

MADDATE, SUFISM, AND MORAL EDUCATION: A STUDY ON TAREKAT KHALWATIYAH SAMMAN IN BULUMPAREE, BONE, SOUTH SULAWESI

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ABSTRACT

This study aims to discuss Sufism education within the *zikir* ritual (*Maddate*) of *Khalwatiyah Samman* in Bulumparee Village, elaborating on the implementation process and identifying the values contained therein. This research is a qualitative field study, examining and investigating respondent sources found directly in the field through observation, interviews, and documentation. The results of this study indicate that: First, *Tarekat Khalwatiyah Samman* entered Bone Regency brought by a Bugis Bone nobleman named Abdullah Munir in the 19th century. Second, the implementation of *zikir jahr* of *Tarekat Khalwatiyah Samman* is performed after Isya and Subuh prayers, utilizing the phrases *Lailahailallah*, *Allah-Allah*, *Huwa-Huwa*, *Ah-Ah*. Before performing *zikir jahr*, several things need to be prepared, namely reciting *salawat* for the Prophet Muhammad, the Prophet's Companions, and the *Mursyids* of *Khalwatiyah Samman*, reciting Surah Al-Fatihah, and then sitting in a circle. *Zikir Khalwatiyah Samman* aims to draw closer to Allah swt., eliminate despicable behaviors, and strengthen a servant's faith in the Creator. *Zikir* is beneficial for making one's heart calm, serene, and peaceful. Third, *Zikir* is not only a means to draw closer to Allah swt., but also contains Sufism values within it, such as the values of *al taubat*, *al zuhud*, *wara*, *mahabbah*, *takwa*, *tawakkal*, *adab*, *sabar*, *ikhlas*, *warid*, and *muraqabah*. Thus, sociologically, through *maddate* or *zikir*, it is able to provide moral education for the community of Bulumparee Village to be peaceful and mutually respectful, and able to strengthen social cohesion and solidarity.

Keywords: *Maddate*, Sufism, Moral Education, *Khalwatiyah Samman*

ABSTRAK

Penelitian ini bertujuan untuk membahas pendidikan sufisme dalam ritual zikir (*Maddate*) *Khalwatiyah Samman* di Desa Bulumparee, menjabarkan proses pelaksanaan dan mengetahui nilai-nilai yang terkandung dalamnya. Penelitian ini merupakan penelitian lapangan dengan jenis penelitian kualitatif, menelaah dan meneliti terhadap sumber-sumber responden yang ditemukan secara langsung dilapangan melalui hasil observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa: Pertama, Tarekat *Khalwatiyah Samman* masuk di Kabupaten Bone dibawah oleh seorang bangsawan Bugis Bone yang bernama Abdullah Munir pada abad ke-19. Kedua, Pelaksanaan zikir *jahr* Tarekat *Khalwatiyah Samman* dilaksanakan setelah salat Isya dan Subuh, menggunakan kalimat *Lailahailallah, Allah-Allah, Huwa-Huwa, Ah-Ah*. Sebelum melaksanakan zikir *jahr* ada beberapa hal-hal yang perlu di persiapkan yaitu, membaca salawat untuk Nabi Muhammad, Sahabat-Sahabat Nabi dan Mursyid-Mursyid *Khalwatiyah Samman*, membaca surah Al-fatihah, lalu duduk melingkar. Zikir *Khalwatiyah Samman* memiliki tujuan untuk mendekatkan diri kepada Allah swt. menghilangkan perilaku-perilaku tercela dan dapat menguatkan keimanan seorang hamba ke sang pencipta. Zikir bermanfaat untuk membuat hati seseorang tenang, tentram dan damai. Ketiga, Zikir bukan hanya menjadi cara mendekatkan diri kepada Allah swt. tapi juga mengandung nilai-nilai sufisme didalamnya seperti nilai al taubat, al zuhud, wara, mahabbah, takwa, tawakkal, adab, sabar, ikhlas, warid, dan muraqabah. Sehingga secara sosiologis dengan madatte atau zikir mampu memberikan pendidikan akhlak bagi masyarakat masyarakat Desa Bulumparee tentram dan saling menghargai satu sama lain dan mampu memperkuat kohesi dan solidaritas sosial.

Kata Kunci: *Madatte*, Sufisme, Pendidikan Akhlak, *Khalwatiyah Samman*

INTRODUCTION

Rapid technological advancements and globalization in the current era have brought negative impacts in the form of multidimensional moral crises in society. Phenomena such as corruption, individualism, promiscuity, and moral degradation are increasingly rampant, infecting various circles, including the younger generation and the education sector, which tends to neglect character building. This crisis is exacerbated by

the influence of social media and unfiltered information. The values of *tasawuf* are relevant and urgent to be applied in the midst of this multidimensional crisis. Its implementation can form individuals with integrity, encourage social solidarity, and create a harmonious and moral society (Jariyah & Mujab, 2025; Ahmad, 2019).

Sufism becomes something urgent to improve various aspects of life, for example, education, social movements, and *akhlak* (morals). Sociologically, *tasawuf* as one of the important aspects of religion is able to provide spirit and strength to humans so that *tasawuf* values transform towards the better. The *tasawuf* values intended are, for example, *qanaah*, *sabar*, *syukur*, which provide solutions to the problems of human life. It is not limited to aspects of education, social, and moral improvement but is also able to build a better civilization (Sri Astuti, et.al., 2024).

