

# Is\_Susanto3

*by* Uji Similariti 3 A. Ghani

---

**Submission date:** 16-May-2020 03:20AM (UTC+0700)

**Submission ID:** 1325280863

**File name:** ion\_of\_Tariqa\_Naqshbandiyah\_s\_Sufism\_Values\_in\_South\_Celebes.pdf (991.44K)

**Word count:** 11289

**Character count:** 59553

## <sup>1</sup> The Implementation of Tariqa Naqshbandiyah's Sufism Values in South Celebes

Hadarah<sup>1</sup> & A. Gani<sup>2</sup>

### Abstract

<sup>1</sup> For Muslims, particularly those interested in Sufism, the existence of the Naqshbandiyah Sufi order has a peculiar position. It is because of, among others, the considerable effect of Sufi order's tenet on the Islamic world, particularly in Indonesia, India, China, and Middle East countries. In Indonesia, the impact of Sufi order tenet has been distributed to nearly entire areas, including in South Celebes area. Even for South Celebes people, the existence of Naqshbandiyah Sufi order plays an important part because its existence is attributed with the great teacher in this area, Sheikh Yusuf al-Makassari. Sheikh Yusuf was believed as the first one to introduce Naqshbandiyah sufi order in Indonesia. This research aims at studying how the method to obtain fundamental values is developed in the Naqshbandiyah sufi order. Mainly, this research would like to explore the tenets practiced by South Celebes people. Also, to be discovered in this research are its actual plot in South Celebes, and the practical benefits it has that affect the social life of South Celebes people, particularly from their ibadah and muamalah aspects.

**Key words:** *Naqshbandiyah Sufi order, Sheikh Yusuf al-Makassari, Spiritual Street, Ihsan, Essence, and Ma'rifat.*

### Introduction

All The Naqshbandiyah Order took its name from Baha'is-Din Naqsyaband, who died in 1389. It is recognized that these saints systematized the teachings and methods of this tarekat, and several rites and practices were explicitly linked to the "founders" of the tarekat. But these trustees are not seen as creators of their congregations, but only processing the teachings which had been revealed to them through a line of teacher continued to reach the Prophet himself. (Amin, 1996). Al-rifArif billah Ash-Shaykh Muhammad ibn Muhammad Bahauddin Shah (Sheikh) Naqsyaband Al-Uwaisi Al-Bukhari Radi Allahu 'anhu (717-865 H).

<sup>1</sup>Faculty of Tarbiyah, Institut Agama Islam Negeri Syekh Abdurrahman Siddik (IAIN SAS) Bangkabelitung, [hhadarah.rajab@yahoo.com](mailto:hhadarah.rajab@yahoo.com)

<sup>2</sup>Faculty of Tarbiyah, UIN Raden Intan Lampung, [a.gani@radenintan.ac.id](mailto:a.gani@radenintan.ac.id)

The tendency of the emergence of Sufism by the Sufis had existed at the end of the days of the Umayyad sovereignty under the care of Hasan al-Bashir in the city of Bazrah (Iraq). In the Abbasid era Sufism emerged under the supervision of Jabir bin al-Hayyan al-Kimyaiyya, adherents of the mazhasb syi'ah, and Abu al-thAthiyyah in Kufa. These groups then joined and organized halaqah (majelis ta'lim) in Baghdad. They were led by al-Muhasibiy who was born in Basrah and then settled in Baghdad. Among the people, there was a clash between fiqhi experts and Sufism. At that time fiqhi still exaggerated the outward aspect of worship, did not touch his soul, so fiqhi prioritized "skin" rather than "content" as Sufism exaggerated the psychological element, carried out ritual ceremonies with musical accompaniment, danced and performed dhikr. They have a significant influence on a society that is being hit by decadence. As a result, the sharp opposition between fiqhi experts and the sultans served by their interests; many Sufism figures were thrown into prison, such as Muhyiddin bin al-abiArabiy, there were also several other people killed such as al-Hallaj and Suhrawardiy. (Amin, 1996)

Factors that encourage the emergence and spread of zuhud, namely: 1). The Koran encourages Muslims to behave zuhud in seeing the world (but not hating it), equipping themselves with piety, worship, evening prayer, and warm '. All this practice causes the culprit to get the reward and deliver someone to heaven. Rasulullah saw. And the companions are Zahid human figures who rule the world, while the world is not able to master it. They take zuhud when conditions allow them to live luxuriously, not because they cannot live a luxurious life. They work in the world to get food. They did not make the world their authority so that the world would not turn them away from obedience to God. 2). The tendency towards material luxury and political power is also expanding. While Muslims mingle with living amid a diverse civilization and during a vibrant society. Besides that, political life at that time was very chaotic. The civil war lasted a long time in the era of friends, the period of the Umayyad Dynasty. The difference stems from the problem of the position of caliph. This difference subsequently led to the war between Ali and Muawiyah in Tiffin, the issue of tahkim in Daumatul Jandal, Ali's murder which was preceded by Uthman's death, the inauguration of Hasan bin Ali as caliph, and the spread of the mandate as caliph from Hasan to Muawiyah.

Rebellion for the sake of resistance occurs from time to time. The uprising triggered by the Qaramites included the most significant strength that took place during the era of the Caliphal-Mu'adhid's rule, giving rise to new turmoil in the Islamic world. A man named Hamdan Qurmuth

led the armed movement. The word qurmuth comes from Aramaic (including the Smit language family, such as Arabic and Hebrew: "secret science teacher." Hamdan Qurmuth built a base for his followers near Wash, which was later named Darul Hijrah (Amin, 1996).

Following the Hasysysyin movement (Assassin, in history known as a gang that uses opium as a political tool) which is a disaster over calamity. They emerged after the people of Buwaih (the rulers of Persian descent) caused much damage and each other kill each other. The Hasysysyins have been proven to be able to shake the joints of the Abbasids. The collapse of the Seljuk power, in addition to the strength of the Hasysysyin, was also caused by their despotism and the constant warfare between one family. (Amin, 1996) The Seljuk era was marked by the emergence of two great scientists who both had different influences, but both met at one point. The two scientists were al-Ghazali and 'Umar Khayyam. Al-Ghazali was a scientist who drew a dividing line between religion and reason; then he was attracted by Sufism. For 11 years he lived in isolation, mostly in Sham, and spent some of his time writing a book entitled Ihya 'Ulumuddin. He succeeded in attracting the sympathy of many people to the Sufis who had long been pursued. He is a capable person who speaks, and his words are imposing, which is why he succeeded in making many people like and attracted to Sufism and encouraged them to form Sufi groups which were not small in number. (Amin, 1993: 146-8).

According to Abdul Fatta Sayyid Ahmad in a book entitled Tasawuf between Al-Ghazali and Ibn Taimiyah; in its development, Sufism passes three phases, namely:

The first phase is the phase of zuhud. This phase took place in the first and second centuries of the Hijrah. In these two centuries, the seeds of Sufism emerged first. The seed was in the form of a strong tendency towards zuhud who ruled the Islamic world at that time, and at that time zuhud still breathed pure Islam, far from the influence of teachings outside Islam. According to them, the Shari'a is to improve the practices of birth, congregations to improve the methods of the heart (heart), the essence of practicing all the secrets of God, both substance, nature, and deeds. (Darling, Mau, Blattner, & Perna, 2004)

Second phase: Sufism in the third and fourth centuries

The Zahid people lead zuhud lives in their two centuries of birth without being guided by the basis and specific principles that unite them. In the third century Hijri, there began to be significant developments in the practice of zuhud. Zuhud in this century was no longer a secret rite, but turned into a precise movement in which the participants were referred to as "Sufis." These

Sufis began to discuss, among others, the condition of the soul, suluk, maqamat, and ahwal. Besides that, moral issues are also discussed. Begin the zuhud turn into a way of educating students. Third Phase: Sufism in the sixth century and VII Hijriyah. In this phase, philosophical Sufism reappeared clearly and developed rapidly. Philosophical Sufism is colored by many elements from outside Islam, both Greek, Persian, Indian and Christian. In this phase, the school of revelation appeared in its complete form in the hands of an Andalusian philosopher, Muhyiddin Ibn Arabi (died 628 Hijri). The school of wahdatul beings spread from West to East by Ibn Arabi himself and Ibn Sab'in.

