

Blessing (*Barakah*) as a Social Capital of the *Haul* Guru Sekumpul: Anthropological and Religious Perspectives

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Abstract

This study examines the concept of *Barakah* within the *Haul* (annual commemoration) of Guru Sekumpul by addressing a key research gap: although *Barakah* is widely invoked in Islamic discourse, its operational meaning and socio-economic manifestations in contemporary Muslim communities remain underexplored. The research investigates how *Barakah* functions as spirituality-based social capital that shapes collective behavior and community welfare in Banjar society, South Kalimantan. Using textual data from *fatwas*, documents, and interviews, complemented by ethnographic observations, the study applies teleological interpretation and content analysis to identify how *Barakah* is articulated, practiced and socially reproduced during the *Haul*. The findings indicate, first, that *Barakah* is conceptualized not merely as divine favor but as an integrated moral framework linking livelihood, emotional composure and communal benefit. Second, *Barakah* operates as a catalyst for voluntary service, trust-building and large-scale mutual aid, thereby strengthening the community's social capital. Third, the *Haul* further 'institutionalizes' Islamic economic values, particularly *masalahah* and *falah*, through routinized acts of charity and cooperation. These insights demonstrate that *Barakah* serves both spiritual and socio-economic functions, offering an empirical model of how religious rituals can reinforce ethical development practices.

Keywords: *Barakah, Social Capital, Spirituality, Haul Guru Sekumpul, Islamic Economics.*

Abstrak

Studi ini menelaah konsep Barakah dalam Haul (peringatan tahunan) Guru Sekumpul dengan mengatasi kesenjangan penelitian penting: meskipun Barakah sering disebut dalam wacana Islam, makna operasional dan manifestasi sosial-ekonominya dalam komunitas Muslim kontemporer masih kurang dieksplorasi. Penelitian ini menginvestigasi bagaimana Barakah berfungsi sebagai modal sosial berbasis spiritualitas yang membentuk perilaku kolektif dan kesejahteraan komunitas dalam masyarakat Banjar, Kalimantan Selatan. Dengan menggunakan data tekstual dari fatwa, dokumen, dan wawancara, serta dilengkapi observasi etnografis, studi ini menerapkan interpretasi teleologis dan analisis isi untuk mengidentifikasi bagaimana Barakah dirumuskan, dipraktikkan, dan direproduksi secara sosial selama pelaksanaan Haul. Temuan penelitian menunjukkan, pertama, bahwa Barakah dipahami bukan sekadar sebagai anugerah ilahi, tetapi sebagai kerangka moral terpadu yang menghubungkan keberkahan rezeki, ketenangan batin, dan kemaslahatan komunal. Kedua, Barakah berfungsi sebagai katalis bagi pelayanan sukarela, pembentukan kepercayaan, dan gotong royong berskala besar, sehingga memperkuat modal sosial masyarakat. Ketiga, Haul turut “menginstitutionalisasi” nilai-nilai ekonomi Islam, khususnya masalah dan falah, melalui praktik rutin sedekah dan kerja sama.

Kata kunci: *Berkah, Modal Sosial, Spiritualitas, Haul Guru Sekumpul, Ekonomi Islam.*

Introduction

Across diverse Muslim societies, the concept of *Barakah* is increasingly discussed as a form of spirituality-based social capital that shapes ethical behavior, strengthens communal trust, and motivates acts of generosity (Mahmood, 2005; Hirschkind, 2006; Hefner, 2016). Scholars argue that *Barakah* functions not only as a theological ideal but also as a moral resource that influences patterns of cooperation, reciprocity, and collective welfare within religious communities (Siddiqi, 2004; El-Ghazali, 1994; Benthall, 2014). As global interest in the socio-economic dimensions of

Islamic spirituality grows, understanding how Barakah operates in concrete social settings becomes essential for advancing interdisciplinary debates in religious studies, anthropology, and Islamic economics (Bano, 2012; Salvatore, 2016; Warde, 2010).

