

BUKTI KORESPONDENSI

ARTIKEL JURNAL INTERNASIONAL BEREPUTASI

Judul artikel : Theological belief toward *Tarekat* belief and practice;
Evidence from South Sulawesi, Indonesia

Jurnal : HTS Teologiese Studies/Theological Studies, 2022, Vol. 78 No. 4.

Penulis : Ruslan (Koresponden author)

No.	Perihal	Tanggal
1.	Bukti konfirmasi submit artikel dan artikel yang disubmit	1 Juni 2022
2.	Bukti konfirmasi review dan hasil review pertama	30 Agustus 2022
3.	Bukti konfirmasi submit revisi pertama, respon kepada reviewer, dan artikel yang diresubmit	1 September 2022
4.	Bukti bahwa artikel diterima	3 September 2022
5.	Bukti proofreading dari publisher	27 September 2022
6.	Bukti konfirmasi artikel sudah dipublish online	19 Desember 2022

**1. Bukti konfirmasi submit artikel dan
artikel yang disubmit
(1 Juni 2022)**

HTS Submission 7799 - Confirmation and acknowledgement of receipt

Inbox



aosis@hts.org.za

Wed, Jun
1, 2022,
8:40 AM

to me

Ref. No.: 7799

Manuscript title: Theological belief toward Tarekat belief and practice;
Evidence from Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr. Ruslan

Your submission has been received by the journal and will now be processed
in accordance with published timelines.

Processing time guidelines are available under the journal's 'About'
section, however, please note that each submission is assessed on its
individual merit and in certain circumstances processing times may differ.

You can check the status of your submission in three ways:

- Journal Website: login to your account at
<https://hts.org.za/index.php/hts/author/submission/7799>.
- Publisher Enquiry Service: telephone numbers are +27(0)219752602 and/or
0861000381.
- Publisher FAQ and Email Service: visit the Publisher FAQ and Email service
at <https://publishingsupport.aosis.co.za/index.php>

You will receive additional emails from the journal as your submission
passes through the phases of the editorial process.

Kind regards,
AOSIS Publishing
HTS Teologiese Studies / Theological Studies

Theological belief toward *Tarekat* belief and practice; Evidence from South Sulawesi, Indonesia

Abstract

Indonesia has the biggest Muslim population worldwide. One of the Islamic beliefs among people is “*Tarekat*”. The practitioners of ‘*tarekat*’ are sometimes considered as heretics in the discourse on *tarekat*. Therefore, a study of the meaning of *tarekat* in the Qur’an (a source of Islamic law) is highly needed. This study aims to analyze the meaning of diction *tarekat* according to the Qur’an and its implications for the understanding of the meaning of *tarekat* understood by the Buginese community. Buginese is one of the oldest ethnic in Indonesia. In this study, the researchers combined conceptual and empirical studies with the qualitative method. Informants were selected purposively from several tarekat leaders and congregations. Data were collected through documentation, observation, and interviews. Furthermore, the collected data were analyzed using Miles & Huberman’s qualitative analysis technique, consisting of data reduction, data display, and drawing conclusions. Results showed that (1) the word *tarekat* in the Qur’an does not only indicate the meaning of inner journey but also touches on the methods and ways of thinking, acting, and behaving, (2) the word *tarekat* for the Buginese community means a spiritual path to a higher level of appreciation towards their God, and (3) the meaning of the diction *tarekat* in the Qur’an has implications for the understanding of *tarekat* applied in the Buginese community which can be seen in the practice of *dhikr*, spiritual behavior, and the way of life of those implementing *tarekat*.

Contribution: This study enriched the religious belief among Muslim, which are rarely uncover by scholars. Islam adherents in Indonesia not only have social but also political responsibility as required by the country. Moreover, Muslim also have socio-ethical responsibility in terms of religious tolerance both within and outside other religions. It proves by Indonesia Muslim contribution worldwide such as world peace in Middle-East, South-Eastern Asia, etc.

Keywords: *Tarekat*, Al-Qur’an, Buginese community, Spiritual, *Dhikr*

Introduction

Along the way if happened in part of humans’ life from the controversy between reason and revelation because of their personal experience which contrarily with their belief. Hence, people the transformation should be in line with Islamic law (Azwar 2018; Saklok & Arismunandar 2019). Humans have two dimensions, namely the physical dimension and the spiritual dimension (Knoetze 2022; Ni’am 2016). The essence of human perfection lies in the synergy of the spiritual and physical dimensions so that they may feel alienated from themselves, the environment, and God as the creator of the universe. This feeling of alienation then may trigger a “spiritual quest” of a person. In addition, with it, they begin their spiritual journey to find their God. The way taken in this spiritual journey is called *tarekat* (Ruslan 2021). The term *tarekat* has become an endless discourse among Muslim intellectuals. Ironically, the discourse sometimes places the practitioners of *tarekat* as heretics or infidels. Some Muslim intellectuals consider the understanding and practice of *tarekat* to have no basis in the Qur’an as the main reference in determining whether a spiritual practice is permissible (Junaidi et al. 2022; Karabulatova 2017). Among Indonesian people, Tarekat plays important to support the Islamization process and various of social, cultural,

political and economic with regard to collective piety and obedience. It has essential role to support people to develop a solid community and social change.

A comprehensive understanding of each word in the Qur'an is the key to *ijtihad*. Meanwhile, the verses of the Qur'an hide a very deep beautiful meaning and allow readers to have a different opinion in interpreting them (Falyouna 2020; Purkon 2022; Sunesti and Putri 2022). The flexibility of the verses of the Qur'an and the phenomena of the discourse have attracted several Islamic scholars to examine matters related to *tarekat*, such as Kosasih (2015), Mohammadi et al. (2019) concluded spiritual learning (*tarekat*) through *dhikr* (holy phrases) and Timurid era as a period of the revival of the Sufis, especially during the Nazarene Dynasty has stronger loyalty to organization leaders. Moreover, Yusuf (2020) revealed that respect for the *tarekat murshid* can help students improve their spiritual experience and pass various life tests. *Khalwat (suluk)* has subjective and intersubjective meaning for a student to reach the highest *maqamat* (state). Its subjective meaning is doing more *dhikr*, *muraqabah*, *tawajuh*, and *uzlah*. Meanwhile, its intersubjective meaning is the interaction with the *murshid* through *rabithah murshid*, *talqin*, *bai'at*, *sungkem*, and pilgrimage to the *murshid*'s grave (Yusuf 2020). In addition, reveals that the Tariqat Qodiriyah Naqsyabandiyah *dhikr* method practiced by addicts at selected drug rehabilitation centers has a positive impact on drug rehabilitation in Malaysia. The implications of this study can fundamentally enhance and harmonize existing methods of drug rehabilitation in Malaysia. This is because the principle of *dhikr* therapy is proven to improve one's spiritual and mental health, besides helping addicts recover completely from this problem (Junaidi 2022; Mansor et al. 2020; Syukur 2022). The demand for the development of knowledge regarding the meaning of the diction '*tarekat*' in the Qur'an and its implications for understanding the meaning of '*tarekat*' in the Buginese community has not been comprehensively studied according to the topic discussed by the researchers (Burga 2021). This study is deemed necessary and urgent because it not only analyzes the meaning of the diction '*tarekat*' in the Qur'an but also can straighten the meaning of *tarekat* in society, making it no longer being considered as heresy, blaming each other, misleading each other, and even denying each other.

The condition of blaming each other between Muslims implementing *tarekat* and other Muslim communities among Buginese ethnic and Indonesia are no longer seen today. This is because the spiritual practice of the Buginese community has touched various aspects, including aspects of the culture and local traditions of the community. Islamic mysticism has always been a topic for spiritual education for the Buginese Muslim community from generation to generation. Therefore, it is important to conduct a study on the meaning of the diction '*tarekat*' according to the Qur'an and its implications for understanding the meaning of '*tarekat*'. The problems addressed in this study are divided into three focus problems, namely (1) the meaning of diction '*tarekat*' according to the Qur'an, (2) the meaning of *tarekat* for the Soppeng-Buginese community, and (3) the implications of the meaning of diction '*tarekat*' in the Qur'an on the understanding of *tarekat* in the Buginese community.

Tarekat is a loan word from the Arabic word "طريق" which has been standardized as Indonesian vocabulary. The word has several meanings, namely (1) the way, (2) the path to the truth, (3) the way or rule of life, and (4) the fellowship of followers of Sufism. Tarekat defined as way for someone to obtain right view in order to deep understand, knowing and know their God (ALLAH). However, not all the Muslims seriously to obtain Islamic belief toward this way. Hence, in Al-

Qur'an, ALLAH says in Surah Jin Verse 16 that "Had the deniers followed the right way, we would have certainly granted them abundant rain to drink". From this statement, ALLAH (God) revealed 3 points important statement namely Istiqomah (personal commitment), Islamic as the right way and reward from Allah (God). It also refers to personal commitment toward method or technique to obtain this way. Tarekat also address the Muslim based on Islamic law respect to the rule which permissible (Halal) and prohibited (Haram) (Hadarah and Gani 2019). Furthermore, the tarekat activity more concern to strength relationship to God and also central aspect of Muslim life. In global view, its known as Sufi (Ubaedillah, 2014). The objective of people participate in Tarekat is to learn and introspect about their mistakes toward dhikr, wirid, bai'at and khalwat.

There are several tarekat communities with a large number of congregations in Sulawesi Selatan district, Indonesia, namely tarekat Khalwatiyah and tarekat Naqsabandiyah. For the Buginese community, the word *tarekat* is very popularly used for things that have a religious connotation. The word *tarekat* even has become one of the forms or the way of life practiced by the Buginese Muslim community to further enhance the devotion and practice of the Islamic teachings (Hadarah and Gani 2019). In Islam, there are several terms concerning humans based on their level of closeness to Allah SWT, namely *nās* (ordinary people), *mu'min* (believers), *Muslims* (those who embrace Islam), *muttaqīn* (pious people), *mukhlisīn* (sincere people), and special people (those who are given grace). Likewise, Buginese people believe in human levels in which the highest level according to Buginese Muslim people can only be obtained through *tarekat*. Therefore, it indicates that *tarekat* for the Buginese people means a spiritual journey to the highest level of the human being. The levels of humans according to the Buginese community are as follows. The first is **Tau-Tau**. They are those who have no initiative. They just follow their *toto* (destiny). They are like *pajo-pajo* (puppet) who does not have the will and ability. They are only driven by other people. This is the lowest human level.

