



Teaching of tarekat khalwatiyah samman in instrumenting akhlaqul karimah values jamaah in Wajo district (Islamic educational perspective)

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ABSTRACT

This study focuses on the methods the Khalwatiyah Samman Congregation used to develop and practice Akhlaqul Karimah ideals among the residents of Wajo Regency, Sengkang. This study aims to outline the principles that the Khalwatiyah Samman Congregation uses to impart Akhlaqul Karimah ideals to Wajo District congregations that have affected the residents of Wajo Regency and discuss the promoting and discouraging elements. This qualitative research type uses the first two phenomenological and the second sociological approaches. Interviews and observational studies were used to acquire data. Data reduction, data presentation, and conclusion drawing were the three stages of data analysis methodologies. According to the study's findings, there is no incompatibility between the general Islamic teachings and the principles of Akhlaqul Karimah as expressed in the Khalwatiah Samman Congregation's teachings. Due to the Tarekat Khalwatiah Samman's strong emphasis on teacher obedience, this group's moral principles positively influence the Wajo Regency's inhabitants by instilling in them a sense of submission and obedience. People who need help comprehending the Khalwatiah Samman congregation are another difficulty.

Keywords: Khalwatiyah Samman; order; morals

1. INTRODUCTION

Islamic education does not only cover the cognitive domain but also the affective and psychomotor domains. The cognitive domain is represented by brain abilities, while affective and psychomotor domains are represented by mental abilities developed in

Sufism through the order path.¹ In line with the mission of the Islamic religion revealed by Allah to humans, the process of Islamic education seeks to realize that mission in every human person, namely to make humans prosperous and happy in the embrace of Islam, so that human society can actualize Islamic values, including peaceful moral values. in every Muslim, especially the values of instilling Akhlaqul Karimah in congregations of the Khalwatiyah Samman Congregation in Wajo Regency.

By knowing everything that exists in the universe and what is behind the universe, humans can have faith through their awareness. So, by going through the process of reading, writing, and knowing, then having faith, a new human being can occupy a high level or degree, as stated by Allah in QS al-Mujadilah / 58:11.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

"O you who believe, if it is said to you, "Be spacious in gatherings, then make room for it; Allah will make room for you. And when it is said that you stand up, then stand up; surely Allah will exalt those who believe among you and those who are given knowledge by degrees, and Allah knows what you do."²

Noble morality is a very important element in the Islamic treatise. In Islamic law, good morals are a manifestation of worship. Likewise, prayer contains the values of Akhlaqul Karimah. The principles of Islamic morality include being right, being honest, fulfilling the mandate, keeping promises, tawadhu (humility), serving parents, maintaining a friendship, being kind to neighbors, honoring guests, being generous and generous, being kind and patient, reconciling human nature, shame in committing immorality, compassion, fairness, and self-purity. In this case, the inculcation of akhlaqul kariamah values for adherents of the Khalwatiyah Samman Order in Wajo Regency

In fact, the tarekat cannot be separated from Islamic education because the tarekat is good moral education. Because the tarekat is a process to purify the heart to achieve akhlaqul karimah, especially for Sufis, there must be a way to achieve this purification, that is, if the tarekat is called mujahadah (serious) and riyadhoh (continuously) to control lust. The role of the Sufi Order is the answer to all the problems of life, so the existence

¹Rapono, Muhammad, Amroeni Drajat, and Salminawati Salminawati. "AKTUALISASI TAREKAT NAQSABANDIYAH DALAM PENDIDIKAN ISLAM: Analisis Terhadap Tareqat Naqshabandi Jabal Hindi Sunggal." *Edukasi Islami: Jurnal Pendidikan Islam* 11.01 (2022).

²Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: PT. Darma Karsa Utama, 2019) h. 109.

of this Sufi Order makes humans turn away for a moment to regain their divine nature, which often fades with modernism.³

Furthermore, the author tries to relate the Khalwadiyah Samman Teachings to Instilling Akhlaqul Karimah Jamaah Values in Wajo Regency (from an Islamic Education Perspective). Therefore, it is necessary to have an in-depth understanding of the adherents of the congregation of the Khalwadiyah Samman Congregation in relation to the values of Akhlaqul Karimah, including the history of its entry into Indonesia and in South Sulawesi, and more specifically in Wajo Regency, which will be the focus of research. Also important are the teachings of the Khalwadiyah Samman Congregation and the biography of figures, or in this case, the teacher (mursyid) of the Khalwadiyah Samman Order.