Annemarie Schimmel, in the book *Mystical Dimension of Islam* translated with the title of *Mystical Dimension in Islam*, says the following:

"European scholars have responded to the mysticism of Islam in various ways, as in the following statements. Europe's first contact with Sufi ideas could be traced back to the Middle Ages: the work of the Catalonian mystic and scholar Ramon Lull (d. 1316) shows a significant influence from Sufi writings. The first figure in the history of Sufism introduced in European essays was Rabi'ah al-Adawiya, the great holy woman of the 8th century; estimated to have been born around 95-99 H (717M) in Basrah, the legend was brought to Europe by Joinville, ambassador of Louis IX in the 13th century. This Rabi'ah figure was used in a 17th-century treatise in France about pure love; Rabi'ah is a model of Divine love ".(Schimmel, 1975)

The development of individual Sufism into tarekat, which is a community in an organization is the result of the rapid growth of Sufism. Changes occurred in around the 6th century H. or XII M. At that time Sufism began to be taught openly in Baghdad to remote villages in Iraq. More specifically, the development of Sufism towards the tarekat is inseparable from the role of Sunni Sufism developed by Imam al-Ghazali, where Sufi students sought to preserve the teachings of his teacher. (Nur, 2003). Abû Bakr al-Siddîq (the first caliph), as the path of lineage scholar (wasilah) in tariqa Naqshbandiyah, received his spiritual lesson on hijra eve when he and the Messenger PBUH were hiding in a Cave not far from Mecca. Since many enemies were around, they could not speak loudly, and the Messenger taught him to recite zikir inside his heart, and such an act was called dzikr khâfî. It is this silent zikir and other spiritual attitudes that the Naqshbandiyah community currently practice. Abû Bakr al-Siddîq had taught such deed to his disciples, and finally, it was made a Sufi order (tariqa) system by Bahâ' al-Dîn Naqshbandî. It is true that Bahâ' al-Dîn and some others made innovations in the law and introduced new

techniques. However, the members of Naqshbandiyah believed that those innovations were based on and in line with what Abû Bakr al-Siddîq taught. For a novelty to be deemed as a heretic (*bid' ah*), a fundamental change had to be made. Nevertheless, the adherents of *tariqa* Naqshbandiyah viewed that what must be maintained was the lineage; thus, it was not a *bid' ah* (Van Bruinessen, 1992).

The author's investigation shows that the implementer of *tariqa* Naqshbandiyah had existed in Indonesia since two centuries before the Dutch introduced it, despite its different form. The first Indonesian Islamic scholar and Sufi to mention this Sufi order in his writing were Sheikh Yûsûf al-Makassarî (1626-1699) and his contemporary figure, Abd Al-Ra'uf Singkel introducing *tariqa* Syattariyah to Indonesia (Van Bruinessen, 1992). Sheikh Yûsûf al-Makassarî wrote about *tariqa* Naqshbandiyah under the title *al-Risâlah al-Naqshbandiyah*. This *risalah* (treatise) implies that Sheikh Yûsûf al-Makassarî taught this *tariqa*. This script, among others, contains meditation techniques and provisions of *zikir*, leading to this Sufi order being the first widely-known one (Mulyati, 2004).

The Naqshbandiyah Sufi order spread throughout Indonesian Archipelago derived from Mecca which was brought in by Indonesian students studying there and Indonesian *hajj* congregation. They then expanded and spread it throughout the archipelago (Mulyati, 2004). Muhammad Yusuf al- Makassar was entitled Yang Dipertuan Muda in Riau Islands who did *hajj* to Mecca. He had been taken for his *bai'at* (oath) to join Naqshbandiyah Sufi order by Sheikh Muhammad Shâlih al-Zawâwî. After Sulaiman Badrul Alam Syah died in 1883, he took over his position as Sultan. He ran the supreme power through his wife, the daughter of a previous sultan and in 1885 appointed his son to be the Sultan. Muhammad Yusuf (the name of Sheikh Yûsûf al – Makassarî when he was young) could do this because his leadership in Naqshbandiyah Sufi order had confirmed his position adequately in Lingga, the island where Sultan lived. In 1894, Muhammad Yusuf developed a printing machine for the government, and it was also used to print books, treatises including the ones regarding cultures in general. Among the papers published, there was a treatise by Sheikh Muhammad Shâlih al-Zawâwî, the teacher of Sheikh Yûsûf al-Makassarî in Naqshbandiyah Sufi order. The intellectual activators behind the publisher were a group of the talented bourgeoisie in the mental field and art, who established a Rusydiah Club group discussion and they were highly likely the adherents of Naqshbandiyah. Some of them were then famous as writers (Mulyati, 2004).

South Celebes people had been well-known as sailors and merchants since the 15th century, and their activities got even more intensive at the beginning of the 16th century. Tome Pires in his trip from Malacca to the Java Sea in 1513 found Makassar people, superior sailors. Pires' information on Makassar is considered as the oldest written Western source that could be found. He suggested that "Makassar people have traded to Malacca, Java, Borneo, Thailand, and all of the places in between Pahang and Thailand (Sewang, 2013). Although Muslim merchants had existed in South Celebes since the end of the 15th century, no specific information, from either local or foreign source on the conversion of a local King into Islam at that time like what happened in Catholics. Ahmad M. Sewing stated that "one of the factors is presumably the Malayan traders' initiative to invite three muballigs from Koto Tangah Minangkabau to come to Makasar to Islamize the elites of Gowa and Tallo Kingdoms. Another motivation encouraging the Malayan merchants to decide on incurring muballigs to Makassar was to compete with Catholics mission. The missionaries had attempted to spread their influence to Gowa Kingdom palace". The competition between Catholic missionaries and Muslim traders had run for a long time as recognized by Antonio de Payva, a Catholic missionary, who visited South Celebes in 1542. Payva considered that Islamic Malayan new entrants from Santana (Ujungtanah), Pao (Pahang), and Patane (Patani) had attempted to persuade the King to change his intention (to receive Catholic religion) because they had come to trade in that place for over 50 years (Sewang, 2013).

Antonio de Paiva's admission was also found in Lontara Wajo (Patmawati & Wahida, 2018) telling about Malayan people's less contentment to see some Makassar and Bugis people (Mangkasara Ugi) who had been influenced by Catholic Christian (Sarani) religion brought by Portuguese missionaries (parietal lompona). The initiative to invite special muballig to Makassar had been taken since Anakkoda Bonang existed in Gowa in the mid 16th century, yet it just came to fruition at the beginning of the 17th century in the presence of three datuks from Minangkabau (contained in Lontara). The presence of three Datuk due to the competition between missionaries and Muslim traders as mentioned earlier had been confirmed by Schiele's thesis considering that the intensity of Islam distribution had been the rival of aggressive Christian mission (Azra, 1994).

The purpose of writing about the influence of the Naqshabandiyah tarekat values in South Sulawesi is in addition to describing the historical process of the entry of Islam by scholars from outside the South Sulawesi region, also revealing the ritual system and values for practical

practices that influence the lifestyle and social culture of the congregation the Naqshabandiyah order.

### **Method**

This type of research is a case study (case study), with a qualitative approach that relies on anthropological studies. The researcher focuses on general principles that form the basis for the realization of the symptom units that exist in social life.

#### **Research Design**

The documentation study was conducted to find out: (a) A description and explanation of the notions of culture, dhikr and khataman tawajjuh, tarekat, and tasawuf in various literature. (b) The first history of entry and development, as well as the study of ancient manuscripts or manuscripts related to the views of Takarekat Naqsyabandiyah worshipers in understanding and interpreting Sufism values. (c) Records of the activities of the Naqshabandiyah Congregation.

#### **Population and Sample/ Study Group/Participants**

The data is obtained by the method of self-involvement, namely the researcher participates in the field and acts as jama'ah (participant observation), participates and becomes an official member and goes through the stages according to the applicable regulations in the proximity organization. Routine and active performing wirid rituals, dhikr, and berhatam tawajjuh.

#### **Data Collection Tools**

Besides interviewing the core informants in a structured and tiered manner to Jamaah and leaders of the Naqshbandiyah Order, came to several Andre Gurutta (AG-meaning the title of Kiyai), Caliphs and community leaders as top figures in the Naqshabandiyah Order in South Sulawesi. In addition to in-depth interviews also conducted observations, with this participant observation researchers can be more sensitive and responsive to situations that arise. (Lexy, 2002) Comments were made on the ritual implementation of the Naqshabandiyah Order which is held twice every week, namely on Monday nights and Thursday nights. Observations were made to understand in depth about the ritual process, and deeds of thought carried out by the congregation of the Naqshabandiyah Order, their views on cultural and mystical values, and to find relevance to the results of interviews collection tools that are utilized for the study should be stated in this section.