The second is **Watakkale Tau**. Only their bodies are in human form. Their thoughts and actions are not yet fully human. They still need protection from others. Young people who have not been able to distinguish between good and bad can be categorized in this level. What distinguishes this group from the previous group is that *tau-tau* is no longer developing, while *watakkale tau* still has an opportunity of advancing to the next human level. The third is **Rupa Tau**. In contrast to *watakkale tau*, *rupa tau* is slightly better. They are a human whose face and physical appearance are already perfect as a human. They have *sumange'* (spirit) in the form of the will to survive. The fourth is **Tau**. They are truly human beings. They are a complete human being who has three perfect elements, namely perfect in terms of physical, perfect in terms of mind, and perfect in terms of soul. They are physically healthy, have a mature mind, and possess souls full of wisdom. The characteristics possessed by humans at this level are behaving honestly, being responsible, acting carefully, and being kind to everyone. Humans at this level are far above the previous level.

The fifth is **Tau Tongeng**. They are humans who equip themselves with various kinds of knowledge. In Buginese terms, they are called *tau massulapa eppa*, namely those who possess knowledge from four directions. They are humans who are able to manage their bodies, their morals, their thoughts, and their *dhikr*. In Sufism terms, they have had *takhalli* and *tahalli* meaning having cleansed themselves from despicable qualities and filling themselves with praiseworthy qualities. The sixth is **Tau Bettu**. This is the highest level of human in the Buginese community. They are perfect humans. They are above the level of *tau tongeng*. Their knowledge is not only

obtained through learning but has become a direct gift (*pammase*) from Allah SWT. In the world of Sufism, humans at this level are called those who have reached *mukāsyafah* or *ma'rifah* to Allah SWT. They are often called *wali* who possesses various kinds of *karamah*.

The implication of the correct *tarekat* (according to the guidance from the Prophet Muhammad and his companions) for people implementing *tarekat* is the introduction to Allah SWT which is represented in their attitude. The divine light that radiates from them will be also felt by those around them. Therefore, people implementing *tarekat* basically have reached a high level (*maqam*) and will be given an instrument for *mappadeceng* (doing good) because they have *ripadecengi* (improved by Allah SWT) when performing *tarekat* rituals. Furthermore, no one can spread love except they are blessed by Allah SWT and Allah SWT gives special mercy to whomever He wills (Q.S. Ali Imran (3) Verse 74).

Research Design and Methodology

Firstly, the documentation and interview were conducted to find out a description and explanation of the notions of culture and tarekat in various literature. Secondly, the study develops focus group discussion with Tarekat leader and followers about their knowledge and views about Tarekat. Lastly, interview approach was applied about Tarekat community activities and social behavior. This study applied the descriptive-phenomenological approach to the study of Tarekat group. Furthermore, the researcher focuses on the descriptive method to examine the problem of society including their current situation, activities, attitudes and views. The selection of informants with regard to reliability of the informants about source their information and knowledge of several information essential in this study.

Result and Discussion

The *tarekat* practiced by the Buginese community is not only sufficient with spiritual rituals such as *dhihr*, *salah* (praying), and fasting but must also be equipped with efforts to spread love to fellow humans. It implementing tarekat who have reached the highest level will be given an instrument by Allah SWT, namely doing good. It proves the strong relationship between Islamic law and Tarekat dimensions namely hakekat (essence), salat (prayer). It also implies that all of dimensions compliant with Islamic principles (rukun) and others' views which conducted by fiqh scholars and the presence of heart close relationship with hakekat (essence) aspect. Therefore, the lovers of Allah SWT are not preoccupied with being alone or isolating themselves from the life of the world but they make the world a tool to ground the divine light that reflects from their hearts. In other words, those Tarekat followers can work as anything, including traders, politicians, lecturers, teachers, employees, farmers, and others.

This study also concluded that, axiologically, the actualization of the meaning and spirit of the sentence ALLAH (God) is the one in the way of thinking and belief in human life is essentially the substance of *tarekat* because it will always lead to divine consciousness in him. Divine consciousness is a complete consciousness of its true meaning. This is in line with the words of Allah SWT in Qur'an Surah Qaf (50) verse 16, namely "And We (Allah) are closer to him than [his] jugular vein." Furthermore, it can also be found in other words of Allah SWT like in Qur'an Surah Al-Hadid (57) verse 4, namely "And He (Allah) is with you wherever you are." The closeness and togetherness of Allah SWT with His servant is not limited by the units of distance, time, and place. He is God. Nothing escapes His sight. However, it can only be interpreted in terms

of the existence of the cosmos (including humans) which can only exist from the existence of God. Likewise, the form of Allah SWT can only be known after the existence of this cosmos (including humans) ends. Therefore, it can be understood that the application of the meaning and spirit of Islamic law which is wrapped with *tarekat* as a manifestation of the elaboration of the concept of piety in Islam will undoubtedly bring down various forms of convenience from Allah SWT to His servants. Another thing that can be gained from the hadith is the Prophet Muhammad's answers. In addition to explaining the glory of this sentence implied the command to make it *wirid* in *dhikr*. It is because the sentence is the basic foundation of the Islamic faith. That is also why the sentence is called the sentence of *tauhid*, which is a sentence that contains the meaning of *al-tasbīh* and *al-taqdīs*, namely purifying the belief in Allah SWT from the dependence on place and time, purifying the belief in Allah SWT from various forms of imagination, description and characterization about Him, and purifying the belief in Allah SWT from various kinds of emotions as well as weaknesses and shortcomings.

Therefore, an understanding of Islam that is *rahmatan li al-‘ālamīn* through the practice of this *tarekat* is very important today. The life of Muslims from the time of the Prophet Muhammad PBUH until today continues to develop along with the development of needs and problems of life that urge humans to maximize all their potentials. This is carried out to gain the best and correct answers that can lead to peace, tranquility, and inner & outer well-being. In a certain case, the spirituality approach plays a very significant role. In other words, the problem of human life in terms of spirituality is a principal and fundamental problem. To answer the problem, it needs the way of life (*tarekat*) which is *syar'i*, namely a way of life born from Islamic law. It is because, basically, the correct *tarekat* is the *tarekat* which is the fruit of Islamic law. Furthermore, the true *al-haqiqah* is *al-haqiqah* which is the fruit of the *tarekat*.

The problems of life (past, present, and future) will never end if overcome by using a *sharia* approach (which essentially is normative rules) without any real application in the practice of life (*tarekat*). *Sharia* is nothing more than words that contain *taklīf* (commands and prohibitions), while *tarekat* is concrete behavior in life. In addition to *tarekat*, *hakikat* and *ma'rifah* are also very necessary. *Hakikat* is a state of spirituality (*ahwal*), and *ma'rifah* is its capital. Therefore, functionally, *tarekat* can increase the value of practicing religious teachings from *khidmah* or doing worship activities (*mahdah*) (the conditions and pillars which are determined directly by Allah SWT) to the level of *taqarrub* or devoting the heart to Him. From here, a person who practices *tarekat* will arrive at the level of *hakikat* and *syuhud* (witnessing His power). This is the pinnacle of spirituality. The level of faith is no longer merely *'ilm al-yaqīn* and *'ain al-yaqīn* but have reached the epistemology of *al-tahqīqī* (*haq al-yaqīn*). This level is called *tauhid zātī*.

That is why, in practicing *tarekat*, there are five basic principles that must be maintained, namely as follows.

- a. Always enrich oneself with knowledge because, with knowledge, religious orders will be carried out perfectly.
- b. Always increase the intensity and quality of meetings with *sheikh* or *murshid* and fellow disciples to further sharpen the function of *al-bashirah* or the eyes of the heart.
- c. Always do not lead oneself to make far-fetched efforts or interpretations that can facilitate the worship practices to maintain the determination in doing *mujahadah*.

- d. Always increase the attitude of consistency (*istiqāmah*) to be on time in carrying out the *wirid* that has been determined to be practiced since implementing tarekat to increase *al-ḥuḍūr* (heart devotion to Allah SWT) at all times.
- e. Always be aware of all realities to save oneself from the temptations of lust that lead to misguidance.

Implications

The diction ‘tarekat’ in the Qur’an does not only mean an inner journey but also social characteristics and behavior, which has implications on the understanding of the Soppeng-Buginese community concerning the meaning of *tarekat*. This understanding can be elaborated into three indicators, namely (1) the practice of *tarekat* in the form of *dhikr* and its procedures, (2) the spiritual conditions that become the inner experience, and (3) the pattern of life that the leaders of the tarekat groups do every day as a way of thinking, behaving, and acting.

Dhikr in the perspective of general worship is a service carried out by humans in all forms of their activities who always rely on Allah SWT in the context of seeking His pleasure. Similar to those implementing *tarekat* in general, those implementing *tarekat* also perform *dhikr* in the congregation through distinctive body movements with the *jihar* sound (loud) and conducted *wirid*. It is carried out in the mosque or at the *murshid*’s house, led directly by a *murshid* or the caliph (leader) of the tarekat group (a person appointed by the *murshid* to represent him because of having been in a certain level of *maqam*).

In the *tarekat* tradition, including for all tarekat groups, *dhikr* in congregation is highly recommended for their followers to be practiced because various easiness will be born in togetherness for both external and spiritual easiness, especially, if *dhikr* in congregation is led by a *murshid*. Therefore, *dhikr* in the congregation can be a medium of learning for disciples in making their inner journey with an atmosphere of blessing from stage one to the next stages. *Tarekat* is a practical method to get the abundance of Allah’s grace because, in the life of those practicing tarekat, there is sincerity in believing in, obedience in worship, and patience not to indulge in lust. There is *syar’i* consistency in carrying out religious teachings and high moral integrity. All of them will form a true Muslim figure who has characters loved by Allah SWT.