More specifically, the Tariqa within Tasawwuf means a system in order to carry out mental training, rid oneself of disgraceful qualities and fill them with praiseworthy qualities, and increase remembrance with sincerity solely to expect to meet with Him and unite spiritually with Allah swt by constantly avoiding something that forgets Allah swt. In the Tarekat, there is a process of educational enrichment that reflects noble values and also has a significant role in realizing a spiritual revolution in the midst of society, which is currently very much needed considering the spiritual condition of society is dry and empty, so that many experience moral decadence, stress, confusion, and even being lost from the path of Allah swt.

The teachings of the Khalwadiyah Samman Congregation are sharia, congregation, essence, and ma'rifat. These four teachings really need to be understood by adherents of the Khalwadiyah Samman Congregation in order to further explore the teachings of Sufism in Islam and be able to interpret Islamic religious teachings in a complete way.

2. METHOD

This type of research is descriptive-qualitative, as it seeks to reveal a problem or event as it is. This research was conducted in Wajo district, approximately 250 km north of Makassar City, the capital city of South Sulawesi Province. In Wajo Regency, it is a research point regarding the values of akhlaqul kharimah adherents of the Khalwadiyah Samman order in carrying out Islamic teachings and obedience to their sheik musrid.

The first research approach is the phenomenological approach, to see the phenomena or facts that exist. A review of Islamic education adherents of the Khalwadiyah Samman order instilling Akhlaqul Karimah values is in accordance with

³Kertayasa, Herdian, et al. "Peran Tarekat Sufi Serta Relevansinya Terhadap Pendidikan Islam Modern." *Edukatif: Jurnal Ilmu Pendidikan* 3.2 (2021): 549-561.

Islamic religious instructions, namely guided by the Qur'an and the hadith of the Prophet, and of course also the teachings of the tarekat. Khalwatiyah Samman does not conflict with Islamic religious law. Both sociological approaches are used to view and evaluate the competence of the guidance of Akhlaqul Karimah values for adherents of the Khalwatiyah Samman order, which are oriented towards producing human beings with right and good morals, according to the guidance of Islamic religious teachings.

The data source is where the data is obtained.⁴ The things used in this research are primary and secondary data. The primary data referred to by the author is the result of interviews with information and the results of observations carried out by researchers. And secondary data sources, namely various information that has existed before and is deliberately collected by researchers, are used to complement research data needs.

The data collection technique used is the first Participant observation is used to examine data based on events, places, or locations, as well as recorded images, as an accurate source of data. Observations can be made directly or indirectly.⁵

Both in-depth interviews, namely interviews with information, in an effort to collect information that will become part of the data source. This interview activity is the spearhead of qualitative research to strengthen the data that will be presented in the research results.⁶

The data were analyzed in the first way. Data reduction (data reduction) is the process of selecting, grouping, and focusing data that has been obtained from the field related to the implementation process, competencies, and supporting and inhibiting factors of Islamic education of the Khalwatiyah Samman congregation in instilling the values of Akhlaqul Karimah Jamaah, who lives in Wajo district.⁷ Both the presentation and display of data are efforts to analyze and organize data to make it easier to understand the research results⁸ relating to the implementation process and supporting and inhibiting factors of Islamic education of the Khalwatiyah Samman congregation in instilling the values of Akhlaqul Karimah Jamaah in Wajo district. The third is data verification, or drawing conclusions from data based on analysis results. At this stage, it is an attempt to conclude research results based on crystallized field data to get answers

⁴Suharsini Ariharto, *Prosedur Penelitian, Suatu Perkataan Praktek* (Cet.XI; Jakarta: Bineka Cipta,1998),h.114

⁵Muhammad Tolehan Hasan, Etal, *Metode Penelitian Kualitatif, Tinjauan Teoritis dan Praktis*. h. 131

⁶Muhammad Tolehan Hasan, Etal, *Metode Penelitian Kualitatif, Tinjauan Teoritis dan Praktis* (Cet. III; Surabaya; Visarial Mulya. 2009). h. 126-127

⁷Geoffrey walford, *Poin Qulitative Educational Research A Personal Omide To The Research Proces* (London, Britis Libery,2001) h.157

⁸Nursapia Harahap, *Penelitian Kualitatif*, (Cet I Sumatra utara; Wal asri Publishing,2020)h.79

to the problem formulation,⁹ this section is the final part of the data analysis, which will draw accurate and in-depth conclusions from the research data according to the problem formulation.

