

The Existence and Islamic Orientation of Jam'iyah Khalwatiyahsyekh Yusuf Al- Makassariy

by St. Aminah

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**The Existence and Islamic
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Khalwatiyahsyekh Yusuf Al-
Makassariy**

St. Aminah^a, Firman^b, Hamdanah Said^c, Muliadi^d, Andi Nurkidam^e,
^{a,b,c,d}IAIN Parepare, Indonesia, Email: ^ast.aminah@stainparepare.ac.id,
^bfirmankmakmur65@gmail.com, ^chamdanahsaid@gmail.com,
^dmuliadi.muliadi@umi.ac.id, ^eanurkidam@iainpare.ac.id

The purpose of this research was to depict the profile, to reveal the practice of dhikr and the prayer of the tarekat, and to describe various religious and social activities of Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy. The study's method employed field research which was conducted in Makassar City, Pangkep Regency, Maros Regency and Gowa Regency, and was historical and theological in approach. The data source was the murshid and tarekat Khalwatiyah Syekh Yusuf al-Makassariy. The profile of Khalwatiyah Syekh Yusuf al-Makassariy can be seen from two points of view: as jam'iyah and as a tarekat school. Jam'iyah is an association or forum, an organisation gathering followers of the tarekat Khalwatiyah Syekh Yusuf al-Makassariy. Within the practices of dhikrfor, tarekat worshippers are always reciting لا إله إلا الله (La Ilaha Illallah). Additionally, the dhikris prayer and the prayer before and after waking up are most often practiced. Worship practices in fard and sunnah prayer are also given priority, particularly the Lail and Tahajjud prayer in the middle of the night and the Dhuha prayer in the morning. For social practice, especially in Eid Al-Fitr, the Jam'iyah distributed zakat fitrah and in Eid al-Adha, in which sacrificial meat and basic necessities are distributed to the poor.

Key words: *Jam'iyah, Syekh Yusuf Al-Makassariy, Tarekat and Khalwatiyah, Islamic Orientation.*



Introduction

Khalwatiyah Syekh Yusuf al-Makassariy is one of the tarekat al-Muktabarah in which ritual practice is formally organised and institutionalised through Jam'iyah, namely Jam'iyah Syekh Yusuf al-Makassariy. As *Jam'iyah* it has a formal legal base, a deed and government permission. As *tarekat*, its legality base of genealogy is valid and gathered in the Jam'iyah Ahlit Thariqah al-Muktabarah al-Nahdliyah (JATMAN), one of the autonomous bodies within Nahdlatul Ulama (NU).

Khalwatiyah Syekh Yusuf entered Indonesia in 1644 and was directly brought by Syekh Yusuf Taju al-Khalwati from his teacher, Syekh Abul Barakat Ayyub Ibn Ahmad al-Khalwati. It was then disseminated in South Sulawesi by Tuang Rappang, who mutually arrived at Allahuyarham Syekh Sayyid Jamaluddin Assegaf Puang Ramma. It is now continued by his son, Sheikh Sayyid A. Rahim Assegaf Puang Makka, as chairman of Jam'iyah and murshid tarekat.

The main problem of this research concerns the spotlight on Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy. To direct this research systematically, the problem is categorised into three sub-problems:

1. What is the profile of Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy's?
2. What is the practice of dhikr and prayer of tarekat in Jam'iyah Khalwatiyah Shaykh Yusuf al-Makassariy?
3. What are the worship and social activities of Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy?

Research on Khalwatiyah Syekh Tariqa Yusuf al-Makassariy has been conducted by many experts and researchers, particularly within the teachings of Sheikh Yusuf as given in *tarekat*. However, a gap in the research exists surrounding jam'iyah, namely Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy. Abu Hamid conducted relative researched on the matter in his 1992 dissertation entitled *Syekh Yusuf Tajul Khalwati: A Study of Religion Anthropology*. This research was then recorded and printed with the title Syekh Yusuf A Sufi dominie and battler, edition I, 1994.

Various other studies have been used as references and sources of inspiration for the current research in an effort to highlight the Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy. These studies include the 2002 work of H. Nihaya, M entitled *Tarekat Syekh Yusuf and his sufism Teachings in South Sulawesi*, and the latest dissertation entitled *Comenteries on the Works of Sheikh Yusuaf al-Makassariy* in Zubdat al-Asrar by Musdalifah Sahib in 2014. Historical experts and tarekat observers from abroad who researched Sheikh Yusuf included B.F.