The state of spirituality for the tarekat community is related to the condition of the heart. Imam al-Gazali divides the condition of the heart into four types, namely increasing, being open, decreasing, and being static (dead). The heart can experience an increase in *dhikr* to Allah SWT. Likewise, the heart can be open in its pleasure to Allah SWT. On the other hand, the heart can decrease because it is busy with activities that do not contain divine values and can be static (dead) due to negligence and forgetfulness to Allah SWT.

An indication of an increase in the heart is the existence of conformity, loss of contradiction, and the presence of the endless longing towards Allah SWT. Indicators for open-heartedness are the nature of trust, honesty, and belief. Meanwhile, the sign of a decline in the heart is the presence of the nature of ‘*ujub*, *riya*’, and *tamak* (greed). Apart from that, the sign of death and the cessation of the heart is when they no longer feel the sweetness of obedience & the bitterness of disobedience and mix between what is *halal* and *haram*.

There are some signs of those who love Allah in the truest sense. (1) They see what they offer to Allah SWT is little even though it is actually a lot. Furthermore, they feel many blessings from Allah SWT even though it is little for people in general. (2) They give all their potential, including efforts and time, to Allah SWT so that nothing is left for themselves or others. (3) They incorporate the attributes of Allah SWT to replace the attributes of those who love them. (4) Love is drunkenness. The lover will not wake up except after witnessing the one he loves (Allah SWT). Meanwhile, the drunkenness that comes when seeing the one he loves can no longer be characterized (expressed in words).

Those indicators are a general description from many expressions of those implementing *tarekat*. What is expressed is a small part of what can be described in words. There is still so much stored in the deepest heart of the lover of Allah SWT and His Messenger. Those who have become lovers of Allah SWT are those who have been successful and are on a spiritual journey to His presence. He has gone through stages after stages until reaching the end of his inner journey towards Allah SWT. The transience of a *salik* in his inner journey occurs when the veil is completely lifted (disappeared) before him. His witness to the Most Absolute One has reached *al-Syuhud al-Zati* (witnessing His God) or, in other words, is called *haqqul yaqien*. They are staring at absolute existence and turn completely away from limited forms. That is the true way of *tauhid*. Ibn 'Arabi describes the nature of *tauhid* with the expression “*Dzat* is veiled by nature, nature is veiled by *af'al* (actions), and *af'al* is veiled by the cosmos.” Whosoever *tajalli* on *af'al* when the veil of the cosmos is lifted will be *tawakal*. Whosoever *tajalli* on the nature when the veil of *af'al* is lifted will be *ridha* and surrenders. Furthermore, whosoever *tajalli* on *Dzat* when the veil of nature is lifted will be mortal in the oneness. At that time, he implements the true *tauhid*. These conditions of spirituality must be absolutely accompanied by consistency with the *sharia* practices that have been determined, both those that are obligatory and those that are *sunnah*. Furthermore, they must also avoid practices that do not have a *syar'i* basis.

It has been agreed that the life journey of those implementing *tarekat* is framed in a life structure full of values (*uluhiyah*, *syar'iyah*, and *khuluqiyah*). The philosophy of life of those implementing *tarekat* is to carry out everything based on knowledge of *hakikat* and *ma'rifat*. Therefore, for both ritual and social activities, they have worship value if they are based on *hakikat* and *ma'rifat*. Knowledge of *hakikat* and *ma'rifat* must grow from the attitude of pure *tauhid* in line with the demands of the *sharia* and wrapped with *adab* (politeness).

1) Politeness (*Adab*)

Politeness in the life of those implementing *tarekat* is something absolute. Politeness is a tangible form of the mindset of those implementing *tarekat*. This is reflected in the personality and behavior of the Prophet Muhammad PBUH since he was a child as a process (*tarekat*) under the direct guidance of Allah SWT. It refers to the actualization of a noble personality by a person is the key to all goodness. They will always do *istihsān* (doing the best manners) in interacting with his God, both in quiet times and in crowds. They will always recognize themselves because humans, indeed, are the nature and *af'al* (actions) of Allah SWT. Here, the lovers of Allah SWT will have the nature of patience, *tawadu* (humble), sincere, kind thoughts, and honoring all creatures around them.

2) *Sharia*

What is also fundamental in the life of those implementing *tarekat* is consistency in carrying out the practices of the *sharia*. A person who has carried out the *sharia* consistently will not only be obedient to Allah SWT but also do good deeds to fellow humans, other creatures, and the universe.

This is because the normative sharia rules basically are made to maintain the stability of all God's creatures. Meanwhile, when those implementing tarekat have made up their mind to focus on studying and carrying out the sharia rules and have witnessed the absolute truth, it means that they have done good deeds to Allah SWT. This will not be possible unless they combine three things, namely *sharia*, *tarekat*, and *makrifat*. Therefore, lovers of Allah SWT should not change themselves by leaving *sharia* after implementing *tarekat* and leaving *tarekat* after being *makrifat*. These three remain united in their daily worship patterns.

3) *Tauhid*

Tauhid does not only mean uniting God in numbers but also purifies God from their impossibility. Therefore, the level of a person's ability to unite in *tauhid* is largely determined by the level of their understanding of the form (entity), namely that form is one and the true form is God (*al-Haq*). The form of God cannot be separated from diversity. He appears (*tajalli*) in many forms that are not limited to the universe.

4) *Hakikat*

The term *hakikat* is used by those implementing tarekat to translate the objects and targets that are intended in carrying out spiritual journeys and are attached to each of their activities. Outward activity is a form of devotion to the commandments of the *sharia*, while inner activity is a form of actualizing the demands of *hakikat*. Both must be fully integrated in a form of attitude or, in other words, two dimensions in one form. Accentuation of the meaning of *hakikat* as an epistemological system is always oriented to *al-wushul* (reaching) because it is, in fact, obtained through *kasyf* (unveiling the secrets of reality by Allah SWT) and *syuhud* (witnessing the secrets of Allah SWT in their mortality). That is why, in the field of tarekat, it is highly emphasized that belief and faith are not only limited to logical arguments but also absolute up to *al-iman al-haqiqiy* (proving faith by unveiling and witnessing) because, only with *al-iman al-haqiqiy*, a person is not seized with instability in having faith.

5) *Ma'rifat*

One more thing that needs to be paid attention in the life of those implementing tarekat is an intuitive recognition called *ma'rifat*. Intuitive recognition (as experienced by Sufis and even Prophets) is carried out directly. It means that it does not require any symbols or representations. It does not need text, letters, or even concepts. For the Sufis, *ma'rifat* can only be obtained by those who have purified their inner potential because, only with purity and clarity, this potential can receive illumination from Allah SWT. The higher the level of inner sanctity of a Sufi is, the sharper his *bashirah* (vision) and intuitive recognition of God's secrets will be, making them able to enjoy their closeness to God.

Conclusion and Implications

First, the solid relationship between social culture and Islam in Sulawesi Selatan district, Indonesia has emerged pursue Tarekat movement. In addition, Tarekat not only denotes the meaning of inner journey but also touches on methods and ways of thinking, behaving, and acting. It is a legal aspect of Islamic law. Second, *tarekat* for the Soppeng-Buginese community means a spiritual path to a higher level of appreciation of God. The practice of *tarekat* is not only related to ritual worship such as *dhikr*, salah (*prayer*), and fasting but also relates to social relationships and mental conditions when accepting various provisions from Allah SWT.

Third, the meaning of diction *tarekat* in the Qur'an has implications for the understanding of *tarekat* applied in the Soppeng-Buginese community which can be seen in (1) the practice of *dhikr*,

such as the procedures for *dhikr* that are recited, *dhikr* in congregation, body movements during *dhikr*, and making *dhikr* as *wirid*, (2) states of spirituality that are reflected in the inner condition of belief, pleasure, & love only for Allah SWT, and (3) the pattern of life of those implementing tarekat that is always filled with (a) noble *adab* (politeness), (b) consistency in implementing the *sharia*, (c) having a solid *tauhid*, (d) inner clarity in every activity as the actualization of the demands of nature, and (e) *makrifat*, namely direct intuitive recognition without the need for symbol intermediaries.

Acknowledgements

The author would like to express his gratitude to the followers of Tariqat Qodiriyah Naqsyabandiyah *dhikr*, with whom he had impressive experience during field research. They were kindly willing to share their knowledge about their views of their beliefs and practices. The author would also like to express deep gratitude to members of president of Universitas Muslim Indonesia and Universitas Islam Makassar, who openly answered his questions and shared their opinions within contextual understanding.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Author's contributions

R.R. conceived of the presented idea, developed the theory, writing and editing and verified the analytical methods. M.A.B. contributed to the design and implementation of the research. Both authors discussed the results and contributed to the final manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research did not receive a specific grant from any funding agency in the public, commercial or not-for-profit sector.

Data availability

Data sharing does not apply to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency or the author.