Validity testing is carried out to determine the validity of the data that has been obtained by the author from the research location. Testing the validity of the data in qualitative research is carried out through tests of credibility, dependability, confirmability, and transformability.¹⁰

3. RESULTS AND DISCUSSION

That the Khalwatiah Samman congregation is a congregation that consistently carries out religious values properly and correctly in accordance with the guidelines of the Koran and the hadith of the Prophet, ijma, qiyas of Ahlussunnah Wal Jamaah scholars who understand the Shafi'i School, Imam Al Ghazali and Imam Al Junayd Al Baghdadi.¹¹

If we trace and study this tarekat, it turns out that it is one of the oldest in Indonesia and originates from Egypt. Now what religious organizations must anticipate together, both Muhammadiyah, NU, and Khalwatiyah, is the existence of religious intolerance movements that think that they are right and those who do not agree with them are wrong; they even say that their blood is lawful, for example, banning Isra Mi'raj, Mawlid Nabi, visiting graves, and giving birth to others besides their group.¹²

The Khalwatiah Samman Order, which continues to provide guidance to congregations, of course, to continue to improve the quality of life, how to live nationally, the ideology of harmony, mutual respect, and thank God, of course, all of this is part of continuing to enlighten the people so that they are not influenced by notions that usually come out of religious values. Islamic values turn into violence, which makes Islam itself look bad in the outside world, and so on. Thank God the Khalwatiah Samman order continues with its various routine activities and is followed by the wisdom of its members, and it is proven that at every event it really can gather as a family, bringing their families and bringing their children, so that indirectly the socialization of the religion of enlightenment to our society will be of a higher quality.¹³

⁹Djam'an Satori dan Aan Komariah, *Metodologi Penelitian Kualitatif*. h. 220

¹⁰Irving serdnan, *Interviewing as Qualitative Research A Guide for Researchers in Education and The Sosial Sciences* (Cet.III; United States of America: Teachers College, Colombia University, 2005) h.23

¹¹H. Muh. Harta, Ketua Jatman kab. Wajo, *wawancara*, pada tanggal 2 Mei 2023

¹²H. Muh. Harta, Ketua Jatman kab. Wajo, *wawancara*, pada tanggal 2 Mei 2023

¹³HH. Amran Mahmud, Bupati Wajo, *wawancara*, tanggal 20 Maret 2023.

Tarekat Khalwatiyah Samman in Indonesia, especially in South Sulawesi. According to Martin Van Bruissen in his book, the name Khalwatiyah is attributed to a tarekat teacher named Syekh Muhammad bin Abd Karim as-Samman al-Qadri al-Khalwati al-Madani Mansyur with the name Muhammad Samman living in Medina around the 12th century Hijriah.

The Khalwatiyah Samman Order has three teachings that have been passed down by anregurutta' (guru). From these three teachings, we can distinguish them from other orders, including the following:

First dhikr. The congregation of the Khalwatiyah Samman Congregation when they want to get closer to Allah. So, they do more remembrance, as explained by Andi Palaguna, the caliph of the Khalwatiyah Samman Congregation, saying that remembrance is the main teaching mandated from anre gurutta' for the congregation of the Khalwatiyah Samman Congregation and as a practice to get closer to Allah SWT so that we as ummah always remember the creator. By remembering the creator, indirectly, one's awareness will continue to be maintained to stay in touch with Allah SWT. Self-awareness will lead someone to know themselves. So that someone's hand will be strong in drawing closer to God.¹⁴

Surrendering to God is a privilege. Because surrender is proof of one's obedience and faith in Allah SWT, surrender is not easy for someone who still has strong ties to the love of the world, except for someone who already realizes that life in the world is only temporary.

Worship and remember Allah as if you were worshiping for the last time, and do practices that can draw you closer to Allah, as the teachings of the Apostle taught his followers.

The implementation of the remembrance is carried out by the Khalwatiyah Samman congregation, namely at night and at dawn. When we finish carrying out the Isha prayer, it is continued with a joint prayer with the congregation who have performed the Isha prayer in congregation. After that, each congregation performs the sunnah prayer after isya and continues with the sunnah witr prayer. After carrying out the sunnah witr prayer, we carry out dhikr in congregation before we recite our dhikr to the Prophet as an introduction to our dhikr. However, when we perform dhikr at dawn after performing the subuh prayer in congregation, we pray together and continue the remembrance in congregation.

