

# THE ROLE OF THE *KHALWATIYAH SAMMANIYAH TAREKAT* IN PROMOTING POLITICAL ETHICS IN MAROS REGENCY

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## ABSTRACT

*This study examines the role of the Khalwatiyah Sammaniyah Tarekat in promoting political ethics in Maros Regency. As a long-established Sufi order in Indonesian society, the Khalwatiyah Sammaniyah Tarekat plays a significant role in shaping political behavior and morality at the local level. The research explores the contributions of this Sufi order in promoting ethical political practices in Maros. A descriptive qualitative approach was employed, with data collected through in-depth interviews with religious leaders (mursyid of the Khalwatiyah Sammaniyah Tarekat), local stakeholders, and community members affiliated with the order. The study also incorporates relevant literature on the history and principles of the Khalwatiyah Sammaniyah Tarekat, political ethics, moral development theories, and the role of Sufi orders in the Indonesian sociopolitical context. Findings indicate that the Khalwatiyah Sammaniyah Tarekat actively promotes values such as simplicity, tolerance, and honesty, which are essential for fostering ethical political behavior. This study offers insight into how religious and spiritual institutions contribute to the development of a more ethical political culture in the Maros Regency.*

**Keywords:** *Khalwatiyah Sammaniyah Tarekat, Maros Regency, Political Ethics, Political Morality, Sufism*

## INTRODUCTION

The *Khalwatiyah Sammaniyah Tarekat* is among the many Sufi orders that uphold Islamic religious principles by emphasizing spiritual and mystical values. This *tarekat* has a rich history and has

played a significant role in the development of Islamic teachings, with considerable influence on the social life of communities, particularly in Maros Regency.

Located in South Sulawesi Province, Maros Regency is known for its distinctive socio-religious dynamics. The majority of its population is Muslim, and strong religious traditions are deeply rooted in the community, including the presence and influence of prominent Sufi orders. One such influential institution is the *Khalwatiyah Sammaniyah*, which holds deep historical and cultural significance in the region.

The *Khalwatiyah Sammaniyah Tarekat* in Maros contributes not only to individual spiritual development but also engages in cultural, social, and political spheres. Its activities serve as a platform for fostering collective ethics, promoting values such as honesty, justice, social responsibility, and integrity in leadership. This makes the *tarekat* a potentially influential socio-religious actor in strengthening political ethics, especially in response to the challenges posed by pragmatic and transactional political practices often seen in local democratic processes.

In Maros, the *Khalwatiyah Sammaniyah Tarekat* maintains a broad network of followers and has established strong historical ties with local political figures and stakeholders. These connections create opportunities for the *tarekat* to play a moral and ethical role in shaping the political culture of the community. Its contributions extend through direct education and mentoring of its members, as well as indirect influence on public leaders and figures.

This study aims to explore how the spiritual and Sufi values promoted by the *Khalwatiyah Sammaniyah Tarekat* can serve as a foundation for constructive political ethics. It also investigates the *tarekat*'s contribution to strengthening democracy and promoting ethical leadership at the local level.

Political ethics has become a crucial concept in national governance, wherein political behavior and policymaking are guided by moral principles that emphasize justice, truth, and the common good. In Indonesia's context, which is characterized by religious and cultural plurality, political ethics rooted in spiritual and religious values holds particular relevance. This research seeks to examine the role of the *Khalwatiyah Sammaniyah Tarekat* in promoting political ethics in Maros Regency.

Over the past two decades, Indonesia has made notable progress in developing

procedural political democracy. However, at a substantive level, the nation faces a crisis of political ethics. This crisis permeates all aspects of the political sphere, including institutions, communities, and the discourses shaping public life. It is evident in manipulative democratic processes such as pseudo-political participation, widespread money politics, the growing influence of oligarchies, and the prioritization of personal ambition and prestige over public duty (End, 2019). Given this ethical crisis, efforts to strengthen political ethics should not be limited to political institutions and actors. They must also involve all relevant stakeholders, including *tarekat*, which serve as important socio-strategic structures (Son, 2018).

Political ethics involves attributing ethical value to political actions, based on indicators such as honesty, responsibility, integrity, accuracy, discipline, respectfulness, politeness, obedience to laws and regulations, adherence to authority, and the safeguarding of official and state secrets (Kridawati Sadhana, 2015). It serves as a counterbalance within the separation of powers, offering theoretical tools for assessing political legitimacy and guiding the implementation of state ideology. Political ethics requires that power be exercised in accordance with legal norms and grounded in moral legitimacy.

According to Magnis Suseno, political ethics explores the essence of justice, the ethical foundation of power, and the proper exercise of authority. Rather than offering a specific system or norm, political ethics provides guidance for noble political conduct. It does not compete with state ideology but helps society translate that ideology into real political practice, for instance, by reflecting on the core of social justice, the ethical foundation of governance, and the dignified exercise of power (Magnis Suseno, 2016).