Matthes, an historical expert and tarekat observer from abroad, also posited research on Sheikh Yusuf in the descriptive-historical study entitled *Legendary Boegisne en Makassarsche*.

Concept of Tarekat

Tarekat is a practical method used as guidance in getting closer to God and is believed to originate from the Prophet. It then developed into the associated form of *suluk*, an organised spiritual education conducted under the guidance of a teacher (a sheikh or murshid) with a number of students and worshippers receiving lessons from that teacher.

Those concerned with or studying tarekat are not allowed to leave the Shari'ah. The implementation of tarekat directly involves the religious shari'ah and is based on teacher guidance, which refers to the teachings of the Qur'an and Hadith. Students must therefore be guided by a teacher, otherwise known as a sheikh or murshid. It is the Sheikh who is responsible for providing guidance and supervision to students in their physical and spiritual lives, particularly in an effort to get closer to God based on Al-Qur'an, Sunnah of Prophet and even the Ijma'.

The Qur'an is the main source of tarekat learning, and through this connection, the term *tarekat* is found. The term, or its equivalent, is repeated 9 times through various verses and is further contained in 5 surah, namely QS. al-Nisa / 4: 168 and 169, QS. Thaha / 20: 63 and 104, QS. al-Ahqab / 46: 30 and 77, QS. al-Mukminun / 23: 17, QS. al-Jnn / 72: 11 and 16.

QS. al-Nisa / 4: 168 and 169 emphasise that *tarekat* is a provision in religious beliefs. QS. Thaha / 20: 63 and 104 explain that *tarekat* holds an urgent position. QS. al-Ahqab / 46: 30 and 77 and QS. al-Mukminun / 23: 17 state that tarekat is a method to reap the truth. QS. al-Jin / 72: 11 and 16 stipulate that tarekat is a specific and integral part of religion.

The process of *tarekat* entering Indonesia was partially conducted through both external and Indonesian scholars. Sheikh Nuruddin al-Raniri (d. 1666 AD) was an external scholar from India, referred to as a tarekat bearer to Indonesia. The Khalwatiyah Syekh Yusuf al-Makassariyah tarekat was brought by Sheikh Yusuf himself along with his students.

The Tarekat Khalwatiyah

The term Khalwatiyah derives from the word *khalwat*, which means to be alone to meditate, just as the Prophet saw before receiving revelation during his daily prayers in Hira Cave. Other research attributes the name Khalwatiyah to Sufis, Shaykh Muhammad ibn Nur al-Khalwati (d. 665 H) as the early murshid of the Khalwatiyah congregation, who always always prayed in lonely places throughout his lifetime. In terms of its historical sense, the Khalwatiyah is part



of the Tarekat al-Suhrawardiyah, and its main personage is Shaykh **Syihabuddin Abi Hafis Umar al-Suhrawardi al-Bagdadi (539-632 AH)**.

The **Khalwatiyah** was first developed in Egypt upon the blessing of a murshid fortitude, Mushtafa bin Kamaluddin bin Ali al-Bakri al-Shiddiqi, who was better known under the name Mustafa al-Bakri. It was then grounded on the Iranian mainland in the 9th Century H with the renowned figures Sheikh Saifuddin al-Khalwatiy (d. 884 H / 1381 AD) and Sheikh Zahiruddin al-Khalwatiy (d. 900 H / 1397 AD). Following this, the Khalwatiyah branched out to develop further in various regions and countries.

Khalwatiyah Syekh Yusuf was developed in Indonesia based on work from Iran, Egypt and Sudan, then entered the Middle East, including Mecca and Medina. Because of its basis in these countries, Syekh Yusuf Rahimahumullah learned about tarekat and one of his students, Tuang Rappang, was sent back to Indonesia to further develop this tarekat.

Khalwatiyah in Indonesia

Now developing in Indonesia, Khalwatiyah was historically spearheaded by two personages of Sufi, Syekh Yusuf Rahimahumullah and Syekh Abdus Shamad al-Falimbani Palembang. When he was in **Damascus**, Syekh Yusuf Rahimahumullah received a certificate from his teacher, Shaykh **Abu al-Barakat Ayyub bin Ahmad bin Ayyub al-Khalwatiy al-Quraisyi**. Through this teacher, Sheikh Yusuf Rahimahumullah received the title Taj al-Khalwatiy.

