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## THE BUSINESS OF FOLLOWERS: STUDY OF THE KHALWATIYAH SAMMAN CONGREGATION IN KULO

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**Abstract:** This research identifies the business activities related to the teachings of the Khalwatiyah Samman Order which are identical to Sufistic activities. So that it attracts the attention of researchers to find out about the history of the entry of the Khalwatiyah Samman Order, how is the relevance of business activities to the teachings and business activities carried out by followers of the Khalwatiyah Samman Order. This type of research uses a qualitative approach to phenomenology. The results of the study found that the teachings of the Tarekat Khalwatiyah Samman were the teachings of the tarekat which were based on sincerity so that it was solely to Allah swt that their followers cling to it. All teachings and activities, both social and non-social to their economic life, have been arranged in such a way according to their beliefs in carrying out and following these teachings. So that there is no reason for them not to be sincere in living their lives in the world and merely looking for provisions for life in the hereafter by always remembering Allah swt in dhikr

**Keywords:** Business, khalwatiyah samman

### INTRODUCTION

Sufistic Life and the Luxury of the World have been considered as two opposing sides. Sufistic life is very synonymous with ascetic life, far from worldly activities. In other words, someone who engages in a Sufistic life will leave the life of the world, namely the activities of accumulating wealth (work/trade) and social legitimacy (position). Sufism generally chooses a spiritual life, by withdrawing (imprisoning), being alone and busy in spiritual activities (van Bruinessen, 1992)

The assumption above is not an assumption that was born just like that, this assumption arises from attention to the life of the great Sufis throughout history. For example, in the personal life of Sheikh Al Akbar Ibn Arabi, before living his Sufistic life he was an active soldier and a

teacher who replaced Ibn Rushd. However, when he began to live the life of Sufism, Ibn Arabi withdrew from the world of the army and education to then secluded himself in the suburbs of Seville and lived a Sufistic life. In Indonesia itself, in the early days of the entry of Islam into the archipelago, the Ulama who were also Sufis displayed an ascetic life, namely a life that was not interested in worldly activities (Irwan Abdullah, 2002).

14 At the end of the 19th century the followers of the tarekat, especially the tarekat ulema, participated in political movements and took a very important role in people's movements. The involvement of Sufi scholars at that time was in the context of the struggle for Indonesian independence. After Indonesia's independence, the Tarekat Ulama became known not only because of the tarekat teachings they developed but also their involvement in the business world. This is a surprising transformation, where tasawwuf/tarekat is known as kebatinan teachings, but it turns out that its followers can participate in worldly life.

The question that then arises is, can the Tarekat go hand in hand with worldly activities? One of the most famous opinions of Sheikh Sadali who is the leader of the Syadziliyah congregation regarding this question is "wealth is a trusted wasilah (intermediary) in order to meet Allah". This statement shows that being a Sufi does not have to leave the life of the world.

This opinion is widely used by the followers of the tarekat in Indonesia, the Sufis do not deny worldly life (van Bruinessen, 1992) According to Irwan Abdullah, the tarekat network has always been very strong in Java. They formed business groups in several cities. Among them are Demak, Bawean, Kudus, Modjokuto, Batur (klaten), Karangajen and big city (Yogyakarta), Parakan (Temanggung), Kretek (Wonosobo), Pulosari and Pekalongan, Bumi Ayu (brebes), Cilimus and Plered (Cirebon) and sokoraja (banyumas) (Irwan Abdullah, 2002).

One that is developing in Indonesia is the Khalwatiyah Order. This tarekat is broadly divided into two streams, namely; the Khalwatiyah Yusuf and the Khalwatiyah Samman orders. The khalwatiyah Yusuf congregation is generally followed by the Makassar tribal community and is spread in Makassar-speaking areas. Meanwhile, Khalwatiyah Samman is generally spread in Bugis-speaking areas, one of which is in Kab. Sidrap.

6 There is an interesting phenomenon among the followers of the Khalwatiyah Samman Order in Sidrap Regency. This phenomenon is the growth and development of business spirit by his followers. The majority of the followers of the khalwatiyah tarekat work as traders, but at the same time are very active in the ritual activities of the tarekat itself.

One of the followers of the Samman khalwatiyah tarekat in Sidrap Regency is named Mina, she works as an oil and rice trader in the traditional market of Rappang. But at night he

actively participates in the recitation and rituals of the Samman khalwatiyah tarekat. Mina said that most of the traders in the market were congregations at the recitation.

Mina said that in recitations, her tarekat teacher always said, if the life of the world has been created by Allah SWT to be enjoyed by humans, therefore, it would be a loss for humans, especially Muslims, if their life in the world is wasted, which means they are also not grateful for Allah's gifts. On the basis of these teachings, Mina and friends are increasingly enthusiastic in carrying out their profession as traders.

This phenomenon reminds the author of Max Weber's thesis in his book Protestant Ethics and the Spirit of Capitalism. According to Weber, Capitalism was born from one of the sects in Protestantism called Calvinism. The most powerful teaching of Calvinism is called calling, which is a teaching that believes that they are God's chosen people. As chosen people, it is obligatory for everyone to work hard efficiently in order to accumulate wealth, because those who are chosen by God are those who have wealth.

