become followers of Muhdi Akbar. This condition is also supported by government policy in the colonial period, where in the implementation of ceremonies of worship and custom rituals of the Selayar Islands communities in the colonial period were required to pay taxes to the government. The colonial government's policy on the conduct of wedding rituals and burials of dead bodies, or other celebrations associated with religious rituals in Islam requires no small cost. Such conditions facilitate the development of Muhdi Akbar's teachings which come to offer the performance of rituals and rituals with no burden to its adherents, even promising shade and spiritual experience that pacify the soul.

#### *B. Life Concept Appakatide Muhdi Akbar Community*

Principles and concepts of life of Muhdi Akbar's main teachings are ethics or morals which they call Appakatide 'which refers to the norm. The highest norm in organizing their social intercourse is "love." Love for them is the highest ethics among them. This ethics of love is used as a basic guideline in social interaction, so it is rare for Muhdi Akbar to commit criminal acts, theft, and other crimes [10].

The teachings of Muhdi Akbar is a new social reality born as a result of the social construction created by Haji Abdul Gani along with his followers, who from the very beginning its presence proclaimed itself and seeks integration as part of an autonomous and free Islam not bound by customs, rules, and syariah that run in Islam Akbar Muhdi integrated in society Selayar begins by approaching the three social strata Selayar Islands community consisting of the upper class of the nobility, the middle class of the common people and the lower class of servants slave. Besides the followers of Muhdi Akbar teachings still improve social relationships with followers of other religions, including followers of Islam, so that its presence is accommodated in the Selayar Islands community.

The existence of Muhdi Akbar's teachings does not emphasize fanaticism and does not discriminate against other faiths. It is seen when adherents of Islam do any event, then followers of Muhdi Akbar also participate in the event as well as vice versa. So that looks are mutual respect between fellow followers of different religions between followers of Islam with adherents of Muhdi Akbar.

On the other hand, the Shari'a Muhdi Akbar offers a different form of servitude to the followers of Islam. The difference is that in the teachings of Muhdi Akbar the adherents do not perform the prayers as understood in Islam. The absence of attachment in the practice of prayer rituals makes some people interested in becoming adherents of this teaching.

Internally, the followers of Muhdi Akbar's teachings strengthen their teachings by meeting on Friday night and Saturday evenings. At the meeting, they discussed the issues of world life than in the middle of the night followed by talking about the matter of the afterlife. Thus, implicitly the gathering of Muhdi Akbar's disciples on Friday and Sunday nights is one way for them to form and build structures within their group.

In the Islamic community of Selayar, adherents of the teachings of Muhdi Akbar in many respects have the freedom to act beyond the limits of existing structures and social structures, since they are considered not part of the Islamic structure by the Islamic Society, by which it is, this loose response stimulus factors for every Muhdi Akbar to continue to grow and create a permanent structure beyond the existing structure of Islamic society. Thus, in the social process, the individual Muhdi Akbar can be seen as the creator of a relatively free social reality within his social world or in this case within the Selayar Islamic community. Social construction by adherents Muhdi Akbar (social construction of reality) according to [11] is a social process through action and interaction within the Islamic community Selayar, where the individual adherents of Muhdi Akbar created in a way continually a shared and shared reality in subjectivity in Selayar's Islamic society.

Based on the results of field observations, coupled with various statements from informants who are considered to understand the true existence of Muhdi Akbar has obtained information that the position of the group of adherents of Muhdi Akbar teachings is no longer a problem in the Selayar community. Even its existence is considered to be in the same position as other religious groups. Muhdi Akbar is even free to express his religious rituals amid other religious groups quietly without being burdened and assumes that he is part of the other communities around him. The community of other religious groups outside of the followers Muhdi Akbar also assume the presence of Muhdi Akbar amid the Selayar community has become part of the life of the community Selayar. Even facts on the ground show there are many in one house living three different beliefs such as there are Muslims, Christians, and Hindus (interview Patta Lolo and Mallarangeng).