Meanwhile, Shaykh Abdus Shamad al-Falimbani who was born in 1704 AD and taught the religious sciences at the Masjid al-Haram during the 18th Century, concentrated on spreading Khalwatiyah in Palembang, Sumatra and Kalimantan. Another data revealed that the development of Khalwatiyah in Indonesia was previously a branch of the Tarekat Suhrawardiyah, which was established in Khurasan, Iran by Zahiruddin (d. 1937) and was later developed more rapidly in Turkish territory.

7 Additionally, the Tarekat Khalwatiyah Samman entered Indonesia in 18th Century through **Sheikh Muhammad Abd. al-Karim al-Samman al-Madani** (1132-1189 AH / 1717-1775 AD). Syekh al-Samman received a tarekat certificate from Shaykh Mushafa ibn Kamaluddin al-bakri al-Khalwatiy (1099-1163 H / 1688-1749 AD). The Tarekat Khalwatiyah Yusuf and Samman originated from the genealogy following Shaykh Maulana Afandi Umar al-Khalwatiy. Two pupils of Shaykh Umar al-Khalwatiy degraded the Tarekat Khalwatiyah Syekh Yusuf and the Tarekat Khalwatiyah Samman, namely Shaykh al-Sirwani and Shaykh Muhammad Amir Um al-Khalwatiy respectively. In South Sulawesi, both tarekats were still in existence.



The Khalwatiyah Samman in South Sulawesi was initially developed by Sheikh Abdullah al-Munir, who migrated to Sumbawa-NTB and received a certificate for Khalwatiyah Samman from the teacher Sheikh Idris bin Utman. Her marriage with the son of Sumbawa King Datuk Mukhtar was blessed with three children, one of whom is Syekh Muhammad Fudhail Dea Lalo Pananrang, who is familiar under the name Daeng Palallo.

The early students of Shaykh Muhammad Fudhail were from Bugis nobility, and among them were titles such as Tumarilaleng as Chief of Custom, another from Bone King, La Mappangara Arung Sinri (1849 AD), also King of Bone, and Ahmad bin Idris, who ruled in 1860-1871 AD. His students then became followers of the Tarekat Khalwatiyah Samman, and under Sheikh Abd. al-Razak (d. 1902 AD), the tarekat Khalwatiyah Samman grew in several branches.

Khalwatiyah Samman from Sheikh Abd. al-Razak was developed by Shaykh al-Haj Andi Main Ajmain Puang Sikki (d. 2012 M) and is now continued by his heir in the Maros Regency, Syekh Andi Hidayat Puang Rukka. Aside from the Tarekat Khalwatiyah Syekh Yusuf and Khalwatiyah Samman, two other tarekats using the name Khalwatiyah are in development, namely Khalwatiy Yusufiyah and Tajul Khalwatiy.

The new Tarekat Khalwatiy Yusufiyah was introduced by Sheikh Sahib Sultan Krg Nompo. It is genealogically passed down from Sheikh Yusuf Rahimahumullah, to Tuang Rappang, and then to Jami 'al-Din ibn Thalib al-Taimiy muttasil. The data obtained in this study reveals that this tarekat is biologically originated from Syekh Yusuf Rahimahumullah. Therefore, those who want to practice Tarekat Yusufiyah should pledge allegiance to the murshid of the heir. The famous murshid of Tarekat Tajul Khalwatiy was Puang La'lang in Bolangi, though accurate data about this tarekat genealogy was not found despite its numerous followers.

The current study discusses issues of tarekat practice and employs a holistic research approach by emphasising the theological review within a normative framework. This relates to religion and religious traditions of local Jam'iyah worshippers, providing a relevant basis for research. The theological approach also enables the fathom, tenet and practice of Jam'iyah worshippers to be ontologically understandable.

The research was conducted in areas where Jam'iyah Khalwatiyah activities were found, particularly in Makassar City, Gowa, Maros and Pangkep Regencies. These areas were selected due to ease of access for conducting research without significant barriers. The research method used was a case study with a qualitative descriptive model in an effort to explore or build a proposition that explains the meaning behind the reality of the implementation of tarekat teachings in Jam'iyah Khalwatiyah Syekh Yusuf al-Makassary.



