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# International Journal of Religious Tourism and Pilgrimage

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PUBLICATION TYPE	ISSN	COVERAGE	INFORMATION
Journals	20097379	2017-2020	<a href="#">Homepage</a>  <a href="#">How to publish in this journal</a>

## SCOPE

This journal aims to be the leading international journal for all those concerned with Religious Tourism and Pilgrimage. The journal takes an interdisciplinary international approach and includes all aspects of Religious Tourism and Pilgrimage. It is inclusive of all denominations, religions, faiths and spiritual practices. The journal's online platform facilitates a truly integrative approach. While the main emphasis is on primary research articles, it also welcomes suitably relevant discussion papers, research / review pieces, industry focused case studies and evaluations, management guides and reports, economic evaluations, book reviews, announcements of forthcoming meetings etc. Papers / articles should be relevant to both academics and practitioners All papers are subject to 'double – blind – review'. Papers can include a variety of media elements including audio and visual files, a range of image formats and hyperlinks to websites and other online resources.

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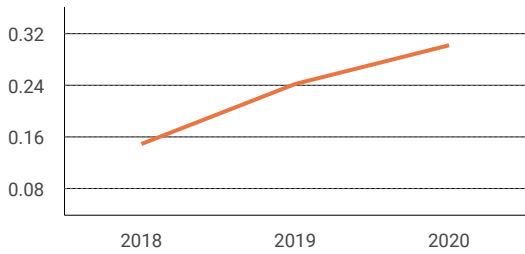
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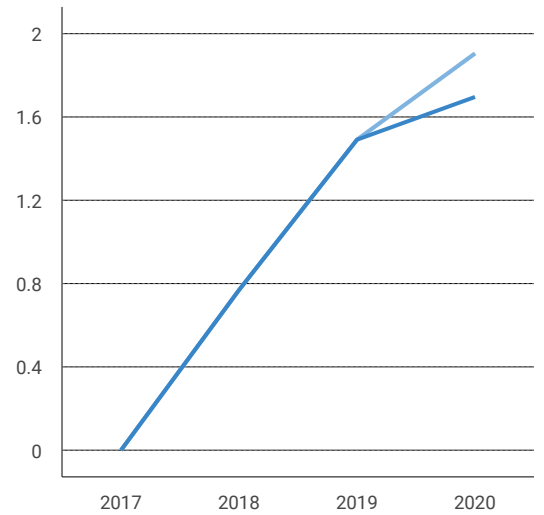
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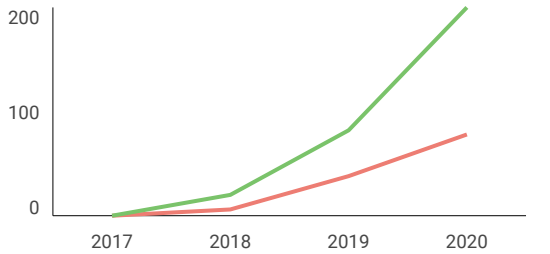
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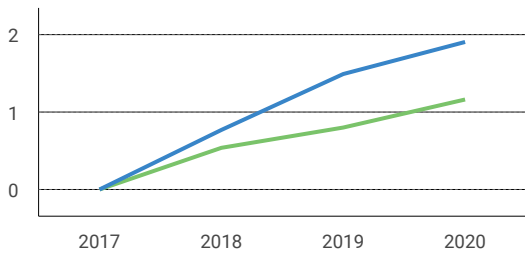
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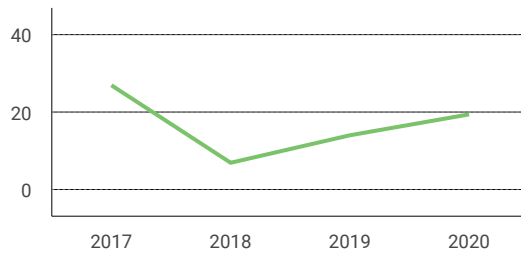
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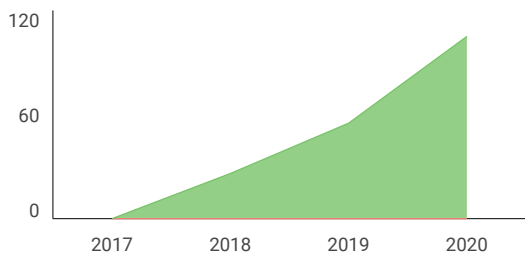
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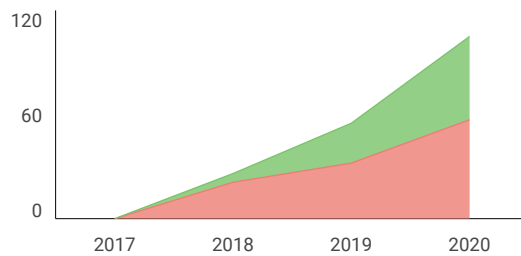
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# GeoJournal of Tourism and Geosites

**COUNTRY**

Romania

Universities and  
research institutions in  
Romania**SUBJECT AREA AND  
CATEGORY**Earth and Planetary  
SciencesEarth and Planetary  
Sciences  
(miscellaneous)Social Sciences  
Geography, Planning  
and Development**PUBLISHER**Editura Universitatii din  
OradeaEditura Universitatii din  
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Journals