Sufism originates from the word *shafa* which means clean, thus the word *shufi* has the meaning of a person whose heart is sincere. Sufism education requires one to distance oneself from falsehood and ugliness, such as places that spread hostility, discotheques, and places full of *kemungkaran* (iniquity) (Hamka, 1998; al-Kaisi, 2025). Sufism, besides drawing closer to Allah SWT., can also guard children and protect them so that they do not become lowly, despicable human beings, and do not drown in vile acts (Khoirurrijal, 2015). One can automatically internalize it.

Sufism is a path of the inner dimension prepared by the Divine to lead someone towards the ultimate truth so that a union occurs between the servant and the Creator (Kertanegara, 2009). The path that can be taken to avoid tempting worldly influences is through *zikir*, because *zikir* is a path prepared by Allah swt. for humans to keep purifying their inner selves as well as a medium for humans to maintain communication with Allah SWT (Tangngareng, 2014). *Zikir* is one of the paths given by Allah swt. to all Muslims to draw closer to Allah swt., however, *zikir* is mostly performed by adherents of *Tarekat*, one example being the adherents of *Tarekat Khalwatiyah Samman* because in their teachings, *zikir* is an important element that becomes the connector between the servant and the Creator (Syafieh, 2021).

Tarekat Khalwatiyah Samman is the name of a *Tarekat* stream adhered to by communities that have developed almost all over the world, including in Indonesia. *Tarekat Khalwatiyah Samman* is also often referred to as *Tarekat Khalwatiyah*. *Khalwatiyah Samman* is one of the *Tarekat* that has many followers, especially in South Sulawesi. The *Tarekat* is divided into two separate branches, namely *Tarekat Khalwatiyah Yusuf* and *Tarekat Khalwatiyah Samman*. Followers of both branches of the *Tarekat* generally cover the Bugis and Makassar areas (Mulyati, 2005; Hamid, 2005; Latif & Ilyas, 2024).

Tarekat Khalwatiyah Samman was developed by Muhammad Fudail in Barru Regency. Its spread was continued by Abd. Razak in Maros Regency as well as his descendants until now. *Khalwatiyah Samman* is the most popular *Tarekat* and has the most followers in South Sulawesi. The *zikir* performed by adherents of *Tarekat Khalwatiyah Samman* is also called *ratib*, which are praises in the form of prayers to Allah swt. performed repeatedly. In *Tarekat Khalwatiyah Samman*, *zikir* is more *afdhal* (preferable) to be performed via *jahr* (loud voice); such *zikir* is named *siikkiri tellu ratu* (*zikir* consisting of three hundred recitations or more), although in *Tarekat Khalwatiyah Samman* there is *zikir sirr* (in the heart), especially for *sikkiri seppulo* (*zikir* ten) (Mulyati, 2005).

In the teachings of *Tarekat Khalwatiyah Samman*, when they perform *zikir*, they do it in congregation after Isya and Subuh prayers. Additionally, they also perform *zikir* during major events, one of which is the *Isra Miraj* event, weddings, and so forth. However, what is distinctive is when they perform *zikir*, they do it with a loud voice followed by head movements to the right and left repeatedly. The longer they chant the sentence of Allah swt. (*zikir*), the faster the head movements from right to left become (Salamattang, 2012).

Adherents of *Tarekat Khalwatiyah Samman* also slap their thighs simultaneously and repeatedly when performing *zikir*, similar to the head movements performed from right to left. The longer they perform *zikir*, the faster the pronunciation of the sentence of Allah swt., and likewise with the thigh slapping which becomes harder and faster (Salamattang, 2012). Awangpone District is one of the areas that adheres to *Tarekat*

Khalwatiyah Samman. There are several villages that adhere to *Tarekat Khalwatiyah Samman* in Awangpone District, such as Bulumparee, Carebbu, Cumpiga, Matuju, Awolagading, and Latekko Villages.

Bulumparee Village is a region that has many followers of *Tarekat Khalwatiyah Samman*, so many consider *Tarekat Khalwatiyah Samman* to be different in terms of its *zikir* implementation in general. *Tarekat Khalwatiyah Samman* uses movements and hand strikes on the thigh and is only carried out at certain prayer times, namely after Isya and Subuh prayers, so many questions arise in their minds regarding the *zikir* ritual (*Maddate*) of *Khalwatiyah Samman*. This study aims: *first*, to determine the history of the spread of *Tarekat Khalwatiyah Samman* in Bulumparee Village, Awangpone District. *Second*, to determine Sufism education in the *Zikir* ritual (*Maddate*) of *Khalwatiyah Samman* in Bulumparee Village, Awangpone District. *Third*, to determine the implementation of the *zikir* ritual (*Maddate*) of *Khalwatiyah Samman* in Bulumparee Village, Awangpone District. *Fourth*, to determine the values of Sufism education in the *Zikir* ritual (*Maddate*) of *Khalwatiyah Samman* in Bulumparee Village, Awangpone District.

THEORETICAL PERSPECTIVES

The development of Sufism in Indonesia has been around for a long time, and the majority opinion is that Islam was introduced to the archipelago by Sufi traders (Syihab, 2001). The most significant period of Sufism's development in Indonesia was in the 17th and 18th centuries, marked by the emergence of a network of Indonesian scholars connected to Mecca and Medina. Mecca and Medina were the main hubs of Sufi scholars, namely Shaykh Sayyid Ahmad Al-Qusyasyi (1583-1661) was a murshid of the Syattariyah order in Mecca and Medina, and Syekh Burhanuddin Ibrahim bin Hasan bin Syihabuddin al-Kurani al-Madani (1615-1690 AD), the leaders of the Naqshbandiyah, Qadiriyah and Syattariyah orders, both teachers also had students from the archipelago, namely: Nuruddin al-Raniry (d. 1659) and Abdurrauf al-Singkili (1615-1693 AD) from Aceh. Then there were Yusuf al-Makassari (1626-1699 AD) from South Sulawesi, Abdul Samad al-Palembangi (1704-1789 AD)

from Palembang and Muhammad Arsyad al-Banjari (1710-1812 AD) from Kalimantan (Azra: 2004; Laffan, 2016).