Likewise with the khalwatiyah tarekat, instead of spreading ascetic teachings, khalwatiyah samman actually emphasizes on its followers to work hard as a form of gratitude to Allah swt. This phenomenon will be addressed in this study. That is how the tarekat teachings are able to arouse the business spirit of their followers and the extent to which followers of the tarekat khalwatiyah teachings internalize and balance the tarekat teachings they receive with their worldly activities.

## **LITERATURE REVIEW**

Weber in his phenomenal work, "The protestant ethic and the spirit of capitalism" tries to explain the nature and emergence of a new mentality, namely the spirit of capitalism. This spirit replaced traditionalism in economics (R.J.Holton, 1988). This spirit is understood as a form of social action in an effort to fulfill the maximum need for material/worldly interests. In the work, it is clear how the relationship between Protestant teachings and the capitalist school of thought.

Unlike the case with Anthony Giddens in his work "Capitalism and modern social theory". Anthony Giddens gave his rebuttal to Weber's thought which explains the differences in the characteristics and rules of Protestant ethics with the spirit of capitalism. According to Giddens, religious teachings are only one of many that influence the formation of economic ethics and religion itself is influenced by other social, political and economic phenomena (Anthony Giddens, 1982) Based on this understanding, several questions arise regarding whether Weber's theory is accurate enough to be used to view economic phenomena outside Europe such as in Asia. This is because the social and political phenomena that occur in the west are different from the social and political phenomena that occur in Asia. China is one of the countries where traditional values in the country's economic activities have a stronger influence than foreign

religious ethics (Gary Hamilton, 1985) The same thing is also seen in Indonesia, when we see how the economic activities of the community are strongly influenced by the teachings of the Tradition built by the indigenous people. The phenomenon that we can see is that it is very easy to meet business people who visit sacred places just to get blessings and smoothness for their business. Islam and capitalism according to Weber are very closely related because Islam is an anti-reason religion so it cannot be rational in running its economy.

In addition, Weber also considers that religion does not support production activities or the emergence of early capitalism, because Islam is a teaching of war that has created patrimonialism (Bryan, 1074). The structure of patrimonialism in Islam is based on the charisma of the rulers which causes Islam to be less supportive of capitalism. So according to Weber it is impossible for the spirit of capitalism to emerge from Islamic ethics. This is different from the maxime which says they do not agree, and believes that rationality plays an important role and in it Allah SWT continues to call on humans to use reasoning. (Taufik, 1982)

Furthermore, according to Maxime, the ethics taught by the Qur'an are also not much different from what Weber said as the Protestant ethic, namely honesty, hard work and frugality (Maxime, 1974). Thus actually Islam in terms of fulfilling the necessities of life by working has the same meaning as Protestantism (Calvinism), which is to encourage the spirit of capitalism.

Nature Protestantism, as Weber claims above, has also been determined in Islamic ethics. The concept of calling, for example, is also found in the teachings of Islam, where someone who is successful in worldly life will also get blessings from God Almighty. Furthermore, the command to always work in earnest is also commanded in the Qur'an. Wrong One researcher has conducted research in Indonesia related to business and religious activities, namely Clifford Geertz, he is of the view that Modjokuto Muslim modernists adhere to an ethos similar to Weber's, namely professional, rational, frugal, hard working and pious. They become a group of entrepreneurs who are persistently competing with Chinese traders (Muhammad Sobary, 1999) There are three cultural variants in Javanese society, namely priyayi, abangan and santri. Based on this, Geertz concludes that there is an entrepreneurial spirit in the personality of the santri, especially among modernist Muslims, because of their rational mindset. This also further strengthens Weber's thesis on rationality which is a condition for the growth and development of the entrepreneurial spirit of entrepreneurship.

Case This is different from Al Ghazali's thinking which considers various efforts to work and earn a living as a virtue, so that the purpose of doing business is to earn enough income to meet their needs, thus making a person no longer dependent on others. Al Ghazali uses the word *ihsan* which means business not only to fulfill personal interests (individuals) but also to meet social needs. So that Al-Ghazali is not satisfied if business is considered to only follow the law of the market, but must also be limited by the values of Islamic teachings.

Similarly, Radjasa Mu'tasim found that the business world according to the entrepreneurs of the Syadziliyah Order is a world full of uncertainty. This makes a person have to carry out spiritual activities to get the smooth running of his business through the support of spiritual activities and asking for blessings and prayers from the kyai/spiritual teachers. The Tarekat cannot be understood from the aspect of meaning alone, based on the understanding that has developed previously, namely that the Tarekat is a way or method taken to get as close as possible to Allah swt. But the fact is that the Tarekat has other meanings that can be more specific, for example, Tarekat is interpreted as a mystical understanding that can bring supernatural powers and the like.

In the teachings of the Khalwatiyah Samman Order there is a message of da'wah which is a form of instilling monotheism to Allah swt which includes; Mattarema Baraqqa, Massikiri in congregation and wasilah/tawassul. These three teachings must be practiced by followers of the Khalwatiyah Samman Order so that their hearts become peaceful, peaceful. because of a strong belief (haqqul yaqin) that their fate is in the hands of Allah swt.