**ISSN**

20650817, 20651198

**COVERAGE**

2013-2020

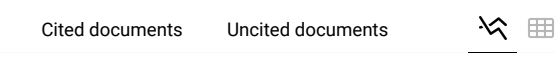
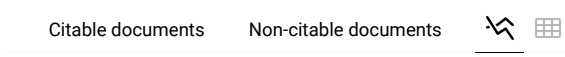
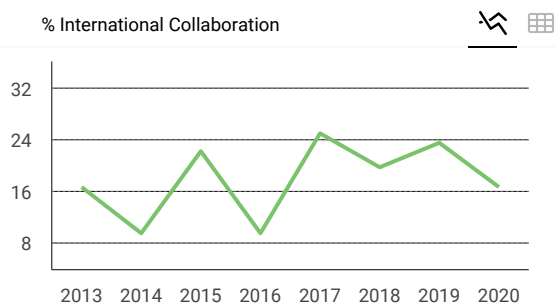
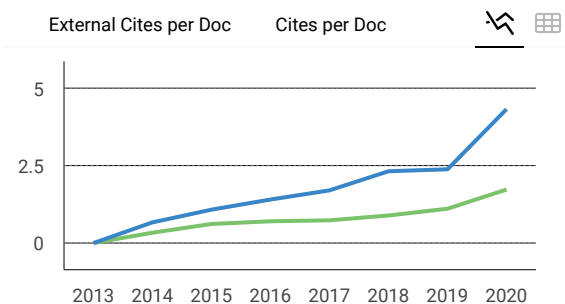
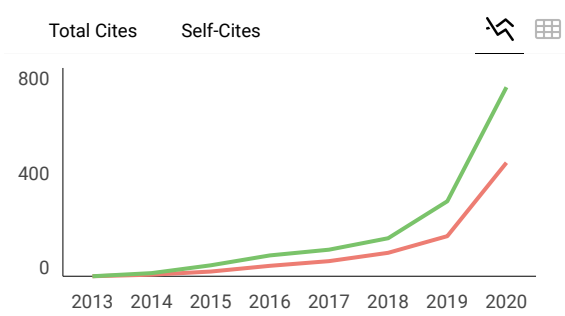
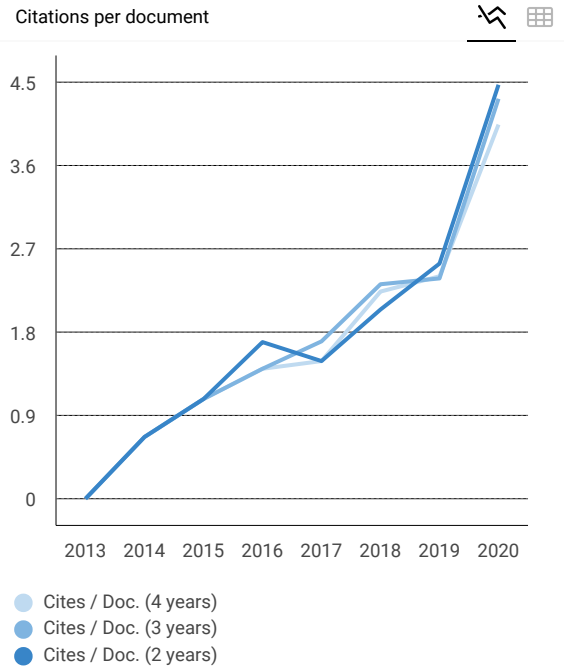
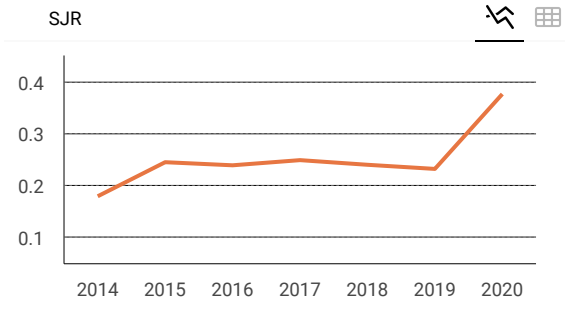
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GeoJournal of Tourism and Geosites is a scientific publication, with an international status. The Journal is issued under the aegis of the University of Oradea, Department of Geography, Tourism and Territorial Planning, Territorial Studies and Analysis Centre (Romania) and the Academy of Physical Education and Sports from Gdańsk, Faculty of Tourism and Recreation (Poland). At the initiative of an international group of specialists, based on an editorial and scientific committee with a wide international coverage, including leading figures in the field, in 2008 was published the first English issue of the GeoJournal of Tourism and Geosites. The printable format (2-3 issues per year) is supported by the on-line version. The journal aims to publish relevant contributions in tourism, geosites and other areas whose analysis is related to these fields, standing out through originality and scientific contribution to the knowledge and development of this area. An important objective is to promote academic and applied research based on interdisciplinarity with a complex local and global approach.

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# Journal of Indonesian Islam

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Indonesia



Universities and research institutions in Indonesia

## SUBJECT AREA AND CATEGORY

Arts and Humanities  
History  
Religious Studies  
  
Social Sciences  
Cultural Studies

## PUBLISHER

State Islamic University of Sunan Ampel Surabaya

## H-INDEX

7

## PUBLICATION TYPE

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19786301, 23556994

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2007-2020

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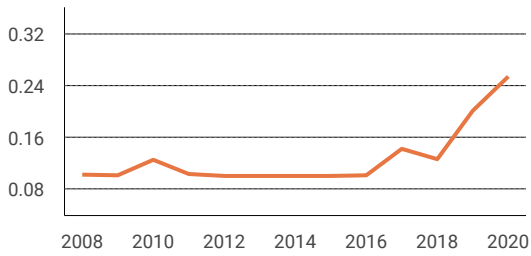
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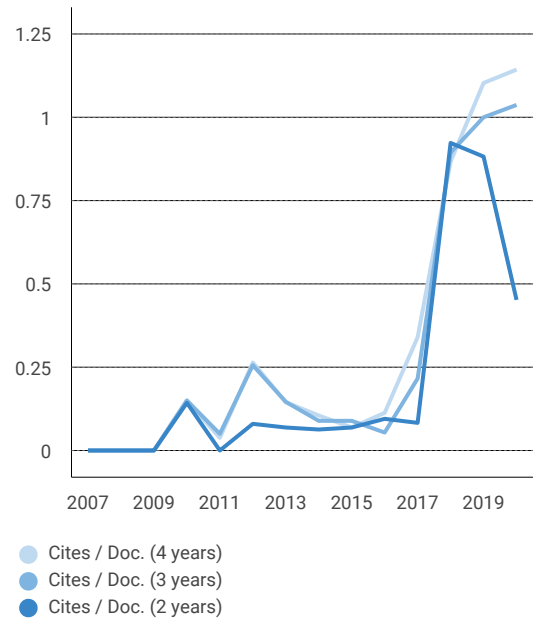
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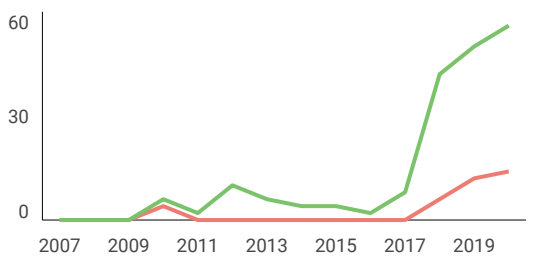
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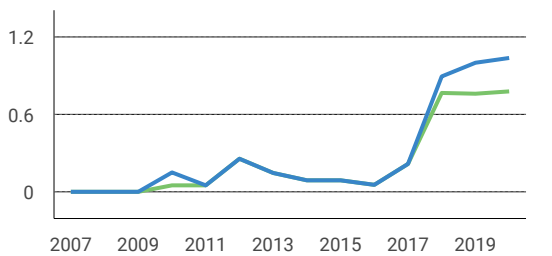
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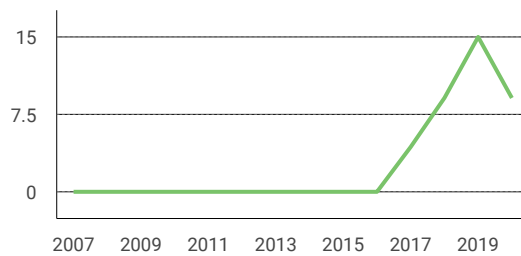
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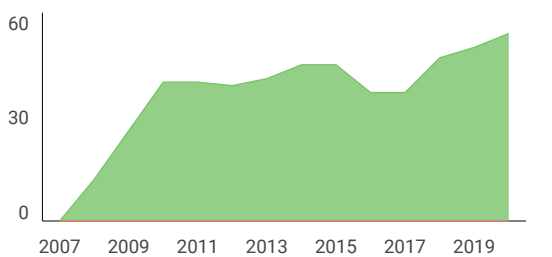
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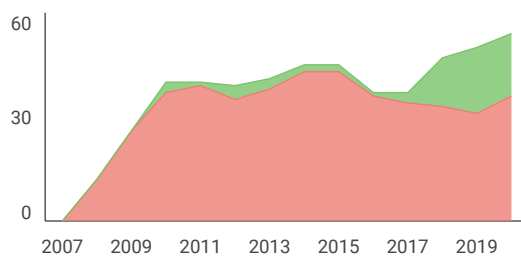
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E **Eymal B. Demmallino** 2 years ago