In Indonesia, one of the most compelling sites for observing the lived dynamics of Barakah is the Haul Guru Sekumpul in Martapura, South Kalimantan. Held annually on the 5th of Rajab, the event transforms the region into a “pilgrimage city” and a hub of free public services for an entire week (Hidayah, 2020). Attendance has reached unprecedented levels, with an estimated 3.3 million participants in 2024 and 4.1 million in 2025 (Rahman, 2024; Nugraha, 2025). Along major access routes, more than 159 volunteer-run posts provide free food, beverages, medical care, fuel, and rest facilities, reflecting a large-scale mobilization of resources rooted in devotional aspirations for Barakah (Humaira, 2025). These practices position the haul as one of the most significant generators of social capital in Southeast Asia.

Existing scholarship on Barakah and the Haul Guru Sekumpul can be grouped into three main streams. The first comprises theological and doctrinal studies that affirm Barakah and *tabarruk* as normative elements of Sunni Islamic tradition (Nisa, 2021; Zaelani, 2022). The second explores ethical and economic dimensions, portraying Barakah as an ethical orientation embedded in everyday economic life (Adim, 2019; Andriani & Musthafa, 2020; Misanam, 2009; Anwar & Suryani, 2022; Edmonds, 2019). The third examines the haul as a socio-religious tradition that reinforces Banjar Islamic identity and stimulates local economic activity (Hadi, 2015; Wulandari et al., 2023; Yusuf, 2019). However, these

studies tend to treat *Barakah* primarily as a theological or motivational concept. They rarely analyze how *Barakah* functions as a structuring force of spirituality-based social capital, nor do they integrate insights from tafsir studies to explain how scriptural interpretations shape collective practices. As a result, the interpretive and sociological dimensions of *Barakah* remain insufficiently theorized.

This study aims to address this gap by conceptualizing *Barakah* as a dynamic form of spirituality-based social capital embedded in the relational networks of the Haul Guru Sekumpul. It investigates how *Barakah* is interpreted, experienced and enacted collectively by pilgrims, donors, volunteers, business actors, and policymakers through an anthropological and religious studies framework. This study contributes by offering a novel analytical model that links Qur'anic and tafsir-based understandings of *Barakah* with observable social practices, thereby enriching theoretical discussions on spirituality and social capital. It also provides empirical evidence of how *Barakah* operates as a catalyst for solidarity, trust-building, and large-scale voluntary service. Practically, the findings illuminate how religious rituals can sustain community welfare systems and inspire ethical socio-economic behavior, offering insights relevant for scholars, policymakers, and practitioners engaged in Islamic social development.

This study is based on the three arguments. First, Islam is understood as an integrated value system in which the relationship with God (*ḥablum min Allāh*) and with fellow humans (*ḥablum min al-nās*) are mutually reinforcing, rendering socio-economic activities during the haul expressions of devotional practice

oriented toward *Barakah* (Gazali & et al, 2010; Nasution & et al, 2007). Second, drawing on anthropology of religion (Geertz, 1992; Novianti, 2013; Koentjaraningrat, 2009) and social capital theory (Muringani et al., 2021; Alemayehu et al., 2023; Madjid & Mustika, 2022), the study positions *Barakah* as both an analytical category and a social reality observable in practices of voluntary service and resource-sharing without expectation of material return (Hafid & Zainuddin, 2023; Ali, 2020). Third, the Haul Guru Sekumpul is conceptualized as a “social laboratory” in which *Barakah* is pursued and negotiated through collective acts that generate solidarity, strengthen trust, and sustain a service-oriented economy. Accordingly, this study contributes new insights to Islamic economics and the anthropology of religion in Indonesia, particularly regarding the interconnections between spirituality and social capital in local religious traditions (Subiyakto et al, 2020).

Literature Review

Concepts and Theoretical Framework

The Concept of *Barakah* in Islamic Thought

Within the corpus of Islamic scholarship, *Barakah* is understood as a divine endowment that generates enduring goodness, encompassing both material dimensions such as sustenance, health, and commercial ease and spiritual dimensions, including inner serenity, steadfast faith, and closeness to God (Zaelani, 2022). *Barakah* is not conceived merely as an individual blessing but also as a social force capable of reinforcing solidarity, trust, and interpersonal relations within a community. The practice of *tabarruk* (seeking *Barakah*) in the Ahlussunnah tradition is

Heritage of Nusantara:

Blessing (*Barakah*) as a Social Capital.....

considered theologically legitimate, whether through pious individuals, revered objects, or sanctified places, so long as it does not displace the principle of *tawhīd*, which affirms Allah as the ultimate source of blessing (Andriani & Musthafa, 2020).