According to Azra (2004), these Indonesian scholars successfully transmitted and reformed Islam, both in Sufism and jurisprudence (fiqh) within society. The network's central points were Mecca and Medina as the centers and sources of Islamic development, and the Indonesian archipelago as a new area of development. In this context, new hubs emerged, namely Aceh, Palembang, Banten, and Makassar, which would later expand to other regions, including Malaysia, Southern Thailand, Brunei, and the Southern Philippines.

Junaid al-Baghdadi is scholar recognized as the founder of the Sufi order (tariqa) within the Sufi order (shufiyyah). This is because many of Shaykh al-Junaid's students became subsequent Sufi orders, such as Abu 'Abdillah al-Kattani, Abu Muhammad al-Jariri, Abu Ya'qub an-Nahrajuri, Abu 'Abdullah al-Makki, and others. The existence of a lineage within the Sufi order is one of the main requirements for the validity of a Sufi order. Subsequently, the Shathariyah, Naqshbandiyah, Khalwatiyah, Samaniyah, and 'Alawiyah orders were established. Then, the Tijaniyah and Sanusiyyah Idrisiyyah Sufi orders entered West Java in the 19th century (Fauzi, 2023).

For example, the Shaṭṭārīyah is a Sufi order that gained influence in the Southeast Asian archipelago in the mid-17th century, led by Abdurrauf al-Singkili (d. 1693). The Shaṭṭārīyah's influence extended not only to Aceh, West Sumatra, and West Java in Indonesia, but also to Southeast Asia, particularly Mindanao (the Philippines). These Sufis became important actors in the process of Islamization in the archipelago and Southeast Asia (Fathurahman, 2008; Midori & Fathurahman; 2011).

Therefore, it can be affirmed that the Sufi order, as a Sufi organization, can be a driving force for social movements in society. Sheikh Ahmad Syarif al-Sanusi (d. 1859 CE), also a Sufi leader of the Sanusiyyah order in North Africa, particularly Algeria and Libya, successfully expelled Italian, British, and French colonialists (Bruinessen, 2012). In Turkey, in 1925, all orders were banned after a Kurdish nationalist rebellion led by several Naqshbandiyyah order sheikhs. The official ban remains in effect, although recent developments in the order's

activities have occurred. Imam Shamil, a cleric from Kazakhstan, led an Islamic revival movement in the former Soviet Union. Even stricter bans were imposed in this region, where Muslim order networks were the most important underground opposition (Bruinessen, 2012).

Sufism have contributed significantly to the expansion of Islam. One of the prominent characteristics of Sufi teachings is their devotion to God, humanity, and the universe. This then leads to peace and harmony, synonymous with teachings that prioritize self-awareness and repentance over the religion and beliefs of others. Their religious culture is framed by spiritual values that grew out of pure Islamic Sufism, later known as Sufism (Rajab, 2018).

Therefore, in the context of sociological theory, the Sufi order as an organization has a strong bond between the mursyid (teacher) and the congregation (members). Something ordered by the teacher will be carried out by the congregation. The role of the teacher as the main actor in the Sufi movement makes religion a factor capable of providing a spirit to carry out social change as stated by Weber (2001). In this context, Islam is not only at the level of theory and concept alone, but in the view of Kuntowijoyo (2008) Islam has changed into a paradigm that is able to move society including providing spiritual values as good morals towards God and fellow human beings.

RESEARCH METHODS

The type used by the author in this study is the qualitative method. Qualitative research is primary research based on constructivist views or participatory views (such as issues, collaborative, or change orientation) or both (Enizin, 2009: 28). Meanwhile, the theory used is the sociology of religion perspective. Religion in the sociological context according to Max Weber (2001) is able to be a spirit and force in changing society for the better. Furthermore, Kuntowijoyo (2008) emphasizes that religion can encourage humans to carry out social transformation, namely changes in form consisting of ideas, concepts, and praxis or practices in a better life. The techniques used include observation, interviews, and documentation. The informants interviewed were the *Khalifah*, Village Imam, Hamlet Imam, and Community Leaders.

RESULTS AND DISCUSSION

HISTORY OF THE SPREAD OF *TAREKAT KHALWATIYAH SAMMAN* IN BULUMPAREE VILLAGE

Tarekat Khalwatiyah in Indonesia is widely adhered to by the Bugis and Makassar tribes in South Sulawesi, or in other places where these tribes are located. The name *Khalwatiyah* is taken from the name of a Makassar warrior and Sufi scholar of the 17th century, Syaikh Yusuf al-Makassari al-Khalwati (tabarruk towards Muhammad (Nur) al-Khalwati al-Khawa Rizmi (d. 1350). Furthermore, there are two separate branches of the *tarekat*, namely *Tarekat Khalwatiyah Yusuf* and *Tarekat Khalwatiyah Samman* (Estuningtyas, 2020; Bruinessen, 1995). Syekh Yusuf al-Makassarī is a world figure from Gowa-Makassar, South Sulawesi, a reformer in the world of Islamic Sufism whose teachings have spread among his followers until now. The spread of teachings crossed very distant regions, starting from Sulawesi, Banten, Sri Lanka, to South Africa (Azra, 2000, Sahib, 2024; Lubis, 1996).