The following manuscript to be published :

SOCIO CULTURAL TRANSFORMATION

(Ideas and Alignments in Building Maritime Civilization in the Bugis Makassar Region of South Sulawesi ) 0

Eymal B. Demmallino<sup>1</sup>, M. Saleh S. Ali <sup>2</sup>, Abd. Qadir Gassing<sup>3</sup>, and Munsilampe<sup>4</sup>

The article is the fifth series of the sixth series of planned, the whole extracted and developed from the results of the study lead author dissertation titled Socio Cultural Transformation: Initiating Community Renewal Maritime Affairs Bugis Makassar South Sulawesi are strengthened with further study together with co-authors with titles: Siratal Mustaqim: Poverty Alleviation Efforts initiated the Maritime Society in its South Sulawesi.

<sup>1</sup> Department of Socio Economic of Agriculture, Hasanuddin University, Makassar, Sulawesi Selatan, Indonesia. Telephon : 081 24201351. E-mail : demmallino2017@gmail.com or demmallino1964@yahoo.com.

<sup>2</sup> Department of Socio Economic of Agriculture, Hasanuddin University, Makassar, Sulawesi Selatan, Indonesia. Telephon : 0811 109157. E-mail : saleh.assofie@gmail.com.

<sup>3</sup> Alauddin Islamic State University, Makassar, Sulawesi Selatan, Indonesia. Telephon : 0815 24081234. E-mail : qadiringassing@yahoo.com.

<sup>4</sup> Department of Antropology, Faculty of Social Political, Hasanuddin University, Makassar, Sulawesi Selatan, Indonesia. Telephon : 0823 43459890. E-mail : munsilampe257@gmail.com

Correspondence : Eymal B. Demmallino, Department of Socio Economic of Agriculture, Hasanuddin University, Indonesia. Telephon : 081 24201351. E-mail : demmallino2017@gmail.com or demmallino1964@yahoo.com



## ABSTRACT

The study aims to formulate the idea of renewal of the maritime community and the policies required in order to build a maritime civilization in the territory of Bugis Makassar South Sulawesi. The study uses *Verstehen* (reflective ~ interpretative) to the historical civilization and normative aspects of Quranic and the results were used as the fundamental basis in the formulation of ideas and policies. The results showed that the main idea in an attempt to heal the mentality *kelemah ~ adab ~ karsaan* is the theological transformation (of Theology Absolute Will of God to Theology *Sunnatullah*), with an emphasis on (1) the divine justice that God's love is very much determined by the quality of our endeavor and not because of resignation we, especially in curing mentality *kelemah ~ karsaan*, (2) social justice that mentality *kelemah ~ adaban* (*La tazhlimuna wala tuzhlamun*) is highly condemned by God, and (3) the need for policies in favor of maritime nation as a great potential especially *betsifat anugratif* and selection of relevant technology and rooted in the local culture (back to nature and locality culture) that has centuries old into asset and pride of the nation itself.

Keywords: Theological Transformation; Divine Justice and Social Justice; Alignments maritime and Back to Culture.

## INTRODUCTION

## Objective Considerations

Consistent with the use of Theory of *Adab ~ Karsa* (Soewardi, 1995 : 5), writing in the fourth article (entitled : Social Position and Direction of Maritime Society Transformation Case Study on Community Maritime Affairs Bugis Makassar South Sulawesi, Demmallino, at al. 2016 : 44 - 54) has put the social position of the maritime community in Box IV (mentality *Kelemah ~ adab ~ karsaan* and weak alignments policy makers, both national, regional and local levels in the development of maritime) with the direction of the transformation of its renewal in Box I (mentality *Kekuat ~ adab ~ karsaan*), as an option which is considered the most fundamental in building a maritime civilization.

Figure 1. Position and Direction of Social Transformation Cultural Society Maritime Affairs Bugis Makassar in South Sulawesi

Box Civilization I: Box is a box Classical Muslim civilization in view Kuntowijoyo (2008), Greek~Roman inherited the Greek civilization in the West and the civilization of Persia, India, and China in the East. When the two civilizations were drowned and suffered setbacks, Islam is growing and evolving take on the role as the main heir and lasted for approximately 6 ~ 8 centuries. Islamic civilization is initiated and successfully practiced by the Prophet Muhammad in Medina (Capital Power Islam First). Robert N. Bellah (in Laode Kamaluddin, 2008) clearly states: in the hands of Muhammad, the people of Medina who had primitive "transformed" into a very modern society. From here then followed by friends (Khalifah Rasulillah) through the expansion and development of power by build Kufa (Capital Power Islam Second). The next generation followed by a massive expansion undertaken by the Umayyad Caliph, based in Damascus (Capital Power Third Islamic) VI ~ VII century AD and Islam reached its peak in the hands of the Abbasid Caliph in Baghdad centered (Capital Power Fourth Islamic) VII ~ XIII century AD, as well as three Islamic empire later that still survive politically until the eighteenth century (Turkey, Persia, and India), though greatness is not comparable with the previous caliphs. The question that must be answered now in this paper is the idea of transformation such as what may drive or transfer of the maritime community of Box IV to Box I ? and what policies are needed to it !

#### Questions and Research Objectives

The research question: (1) the idea of what kind of transformation required in pushing the maritime community of Box IV to Box I, or what kind of drugs that can cure mentality *kelemah ~ adab ~ karsaan* which still *menggorogoti* economic behavior of the maritime community in the State Bugis Makassar South Sulawesi, and (2) a policy as to what is required in the transformation process, especially in building civilization in the State maritime Bugis Makassar South Sulawesi.