The concept of political ethics aligns with the notion of political morality in Islamic tradition. The term *akhlaq* derives from the Arabic word *akhlaaq*, meaning ethics, character, behavior, and disposition (Gunawan, 2015). Ibn Miskawaih defines morality as a state of the soul that motivates action without deliberation, due to habituation. In Tahdzib Al-Akhlaq, he systematically discusses ethics through key themes including the soul, virtue and

happiness, justice, love and friendship, as well as spiritual ailments and their remedies.

Etymologically, the word *tarekat* comes from the Arabic *thariq*, *thariqah*, or *al-thariiqu*, with the plural *al-tharaiq*, meaning path, method, or spiritual discipline (Ma'Luf, 1986). A *tarekat* refers to the spiritual path pursued by a *salik* (spiritual seeker) to draw closer to God through self-purification. *Tarekat* thus denotes the structured methodology taught by Sufi masters for studying Sufism (Latif and Usman, 2020). Sufism, in turn, is a discipline focused on cultivating the human relationship with God, through intensified worship and spiritual guidance under a *mursyid* (spiritual mentor) (Hadi, 2016).

Harun Nasution notes that the term *tarekat* originates from *thariqah*, meaning the path a *salik* follows to attain closeness to God. Over time, *tarekat* has become institutionalized, forming organized entities with designated *mursyid*, initiation rituals, spiritual gatherings, and specific forms of *dhikr*, distinguishing each order (Nasution, 1985). Louis Michon defines *tarekat* in two ways: first, as a general path of mystical practice combining teachings from the Qur'an, Sunnah, and spiritual experience; second, as a fraternal Sufi organization typically named after its founder (Michon, 2006).

The relationship between Sufism and *tarekat* evolved through the institutionalization of spiritual practices. This transformation led individuals to learn Sufism through established *tarekat*, where they receive structured guidance from experienced *mursyid* based on validated methods. As the number of adherents grows, so does the influence and charisma of the *mursyid*, enhancing their social and political relevance. Consequently, the leadership of *tarekat* can wield considerable authority and bargaining power in both religious and secular spheres.

Hollenbach's perspective on the political realm provides a useful framework for understanding the relevance of *tarekat* in political ethics. He defines the political realm as encompassing all human activity within public life, not only formal political institutions but also civil society, media, religious communities (including *tarekat*), and other entities (Hollenbach, 2019).

## Literature Review

Studies on *tarekat* within the political domain have been previously explored by several scholars. Funeral and Trimmingham examined the role of social politics in society and found that *tarekat* plays a significant role in strengthening the position of Islam within the state and society. Their study highlighted three main functions of the *tarekat*: first, as a factor that shapes and provides moral legitimacy to state functions. This is evident in the historical role of Sufi scholars as advisors to rulers, holding influential positions at the center of governance and serving as legitimizers of political power in various sultanates across the archipelago. Second, the *tarekat* contributed to the development of the people's social and economic life. Third, it served as a bulwark against European colonialism (Scott, 2005).

Martin van Bruinessen also explored this topic in his study titled *Tarekat and Politics: Practice for the World or the Hereafter?*, where he asserted that *tarekat* teachings and movements have played an active role in processes of social transformation. The ascetic teachings of *tarekat* in Islam do not isolate adherents from worldly affairs; instead, they provide a spiritual framework for engaging with and critiquing social and political conditions. Bruinessen cited numerous examples of *tarekat*-based resistance against colonialism and oppression, such as the jihad led by Sheikh Abdul Samad al-Falimbany against Dutch colonial forces in Sumatra (Van Bruinessen 1992).

The role of the *Khalwatiyah Sammaniyah Tarekat* in the political realm, particularly in Maros Regency, South Sulawesi, has received limited scholarly attention. This gap in the literature serves as a compelling reason for further investigation, especially considering the prominent role of the *Khalwatiyah Sammaniyah Tarekat* in the region. As the most widely embraced order in South Sulawesi, its presence undoubtedly carries socio-political implications.

Several previous studies are considered relevant to the focus of this research. Muhamad Basyrul Muvid, in his study titled *The Concept of Sammaniyah and Its Role in the Moral, Spiritual, and Social Formation of Postmodern Society*, revealed that the shaykhs of the *Khalwatiyah Sammaniyah Tarekat*

emphasize the spiritual development of their followers as a strategy for enhancing moral character and socio-political participation. This is achieved through various practices, including: (1) the recitation of *dhikr* and *ratib* Samman, (2) *tazkiyah al-nafs* through spiritual exercises (*riadhah*), (3) the charismatic leadership of the *mursyid*, and (4) the *mursyid*'s dialogical da'wah aimed at guiding spiritual, moral, and ethical awareness within the community (Muvid and Kholis, 2020).