¹⁴H. Djamaluddin, M.Si, Khalifah Tarekat Khalwatiyah Samman. Wawancara 17 mei 2023

The dhikr that is performed every night and at dawn today is in accordance with the mandate of the *anreguruta'* (teacher), and we are entrusted with the implementation of this remembrance in congregation because when we carry it out in congregation, our friendship with fellow Khalwadiyah congregations gets tighter, but if we are unable to carry out dhikr in congregation, it is because of several factors that we can carry it out alone.

The teachings of remembrance in the Khalwadiyah order are a form of self-awareness: a person must be aware of himself and the Khaliq (God), and God is actually closer than our veins. heart, soul, essential, and secret

Zikkiri with spelling' is the core of the teachings of the Khalwadiyah Samman Order, which is carried out as a step to get closer to Allah SWT (Quran and Sunnah). So, in the teachings of the Khalwadiyah Samman Congregation, the remembrance of the tarekat's teachings is "laa ilaha illallahu Muhammada Rasulullah."

In accordance with the understanding in the teachings of the Khalwadiyah Samman Order, it is understood that the above verse is used as the basis for carrying out dhikr in the teachings of the Khalwadiyah Samman Order, and dhikr from the teachings of the Khalwadiyah Samman Order is carried out based on the words of the Prophet Muhammad. "Naiya maserro lebbie there iyya upuwadea nennia nanowadae sininna Nabi Engkae ri Yoloku Iyanaritu (laa ilaha illallahu)", the meaning is "In fact, the most noble words are what I said and were said by all the prophets before me, namely "laa ilaha illallahu". Then followed by the words "de'napogau anak eppona Adam sewa amala masero mappaleppeken pole ri paccalana puang Allahu taala naiya koromai (narampena) laa ilaha illallahu". The meaning is, "There is no practice that is done by Adam's children and grandchildren to escape the punishment of Allah SWT, except "laa ilaha illallahu." And continued by the Prophet by saying "nigi nigi engka paccapuren adanna "laa ilaha illallahu" mattamai risuruga de'abata-batanna", meaning "If there is someone who at the end of his life says "laa ilaha illallah," then he will enter heaven without any doubt in it.

Second, Congregational Prayer Prayer is a pillar of religion that is carried out if we have carried out our obligations, namely the knowledge of the tarekat and remembering Allah. In the Khalwadiyah order, it is recommended to pray in congregation because it refers to the teachings of Islam. Isya is carried out at the congregational congregation's house because when they finish performing the maghrib prayer, they usually hear the mandate from the caliph, and while waiting for the time for the Isha prayer to enter, it is continued with congregational remembrance.

Third, the Anreguru congregation, In the teachings of the Khalwatiyah Samman anregurutta. the anreguru pilgrimage is the most important teaching after the congregational remembrance' and congregational prayers, because the anreguru pilgrimage is the most important thing in remembering the anregurutta's struggle in fighting for the tarekat's knowledge, and this anreguru pilgrimage is an expression of our gratitude to the anregurutta

The implementation of the anreguru pilgrimage according to the tarekat congregation, namely Hamka, explained that, for implementation, the anreguru pilgrimage when we visited Pate'ne, when carrying out the tarekat's annual event, namely haul and maulid Nabi, and sometimes lost when we visited the anregurutta house in Pate'ne, we took time to go to the grave of anregurutta who has passed away.

In addition, anreguru pilgrimage is also a step taken to teach how to instill good manners between people so that mutual respect and respect for one another will be well established. This can be seen from the behavior of followers of the Khalwatiyah Samman Order, where when meeting with anreguru who is still alive or visiting the graves of anreguru who has died, a follower must wear a sarong as a symbol of courtesy and kiss the hand as a sign of respect for anreguru who is still alive when we meet with him. So indirectly, this habit will make followers of the tarekat teachings set a good example to society by behaving with people who are older than us, showing that mutual respect is needed as a manifestation of faith in Allah swt.

In understanding the Khalwatiyah Samman order so that morals are formed in a person, there are several things that are given to understand a person by carrying out several ways, including the following:

The first is done in the form of Bai'at. Bayat is consciously establishing the relationship between the murshid and the mureed. The students justify his Mursid's giving him guidance, and the Mursid accepts the students as his students.