#### Theoretical Grounding

The paper still refers to the theory of transformation was initiated by Herman Soewardi (1995 : 1: See Figure 2), a social theory that is not only intended to explain the actual position of society in the context of the change but also at the same time intends to move forward by showing the direction of a the desired social change. Such a theory is more accurately called Prophetic Social Theory (Kuntowojoyo, 1991: 288). Soewardi call this transformation theory under the name Theory of *Adab ~ Karsa*, a theory of civilization is lifted from the development of world civilization, particularly the Islamic civilization had triumphed over more than six centuries (VII ~ XIII century AD), a civilization that was pioneered by the Prophet Muhammad (VI century AD) in building "Capitalism civilization", unprecedented anywhere in the world.

Figure 2. Theory of Adab ~ Karsa (Herman Soewardi, 1995) and Theory of Modernization (Ramos in Beling and Totten, 1985) Placed in Modernization Theory Development Framework (Ramos in Beling and Totten, 1985) especially relating to policy (partisanship) and Option Technologies, Theory of Adab ~ Karsa mentioned above seems to pay less attention to or ignore the policy aspect (alignments) and the choice of technology as something that also important take effect on retardation maritime community. In this study both the theory juxtaposed in an effort to illuminate aspects of the structural and cultural communities that make maritime retarded.

Pairing of the two theories are not just putting the social position of the maritime community and indicate the direction of renewal, but also to provide more space to formulate ideas discourse renewal ~ good idea that that is the ideology ~ religiosity (beliefs) as well as the policies and technologies that are considered most appropriate (see Figure 1) to encourage the growth of civilized mentality kekuat ~ karsaan as a major prerequisite in establishing a maritime civilization.

## RESEARCH METHODS

The study uses a method of understanding (Verstehen, Weber in Ritzer and Goodman, 2004 and Kaelan, 2005) or the so-called "object intentionality" (Berger, 1967) against what was found in the assessment of capitalism, Sufism, and policies against underdevelopment in the maritime community State Bugis Makassar South Sulawesi ~ as has been explained in the first article, up to the Fourth Article. Through reflective thinking ~ interpretive (Husserl, in Zubaedi, 2007: 121-134), this study specifically focused on the historical civilization and normative aspects of the Qur'anic particularly in the search for ideas and fundamental policies in the process of transformation of the socio - cultural maritime. The research conducted at the Maritime Society Community in South Sulawesi by selecting cases in the District Pangkep Pallawa Community, Community Case Pakkaja in Takalar, and Community Case Pasompe in Bulukumba.

## RESULTS AND DISCUSSION

### Updates Idea Maritime Society

By placing the position of the maritime community in Box IV (mentality kelemah ~ adab ~ karsaan) as a starting point transformation of the socio ~ cultural heading to Box I (mentality kekuat ~ adab ~ karsaan), the maritime community faced with the problem of the theological (monotheism), especially the kemahaadilan comes to understanding and kemahabijaksanaan God and social justice issues in the distribution of income (exploitative) as well as on the issue of policy support and accelerated development of technology options that are not serious (not to say ignored) in restoring the glory of maritime, as there had been achieved at the time of the kingdom and in the context of the development potential of the nation or popularly called Indonesian Maritime Continent. A continent that is much larger than the European continent and more potent than the Indonesian mainland.

In the context of socio-cultural transformation, history has recorded that Indonesia had repeatedly experienced a wave of transformation. First, Wave Transformation Tauhid which has succeeded in taking Theology Will of the Absolute God is very strong in the efforts of the People of Sufism Beginning ~ the Wali (Dealer Gujarat, Wali Songo, etc.) in replacing the original ~ pre-Islamic beliefs (animism and Hinduism dynamism ~ Buddhism) in the thirteenth century AD in the archipelago

and XVII century ~ M in the State Bugis Makassar. Second, Wave Transformation Sharia, a wave of transformation that is performed later by the People of Sufism later became known as the first reformer in the archipelago, with its main character: Nur Ad Din Ar Raniri, Abd Rauf Singkel, and Sheikh Yusuf Al ~ Makassar Al ~ Bantany, which is estimated to occur in approximately the eighteenth century AD. The presence of a second wave of transformation is even more strengthened the first wave of transformation, as it is also called Orthodoxy (strengthening) Theology Will of the Absolute God. Third, Wave Transformation heterodox (Modernization of Sharia school of Safi'i) were mainly pioneered among or Movement Updates: Figures Islamic Minangkabau (Shaikh Tahir bin Jalaluddin, Sheikh Muhammad Djamil Djambek, Haji Rasul ~ HAMKA, H. Agus Salim) and Muhammadiyah (KH . Ahmad Dahlan) later. This third wave of transformation that showed disagreement or debate (heterodox) against the second wave of the previous transformation, especially in the context of tradition, heresy, and idolatry are still coloring the Indonesian Islamic community at that time.

History has also shown that the theology of the Absolute Will of God that has been plugged by the figure or figures Early Sufism Sufism Second (Orthodoxy) mentioned above, the development has succeeded in giving a strong energy (elan vital) in the acceleration of the next wave of social transformation, especially in the fight against colonialism and seized independence in the twentieth century known as the resurrection, namely respectively: (1) National Revival, 1908; (2) Rise of Youth, 1928; and (3) Rise of Independence, 1945. But then, as also recognized by Nurcholish Madjid that efforts to win independence seems to be easier than filling independence, instead he states that the independence we need to move the Wave Transformation Theological Volume II (of Theology The absolute will of God to the laws Theology), a cultural transformation movement that later inspired Sukarno's Indonesia urged Muslims study Islam fire, instead of ash and charcoal were dead and static.

Renewal of the maritime community was initiated in this study is resting on "theological renewal" which is a major step, which is expected to heal the mentality *kelemah ~ adab ~ karsaan* manners which still remains undermined personality and social systems in the maritime community largely ~ Makassar Bugis State. Theological renewal is ~ as mentioned above, named Transformation Theological (Tawheed) Volume II, which is a transformation that is more emphasis on the deepening of monotheism in science ~ rational perspective, providing a space for the growth of freedom (in selection) as the realization of divine justice , both at the level of the individual (mentality) in relation to God and on the social level, or what the objectives of the apostolate (purify monotheism and eradicate tyranny or injustice in social life).

In that context, the meaning of the spirit of Divine Justice must be placed in a calling for every human being in the line of duty caliphate in the world and is the first substantial thing in Transformation Theological Volume II (Theology Sunnatullah) this. Maritime community, without exception, must be convinced that success in building a maritime civilization depends heavily on us all as the Caliph of Allah (Vice ~ Mandataris his God on Earth), as historically has been proven by the Abbasid Caliph figure in building the civilization Islam for more than six centuries. With Divine Justice, then every effort will be rewarded someone in the world (~ Ar Rahman) and the next (Ar ~ Rahim), according to the quality *ikhtiarnya* (physical and mental ability or intelligence and breadth of his knowledge and steadiness of his faith). With the meaning of Divine Justice also, every man in the maritime community, without exception, must be convinced that live only once and therefore we must do the best in the world to get the best then also in the hereafter.