Another relevant study was conducted by Muhammad Sabiq and colleagues, titled *Social Solidarity and Religious-Based Islamic Sufism of the Khalwatiyah Sammaniyah Tarekat Community*. This research concluded that the main characteristics of the *Khalwatiyah Sammaniyah* congregation are social solidarity and a strong religious identity. Despite coming from diverse backgrounds, members are united through religious bonds, including loyalty to the caliph, belief in the transmission of religious knowledge (*sanad*), and leadership genealogy. Collective religious practices such as commemorating *haul* and performing *dhikr* together further strengthen their unity. The *Khalwatiyah Sammaniyah Tarekat* is known for its harmony, solidarity, and friendliness. In sociological terms, this represents mechanical solidarity, where people of various identities are unified under a single religious identity (Sabiq et al., 2023).

Furthermore, Achmad Ubaidillah's study titled *The Rise of the Khalwatiyah Sammaniyah Tarekat in South Sulawesi: Encountering the Local, Escaping the Global* argued that the emergence of the *Khalwatiyah Sammaniyah Tarekat* in the late 19th century should not be seen merely as a local religious phenomenon. Its growing influence coincided with the global spread of Wahhabism in Mecca and Medina and was indirectly shaped by the 1667 Bongaya Treaty between Dutch colonial powers and the rulers of Gowa. This combination of social and political disillusionment among the public and religious elitism among formal leaders (Bugis: *parewa sarak*) contributed to the order's rising popularity. The simple *dhikr* practices taught by the *tarekat* appealed to the general public, while the religious patronage built by *mursyid* with local rulers enhanced the order's influence among the political elite (Ubaedillah and Subekti, 2017).

## Conceptual Framework

The teachings of the *tarekat* began to be embraced by the indigenous people of the archipelago alongside their adoption of Islam. In the 13th century AD, when Islam began to take root among local communities, the *tarekat* reached the height of its influence, and Islamic thought was heavily shaped by Sufism. This is evident in the significant impact of prominent Sufi thinkers such as Ibn Arabi, Abu Yazid al-Bustami, Abdul Qadir al-Jilani, and Abu Hamid al-Ghazali on the religious practices of the early Muslim generations in the archipelago (Awaludin, 2016).

Understanding the role of the *Khalwatiyah Sammaniyah Tarekat* in promoting political ethics in Maros Regency requires a multi-theoretical approach. This study draws on Max Weber's theory of charismatic authority, Almond and Verba's theory on the relationship between political culture and political structure, and Anthony Giddens's structuration theory.

Weber's theory identifies the shaykhs of the *Khalwatiyah Sammaniyah* as figures who possess both traditional and charismatic authority. Their charisma, whether consciously recognized or inherently attributed, positions them not only as spiritual guides but also as informal community leaders. Charismatic authority, in Weber's view, emerges from extraordinary personal qualities that inspire psychological identification and emotional attachment among followers. This type of authority differs from traditional authority, which is rooted in custom, and from rational-legal authority, which is based on bureaucratic rules and legal norms (Beetham, 2018).

The theory of political culture by Almond and Verba offers insights into how socio-political values and behavioral patterns develop among members of the *Khalwatiyah Sammaniyah Tarekat*. Political culture, in this context, refers to the distribution of orientations and beliefs concerning political life that are shared within a society. Almond and Verba classify political culture into three types: parochial, subject, and participant. They emphasize that political behavior is shaped by several key factors, including historical experience, cultural traditions, and religious beliefs (Dalton and Shin, 2015).

Structuration theory, developed by Anthony Giddens, provides a framework for analyzing how social power and political ethical values are embedded and reproduced within the political structure of Maros Regency. Structuration is the process by which individuals, through repeated social interactions, reproduce or transform existing structures. Rules serve to constrain social actions, while resources facilitate them. Although structures such as traditions, institutions, and moral values tend to be stable, they are subject to change through the unintended actions of social agents. For instance, when established norms are disregarded, new norms may emerge and take their place (Achmad, 2020).

Giddens's theory highlights the dynamic interplay between agents and structures in shaping social systems. Structures are defined as sets of rules and resources that guide human behavior, while agents are individuals who act within and upon these structures. In the socio-political context, three types of structures can be identified: significance, legitimacy, and domination. The significance structure refers to the organization of meanings and interpretations produced through language and discourse. Agents play an active role in interpreting these structures and reshaping them by exercising control over resources and reinforcing values and power relations.

## RESEARCH METHOD

This study employed a descriptive qualitative approach. The data were derived from both primary and secondary sources. Primary data were collected through in-depth interviews with individuals identified as having relevant knowledge of the research focus. Secondary data were obtained through a literature review, including books, scholarly articles, and documents related to the research theme. The data were subsequently reduced, displayed, categorized, and interpreted. The data analysis followed the stages of grand tour question analysis, domain analysis, taxonomic analysis, componential analysis, and thematic analysis. Each technique was applied in accordance with the stages of the research process (Ramdhan, 2021).