Tarekat Khalwatiyah Yusuf is attributed to the name of Syaikh Yusuf al-Makassari and *Tarekat Khalwatiyah Samman* is taken from the name of an 18th-century Medina Sufi, Muhammad al-Samman. These two branches of *Tarekat Khalwatiyah* differ in many respects; they only share the same name as *Tarekat Khalwatiyah*. In terms of practice, *Tarekat Khalwatiyah Yusuf* in its *zikir* recites *asmaul husna* and other short phrases via *sirr* in the heart, whereas *Tarekat Khalwatiyah Samman* performs its *zikir* and *wirid* with a loud and ecstatic voice. *Tarekat Khalwatiyah Samman* is highly centralized, all its teachers are subject to the central leadership in Maros, whereas *Tarekat Khalwatiyah Yusuf* has no central leadership (Estuningtyas, 2020).

The revival of the *Khalwatiyah Samman* Sufi Order in South Sulawesi in the second half of the 19th century should not be regarded merely as a local religious phenomenon. The rapid growth of its reputation among the common people occurred simultaneously with the influence of global Islam brought to the region in the form of Wahhabism from Haramayn (Mecca and Medina), the center of Islam, and the local political consequences of the Treaty of Bongaya between the ruler of

Gowa and the Dutch in 1667. The political and social tensions caused by the Treaty on one hand and the religious elitism of formal religious leaders on the other also contributed to the expected impact of the *tarekat*. The people widely accepted the *tarekat* because of the simple way of performing rituals in the form of *zikir*, while the support of its leaders for members of the kingdom offered to local power holders added to the popularity of the *tarekat* among the elite (Ubaedillah, 2017; Ridhwan, 2017).

Tarekat *Khalwatiyah Samman* certainly has a history of spread, regarding who spread it, the first adherents, and since what year *Tarekat Khalwatiyah Samman* existed in Bulumparee Village. Regarding this research, the main informant interviewed was Andi Sehe Amirullah, a *Khalifah Khalawatiyah Samman* of Bulumparee Village, he stated that:

“Tarekat *Khalwatiyah Samman* entered Bone Regency brought by a Bugis Bone nobleman named Abdullah Munir in the 19th century, continued by Muhammad Saleh, Muhammad Amin, Muhammad Ibrahim whose graves are located in Patenne. Then Muhammad Syatar (Puang Tompo) brought *Tarekat Khalwatiyah Samman* into Bone and the first adherent of *Tarekat Khalwatiyah Samman* in Bone was Singkeru Rukka who was the King of Bone at that time. Thus, *Tarekat Khalwatiyah Samman* developed into remote areas, one of which is in Bulumparee Village, Awangpone District, and the first to enter *Tarekat Khalwatiyah Samman* in Bulumparee Village was the descendant line from Puang Sehe in the year 1960.” (Interview with Andi Sehe Amirullah, September 22, 2023).

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Khalwatiyah Samman in Bulumparee Village was the descendant line from Puang Sehe Amirullah. In this context, it can be emphasized that the role of *ulama* and kings in Bone contributed greatly to the development of religion in Bone (Ridhwan & A. Nuzul, 2021).

IMPLEMENTATION OF RITUAL *MADDATE KHALWATIYAH SAMMAN* IN BULUMPAREE

a. Oral Zikir

The time of execution for zikir *Khalwatiyah Samman* is carried out after Maghrib prayer and after Isya prayer; the *zikir* also has no execution limit depending on a person's capability. As explained by *Khalifah* and *Khalawatiyah Samman* Andi Sehe Amirullah, Andi Amang, Andi Yushan, Andi Imran, Muhammatang, Tahang in Bulumparee Village that: “*zikir jahr* in *Tarekat Khalwatiyah Samman* is carried out only after Isya prayer and Subuh prayer.” (Interview, September 22, 2023). However, Paidil as the Hamlet Imam explained differently regarding the time of *zikir* execution that: “Besides after Isya and Subuh prayers, *zikir* is also carried out at the time of *Isra Miraj*, wedding thanksgivings.” (Interview, September 22, 2023).

The *zikir Khalwatiyah Samman* process has no limit in its execution depending on the level of ability and enjoyment felt by the congregation in performing *zikir*. As explained by Puang Sehe as *Khalifah Khalwatiyah Samman* of Bulumparee Village that: “In the *zikir* carried out by the *Tarekat Khalwatiyah Samman* congregation, the execution time is not limited, but *zikir* usually starts from *zikir* 10-300.” (Interview, September 20, 2023). According to Andi Amang (Petta Sikki) as *Khalifah Khalwatiyah Samman* in Bulumparee Village stating that: “The *zikir* process carried out by the congregation depends on someone's solemnity (*kekusyukan*) in performing *zikir*, sometimes some perform *zikir* for hours.” (Interview, September 20, 2023).

From the information above, it can be understood that the *zikir* performed by the *Khalwatiyah Samman* congregation in its execution time has no determined limit and is carried out after Isya and Subuh prayers. Supported by observation results that in the execution of their

zikir, some *Khalwatiyah Samman* congregants indeed finish *zikir* faster and some are slower (Observation, October 11, 2023).

