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# HOW DHIKR CAN IMPROVE A PERSON CHARACTER; CASE ON THARIQAH JAM'iyah KHALWATIYAH SYECH YUSUF AL-MAKASSARY

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## Abstract

As a means of drawing closer to God, thariqah is a practical way or approach that takes the shape of guidance. It is thought to have originated with the Prophet, then evolved into associations in the form of suluk, a structured spiritual education under the direction of a teacher (sheikh / murshid) with a number of pupils / worshippers who studied with him. The significance of the thariqah Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy offered an outline of the profile of the thariqah as well as the Jam'iyah Khalwatiyah Syekh Yusuf al-Makassariy, disclosing his thariqah practices surrounding worship, such as the use of dhikr in personality enhancement. As jam'iyah and as a sect, Jam'iyah is an association or, more precisely, a forum, an organization that unites adherents of the thariqah Khalwatiyah, Syekh Yusuf al-Makassariy.

Good deeds and worship necessitate giving precedence to fardhu (obligatory) and other sunnah prayers that cannot be abandoned. Included in the practice of devotion in the thariqah is dhikr with the lafaz (La Ilaha Illallah). Thariqah and jam'iyah in their attempts to cultivate Islamic knowledge and teachings, as well as arranging the congregation in various thariqah procedures. The meaning of is the life of the body (body); the meaning of is the life of the qalb (heart); and the meaning of damir is the life of the spirit or sirr (secret). A servant who performs dhikr (remembrance) of Allah will become remembered, the makrifah (knowing) will become the known, the seeing will become the seen, and the loving will become the loved. This is what is known as the level or state of fan '.

**Keywords:** Implication, Dhikr, Personality, Thariqah Jam'iyah Khalwatiyah Syekh Yusuf Al-Makassariy.

## I. INTRODUCTION

As an effort to grow closer to God, Thariqah is a practical path or technique of direction. According to popular belief, it all began with the Prophet Muhammad (pbuh) and evolved into suluks, which are collectives of people who gather to learn about Islam from a teacher (sheikh / murshid). It is implied by the thariqah Jam'iyah Khalwatiyah Al-Makasariy gave an outline of the thariqah and Jam'iyah Khalwatiyah Syekh Yusuf al-thariqah

Makasariy's practices, highlighting the importance of worship and dhikr in enhancing one's personality, as well as his thariqah practices. Jam'iyah is both an association and a sect that brings together adherents of Syekh Yusuf al-thariqah Makassariy's Khalwatiyah, or school of thought.

Fardhu (obligatory) prayers and other sunnah prayers must be prioritized in the good actions and worship, as well as other sunnah prayers. The lafaz and dhikr are both included in the

1. Thariqah's worship rituals (La Ilaha Illallah). Muslims in their endeavors to expand their knowledge of Islam through various thariqah procedures in order to organize their congregations. "Life" has three meanings: "body," "heart," and "spirit." "Damir" means "spirit," "qalb," and "life" has three meanings: "life" and "sirr" (secret). It will be the servant who performs dhikr (remembrance of Allah) who will be remembered; it will be the servant who knows (makrifah, seeing, and loving) who will be known (makrifah, seeing, and loving). Fans refer to this as "the level or stage of their enthusiasm."

Sharia, monotheism, ethics, and morality are all components of the congregation's personality that are implemented. They are able to decipher the complexities of daily life, as evidenced by the way they conduct themselves. A tawadhu quality characterizes the members of the congregation; they respect one another and their surroundings as well. Dhikr, when performed consistently, can have significance as a manifestation that lends him a Mutmainnah character and outlook on life.

## 2. The concept of Khalwatiah Thariqah

Thariqah originates from the Arabic language, الطريفة (al-thariqat) and the plural form is الطرق (al-thuruq) which means road or السبيل (al-Sabil) and الوasil (al-wasil). The latter word al-wasil can also mean المنهج (al-manhaj), the method or means used to reach a destination. This definition is mentioned in QS.al-Maidah / 5: 35 يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ ۖ جَاهِدُوا فِي سَبِيلِهِ ۚ لَعَلَّكُمْ تُفْلِحُونَ

Translation:

O you who believed, fear Allah and seek the means (of nearness) to Him and strive in His cause that you may succeed.