## DISCUSSION

### Overview of the *Khalwatiyah Sammaniyah Tarekat*

The *Khalwatiyah Sammaniyah Tarekat* was established by Shaykh Muhammad bin Abdul Karim al-Samman al-Quraisy al-Madani (1130–1189 H / 1718–1775 CE) in Medina. The order represents a synthesis of several existing Sufi paths, including the *Khalwatiyah*, *Qadiriyyah*, *Naqshabandiyah*, and *Shadziliyyah*, from which Shaykh al-Samman received his spiritual authorizations. He later developed a unique form of *dhikr* characterized by aesthetic expressions, and compiled specific *ratib* and prayer recitations based on Qur'anic verses (Abi Tolkha and Muvid, 2020).

The *Sammaniyah Tarekat* is recognized as one of the *Muktabarah* (recognized) Sufi orders in Indonesia. Its spiritual lineage (*sanad*) is traced back to the Prophet Muhammad (peace be upon him). Over time, the order attracted a significant number of followers across various regions, largely due to the dedicated efforts of its prominent disciples. Among them were Shaykh Shiddiq bin Umar Khan al-Madani, Shaykh Abdul Rahman bin Abd al-Aziz al-Maghribi, Shaykh Abdul Karim (the son of al-Samman), Mawla Sayyid Ahmad al-Baghdadi, Shur al-Din al-Qabuli of Afghanistan, and Abd Wahab 'Afifi al-Mishri. Prominent Indonesian disciples included Muhammad Arsyad al-Banjari, Abd al-Rahman al-Fathani, Abd al-Samad al-Palimbani, Tuan Haji Ahmad, and Muhyiddin bin Syihabuddin.

One of the most influential Southeast Asian students of Shaykh al-Samman was Abd al-Samad al-Palimbani, who held considerable influence among the *Jawi* community in Arabia and authored several important works in the Malay language. Another key figure was Shaykh Muhammad Arsyad al-Banjari, who studied directly under Shaykh al-Samman. A leading scholar in Islamic jurisprudence, al-Banjari was recognized as both a jurist and a Sufi (*Fuqaha' wa Sufi*). According to Azyumardi Azra, during his studies in the *Haramain* (Mecca and Medina), al-Banjari received a *caliphate diploma* from Shaykh al-Samman, authorizing him to teach Sufism and propagate the order. From the archipelago, only four individuals are known to have held this caliphal position:

Abd al-Samad al-Palimbani, Muhammad Arsyad al-Banjari, Abd Wahab Bugis, and Abd Rahman Mishri from Betawi or Banten. Another prominent figure in the dissemination of this order was Muhammad Nafis al-Banjari, born in Martapura in 1735 CE, who pursued religious education in Mecca following al-Banjari's era (Saleh, 2010).

The *Sammaniyah Tarekat* entered South Sulawesi through Abdullah al-Munir, a nobleman from the Gowa-Bone Kingdom, in the 19th century CE. He was the son of Lakasi Karaeng Segeri Petta Punggawa Bone, himself the son of La Temmassonge Datu Baringeng Sultan Abdul Razak Jalaluddin MatinroE ri Mallimongang, the 22nd King of Bone. Abdullah al-Munir studied under Shaykh Ahmad Idris ibn Usman of Sumbawa, a disciple of Shaykh Shiddiq bin Umar Khan al-Madani, one of the primary students of Shaykh al-Samman.

### **The Entry and Development of the *Khalwatiyah Sammaniyah Tarekat* in South Sulawesi**

The *Khalwatiyah Sammaniyah Tarekat* reached the Barru region in South Sulawesi, which later became the first center of its expansion, around 1820 CE (1240 H). This was facilitated by Shaykh Abdullah al-Munir, whose spiritual lineage could be traced to al-Qutub al-Rabbani Shaykh Muhammad ibn Abdul Karim al-Samman al-Hasani al-Madani, through Shaykh Ahmad Idris ibn Usman of West Nusa Tenggara. Shaykh Abdullah al-Munir was related to the royal families of both the Sultanate of Sumbawa and the Sultanate of Bone. His mother, Datuk Nelola, was the daughter of the Sultan of Sumbawa, and his father, La Kasi Petta Karaeng Segeri Petta Ponggawa, served as the chief warlord of the Bone Kingdom. His father was also the son of La Temmassonge Datu Baringeng Sultan Abdul Razak Jalaluddin and Sitti Sapiyah, daughter of Arung Letta'. Shaykh Abdullah al-Munir's son, Shaykh Maulana Muhammad Fudail, continued his legacy and expanded the order in the Barru region.

Historical records indicate that Shaykh Maulana Muhammad Fudail first introduced the order to his relatives within the nobility and leadership of the Gowa and Bone kingdoms. These figures included I Mallingkaang Daeng Nyonri Karaeng

Katangka Sultan Idris Tuminanga ri Kala'biranna (King of Gowa XXXIII, 1893–1895), Ishak Manggabarani Karaeng Mangepe' (Arung Matowa Wajo), Singkerru Rukka Arung Palakka Sultan Ahmad Idris Matinroe ri Tengngana Topaccing (King of Bone XXIX, 1860–1871), Topatarai Arung Berru, Abdul Gani Petta Nambung Arung Ta' (son of Shaykh Muhammad Fudail), Baso Mattaliu of Watang LipuE in Soppeng, Katte' La Dewang, Katte' Padaelo' of Kali Madello, and Shaykh Abdul Razak Syamsul Aarifin al-Bugisi al-Buni, who later became the principal figure in the further development of the *Khalwatiyah Sammaniyah Tarekat* in South Sulawesi.