This further explains that the existence of Islam in the hearts of the Indonesian people was delivered with great tenderness by the Sufis through their tarekat institutions, which were accepted by the people as a new teaching that was in line with the demands of their conscience. The spirit of hard work and an ascetic life become an inseparable part of the followers of the tarekat teachings. Such work spirit is influenced by religious teachings, as reported by Robert Bellah when studying Zen Buddhism in Japan, which has extraordinary enthusiasm. The tarekat adhere to universal religious values in practice. Business practices to improve the quality of their economy. These values are, for example, trustworthiness, ihsan, fair and pious. In addition, the spirit of work is also seen in the philosophy of life of the Bugis people in the slogan "*Reso patemmanginngngi namalomo naletei pammase Dewatae*" which means that in navigating this life Bugis people will always work hard, diligently and never give up so that success can be achieved because of grace. God is on the road to success. In this work, do not give up because the more we work hard and the more obstacles we face, such as failure, we can be sure that we will be closer to success because almost all successful people in this world must have experienced failure.

## RESEARCH METHODS

Research on the business activities of tarekat followers to be carried out by the author uses qualitative research methods. In this study, the author will describe the business activities of followers of the Khalwatiyah Samman Order in Kulo, Sidenreng Rappang Regency, South Sulawesi. Researchers choose to use this method with the consideration that the case under study is a case that requires the use of observation and not using a numerical model, secondly, qualitative research is easier when dealing with reality,



This study uses a phenomenological approach. The use of this approach is because the focus of the research is on the business activities of the followers of the Khalwadiyah Samman Order in Kulo. In line with the phenomenological approach which has the aim of describing the meaning of life experiences experienced by individuals, about certain concepts/phenomena, by exploring the structure human consciousness. Through this research, the researcher wants to know the meaning of the experiences experienced by the followers of the Tarekat Khalwadiyah Samman in Kulo related to the teachings and business activities through phenomenological studies. As a discipline, phenomenology studies the structure of experience and consciousness. Literally, phenomenology is the study of phenomena, such as appearances, all things things that appear in experience, ways of experiencing things, and meanings we have in our experience.

### Approach Method

Method The approach used in the process of compiling this research as an effort to find out the various problems that occur in society related to the problems studied in this method uses several approaches, including;

- a. Sufism approach, which is an approach that is carried out by observing the relationship between Tarekat teachings and the problem to be studied. This study will explore the content of the teachings of the Khalwadiyah Samman Order which is equipped with data based on the literature, also equipped with a character who introduces it. So that it will be illustrated how the teachings of the Khalwadiyah Samman Order are as they are by presenting them in such a way, even though only in outline.
- b. Sociological approach, which is an approach through social and social behavior which is carried out by observing social phenomena that exist in the people of Kulo Village, Sidenreng Rappang Regency, South Sulawesi.

### Object of research

Objects and sources of information in this research are the Khalwadiyah Samman congregation, the Khalwadiyah Samman congregation figures, the Khalwadiyah Samman congregation followers themselves in Sidenreng Rappang district, South Sulawesi.

### Data source

- a. *Primary data*, namely data obtained from research informants and observations that have been obtained by researchers from the object of research which is empirical data. The data obtained directly from the research location is the business practice of followers of the Khalwadiyah Samman Order in Kulo, Sidenreng Rappang Regency, South Sulawesi.
- b. *secondary data*, namely data obtained through literature review related to the object of research and also data obtained from books, scientific articles and scientific works both nationally and internationally which are closely related to the object of research.

### Method of collecting data

The data collection technique that will be used by the author in collecting data in the field (Field Research), namely the way of collecting data by conducting research directly into the research field specified in the title of the thesis, which is carried out by several methods, namely by interview (Interview), observation and documentation.

- a. Interview (Interview), namely data collection techniques by holding questions and answers to the informants.(Prof. Dr. MS Barlian, 2016) So that researchers can find out and dig deeper answers by recording answers from interviewed informants.
- b. Observation, namely observation with use the senses without asking questions.(Nugroho, 2017) This method is carried out systematically regarding social phenomena in recording.
- c. Documentation, which is a method of collecting data by studying and recording archives/documents related to the Khalwadiyah Samman Order in Kulo, Sidenreng Rappang Regency, South Sulawesi which is used as material to complete data from observations and interviews.

### Research Instruments

The research instrument used helps researchers in obtaining research data at the time of entering the data collection stage in the field. The instrument referred to here is an observation and interview guide and specifically uses several tools to obtain data in the form of a list of questions, a voice recorder, a camera and writing instruments. This research instrument will be used to extract data from various sources of information

### Data Processing and Analysis Techniques

After all data is collected from data sources in the field, then the data is analyzed descriptively qualitatively.(Sugiyono, 2016) Data analysis is a very important research phase because it is through this data analysis that researchers obtain the form of the research conducted. The technique used in analyzing the data in this study uses the Miles and Huberman technique whose activities in the analysis are:

- a. Data reduction is a process of selecting, simplifying, focusing, abstracting and changing the raw data that emerges from the field. With three stages of reduction, the data obtained in the field are then selected and then collected so that the data becomes simpler and easier to process.
- b. Presentation of data (Data Display) is a way of assembling data in an organization that makes it easier to draw conclusions or proposed actions. At this stage the data that has been reduced is re-selected according to research needs and then organizes it to facilitate drawing conclusions which are then presented more systematically.
- c. Data verification or conclusion drawing

The conclusion in qualitative writing becomes the essence of the answer to the problem formulation and its contents are the crystallization of valuable field data for the practice and development of science. Data verification is the final part of data analysis which has led to accurate and in-depth conclusions from research data according to the focus of this research.