Scholars note that *Barakah* functions as an ethical and spiritual principle that structures social life. In the field of Islamic economics, *Barakah* serves as a measure of the quality of livelihood, not its mere quantity (Chapra, 2000). Thus, economic agents pursue not only material profit but also divine blessing, expressed through justice, trustworthiness, and the avoidance of exploitation or harm (Khan, 2019). Within Sufi ethics and Muslim business practice (Adim, 2019), *Barakah* is likewise positioned as a moral motivator encouraging honesty, fairness, and the framing of economic activity itself as an act of worship (Zafar & Abu-Hussin, 2025).

Social Capital and Spiritually Based Social Capital

The concept of social capital, as articulated by Bourdieu and Putnam and popularized by Field, highlights the significance of networks, norms, and trust as resources that can be mobilized to achieve shared objectives (Field, 2011). Bourdieu defines social capital as the aggregate of actual or potential resources that accrue from durable networks of institutionalized relationships, providing both symbolic and material benefits to individuals and groups (Bourdieu, 2002). Putnam views social capital as features of social life networks, norms, and trust that facilitate more efficient coordination and cooperation among community members (Putnam, 1995).

Subsequent scholars have elaborated this concept by incorporating religious and spiritual dimensions. Iannaccone introduced the notion of “religious/spiritual capital” as a set of skills, experiences, knowledge, and networks tied to specific religious traditions, enabling the production of religious “goods” and supporting communal commitment and cooperation (Iannaccone, 1990). Pargament (2013) emphasizes spirituality as a coping resource that motivates individuals and groups to support one another and organize collective responses to life challenges (Pargament, 2013). Accordingly, spiritually based social capital may be understood as networks, norms, and practices shaped by religious beliefs and oriented toward divine blessing and God’s pleasure, thereby strengthening social cohesion and communal cooperation (Woodward, 2017).

Haul Guru Sekumpul from the Anthropology of Religion and Islamic Economics Point of View

Within the anthropology of religion, ritual is understood as a series of symbolic actions that generate and reproduce meaning, solidarity, and collective identity. Clifford Geertz conceptualizes religion as a system of symbols that shapes powerful and enduring moods and motivations by linking a “world of meaning” to the social realities experienced in everyday life (Geertz, 1976). From this perspective, traditions such as haul, pilgrimage (*ziyarah*), and communal feasting (*selamatan*) in various Muslim communities including the Haul Guru Sekumpul may be interpreted as moments in which the sacred is brought into the public sphere through collective prayer, shared meals, and the redistribution of resources. Through these practices, communal cohesion is strengthened,

Blessing (*Barakah*) as a Social Capital.....

symbolic hierarchies are formed, and collective identities are reinforced (Budiwanti, 2015; Khoirul & Fitriyani, 2023).

From the standpoint of Islamic economics, scholars such as M. Umer Chapra emphasize that the Islamic economic system is grounded in the principles of *tawhīd*, justice, and *falāḥ* a holistic notion of well-being encompassing both material and moral dimensions (Chapra, 2000; Izmuddin et al., 2023). The conception of prosperity aimed for is not measured merely by growth indicators but by the endurance of ethical values, the presence of *Barakah*, and the protection of human dignity. Principles such as justice, *ihsān*, trustworthiness (*amānah*), and social responsibility serve as ethical guidelines for processes of production, distribution, and consumption, while the highest motivation is accountability before God rather than efficiency or profit maximization (Khan, 2019). Within this framework, the various economic practices accompanying religious rituals such as mass charity, free public services, and ethically governed commercial activity during the Haul Guru Sekumpul can be understood as forms of economic life driven and oriented by spirituality, with *Barakah* functioning as the primary criterion for assessing the quality of livelihood and social interaction (Hussein et al., 2014).