Following the teachings of his mentor, Shaykh Abdul Razak continued to spread the order among aristocrats and royal officials in Maros, many of whom were his close relatives from the noble families of Gowa and Bone. His prominent disciples included La Umma' Daeng Manrapi (Karaeng Turikale III), I Sanrima Daeng Parukka or Shaykh Abdul Qadir Jailani (Karaeng Turikale IV, posthumously known as Karaeng Turikale Matinroe ri Masigi'na), I Patahuddin Dg. Parumpa (Karaeng Simbang), Abdul Wahab Petta Tuppu (Parengki), Puang Mangung (his brother-in-law), and his sons, Shaykh Abdullah and Shaykh Abdur Rahman.

With the support of these dedicated disciples, by the late 19th century, the *Khalwatiyah Sammaniyah Tarekat* had amassed more than 70,000 adherents in the Maros area. Four main centers of propagation were established: Leppakkomai, Patte'ne, Parengki, and Turikale. From these centers, the order based on the lineage of Shaykh Abdullah al-Munir expanded throughout Indonesia. The magnitude of this following remains evident each year during the commemoration of the Prophet Muhammad's birthday on the 12th of Rabi' al-Awwal, which is held in conjunction with the *haul* of Shaykh al-Haj Muhammad Saleh bin Shaykh al-Haj Abdullah bin Shaykh al-Haj Abdul Razak Syamsul Aarifin in Patte'ne Village, Marusu District, Maros Regency.

## The main teachings of the *Khalwatiyah Sammaniyah Tarekat*

### 1. Remembrance (*Dhikr*)

*Dhikr* in the *Khalwatiyah Sammaniyah Tarekat*, also known as *dhikr Sammaniyah*, is a repetitive spiritual practice aimed at cultivating love for Allah, purifying the soul from sin, and achieving heightened spiritual awareness. This practice is grounded in the belief that continuously invoking the names of Allah allows a practitioner to draw closer to Him and experience His presence more profoundly. The ultimate goal of *dhikr Sammaniyah* is to attain a consciousness of the Divine, enhance spiritual awareness, cleanse the soul of negative influences, and earn the love and pleasure of Allah. Through this form of remembrance, Sufis or spiritual practitioners seek closeness to God, inner peace, and a deeper sense of unity with the Divine.

This practice is typically performed collectively in a *dhikr* assembly led by a Sufi teacher or spiritual guide. Practitioners gather in a circle and chant *dhikr* with deep focus and reverence. It can also be performed individually as a form of personal devotion, serving as a tool for maintaining spiritual mindfulness and purity in daily life.

In his book *al-Nafahāt al-Ilāhiyyah*, Muhammad bin Abdul Karim al-Samman al-Madani, as cited by his disciple Shaykh Abdu al-Samad al-Palimbani, outlines seven types of *dhikr* corresponding to the seven levels of the human soul. First, *Nafs al-Ammārah* is associated with the *dhikr* “*Lā ilāha illa Allāh*.” Second, *Nafs al-Lawwāmah* corresponds to “*Allāh, Allāh, Allāh*.” Third, *al-Mulhamah* is practiced with “*Hū, Hū, Hū*.” Fourth, *al-Muṭmaʿinnah* aligns with “*Haqq, Haqq, Haqq*.” Fifth, *al-Rāḍiyah* is reflected in “*Ḥayy, Ḥayy, Ḥayy*.” Sixth, *al-Marḍiyyah* is associated with “*Qayyūm, Qayyūm, Qayyūm*.” Seventh, *al-Kāmil* is connected to “*Qahhār, Qahhār, Qahhār*.”

Another perspective states that the *dhikr* practices in the *Sammaniyah Tarekat* are identical to those of the *Khalwatiyah Tarekat*, which include: (1) *Nafī wa al-Ithbāt* (*Lā ilāha illa Allāh*) recited 10, 100, or 300 times daily; (2) *Ism al-Dhāt al-Jalālah* (*Allāh, Allāh, Allāh*) recited 40, 101, or 300 times; (3) *Ism al-Ishārah* (*Huwa... Huwa*) recited 100 to 700 times, typically 300 times; and (4) a special

*dhikr* (*Āh... Āh... Āh*) recited by those who have attained *maʿrifatullāh*, performed 100 to 700 times. A distinctive feature of the *Sammaniyah dhikr* is its loud and resonant delivery, especially during the recitation of the *tahlīl* (*Lā ilāha illa Allāh*). The *tarekat* is also known for the *ratib* Samman, which focuses solely on the repetition of “*Hu*,” meaning “He” (Allah).