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The data in this research consists of both primary and secondary data. The primary data is sourced from the survey results, interviews with informants and documentation. This data was obtained from the following respondents: murshid Jam'iyah Khalwatiyah Syekh Yusuf al-Makassari; Shaykh Sayyid A. Rahim Assegaf Puang Makka; 5 individuals from shura councils; 5 individuals from the daily administrators of tanfidziyah Jam'iyah, and 10 other respondents from Jam'iyah followers. The key respondents of this research therefore totalled about 20 people. Secondary data obtained from various literature and other information related to the research problem. This data served as additional or supportive information for the primary data.

The methods of data collection involved field research and library research. Observation, interviews and documentation were also used. The research instruments included notes, records, research forms and question guidelines from which the data was obtained.

The data was processed interactively and continuously to complete data reduction activities. After completing the data processing in the field and obtaining conclusions from the previous stage, data analysis was conducted through descriptive-exploratory techniques and using inductive-qualitative methods. The method of data validity test in this research was performed by an extension of observation, increasing perseverance in research, triangulation, negative case analysis, using reference material and member checking.

Results and Discussion

Profile of Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy

Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy is a mass organisation of Sufism that concentrates on tarekat with a modern system. It can be classified as a neo-Sufism mass organisation as it follows the development of religious dynamics, which focus on the formation religious groups to improve future prospectives. It differs from other traditional tarekat organisations that persist.

The Tarekat Khalwatiyah Yusuf is one of several tarekats developing in South Sulawesi, especially in Makassar, and which has not been successfully recognised until now. This tarekat performs religious study and dhikr together with all followers, reading the Qur'an and other social activities for the tarekat followers and for society.

The development of Tarekat Khalwatiyah Yusuf in Makassar was inseparable from the role of a great scholar named Sheikh Sayyid Djamaluddin Assagaf, who was usually greeted by Puang Ramma as a figure who rendered a service of enforcing Islamic teachings for the people of South Sulawesi. Under his leadership as a murshid, the Khalwatiyah Yusuf congregation was introduced to all South Sulawesi people across both cities and villages for the Islamic faith improvement. Puang Ramma was then popular among the community as a great scholar of



Tarekat Khalwatiyah Yusufin Makassar. He developed this tarekat by performing routine recitations in many places, especially in the Makassar Grand Mosque.

The database at the Ministry of Religion Office in South Sulawesi recorded 25,100 followers of Tarekat Khalwatiyah Syekh Yusufreached; 117,435 followers of Tarekat Khalwatiyah Samman; 3,941 followers of Tarekat Naqshabandiah; 3,150 followers of Tarekat Qadiriya, and around 1,000 followers of Tarekat Syaziliah. The Tarekat Jam'iyah Khalwatiyah Syekh Yusuf al-Makassary has followers from many professions and social rankings, including kiai; scholars; judicative and legislative officials; soldiers (TNI); police; politicians; activists; entrepreneurs; traders; lawyers; advocates; lecturers; teachers; civil servants; farmers; fishermen; students, and many more.

Practice of Dhikr and Prayer Practice in Tarekat Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy

Dhikr is a highly important worship practice in Sufism order. The main type of dhikr is the sentence *Allah-u*, or with lafaz, *La Ilaha Illallah*, which in its application requires the guidance of a murshid. Alternatively, in Sufism it is required through *talqin-baiat*.

Three kinds of dhikr in Jam'iyah Khalwatiyah Syekh Yusuf al-Makassar, namely:

- 1) Dhikr with the sentence *al-Tawheed*: لا إله إلا الله
- 2) Dhikr with lafaz *al-jalalah*: الله الله
- 3) Dhikr with ism *al-isyyarah*: هو هو

Furthermore, 20 different types of inurement are conducted in dhikr: 5 inurements before dhikr, 12 inurements during dhikr, and 3 inurements after dhikr. The 5 inurements before the dhikr include:

- 1) Repentance of all sins.
- 2) Ablution for a ritual impurity and bathing for cleanliness.
- 3) Silence, except to say dhikr.
- 4) Asking help from Allah when entering dhikr with the himmah of Shaykh.
- 5) Fathoming that the essence of making requests to Shaykh is making requests to the Prophet, as Shaykh is a substitute for the Prophet and caliph of Allah.