Furthermore, about the quality of effort in relation to the Divine Justice or the magnitude of God's vengeance, either Ar ~ Rahman (replies in the world) and, Ar ~ Rahim (reward in the Hereafter), Qur'an explicitly states that it is highly dependent on the quality of deeds , Qur'an call *ahsanu practice* (the best deeds) not *aktsaru practice* (which most deeds). Deeds (actions) the best in the perspective of Islam is an act ~ efforts are undertaken in earnest (with full persistence, accuracy, and professional) and guided by spiritual motives, namely sincerity (Lillahi Ta'ala) as a sign of love of a servant Allah (Al ~ Mahabbah). Therefore, based on the views challenged Divine Justice, to get a reply Lord, either Ar Rahman and Ar ~ Rahim, then any act or human endeavor in the world must be done with really - really (diligent, careful, rational, and professional) and implemented on Ketulus base-Ihlasan (Lillahi Ta'ala). Every human being, without exception, must be sure that chance only

once, and the only place in the world, and that's why everyone should work in earnest, with great skill, and with love to God. Murtaza Mutahhari confirm that indeed no doubt and dispute that God told him to do justice or fairness is the perpetrator. In the Qur'an, Allah explicitly said that:

"We will install the appropriate scales on the Day of Judgment, then the aggrieved person tiadalah goods at all. And if (practice) the weight of a mustard seed, must we bring (reward) it. And Suffice We are making calculations "(QS. Al ~ Ambiya [21]: 47).

In some verses, God is referred to as the Most Just, and that He is justice because justice is a positive nature for him. Thus Qur'an is not enough merely to purify God of injustice, but also confirms that justice is a positive trait for God, as affirmed in the Qur'an follows:

"Allah states that there is no god but He; the justice. The Angels and the people of knowledge (also stated such). There is no God but He, the Mighty, the Wise "(Surah Ali Imran [3]: 18).

From the verses above, we can conclude that the Divine Justice in Islamic perspective is included properties must be owned by the Substance to Spirit. Thus as the Caliph of Allah (Vice-God on Earth), the obligation to understand the nature of Divine Justice and make a call to live in civilization and build or rebuild a maritime civilization ever achieved by some of the great kingdom in the archipelago.

Both in terms of substantial transformation Theological Volume II (Theology sunnatullah), after Divine Justice is Social Justice, as one of the solutions to overcome the mentality kelemah ~ civilization which still remains undermined economic behavior maritime community. Divine justice directly related to the healing of mentality kelemah ~ karsaan who is still eating away most of the maritime community, particularly among Small Ponggawa and the Community mustard Pakkaja and Pallawa. Social Justice is being borne directly by the healing mentality kelemah ~ civilization that has remained "sustain" Great Ponggawa economic behavior in the Third Maritime Communities. Neither Divine Justice and Social Justice without strong support from the Government alignments also can not be expected development of maritime civilization can take place quickly. It must be realized that both the individual communities and governments, both Caliph of God on Earth ~ His, who must carry out the mandate in accordance with the tasks that diembangnya respectively. Community charge of improving productivity and increase the productivity of the government tasked to encourage community, social justice and do equitable distribution of income among the public.

Qur'an explicitly states that: there should be no oppression by man over man (QS. Al ~ Baqarah [2]: 279) and there should be no justification in the "superstructure" particular system of government and legislation, the practices suppression (~ QS Al Baqarah [2]: 188). Therefore in Islam instituted the obligation of zakat, and a very strong recommendation to charity. The use of such property is always depicted as a use in the Way of Allah, because it supports the ideals of prophethood (ie justice and equity).

Actually effort to overcome economic inequality, has a human responsibility, as stated in the Qur'an: "Verily, We have sent Our Messengers with evidence of real and We sent down with them the Book and the balance (justice) that humans can carry out justice "(QS. Al ~ Hadid [57]: 25). This effort became the core of the "Humanitarian Program Rebuilding the World" to be done by humans "In the Name of the Lord" (Basmalah), with full responsibility to Him, because the real man on earth to act as a substitute for God (Khalifatul fil Ard). Then it's good and bad was left entirely to humans, and humans should earnestly take into action - action that is chosen in the presence of God.

Thus the Islamic perspective, the economic relations between people are strictly not allowed and even condemned the oppressive acts or exploitation of man by man or La tazhlimuna wala tuzhlimun or in the terminology of Bugis Makassar "silukkakki". Therefore mentality weakness ~ civilizations (the taking or each claimed) in the overall normative maritime community should be excluded until the roots, especially if against them, we intend to build the foundations of a solid maritime civilization along with increased productivity maritime community concerned. In other

words, under the laws of Theology, instill confidence in Divine Justice as a vocation (the endeavor) based spirituality Ketulus ~ Ihlasan and enforcement of social justice in economic relations as a fundamental foundation is absolutely must be done in building a maritime civilization. Maritime community should be reassured that there is no greatest curse in Qur'an, except condemnation of the oppression of others (exploitation of man by man or La tazlimuna wala tazlamun). Social justice is one of two purposes prophetic (monotheism ~ divine justice and social justice).

#### Policy and Technology Options

The study also does not deny that in spite of orientation to the mainland to dominate almost all development policies in Indonesia and South Sulawesi in particular, does not mean there is absolutely no attention to the development of maritime, but attention was judged insufficient, given the potential of the Indonesian nation geographically and culturally ~ as pointed out above ~ Indonesian Maritime Continent, is much larger and more potent than the potential of the land. Even normatively ~ religious, Qur'an states clearly that the sea had been subdued and man had been instructed to seek karuniah God in it, God's statement is as follows:

"It is He who subdued the seas so that you can eat thereof flesh that is soft, and you remove the jewelry thereof that you can use, and you see her sail boat, and that ye seek Him karuniah ye thankful" (Qur'an, An-Nahl: 14).

In other words, not only has the potential of marine fisheries, but it also has the potential of mining and energy, and the potential nexus (transport and communication) and many more karuniah God contained therein which must be sought by humans. God's command to seek karuniah it implies that humans are required to develop science and technology in the acquisition. Imaging a nation that claimed to be the maritime continent ~ as God commands mentioned above ~ is not enough to simply boast geographical conditions, because there are some countries that can reap the triumph in the maritime sector, although half of its territory is land. For example PRC only has water 503.209 km<sup>2</sup>, or approximately 8.81% of the total Indonesian waters, but capable of producing 24,433,321 tons of fish / year, while Indonesia with an area of 5,713,002 km<sup>2</sup> waters only able to produce fish as much as 4.118 million tons / year. This means that only the water area of less than 10% of the waters of Indonesia, China could reap fish 6 x greater than Indonesia. In this context, China has been able to develop science and technology in the marine fisheries sector is far more sophisticated or more appropriate ~ adaptive compared with Indonesia.