References

- Azwar, W. 2018. 'The resistance of local wisdom towards radicalism: The study of the Tarekat community of West Sumatra, Indonesia'. *Social Sciences & Humanities* 26(1), 75-102.
- Burga, M.A. 2021. 'Islamic Education Contribution in Social Interactions of the Bugis Society: The Study of Social Change in the Bugis Soppeng Society'. *Dirasat Islamiah: Jurnal Kajian Keislaman*, 2(1), 11–22. <https://doi.org/10.5281/zenodo.5166459>

- Falyouna, N.A.M. 2020. 'Analytical Study on Nasr Hamid Abu Zayd's Understanding of Religious Texts in Islam'. *Journal of Al-Tamaddun*, 15(2), 45–55. <https://doi.org/10.22452/JAT.vol15no2.4>
- Hadarah, H. & Gani, A. 2019. 'The implementation of Tariqa Naqshbandiyah's Sufism values in South Celebes'. *Journal of Social Studies Education Research*, 20(2), 243–269.
- Junaidi, J., 2022. 'Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment'. *Journal of Islamic Accounting and Business Research*, 13(6), 960–976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- Junaidi, J., Anwar, S.M., Alam, R., Lantara, N.F., & Wicaksono, R. 2022. 'Determinants to adopt conventional and Islamic banking: evidence from Indonesia'. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-03-2021-0067>
- Karabulatova, I., Polekhina, M., Lyausheva, S. & Dubinina, N. 2017. 'How the Discourse of Sufism Became the Expressive Discourse of Islamic Radicalism in the Regions of 'Popular Islam' in Russia'. *Central Asia and the Caucasus*, 18(4), 92–98.
- Knoetze, J.J. 2022. Theological education, spiritual formation and leadership development in Africa: What does God have to do with it?, *HTS Teologiese Studies/Theological studies*, 78(4), a7521, 1–6. <https://doi.org/10.4102/hts.v78i4.7521>
- Kosasih, A. 2015. 'The Tradition for Spiritual Learning (Tariqat) through a Sequence of Holy Phrases (Tijaniyah): The Case of Darussalam Boarding School'. *Asian Social Science*, 11(21), 71–77. <https://doi.org/10.5539/ass.v11n21p71>.
- Mansor, A.B.A., Yassin, K.M. & Ahmad, S. 2020. 'Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a Therapy for Drug Recovery in Malaysia'. *Journal of Critical Reviews*, 7(8), 1580–1585. <http://dx.doi.org/10.31838/jcr.07.08.312>
- Mohammadi, H., Arabi, S. & Farsani, S.T. 2019. 'Political and Intellectual Discourse of Tariqat Naqshbandiyah during the Timurid Era'. *A Quarterly Journal of Historical Studies of Islam*, 11(41), 155–179.
- Ni'am, S. 2016. 'Tasawuf di Tengah Perubahan Sosial: Studi tentang Peran Tarekat dalam Dinamika Sosial-Politik di Indonesia'. *Harmoni*, 15(2), 123–137.
- Purkon, A., 2022, Rethinking of contemporary Islamic law methodology: Critical study of Muhammad Shahrur's thinking on Islamic law sources. *HTS Teologiese Studies/Theological studies*, 78(4), a7152. <https://doi.org/10.4102/hts.v78i4.7152>
- Ruslan, R. (2021). *Rihlah Risalah Suci Tarikat Khalwatiyah Samman: Dari Kota Nabi ke Tanah Bugis*. Makassar: FAI UIM,.
- Sakhok, J. & Aris Munandar, S. 2019. 'The Sufi Order and Philanthropy: A Case Study of Philanthropical Activism of the Naqsyabandiyah Al-Haqqani Sufi Order in Indonesia'. *Teosofia: Indonesian Journal of Islamic Mysticism*, 8(1), 31–50. <https://doi.org/10.21580/tos.v8i1.5299>
- Sunesti, Y. & Putri, A.K., 2022, Sharia housing and millennials in Indonesia: Between religious and economic motives. *HTS Teologiese Studies/Theological studies*, 78(4), a7062. <https://doi.org/10.4102/hts.v78i4.7062>
- Syukur, A., 2022. Theological debate among Buddhist sects in Indonesia. *HTS Teologiese Studies/Theological studies*, 78(4), a7054. <https://doi.org/10.4102/hts.v78i4.7054>

- Ubaedillah, A. 2017. 'The Rise of the Khalwatiyah Sammān Sufi Order in South Sulawesi: Encountering the Local, Escaping the Global'. *Studia Islamika*, 24(2), 213–245. <https://doi.org/10.15408/sdi.v24i2.4186>
- Yusuf, S.M. 2020. 'Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo'. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 103–126. <https://doi.org/10.18326/ijims.v10i1.103-126>

**2. Bukti konfirmasi review dan hasil review
pertama
(30 Agustus 2022)**

HTS External Review Decision 8009 - Revisions required

Inbox



aosis@hts.org.za

Aug 30,
2022,
6:46 PM

to me, Muhammad, Muli

Ref. No.: 8009

Manuscript title: Theological Belief toward Tarekat Belief and Practice;

Evidence from South Sulawesi, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr. Ruslan

We thank you for the submission of your manuscript. The peer review process of your manuscript has now been completed and we have reached a decision regarding your submission.

At present, your manuscript requires minor revisions to address the concerns of the reviewers. Their comments are attached to the email and/or to the bottom of this letter. If not, for your convenience log onto your profile to view the reviewers' comments.

Please include with your revised submission an itemised, point-by-point response to the reviewers which details the changes made. The revised manuscript should be submitted by 13-Sep-22; if you anticipate that you will be unable to meet this deadline, please notify the Editorial Office.

As a member of the Committee on Publication Ethics, we encourage your participation in assessing your Similarity Check Report in your journals' personalised manuscript section. Proceed to rewrite the paraphrased text or to introduce citations and acknowledgements as needed. Our assessment revealed:

No overlap of concern

Below my signature, you will find steps to resubmit your revised manuscript. If you need any assistance, kindly contact the Editorial Office at

submissions@hts.org.za with any questions or concerns.

We look forward to receiving the revised manuscript.

Yours sincerely,
Ms De Bod
AOSIS colleague

Frequently Asked Question

How do I view the reviewer comments, after the formal peer review, if the Editor-in-Chief provided feedback regarding my article?

The editor should send you an email stating all the revisions suggested during the formal peer review process. If you are advised to download the comments via your personalised journal section, follow these steps:

- Log into your personalised journal section in the journal.
- Under your 'User Home' click on the 'Author' or 'Active' link that will direct you to your 'Active Submissions Table'.
- Under the 'Status Column', click on 'In Review: Revisions Required'. This link takes you to the overview of the peer review process.
- The review page of your article provides information and documentation under the heading 'Peer Review', and will identify files by reviewers, e.g. Reviewer B 19-123-1-RV.docx 2011-08-10. Download these documents to view the reviewer files.

Frequently Asked Question: The Editor-in-Chief has requested revisions to my article. How do I submit my revised version?

When the editor dealing with your submission chooses to ask for a revision, you will be notified by email. In the journal's personalised section your submission will move in the active table from the status 'In Review' to 'In Review: Revisions Required'.

When you prepare a revised version of your manuscript, it is essential that you carefully follow the instructions given in the editor's letter. Use the standard uploading format (as described for original submissions), but include both a clean copy of your manuscript and an annotated copy describing the changes you have made. Failure to do so will cause a delay in the review of your revision.

If references, tables, or figures are moved, added, or deleted during the

revision process, renumber them to reflect such changes so that all tables, references (Vancouver Style) and figures are cited in numeric order. Images need only be uploaded if changes have been made to the figures since the previous version.

The annotated copy should have highlights on the changes (either by using the 'Track Changes' function in Word or by highlighting or underlining text) with comments in the text referring to the editor or reviewer query. Be sure when you upload your annotated version that the changes are clearly visible on the Word (.doc) file prior to resubmission.

You should create a point-by-point response letter specifying how you have addressed each of the editor's and reviewer's comments.

Using the review version of your manuscript, edit and revise your submission according to the reviewers' and editor's comments, and follow the steps:

- When you have addressed the comments and completed your revisions, log into your journals' personalised section and click on 'In Review: Revisions Required'.
- Under the 'Editor Decision', click on the bubble icon to view the editor's decision letter. If needed, you may view the original editor and reviewer comments by clicking files linked under the 'Review Round'.
- Once your revisions are correctly formatted and prepared, click on 'Browse' to begin uploading your revised manuscript from your desktop. Ensure to upload a clean, annotated and point-by-point version as part of your revised manuscript submission.

Once all three documents are uploaded, you will need to inform the editor via email of your resubmission. Click on the email icon and proceed to type and email the editor. Remember to press 'Send'.

For a video detailing the uploading of your revised manuscript see here:

https://pkp.sfu.ca/files/author_submission_status_acadiau.mp4

Editorial Coordinator

Special Issues Unit

Scholarly Journals Department

AOSIS Publishing, Empowering Africa through access to knowledge

Tel: +270219752602

URL: website url of journal

reviewing interest: AOSIS colleague

Reviewer B:

Dear Editor and author(s)

Thanks for give us chance to read this manuscript. In our opinion this topic very interisting and provide contribution to knowledge and practise. Hence, this work already to publish in HTS Teologiese Studies.

We so glad can participate in youe work and venue.

Sincerely

Reviewer C:

Your manuscript needs revision on:

Introduction: clarify the phenomenon, the importance of the research, and the objectives to be achieved

Method: data sources and data validity testing is not clear

Result and Discussion: describe based on the focus or objectives of the research

References: complete the link address for internet resources

HTS Teologiese Studies / Theological Studies | <https://hts.org.za> |
ISSN: 0259-9422 (PRINT) | ISSN: 2072-8050 (ONLINE)

Paper NO 8009

Comments:

For me as a Muslim Researcher, This paper is understandable and attractive. But there are many Non-English words in this paper (i.e. the Tarekat which is in the title of this paper is the first non-English word in this paper) which has no clear meaning in English. I think this paper will not be attractive for International Authors (or hard to Understand).

- Introduction can be improved: Problem Statement has not been discussed well
- Literature: Many Non-English words in the paper which is not suitable for International Manuscripts.

- Paper Structure is OK
- Findings are OK
- Discussion is OK

In sum, making decision about this paper can be made after receiving other referees comments.

Reviewer C:

Your manuscript needs revision on:

Introduction: clarify the phenomenon, the importance of the research, and the objectives to be achieved
Method: data sources and data validity testing is not clear
Result and Discussion: describe based on the focus or objectives of the research

References: complete the link address for internet resources

**3. Bukti konfirmasi submit revisi pertama,
respon kepada reviewer, dan artikel yang
diresubmit
(1 September 2022)**

HTS 8009 Theological Belief toward Tarekat Belief and Practice; Evidence from South Sulawesi, Indonesia

Inbox



aosis@hts.org.za

Thu, Sep
1, 2022,
10:34 AM

to Andries, Ms

Dear Editor

We would like to thank the Editor and Reviewers for their detailed and helpful feedback regarding our manuscript, and for providing us with the opportunity to revise our manuscript. We have revised the manuscript according to the Reviewers' recommendations. We did our best to give diligent and thoughtful consideration to each of the issues raised by the Reviewers in revising the paper. If there were specific ways, you would like us to address any remaining concerns, please let us know.