Method

This study employs a descriptive qualitative design within the anthropology of religion to examine how *Barakah* operates as the core of spirituality-based social capital in the Haul of Guru Sekumpul. A qualitative ethnographic approach is the most appropriate choice because *Barakah* is a lived, experiential, and

relational phenomenon that cannot be captured through quantitative indicators. Understanding how Barakah is interpreted, embodied, and enacted requires close engagement with symbolic meanings, ritual practices, and interpersonal interactions, dimensions best accessed through participant observation, in-depth interviewing, and contextual interpretation (Geertz, 1992; Moleong, 2015). Haul Guru Sekumpul itself functions as a naturally occurring “social laboratory” in which spiritual motivations, communal solidarity, and economic ethics converge, making ethnography the optimal design for capturing these dynamics *in situ*.

The participants of this study consists of individuals and groups involved in the Haul of Guru Sekumpul in Martapura, South Kalimantan, including pilgrims, donors, volunteers, logistics coordinators and seasonal traders. Sekumpul and the surrounding Martapura area were selected as the research site because they serve as the central locus where Barakah-oriented practices, such as free rest areas, communal kitchens, voluntary transportation, and interregional donor volunteer networks, emerge most intensively and repeatedly. Participants were selected using purposive sampling based on two inclusion criteria: active involvement in the haul for at least two consecutive years and a clear functional role in the chain of services provided to pilgrims (Sugiyono, 2019). Individuals with only incidental or one-time participation were excluded to ensure the depth and reliability of experiential data.

Data were collected through participant observation during pre-haul, peak-haul, and post-haul phases; in-depth semi-structured interviews with purposively selected informants; and document

Blessing (*Barakah*) as a Social Capital.....

analysis of ritual guidelines, community announcements, donor records, and relevant textual materials. These techniques allowed the researcher to capture both the symbolic and practical dimensions of Barakah as expressed in ritual narratives, service provision, and communal cooperation.

Data analysis proceeded through several iterative stages. First, interview transcripts, field notes, and documents were reduced and coded into preliminary thematic clusters, including definitions and lived experiences of Barakah, forms of Barakah-oriented practice (charity, free services, transportation, rest areas), patterns of trust and social networks, and narratives surrounding Guru Sekumpul and the haul as a source of Barakah. Second, these themes were organized into ethnographic descriptions, matrices, and schematic mappings, such as food logistics flows and interdistrict volunteer networks, to make relational patterns visible. Third, the emerging patterns were interpreted using concepts from the anthropology of religion, social capital theory, and Barakah studies (Geertz, 1973; Novianti, 2013), and were verified through triangulation across interviews, observations, and documents. Finally, the findings were integrated with Islamic economic concepts, particularly *halāl rizq*, *masalahah*, and *falāh* to analytically position Barakah as both a spiritual goal and a mechanism shaping socio-economic behavior in the Banjar Muslim community (Chapra, 2000; Birjaman et al., 2023).

Result and Discussion

The Meaning of *Barakah* in Social Capital at the Haul of Guru Sekumpul

The findings of this study reveal that the concept of *Barakah* in the context of the Haul of Guru Sekumpul is understood in various ways. Nonetheless, these diverse understandings share a strong underlying theme: they explain why members of the Banjar community voluntarily and often at their own expense provide free services and facilities for millions of pilgrims. From an anthropological and religious studies perspective, *Barakah* is not merely a personal or spiritual notion, but also functions as a collective energy that strengthens social networks and religious solidarity. This is vividly demonstrated through the practices of mutual cooperation (*gotong royong/gawi sabumi*), volunteerism, and a culture of giving observed throughout the Haul.

Hundreds of volunteer-managed rest areas have emerged along the main routes leading to Martapura, offering free facilities for pilgrims attending the Haul Guru Sekumpul. More than 159 rest areas have now been established along the upstream route spanning approximately 170 kilometers toward Martapura. According to recent data, these facilities include 20 rest areas in Balangan, approximately 23 in Hulu Sungai Utara, around 22 in Hulu Sungai Selatan, about 76 in Tapin, and approximately 18 in Martapura (Humaira, 2025).

Beyond serving as places of rest, these sites are concrete expressions of solidarity, mutual assistance (*gotong royong*), and selfless service rooted in religious devotion. Such practices illustrate how spiritually grounded social capital not only manifests but also flourishes during the reception of pilgrims attending the Haul Guru Sekumpul, as illustrated in figures 1-4.