## FINDINGS AND DISCUSSION

### The history of the entry of the Khalwatiyah Order in Kulo Sidenreng Rappang District

There is no clarity regarding when the teachings of the Khalwatiyah Samman Order entered the Sidenreng Rappang Regency in Kulo Village. Therefore, additional references and related literature are needed on this matter.

The teachings of the Khalwatiyah Tarekat in the South Sulawesi region are basically divided into 2 groups, namely the Khalwatiyah Order of Sheikh Yusuf and the Samman congregation. These two congregations have very large congregations and are spread throughout Indonesia. The khalwatiyah samman congregation is one of the teachings of the mu'tabarakah tarekat that developed in Indonesia. Mu'tabarakah is the acknowledgment of a sect of tarekat from the ulama that the tarekat is officially recognized based on the agreement of the scholars, especially those in Indonesia.

Especially in Maros<sup>15</sup> at the end of the nineteenth century, Khalwatiyah Samman grew very rapidly during the leadership of H. Palopo, a charismatic teacher with 70,000 followers. Martin Van Bruinessen said, Khalwatiyah Samman is more developed because it touches more rural communities. Meanwhile, Khalwatiyah Sykeh Yusuf is "aristocratic", followers of this tarekat teachings are limited to the nobility and educated people. In South Sulawesi, it can be said that in the nineteenth century the movement of the Khalwatiyah Samman congregation was much loved. This was due to the prominent figures of the caliphs, such as H. Palopo and his three sons. The Tarekat Khalwatiyah Samman immediately won sympathy and was followed, because it was inclusive. This congregation is open to all people, regardless of one's origin or background. Unlike the khalwatiyah of Sheikh Yusuf, this tarekat seems exclusive. Its teachings and adherents are limited to certain circles, or are limited to nobles and educated people.

<sup>4</sup> Tarekat Khalwatiyah teachings are a branch of Suhrawardiyah which was founded by Abdul Qadir al Suhrawardi around 1167. In South Sulawesi the Tarekat Khalwatiyah is divided into two, namely the Khalwatiyah Syekh Yusuf based in Cikoang Kab. Takalar and Khalwatiyah Samman are based in Pattene Kab. Maros.

This data is strengthened by the explanation of one of the followers of the Jamaah Khalwatiyah Samman in Kulo Village, Muhammad Ramdhan, especially regarding the information regarding the Khalwatiyah Samman Order found in Sidenreng Rappang, the majority of whom are followers of the Mursyid Khalwatiyah in Maros.

*"The Samman Order If in South Sulawesi he was based in Maros Pattene, he became a big mursyik like Sheikh Abdurrahman like Sheikh Ahmad Yamin now all of them are there. The mursyid who comes from the Khalwatiyah Samman congregation is based in Maros Pattene,*

*while the one who brought the Samman congregation to South Sulawesi under by Abdullah Munir in 1240 Hijriah or the same as 1825 AD so he is a nobleman he is a descendant of King Bone Lahtemangassoe who ruled from 1775 to 1812 so the tarekat was accepted by Sumbawa in West Nusa Tenggara then developed by his son named hudail So hudail This is what developed the tarekat which was brought by Sheikh Munir earlier to South Sulawesi, So there were several congregations that I asked about, there was no definite year that the Samman congregation entered, but the khalwadiyah Samman congregation entered the Sidrap Regency through students from the mursyid in Maros who developed the tarekat in Sidrap Regency in Bendoro village in Pangkajene there in the kulo which is on the five oceans but directly from the students of the murshid So it is not the murshid who is there but the diploma and practice received is a murshid student and he does not want to mention his name the diploma and practice received is a murshid student and he does not want to mention his name.*"

In line with the above, in the khalwadiyah order, Samman disome literature, found several elements of the existence of a tareqat, namely: First, Mursyid. Murshid is a guide who is believed to have a musyafah; the veil has been opened between him and God. Mursyid is a facilitator who accompanies and guides the seeker of the spiritual path to approach Allah.

The existence of Mursyid has a very important position in the teachings of the Samman Order of the Khalwadiyah, which according to Muhammad Ramdhan  
*"The concept of teaching the Khalwadiyah Samman congregation is that he always follows the Mursyid, meaning that every practice there is always a diploma from the Murshid, such as dhikr like other practices, Sunnah practices have a diploma, he has a diploma, right, especially the dhikr made by the Murshid, is certified by his followers, I don't think so. which is the practice of their people So all the sources of the practice of the Samman khalwadiyah congregation are from the murshid's diploma".*

Based on this information, each congregation is confirmed to have a teacher/murshid, every practice of worship that is carried out is also certified by the Murshid from dhikr to other sunnah practices. The spiritual teacher is sometimes referred to as thayr al-quds (sacred bird) or Khidr. In the tareeqat, the guidance of a teacher who has experienced a spiritual journey personally and knows the procedures for each spiritual mijraj is very important.