In terms of language, the thariqah, as stated by Harun Nasution, refers to the road that a Sufi aspirant must follow in order to become as close to God as possible. It was mentioned further that the application of thariqah necessitates an organization in which each

thariqah has its own sheikh, ceremonial ceremonies, and remembrances. Consequently, the thariqah is a means of drawing closer to God through the sheikh or murshid by adhering to different religious procedures.

In his book Introduction to Thariqah Science, Mystical Historical Studies, H. Abubakar Aceh defines thariqah as a path, a guide for performing worship in accordance with the teachings established and exemplified by the Prophet, and carried out by friends and tabi'in, from generation to generation to the teachers, continuously. This view is also consistent with the Sufi restriction that the Prophet's practice and explanation, known as "the Prophet's Sunnah," must be carried out by the thariqah.

As an effort to become closer to God, thariqah is a practical route or approach that provides guidance. It is thought to have originated with the Prophet, then evolved into associations in the form of suluk, a structured spiritual education under the direction of a teacher (sheikh / murshid) with a number of pupils / worshippers who studied with him.

According to the aforementioned definitions of thariqah, it may be concluded that the thariqah comes from the Prophet Muhammad in accordance with revelation. In other words, the primary reason for the establishment of thariqah is the legitimacy of the Al-Quran verses and the execution of thariqah as detailed in numerous hadiths, which allude to the life of the Prophet and his companions, tabiin al-tabiin, who share common lineages.

In regard to this, the phrase thariqah and its equivalent appear nine (nine) times in the Qur'an, which consists of five (five) surahs on average. It serves as evidence that Tariqah is lawful. QS. al-Nisa / 4:168 and 169 stress that tariqah is a religious and philosophical provision. QS Thaha / 20: 63 and 104 explain that the thariqah occupies a position of urgency. QS. al-Ahqab / 46:30 and 77, in addition to QS. al-Mukminun / 23:17, demonstrate that taking action is a means of reaping the truth. QS. al-Jin / 72:11 and 16 stipulate that the thariqah is an essential component of religion.

The spread of thariqah into Indonesia occurs via two ulama communities, one from outside Indonesia and the other from within Indonesia. Foreign ulama, such as India-born Syekh Nuruddin al-Raniri (1666 AD), introduced thariqah to Indonesia. It is assumed that this ulama brought the Rifa'iyah thariqah to Indonesia for the first time, as he was a disciple of this thariqah. Nonetheless, it is quite probable that he also mastered the Qadiriyyah thariqah, as Sheikh Yusuf studied it with him in 1644 A.D. In addition to al-Raniri, there were still foreign ulama who were first-time recipients of a particular thariqah in this country. It was Meccan scholar Ali bin Abdallah al-Tayyib al-Azhari. Through this scholar, the Tijaniyah thariqah was brought to Indonesia around 1920 A.D., focusing on Pagendingan, Tasikmalaya, and West Java.

During their stay in Mecca, many Indonesians who returned from the pilgrimage pledged allegiance to a thariqah, and some of them were granted credentials to teach their thariqah. Consequently, through this pilgrimage scheme, many Indonesian ulama, including Hamzah Fanzuri (d.1590 AD) who introduced the Qadiriyyah thariqah to Aceh, Abdul Rauf Singkel (1620-1693 AD) who introduced the Syattariyyah thariqah to Aceh, and Syekh Yusuf al-Makassariy (1626-1699 AD) who introduced the Khalwatiyyah thari

Khalwatiyyah is derived from the Arabic word khalwat, which means to be alone for meditation. Prior to receiving the revelation, the Prophet spent each day in Hira Cave meditating (khalwat). Another perspective, phrase, and title of Khalwatiyyah was bestowed upon a Sufi public figure, Syekh Muhammad bin Nur al-Khalwati (d. 665 H), as the first murshid of the Khalwatiyyah thariqah, who performed solitary activities in calm areas during his entire life. The Khalwatiyyah thariqah is historically a part of the al-Suhrawardiyah thariqah, whose central figure was Syekh Syihabuddin Abi Hafs Umar al-Suhrawardi al-Bagdadi (539-632 H).