#### **Data Analysis**



Data analysis used is a symbolic interpretive technique with verstehen analysis or emotional analysis, which relies on an understanding of the culture of an entity in the perspective of cultural actors or research subjects. (Abdullah, 2003) In this study, the theory used is interpretive symbolic. The symbolic perspective is indeed a new discourse during various pre-existing streams and is felt to be experiencing saturation. (Muhadjir, 1996) However, as a continuation indirectly from the phenomenological-interpretative perspective in religious studies, this symbolic perspective has something in common, namely both wanting to understand what's behind the phenomenon. He it does not stop at aspects alone but increases studying more in-depth into the world of noumena (spiritual dimension) which is often conceived as interpretive understanding. (Syam, 2007)

The manifestation becomes a framework of relationships as a natural and illuminative form. Therefore, this study not only observed the existence of religious and cultural communication behind the social phenomena of the Naqshabandiyah Order through wirid, dhikr and khataman tawajjuh of the Naqshabandiyah Order carried out by the people in Sulawesi-Selatan, but more deeply to the observation of the meaning value system and motivational variants behind the ritual of dhikr the tarekat in the Naqshabandiyah Order. Because it uses an anthropological perspective, it is necessary to emphasize that the ceremony of the tarekat thought is part of religious elements which are not seen as doctrines, but as part of the spiritual culture by certain groups. In this case, it refers to the definition of Clifford Geertz which states that religion is a system of symbols that acts as a strengthening of ideas and behavior in the face of life, with logos that abstract concepts are translated into more concrete. (Spradley, 2007a) Therefore, Geertz makes symbols something that allows humans to capture the dynamic relationship between the world of values and the world of knowledge.

The limitation of religion as this culture is in the context of the interests of social analysis, because if religion is seen solely as a tool of orthodox doctrine (belief), then the possibility of social commentary becomes closed. Even according to Clifford Geertz, religion is not only part of a culture, but also is the core of civilization as the heart of the literature (center) of worship is a life guide, determinant of direction, and the accuracy of life that is considered good and evil. In other words, religion structures people's minds.

In symbolic anthropology, culture is defined as the overall knowledge possessed by humans as social beings, whose contents are devices, models of experience that can be selectively

used to understand and interpret the environment faced, and to encourage and create the actions needed. In Geertz's view, culture in this conception contains two main elements, namely as a pattern for work, and a pattern of movement. (Geertz & Banton, 1966) The design for operation (model for) is a representation of the value system, while the profile of (model of) is a representation of the cognitive system and system of meaning. Related to this research, the ritual or practice of the Khataman dhikr Qadiriyyah Naqshabandiyah in the Composition of the Sebelles which is practiced by the people of the village of Bluto can be said as a pattern of action (model of) or cognitive system while the values of spiritual belief in the privileges of the Tarekat culture Naqsyabandiyah is a pattern for work (model for) or a value system. As the essence of anthropological understanding, this research cannot depart from the mind of the researcher himself, but must be based on what is known, felt, and experienced by cultural actors or research subjects in this case the South Sulawesi people who practice wirid rituals, think khataman tawajjuh in the Naqshbandiyah Order. Thus, this research is more directed at Geertz's theory that sees reality from the perpetrator. (Zuhri & Hadji, 1979) This is also what anthropologists often consider as verstehen or emik analysis, which relies on an understanding of the culture of an entity in their viewpoint as a cultural actor or subject of research which in this case is the people of South Sulawesi who are members of the Naqshabandiyah Congregation who conduct wiridan, thinking and having a tawajjuh marriage.

#### **The Lineage of Tariqa Naqshbandiyah in South Celebes**

Lontara Wajo (Patmawati & Wahida, 2018) mentioned that those three datuks came at the beginning of the 17th century from Kota Tengah Minangkabau. They were called Datuk tellue (Bugis) or Datuk tallua (Makassar): Abdul Makmur, Khatib Tunggal (single preacher) known better as Datuk ri Bandang; Sulaiman, Khatib Sulung (first-born preacher) known better as Datuk Patimang and Abdul Jawa, Khatib Bungsu (last-born preacher) better known as Datuk ri Tiro.

Another source mentioned that those three datuks were Aceh Kingdom's delegations. They were delegated as requested by Karaeng Matoaya (Matoa King), the King of Tallo who also assumed the position of tomabbicara butta or mangkubumi of Gowa Kingdom. Those two sources were not in contradiction because although those three datuks came from Minangkabau, they were likely Aceh's delegations, considering that Minangkabau was under Aceh Kingdom's hegemony in the beginning of the 17th century (Sewang, 2013).

In Lontara, it is mentioned by Ahmad Sewang that after those three datuks arrived at Makassar, they did not do their mission immediately; instead, they first formulated a proselytizing strategy. Then, they continued their trip to Luwu Regency to Islamize Datuk e ri Luwu (Sewang, 2013). Hence, it can be concluded that the first elite of the Kingdom to convert into Islam was Luwu King. Then Datuk Luwu was given the title of Sultan Muhammad Waliy Muzahir al-Din (Ma'tsaroh, Hashida, & Rokhman, 2016). In developing the proselytizing strategy further, the three datuks asked Sultan Muhammad for help regarding the way of accelerating the Islamization process in this area. Sultan Muhammad as Luwu King who was respected by kings in South Celebes recommended them to see Gowa King, because he had military and political powers in this area, as suggested by an old expression, "Allebbiremmami engka ri-Luwu", Awatangeng engkae ri Gowa" (Only magnificence exists in Luwu Regency, and the power lies in Gowa Regency), Matullada in (below Matullada) (Sewang, 2013).

Abu Hamid (an anthropologist) said that after they had Islamized Datuk Luwu successfully, they developed a new strategy by prioritizing certain areas to spread Islam subsequently, by dividing proselytizing personnel and targeted area based on their expertise and condition of the individual-focused regions (Hamid, 1994). Datuk ri Bandang who mastered fiqh science was in charge of dealing with Gowa and Tallo Regencies' community who still held tightly on old traditions: gambling, arrack or tuak (liquor) (ballo) and cockfighting. In dealing with the district, the proselytizing method used by Datuk ri Bandang emphasized more on the problem of Islamic law (sharia) implementation.

Datuk Patimang was in charge of the Luwu Kingdom, whose people still held tightly on old beliefs, such as Dewata Seuwae. Datuk Patimang introduced simple tauhid tenet by disclosing God's characteristics such as compulsory characteristics, impossible characteristics, and jâ'iz characteristics for God. The emphasis on this tauhid tenet was intended to substitute tauhid faith (Allah the one and only) for Dewata Seuwwae faith.

Datuk ri Tiro was in charge of Tiro of Bulukumba Regency (including Bantaeng Regency) by emphasizing more on "tasawuf" sufi order, corresponding to the condition of society he dealt with, the one who still held tightly on esoteric matters, black magic, and its various magic formulas. Ri Tiro community loved using supernatural power (doti) to eradicate the enemy. Datuk ri Tiro (Kingdom Ruler) said that it was better for it to be based on tasawuf approach.

The Islamization in South Celebes had been brought in by three datuks from Minangkabau as mentioned earlier, showing that since the beginning of South Celebes people's Islamism, it had been divided into three aspects: fiqh, tauhid, and tasawuf. Each of its instructors had divided areas and places where they would teach their knowledge. For example, Datuk ri Bandang taught fiqh knowledge in Gowa Regency, the dominant region with a poor understanding of Islamic law. Meanwhile, Datuk Patimang was in charge of Luwu Kingdom, Luwu Regency, where its community still held tightly on idol worship. Finally, Datuk ri Tiro was in charge of Bulukumba Regency area in which its community still held on spiritual power or spiritual knowledge to get winning such as santet (doti). The name Datuk ri Tiro is also well-known, particularly in Bantaeng (Bontaeng) area, and his grave was there (Zuhri & Hadji, 1979).