Second, Bai'at. Baiat-talqin; a student's pledge of loyalty to the teacher. Salik will follow whatever is instructed by the teacher, without "reserving". *Baiatis* a process that must be passed before becoming a member of the Khalwadiyah Samman Order, in Bugis language, "perelluki mala barakka' jolo nappa makkanreguruki ri gurutta" means that it is very important to make an act of worship before learning to the teacher, in this case the caliph who is also the sheikh. Regarding the procedure for taking allegiance in the Khalwadiyah Samman Order, it can be seen

in the expression of a member of the Khalwatiyah Samman Order, namely "by holding the stretched rope in a circular position where the position of the prospective student's hand is facing up while the position of the hand of the caliph or teacher is facing downwards, while saying dhikr, then put on a veil,

Third, genealogy. The lineage is the ratio; the confirmation of the connections of the previous teachers to the Prophet. The lineage must exist because the spiritual guidance taken from the teachers must really come from the Prophet. Otherwise, it means that the tareeqat is broken and fake, not inherited from the Prophet. Fourth, salik; Students. Salik is a person who is being guided in his search and spiritual journey to approach Allah swt. Without the guidance of an experienced teacher who passes through various stages (maqamat) and is able to overcome the state of the soul (hal), salik is easy to get lost and fail. Fifth, Teaching. Teachings are certain practices and sciences taught in a tareeqat. Each tariqat has its own unique teachings and special methods of approaching God. *remembrance* is a medium used by tarekat followers, especially in the teachings of the Khalwatiyah Samman Order, where it is known for its remembrance which uses a large voice and body movements that are in rhythm with the remembrance. As stated by a follower who lives in Kulo Village, ma'date is "worship to Allah by means of massikkiri", namely by remembering Allah.

This is in line with Sulaiman Latif, remembrance is carried out at home because there is a sunnah worship that they usually carry out which is slightly different from the sunnah worship of some surrounding communities. In order not to disturb comfort and become the center of attention, the remembrance takes place in a place that has been determined by the murshid and followers of the Khalwatiyah order. *"Khalwatiyah Samman remembrance, the big remembrance after Isha and the big dhikr after the dawn prayer, that's all. The tartiknya is the witr prayer is never abandoned, it is the activity of khalwatiyah samman. when praying, the fard is all the same. But the sunnah is different, because we want to achieve his name, it is God's pleasure, so we have to do a lot of remembrance, but the remembrance is big remembrance but in its place, if it is not in the place, people will laugh at people, but like here, this is the place for noodles here. If you want to see, come the time for the Isha prayer and the Fajr prayer."*

This activity is usually followed by a lecture agenda given by the mursyid *"After dhikr, it is followed by giving wisdom such as lectures, so the sheikh gives a recitation, gives an enlightenment to the congregation. There is a study there."*

The teachings of the Tarekat Khalwatiyah which historically entered through the path of da'wah from house to house, to this day even after the dhikr agenda are often continued with da'wah or giving lectures to increase the knowledge of the congregation. There is various information about the beginning of the presence of the khalwatiyah Samman congregation in Kulo District starting from the congregational prayer agenda which is carried out from home to

residents' homes in one village, which is then not uncommon for fellow generations of followers to be married off and if some of them choose to marry someone outside the teachings, usually their partner will follow the teachings of the Khalwatiyah Samman Order, this is explained by Mukhlis Yusma who is a follower of the teachings of the Khalwatiyah Samman Order.

*"Dakwah begins with the routine of performing congregational prayers at the homes of the main residents at the time of Isha. Well, in one village usually take turns carrying out the prayers almost every night and so on and if it develops, it's like that, in the sense that our parents carry it out first and then the next generation continues to do the same thing, even if some of us get married, for example, there are those who choose to be with fellow tarekat khalwatiyah and even if outside, for example, not someone who is not a member of the khalwatiyah congregation, usually participates and continues like that until it grows a lot and is like a village here before before there was a mosque in this house where we prayed together at Isha time after this house the next day at a neighbor's house and so on".*

Based on this information, the magnitude of the development of this teaching began with routine activities of carrying out congregational prayers alternately at people's homes at Isha time. This was confirmed by one of the caliphs in Abbokongan Village, Kulo District, Puang Amming.

*"In this house, after every morning and evening prayer, there is always a congregational prayer activity followed by dhikr together"*

This is in line with what Muhammad Ramdhan said that worship activities are usually carried out at home

*"A little information about the Samman congregation, he is not glued to the mosque but there is indeed a house of worship, it is an empty house so every Friday night they gather in the house, so all the followers of the Samman congregation even watch the rituals of worship that they adhere to which they accept their worship.*

In addition to prayer and dhikr activities at home, they usually meet on various agendas with religious events such as Maulid, Isra' Mi'raj, Hari Raya by holding an Open House at Puang's house. The teachings of khalwatiyyah samman are also found in several areas in the Sidenreng Rappang district, including; in the Districts of Kulo, Baranti and Tanru Tedong. The entry of this tarekat into the Kulo Village area in Sidrap Regency was brought by the leadership and caliph from Patte'ne as well as the noble family in Patte'ne. it is very influential on the life and society of Kulo until now. The Kulo people who have received and experienced developments in various fields including education and technology, both from ordinary people (traditional society) and noble people are influenced by the existence of the Khalwatiyah Samman Order, especially for the Kulo people who are members and followers of the Khalwatiyah Samman Order and the Kulo people in general. This is in line with information from Ahmad Hamid who said:

*“The Khalwatiyah Samman Order in Sidenreng Rappang Regency comes from Kulo, Tanru Tedong, and Baranti. And there has a founder named Harung Otti. The Khalwatiyah Samman Order is a royal order.*