In interviews Baduru and Hanafiah obtained information that, if adherents of Islam held a celebration, whether it involves marriage celebration, circumcision/ceremony, and ritual celebrations such as Eid, then from among them followers of Muhdi Akbar participate and attend the celebration, and vice versa when the Muhdi Akbar group held a celebration, the Islampun group participated and attended the celebration of Muhdi Akbar's followers. Even unique, it is said by Baduru, that sometimes if there is one from Islam sick, usually the cure is one who adheres to the teachings of Muhdi Akbar by using mantras originating from Muhdi Akbar. And vice versa, if a follower Muhdi Akbar sick then usually the cure of a Muslim.

The above reality shows that in the process of the struggle of Muhdi Akbar's teachings in the midst of counter and pro has given birth to a new life in Selayar society, that there has been a process of harmonious life, where all religions and beliefs are mutually recognized and respect its existence. This reality is shown in a house where the occupants are occupied by 3 (three) adherents of a religion, for example, Islam, Hinduism, and Christian. Likewise can be seen with the attitude of cooperation between Muhdi Akbar with other religious followers in every event. They no longer question what religion they are, but they feel the need each other to be able to live as a whole man, people who put forward Appakatide 'from all unfavorable so that it can be useful for everyone in the environment around according to the teachings of Muhdi Akbar.

#### IV. CONCLUSION

Muhdi Akbar's teachings essentially derived from Islam, but then rejected the implementation of the form of Shari'. This teaching emerged in the Selayar society caused by the fragile religious condition characterized by the lack of understanding of the society about the religion of Islam, so that change the social order in the religious with the emergence of Muhdi Akbar as a new alternative in religion. The teachings of Muhdi Akbar offer a form of worship free from the implementation of the Islamic Shari'a, in which the less-religious Islamic society feels easier and unencumbered by the emergence of Muhdi Akbar who is also rooted in Islam, this reality then makes a partly Selayar community is interested in the teachings. Appakatide 'teachings of Muhdi Akbar tend to be considered egalitarian because his presence does not distinguish the human side of a person from any aspect. The man considered the same degree, position and right to live in the world. For Muhdi Akbar, who determines a person referred to as a human being is how he can improve himself and keep his relationship with the human and the environment around him. with the principle of the teachings that populin, Muhdi Akbar can penetrate the social class boundaries of society that Selayar compounded and gave birth to harmonious life until now.

#### ACKNOWLEDGMENT

Thanks to the Dean of the Faculty of Social Sciences who have provided financial support for this research.

#### REFERENCES

- [1] C. Tugal, *The fall of the Turkish model: How the Arab uprisings brought down Islamic liberalism*. Verso Books, 2016.
- [2] J. J. Teirilä, "The challenges to cooperation posed by the nexus of terrorism and organized crime: Comparing the situations between the Andean and the Sahel regions," *Stud. Confl. Terror.*, vol. 37, no. 1, pp. 18–40, 2014.
- [3] A. Parfrey, *Extreme Islam: Anti-American Propaganda of Muslim Fundamentalism*. Feral House, 2015.
- [4] M. Boot, A. Brahim, W. Kemp, J. Tobias, and T. G. Weiss, "Chapter One: The Changing Character of Conflict," *Armed Confl. Surv.*, vol. 1, no. 1, pp. 11–68, 2015.
- [5] S. Maher, *Salafi-Jihadism: The history of an idea*. Oxford University Press, 2016.
- [6] N. Bhindi and P. Duignan, "Leadership for a new century: Authenticity, intentionality, spirituality and sensibility," *Educ. Manag. Adm.*, vol. 25, no. 2, pp. 117–132, 1997.
- [7] D. G. Bromley, *Teaching new religious movements*. Oxford University Press, 2007.
- [8] K. Swedberg, "Before theory comes theorizing or how to make social science more interesting," *Br. J. Sociol.*, vol. 67, no. 1, pp. 5–22, 2016.
- [9] N. J. Lander et al., "Physical education teachers' perspectives and experiences when teaching FMS to early adolescent girls," *J. Teach. Phys. Educ.*, vol. 36, no. 1, pp. 113–118, 2017.
- [10] A. Vickers, *A history of modern Indonesia*. Cambridge University Press, 2013.
- [11] T. Kasnawi, A. Agustang, and F. Suhaeb, "Muhdi Akbar: Nursery of Local Multicultural in Selayar.," *Int. J. Acad. Res.*, vol. 7, no. 1, 2015.