The tenets of Naqshbandiyah sufi order developing South Celebes (Sulawesi Selatan) instruct its members to hold on tightly al-Sunnah and keep themselves away from heresy (bid' ah), from disgraceful characters and to dress with noble characters (Nur, 2003). To facilitate the sufi order's disciples in achieving a degree of perfection in the inner-dimensioned spiritual aspect, its tenets have a straightforward pattern, routine recitation of Qur'an (pengajian) on each of certain eves called the repeated passage of Qur'an (wirid berulang). Spiritual teacher's guidance (after that called mursyid) becomes a must because every student should always improve in the degree of knowledge called ma'rifat as the highest maqam (station) in knowledge experience and implementation of Naqshbandiyah sufi order.

Although the definition of tariqa (sufi order) "is difficult to find" in al Qur'an and Hadist, in more practical dimension, the tasawuf (mysticism) values are inherent to Islam tenet itself, at least as moral tenet thus, as <sup>25</sup> Abû al-Wafâ al-Ghanîmî al-Taftazânî suggests that tasawuf is not a sublimation form of life problems frequently accused by Western orientalist (Al-Taftazani & al-Wafa'al, 1997).

### **Finding and Discussion**

#### ***The relationship of Tasawuf to Sharia, Tariqa, Hakekat, and Ma'rifat.***

Tasawuf and Sharia. Sharia is a collection of Allah SWT's laws sent down to Prophet Muhammad PBUH, successfully conceived by scholars by exploring al-Qur' an and al-Sunnah both textually and contextually as legal studies' products. Ainal-Kurdi defines it as a collection

of laws (Amin, 1996). To study the relationship between sharia (Islamic law) and hakekat (essence), salat (prayer) can serve as a good example. Doing that movements and physical works, complying with its essential principles (rukun) and terms, and other matters mentioned by fiqh scholars, are the aspects of sharia, a body of that. Meanwhile, the presence of heart along with Allah SWT within that is the aspect of hakekat (essence), the soul of that.

Thus, movements of that with body members are a body of shalat and being devout (khusyuk) is its soul. This then leads to a question, what is the benefit of authority without a soul? Just like the soul needing the organization as its standing place, the body needs the soul by which it can stand (Amin, 1996). In the absence of body and soul, nothing can be established. For that reason, Allah SWT does not say, "Holding shalat" as His commandment in al-Baqarah (2): 110 stating:

"Establish shalat and issue tithe (zakat)"

From this, we can see the close relationship between "sharia and hakekat" just like the relationship between soul and body. A perfect mukmin is the one that can combine "sharia" and hakekat. And it has been the direction of Sufis for all of the human beings, based on Rasulullah PBUH's and his lofty companions' ways.

To achieve loftier maqâm (level) and absolute faith, an individual should pass through the way (tariqa), jihad (fight) against their desires, improve their imperfect characters into the better (perfect) ones, and walking on maqâms of perfection under a mursyid's supervision. It is the bridge that is called tariqa that will deliver an individual from sharia toward hakekat.

### **The relationship between Tasawuf and Tariqa.**

It has been mentioned earlier that tasawuf emphasizes on the third pillar of (Islam) Religion, i.e., ihsân, the implementation of which is through tasawuf dan tariqa method being the primary motto of Sufis. Tasawuf aims to approach the self of Allah as close as possible through akidah (faith), the implementation of Islamic law (sharia) and noble characters.

Sayyid in Ta'rifah al-Sayyid edited by Abdul Qadir Isa suggested that: "Tariqa is the special way for those going toward Allah, from one level to another." Ahmad Zarûq in Qawâ'id a-Tashawwuf also edited by Abdul Qadir Isa stated that "there is no tasawuf, except with fiqh, because Allah's zahir law will not be known unless with it. There is no fiqh except with tasawuf because there is no good deed but with sincerity and concentration on Allah. The presence of both will not be valid without faith. All of them are must, because they are all interlinked, just like the relationship

between body and soul. There is no soul but within the body, and no life for the body but with soul. So, please understand (this) (Amin, 1996).

Malik in Syarh „Ayn al-„,Ilm Zayn al-Hilm stated that "whoever having tasawuf without fiqh has been zindik. Everyone with fiqh without tasawuf has been fasik. And everyone collecting both of them will come to hakekat" (Amin, 1996). Firstly, one is called zindik when he/she considers hakekat without implementing sharia. It is as if this individual arrogantly states that human being has no choice in any affairs. Secondly, one is called fasik because piety light, sincerity secret, awareness of Allah's overseeing, and muhasabah have not entered yet into his heart so that he has not evaded wickedness and held on Sunnah tightly. Thirdly, someone is stated as having achieved hakekat because he/she has combined all principles: faith, Islam, and ihsan. (Amin, 1996). Just like zahir scholars maintain sharia borders, tasawuf scholars also maintain adab (culture) and soul of sharia. Just like zahir scholars allowed to make ijihad in concluding propositions and enacting the law, makrifat scholars are permitted to terminate adab and method to educating disciples and sâlik.

Tariqa is the implementation of sharia, of the matters defined in sharia, and keeping far away from underestimating something that should not be so. One may even argue that tariqa is keeping oneself far away from what is prohibited either in zahir (extrinsic) or intrinsic terms and fulfilling everything commanded by Allah SWT, to the best of what one is capable of. Also, one can define it as the attitude of keeping oneself far away from the proscribed things, from everything considered as makruh, be cautious with the excess of mubah things, and doing sunnah things under a teacher's overseeing who has achieved the makrifat maqam (knowledge on mysticism) peak".(Amin, 1996)

### **The relationship between Tasawuf and Hakekat**

Hakekat is testifying the divinity with heart. It is stated that it is the interrelated meaning secret. It is because the way to Allah has zahir (material) and arcane (spiritual) aspects to it. The Zahir aspect includes sharia and tariqa. Meanwhile, the arcane one is hakekat. The concealment of hakekat into sharia and tariqa is just like cheese in milk. Cheese cannot be taken from milk except by squeezing its extract. The intention of those three matters (sharia, tariqa, and hakekat) is to implement of slaving as a slave wants. (Isa, 2016). Sheikh Abd al- Lâh al-Yâfi stated that "hakekat is to witness divine secret. And it has a way (tariqa), by implementing sharia." Everyone passing through tariqa will come to the hakekat level. Hakekat is the end of sharia implementation. And it

is the end of anything not in contradiction with it. Thus, sharia is the basis, tariqa is the means, and hakekat is the fruit (outcome). These three elements are overlapping and interrelated. Everyone that has held on tightly the first one (sharia) will pass through the second (tariqa), and eventually come to the third (hakekat) one. There is no contradiction and resistance between them. For that reason, Sufis state in their well-known norm that "every hakekat breaking sharia is zandaqa." And how can hakekat break sharia while it is the outcome of its implementation?

Furthermore, Amin al-Kurdi explained that hakekat was divided into three levels. The first was the fine partition between anything pertaining to what he believed from Allah's character, His greatness, essence of prophecy, perfection of Prophet Muhammad PBUH, and all of what Prophet Muhammad PBUH had said about enjoyment and grave torture, doomsday crisis, anything about hell and any form of exercise in heaven, and so on. For an individual on this level, everything he believed in seemed to be real as if they were before his eyes. After that, it was followed by some conditions emerging suddenly before his eyes, such as *zuhud* towards the world and its glamour, secular forgetfulness, and hereafter intoxication (Amin, 1996).

#### **The relationship between Sharia and Ma'rifat**

Ma'rifat linguistically means *Ilahi* (God's) knowledge. Ma'rifat is the light beamed to the heart of everyone as He wishes to. It is an essential knowledge coming through disclosure (*kasyaf*), "testimony" (*musyahadah*), and "feeling" (*dzauq*). This knowledge comes from Allah SWT. "Ma'rifat" is the proximity (*qurb*), the one dominating heart and influencing it with everything affecting the parts of the body. A good analogy between science and ma'rifat would be as follows: science is like seeing fire, while ma'rifat is just like feeling it (Armstrong, 2001).

Hence, ma'rifat means a science with no doubt. Terminologically, ma'rifat is the science preceding with ignorance. In Sufi term, ma'rifat means science with no uncertainty when the object is *dzat* (substance) and characteristics of Allah SWT. If there is a question, what is the ma'rifat of *dzat* and the ma'rifat of aspects? The answer is, ma'rifat of *dzat* is to find out that Allah SWT is existing, the One, Single, the Supreme *dzat*, standing alone and no one resembling Him; ma'rifat of characteristics is that one recognizes that Allah SWT is The Alive, The Knowing, The Powerful, The Listening, The Seeing, and other His features.