The implementation of *zikir Khalwatiyah Samman* has *adab* (etiquette). Regarding *adab*, it is not only in behavior but in the execution of worship to Allah swt. it has its own *adab*. As for what needs to be prepared by the *Tarekat Khalwatiyah Samman* congregation before carrying out the *zikir* ritual, as explained by adherents of *Tarekat Khalwatiyah Samman* in Bulumparee Village that: “The things that need to be prepared before performing *zikir*, the first is being in a state of *wudhu* and sitting in a circle.” (Interview, September 22, 2023). Relating to that explanation, Andi Amang (Petta Sikki) as *Khalifah Khalwatiyah Samman* in Bulumparee Village said that: “Things that need to be prepared before performing *zikir* are cleaning the heart and leaving worldly thoughts for a moment.” (Interview, October 20, 2023).

However, Andi Yushan (*Petta Siga*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village explained in more detail regarding the *adab* that needs to be prepared before performing *zikir* that:

“First, reciting Al-Fatihah to be gifted to the Prophet Muhammad saw. Second, reciting *salawat zikir*. Third, reciting the sentence of *istighfar* three times. Fourth, sitting kneeling facing each other for men (Adam's descendants), while for women (Eve's descendants) just kneeling facing the Qibla. Fifth, full *istimdad*, then starting *zikir* minimal 300x via *jahr* then slapping the thigh.” (Interview, October 31, 2023).

Regarding Andi Yushan's explanation, Andi Imran (Petta Rala) as *Khalifah Khalwatiyah Samman* in Bulumparee Village has another view that: “Things that need to be prepared before *zikir* are dressing politely, cleanly and leaving worldly thoughts.” (Interview, September 20, 2023). Meanwhile, the opinion of Rostang Amir as a community leader in Bulumparee Village said that: “First of all what is done is asking for forgiveness from Allah swt. for sins and continued by reciting Surah Al-Fatihah then performing *zikir*.” (Interview, September 22, 2023).

From the research interview results, it can be understood that what needs to be prepared before performing *zikir* is first sitting in a circle,

reciting *shalawat*, reciting Surah Al-Fatihah, and continued by asking for forgiveness from Allah swt. for all sins that have been committed.

Oral *zikir* (*jahr*) of *Khalwatiyah Samman*, besides its execution process, also has sentences different from *zikir* in general, namely using the sentences *Lailahailallah*, *Allah-Allah*, *Huwa-Huwa*, and *Ah-Ah* as explained by *Khalifah Tarekat Khalwatiyah Samman* in Bulumparee Village that: “The first sentences of *zikir Khalwatiyah Samman* are *Lailahailallah*, *Allah-Allah*, *Huwa-Huwa* and *Ah-Ah*.” (Interview, September 22, 2023). This statement is supported by Andi Amang (Petta Sikki) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “In *zikir* there are several sentences used *Lailahailallah*, *Illahllah*, *Allah-Allah* and *Ah-Ah*.” (Interview, September 20, 2023).

Relating to that explanation, Andi Yushan (Petta Siga) as *Khalifah Khalwatiyah Samman* explained in more detail the meaning of the *zikir* sentences used by the *Tarekat Khalwatiyah Samman* congregation in Bulumparee Village saying that:

“The sentence uttered in the ritual of *zikir Khalwatiyah Samman* is *Lailahailallah*. Then sorted again into four parts of *zikir* sentences namely: *Lailahailallah*, *Illahllah*, *Allah-Allah* and *Ah-Ah*. The reason for using these sentences is because it is in accordance with teachings in *tasawuf* that *Lailahailallah* is the *zikir* of the Body (*Lanro Ale*), *Illahllah* is the *zikir* of the heart (*qalbu*), *Allah* is the *zikir* of the soul (*roh*), *Ah-Ah* is the *zikir* of the secret.” (Interview, September 20, 2023).

In line with that, observation results show that every time after Isya and Subuh prayers, the *Tarekat Khalwatiyah Samman* congregation performs *zikir jahr* using the sentences *Lailahailallah*, *Allah-Allah*, *Huwa-Huwa* and *Ah-Ah*. (Observation, October-November, 2023). Its *zikir* execution also has no determined limit, there are even congregants who cry while performing *zikir*. Before performing *zikir*, the congregation first recites *shalawat*, Surah Al-Fatihah, sitting in a circle for men, sitting facing each other for women.

Zikir is one of the acts of worship recommended and emphasized to be done routinely. The purpose of *zikir* obtained from the *Tarekat Khalwatiyah Samman* congregation is to draw closer to Allah swt.,

increase faith, and strengthen the heart and mind. As explained by Andi Sehe Amirullah, Andi Amang, Andi Yushan, Andi Imran, Muhammatang, and Tahang as *Khalifah* and Religious Figures of *Tarekat Khalwatiyah Samman* in Bulumparee Village saying that:

“The purpose of the execution of the great *zikir* (*sikkiri loppo*) is to draw closer to Allah swt. *Zikir* can eliminate despicable behaviors within humans, because the more one remembers Allah, the more one fears violating Allah swt.'s commands.” (Interview, October 11, 2023).

Zikir is one of the acts of worship recommended and emphasized to be done routinely. The purpose of *zikir* obtained from the *Tarekat Khalwatiyah Samman* congregation is to draw closer to Allah swt., increase faith, and strengthen the heart and mind. As explained by Andi Sehe Amirullah, Andi Amang, Andi Yushan, Andi Imran, Muhammatang, and Tahang as *Khalifah* and Religious Figures of *Tarekat Khalwatiyah Samman* in Bulumparee Village saying that:

“The purpose of the execution of the great *zikir* (*sikkiri loppo*) is to draw closer to Allah swt. *Zikir* can eliminate despicable behaviors within humans, because the more one remembers Allah, the more one fears violating Allah swt.'s commands.” (Interview, October 11, 2023).