Based on information from all sources met by the researcher, the discussion regarding the time of entry and development of the teachings of the Khalwatiyah Samman Order in Kulo Sidenreng Rappang Village can be traced through Puang Amming and Puang Yusuf who are Khalwatiyah Caliphs in the village. Puang Amming Caliph Now, says *“The Khalwatiyah in Kulo Village is the same Khalwatiyah as the one in Patente Maros”*

### **Internalization of the teachings of the Khalwatiah Samman Order in the daily lives of its followers**

The development of the Khalwatiyah Samman Order is experiencing rapid development both in terms of its followers and in terms of its teachings. it is inseparable from the method or system used by his followers in conveying to others. They conveyed about this tarekat based on their sincerity to develop Islamic teachings. As for some

#### **Mattarima baraqqa**

##### **Handshake**

In the teachings of the Khalwatiyah Samman Order, Adab to Muryids is a high form of worship, for that they really appreciate the murshid, in Bugis language it is said to be "pakalebbi", Mukhlis Yusma said

*“And we also have great care for our Sheikh, for our teachers. If people are usually in the pakalebbi, they are respected, you could say we really respect our teachers, our sheiks because that is where part of our adab is.”*

In line with Islamic tradition Shaking hands has been known to mankind since a very long time. Its meaning does not change from era to age, namely to show mutual agreement and respect for each other's dignity and worth. Even in Roman coins depicted shaking hands as a symbol of mutual loyalty and trust between them. Normatively, shaking hands or shaking hands is rewarding. The Prophet SAW said, "It is not two Muslims who meet each other and shake hands, except that they will be forgiven (sins) before they separate." (Narrated by Abu Daud, Turmudzi, Ibn Majah, and Ahmad). Only with the proviso that each intends to improve relations between the two sides and is determined to continue to stop the cold war.

Psychologically, shaking hands quells the rage between the warring people. The Prophet SAW gave information about this in a hadith written by Imam Malik, "Shake hands (shake hands) with you, then envy (vengeance) will disappear." This is another reward for shaking hands or shaking hands. It seems that shaking hands with each other is God's way of reuniting the hearts of people who think negatively of each other. Allah SWT says in QS. al-Anfal/8:63

أَفْ لُؤْبِهِمْ لَوْ اَلْأَرْضِ اَلْقَتْ لُؤْبِهِمْ لَكِنَّ اللَّهَ أَعْلَمُ . (٦٣)

The translation:

*"Even if you spend all (wealth) on earth, you cannot unite their hearts, but Allah has united their hearts."*

The second information from the Prophet SAW above is shaking hands with fellow human beings. Shaking hands with both parents by kissing them is certainly more rewarding. Likewise shaking hands with the teacher by lowering the body as a symbol of respect for his knowledge, of course, the reward will increase in the sight of Allah SWT. Including shaking the hand of the ulama. The Prophet SAW said in a hadith quoted by Imam Jalaluddin al-Suyuthi in Lubab al-Hadith, "Whoever shakes the hand of a scholar, it is as if he is shaking my hand." This is really valuable information, even though the Prophet SAW has passed away but his heir can be shaken and kissed his hand. WL. This is what until now the followers of the khalwatiyyah samman tarekat have done, Mukhlis said

*"Tabe-tabe ji is when people pass in front of him, that's the most important deck. Shake hands when you have prayed."*

It was narrated from Jabir that Umar bin Khattab rushed to the Messenger of Allah, then he kissed his hand (HR. Ahmad). This hadith emphasizes the permissibility of kissing the hands of fellow human beings. Therefore, kissing the hands of scholars, teachers, and legal parents is permissible and it is recommended to give respect for the services and goodness they have given.

### **Zakat**

*"It's increasing a lot because we're hunting for barakka'(Barokah) and the teachings of the teacher being carried out. (Issuing zakat, pasilennereng alemu and warang parangmu because lillahi tta'alah)*

*"Sapakrio padanna ana'mangaji"* Meaning: invite people to do good.

### **Massikiri in congregation**

One of the routine agendas that is often carried out by the khalwatiyyah Samman congregation is "massikiri" this activity is carried out after every morning prayer; after Isha prayer and Friday night. This was discovered by Muhammad Ramdhan

*"The joint activity, for example, on Friday night, the Sammag khalwatiyyah congregation carried out a ritual of dhikr which was called the Unseen remembrance led by an imam who was called the congregation. That's lillahailallah 1000 times in one night every Friday night. He is remembrance of the unseen and that dhikr is lillahailallah and he is almost like a person who dances when he reaches the peak of his dhikr it is almost similar to a person dancing So if you want to see it live please come if you are in Pinrang is in the cempa So please look directly at him when dhikr hits the thigh and then shakes until the chest because he is indeed the lillahailallah method that is already in so he taps Where it ishe knocks the dirt so that he thinks it means he is purifying himself so that is a ritual that is carried out by every Friday night"*



Based on the information above, the teachings of the Khalwatiyah Samman Order have a sunnah worship, namely remembrance, where the dhikr can be known as the unseen dhikr by practicing *lailahailallah* for 1000 times so that it is often carried away in its movements that look like people who are dancing. There are also activities hitting the thighs, shaking the head to the chest.