Most human beings have damaged their *fitrah*, and remedy is required to correct such the *fitrah*. They need guidance which reminds them of recognition of Allah SWT (*ma'rifatullah*), and that is the *fitrah*. Some authors have misperception, considering that ma'rifat is the result of

observation and effort. Since ma'rifat is present by itself without effort, the human being is exempted from obligation (taklif) (Taimiyah, 1976). This opinion is incorrect because liability is incurred through Rasul's (the messenger) intermediary. The knowledge of the Creator is obtained as fitrah and naturally. All of the human beings, either faithful or infidel, are born in the condition of recognizing their God through their fitrah. Similarly, even the devil and Pharaoh in their hearts also knew their God. However, they deny Him due to their zalim characteristics (Taimiyah, 1976).

Al-Ghazali devoted all of his efforts to come to a degree of ma'rifatullah. An individual will not be able to go to this degree of ma'rifatullah before he identifies himself. Thus, the human ability to achieve ma'rifatullah degree is dependent on his ability to identifying himself". If an individual identifies himself, he has identified his God. If he is ignorant about himself, it means that he is ignorant about his God (Al-Taftazani & al-Wafa'al, 1997).

Human magnificence, according to al- Ghazâlî (Ahmad & Anasy, 2005), is not defined by his readiness to identify God, preferably by his willingness to determine his own heart. When a human being has identified his heart, he has identified himself. If he has distinguished himself, he has recognized his God. The human being will never achieve ma'rifatullah unless he had completed the balance of mind and body free from wickedness.

### **The advantages of being mystical and holding on Sufi order**

Amin al-Kurdi suggested that the theme to be studied in tasawuf is the heart and sensory behaviors viewed from its purification and cleaning aspects. The outcome to be achieved in tasawuf is heart purity, familiarity with Allah SWT, being safe in the hereafter, feeling happy with Allah SWT's will, getting everlasting happiness, and understanding heart glow. Besides, through tasawuf, heart clearness will be acquired as well, characterized by the disclosure of some problems clearly and the capability of seeing anything beyond what the mind can comprehend. One can also see something invisible to others' sense. Tasawuf is the most sublime science because it is closely related to the recognition of Allah SWT (ma'rifatullah) and loving Him occupies the supreme level in religion. This discipline becomes the required source of other subjects. Since science and good deed will have no value except to look for Allah SWT's ridho (will), the position of tasawuf is between other sciences just like that of a soul concerning body (Amin, 1996).

There are five basic principles of tasawuf. The first one is pious to Allah SWT, either implicitly or explicitly before the public. It can be manifested into wara' and consistency. The



second one is following the Prophet's Sunnah in both his speeches and actions (deeds). It can be brought into reality by maintaining and keeping improving one's noble characters. The third one is turning away from creatures regardless of being liked or disliked. It can be brought into reality, employing patience and tawakkul (trusting in God's plan). The fourth one is ridha (being pleased) with what Allah SWT has given, either much or less. It can be realized through qanâ'ah attitude and by submitting everything to Allah SWT. The fifth one is returning to Allah SWT, in either comfortable or hard condition. It can be realized employing gratitude to Allah SWT in a natural state and asking Him for protection in a difficult time (Amin, 1996).

As we know, the foundation of tasawuf is al-Quran and al-Sunnah, and the sayings of selected human beings. Meanwhile, it is compulsory to learn about tasawuf. It is because no one but a prophet is free from disgrace or sins. Some people who have reached makrifat stage stated, "any individual not knowing even a little about this science (tasawuf) worryingly will die in "soul khatimah" condition. If he does not know much about this science, he should at least justifies this science and recognizes the existence of those preoccupied with it".

Learning tasawuf, according to Imam al-Ghazali, is more comfortable than implementing it. Therefore, learning and listening methods are required. Specialized knowledge (khawwas) is unlikely to be acquired through learning only; instead, it should be achieved through feeling, spiritual condition stages, and our moral characters alternation. For example, a physician in sick condition, of course, knows the margin of good health, cause, and medicine, while he is in an unhealthy state. Similarly, one should be able to distinguish the essence of zuhd, preconditions, and causes of it, and your situation as a zuhd individual isolated yourself from secular matters (Herwibowo, 2009), Therefore one will know that in fact, they are those with spiritual behavior, rather than those with speaking fluency. I have acquired any possibilities I can reach through the scientific method. However, to buy Sufi knowledge, no other way through learning and listening than feeling and suluk (Herwibowo, 2009). For that reason, according to Imâm Ghazâlî, there is no longer a wish to achieve happiness in the hereafter, but through loyalty and control of desire. Meanwhile, the base of that is to decide on heart dependence from secular matters, by keeping away from deceit house (the world), toward an everlasting home (afterlife), submitting everything to Allah SWT, and unless one turning away from throne and property and escaping from various preoccupation and secular dependence, all of those will not be achieved perfectly.

The essence of tasawuf in Naqshbandiyah Sufi order is the implementation and the attempt of imitating Prophet Muhammad PBUH ("may Allah's peace and blessings be upon him"), worship practice, and aims to achieve real knowledge (ma'rifah) on Islam central message, Allah SWT's singleness (tauhid). Meanwhile, in South Celebes people's life, the effect of Naqshbandiyah sufi order's tenet is manifested into amaliyah approach and tauhid (unity of God) and morality values. Besides, the Naqshbandiyah sufi order has an Islam proselytizing system different from other Islam proselytizing systems, particularly in the way of improving worship and mu'amalah. For that reason, the Naqshbandiyah sufi order becomes one of an essential mysticism order in South Celebes. The development of Naqshbandiyah sufi order can be positively attributed firmly with the great name of Sheikh Yusuf al-Makassari as the high figure, warrior and Islam teacher in South Celebes, also called Sufism pattern carrier consistent with the tenet of Naqshbandiyah sufi order. This description means that sufi order's tasawuf values, particularly those related to Naqshbandiyah sufi order in South Celebes, can be assessed not only partially but also in-depth and holistically.

Included into the tasawuf study are any effort and initiative to have noble characters, to do proper worship, through mujahadah (struggling) continuously in a certain way or method, so that the spiritual self becomes clean, can be close to Allah SWT, to get His ridlâ and Nûr Ulûhiyyah. Tariqa as the way to go on Spiritual Level. Content of Sharia instructed to human beings can be divided into two. The first one is laws related to physical (material) deeds. The second one is laws related to mental (spiritual) acts. In other words, some deeds are related to human physique and some others to the human heart. The deeds related to the frame are divided into two. The first one includes instructions such as shalat, zakat, hajj, etc. And the second one contains prohibitions from such things as killing, extra-marital sexual intercourse, stealing, drinking khamer (liquor), etc. (Sopu, 2016).

The deeds related to the heart are divided into two as well: commands and prohibitions. The authorities include believing in Allah, His angels, holy books, and Rasul (Messengers). Also included in this are the powers to be sincere, ridla, honest, khusyu, tawakkal, etc. Meanwhile, the prohibition includes infidelity, hypocrisy, arrogance, "ujub, riya' (showing off), deceiving, revenge, envy, etc. The second category of deeds related to the heart is more essential and predominant than the first one in Allah's perspective, despite the equal importance of both. It is

because spiritual deeds are the starting point of real ones. When religious acts are damaged, it will result in damaged material deeds (Sopu, 2016).

Rasulullah PBUH motivated his companions to focus on the problem of repairing their hearts. In a Hadist, it was explained that a reasonable individual is dependent on their good spirit and their recovery from spiritual sins: "Remember, within a human body, there is a clump of blood; if it is good, his entire body would be good. And if it is damaged, his entire body would be damaged. This clump of blood is called heart" (Isa, 2016). Prophet Muhammad SAW also taught his companions that Allah SWT would see His slaves' heart. Rasulullah PBUH said: "Actually Allah will neither see your body nor your physical form. Rather, He will see your heart" (Taimiyah, 1976).