According to al-Samman, when someone has made a promise and an oath of allegiance, they will be considered as if they had just been reborn from a previous dark life, where before they entered the tarekat, no one had given them instructions and guidance towards Allah. As for the inner atmosphere for people who have just taken Bai'at, it is like the condition of a baby who has just been born into this world, so they will have to follow the directions from the leader (Mursyid) and have to learn to start all over again.

The implementation of bai'at in the Khalwatiyah order means that you can do it at any time; usually it is carried out during major Islamic holidays that are also carried out by the congregation, such as Maulid Nabi, which is coupled with haul anregurutta' in

Pate'ne sub-district. Marusu Kab. Maros is a tool used in ordinary rituals that uses a string or tasbih with the purpose of strengthening family ties with fellow followers of the congregation or making a promise that has been said in front of the anregurutta'. In taking initiation, the prospective adherents of the tarekat hold the rope or tasbih provided by the anregurutta with their hands facing upwards, while those who take initiation hold the rope or tasbih with their hands facing down, with the intention that the prospective adherent asks for blessings from the anreguru, and this anreguru gives barakka (blessing) to his students.

A prospective adherent of the tarekat teachings first goes through a process of initiation, or "mattarima barakka", which is the first step for prospective adherents of the Khalwadiyah Samman order to become an adherent of the tarekat teachings. Pembai'atan, or "mattarima barakka," is a regeneration process for prospective followers of the tarekat teachings, and this is commonly carried out by existing tarekat groups. "Mattarima barakka", is the process of taking an oath to be faithful and following the instructions given by anreguru, or the leader of the Khalwadiyah Samman congregation. In the teachings of the Khalwadiyah Samman order, the leadership of the congregation's teachings is affectionately called "I Puang" This is the next generation whose job it is to spread the teachings of the Khalwadiyah Samman order to its followers, both those who have just joined and those who have long been part of the teachings of the Khalwadiyah Samman order.

In a tarekat, usually bai'at is made a special condition for prospective adherents before entering the tarekat. This is intended as a sign of loyalty and the embodiment of allegiance to Islam, as well as to the tarekat. Those who carry out this initiation are not just anyone who takes initiation; people who can do initiation are those who have been given a mandate to anregurutta', or it can be said when they have received a decree from anregurutta'. When carrying out an invocation, there is a special prayer that is read by anregurutta'. When a person who has not received the mandate commits by reciting the prayer, even though reading it up to 100 times will not be accepted, and vice versa, when anregurutta' intends to pledge allegiance to the prospective adherent without reading the prayer, it is certain that the agreement will not be accepted.

Mursyid is a name or title that is addressed to someone who has a high level of spirituality. Musyid means a guide, namely a guide for someone who is on a spiritual journey to Allah SWT and really wants to take the spiritual path to Allah SWT.

Second, religious lectures religious lectures are the method used in developing one's morals in the teachings of the Khalwadiyah Saman Order to carry out religious lectures coupled with several activities to develop one's morals, including haul. Haul is the culmination of learning, carried out on the 20th Rabiul Awal haul "Puang Lompo,"

which is the next generation of the Khalwadiyah Samman Order, which has the gift of Allah SWT and is connected with the birthday of the Prophet Muhammad SAW. In carrying out the "Puang Lompo" haul, all "si ana manggaji" from various regions will be present to carry out the haul and birthday, which will be held in Patte'ne Hamlet, Temmappaduae Village, Marusu District, Maros Regency.

Haul, or commonly known as temmu taun (annual meeting), all congregations of the Khalwadiyah Samman order, which are part of the commemoration of the birthday of the Great Prophet Muhhamd Saw, are held every 20th of Rabiul Awaal; coincidentally, on that date is the death of the professor of the Khalwadiyah Samman order in Sulawesi South, namely K.H. Muhammad Saleh (Puang Lompo), who is buried in the Pate'ne cemetery along with his descendants and relatives of our great teacher, who is commonly called Ko'bang.

In carrying out the haul of the Khalwadiyah order, it is usually attended by thousands of adherents of the Khalwadiyah order, according to one congregation of the Khalwadiyah order, namely Hamka said that, when carrying out the haul and birthday of the Prophet Muhaamad saw, no invitations were given to all adherents of the order, why did all the adherents attend because this haul event has become a tradition of the Khalwadiyah congregation every year, it is our obligation as congregation congregations to stay in touch with anregurutta' (teacher) and all congregations of the congregation scattered in various regions, when we don't carry out or commemorate the haul it could be that the Khalwadiyah congregation is no longer known in the community, because this haul is the spread of da'wah within the Khalwadiyah Samman congregation.