Sincerely yours

HTS Teologiese Studies / Theological Studies | <https://hts.org.za> |
ISSN: 0259-9422 (PRINT) | ISSN: 2072-8050 (ONLINE)

If you require immediate assistance, please contact AOSIS Publishing |
Tel: +27 21 975 2602 | Support email: publishing@aosis.co.za |
Business hours are weekdays between 8:00am-16:30pm

Interested in more Theological and Religious Studies research, visit:
• HTS Teologiese Studies / Theological Studies [\[https://hts.org.za\]](https://hts.org.za) |
• In die Skriflig/In Luce Verbi [\[https://indieskriflig.org.za\]](https://indieskriflig.org.za) | •
Verbum et Ecclesia [\[https://verbumetecclesia.org.za\]](https://verbumetecclesia.org.za) | • Theologia
Viatorum [\[https://theologiaviatorum.org\]](https://theologiaviatorum.org)

Confidentiality: The information contained in and attached to this email is confidential and for use of the intended recipient. This email adheres to the email disclaimer described on <https://aosis.co.za>

We would like to thank the Editor and Reviewers for their detailed and helpful feedback regarding our manuscript, and for providing us with the opportunity to revise our manuscript. We have revised the manuscript according to the Reviewers' recommendations. We did our best to give diligent and thoughtful consideration to each of the issues raised by the Reviewers in revising the paper.

Response to Reviewer1's

For me as a Muslim Researcher, This paper is understandable and attractive. But there are many Non-English words in this paper (i.e. the Tarekat which is in the title of this paper is the first non-English word in this paper) which has no clear meaning in English. I think this paper will not be attractive for International Authors (or hard to Understand).

Response: Thanks so much for your thoughtful and helpful review. We have addressed your concerns and the title of the manuscript has replaced to "Theological Belief toward Islamic Spiritual learning and Practice: Evidence from South Sulawesi, Indonesia".

1. Introduction can be improved: Problem Statement has not been discussed well

Response: Thank you so much for your positive comment. We have added some sentence in introduction part as suggested.

2. Literature: Many Non-English words in the paper which is not suitable for International Manuscripts.

Response: Thank you so much for your positive comment. We have an English word beside Arabic work in whole manuscript as suggested.

3. Paper structure is Ok.

Response: Thank you so much for your positive comment.

4. Finding are Ok.

Response: Thank you so much for your positive comment.

5. Discussion is Ok.

Response: Thank you so much for your positive comment.

Response to Reviewer2's

1. Explain the main problem of study. The final paragraph of the introduction describes the

importance of the research and the objectives to be achieved

Response: Thank you so much for your positive comment. We have added some sentences in introduction part and 2 paragraphs if last section as suggested.

2. Research design and methodology need to enhance (How to ensure data validation).

Response: Thank you so much for your positive comment. We have added one sentence to describe data validation process, as well as data source.

3- What is the difference between Islamic banking and conventional banking in Indonesia? 3.1 Is there a lower interest rate? 3.2 Are there depositors who do not make a profit? Do they follow Islamic contracts? 3-4 Do people pay zakat? ((Specify correctly)).

Response: Thank you so much for your positive comment. We have added one sentence to describe the difference between conventional and Islamic bank.

“In 2021, Indonesia has 12 Islamic banks which comprises of 2,035 offices and 107 conventional banks with 32,366 branches (OJK, 2022). Islamic banking applied profit-loss sharing and avoided to invest their fund in alcohol, smoking and speculation due to uncompliant with Islamic law. Hence, Islamic bank more prone to whether the products and services “Halal” or “Haram”. Islamic bank also paying Zakat and distributed it to social activities. Islamic bank also surveillance by Shariah Supervises Board (SSB) to make sure Islamic bank operation system in line to Islamic law. Whereas, conventional bank adopted interest in the operational system and more prone to profit oriented than Islamic compliant products and services (Junaidi, 2022; M. Anwar et al., 2020)”.

4- Research questions should be deleted and the main research question should be stated at the end of the introduction.

Response: Thank you so much for your positive comment. Research questions has deleted. We also added one sentence to provide research objective in last paragraph of introduction part. “Moreover, preliminary studies are more concerned about the correlation between religion and consumers’ preferences without deeply validating consumers’ emotional concepts. Hence, the aim of this study is to investigate the relationship between of emotional bonding (e.g., brand love, consumers' commitment, and band trust) on consumer awareness in the banking context. It also validates the role of consumers’ awareness as a mediator between consumers’ emotional bonding and consumer loyalty. Albaity and Rahman (2021), Fianto et al. (2020) recommended that future studies examine the consumers’ loyalty across cultures and regions. Moreover, Kaur et al. (2020); Levy (2022) and Mostafa and Kasamami (2021) also suggest examining consumers' emotional responses (e.g., trust) in banking services”.

5. I did not find a connection between Hypotheses 5, 6 and 7 and the research model.

Response: Thank you so much for your positive comment. We have revised 5.5 Mediating effect part to bridge research model and hypotheses 5,6 and 7.

““Halal” brand and product. It has been considered as primary reason to use banking products. Halal brand also as a symbol of safety, quality standard not only for Muslim consumers but for society. Information and knowledge about “Halal” brand awareness toward emotional bonding including how the banking operational system compliant with Islamic law. It also correlation to consumers’ loyalty and intention to use the products and services (Rachmawati et al., 2022). The consumers’ awareness on banking product dimensions including how far consumers recognize the halal brand as primary choice when they will use banking products and services (Kotler and Keller, 2016). When consumers are afraid to make the wrong decision, they will tend to choose a brand that is already known (Kotler and Keller, 2016). Halal brand toward consumers’ awareness possibly to offer a chance to bank to take advantage due to the Muslim awareness of halal brands products (Wilson and Grant, 2013). Halal brand and consumers’ awareness is the level of information and consumers’ knowledge to obtain and use products in line with Islamic law. It also possibly to enhance consumers’ loyalty”.

4. Results: Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper? The results are generally satisfactory.
Response: Thank you so much for your positive comment.

6- What are the banks of Islamic banking in Indonesia and how many branches does each of them have?

6-1 Do all Islamic banks in Indonesia have a common site that an online survey researcher conducted?

6-2 Why is the site address not mentioned?

6-3 Why is there no questionnaire link?

6.4 Was the selection of the statistical sample random or was it sent for the available samples?

Response: Thank you so much for your positive comment. We have once sentence to provide information about conventional and Islamic bank offices in Indonesia.

“This study was designed consumers behavioral model to better obtain Muslim consumers’ behavior throughs emotional bonding on “Halal” brand and products by examining the influence of five variables. A quantitative approach was applied to examine research hypothesis on the effect of emotional bonding (e.g., brand love, commitment and trust) on consumers’ awareness and loyalty. The questionnaire pre-test and pilot test were conducted used to examine all the measurement items’ and to reduce bias issue (Hair Jr *et al.*, 2019; Podsakoff *et al.*, 2003) before formal survey”

7- In the review of the questionnaire used in the appendix (brand love 8 questions once and 6 questions 6 times) are mentioned, but the brand commitment of the questions is not clear. (Dear researcher in structural equation modeling, if the questionnaire and questions are not correct, all research loses its validity and can be rejected).

Response: Thank you so much for your positive comment. We have checked the brand commitment instruments.

8- To determine the geographical area of the research correctly.
8-1 Has this research been conducted in all Indonesian provinces?

Response: Thank you so much for your positive comment. We have added some sentence in 4.1 sample dan data collection part to describe this issue.

“The participants in this study are Indonesia Muslim consumers. Random sampling was used to gather responses via online survey. The sampling from the total of Muslim bank consumers was the minimum data requirement for structural modelling analysis (SEM), which is 10 times the number of indicators (Nunnally and Bernstein, 1994). The number of indicators in this study was 27 items, hence the minimum participants was 270. The data which collected more than target involved 645 Muslim banks consumers and this study aims to capturing the Muslim bank consumers’ emotional bonding toward “Halal” brand. However, 525 samples were valid; this indicates the data response rate was around 81.40 %. Further, the sample size of this study was comparable to prior studies which examined the correlation between brand love, brand commitment, brand trust, consumers’ awareness and consumers’ loyalty (Junaidi, 2022; Mostafa and Kasamami, 2021; Rahman et al., 2021; Salehzadeh et al., 2021; Suhartanto et al., 2021; Wang et al., 2019; Zhang et al., 2020)”.

9- In this research, I did not find the result of hypotheses 5, 6 and 7.

Response: Thank you so much for your positive comment. In the 5.5 Mediating effect part, the hypotheses 5,6 and 7 result has provided. “All the above conditions were met because H5, H6, and H7 are supported. It means that consumers’ emotional bonding possibly influences Muslims consumers’ loyalty directly. It implies brand success to bridge consumers’ honest, sincere, commit to brand, and brand love play important role to maintain relationship between bank and consumers”.

10. The standard model of structural equations with questions and factor loads should be given in the text.

Response: Thank you so much for your positive comment. Table 3 has provided factor loadings all instruments and also model fit for validity and reliability data. It used before applying structural equation modelling (SEM) analysis (Hair Jr et al., 2019).

11. I have not found any new points in this manuscript (there are many articles about the relationship between, brand love, brand trust, brand awareness and loyalty)!!!

Response: Thank you so much for your positive comment. We cited some references which examined the correlation between consumers’ emotional bonding (e.g., brand love, commitment and trust), Muslim bank consumers’ awareness and consumers’ loyalty.

1. Aji, H.M. and Muslichah, I. (2022), “Is halal universal? The impact of self-expressive value on halal brand personality, brand tribalism, and loyalty: case of Islamic hospitals”, *Journal of Islamic Marketing*, Vol. ahead-of-print No. ahead-of-print.
2. Albaity, M. and Rahman, M. (2021), “Customer Loyalty towards Islamic Banks: The Mediating Role of Trust and Attitude”, *Sustainability*, Vol. 13 No. 19, pp. 1-19.
3. Amegbe, H., Dzandu, M.D. and Hanu, C. (2021), “The role of brand love on bank

customers' perceptions of corporate social responsibility", *International Journal of Bank Marketing*, Vol. 39 No. 1, pp. 189-208.