The 12 inurements of dhikr in Khalwatiyah Syekh Yusuf include:

- 1) Sitting in a clean place like sitting in prayer.
- 2) Placing both hands on the thighs, as in prayer.
- 3) Possessing clean hearts, bodies and clothes.



- 4) Wearing neat and clean clothing.
- 5) Settling in a quiet or enclosed space.
- 6) Closing the eyes to block outside distractions and stimulate concentration.
- 7) Imagining the Shaykh as sitting in the space.
- 8) Properly performing dhikr to generate best effect.
- 9) Sincerely facing and relating to God while and recognising that the dhikr is solely because of Allah.
- 10) Reciting with perfect power accompanied by the correct dhikr movement (Khalwatiyah Yūsuf, [pen]).
- 11) Infusing the meaning of dhikr into the heart with the degrees changing as previously mentioned.
- 12) Imagine the release of the spirits from the body, such as the release of tree roots from the ground, so that it can rise in degrees and maqam to a higher level.

After completing dhikr, the following must then be adhered to:

- 13) Maintaining silence as a form of obedience and humility towards God.
- 14) Finding comfort in repeating these obligations and getting used to the process.
- 15) Refraining from drinking water after a new dhikr, as this can remove the light from His presence.

The three levels of dhikr in tarekat Yūsuf khalwatiyah are:

- 1) The dhikr of *al-Nafī wa'l Isbat* is the sentence, “Lā Ilāha illa-Allah.”
(الله إلا إله لا: والأثبتات النفي ذكر)
- 2) The dhikr of *al-Mujarrad wa-al-Djalalah* is, “lafaz Allah, Allah.”
(الله الله: الجلالة و المجرد ذكر)
- 3) The dhikr of *al-Isyrah wa al-Anfas* is, “lafaz Huw-Huw.”
(هو هو: والأنفاس الإشارة ذكر)

The first dhikr is known as oral dhikr or food of the tongue. The second, qalb dhikr, is the food of heart, and the third, soul dhikr or sir dhikr, is the food of spirit or secret. The sentence لا إله إلا الله refers to the life of body; the sentence of lafaz الله الله refers to the life of qalb (the heart) and the sentence of *damir هو هو* refers to the life of the spirit or sirr (secret).

According to their level, the method applied by the followers of Tarekat Khalwatiyah Yūsuf in dhikr is as follows:

- 1) Practicing dhikr while sitting in mediation in a certain place, or maintaining silence in a quiet place while mentioning the name of Allah and always remembering Him.

The first oral dhikr: "الله إلا إله لا" fetch a deep sigh with the length of Lā from the navel to brain.



The second is brought with sentence *Ilāha* to the right and then struck with the sentence *Illā-Allāh* to the left while remembering the meaning of the sentence. After feeling the warmth of dhikr to all parts of the body, the qalb dhikr, or heart dhikr, الله ، الله This is first spoken verbally from the mouth, followed by the heart, then from the heart to the mouth. This process should lead to the tongue moving itself in unconscious dhikr.

The third soul dhikr is also called sirr dhikr or secret dhikr, هو ، هو , and requires a blank mind except for thoughts of Allah. *Salik* is not as usual, feeling the *ṭuma'ninah* (peace) inside, then *fanā* to the *baqa Ilāhito* get His *ridha*.

2) The three kinds of dhikr outlined above are used to bring the soul from the lowest level to the highest level through the three dignities of soul, namely the lust of *ammārah*, lust of *lawwāmah*, and lust of *muṭmainnah*. The first, the sentence الله لا لاله الا لله is a comparison of the lust of *ammārah*, and the second is lafaz ل الله ل الله is comparison of the lust of *lawwāmah*, with the third lafaz هو ، هو as a comparison of the lust of *muṭmainnah*.

Maqāmat in Khalwatiyah Syekh Yusuf al-Makassary is different from previous practices, though the structure is almost the same: starting from maqam of *repentance*, *zuhud*, *wara'*, *faqru*, *forbearing*, *resignation*, *ridha*, gratitude, and sincerity. Above these are the *mahabbah*, *makrifah*, *fanā'*, and *baqā* and *waḥdat al-Samad*. Further, *Ahwāl* consists of *khauf* and *raja'*, *tawādu'*, *uns*, *taqwa*, *murāqabah*, *ṭuma'ninah*, *syauq*, *musyāhadah*, and *yaqīn*.