The second way of cultivating moral values is through the Friday prayer. When the implementation of Friday prayers by followers of the Khalwadiyah Samman congregation was given a schedule by the local government to become khatib in carrying out Friday prayers, we as followers of the congregation were given the mandate to deliver sermons, which we often convey to invite all congregations to keep remembering Allah swt, because remembering Allah, the creator, is the stronghold of one's faith.

And the third way is the celebration of Islamic holidays. As Muslims, it is appropriate for us to commemorate Islamic religious holidays with the intention of mentadaburi and muhasabah and taking lessons from these warnings. In carrying out Islamic holidays, there are moral values that we can pick up when we participate in enlivening the implementation of these holidays.

In the Khalwadiyah Samman order, which is often celebrated with adherents and the surrounding community, namely Isra' Miraj. Isra Miraj is commonly known to the Khalwadiyah order with the word "miraje". that, this isra' miraj has become a tradition of

the Khalwatiyah Samman order which is carried out every year, held right in the month of Rajab which is held for a full month, those who carry it out are adherents of the Khalwatiyah Samman order, in the series of commemorations of this isra miraj after carrying out prayers in congregation it is continued by conveying the wisdom of isra' miraj, which is usually conveyed by anregurutta' which is entrusted, after the delivery of the wisdom of isra' miraj is continued with the isya prayer in congregation remembrance in congregation after doing the remembrance start reading the book of miraje', this book of miraje' tells the history of our Prophet Muhammad peace be upon him and his companions, in order to remember the struggle of our Prophet and his companions, and improve the quality of one's faith to reflect the five daily prayers as our obligation as Muslims.

The teachings of the Khalwatiyah Samman Order are those of the congregation, which are based on sincerity so that their followers adhere solely to Allah SWT. They have arranged all teachings and activities, both social and non-social, in their economic life 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 this world and solely looking for provisions for life in the hereafter by always remembering Allah SWT in dhikr.

In the teachings of the Khalwatiyyah Samman Order, adab to muryids is a high form of worship, and for that, they highly value murshids; in Bugis, it is said as "pakalebbi". In line with the Islamic tradition, shaking hands has been known to mankind for a very long time. Its meaning has not changed from time to time, namely, to show mutual agreement and respect for each other's worth and dignity. Even in Roman coins, depictions of hands shaking each other as a symbol of mutual loyalty and trust between them are cold. So, it's not because they have to, under pressure from certain parties, or because they're just pretending.

Psychologically, shaking hands quenches resentments between people who are in conflict. The Prophet SAW gave information about this in a hadith written by Imam Malik: "Shake hands with each other, then envy (revenge) will disappear." This is another reward that comes from shaking hands. It seems that shaking hands is Allah SWT's way of reuniting human hearts that have negative thoughts about each other.

In building a quality young generation, moral and moral education are considered very important to achieve this hope because the Prophet Muhammad SAW once said: "Indeed, I was sent to this earth only to perfect morals." Morals are attitudes that are spontaneously inherent in a person and are embodied in actions or behavior. Moral is a term used to determine the boundaries of nature.

The Khalwatiah Samman orders its congregation to be pious or good in morals. One way that is done to educate the morals of the congregation is by instilling and practicing the values of Tasawuf 'Amali. The goal is for the congregation to always draw closer to Allah and do good deeds for others.

Dhikr is a spiritual awareness, an awareness that produces the pleasure of obedience and the inappropriateness of bad behavior. Perfect remembrance will create an awareness in a person who is visually able to produce happiness when doing obedience, and vice versa. In addition, remembrance can shape good behavior. To achieve it, no one is able except by constantly remembering Him. The soul or heart that is filled with dhikr will become positive energy that flows throughout the soul and body to cleanse and purify the spirit. People who like to do identical dhikr are called tarekat, because in every tarekat practice, it is expected to always be in dhikr and always glorify God's name, Almighty.