Ibn ʿAtāʾillāh, a follower of the *Shādhiliyyah Tarekat*, regarded the “*Hu*” form of *dhikr* as one of the highest levels of remembrance (*aʿlā marātib al-dhikr*), based on the depth of its spiritual significance (Muvid and Kholis, 2020).

This practice demonstrates the influence of the *Shattariyyah Tarekat* on the *Sammaniyah* tradition. Shaykh Samman had previously studied under Muhammad Hayyāt al-Sindi (d. 1749), who was a student of ʿAbd al-Hādī al-Sindi (d. 1726), a disciple and successor of Ibrāhīm al-Kurānī (d. 1690) (Azra 2004). Al-Kurānī himself was affiliated with both the *Shattariyyah* and *Naqshbandiyyah Tarekat*, indicating that the influence of Muhammad Hayyāt al-Sindi contributed to the structured levels of *dhikr* in the *Sammaniyah Tarekat* (Trimingham, 1998).

### 2. *Tawassul*

*Tawassul*, from the perspective of the *tarekat*, is a central concept in Islamic mysticism. It refers to the act of seeking closeness to Allah through spiritual intermediaries such as revered saints, scholars, or the Prophet Muhammad (peace be upon him). This practice has its roots in early Islamic traditions where believers sought the Prophet’s intercession as a means of drawing nearer to God. Among Sufis and members of the *tarekat*, *tawassul* developed into a formalized spiritual practice emphasizing the importance of these mediators in the pursuit of *maʿrifat* (gnosis or divine knowledge).

In the context of the *tarekat*, *tawassul* is understood as a means of enhancing one’s relationship with Allah through association with those who are spiritually closer to Him. This is based on the belief that the presence of such intermediaries facilitates the elevation of one’s spiritual state and purification of the heart.

The practice of *tawassul* often takes the form of supplication to Allah by invoking the name of a respected spiritual figure as an

intercessor. This can be carried out either in personal prayer or during visits to the tombs of saints or prophets who are believed to have the capacity to mediate divine blessings. It is essential that the chosen intermediary is consistent with Islamic teachings and that the practice maintains strict adherence to the principle of *tawhīd* (the oneness of God). This includes a clear understanding of who qualifies as a legitimate intermediary and sincere intentions in the act of drawing closer to Allah.

In the *manāqib* of Shaykh Samman compiled by K.H. Muhammad Zaini Abdul Ghani, the concluding section of *al-Tawassurāt al-Sammaniyyah al-Musammāt: Jalīyat al-Kurab wa Munīlat al-‘Arab* mentions that the teaching of *tawassul* emerged based on the recognition of al-Samman as a *walī Allāh* (friend of God). The *Hikāyat* of Shaykh Muhammad Samman refers to him as *Khātam al-Wilāyah al-Khāṣṣah al-Muḥammadiyyah* and equates his spiritual rank with that of Shaykh ‘Abd al-Qādir al-Jīlānī (Saleh, 2010).

### 3. *Ratib* Samman Ritual.

*Ratib* Samman is a spiritual practice within the Islamic tradition with a long-standing and significant history. It consists of a series of *dhikr* and prayers recited communally, aimed at cultivating love for Allah, enhancing spiritual awareness, and attaining closeness to Him. This practice is regularly performed by followers of the *Sammaniyah Tarekat* across the Muslim world.

The study of *ratib* Samman has garnered considerable attention from both classical and contemporary Islamic scholars. Numerous works on Islamic spirituality and *tarekat* literature highlight the significance of *ratib* Samman as a means of attaining elevated spiritual stations. Scholars such as Al-Ghazali, Jalaluddin Rumi, and Ibn Arabi have emphasized the role of *dhikr* and *ratib* in the pursuit of spiritual realization (Drewes, 1992).

*Ratib* Samman follows a structured format that begins with the recitation of verses from the Qur'an, followed by *dhikr* and specific prayers. This ritual is typically performed in groups, creating an environment of communal support and spiritual solidarity. Practitioners of the *Khalwatiyah Sammaniyah Tarekat* believe that regular *dhikr* helps purify the heart and soul from spiritual maladies and strengthens one's relationship with Allah

(Siregar, Ritonga, and Ismail, 2023). The *ratib* comprises four distinct sections, each featuring different types of *dhikr*, performed in varying vocal tones and rhythms. These are often accompanied by *qasidah* and *nasyid* recitations led by the *mursyid* and echoed by followers (Mulyani, 2005).

Empirical research has also demonstrated the psychological benefits of *dhikr* and *ratib*, including reduced stress levels, enhanced emotional well-being, and increased self-awareness. These findings suggest that such spiritual practices contribute not only to spiritual growth but also to mental and psychological health.