Blessing (*Barakah*) as a Social Capital.....



Figure 1: The presence of 159 community-managed free rest areas along the 170 km Hulu Sungai route.

Source: Humaira, WhatsApp Grup “Jamaah Sekumpul”, 4 Januari 2025, used with permission.



Figure 2: The participation of IAIN Palangka Raya in establishing a service post.

Source: Prayuda, officer of IAIN Palangkaraya, 2024, used with permission.



Figure 3: A free rest area near the Tapin, Banjar border providing meals for pilgrims.

Source: Nehal, WhatsApp Grup “Jamaah Sekumpul”, 5 Januari 2025, used with permission.



Figure 4: Combined Rest Area in Kapuas City Crowded with Pilgrims of the Haul of Guru Sekumpul. Source: Ronaldi, WhatsApp Grup “Jamaah Sekumpul”, 5 Januari 2025, used with permission.

Figure 1-4. Spiritually Based Social Capital in the Form of Rest Areas and Other Free Public Facilities during the 20th Haul Guru Sekumpul, 2025

The figures illustrate spirituality-based social capital as manifested in the form of rest areas and free public facilities along the main pilgrimage corridor during the 20th Haul of Abah Guru Sekumpul in 2025. More than 159 community-managed rest areas lined approximately 170 kilometres of the upstream river route, providing food, beverages, resting spaces, sanitation, and mechanical assistance at no cost to the pilgrims.

One section of the figure features a rest-area post established by IAIN Palangka Raya in 2024, demonstrating the involvement of Islamic educational institutions in welcoming and serving pilgrims. Another section highlights a free rest area near the Tapin–Banjar border gate, which offered free meals and basic services as a symbol of local hospitality and the community’s desire to respectfully ‘escort’ haul visitors. Another segment depicts the Joint Rest Area in Kapuas City, crowded with pilgrims, illustrating how interregional volunteer coalitions pooled their resources to transform these transit points into shared spaces of *Barakah*, solidarity, and collective care.

For the donors and pilgrims who provide various free facilities during the Haul Guru Sekumpul, these services are not perceived merely as technical or logistical matters, but as pathways to attaining *Barakah* (blessing). By establishing rest areas, offering no-cost food stalls, providing lodging spaces, transportation, and even free mechanical services, they believe that every meal served, every cup of water offered, every sleeping mat prepared, and every ride given to the pilgrims will return to them as blessings far greater than any material compensation.

Behind the smiles of volunteers distributing meals and guiding pilgrims to places of rest lies a shared supplication: that Allah may expand their sustenance, safeguard their families’ health, ease their affairs, protect their children, bring tranquillity to their hearts, and erase their sins through sincere service to those seeking divine blessings. For them, *Barakah* is not measured solely by financial gain; it is experienced in the feeling of sufficiency, inner peace, safety along the journey, protection from harm, and the

Blessing (*Barakah*) as a Social Capital.....

strengthening of communal bonds that grow out of a deeply rooted culture of service in the path of God.

All these efforts are carried out to welcome the Haul Guru Sekumpul with joy and the hope of divine blessing. Such blessings are felt by pilgrims throughout the entire series of events from their journey to the venue, during their participation in the religious gatherings, and even upon returning home, as appeared in figures 5-8. This atmosphere of *Barakah* is vividly reflected in numerous forms of documentation capturing the sea of participants, serene faces, and the profound sense of togetherness that characterizes the haul.



Figure 5: Barakah as a spiritual magnet drawing millions in shared devotion.
Source: Wahyudi, WhatsApp “Nabawi Group Kal Sel Teng”, 6 January 2025, used with permission.



Figure 6: Barakah as a social energy uniting diverse pilgrim communities.
Source: Wahyudi, WhatsApp “Nabawi Group Kal Sel Teng”, 6 January 2025, used with permission.



Figure 7: Barakah as a locus of blessing centered at the mosque and main gate. Source: Wahyudi, WhatsApp “Nabawi Group Kal Sel Teng”, 6 January 2025, used with permission.