The Muslim community generally practices prayers in an effort to ask something of Allah SWT. Particularly in Khalwatiyah Syekh Yusuf, a mustajab prayer is practiced in routine, especially before and after waking.

Worship and social activities in Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy

The term worship has a broad meaning, and all forms of servitude to Allah are considered worship. This research focuses on prayer from the perspective of Khalwatiyah Syekh Yusuf as prayer is a pillar of religion. A strong religious foundation is cultivated by to praying fardh five times each day and night. Every prayer in the perspective of Khalwatiyah Syekh Yusuf al-Makassary should be preceded by an intention based on the *syar'iy* using *lafazushalli*, and when saying *Allahu Akbar* in accordance with tarekat practice, the heart must be in the presence of the Prophet Muhammad as *washilah* to connect with Allah. Following the intention of *syar'iy* is the ultimate intention, another *sunnat prayer* which functions as a necessity for the followers of Khalwatiyah Syekh Yusuf al-Makassari. This is the *Lail*, or *Tahajjud*, prayer performed in the middle of the night, following by the *Dhuha* prayer performed in the morning.



The social activities involved in Jam'iyah Khalwatiyah Syekh Yusuf al-Makassary are such as in Idhul Fitriy distributing zakat fitrah, and in Idhul Adha distributing sacrificial meat and the nine basic necessities to the poor. In every *haul* the people masyayikh Jam'iyah distribute various food items and *infaq* to people in need. During each maulid nabi, the Prophet's birthday celebration, the Jam'iyah shares gifts that contain rice and side dishes and distributes scholarships to *santri*, who are college students from poor families. The social funds are collected from *ziskaf Jam'iyah* and *Jam'iyah's Baji Bicara Lestari Cooperative*. Other funds are from the business and are managed by Jam'iyah management.

Conclusion

The profile of Khalwatiyah Profile Sheikh Yusuf al-Makassary can be seen through two perspectives, namely as jam'iyah and as a tarekat school. Jam'iyah is an association or forum that gathers followers of Khalwatiyah Syekh Yusuf al-Makassary. Jam'iyah's assignment is to care and serve the followers of Sheikh Yusuf's teachings who have pledged allegiance in the tarekat. The tarekat itself is a path that must be taken by a Sufi or Sufi candidate with the aim of being as close as possible to God. The main practices of tarekat worshippers who joined Jam'iyah Khalwatiyah Shaykh Yusuf al-Makassary include dhikr and prayer. Dhikr is part of a vital worship practice in the world of tarekat. The main dhikr recitation in Khalwatiyah Shaykh Yusuf al-Makassary is *الله لا اله الا الله* (La Ilaha Illallah). In addition to dhikr, prayer functions as a common Muslim practice are is performed in order to ask something of the Almighty Allah. Particularly prominent in Khalwatiyah Syekh Yusuf, the *mustajab* prayer is a routine practice conducted before and after waking and which should not be abandoned by followers. The worship and social practices are also the main activities of Khalwatiyah Syekh Yusuf. Workshop is considered a necessity for all members of Khalwatiyah Syekh Yusuf al-Makassari and comprises of fard prayers and Lail prayers, or Tahajjud prayers, which are said in the middle of the night, and Dhuha prayers said in the morning. The obligation of these prayer practices are similar to those of doing *da'wah*, and social services become important elements of Khalwatiyah Syekh Yusuf al-Makassary.

While many other problems exist in relation to dhikr and other prayers of the tarekat Khalwatiyah Syekh Yusuf al-Makassary, they are not further discussed in this research as the practice is not for publication. In order to gain further information, this study recommends direct enquiry with the murysid. Such information involves how to do prayers according to sunnah; how to do *istinja'* according to sunnah; the appropriate methods for bathing and performing ablution; how to sleep and wake effesticevly, and many other vital practice elements. An implication of this research for public, particularly the moslems, is it suse as a reading material to get to know Jam'iyah Khalwatiyah Syekh Yusuf al-Makassary in an effort to develop the understanding and teachings of sufism and to organise groups in various practices of tarekat.



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