4. Chaudhuri, A. and Holbrook, M.B. (2001), "The chain of effects from brand trust and brand affect to brand performance: the role of brand loyalty", *Journal of Marketing*, Vol. 65 No. 2, pp. 81-93.
5. Ghorbanzadeh, D. and Rahehagh, A. (2021), "Emotional brand attachment and brand love: the emotional bridges in the process of transition from satisfaction to loyalty", *Rajagiri Management Journal*, Vol. 15 No. 1, pp. 16-38.
6. Joshi, R. and Garg, P. (2022), "Assessing brand love, brand sacredness and brand fidelity towards halal brands", *Journal of Islamic Marketing*, Vol. 13 No. 4, pp. 807-823.
7. Junaidi, J. (2022), "Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment", *Journal of Islamic Accounting and Business Research*, Vol. 13 No. 6, pp. 960-976.
8. Kaur, P., Malhotra, K. and Sharma, S.K. (2020), "Moderation-mediation framework connecting internal branding, affective commitment, employee engagement and job satisfaction: an empirical study of BPO employees in Indian context", *Asia-Pacific Journal of Business Administration*, Vol. 12 No. 3/4, pp. 327-348.
9. Mostafa, R.B. and Kasamani, T. (2021), "Brand experience and brand loyalty: is it a matter of emotions?", *Asia Pacific Journal of Marketing and Logistics*, Vol. 33 No. 4, pp. 1033-1051.
10. Rachmawati, E., S. and Suroso, A. (2022), "A moderating role of halal brand awareness to purchase decision making", *Journal of Islamic Marketing*, Vol. 13 No. 2, pp. 542-563.
11. Rahman, R., Langner, T. and Temme, D. (2021), "Brand love: conceptual and empirical investigation of a holistic causal model", *Journal of Brand Management*, Vol. 28 No. 1, pp. 609-642.
12. Suhartanto, D., Dean, D., Sarah, I.S., Hapsari, R., Amalia, F.A. and Suhaeni, T. (2021), "Does religiosity matter for customer loyalty? Evidence from halal cosmetics", *Journal of Islamic Marketing*, Vol. 12 No. 8, pp. 1521-1534.
13. Tabrani, M., Amin, M. and Nizam, A. (2018), "Trust, commitment, customer intimacy and customer loyalty in Islamic banking relationships", *International Journal of Bank Marketing*, Vol. 36 No. 5, pp. 823-848.
14. Zhang, S., Peng, M.Y.P., Peng, Y., Zhang, Y., Ren, G. and Chen, C.C. (2020), "Expressive brand relationship, brand love, and brand loyalty for tablet PCs: Building a sustainable brand", *Frontier in Psychology*, Vol. 11, pp. 1-11.

There are some studies which validate the correlation between brand love, brand commitment, brand trust, consumers' awareness and consumers' loyalty.

1. Akoglu, H.E. and Özbek, O. (2021), "The effect of brand experiences on brand loyalty through perceived quality and brand trust: a study on sports consumers", *Asia Pacific Journal of Marketing and Logistics*, Vol. ahead-of-print No. ahead-of-print.
2. Anantharaman, R., Prashar, S. and Tata, S.V. (2022), "Examining the influence of customer-brand relationship constructs and bandwagon effect on brand loyalty", *Benchmarking: An International Journal*, Vol. ahead-of-print No. ahead-of-print.
3. Anaya-Sánchez, R., Aguilar-Illescas, R., Molinillo, S. and Martínez-López, F.J. (2020), "Trust and loyalty in online brand communities", *Spanish Journal of Marketing - ESIC*, Vol. 24 No. 2, pp. 177-191.

4. Hesse, A., Bündgen, K., Claren, S. et al. Practices of brand extensions and how consumers respond to FMCG giants' greening attempts. *J Brand Manag* (2022).
5. Ledikwe, A. (2020) Determinants of brand loyalty in the apparel industry: A developing country perspective, *Cogent Business & Management*, 7:1.
6. Samarah, T., Bayram, P., Aljuhmani, H.Y. and Elrehail, H. (2021), "The role of brand interactivity and involvement in driving social media consumer brand engagement and brand loyalty: the mediating effect of brand trust", *Journal of Research in Interactive Marketing*, Vol. ahead-of-print No. ahead-of-print.

Theological Belief toward Islamic Spiritual learning and Practice: Evidence from South Sulawesi, Indonesia

Abstract

Indonesia has the biggest Muslim population globally, and one of the Islamic beliefs among people of this nation is *tarekat*, which is sometimes considered as a heretic. Therefore, this study aims to analyze the meaning of diction *tarekat* according to the Qur'an and its implications for the Buginese community, one of the oldest ethnicity in Indonesia. This is a conceptual and empirical research with the purposive sampling method used to determine the informants from several *tarekat* leaders and congregations. Data were collected through documentation, observation, and interviews and analyzed using Miles & Huberman's qualitative analysis technique. This process consists of data reduction, display, and drawing conclusions. Results showed that firstly, the word *tarekat* in the Qur'an indicates the meaning of inner journey and the methods and ways of thinking, acting, and behaving. Secondly, to the Buginese community, it implies a spiritual path to a higher level of appreciation towards their God. Thirdly, the meaning of the diction *tarekat* in the Qur'an has implications for its understanding, which can be seen in the practice of *dhikr*, spiritual behavior, and the way of life of those implementing these heretics.

Contribution: This study enriched the religious belief among Muslims, which scholars rarely uncover. Islam adherents in Indonesia have social and political responsibility regarding religious tolerance within and outside other religions. This proves that Muslim contribute to world peace in Middle-East and South-Eastern Asia.

Keywords: *Tarekat*, Al-Qur'an, Buginese community, Spiritual, *Dhikr*

Introduction

Human existence is controversial because their personal experiences usually contradict their belief. Therefore, individuals' transformation must be in line with Islamic law (Azwar 2018; Saklok & Arismunandar 2019). According to Knoetze (2022) and Ni'am (2016), human perfection has two dimensions, namely the physical and spiritual aspects. Its essence lies in the synergy between these two dimensions, thereby causing humans to feel alienated from themselves, their environment, and God as the creator of the universe. This feeling tends to trigger an individual's "spiritual quest." These humans are forced to begin their spiritual journey in search of God, which is realized through *tarekat* (Ruslan 2021). *Tarekat in Arabic is road, path or way the Muslim spiritual way through direct knowledge of Allah (God).* This term has become an endless discourse among Muslim intellectuals. Ironically, it occasionally places the practitioners of *tarekat* as heretics or infidels. *Some Muslim intellectuals state that it has no basis in the Qur'an as the main reference in determining whether a spiritual practice is permissible* (Junaidi et al., 2022; Karabulatova, 2017; Suwito et al., 2022). Indonesians believe that *tarekat* plays an important role in supporting the Islamization process and the social, cultural, political, and economic aspects of collective piety and obedience. It also encourages people to develop a firm community and embrace societal changes.

A comprehensive understanding of each word in the Qur'an is the key to *ijtihad*. *Ijtihad* is defined as an attempt to provide an original interpretation of problems covered by Islamic law or traditions concerning the Prophet Muhammad's life and utterances, as well as the consensus of Islamic scholars. Meanwhile, the verses hide deep and beautiful meanings, causing readers to have different opinions and interpretations (Falyouna 2020; Purkon 2022; Sunesti & Putri 2022). The flexibility of these verses and the phenomena of the discourse have attracted several Islamic scholars to examine matters related to *tarekat*. For example, Kosasih (2015), and Mohammadi et al. (2019), stated that spiritual learning (*tarekat*) through *dhikr* (holy phrases) practiced during the Timurid era, known as the revival period of the Sufis, especially during the Nazarene Dynasty, were completely loyal to their leaders. Yusuf (2020) further reported that respect for the *tarekat murshid* tends to help people to improve their spiritual experiences and pass various life tests. *Khalwat (suluk)* has both subjective and intersubjective meanings, which are necessary for one to reach the highest *maqamat* (state). Its subjective meaning is performing more of *dhikr*, *muraqabah*, *tawajjuh*, and *uzlah*. At the same time, intersubjective is the interactive session held with the *murshid* through *rabithah murshid*, *talqin*, *bai'at*, *sungkem*, including a pilgrimage to the *murshid's* grave (Yusuf, 2020). Pajarianto et al. (2022) revealed that local windon value and culture play an important role in encouraging peace in society. The Tariqat Qodiriyah Naqsyabandiyah *dhikr* method practiced by addicts at selected drug rehabilitation centers positively impacts addicts in Malaysia. This study implies that it fundamentally enhances and harmonizes existing procedures of drug rehabilitation in Malaysia. This is because the principle of *dhikr* therapy is proven to improve one's spiritual and mental health, besides helping addicts to completely recover (Irawan, 2022; Junaidi, 2022; Mansor et al., 2020; Syukur, 2022).

Tarekat is derived from the Arabic word "*Tariqa*" which has been standardized in Indonesian vocabulary. It has several meanings, namely (1) the way, (2) the path to truth, (3) the way or rule of life, and (4) the fellowship with followers of Sufism. *Tarekat* is defined as a way to obtain an appropriate view in order to have a deeper understanding and knowledge of God (Allah). However, not all Muslims are serious about this Islamic belief. According to the Al-Qur'an, Allah stated in Surah Jin Verse 16, "Had the deniers followed the right way, He would have certainly granted them abundant rain to drink." From this statement, Allah (God) revealed three important points, namely *Istiqomah* (personal commitment) and Islam as the right way and reward from Allah (God). It also refers to personal commitment towards a method or technique to realize this process. *Tarekat* addresses Muslims based on Islamic law and respects the permissible (Halal) and prohibited (Haram) rules (Hadarah & Gani 2019). Its activities are centered on strengthening one's relationship with God and the basis of Muslim life. Globally, it is known as Sufi (Ubaedillah, 2014). Those who practice *Tarekat* want to learn about their mistakes toward ritual Islamic prayer to gain spiritual perfection, such as remembering God (ALLAH) in the hearth and actions that are mentioned by the tongue.