Another marine potentials in the field of mining and energy, among others: energy dynamic movement of ocean water that comes from ocean waves, currents, tides, water depth and temperature differences in the ocean, as well as solar energy and wind power are entirely derived from a renewable resource which is actually a saving grace that has no equal, all of which has not been managed and has not been touched at all, either in the context of Indonesian Maritime Continent and in the Maritime Territory Bugis Makassar or Eastern Indonesia in particular. On the island of Sulawesi, for example, we have the Makassar Strait, Flores Sea, Banda Sea and Sulawesi Sea, even in South Sulawesi region we have the Gulf of Bone and Gulf Pare, as well as the current meeting a very potential between Sulawesi Island with Selayar Island, all of which have the potential anugratif ~ renewable but did not yet touched by the policy. Not wrong if we then let farming campaign at sea as a realization of the Hadith of the Prophet Muhammad: The world is a field to pick heaven.

In addition to the natural potential of the sea that are anugratif mentioned above, Indonesia and South Sulawesi also has the potential of Cultural ~ Culture Bahari, exactly as God promised Noah Sailing at ~ Surah An-Nahl: 14 mentioned above. Only the potential of cultural ~ maritime culture that is still low, which is partly due to the technologically irrelevant, technology acceleration (karbitan technology), making this cultural potential per land increasingly unable to exist in marine economic arena. The main problem is the burden of ever-increasing operational costs, as a direct

result of the use of acceleration technologies that are not relevant to the potential of natural and cultural maritime concerned, in addition to its impact on the environment inhospitable (wasteful of energy and destroy local cultures ~ traditional navigation, as well as robbing rights economic rights of workers). Now keterperosokan them exacerbated by the birth of a policy banning logging in the forest that result directly in the loss of the primary charge Pasompe Community.

BPPT under the leadership B.J. Habibie have actually created Sailing Motor Maruta Jaya 900, as the ship energy-saving (fuel), which is produced by PT. PAL Surabaya, Special Ship Freight (Cargo Ship), energy saving and environmentally friendly. The ship was launched in 1992, can be moved with the use of the use of wind power as the prime mover. Using a screen measuring 1200 square meters, consisting of one display screen on the front and 2 rear. The trial results BPPT, this ship can move with the power of 8-9 knots during normal weather, and it can save fuel consumption by up to 70%. If similar vessels with capacities of 800-900 tons of fuel consumed 3000 s / d 4000 liters per day, the vessel Maruta Jaya 900 only requires 900 s / d to 1,000 liters per day. In the event the Tsunami and Earthquake in NAD (Aceh), Nias, and Simeulue during the emergency response, vessel Maruta Jaya 900 was able to carry 2 x 800 tonnes of goods or the equivalent of 100 trucks and arrive at the destination safely. Maruta Jaya 900 ships have also been doing training of teen victims (Simeulue and Aceh), as well as among international NGOs such as CARE, USA, Windjammer and Save the Children are interested to have it.

Long before BPPT create vessel Maruta Jaya 900, accomplished sailors from Tanjung Bira Bulukumba South Sulawesi, precisely in 1960, has also been created Lambo Sailing Boat Phinisi, tonnage 70 tons, which turned out to be capable of 9-10 knots per hour in normal weather. When compared with the Ferry routes Bira - Selayar now, sailboat is much faster and more energy efficient because it does not use fuel as well as environmentally friendly. If Ferry is traveling Bira - Selayar within a period of 3 s / d 4 hours, the boat in question only takes 1-2 hours.

If both types of cruise Acceleration Technology that uses natural resources that are anugratif was developed at Community Pasompe and Pakkaja, then it clearly will be able to overcome the burden of financing that has been greatly complained of by the sailors or fishermen concerned. Not only that, the Islamic Development Bank (IDB) has also been tested natural ponds on land ownership in Lamasi Haji Harami Beach Palopo district. Through Reconstruction Map Pond Planting mangroves combined with regularly in the pond area of 10 ha, it turns out H. Harami can maintain milkfish, shrimp, seaweed, and other fish species simultaneously in the plots ponds, without the use of inorganic materials or what which in this study is called Growth Acceleration Technology. Until now Land Farming with nature Natural Technology anugratif still provide yields far in excess of the farmers in the surrounding areas, which generally has been reconstructed in "open" and the cultivation of the monoculture system.

The question now is why the Adaptive Technology ~ Anugratif is not developed? The answer is ~ as claimed by BJ Habibie ~ is due to ignorance of the nation's leaders and scholars, including leaders and scholars in South Sulawesi to the civilization that wants to build the future. Whereas historical facts have shown that the progress of a civilization depends heavily on "Strength driving force" (Driving Force) which is the perpetrator of leadership alias policy makers and superior values produced by a small group of scholars (Creative Minority) located in the vicinity.

## CONCLUSION

By combining the values of Excellence: Divine Justice as calling life in the endeavor which is based on the Spirit Ketulus ~ Ikhlasan in an effort to cure disease mentality kelemah~karsaan and enforcement of social justice in economic life maritime community, especially in efforts to heal the mentality kelemah ~ adaban, as well as with developed the Adaptive Technology ~ Anugratif (Back to Nature and Culture Locality) that can liberate the maritime community of the high costs, which until now still a scourge in South Sulawesi maritime economy, the maritime civilizations in the context of Indonesian maritime Continent, we can achieve and we develop back. This is the fundamental idea of the transformation of the socio ~ cultural maritime community that relies on the motivation relegius or rather theological transformation (of the theology of the Absolute Will of God to Theology Sunantullah), an idea that is created from the use of Theory of Adab ~ Karsa to

the socio - cultural phenomenon State maritime Bugis Makassar in South Sulawesi and also will demonstrate its relevance to the theory of Max Weber about the "call (calling)" in the Islamic world who could not well understood at the end of his career. But the success of this idea is also highly dependent on the driving force, especially leadership actors (policymakers) in favor and choose the relevant technology in realizing the idea is to achieve the expected maritime civilization.