From the interview above, it can be concluded that the adherents of this tarekat adhere to Sufism. Viewed from the other side, the Khalwatiyah Samman Order teaches various things related to the life of the world and the hereafter. A teacher always reminds other followers to be useful for the life of the world and the hereafter in accordance with the Qur'an and Sunnah. A teacher who decides to follow the tarekat understanding must first understand the faith, sharia and morals so that it becomes a new comparison and understanding for the community so that it does not cause misunderstandings to the community.

Mukhlis Yusma tried to provide an explanation regarding the form of worship of the Khalwatiya Samman Order which is not much different from the teachings of Islam in general, such as Hajj, Zakat, Fasting and Prayer.

*"So I'm giving an answer based on my knowledge because in the khalwatiyah samman order, there really isn't anything different that other people do, we do it too. Prayers, fasting, hajj, we all specialize in one time, namely the time after Isha and after that dawn we make dhikr together. So that's what we do with him the most, we do after the evening prayer we make big dhikr in congregation, after the morning prayer together, we also do big dhikr at the same time. That's what the term is, what is the life of our tarekat, namely the big remembrance, if you ask about the term, there is also a togetherness event, for example, the first one is Khaul, which is so we commemorate our Khaul Sheikh yesterday, when the birthday is usually held, that is and always like that, we include the implementation of Maulid. by commemorating our khaul syek at the birthday yesterday, it was the same. There's more like the isra miraj event, Previously, it was called congregational prayer from house to house and when we did the Isra Miraj, we usually went to the homes of our relatives and fellow khalwatiyah congregations who held the event in various areas, for example in Baranti, in Parepare, all of them were in Maros, Palopo, we went to there, for example, on that night, we followed the reading of the book of Isra Miraj until it was finished, until the next day. For example, it usually starts in Maros and continues in various areas. So actually khalwatiyah is a tarekat, not an institution, not an ORMAS." For example, it usually starts in Maros and continues in various areas. So actually khalwatiyah is a tarekat, not an institution, not an ORMAS."*

In addition, according to muhlis who are in the Khalwatiyah Samman congregation, but do not become followers, they think

“The activities carried out are remembrance (maddate') and improving worship. For prayer guidance, after the prayer is performed, then do remembrance together. That's where the studies open themselves. Some ask and then we match it with what we understand and what they get. So far, what they get and what we learn are all the same, it's just that sometimes their use makes the difference”

### **The teachings of the Khalwatiah Samman Order are in balancing their business activities with their teachings.**

In addition to its teachings, this tarekat also played an important role in the spread of Islam in the archipelago, one of which was through trade. Generally, historians argue that the spread of Islam in the archipelago, through five approaches, namely: trade, education, marriage, politics, and Sufism/tareqat. The Sufism approach is considered to have played a significant role in Islamization. The characteristics of Sufism activists who are simple, egalitarian, and directly touch the grassroots, make Islam easy to spread. In addition, the teachings of Sufism do not really care about the existing social strata. In other words, everyone has the opportunity to reach a high spiritual state regardless of social status background.

Trading / business activities are adjusted to the sharia principles, namely the Qur'an and As-Sunnah. This was also done by Muhammad Ramdhan who is also a follower as well as a trader, saying:

*"Doing business according to the demands of Sharia means that if he does business he does not do anything. Riba means he does business according to his guidance. He also sells the Arab perfume business, so his business is also global, which he said, because it is indeed in the tarekat that it is in business while adding insight and can also increase income"*

In addition, there are no restrictions on doing business so that followers are free to choose business activities, Mukhlis Yusma said

*"So when it comes to business, the business concept depends on each person or every follower of the Khalwatiyah congregation, well, they have their own business concepts. It means we don't have pressure to do this, so let's be free"*

In business activities run by the congregation of the Khalwatiyah Samman congregation, they work in line with their worship. In addition to carrying out obligatory worship, they also carry out muamalah activities by helping each other in building mosques. A high level of concern strengthens the relationship between fellow followers of Samman's khalwatiyah. Mukhlis yusma says

*"The application is not too different from that of Muslims, most of us live looking for sustenance, work, worship each other with them, but of course we in the khalwatiyah samman order have high family ties. For example the construction of a mosque, most of our friends who come here come voluntarily to help without any respect. In fact, they try to do whatever is within*

*their capabilities, if what they can do is for the common good, meaning as fellow khalwatiyah samman congregations, they form each other, of course. Help mutual cooperation. We may not be blood related but most of us care more than anyone else."*

In line with this, Muhammad Ramdhan emphasized:

*"Economic influence, of course, everyone wants stability in the economy, so we believe that what we give is ours. It means that what is in your hand is not necessarily yours, what you eat is not necessarily yours even though it has reached your throat. So we prioritize one of the things that we emphasize, namely giving charity and also giving some of us also have that spirit, so they work hard to do business. It's cool that many friends still ride motorbikes but because they have the spirit to give charity in terms of being able to give more to others or even to their fellow khalwatiyah congregations they work hard and maybe the spirit of worship is also what affects when they have the spirit to worship, for giving alms they also get commensurate with their hard work. So the goal is to seek sustenance to return to alms, for worship. Want to buy a car so that you have the facilities to visit friends outside who are far away who have events. His job is to return to worship.*

"The way to balance business activities with activities in the teachings of the khalwatiyyah samman congregation is that each one is on track, there are times when we work and there are times when we worship God".