Several communities practice *tarekat* in Sulawesi Selatan district, Indonesia, such as *Khalwatiyah* and *Naqsyabandiyah*. For the Buginese, this word is popularly used for objects with religious connotations. The term *tarekat* has even become one of the forms or ways of life practiced by the Buginese Muslim community to enhance further their devotion and the practice of Islamic teachings (Hadarah & Gani 2019). In Islam, several terms concern humans based on their level of closeness with Allah SWT, namely *nās* (ordinary people), *mu'min* (believers), *Muslims* (those who

embrace Islam), *muttaqīn* (the pious individuals), *mukhlisīn* (sincere ones), and special people (those who are given grace). Likewise, the Buginese believe in some human levels in which the highest one can only be obtained through *tarekat*. This term implies a spiritual journey to the highest human level. According to the Buginese, the first is **Tau-Tau**, those without initiative. Individuals in this category follow their *toto* (destiny), they are like *pajo-pajo* (puppet) who does not have self-will and ability. Other people only drive them, moreover, this is the lowest human level.

The second is **Watakkale Tau**, and in this circumstance, only their bodies are in human form. Their thoughts and actions are not yet fully human. They still need to be protected by other people. Young people who cannot distinguish between good and bad are categorized in this level. It is distinguished from the previous group because the *tau-tau* is no longer existent, while *watakkale tau* still has the opportunity to advance to the next human level. The third is **Rupa Tau**, which is slightly better in contrast to the *watakkale tau* and *rupa tau*. They are humans whose faces and physical appearances are perfectly formed. These individuals have *sumange* (spirit) in the form of the willpower to survive. The fourth is **Tau**, these are complete human beings with three perfect elements, namely physical aspect, mind, and soul. They are physically healthy, have a mature mind, and possess souls full of wisdom. Fortunately, they possess the following characteristics: honesty, responsible, caring, and kindness to everyone. Besides, humans at this level are far above the previous ones.

The fifth is **Tau Tongeng**, which is a process that enables humans to equip themselves with various kinds of knowledge. In Buginese terms, they are called *tau massulapa eppa*, meaning those who possess knowledge from four directions. They are humans who can manage their bodies, morals, and thoughts. In Sufism terms, they have had *takhalli*, and *tahalli*, meaning they cleansed themselves from despicable attitudes and filling themselves with praiseworthy qualities. The sixth is **Tau Bettu**, the highest human level in the Buginese community. They are perfect humans and are above the *tau tongeng* level. Their knowledge is not only acquired through learning but is a direct gift (*pammase*) from Allah SWT. In the Sufism world, humans at this level are those who have reached *mukāsyafah* or *ma'rifah* (knowledge after ignorance) to Allah SWT. They are often referred to as *wali* (master or guardian), which possess various kinds of *karamah* (sincerity).

The implication of the correct *tarekat* according to the guidance of the Prophet Muhammad and his companions is for those who practice it is the introduction to Allah SWT, which is represented in their attitude. The divinity that radiates from them is bound to be felt by those around them. Therefore, people who practice *tarekat* have reached a high level (*maqam*) and are given an instrument for *mappadeceng* (doing good) because they have *ripadecengi* (improved by Allah SWT) when performing these rituals. Nobody can spread love except they are blessed by Allah SWT and are also shown special mercy (Q.S. Ali Imran (3) Verse 74). However, the demand for acquiring knowledge regarding the meaning of the diction '*tarekat*' in the Qur'an and its implications in the Buginese community is yet to be comprehensively investigated, as stated in preliminary research (Burga, 2021). This study is deemed necessary because it analyzes the meaning of the diction '*tarekat*' in the Qur'an and also reviews it in the societal context. Hence, it is not considered heresy, blame, misleading, or denial.

The blaming of one another, particularly among Muslims that practice *tarekat* and other communities among the Buginese ethnic group and in Indonesia, are not witnessed to date. This is because the spiritual practice of the Buginese community touches on various aspects, including culture and local traditions. Islamic mysticism has always been a topic for spiritually educating the Buginese Muslim community from one generation to another. Therefore, it is important to carry out a study to discern the meaning of the diction '*tarekat*' with respect to the Qur'an and its implications based on Buginese context. The problems addressed are divided into three, namely (1) the meaning of the diction '*tarekat*' concerning the Qur'an, (2) its analysis for the Soppeng-Buginese community, and (3) the implications in the Buginese community.

Research Design and Methodology

Firstly, the documentation and interview were carried out to explain the cultural notions and *tarekat* in various literatures. Secondly, focus group discussions were held with the *tarekat* leader and followers to ascertain their knowledge and views about this practice. Lastly, an interview approach was adopted to determine community activities and social behavior. This study used the descriptive-phenomenological approach to analyze the *tarekat* group. Furthermore, it focuses on the descriptive method to examine societal problems, including their current situation, activities, attitudes, and views. The selection of informants for reliable information sources is essential in this study, such as the leader and members of the *tarekat* community among Buginese, who have knowledge about *tarekat* in the Buginese context. In qualitative approach, data validity refers to participant trustworthiness and credibility. It is also measured by assessing the consistency and effectiveness of the interview. Hence, the participants' comments and information are valuable in this study.

Result and Discussion

The practice of *tarekat* by the Buginese community does not only involve spiritual rituals such as *dhikr*, *salat* (praying), and fasting. However, it also needs to be equipped with efforts to spread love to fellow humans. Only individuals who have reached the highest human level are used as an instrument by Allah SWT to do good. This proves the strong relationship between Islamic law and *tarekat* dimensions such as *hakikat* (essence), and *salat* (prayer). It also implies that all the dimensions complied with Islamic principles (*rukun*) and the views of *fiqh* scholars, including the close relationship with the *hakikat* (essence) aspect. The lovers of Allah SWT are not preoccupied with being alone or isolating themselves from worldly activities. Still, it serves as a tool to capture the divine light reflected in their hearts. In other words, *tarekat* followers are traders, politicians, lecturers, teachers, employees, farmers, and others.

This study also concluded that, axiologically, the actualization of the meaning and the spirit behind the sentence Allah (God) is the only way to human existence is essentially the substance of *tarekat* because it tends to always lead to divine consciousness in Him. This is described as the complete consciousness of its true meaning. It is in line with the words of Allah SWT in Qur'an Surah Qaf (50) verse 16, that "And We (Allah) are closer to him than [his] jugular vein." Furthermore, it was also written in the Qur'an Surah Al-Hadid (57) verse 4 that "And He (Allah) is with you wherever you are." The closeness and togetherness of Allah SWT with His servant is not prohibited by distance, time, and place. He is God, and nothing escapes His sight, although this can only be interpreted in terms of the cosmos' existence. Likewise, Allah SWT's form became known after

this cosmos's existence, including humans. Therefore, it was understood that applying the meaning and spirit of Islamic law wrapped around *tarekat* as a manifestation of the elaboration of the piety undoubtedly attracts various forms of conveniences from Allah SWT to His servants. Another benefit gained from the hadith is Prophet Muhammad's answers. In explaining its benefits, this sentence implied the command to make it *wirid* in *dhikr*. This is because it is the basic foundation of the Islamic faith, and that is also why it is called the sentence of *tauhid*. It contains the meaning of *al-tasbīh* and *al-taqdīs*, purifying the belief in Allah SWT from the dependence on place and time, various forms of imagination, description, and characterization of Him, and different kinds of emotions as well as weaknesses and shortcomings.

Therefore, an understanding of Islam that is *rahmatan li al-‘ālamīn* (valuable for all the aspect worldwide) through the practice of *tarekat* is important. The life of Muslims from the time of the Prophet Muhammad PBUH till today continues to evolve along with the emergent needs and problems of life that urge humans to maximize all their potential. This is performed to gain the most ideal and appropriate answers, resulting in peace, tranquility, as well as inner and outer well-being. In certain cases, the spirituality approach plays a significant role. On the contrary, spirituality-related problems are a principal and fundamental issue. This is resolved through the way of life that emanated from Islamic law (*tarekat*) namely *syar'ī* (daily activities compliant to Islamic law). It is because, basically, the most appropriate *tarekat* is the fruit of Islamic law, including the fact that the true *al-haqiqah* is *al-haqiqah* (truth).

The problems of past, present, and future life never cease even when a *sharia* approach is adopted without any real application in the practice of *tarekat*. *Sharia* is nothing more than words that contain *taklīfī* (commands and prohibitions), while *tarekat* is exhibited as a concrete behavior. In addition, *hakikat* and *ma'rifah* are also necessary. *Hakikat* is a state of spirituality (*ahwal*), and *ma'rifah* (interior knowledge of God) is its capital. Therefore, functionally, *tarekat* tends to boost the value of practicing religious teachings from *khidmah* or engaging in worship activities (*mahdah*), with the conditions and pillars determined directly by Allah SWT to the level of *taqarrub* (seeking closeness to God). Based on this, a person who practices *tarekat* is expected to reach the level of *hakikat* and *syuhud* (witnessing His power). This is the pinnacle of spirituality, although the level of faith is no longer merely *‘ilm al-yaqīn* (the knowledge of certainty) and *‘ain al-yaqīn* (certainty) but has reached the epistemology of *al-tahqīqī* (*Haq al-yaqīn*) (reality on certainty), and this is called *tauhid zātī* (lives based on Islamic law and the tradition and practices of Prophet Muhammad).

The practice of *tarekat* involves the adherence to five basic principles, which are stated as follows.

- f. Always enrich oneself with knowledge because this aids religious orders to be carried out perfectly.
- g. There is a need to boost the intensity of meetings held with *sheikh* or *murshid* and fellow disciples to improve further the function of *al-bashirah* or that of the heart.
- h. Do not lead oneself to make far-fetched efforts or interpretations that facilitate the worship practices to perform *mujahadah* consistently.
- i. Always embrace the attitude of consistency (*istiqāmah*) and be punctual when performing the *wirid* that is usually practiced alongside the *tarekat* to increase *al-ḥuḍūr* (heart devotion to Allah SWT) at all times.

- j. There is a need to be aware of all realities to overcome temptations of lust that lead to misguidance.