Rostang Amir explained that: “Besides drawing closer to Allah swt., the great *zikir* carried out by the *Tarekat Khalwatiyah Samman* congregation which is accompanied by movements aims to increase faith.” (Interview, September 22, 2023). Similarly conveyed by Paidil as the former Hamlet Head and youth leader in Bulumparee Village conveying that: “Great *zikir Khalwatiyah Samman* is one way to draw closer to Allah swt., increase faith, and can strengthen the heart and mind from bad things.” (Interview, September 20, 2023).

From the research interview results, it can be understood that *zikir Khalwatiyah Samman* has the purpose to draw closer to Allah swt., eliminate despicable behaviors, and can strengthen a servant's faith in the Creator.

Andi Yushan (Peta Siga) conveyed a similar thing that:

“The great *zikir* performed by the *Tarekat Khalwatiyah Samman* congregation can calm the heart, mind, and relieve stress, because everything that happens is only leaned upon Allah swt. nothing happens except upon the *ridha* of the Creator.” (Andi Yushan, October 31, 2023).

From the research interview results, it can be understood that *zikir* carried out by the *Khalwatiyah Samman* congregation has benefits to make the heart calm, serene, and peaceful. The implementation of *Zikir Jahr Tarekat Khalwatiyah Samman* is carried out after Isya and Subuh prayers. Its *zikir* sentences are *Lailahailallah*, *Allah-Allah*, *Huwa-Huwa* and *Ah-Ah*. The execution of its *zikir* uses head movements to the left and right accompanied by hand strikes on the thigh. So sometimes the *mukenah* (prayer veil) worn by women is lifted up so that their arms are visible.

b. Heart *Zikir*

Tarekat Khalwatiyah Samman does not only perform *zikir* via *jahr* but also performs *zikir* via *sirr* after performing the five daily prayers. As explained by Andi Sehe Amirullah (Puang Sehe) *Khalifah Tarekat Khalwatiyah Samman* in Bulumparee Village that:

“Besides performing the great *zikir*, we also carry out heart *zikir* because there is *papasengna angregurutta makeddai asikkriki di wettu tudang-tudangta, rijokka-jokkata sibawa lewu-lewuta*. The sentences of *zikir* via *sirr* are *astagfirullah*, *alhamdulillah*, *allahuakbar* and *lailahailallah*.” (Interview, September 22, 2023).

The same thing explained by Andi Amang (Petta Sikki) as *Khalifah Khalwatiyah Samman* in Bulumparee Village said that: “We also perform *zikir* via *sirr* like other people and this *zikir* is carried out anytime as *guruta*'s message recommends us to carry out *zikir* anytime. The sentences of *zikir* via *sirr* are *lailahailallah*.” (Interview, September 20, 2023).

According to the explanation of Andi Imran (Petta Rala) as *Khalifah Khalwatiyah Samman* in Bulumparee Village said that: “In *Tarekat Khalwatiyah Samman* we also perform *zikir* via *sirr* after carrying out Duhur, Azhar, and Magrib prayers. As for the *zikir* sentences, they are

astagfirullah, alhamdulillah, allahuakbar and lailahaillallah.” (Interview, September 20, 2023). According to the opinion of Rostang Amir, the community of Bulumparee Village said that:

“In *Tarekat Khalwatiyah Samman* we also perform *zikir* via *sirr* to draw closer to Allah swt., namely multiplying *zikir*. The *zikir* sentences are the same as generally asking for forgiveness from Allah swt.” (Interview, September 22, 2023).

Relating to that explanation, Muhammatang as the village imam also explained the process of *zikir* execution in *Tarekat Khalwatiyah Samman* namely: “Yes, *zikir* via *sirr* is carried out anytime in a state of sitting, walking, and lying down. The sentences are the same as its great *zikir*.” (Interview, October 11, 2023). Similarly conveyed by Paidil as the former Hamlet Head also explaining the process of *zikir sirr* execution in *Tarekat Khalwatiyah Samman* namely: “Yes, because after carrying out the great *zikir* it will be continued with *zikir* via *sirr* to get Allah swt.'s forgiveness. As for the *zikir* sentences, they are *astagfirullah, alhamdulillah, allahuakbar and lailahaillallah.*” (Interview, September 20, 2023).

Heart *zikir* is *zikir* uttered in the heart without sound heard by others. Speaking of *zikir*, the *Tarekat* congregation not only carries out *zikir* via *jahr* but also performs *zikir* in the heart as done generally. However, according to them, *zikir jahr* can better make them feel the presence of Allah swt., as explained by *Khalifah Tarekat Khalwatiyah Samman* in Bulumparee Village that: “All *zikir* carried out, whether *sikkiri loppo* (great *zikir*) or *sikkiri beccu* (small *zikir*), are both paths given by Allah swt. for a servant to be close to Him.” (Interview, September 22, 2023). Meanwhile, according to Andi Yushan (Petta Siga) and Andi Imran (Petta Rala) they have the same opinion that:

“*Zikir* via *jahr* and *zikir* via *sirr* have the purpose to draw closer to Allah swt. but we feel that the execution of *zikir jahr* is more solemn (*khusyuk*) for us to carry out compared to *zikir* via *sirr*. Because *zikir jahr* has movements accompanied by sound that can make one focus only on *zikir* and *zikir* via *sirr* can be carried out anytime and anywhere, differing from *zikir jahr* which is only

carried out after Isya and Subuh prayers.” (Interview, September 20, 2023).