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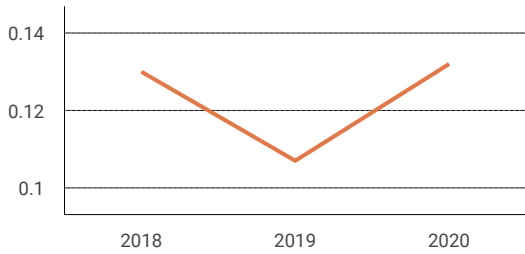


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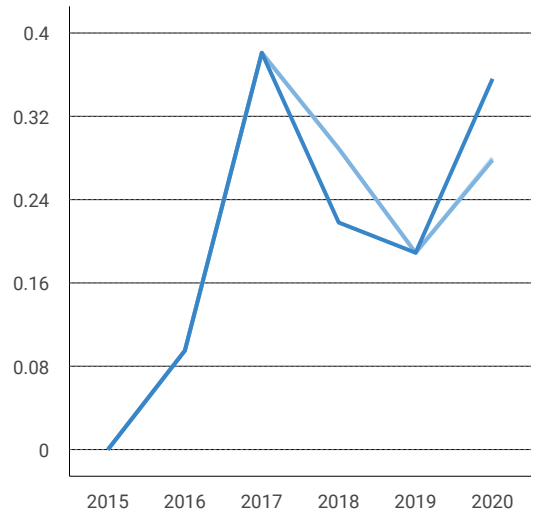
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<p>1 <b>Archaeological Research in Asia</b> NLD</p> <p><b>31%</b> similarity</p>	<p>2 <b>Journal of World Prehistory</b> USA</p> <p><b>30%</b> similarity</p>	<p>3 <b>Antiquity</b> GBR</p> <p><b>29%</b> similarity</p>	<p>4 <b>Quaternary I</b> GBR</p> <p><b>2</b> s</p>
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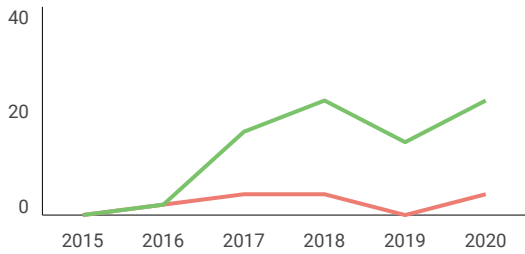
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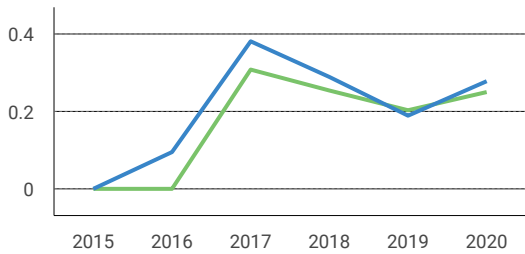
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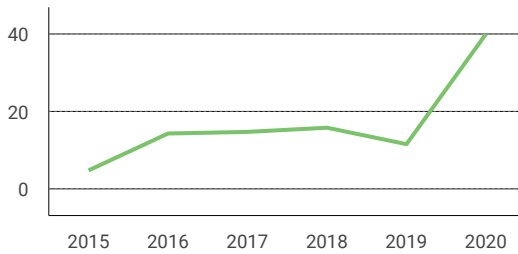
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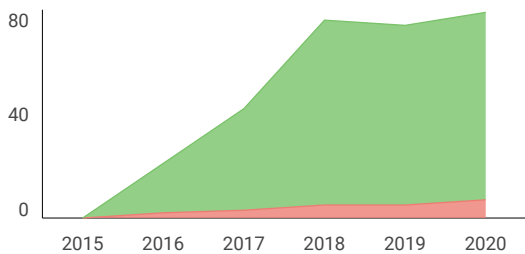
External Cites per Doc Cites per Doc



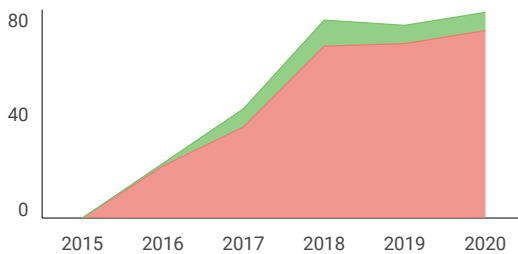
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Metrics based on Scopus® data as of April 2021

**M** **Manneke Budiman** 2 months ago

I checked on Scopus.com on 26 March 2021, and the Publisher stated on Scopus website is Faculty of Humanities University of Indonesia.

So, naturally the information on scimagojr.com should be the same if the source of information is Scopus. However, up to now, it is still stated above that the publisher is Brill Netherlands.

reply



**Melanie Ortiz** 1 month ago

SCImago Team

Dear Manneke,

Thank you for contacting us. The Country and Publisher have been updated after receiving Scopus Support Team's authorization.

Best Regards, SCImago Team

**L** **Lilie Roosman** 12 months ago

The publisher of Wacana, Journal of the Humanities of Indonesia is Faculty of Humanities Universitas Indonesia

reply



**Melanie Ortiz** 12 months ago

SCImago Team

Dear Lilie,

Thank you for contacting us.

SJR is a portal with scientometric indicators of journals indexed in Scopus. All the data have been provided by Scopus /Elsevier and SCImago doesn't have the authority over this data which are property of Scopus/Elsevier. SCImago has a signed agreement that limits our performance to the generation of scientometric indicators derived from the metadata sent in the last update. We suggest you contact with Scopus support:

[https://service.elsevier.com/app/answers/detail/a\\_id/14883/kw/scimago/supporthub/scopus/](https://service.elsevier.com/app/answers/detail/a_id/14883/kw/scimago/supporthub/scopus/)  
for reporting the corresponding inconsistencies or modifications. Best Regards, SCImago  
Team

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# Qudus International Journal of Islamic Studies

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CATEGORY**[Arts and Humanities](#)[History](#)[Religious Studies](#)[Social Sciences](#)[Cultural Studies](#)[Political Science and](#)[International Relations](#)**PUBLISHER**[STAIN Kudus](#)**H-INDEX****3****PUBLICATION TYPE**[Journals](#)**ISSN**