When the barometer of an individual's goodness is dependent on his heart kindness constituting the source of his material deeds, he is required to repair his heart by liberating himself from disgraceful characteristics prohibited by Allah SWT, and dressing it with noble characters as He instructs. As such, his heart will be healthy, clean, and he will belong to winning, safe, and lucky groups in the afterlife. In his *Hâsiyah*, Ibn Âbidîn stated that it is compulsory to know what sincere, *ujub*, envy and showing-off characters are. Similarly, it is also a must to know other sins such as arrogance, greed, revenge, anger, hostility, resentment, covetous, stingy, careless, conceit, betrayal, partiality, reluctance to accept the truth, deceiving, cruelty, delusions, etc. (Isa, 2016). It is also compulsory to remove mental sins. And it is impossible to do it unless through finding out its border, cause, signs, and treatment method. Anyone not recognizing a crime will be entrapped into it (Isa, 2016).

In *al-Hadiyyah al-'Alaiyyah*, Allaudin Abidin stated that sharia texts and consensus of scholars reinforce each other to proscribe envy, insult, crime, arrogance, *ujub*, show-off, hypocrisy, and other disgraceful spiritual deeds. Ears, eyes, and heart will be accountable for their acts under the human will in the afterlife (Isa, 2016).

It is these mental sins that make an individual far from Allah and His eternal heaven (Isa, 2016). In this case, Rasul PBUH said, one will not enter into heaven if they have even a little arrogance within his heart (Isa, 2016). Most of the time, people do not see their shame and mental sins. They think they have been perfect, while actually, they are far from perfection. What method is used to find out one's spiritual sins, and is there any practical way to treat and to free themselves from them? The answer is through *tasawuf* (*tariqa*).

Tasawuf (tariqa) is a discipline focusing its study specifically on finding out heart shame and the way of curing it. In tasawuf science, all of the mental obstacles can be trimmed, and all disgraceful characteristic can be removed, so that a Sufi can free his heart from everything other than Allah SWT, and dress it with dzikir to Him (Isa, 2016). Dressing the soul with perfect characteristics such as taubat (repentance), taqwa (pity), istiqamah (consistency), honesty, sincere, zuhud (abandoning worldliness), tawakkal (submitting everything to Allah SWT), ridla (accepting every Allah's decision), providing fate to Allah SWT, affection, dzikir, muraqabah and other noble characteristics, are the objective of tasawuf. Sufis is exceptionally meritorious in transforming this prophecy inheritance, both theoretically and practically. Scholars and mursyid invite human being to join and to learn continuously along with Sufi group, to help them harmonize their body and soul, feeling the meaning of heart cleanliness and noble characters and achieving ma'rifatullah as positively as possible, so that their heart is dressed with love, muraqabah, and zikir to Him. Having examined the truth of tariqa tasawuf observed values and felt its fruits, al-Ghazâlî stated that, "joining Sufi is fardl 'ain. It is because no one but prophets can be free from shame and mistake (Sopu, 2016).

Abû Hasan al-Syadzîlî said, "Everyone not plunging into tariqa tasawuf science in Islamic way; he will die in the condition of doing big sins, while he does not realize it." Commenting on this statement, Ibn Allân al-Shiddîqî said "Abû Hasan al-Syadzîlî's opinion is correct. It is because: is there individual fasting, while he does not admire his fast? Is there an individual doing shalat, while he does not admire his shalat? So are other deeds". Because walking on this tariqa is very difficult for those with a weak heart. Therefore human being should walk on it with determination, patience, and sincerity, to be safe from Allah's curse and anger. (Isa, 2016). Fudhail bin Iyâdh r.a. stated, "Walk on the way of truth and never feeling lonely because of the limited number of people walking on it. Keeping yourself far away from bathil (evil) way and never being deceived by many deluded people. If you feel lonely because of your loneliness, see your ancestors and be determined to join them. Close your eyes from others, because they will not be able to evade you from Allah's torture. If they scream calling you when you walk, never turn to them. It is because, when you turn to them, they will take and hamper you (Ahmad & Anasy, 2005).

Sayyid in Ta'rifât al-Sayyid edited by Abdul Qodir Isa said that "Tariqa is the special way for those going toward Allah, from one level to another" (Isa, 2016). Ahmad Zarûq in Qawâ' id a-Tashawwuf, edited by Abdul Qodir Isa said that "there is no tasawuf but with fiqh because Allah's

zahir law will not be known but with it. There is no fiqh but with tasawuf, because there is no good deed but with sincerity and concentration on Allah. The presence of both will not be valid without faith. All of them are must, because they are all interlinked, just like the relationship between body and soul. There is no soul but within the body, and no life for the body but with soul. So, please understand (this) (Isa, 2016). Malik in Syarh 'Ayn al-'m Zayn al-Hilm stated that "anyone having tasawuf without fiqh has been zindik. Everyone with fiqh without tasawuf has been fasik. And everyone collecting both of them will come to hakekat" (Isa, 2016). Firstly, one is called zindik when he/she considers hakekat without implementing sharia. It is as if this individual arrogantly states that human being has no choice in any affairs. He is like what a poet says (Al-Taftazani & al-Wafa'al, 1997).

Secondly, he is called fasik because piety light, sincerity secret, awareness of Allah's overseeing, and muhasabah have not entered yet into his heart so that he has not evaded wickedness and held on Sunnah tightly. Thirdly, someone is stated as having achieved hakekat because he/she has combined all of the religion principles: faith, Islam, and ihsan, collected in Hadist Jibril a.s mentioned earlier. Thus, tariqa is the implementation of sharia, of the matters defined in sharia, and keeping oneself far away from underestimating something that should not be so. One may even argue that tariqa is keeping oneself far away from what is prohibited, either in zahir (extrinsic) or intrinsic manner, and fulfilling everything commanded by Allah SWT, to the best of what one is capable of. Or one can also define it as the attitude of keeping oneself far away from the proscribed things, from everything considered as makruh, be cautious with the excess of mubah things, and doing sunnah things under a teacher's overseeing who has achieved makrifat maqam (knowledge on mysticism) peak".(Hamid, 1994)

Meanwhile, tariqa Naqshbandiyah (Naqshbandiyah Sufi order) serves as a method or way by which an individual begins to walk on the spiritual approach to achieve the quality of tauhid (the singling of Allah) on a high degree. When an adherent of tariqa accepts this tauhid tenet feels less competent and ready to achieve this high degree, the teacher will devote any spiritual help and love to his disciples. For that reasons, the basis of tariqa is devotion and giving one interest in Allah SWT (jadzb) when walking on suluk process under the guidance of a mursyid (spiritual consultant) (Al-Taftazani & al-Wafa'al, 1997). Just like zahir scholars maintain sharia borders, tasawuf scholars also maintain adab (culture) and soul of sharia. Just like zahir scholars allowed

to make *ijtihād* in concluding propositions and enacting the law, *makrifat* scholars are permitted to terminate *adab* and method to educating disciples and *sālik*.

### **Ihsân as the primary element of Tariqa**

The goal of *Ihsân* is the spiritual heart. The spiritual center of a worshipping individual should be clean to result in "sincere *ubûdiyyah* and noble characters. The science discussing it is *tasawuf* and *tariqa*. In a *hadist*, *ihssân* means "worshipping to Allah as if one is seeing Allah in front of him" or feeling and convincing himself that Allah always sees and paying His attention." Sheikh Kadirun Yahya said, "*Ihsân* itself is *Tabitha* by referring to Rasulullah PBUH's saying when Jibril asked his third question to Prophet Muhammad PBUH." At that time, Jibril asked, "What does *ihssân* means?" and the Prophet PBUH answered, "You worship Allah SWT as if you see Him. Although you do not see Him, actually He sees you". (Al-Bukhârî, n.d.)

Thus, *ihssân* is a *maqâm*, in which individual implement *sharia*-inspired with the essence (*hakekat*) of *sharia* so that he obtains *ma'rifat* on Allah SWT. In other section, *tasawuf* scholars said that *ihssân* is *murâqabah* (feeling as always being overseen by Allah), *takhallî* (emptying the heart/spirit from evil), and *tajallî* (achieving magnificence behind Allah SWT).

There are eleven places where Allah mentions word *ihssân* in *al-Qur'* an in a variety of contexts and forty sites using the word as performer of *ihssân*, i.e., *muhsin*. He commands: "Actually Allah SWT asks you to acts justly and to do better" (Ali, 2011). Sheikh Sulaiman Zuhdi is as a Sufi leader from *tariqa Naqshbandiyah* community interpreting this verse in the context of *Hadist* Jibril told by Bukhari Muslim above, that in the implementation of *ihssân*, Allah should be present spiritually (meaningfully) during worshipping. The presence of Allah within the heart when an individual does worship is impossible unless two conditions are met: pure conscience and sincerity in doing worship. Genuine and sincere are unlikely to be achieved, unless in a particular method or way developed in *tariqa*. Most Islam scholars argue that holding on *tariqa* is the first obligation after an individual (either male or female) has been faithful. This argument is confirmed by some *Hadist shahih*, including some *Hadist Qudsi* explained broadly in his treatise (Nur, 2003).