*Ratib* Samman remains an essential part of the Islamic spiritual heritage, retaining its relevance and value in contemporary religious practice. A deeper understanding of this ritual can enrich the spiritual life of Muslims and strengthen their connection with God. Further exploration of the psychological and social dimensions of *ratib* Samman may yield valuable insights into personal development and the holistic well-being of Muslim communities. In addition to the *ratib*, the *Sammaniyah Tarekat* emphasizes increased devotion through prayer and *dhikr*, compassion for the poor, detachment from materialism, the transformation of human intellect (*‘aql al-bashariyah*) into divine reasoning (*‘aql al-rabbaniyah*), and monotheism concerning the essence, attributes, and actions of Allah (Khotijah, 2024).

### Implementation and Implications of the Role of the *Khalwatiyah Sammaniyah Tarekat* in Promoting Political Ethics in Maros Regency

The role of the *Khalwatiyah Sammaniyah Tarekat* in promoting political ethics in Maros Regency highlights how spiritual teachings and practices can provide a strong foundation for ethical political conduct among leaders and citizens, fostering a healthy and principled political environment. Political ethics is closely tied to moral and spiritual values. The *Khalwatiyah Sammaniyah Tarekat* teaches that good leadership is characterized by honesty, integrity, and a profound sense of responsibility. When local leaders in Maros adhere to these teachings, they gain strong moral legitimacy in the eyes of the community.



Beyond offering ethical guidance for political leaders, the *Khalwatiyah Sammaniyah Tarekat* also plays a vital role in fostering peace and tolerance in Maros. By promoting values of brotherhood and mutual respect, the order contributes to the development of an inclusive and harmonious political climate. This environment facilitates cooperative efforts and sustainable development (Abdul Mutakabbir, 2024).

Findings from field research indicate that the *Khalwatiyah Sammaniyah* holds a significant role in reinforcing political ethics in the district. This influence is reflected through its teachings, religious rituals, and the leadership of its *mursyid*, who promotes ethical political behavior grounded in universal values such as honesty, accountability, discipline, courtesy, adherence to law, consistency, and the protection of official and state secrets.

### **Implementation and Implications of Political Ethics Through the Ritual of Dhikr/Ratib Samman**

In Amid complex political dynamics, spiritual practices such as *dhikr* and *ratib* in the *Khalwatiyah Sammaniyah* tradition provide a pathway for enriching the minds and hearts of leaders and the people of Maros Regency. Through the rhythmic chanting of the rosary and recitation of sacred verses, practitioners experience inner peace, allowing them to perform their political duties with composure and clarity.

Based on in-depth interviews with members of the community and worshippers of the *Khalwatiyah Sammaniyah* in Maros, it is evident that *dhikr* and *ratib* rituals not only strengthen personal connections with the Divine but also instill values such as patience, compassion, and sincerity. These attributes are essential for cultivating just, honest, and accountable political leaders. Every act of *dhikr* and *ratib* carries a spiritual energy that unites heart and mind in harmony.

This is particularly relevant in political settings, where unity and wisdom are vital for achieving collective goals. Through communal chanting, residents of Maros build closer ties and foster mutual support in regional development. The practice of *dhikr* and *ratib* is not merely ritualistic; it is a profound spiritual journey that fosters self-purification and awareness of one's

responsibilities as a leader or citizen. It also serves as a spiritual compass, guiding policymakers and community leaders toward transparent and equitable governance (Andi Muqaddam, 2021).

The *dhikr* and *ratib* practices of the *Khalwatiyah Sammaniyah Tarekat* affect not only individual spirituality but also political stability in tangible ways. The implications of these practices in Maros Regency include:

1. *Strengthening Integrity and Quality Leadership*: Regular *dhikr* and *ratib* provide a moral framework for leaders to act with integrity. Continuous remembrance of God fosters sincerity, transparency, and ethical public service, contributing to a political climate free from corruption and misuse of power.
2. *Fostering Collaboration and Dialogue*: Shared spiritual activities encourage unity among leaders and citizens. This sense of community enhances political collaboration and encourages constructive dialogue in resolving disputes and conflicts.
3. *Enhancing Emotional Resilience and Spiritual Intelligence*: In politically charged environments, spiritual practices serve as grounding mechanisms. Leaders develop emotional maturity and spiritual insight, equipping them to handle challenges with wisdom and make responsible decisions.
4. *Promoting Welfare and Social Justice*: Spiritual engagement motivates leaders to focus on equitable development and social justice. Awareness cultivated through *dhikr* and *ratib* enables leaders to address public needs more empathetically and craft policies that benefit all segments of society (Andi Muqaddam, 2021).

Thus, the spiritual practices of the *Khalwatiyah Sammaniyah Tarekat* play a crucial role in fostering political stability in Maros Regency. Through the cultivation of ethical leadership, communal cooperation, and a focus on the public good, these practices serve as a powerful force in building a just, harmonious, and resilient political environment.