### **Samman's khalwatiyah business activities**

Basically the business activities of khalwatiyah are the same as the concept of muamalah in general, as said by one of the followers of khalwatiyah Samman "Niga niga jepppu'i alena na jepppu' toni puanna" Or in other words where the rules are more concerned with the general public (Islamic sharia rules).

In addition, in Kulo Village, not all followers have completed high formal education, there are still followers with a background of only elementary and junior high school graduates, but education that is not so high does not make them forget the spirit of "makareso" in Bugis culture, Makareso himself is trying to find out what what we are looking for. This was expressed by Mukhlis Yusma who said:

*"Actually in the tarekat, because we are in the tarekat, maybe most of the backSron from an educational background in a tarekat are not that high, it can be said that most of them have formal education and even people who don't seem to have too high an education are limited to elementary and junior high schools Not so understand. The point is not so smart, but they believe that our enthusiasm in worship, in respecting our teachers, and our shaykh is more than enough than we have a lot of knowledge but don't put it into practice".*

However, based on the information above, although formal education is not that high, they also have high manners with great respect for teachers and sheikhs. In addition, we found several followers who have businesses run including;

1. Selling Perfume from the Middle East

*"The business that the first khalwadiyah Samman did was selling perfumes that came from Arabia from the Middle East. So if the Samman congregation smells good, all clothes are because of the perfume business"*

2. Selling heirlooms

*"His business is selling heirlooms online. Sometimes there are people who love heirlooms so we sell them. So that we can introduce people whose names are heirlooms.*

3. Selling clothes

4. Rent a car

The economic level for followers of the Khalwadiyah Samman Order and the people of Kulo Village in general has also been influenced by their belief that if they become followers of the Khalwadiyah Samman Order, their fortune will be easy and their economy will be more stable. This is in accordance with the reality experienced by a follower of the Khalwadiyah Samman congregation which was expressed in Bugis language, namely "iyako mattamai tareka' khalwadiyah malomo dallena, evidence of the late panre bola panre bola. Bunge' purana massiyara ri patte'ne menre ladde dalle'na. makkoto H.Ali, Bunge'-bunge'na is trying to si'dimi oto Tangkinna. Riwet pura tama khalwadiyah menre' dalle'na mancaji sozi warang machete. Makkokoae riakka mancaji guru Khalwadiyah Samman ri Palopo" The meaning of this expression is that if you join the Khalwadiyah Samman congregation, your sustenance will be easy. This was proven by Wa' Sire', a businessman who built a house. At the beginning, after visiting Patte'ne and becoming a member of the Khalwadiyah, his luck grew. Likewise, H.Ali who was originally a businessman who owned a tanker car when he became a follower of the Khalwadiyah Samman Order, his sustenance increased and became rich in wealth, until he was appointed a teacher/caliphate of the Khalwadiyah Samman Order in Palopo. Based on this expression, it can be seen that their beliefs lead to a very high work ethic so that the economic life of its members becomes better, in addition to the economy, in every religious activity they carry out, not only their followers but also the surrounding community attends. . It requires consumption for them and that's not a problem, because there is always enough for all of them. As stated by one follower, "if a child is reading the Koran, there is no need to worry about consumption problems, there must be one and there is no shortage" Based on this expression, it can be seen that their belief creates a very high work ethic so that the economic life of its members becomes better, in addition to the economy, in every religious activity they carry out they are usually attended not only by their followers but also by the surrounding community. . It requires consumption for them and that's not a problem, because there is always enough for all of them. As stated by one follower, "if a child is reading the Koran, there is no need to worry about consumption problems, there must be one and there will be no shortage". Especially in Kulo village, the

majority of the area's livelihoods are farmers. The majority of the population/community obtain their necessities of life from agricultural products and these results are used as business fields, although there are also those who are engaged in other fields. However, they are able to balance their activities as followers of the Khalwatiyah tarekat because of the ingrained belief that whoever becomes a follower of the Khalwatiyah Samman order, their sustenance will be easy. Of all the informants, all of them gave answers, the absence of joint business activities in the group of followers of the Samman khalwatiyah teachings. According to Mukhlis Yusma

*"In particular, nothing. Because the name of the tarekat, what we emphasize is not the economy, even though it is part of religion as well, but even if there are friends who have business activities, of course we will help or help as much as we can if they have a business network. Whether it's weakened or how we continue to provide support, but if specifically, there is no jii either, well there is no jii indeed, because the tarekat is not based on business."*

Because the basis for following the khalwatiya samman congregation is not business but worship, they focus more on worship activities than discussing business-related activities together. In addition, they also apply the principle of mutual assistance and mutual assistance between fellow followers of the Samman Khalwatiyah Order.

## CONCLUSION

The teachings of the Tarekat Khalwatiyah Samman are the teachings of the tarekat which are based on sincerity so that it is solely to Allah SWT that their followers hold fast. All teachings and activities, both social and non-social to their economic life, have been arranged in such a way according to their beliefs in carrying out and following these teachings. So that there is no reason for them not to be sincere in living their lives in the world and merely looking for provisions for life in the hereafter by always remembering Allah swt in dhikr. We realize that this research is still far from perfect, but we hope that this writing can be useful for readers in adding insight and knowledge about the teachings of the Khalwatiyah Samman Order in Sidrap Regency. We need suggestions and criticisms from readers for the perfection of this mini research. Finally, we apologize if there are errors in words or content in this mini research.

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