*Ihsân*, in its implementation through *tasawuf* and *tariqatullah*, is made as Islam scholar's motto by Sufis. *Tasawuf* aims to approach the self of Allah as close as possible through *akidah* (faith), the implementation of Islamic law (*sharia*) and noble characters. Abd al-Karîm al-Jillî, one of the Sufi leaders, included *ihssân* into one *ahwal* or *maqâm* the Sufis should pass through to achieve *insân kâmil*. With the better mental condition, because of the blemish of thought for doing

evil deeds, it is explained in al-Qur' an that: "O soul at peace! Return to your Lord, pleased, pleasing" (Ali, 2011). Sa'id Hawwa in Pendidikan Spiritual considered that the verse above showed the mental condition, the excellent mental health because composure and conviction have been felt. It is Nafs muthmainnah or soul at peace that was told by al-Quran to "return to your Lord, pleased, pleasing." This verse shows that the soul at peace is the one which is ridla (accepting) to Allah and Allah will be ridla to him. Thus, the soul at peace is the supreme health condition for the soul (Hawwa, 2006).

The ways to be a soul at peace, according to Sheikh Der Moga are to return to Allah SWT, being faithful, and increasing zikir, while an individual is required to do all of that. It is a representation of mental and soul health, and the way to achieve it.

Sufis talk about something called hâl (Sufistic spiritual condition) and about something called maqâm (position, state, status in the sufistic trip). They consider hâl as the means to achieve maqâm, taking what Said Hawwa said as the example (Hawwa, 2006). Syekh Der Moga found that the first thing an individual explains when he is preoccupied with zikir is temporary composure within the heart that can be vanished; it is called hâl. Then, when he is doing zikir (reciting zikir, remembering and calling the name and the greatness of Allah repeatedly) continuously, he will come to an eternal heart composure; it is called maqâm. An individual is required to make his activities to get a healthy heart and soul to stay on the maqâm. However, many people do not understand the essence of healthy maqâms as they do not understand the deeds becoming the means of achieving the maqâm. Syekh Der Moga, as a very famous teacher of mursyid for his ability, has cured a variety of deathly disease and even a variety of diseases that has been refused by hospital management, such as cervical cancer, breast cancer, HIV AIDS, malignant tumor, and other various conditions, based on "tariqatullah" that he implements, leading this Sheikh to be believed by the public and to be known as Spiritual Trainer and healer of any diseases, even the malignant one. For Syekh Der Moga with Allah SWT's permission, all of the disorders but "death" can be healed; that is the perfect faith in the greatness of Allah SWT to His slaves who He gives guidance to (Rajab, 2010).

To achieve this superior level (maqâm) and absolute faith, an individual should pass through away (tariqa). How an individual walk as they fight against their desires, to improve the poor characteristics into the better (perfect) ones and to walk on maqâms of perfection with a mursyid's supervision. The meaning of holding on tariqa for South Celebes Community The South

Celebes community generally consider that Naqshbandiyah sufi order plays a role in their attempt to pay attention to heart and soul aspects. However, without overriding the physical and material elements of worshipping, this Sufi order has formulated a practical method that can deliver a Muslim to the perfection of faith and noble characters. Holding on tariqa (Sufi order) is not only about reciting wirid and zikir, as most people consider so far. There is something lost from many people's mind, i.e., Sufi order is a practical and perfect method that can change an individual from misled and deviating personality into the straight, ideal, and perfect one. And the change includes the aspects of making the straight, sincere worship, good mu'amalah, and noble character.

Some of South Celebes accept Naqshbandiyah Sufi order as a life belief and a way of life. They have a strong ideology that to achieve lofty level (maqâm) and perfect faith, an individual should pass through away (tariqa), the way in which an individual walk as they fight against their desire, to improve their poor characteristics into the better (perfect) ones, and to walk on maqâms of perfection with a mursyid's supervision. It is the bridge that will deliver an individual from sharia toward hakekat, to reach the peak of piety (taqwa). South Celebes people, according to Abu Hamid, have firm characters and tend to act bravely, significantly affected by the power of science they believe in as the supreme science, Naqshbandiyah Sufi order in particular and other Sufi orders developing as well in this area. As Naqshbandiyah Sufi order flourished, people increasingly grow their likeness to it over times because it is considered as a lofty way to deal with all of the problems, particularly mental sins. (Hamid, 1994) For an individual on this level, everything he believes in seems to be real as if they are there before his eyes. After that, it is followed by some conditions emerging suddenly before his eyes, such as zuhud toward the world and its glamour, secular forgetfulness, and afterlife intoxication (Amin, 1996).

The "stringent" character for some of South Celebes people is not merely due to behavioral factor, somewhat beyond that, there are large pearls of wisdom and ma'rifat. The effect of achieving ma'rifat' on nafs is the way to have knowledge on Allah SWT when an individual observes himself; his weakness, his infidelity (need), and his helplessness, he would understand that he cannot generate a benefit and cannot prevent any evil from occurring, human being would realize that nafs must have God and Creator. The self-imagining of the community in this area mostly belongs to the spiritual community. It represents that ma'rifat is to introduce human being to divine elements through any form of limitation and ability he has so that the more profound the individual



illuminates his weakness, the deeper his understanding would be on Allah SWT's powerfulness and other characteristics (al-asmâ' al-husnâ).

For South Celebes people, particularly the implementer of Naqshabandiyah Sufi order, it helps them assess their ability to identify his essence and guiding him to know his Creator and Guard. The one identifying himself and his God knows well that his presence is nothing compared with Dzat of Allah SWT. The manifestation of himself, his manifestation eternality and perfection are from, to and for the sake of Allah SWT.

### **Conclusion and Implications**

The Naqshabandiyah Order has a vital role in the dynamics of the life of the people of South Sulawesi. Socially and culturally reflected the pattern of religious and cultural communication in it. The combination of spiritual teachings and cultural rituals in the Naqshabandiyah Order became a single unit with multiple impacts. The real impact is the religious perspective and pattern and how to socialize religious teachings with the social environment. Likewise, the important thing is the influence on the mindset and behavior patterns of the people of South Sulawesi colored by the values of Islamic teachings that nuanced the tarekat, especially the Naqshabandiyah order. As Islamic da'wah was first developed by three muballig from Minangkabau in this area, the three muballig from Minangkabau West Sumatra started their preaching with Sufism values in the science of proximity. Also, the presence and influence of Shaykh Yûsûf al-Makassarî as a figure, Sufi bearer of the teachings of the Naqshabandiyah Order brought a holy spirit that was in line with the fundamental beliefs of the community so that it further strengthened the development of the Naqshabandiyah Order which ensured the new people in South Sulawesi.

This Naqshabandiyah Order is a religious ritual group combined with cultural practices. This tarekat was not only a gathering place but also became a means of strengthening the Ukhuwwah Islamiyyah which became more actual when it was connected with the problem of social solidarity because in essence humans were social beings. In addition, the communication pattern of South Sulawesi religion and culture can also be seen when it coincides with religious custom events, besides that in the Naqshabandiyah tarekat institution it becomes a place to cure diseases; from minor illnesses to severe illnesses that doctors and hospitals cannot cure; like HIV AIDS, Santet disease and mental disorders or stress.

Another thing and belief by the people of South Sulawesi that the practice of the Naqshabandiyah Order can bring blessings in the cultural rituals it carries out. Also, through routine practice in wirid, dhikr and khatam tawajjuh are the basis of the formation of patterns of action (model of) or cognitive systems whereas the values of spiritual belief in the features of the Naqshabandiyah Order culture are as a model for work or a value system.