Morals are efforts to develop all the potential that exists in every human being by getting used to commendable behaviors and building situations and conditions for the growth and development of commendable behaviors in a person. Morals are one of the perfections of Islamic teachings, but with the development of the times there has been a shift in values and a decline in morals. As happened in Indonesia, most of the Muslim majority of the population, who were previously known to be friendly, cultured, and have good morals and high morals, experienced a decline in morals due to an eroded lifestyle, western culture, and strong currents of globalization without a capable filter, so that this resulted in the erosion of national identity and also affected the values of life that were upheld to become shaky and even gradually disappear.

Humans were created by Allah SWT in the most perfect form to continue the duties of a caliph on this earth. To become a caliph, of course, one must have good morals; this shows how important morals are as a national character. The nation will be victorious if its citizens consist of people whose latitude is commendable; on the other hand, if the citizens of the country are damaged, then the country is damaged.

Commendable morality in Islam regulates human life to live the life of the world, and the teachings of the hereafter for eternal life are the embodiment of moral values in accordance with the norms of necessity, which Islam calls good deeds. People who have good morals can create conditions that are peaceful and comfortable, not in trouble, with no unhealthy competition or troublesome problems. Allah promises people heaven and the world, rewards, and sins. promises a reward for him; on the other hand, if the

human continues to commit unjust acts and violates Allah's rules, then for him is torment.¹⁵

Remembrance functions as the formation of morals through the process of cleaning the heart (tahiri al-qalb) from despicable moral traits (akhlaqul mazmumah) and filling it with praiseworthy qualities (akhlaqul mahmudah). According to Ibn Athaillah, dhikr is a way to cleanse the heart of bad qualities. Disgraceful nature for saliks who follow the path of Sufism and adorn them with commendable morals (akhlaqul mahmudah).

Thus, it can be concluded that the relationship between remembrance and akhlaqul karimah is interrelated in all respects in that remembrance educates and guides better human morals towards easy morals. Forming the soul well so that it will give birth to a noble personality is the result of the experience of remembrance of Allah, which is carried out in an istiqamah, a special and earnest manner.

Dhikr is the most effective method to cleanse the heart and achieve the presence of Allah SWT. Through dhikr, which is combined in the form of correct contemplation, a person will get a soul that is whole, pure, and comprehensive, like gold. In dhikr, one's soul is submitted to Allah SWT in the form of a noble sacrifice. Finally, with remembrance, a person will definitely get a mortal state, 'and baqa," which means he feels himself inseparable from Allah SWT even from an external perspective.

Dhikr is to guide the soul to get closer to and recognize the substance of Allah SWT through self-cleaning of all the impurities of the soul (inner). Decorated with dhikr, our hearts will become clean, we will do spiritual exercises, and we will fight lust and immorality until the soul is connected with Allah SWT by way of remembrance.

The implications of remembrance for forming morals must be able to reach several steps so that they can penetrate the tarekat, namely by: 1. Repentance, namely, regret and a promise not to commit the sins that were committed, so that by repenting we can go on the right path. 2. Patience, namely refraining from the urge of lust in order to reach the pleasure of his God, replacing it with earnestness, and undergoing God's trial against him. 3. Tawakkal Tawakkal is surrendering all matters to Allah SWT, cleansing ourselves from our wrong endeavors, and doing what Allah determines to be the best. 4. Husnu zhan (be kind), that is, by being kind to Allah's decision, because by being kind, our hearts will be good. 5. Zikrullah, which is always remembering Allah under any circumstances because reciting it is a sign of Allah's relationship with us. 6. Being grateful is one's attitude not to use the favors given by Allah SWT in committing

¹⁵H. Syamsuddin, Khalifah Tarekat Khalwatiyah Samman yang berdomisili di kabupaten Wajo, Wawancara tanggal 25 April 2023

immoral acts of gratitude, which is marked by the belief in the heart that the favors obtained are only from God.

That is the path that must be taken by someone to be able to achieve good morals. By following these steps, God willing, Allah SWT will protect us from bad morals. dirt of the soul (inner), decorate it with noble qualities (akhlaqul karimah) by carrying out various series of spiritual exercises and struggles in weakening lust, lust, and immorality until the soul is connected with Him, so that only Allah SWT is in it, and in the end the hijab (barrier) between him and Allah SWT was opened. The implications of remembrance for morals are to strengthen akhlaqul karimah, foster asceticism, fortify from heart disease, build an active and positive attitude, provide social and intellectual enthusiasm, control lust, educate to be a person who is not arrogant, arrogant and riya, process of spiritual crisis, increase the sense of obedience and obedience to Allah, regulate and organize the lives of modern humans to become noble morals.

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