Figure 8: Barakah as a radiating force extending across homes and social networks. Source: Wahyudi, WhatsApp “Nabawi Group Kal Sel Teng”, 6 January 2025, used with permission.

Figures of atmosphere during the Night of the 20th Haul Guru Sekumpul

Figures illustrate a vast expanse of people filling every corner of Sekumpul during the night of the 20th Haul Guru Sekumpul in 2025. Roads, intersections, and mosque courtyards transformed into a sea of pilgrims sitting in orderly rows facing the center of the gathering, as if the entire town were breathing in a single rhythm of dhikr and *ṣalawāt*. From above, the flow of lights and the unbroken crowds revealed how millions were willing to travel great distances and endure the dense nighttime throng simply to be physically present at the haul, hoping for a drop of blessing from Allah through their affection for Guru Sekumpul and their devotion to the Prophet.

Around the mosque and its main gates, streams of pilgrims continued to arrive from every direction some accompanied by their families, some walking on foot, others sitting cross-legged to guard their places since early morning. All blended into an

Heritage of Nusantara:

atmosphere of emotional reverence and spiritual solemnity, merging with the city’s bustle that seemed to pause in order to give space to the guests of the haul. Street corners were lined with mats, food packages, bottles of mineral water, and bundles of alms, with hands reaching out to help one another offering seats, sharing meals, and turning *Barakah* into something not only requested in prayer but embodied through acts of service and compassion among fellow pilgrims.

Witnessing this phenomenon motivates the present study to examine the meaning of *Barakah* within spiritually grounded social capital as experienced by pilgrims, donors, volunteers, organizers, and all parties involved in the implementation of the Haul Guru Sekumpul. To explore how they conceptualize and internalize *Barakah*, the author first presents a summary of key informants’ interview responses in table form. The following table summarizes the results of interviews with Haul Guru Sekumpul informants and responses:

Table 1.
The meaning of berkah based on Haul Guru Sekumpul informants

| Initial (age) | Role | Responses |
|-------------------|-----------------------------------|--|
| NL (55 years old) | Public Kitchen Coordinator | Enhancing Goodness as a Manifestation of <i>Barakah</i> ; Benefits for All as Collective <i>Maslahah</i> ; |
| HM (58) | Community Leader & Donor | Enhancing Goodness as a Manifestation of <i>Barakah</i> ; Benefits for All as Collective <i>Maslahah</i> |
| LP (38) | Seasonal Vendor | Abundant and Growing Sustenance; Benefits for All as Collective <i>Maslahah</i> |
| MS (51) | Restaurant Owner | Abundant and Growing Sustenance |
| RL (48) | Logistics & Volunteer Coordinator | Abundant and Growing Sustenance; |

| Initial (age) | Role | Responses |
|---------------|-----------|---|
| ZB (55) | Volunteer | Peace and Tranquility as a Psycho-Spiritual Dimension |
| AB (45) | Volunteer | Peace and Tranquility as a Psycho-Spiritual Dimension; Benefits for All |
| MI (54) | Donor | Peace and Tranquility as a Psycho-Spiritual Dimension; |

Table 1 summarizes the interview findings from eight key informants: donors, volunteers, seasonal traders, rest-area owners, and logistics coordinators, along with their roles, guiding questions, core responses, and the discussion themes further elaborated in the text. In broad terms, the emerging themes cluster into four dimensions: (1) the enhancement of goodness as a manifestation of *Barakah*; (2) abundant and growing sustenance; (3) benefit for all as collective *maslahah*; and (4) inner peace and contentment as the psycho-spiritual dimension of *Barakah*. Tranquillity, peace, and inner satisfaction as psycho-spiritual *Barakah*. The following section unpacks these dimensions as meanings of *Barakah* within the spiritual-based social capital of the Haul of Guru Sekumpul.