The impact of the practice of the Naqshabandiyah Order, the culprit, can feel a positive energy that brings calm and happiness. To get the blessings of Sufistic values, they usually use water as a medium by only being stored in a container and placed in a particular place that has been provided during the wirid, dhikr and khatam tawajjuh rituals, which are useful for relatives, relatives, and people who require by only drinking like drinking plain water, the benefits are as a manifestation of sacrality in profanity (hierophany). This shows that in the Naqshabandiyah Order, it contains Sufistic values that are so transcendent and intertwined in the cultural value system that they can enhance the integrity of the Sulawesi-Selatan community as a religious-culturalist society. Thus the existence of the Naqshabandiyah Congregation is always maintained as a means of mediation and meditation to get closer to God through sufistic values that are internalized in cultural values.

The South Sulawesi community, in the context of contemporary life (the modern era), was influenced by the teachings of the Naqshabandiyah Order, and this was evident in its tendency to carry out the "modern" Sufi lifestyle. They believe that true tarekat is the one who stands on the right shari'a. The point as a "safe mode" is to carry out the teachings of Islam sincerely and always avoid things that are forbidden by Allah, as outlined by Islamic law whose values are inherently embedded in Sufism through the tarekat as the teachings of the Naqsyabandiyah Order in South Sulawesi.

### References

- <sup>8</sup> Abdullah, M. A. (2003). Pengembangan Metode Studi Islam Dalam Perspektif Hermeneutika Sosial dan Budaya. *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam*, 6(1), (pp. 1–19).
- <sup>14</sup> Abu Hamid. (1994). *Hamid, Abu, Syekh Yusuf Makassar: Seorang Ulama, Sufi Dan Pejuang* (Yayasan Obor Indonesia, 1994).

Ahmad, A. al-F. M. S. Anasy, Muhamad Muchson. (2005). Tasawuf antara al-Ghazali and Ibnu Taimiyah.

Al-Bukhârî, A. M. bin.(n.d.) Ismâ ‘il.al-Jâmi ‘al-Shahîh. Kairo: Maktabah Al-Salafiyah, 1400.

Al-Taftazani, A. W. G., & al-Wafa'al, A. (1997). Sufi dari Zaman ke Zaman. Terj. Ahmad Rofi'Usmani. Bandung: Pustaka.

Amin, N. al-K. (1996). Beirut: Dar al-Fikr, tt. Tanwirul Qulub, juz II, Surabaya: Risalah Gusti.

Armstrong, A., (2001). Sufi terminology (Al-Qamus al-Sufi): the mystical language of Islam.

Ferozsons.

Azra, A. (1994). Jaringan ulama: Timur Tengah dan kepulauan Nusantara abad XVII dan XVIII: melacak akar-akar pembaruan pemikiran Islam di Indonesia. Mizan.

Darling, A. C. E., Mau, B., Blattner, F. R., & Perna, N. T. (2004). Mauve: multiple alignments of conserved genomic sequence with rearrangements. *Genome Research*, 14(7), (pp. 1394–1403).

Hawwa, S. (2006). Pendidikan Spiritual. Yogyakarta: Mitra Pustaka, Cet I.

Herwibowo, U. B. (2009). The Power Of Akhlak; Menjadi Kesayangan Allah. Qultum Media.

Isa, A. Q. (2005). Hakikat Tasawuf, terj. Khairul Amru. Jakarta: Qisthi Press.

Lexy, J. M. (2002). Metode penelitian kualitatif. Bandung Rosda Karya

Muhadjir, N. (1996). Metodologi penelitian kualitatif: pendekatan positivistik, rasionalistik, fenomenologik, dan realisme metaphisik telaah studi teks dan penelitian agama. Rake Sarasin.

Mulyati. (2004). Mengenal and Memahami tarekat tarekat muktabarah di Indonesia, pp.152-179, volume. 1. Kairo: Maktabah Al-Salafiyah, Jakarta: Kencana, ed.

Nur, A. (2003). Pergolakan Muhammadiyah Menuju Sufi. Yogyakarta: Hikam Press.

Patmawati, P., & Wahida, B., (2018). The Concept of Tawheed of Buginese People in the Ancient Manuscript Lontara Attorioloang Ri Wajo of West Kalimantan. *Al-Albab*, 7(2), (pp. 177–186).

Rajab, H., (2012). Tareqah Naqsyabandiyah And Its Impact On Character Refinement In South Sulawesi. *Jicsa; Journal of Islamic Civilization in Southeast Asia*, 1(2).

Schimmel, A. (1975). *Mystical dimensions of Islam*. Univ of North Carolina Press.

Sewang, A. M. (2013). Peranan Orang Melayu Dalam Perkembangan Islam di Sulawesi Selatan. Makassar: Alauddin University Pres.

- Sopu, S. (2016).<sup>10</sup> Misykât Al-Anwâr Karya Al-Ghazali: Sekelumit Catatan Kontroversi Dan Teologi Pencerahan Sufistiknya. *Madania: Jurnal Kajian Keislaman*, 20 (2), (pp. 151–160).
- Taimiyah, I. (1976). *al Siyasah al Syar'iyah*. Al-Qâhirah: Dâr Al-Fiqr Al- 'Arabi.<sup>23</sup>
- Van Bruinessen, M. (1992). *Tarekat Naqsyabandiyah Di Indonesia*.<sup>22</sup>
- Zuhri, S., & Hadji, K. (1979). *Sejarah kebangkitan Islam dan perkembangannya di Indonesia*. Alma'arif.

ORIGINALITY REPORT

---

6%

SIMILARITY INDEX

5%

INTERNET SOURCES

3%

PUBLICATIONS

3%

STUDENT PAPERS

---

PRIMARY SOURCES

---

1

[explora.unex.es](http://explora.unex.es)

Internet Source

2%

2

[files.eric.ed.gov](http://files.eric.ed.gov)

Internet Source

1%

3

[pub.epsilon.slu.se](http://pub.epsilon.slu.se)

Internet Source

<1%

4

Hülya Küçük. "A Brief History of Western Sufism", Asian Journal of Social Science, 2008

Publication

<1%

5

[repository.uinjkt.ac.id](http://repository.uinjkt.ac.id)

Internet Source

<1%

6

Dian Anggraini Kusumajati, Yustinus Suhardi Ruman, Rusliansyah Anwar, Kristianus Oktriono. "The perception of cultural value towards college students: A case study in higher education", 2017 10th International Conference on Human System Interactions (HSI), 2017

Publication

<1%

7

[ejournal.uin-suka.ac.id](http://ejournal.uin-suka.ac.id)

Internet Source

<1%

8

Submitted to University of Adelaide

Student Paper

<1%

9

[sintadev.ristekdikti.go.id](http://sintadev.ristekdikti.go.id)

Internet Source

<1%

10

[ejournal.iainbengkulu.ac.id](http://ejournal.iainbengkulu.ac.id)

Internet Source

<1%

11

[www.sufinesia.com](http://www.sufinesia.com)

Internet Source

<1%

12

Submitted to International Islamic University  
Malaysia

Student Paper

<1%

13

[www.tandfonline.com](http://www.tandfonline.com)

Internet Source

<1%

14

[aljamiah.or.id](http://aljamiah.or.id)

Internet Source

<1%

15

Submitted to University of Arizona

Student Paper

<1%

16

[repositori.uin-alauddin.ac.id](http://repositori.uin-alauddin.ac.id)

Internet Source

<1%

17

[repository.unand.ac.id](http://repository.unand.ac.id)

Internet Source

<1%

[journal.uin-alauddin.ac.id](http://journal.uin-alauddin.ac.id)

18

Internet Source

&lt;1%

19

Farihin Farihin, Aah Syafaah, Didin Nurul Rosidin. "Jaringan Ulama Cirebon Abad ke-19 Sebuah Kajian Berdasarkan Silsilah Nasab dan Sanad", Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam, 2019

Publication

&lt;1%

20

Submitted to Universitas Sebelas Maret

Student Paper

&lt;1%

21

Siti Hatifah, Dzikri Nirwana. "PEMAHAMAN HADIS TENTANG OPTIMISME", Jurnal Studia Insania, 2014

Publication

&lt;1%

22

[www.yumpu.com](http://www.yumpu.com)

Internet Source

&lt;1%

23

[pt.scribd.com](http://pt.scribd.com)

Internet Source

&lt;1%

24

[repository.unisda.ac.id](http://repository.unisda.ac.id)

Internet Source

&lt;1%

25

Ahmad Tholabi Kharlie. "PERGUMULAN PEMIKIRAN MISTIKO FILOSOFI DI NUSANTARA ABAD 16-18 M", ALQALAM, 2006

Publication

&lt;1%

---

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off