## **Implementation and Implications of Strengthening Political Ethics through the Charisma of *Mursyid* Figures**

The presence of a *mursyid* in the *Khalwatiah Sammaniyah Tarekat* offers wisdom and moral guidance that serve as the foundation for strengthening political ethics in Maros Regency. Based on in-depth interviews with political actors and members of the *Khalwatiah Sammaniyah* community in Maros, several key findings emerged:

*Enhancement of Political Leaders' Integrity:* Most respondents, including political figures, acknowledged the significant influence of *mursyid* figures in enhancing their integrity and morality in fulfilling their political responsibilities. Over 80% of participants reported increased awareness of the importance of maintaining honesty and integrity in every political decision and action.

*Transparency and Accountability:* Under the moral guidance of the *mursyid*, there has been a notable rise in the practice of transparency and accountability among political leaders. More than 75% of respondents stated that they have become more open to public scrutiny and actively involve the community in political decision-making processes.

*Changes in Community Perception:* The data also indicates that the community recognizes the positive impact of the *mursyid's* presence in promoting political ethics. More than half of the respondents expressed greater trust in local political leaders and observed a positive shift in the leaders' communication styles and behaviors.

*Strengthened Collaboration:* Harmony and cooperation between political leaders and the community have improved considerably due to the *mursyid's* influence. Over 70% of respondents reported increased constructive dialogue and closer collaboration in the development of inclusive and progressive public programs.

*Heightened Awareness of Social Justice:* Respondents emphasized that the presence of the *mursyid* has raised awareness regarding the importance of social justice in Maros Regency. More than 60% stated that they are now more concerned with social issues and more proactive in pursuing inclusive and equitable solutions for all segments of society.

These findings demonstrate that the

charisma and guidance of *mursyid* figures within the *Khalwatiah Sammaniyah Tarekat* have a tangible and positive impact on political ethics in Maros Regency. Political leaders and the public alike are inspired to act with greater honesty, transparency, and dedication toward fostering a clean, fair, and empowered political environment.

Through the spiritual and moral leadership provided by the *mursyid*, political leaders are encouraged to confront challenges with confidence and courage. The *mursyid* not only serves as a spiritual guide but also as a wise advisor who can direct public policy in accordance with ethical principles and justice. This influence enables the realization of firmly grounded political ethics in Maros Regency, encouraging leaders to pursue clean, transparent, and accountable governance.

## **Factors Influencing the Effectiveness of the *Khalwatiah Sammaniyah Tarekat* in Promoting Political Ethics**

From the integration of spirituality and politics to inclusive collaboration, several aspects influence the effectiveness of the *Khalwatiah Sammaniyah Tarekat* in instilling moral values and integrity in Maros Regency. Based on interviews with *mursyid*, congregation members, and political actors, the following factors were identified:

1. *Leadership of the mursyid:* The *mursyid* plays a pivotal role in guiding, inspiring, and providing moral examples for both political leaders and the community. The *mursyid's* charisma, character, and wisdom are central to cultivating a spiritual atmosphere that positively affects political ethics.
2. *Involvement and Commitment of Political Leaders:* The effectiveness of the *tarekat* depends on the willingness and dedication of political leaders to embrace and implement its teachings. Leaders who are open to spiritual values and committed to acting with integrity and transparency contribute significantly to the success of the *Khalwatiah Sammaniyah's* influence.
3. *Community Participation and Support:* Active and sustained public engagement in spiritual activities and institutional programs drives the development of an ethical political culture. Broad community involvement enhances moral motivation to uphold integrity and justice within the political realm.

4. *Quality of Communication and Dialogue*: Effective communication among political leaders, the community, and the *mursyid* is essential. Open, honest, and empathetic dialogue fosters mutual understanding, responsiveness, and collaboration in the formulation of fair and community-oriented public policies.
5. *Education and Training in Political Ethics Based on Tarekat Principles*: Character development and political ethics training rooted in spiritual values are vital. Educational programs that integrate the moral teachings of the *tarekat* provide a solid foundation for ethical awareness and the application of principled leadership.

Recognizing these factors and fostering strong collaboration among political leaders, the community, and the *mursyid* can enhance the effectiveness of the *Khalwatiyah Sammaniyah Tarekat* in shaping political ethics in Maros Regency. A shared commitment to integrity and cooperation is essential for constructing a just, transparent, and accountable political system.

## CLOSING

The religious values embedded in the Sufi teachings of the *Khalwatiyah Sammaniyah Tarekat* contribute meaningfully to the development of a cleaner, fairer, and more ethical political environment in Maros Regency. These teachings serve as a moral compass for both political leaders and the wider community. Through practices that encourage spiritual self-development, the people of Maros Regency are cultivating a heightened moral awareness that extends into political life. This environment fosters the emergence of leaders with strong ethical character and professional commitment in fulfilling their governmental duties.

A deeper understanding of the *tarekat*'s teachings has enabled political leaders to make wiser decisions, act with responsibility, and uphold justice and truth in public policymaking. As a result, the community has also experienced the positive influence of religious practices that inspire ethical political behavior. The *Khalwatiyah Sammaniyah Tarekat* has played a significant role in laying the groundwork for a more humane and principled political system.

Its continued influence offers the potential for sustained ethical leadership and inclusive governance in Maros Regency.

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