Enhancing goodness as a manifestation of *Barakah*

Several informants, especially those managing free services such as communal kitchens and logistics tents, emphasized that their primary motivation is “seeking *Barakah*”, rather than profit or recognition. For Mrs NL (communal kitchen coordinator), feeding pilgrims is understood as worship to God through serving the guests of the haul; as a result, she experiences her livelihood as “made sufficient” and often expanded, even though cash outlays

Blessing (*Barakah*) as a Social Capital.....

during the haul are substantial (2/1/2025). Mr HM, a community leader and donor, defines *Barakah* as “an increase of goodness in life, not only money, but also pious children, a smooth business, and a tranquil heart” (5/1/2025). For them, *Barakah* weaves together economic, familial, and emotional dimensions into a single horizon of goodness. This emic understanding resonates with classical definitions of *Barakah* as *ziyādat al-khayr*, an increase of goodness across different aspects of life. Imam al-Nawawī describes *Barakah* as “everlasting and increasing good”, while Ibn al-Qayyim portrays it as a continuous and expanding divine mercy bestowed upon God’s servants (Hanafiah & Jamalie, 2021; Jum’ah, 2014; Manzhur, 1990; Qoyum & Fauziyyah, 2019). In this sense, *Barakah* encompasses ample provision, health, ease of affairs, and social harmony. The Banjar community’s view of *Barakah* as the main driver of socio-religious engagement in the haul is thus consistent with these classical notions and illustrates how a theological concept is reworked into a collective ethos.

Abundant and growing sustenance: *Barakah* as spiritual social capital

A second, consistently recurring theme is the experience of sustenance that “multiplies” and “flows” after involvement in the Haul of Guru Sekumpul. Mr. MS, a restaurant owner who provides free meals every year, recounts that after the haul his business becomes more widely known and new customers keep coming. Mr. RL, a logistics coordinator and long-term volunteer, speaks of “unexpected rizq”: children receiving scholarships, help arriving when needed, and family affairs becoming easier to manage. Mrs.

LP, a seasonal vendor, speaks of not only increases in turnover but also a deep sense of sufficiency, freedom from worry, and more harmonious family relationships. Conceptually, these experiences can be read as *Barakah*-laden sustenance: a stable, adequate flow of livelihood that brings serenity rather than mere accumulation of wealth. This aligns with the notion of *falāḥ* in Islamic economics holistic well-being encompassing material and spiritual dimensions and with the idea that *Barakah* enhances the quality, not only the quantity, of *rizq* (Khan, 2019). From a social-capital perspective, the testimonies show that abundant and growing sustenance is intertwined with reputation, trust, and networks formed during the haul: those known as generous and trustworthy tend to receive social support, collaboration opportunities, and loyal customers. *Barakah* thus functions here as “spiritual social capital” linking collective acts of giving to the sustainability of livelihoods.

The third salient dimension is an understanding of *Barakah* as benefit that does not stop at the individual, but extends to family, neighbours, pilgrims from various regions, and even future generations. Informants such as Mr HM, Mr AB, Mrs NL and Mrs. LP stress that the ultimate aim of their business or charity is “to be blessed and to help others.” For them, a “blessed” enterprise is measured by the extent to which it brings benefit, opening jobs, feeding pilgrims, or easing the journey of haul attendees, rather than by the size of profit alone. This perspective reflects the concept of *maslahah ‘ammah* in *maqāṣid al-sharī‘ah*, namely an orientation toward public welfare as a higher objective of Islamic law.

Blessing (*Barakah*) as a Social Capital.....

Practices at the haul, building rest areas, providing free transport, setting up health posts, and running charity stalls, demonstrate how economic and social activities are designed for public benefit, so that *Barakah* is understood as the breadth of social impact arising from worship, not merely as a private “reward”. Qur’anic passages such as Q.S. Maryam: 31 and Q.S. Al-Baqarah: 261, which depict blessing and the multiplication of reward for givers, are frequently invoked as spiritual justification that widely shared benefit is a hallmark of true *Barakah* (Kementerian Agama RI, 2019; Hafid & Zainuddin, 2023).