From the explanation above, it can be understood that all *zikir* worship has the same purpose, namely to draw closer to Allah swt. through remembering Him. According to the *Tarekat Khalwatiyah Samman* congregation, the benefits of heart *zikir* indeed have no difference from *zikir jahr* because they carry out both *zikirs* in their lives. *Zikir jahr* is carried out at certain times such as after Isya and Subuh prayers, while *zikir* via *sirr* is carried out after Magrib, Dhuhur, and Azhar prayers.

The implementation of oral *zikir (Jahr)* in *Tarekat Khalwatiyah Samman* uses movements, namely moving the head to the right then to the left repeatedly followed by strikes on the thigh. As explained by Andi Sehe Amirullah, Andi Amang, Paidil, Muhammatang, Tahang, adherents of *Tarekat Khalwatiyah Samman* in Bulumparee Village that: “Movements in *zikir Khalwatiyah Samman* aim so that the movements performed by body members (hands, head, and thighs) will be witnesses in the afterlife.” (Interview, September 22, 2023). Relating to that explanation, Andi Imran (Petta Rala) as *Khalifah Khalwatiyah Samman* in Bulumparee Village said that: “Besides the movements used being witnesses in the afterlife, *zikir* movements can synchronize between body member movements with *zikir* so that *zikir* becomes solemn, not fantasizing about other things while performing *zikir*.” (Interview, September 20, 2023).

From the research interview results, it can be understood that the *Tarekat Khalwatiyah Samman* congregation not only carries out great *zikir* but also carries out *zikir* in the heart because according to the *Khalwatiyah Samman* congregation, *zikir* is an important element carried out to draw closer to Allah swt. according to the message of their *Mursyid*. The *Tarekat Khalwatiyah Samman* congregation not only performs *zikir* via *jahr* but performs *zikir* via *sirr* like the *zikir* carried out by society in general. Besides that, in performing *zikir* using head movements left-right followed by repeated thigh clapping. (Observation, November 2023).

MADDATE RITUAL AND MORAL EDUCATION IN TAREKAT KHALWATIYAH SAMMAN

The values of Sufism contained in the *Zikir* Ritual (*Maddate*) of *Khalwatiyah Samman* are the values of *al taubat*, *al zuhud*, *wara*, *mahabbah*, *takwa*, *tawakkal*, *adab*, *sabar*, *ikhlas*, *warid*, and *muraqabah*. Thus the life of the Bulumparee Village community is peaceful and mutually respectful of one another. *Al Taubat* is begging forgiveness for all sins and mistakes accompanied by a promise that is earnest not to repeat the sinful act, accompanied by performing good deeds. The value of *taubat* is present in the *zikir* of *Tarekat Khalwatiyah Samman* as explained by *Khalifah Tarekat Khalwatiyah Samman* in Bulumparee Village that: “Yes, in *zikir* it contains the value of *taubat* because before carrying out *zikir*, first the congregation begs forgiveness to Allah swt.” (Interview, September 22, 2023).

Relating to that explanation, Andi Amang (*Petta Sikki*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village said that: “*Zikir* performed by the *Khalwatiyah Samman* congregation contains the value of *taubat* seen from many congregants crying when carrying out *zikir* because of remembering all bad deeds ever committed.” (Interview, September 20, 2023). The same thing conveyed by Andi Yushan (*Petta Siga*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “Yes, because the great *zikir* we carry out is part of the path taken to repent (*bertaubat*) to Allah swt.” (Interview, October 31, 2023).

Zikir contains the value of *wara* which means avoiding sin, being weak, soft-hearted, and fearful. The value of *wara* is present in the *zikir* of *Tarekat Khalwatiyah Samman* as explained by *Khalifah* and the *Tarekat Khalwatiyah Samman* congregation in Bulumparee Village that: “Yes, in *zikir* it contains the value of *wara* because after begging forgiveness to Allah swt. for all sins that have been committed, it is hoped that the congregation is *wara* or avoids all sins and fears committing sins again.” (Interview, September 22, 2023).

Besides, *zikir* also contains the meaning of *mahabbah* which is an effort that is obligatory to be done for the sake of loving Allah swt. The value of *Mahabbah* is present in the *zikir* of *Tarekat Khalwatiyah Samman* as explained by *Khalifah* and the *Tarekat Khalwatiyah Samman*

congregation in Bulumparee Village that: “Yes, actually the peak of all worship carried out as a servant is a form of a servant's love for Allah swt. including *zikir jahr* performed by the *Tarekat Khalwatiyah Samman* congregation.” (Interview, September 22, 2023).

Another aspect of *zikir* is *Zuhud* namely directing all desires only to Allah swt. as well as uniting the will to Him and only being busy with Him compared to other busyness. The value of *zuhud* is present in *zikir* by *Khalifah* and the *Tarekat Khalwatiyah Samman* congregation in Bulumparee Village that: “Yes, because actually we as servants of Allah swt. must understand the essence of our creation, namely to worship Allah and balance between worldly and afterlife matters, not leaving worship for worldly things, because the only eternal thing is the afterlife, the world will be destroyed.” (Interview, September 22, 2023).

The next is the value of *takwa*, which is an important element in religion because it emphasizes the importance of obedience to God and living in compliance with religious teachings. The value of *takwa* is present in the *zikir* of *Tarekat Khalwatiyah Samman* as explained by *Khalifah Tarekat Khalwatiyah Samman* in Bulumparee Village that: “Yes, in *zikir* it contains the value of *takwa* seen from the *zikir* sentence which has the meaning there is no god worthy of worship except Allah swt.” (Interview, September 22, 2023). Relating to that explanation, Andi Amang (Petta Sikki) as *Khalifah Khalwatiyah Samman* in Bulumparee Village said that: “*Zikir* performed by the *Khalwatiyah Samman* congregation besides drawing closer to Allah swt. also aims as a form of belief in Allah as God.” (Interview, September 20, 2023). The same thing conveyed by Andi Yushan (Petta Siga) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “Yes, because in the *zikir* sentence *Khalwatiyah Samman* uses the sentence *Lailahailallah* which has a meaning about piety (*takwa*).” (Interview, October 31, 2023).