The Khalwatiyyah thariqah initially evolved swiftly in Egypt due to the perseverance of a murshid. Mushtafa bin Kamaluddin bin Ali al-

Bakri al-Shiddiqi, also known as Mustafa al-Bakri, was a Sufi from Damascus-Syria who earned a thariqah diploma from his master, Sheikh Abdul Latif bin Sye

Sheikh Shadrudin al-Khalwatiy (d. 832 H), who earned a thariqah diploma from Sheikh Izzuddin al-Syarwani al-Khalwatiy (d. 815 H / 1312 H), received a thariqah diploma from his master, Sheikh Muhammad al-Khalwatiy (d. 730 H). Sheikh Baha'uddin al-Syarwani al-Bakwi (d. 879 H), who was known as a mujaddid of the Khalwatiyyah thariqah in practice, along with the growth of thariqah under the authority of murshid Sheikh Yahya Jalaluddin bin Sayyid Baha'uddin al-Syarwani al-Bakwi, further advanced it. Then, the Khalwatiyyah thariqah branched in the sense of continuously developing, up till the present day.

### 3. Worship Practices of Khalwatiyyah Syekh Yusuf al-Makassari

All acts of obedience to Allah SWT constitute worship, as worship has a broad definition. However, what is presented here is the prayer service from Khalwatiyyah Syekh Yusuf's perspective, as prayer is a religious cornerstone. A solid religious foundation established by praying the fard five times a day and night. In reality, the pillars of Islam are interconnected. If Islam were a home, its pillars would be the Shahada, prayer, zakat, fasting, and hajj.

One of the five pillars is the central or main pillar, which is supported by the remaining pillars. If one pillar falls, especially the main pillar, the entire structure will collapse.

The primary pillar of Islam is prayer, which is underlined in QS.al-Ankab/ 29:45.,

سَلَامًا أَوْجِي إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ<sup>2</sup>

Meaning:

Recite, (O Muhammad), what has been revealed to you of the Book, and establish prayer. Indeed, prayer prohibits immorality and

wrongdoing, and the remembrance of Allah is greater, And Allah knows that which you do

1 In addition to the above verse, a hadith is found that "الصلاة عماد الدي" means: Prayer is the pillar of religion. If this hadith is linked to the verse that has been mentioned, precisely in the clause 1 وَلَذِكْرُ اللَّهِ أَكْبَرُ (remembering Allah, that is, prayer is of greater importance than other worship services), then it is common to say that prayer is the main pillar of Islam. Beside prayers, other worship activities that seem to be more dominant in Sheikh Yusuf's Khalwatiyah are dhikr, taqarrub Ilallah, suluk activities and prayer rituals.

Dhikr is a very important part of worship practice in an effort to remember and get closer to Allah SWT. A person who forgets to remember Allah SWT, surely he forgets himself. Therefore, we are instructed to do as much dhikr as possible, whether standing, sitting, and lying down, at various times of the day and night or morning and evening. The fruit of the dhikr is a peaceful mind and heart tranquility which will have no other place except to sense heaven.

Dhikr in Arabic comes from the word zakara-yazukuru-dhikran (ذكر - يذكر - ذكرا), which means remembering, chanting and praying / asking for something, while dhikr according to its terminology is to focus your concentration on Allah by chanting His name through tahmid, tasmih, tasbih, tahlil, or takbir.

The application of dhikr which is found in the world of tasauf-thariqah has specific characteristics and methods. Usually, when students of thariqah have entered the teachings of Sufism, they are given dhikr guidance which comes from the Prophet. The dhikr which is its lineage extends from and to the Prophet (s) to generate a very strong spirit that penetrates Arash, especially if it is carried out in the congregation and led by a sheik-murshid. Various arguments confirm that when the congregational dhikr is performed, the angels gather and participate in the dhikr, and give assent, and Allah will bless whatever asked by the congregation through their prayers and dhikr.

Dhikr has a very urgent position, and its implications require specific actualization from the perspective of Sufism and its implementation in the perspective of Khalwatiyah Syekh Yusuf al-Makassary. According to Syekh Sayyid Jamaluddin Assegaf Puang Ramma, there are two types of dhikr, namely oral dhikr and qalb dhikr. In terms of level, it consists of three, namely (1) dhikr of a layman, dhikr verbally, but his heart forgets, (2) dhikr of a khash person, dhikr verbally and his heart is present, (3) dhikr of an akhash, dhikr with his heart and feels the presence of Allah swt / ma'rifatullah. Dhikr in the last level, requires riyadah and murshid guidance. The al-Khalwatiyah thariqah acquired by Sheikh Yūsuf from his teacher, is based on the teachings of three kinds of dhikr, which are compared to the three levels of the soul, nafs al-ammārah, nafs al-awwamah and nafs al-muṭmainnah. According to them, the three kinds of dhikr are as follows:

a. Dhikr with the sentence al-tauhid: لا إله إلا الله

b. Dhikr with al-jalalah sentence: الله الله

c. Dhikr with ism al-isjarah: هو هو

In the work of Shaykh Yūsuf, Faṭḥ Kaifiyyat al-Dhikr, it is called out, O brother fillah, if you want to be an expert in dhikr from Allah and be special from His servants, then you must dhikr with the sentence "لا إله إلا الله" in your heart or pronounce it, together or alone. You must know and understand that sentence, that there is no one who is worshiped but Allah, nothing is intended except Allah, who formerly there.

After completing the dhikr, it seems that we are waiting for what is called warid (faidah = result) of dhikr, hopefully Allah will give it to him. If this is achieved, his entity will be rectified, as well as his heart, which he may not be able to rectify with mujahadah and riyadhah within 40 years or more..

There are three levels of dhikr in thariqah khalwatiyah Yūsuf :

a. Dhikr al-Nafī wa'l Iṣbat, is the sentence of, Lā Ilāha illa-Allah

(ذكر النفي والأثبات: لا إله إلا الله)



b. Dhikr al-Mujarrad wa-al-Djalalah, is the sentence of Allah, Allah

(ذكر المجرد والجلالة: الله الله)

1. c. Dhikr al-Isyārah wa al-Anfas is the sentence of Huw-Huw

(ذكر الإشارة والأنفاس: هو هو)

1. The first dhikr is called oral dhikr as the food of the tongue, the second is qalb dhikr as heart food, and the third is soul dhikr or dhikr sir as soul food or secret. It is said that the food of sentence لا إله إلا الله is the life of the body; food from word الله الله is the life of qalb (heart) and the meaning of damir هو هو is the life of the spirit or sirr (secret).

According to Shaykh Yūsuf, a servant who perform dhikr (remembers) Allah will become the one who is remembered, the makrifah (knowing) will become the known, the seeing will be the one seen, and the loving one will be the loved one. This is called to be the level or maqam fanā '. In such a state, the feeling of the servant is as if he became God, because he has obtained some of the attributes of God, and has previously purified himself by leaving his human qualities. Because what remains is only divine qualities, so he strives in that state, which is called baqā '. Salik sees His greatness by bearing witness to him as if he has vanished and perished.

#### 4. The Implication of Dhikr in Personality Building

The inference is that dhikr increases the value of life. Chanting the name of Allah SWT in your lips, thoughts, or heart by recalling God's names, essence, characteristics, and af'al, and then surrendering your life and death to Him, so that there is no longer any anxiety or dread in enduring the hardships. The meaning of daily dhikr that is performed with sincerity and honesty is that it will be able to control the breath and blood, allowing the nerves and emotions to be easily managed, as well as preventing anger and promoting a constant sense of serenity. They would eventually

respond and think intelligently in response to the scenario.

If a person comprehends the genuine meaning of dhikr and does it with sincere intentions, then he will reap the advantages of dhikr in every aspect of his everyday life. Thus, the effect and meaning of routinely performing dhikr is that they will be able to sustain their behavior and enhance their character.

Dhikr is a linguistic relationship with Allah that begins with justification and faith, evolves into self-awareness, and culminates in love. Essentially, dhikr is not a verbal act, but a mental one. Because dhikr is a reflection of positive thinking in perceiving things, to do dhikr is to be able to demonstrate the quality of identity as a self-conscious image of the thought process.

Hana Bustaman describes the personality-enhancing effects of dhikr as self-understanding, positive action, acquaintanceship, creative values, understanding values, attitude values, and worship. Islam is a constructive religion that avoids negative and descriptive language. Positive thinking promotes positive attitudes, behavior, and excitement, as well as courage and strong faith. Thus, dhikr can promote optimism and fearlessness in adversity due to the belief that each obstacle has a solution. The author contends that the role of Dhikr in strengthening personality is inextricable from attempts to assist the human heart to discover its ultimate life purpose..

#### CONCLUSION

Implementing sharia/worship, monotheism/faith, and morals/ethics and muamalah demonstrates the congregation's personality. This is evidenced by the fact that they are able to interpret the complexities of daily life. The congregation exemplifies tawadhu; they respect one other and their surroundings. Continuous dhikr has significance as a manifestation that gives him a Mutmainnah personality and character

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