Tranquillity, peace, and inner satisfaction as psycho-spiritual *Barakah*

The final, and perhaps most powerful, dimension is the experience of *sakīnah*, inner calm and joy reported by informants during and after serving in the haul. Volunteers in communal kitchens, transport coordinators, and traders who distribute free food alike describe feeling “light”, “spacious”, and “happy”, despite physical exhaustion and the absence of proportional material compensation. Mrs ZB. and Mrs. MI for instance, notes that after sharing, her heart feels open and *rizq* seems to flow from unexpected directions; Mr. AB reports smoother business and a calmer soul after helping manage traffic and parking. In the anthropology of religion, such emotional experiences are part of the “ritual outcome”: participation in a sacred collective rite generates a sense of togetherness, meaning, and connection to the divine, which is affectively experienced as tranquillity. In Islamic economic thought, inner peace and a sense of sufficiency (*al-ghinā al-nafs*) are viewed as forms of *rizq* and wealth superior to mere material

assets (Wahab et al., 2016; Setiawan, 2022). Accordingly, *Barakah* in the Haul of Guru Sekumpul is assessed not only by asset growth but also by emotional stability, familial harmony, and a strengthened sense of gratitude following participation.

Overall, participants' understandings of *Barakah* reveal a tight integration between spirituality and social values, producing a form of spiritual social capital composed of trust, generosity, and solidarity among pilgrims. In this framework, *Barakah* operates as a collective energy sustaining socio-religious economic activities that are both socially meaningful and conducive to feelings of safety, comfort, and serenity in individual, familial, and communal life. *Barakah* in the Haul of Guru Sekumpul is therefore not merely a private spiritual experience but a living collective narrative that shapes dense networks of social capital, nurtures a culture of beneficial economic practice in an Islamic framework (Hanafiah & Jamalie, 2021), and serves as a transformative model of religious practice that is both highly valued and sustainable.

From an anthropological perspective, the Haul of Guru Sekumpul can be seen as a ritual arena in which these values are enacted and renewed annually: through communal meals, mass charity, voluntary service, and collective prayer, the Banjar community continuously internalizes that “doing good” and “strengthening brotherhood” are privileged pathways to invite *Barakah* (Ibrahim, 2025); (Hidayah, 2024); (Mawardi et al., 2024); (Jamalie, 2019); (Rusmaniah et al., 2023). From the standpoint of Islamic economics, these practices simultaneously materialize the principles of *falāḥ*, *maslahah ‘ammah*, *tawakkul*, and

Blessing (*Barakah*) as a Social Capital.....

zakat/sadaqah in highly concrete forms (Ghlamallah et al., 2021; Anggraeni, 2020; Sutisna, 2020; Alwi et al., 2021).

Accordingly, the findings affirm that *Barakah* in the Haul of Guru Sekumpul is not merely an abstract idea of spiritual fortune, but a driving force that integrates worship, social solidarity, and economic activity. *Barakah* operates as a meaning framework that motivates Banjar Muslims to sacrifice resources for the benefit of pilgrims; as a form of “social energy” that strengthens networks of trust and cooperation; and as an indicator of well-being that goes beyond material metrics. In this sense, the spiritual-based social capital generated in the Haul of Guru Sekumpul may be regarded as a distinctive spiritual-economic model, with significant implications for the further development of Islamic economics and the anthropology of religion in Indonesia.

Conclusion

The findings of this study demonstrate that *Barakah* functions as a lived and structuring force of spirituality-based social capital within the Haul of Guru Sekumpul. Rather than remaining a theological abstraction, *Barakah* is enacted through practices of voluntary service, resource-sharing, and collective care that generate solidarity, trust, and moral motivation among the Banjar community. These dynamics show that *Barakah* actively shapes socio-economic behavior and communal welfare, providing a clear empirical answer to how spiritual concepts operate within ritual-based social networks.

This research is limited by its qualitative design, single-site focus, and concentration on one ritual tradition, which constrains the

broader generalizability of its conclusions. Future studies would benefit from comparative research across different Muslim communities, multi-sited ethnography, and mixed-method approaches that integrate quantitative mapping of social networks and economic flows. Further exploration of generational shifts, digital mediation, and urban–rural variations would also deepen understanding of how Barakah is reinterpreted in contemporary Muslim societies.

Overall, this study underscores the significance of Barakah as both an analytical lens and an empirical phenomenon, demonstrating its capacity to illuminate the intersections of spirituality, social capital, and economic ethics. By positioning Barakah as a tangible social force, the research contributes a substantive theoretical and methodological advancement to the study of religion, Islamic economics, and the anthropology of Muslim communal life.

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