The value of *ikhlas* (sincerity) in Sufism teaches that good actions must be done solely because of seeking God's pleasure (*ridha*), not to get praise or worldly benefits. The value of *ikhlas* is present in the *zikir* of *Tarekat Khalwatiyah Samman* as explained by adherents of *Tarekat Khalwatiyah Samman* in Bulumparee Village that: “Yes, in carrying out *zikir* certainly as a servant one must be sincere (*ikhlas*) in its execution.”

(Interview, September 22, 2023). According to Andi Amang (*Petta Sikki*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “There is, because whatever is carried out must be sincere (*ikhlas*) in order to get blessings.” (Interview, September 20, 2023).

Zikir Khalwatiyah Samman contains the value of *ikhlas*, because speaking about worship in its execution is solely because of Allah swt. not because there are other elements. *Ikhlas* is not only applied in carrying out worship to Allah swt. but also applied in daily life.

Sufism emphasizes full trust (*tawakkal*) in God in every aspect of life, including in facing trials and difficulties. *Mursyid Tarekat Khalwatiyah Samman* expects his congregants to always be *tawakkal* in facing all of Allah swt.'s decrees. As explained by adherents of *Tarekat Khalwatiyah Samman* in Bulumparee Village that in *zikir* it contains the value of *tawakkal*, because everything that happens is not separated from the intervention of Allah swt. (Interview, September 22, 2023). According to Andi Amang (*Petta Sikki*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “*Zikir* contains the value of *tawakkal* because in carrying out any worship it is on the basis of trust in Allah swt.” (Interview, September 20, 2023).

The value of *mahabbah* is a teaching in *tasawuf* regarding Love for God and fellow humans. As explained by adherents of *Tarekat Khalwatiyah Samman* in Bulumparee Village that: “Yes because *zikir* aims to draw closer to Allah swt. to get His love and we fellow humans must love each other to avoid conflict.” (Interview, September 22, 2023). According to Andi Amang (*Petta Sikki*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “Loving Allah swt. is our obligation as servants, besides that we must love all His creations.” (Interview, September 20, 2023). Meanwhile, according to the explanation of Andi Yushan (*Petta Siga*) as *Khalifah Khalwatiyah Samman* in Bulumparee Village saying that: “Yes, our reason for performing *zikir* is not only to draw closer to Allah swt. but it becomes a sign of our love for Allah swt.” (Interview, October 31, 2023).

Therefore, it can be understood that *zikir Khalwatiyah Samman* contains values of *mahabbah*, because the *Khalwatiyah Samman* congregation says that *zikir* carried out besides drawing closer to Allah

swt. also becomes one form of our love for Allah SWT. Referring to the study above, it can be emphasized that the Sufi *tarekat* relevant from Islamic teachings occupies a central position, namely *tauhid*, *syariat*, and *akhlak*; paying great attention to aspects of balance and harmony of life; every practitioner to build a more effective, productive, and contemplative life through a learning society community approach; and relevant to work ethic ethical values, as well as civilization development ethical values, with all its dynamics (Kertayasa, et.al., 2021).

Tasawuf becomes a scientific discipline that emphasizes the processing of the soul and feeling oriented to the heart. The heart becomes a fundamental aspect within humans, because it is the controller and determinant of whether a person's behavior is good or not. A dirty and dark heart triggers a person's bad behavior; moral decadence lately is widely caused by an unhealthy heart condition. Therefore, this article aims to analyze *maqamat sufiyah* as a medium of moral education. Sufism which consists of *taubat*, *wara'*, *zuhud*, *fakir*, *sabar*, *tawakkal* and *rida* is able to be a medium to educate morals (Muvid, 2023).

CONCLUSION

Based on the discussion in the previous chapter, a common thread can be drawn as a conclusion in this study, that *Tarekat Khalwatiyah Samman* entered Bone Regency brought by a Bugis Bone nobleman named Abdullah Munir in the 19th century continued by Muhammad Saleh. The Heart (*Qalbu*) that is clean from despicable traits will lead humans to obtain happiness in the world and the afterlife. The *Khalwatiyah Samman* congregation considers that *syariat* is very important to be carried out in daily life because to get Allah swt.'s mercy one must go through *syariat*. The implementation of *zikir jahr Tarekat Khalwatiyah Samman* is carried out after Isya and Subuh prayers. Besides the *zikir* being *jahr*, this *zikir* is accompanied by head movements to the right and left repeatedly. Before performing *zikir jahr*, several things need to be prepared, namely reciting *salawat* for the Prophet Muhammad, the Prophet's Companions, and the *Mursyids* of *Khalwatiyah Samman*, reciting Surah Al-Fatihah. *Zikir Khalwatiyah Samman* has the purpose to

draw closer to Allah swt., eliminate despicable behaviors, and can strengthen a servant's faith in the Creator. *Zikir Tarekat Khalwatiyah Samman* is beneficial for making one's heart calm, serene, and peaceful. Sociologically, *maddate* or *zikir* is not only a way to draw closer to Allah swt. but also contains values of moral education so that the life of the Bulumparee Village community is peaceful and mutually respectful of one another, resulting in strong social cohesion and solidarity.

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