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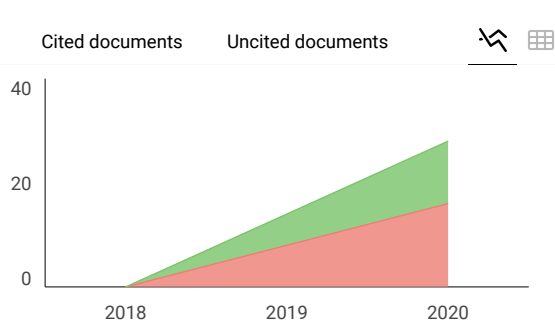
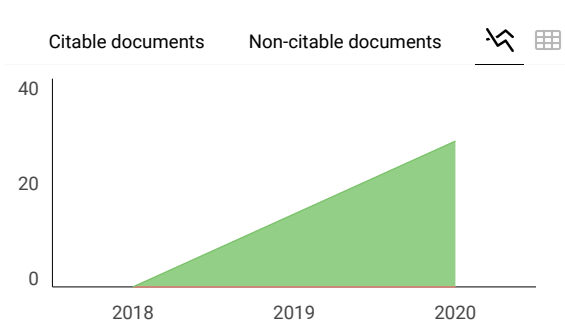
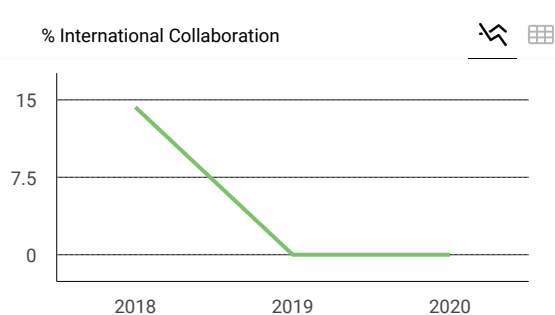
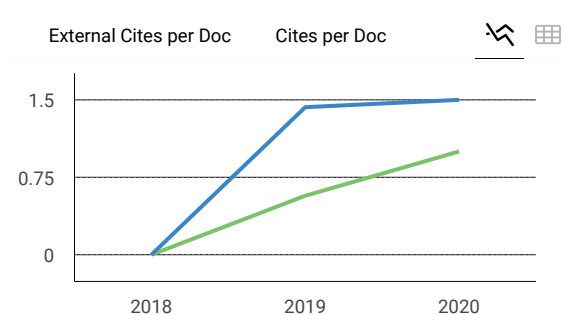
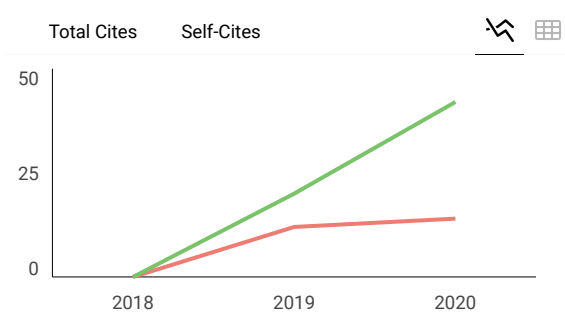
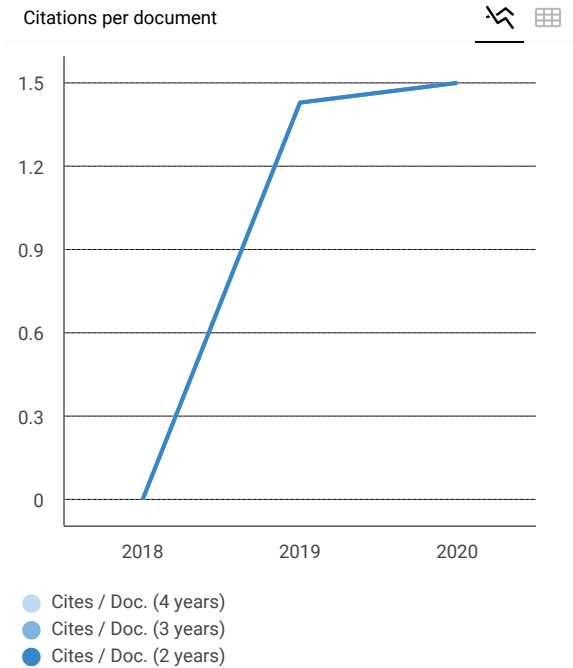
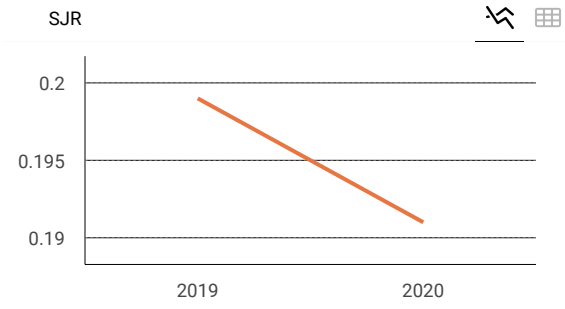
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S **syukri** 2 months ago

i have been founding a new learning theory in Islam, namely al-bayan learning theory. i have been doing experiments in the student class at Mataram Islamic state university three years. if i send my an article, could receive and in accordance with this journal?

reply



**Melanie Ortiz** 2 months ago

SCImago Team

Dear Syukri,  
thank you for contacting us.  
Unfortunately, we cannot help you with your request, we suggest you visit the journal's homepage (See scope and submission/author guidelines) or contact the journal's editorial staff , so they could inform you more deeply.  
Best Regards, SCImago Team

S **Supriyono** 6 months ago

whether to be published in a Scopus indexed journal, the author must be more than two authors.  
thank you

reply



**Melanie Ortiz** 6 months ago

SCImago Team

Dear Supriyono,  
  
Thank you for contacting us. This is not a necessary criterion of all the Scopus indexed journals.

Best Regards, SCImago Team

S **Safira Mustaqilla** 8 months ago

Dear schimago team, is it possible if i would like to submit the article for the next edition, thank you

reply



**Melanie Ortiz** 8 months ago

SCImago Team

Dear Safira,

thank you for contacting us.

We are sorry to tell you that SCImago Journal & Country Rank is not a journal. SJR is a portal with scientometric indicators of journals indexed in Elsevier/Scopus.

Unfortunately, we cannot help you with your request, we suggest you contact the journal's editorial staff , so they could inform you more deeply.

Best Regards, SCImago Team

M **Maryam** 9 months ago

Dear Melanie Ortiz,

Hello and good time,

I received from the editor of this journal a review request email.

I wanted to ask if such emails can be trusted concerning that I did not ask at all to act as a reviewer for this journal?

Regards,

Maryam

reply



**Melanie Ortiz** 9 months ago

SCImago Team

Dear Maryam,

Thank you for contacting us. Unfortunately, we can not help you regarding this matter.

Best Regards, SCImago Team

D **dr hareiz** 11 months ago

Is this journal puplish in arabic

reply



**Melanie Ortiz** 10 months ago

Dear Dr. Hareiz,  
thank you for contacting us.  
Unfortunately, we cannot help you with your request, we suggest you visit the journal's homepage or contact the journal's editorial staff , so they could inform you more deeply.  
Best Regards, SCImago Team

**K Khalis** 11 months ago

Dear Scimago Committee,

Is this journal still being indexed by Scopus by 2020?

Thank you.

reply



**Melanie Ortiz** 11 months ago

Dear Khalis,  
Thank you very much for your comment.  
All the metadata have been provided by Scopus /Elsevier in their last update sent to SCImago, including the Coverage's period data. The SJR for 2019 was updated on June 2020, 11. We suggest you consult the Scopus database directly to see the current index status as SJR is a static image of Scopus, which is changing every day.  
Best Regards, SCImago Team

**A Afridha** 11 months ago

Dear committe

Is this journal still Q1 until present?

reply



**Melanie Ortiz** 11 months ago

Dear Afridha, thank you for contacting us. For every journal, the annual value of the SJR is integrated into the distribution of SJR values of all the thematic categories to which the journal belongs. There are more than 300 thematic categories. The position of each journal is different in any category and depends on the performance of the category, in general, and the journal, in particular . Best Regards, SCImago Team

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