Implications

The diction ‘*tarekat*’ in the Qur’an does not only mean an inner journey, it also implies social characteristics and behavior, which has certain implications on the understanding of the Soppeng-Buginese community. This is elaborated using three indicators, namely (1) the practice of *tarekat* in the form of *dhikr* (remembering of God toward tongue) and its procedures, (2) the spiritual conditions perceived as inner experience, and (3) the attitude exhibited by the leaders of these groups daily, such as their way of thinking, behaving, and acting.

Generally, *dhikr* is a worship service indulged by all humans who always rely on Allah SWT in the context of seeking His pleasure. Similarly, those who practice *tarekat* also indulge in *dhikr* through distinctive body movements that align with the *jihar* sound (loud) and conducted by the *wirid* (prayer read after praying for God forgiveness). This is performed in the mosque or praying house, and led directly by a *murshid* or the caliph (leader) of the *tarekat* group to a certain level of *maqam* (sincerity level).

In the *tarekat* tradition, *dhikr* is highly recommended for the followers because it brings about togetherness for both external and spiritual easiness, especially, if it is led by a *murshid* (Muslim religious teacher). Therefore, it serves as a medium of learning for the disciples in terms of successfully embarking on their inner journey and receiving the blessings associated with it at every stage. *Tarekat* is a practical method to attract Allah's grace because its members are sincere, exhibit obedience in worship, and patients do not indulge in lust. There is *syar'i* consistency in carrying out religious teachings and high moral integrity. All these attributes aid in producing a true Muslim figure with characters loved by Allah SWT.

The state of spirituality for the *tarekat* community is related to the condition of the heart. Imam al-Gazali stated that there are four types, namely increase, open, decrease, and static. The heart experiences an increase in *dhikr* to Allah SWT. Likewise, it tends to be open to the pleasures derived from Allah SWT. On the other hand, the heart is said to decline because it is busy with activities that lack divine values and can be static due to negligence and forgetfulness to Allah SWT.

An indication of an increase in the heart is the existence of conformity, loss of contradiction, and the endless longing for Allah SWT. The indicators of open-heartedness are trust, honesty, and belief. Meanwhile, a decline is noticed in the presence of ‘*ujub*, *riya*’, and *tamak* (greed). Death and cessation are evident when they no longer feel the sweetness and bitterness of obedience and disobedience, including the mix between *halal* and *haram*.

Interestingly, those who love Allah in the truest sense are characterized by the following qualities. (1) They see their offerings to Allah SWT as little even though it is enormous. These individuals receive many blessings from Allah SWT irrespective of the fact that it is perceived as few. (2) They give all their potential resources, including efforts and time, to Allah SWT, leaving nothing for themselves or others. (3) Such individuals incorporate the attributes of Allah SWT to replace that of those who love them. (4) Love is drunkenness; lovers get excited whenever they see the

one they love (Allah SWT). Meanwhile, the drunkenness that comes with seeing the one they love can no longer be characterized (expressed in words).

These indicators are a general description of the innumerable expressions of those that practice *tarekat*. Although, these are a smaller version of what is described in words, there is still much stored in the deepest heart of the lovers of Allah SWT and His Messenger. These individuals are successful and are on a spiritual journey to His presence. They have undergone several stages until they reach the end of their inner journey to meet Allah SWT. A salik's inner journey's transience occurs when the veil is completely lifted (disappeared) before him. His witness to an Absolute One has reached *al-Syuhud al-Zati* (witnessing His God) or, in other words, is called *haqqul yaqien*. They are staring at absolute existence and completely turn away from limited forms, and this is the true way of *tauhid*. Ibn 'Arabi described it with the following expression "Dzat is veiled by nature, which is veiled by *af'al* (actions), and then, in turn, is veiled by the cosmos." Moreover, whosoever *tajalli* on *af'al* when the veil of the cosmos is lifted becomes a *tawakal*. Whosoever *tajalli* on the nature when the veil of *af'al* is lifted becomes a *ridha* and surrenders. Any individual that *tajalli* on *Dzat* when the veil of nature is lifted becomes a mortal. At that time, the true *tauhid* is implemented. These conditions of spirituality need to be accompanied by consistent *sharia* practices, including those that are obligatory and those that are *sunnah*. They also have to avoid practices that do not have a *syar'i* basis.

It was reported that those who practice *tarekat* are framed in a life structure full of values (*uluhiyah*, *syar'iyah*, and *khuluqiyah*). Their philosophy is to perform every task based on knowledge of *hakikat* and *ma'rifat*. Therefore, both ritual and social activities are based on *hakikat* and *ma'rifat*. Its knowledge needs to grow from the attitude of pure *tauhid*, which is in line with the demands of *sharia*, wrapped with *adab* (politeness).

6) Politeness (*Adab*)

Politeness is necessary for the lives of those who practice *tarekat*. It is a tangible form of mindset and has been reflected in the personality and behavior of the Prophet Muhammad PBUH since he was a child as a process (*tarekat*) under the direct guidance of Allah SWT. It refers to actualizing a noble personality and is the key to all goodness. Such individuals are always bound to practice *istihsān* when interacting with God in quiet and rowdy places. They usually recognize themselves because, indeed, humans are part of the nature and *af'al* (actions) of Allah SWT. In this context, the lovers of Allah SWT are patient, *tawadu* (humble), sincere, kind, thoughtful, and honor all creatures around them.

7) *Sharia*

A fundamental aspect of those who practice *tarekat* is their consistency in practicing the *sharia* law. Such individuals are not only obedient to Allah SWT, but they also tend to do good deeds to fellow humans, other creatures, and the universe. This is because the normative *sharia* rules are implemented to maintain the stability of all God's creatures. Meanwhile, when those that practice *tarekat* have decided to focus on studying and carrying out the *sharia* rules and have witnessed the absolute truth, it simply means that they have done good deeds to Allah SWT. This is only possible if three factors are combined, namely *sharia*, *tarekat*, and *ma'rifat*. It was advised that lovers of Allah SWT need not abandon the *sharia* law after practicing *tarekat* as well as leaving it after being *ma'rifat*. These three remain united in their daily worship patterns.

8) *Tauhid*

Tauhid does not only mean uniting with God, it also implies purification from impossibilities. Therefore, a person's ability to unite in *tauhid* is largely determined by their understanding of the form, defined as the one and only true God (*al-Haq*). This is inseparable from diversity, and God appears (*tajalli*), in many forms that are not limited to the universe.

9) *Hakikat*

The term *hakikat* is used by those who practice *tarekat* to translate the objects and targets intended for spiritual journeys and are also attached to their diverse activities. In addition, outward activity is a form of devotion to the commandments of *sharia*, while the inner one involves actualizing the demands of *hakikat*. Both need to be fully integrated into the form of attitude or, in other words, two dimensions in one. Accentuating the meaning of *hakikat* as an epistemological system is always oriented towards *al-wushul* (reaching) because it is, in fact, obtained through *kasyf* and *syuhud*. In the field of *tarekat*, it is highly emphasized that belief and faith are not only limited to logical arguments but also *al-iman al-haqiqiy* because only with *al-iman al-haqiqiy*, a person does not seize from having faith.

10) *Ma'rifat*

One more aspect that needs the attention of those who practice *tarekat* is an intuitive recognition called *ma'rifat*. It is carried out directly without requiring any symbols or representations, as experienced by Sufis and the Prophets. Additionally, it does not need text, letters, or even concepts. For the Sufis, *ma'rifat* is realized by those who have purified their inner potentials because only with purity and clarity can they receive illumination from Allah SWT. The higher the inner sanctity of a Sufi is, the better his *bashirah* (vision) and intuitive recognition of God's revelations, thereby making them enjoy their closeness to God.

The relationship between love for Allah (God) and love for others, which is explicitly advocated in Qur'anic teaching and supported by Islamic law, is of importance to the study implications for the field of empirical theology. Empirical theology acknowledges the role of theologians to examine how theologically structured goals play out in the context of actual human experience. The current study has shown how well-established theoretical frameworks in the psychology of religion might assist empirical theologians in operationalizing such research implications and questions. Three significant issues were raised by the empirical *Tarekat* of religion: how to operationalize love for Allah in terms of how *Tarekat* affects locals; how to operationalize love for others in terms of empathy; and how crucial it is to take into account the impact of psychological factors through *Tarekat* practice. The main conclusion from this study is that Muslims in Soppeng, Sulawesi Selatan Province, Indonesia, who are taught through their Islamic belief and tradition, develop positive religious feelings (love for Allah), and show better levels of empathy (love for others). This field of study on the nature and correlates of religiosity among people, not just in Indonesia and the context of Muslims, but internationally, has the potential to flourish.

Conclusion

First, the solid relationship between social culture and Islam in Sulawesi Selatan district, Indonesia, led to the emergence of the *tarekat* movement. In addition, this practice not only denotes

the meaning of the inner journey but also involves ways of thinking, behaving, and acting, as well as a legal aspect of Islamic law.

Second, *tarekat* for the Soppeng-Buginese community means a spiritual path to appreciate God highly. Its practice is not only related to ritual worship such as *dhikr*, *salat* (*prayer*), and fasting, but also to social relationships and mental conditions associated with accepting various provisions from Allah SWT.

Third, the meaning of the diction *tarekat* in the Qur'an has certain implications related to the Soppeng-Buginese's understanding which are stated as follows (1) the practice of *dhikr*, such as its procedures are recited, by the congregation, through body movements, and *wirid*, (2) states of spirituality are reflected by the inner condition of belief, pleasure, and love only for Allah SWT, and (3) those who engage in this practice always have (a) noble *adab* (politeness), (b) consistency in executing *sharia law*, (c) a solid *tauhid*, (d) inner clarity in every activity as the actualization of the demands of nature, and (e) *ma'rifat*, namely direct intuitive recognition without the need for symbol intermediaries.

Acknowledgements

The author would like to express his gratitude to the followers of Tariqat Qodiriyah Naqsyabandiyah *dhikr*, with whom he had impressive experience during field research. They were kindly willing to share their knowledge about their views of their beliefs and practices. The author would also like to express deep gratitude to members of president of Universitas Muslim Indonesia and Universitas Islam Makassar, who openly answered his questions and shared their opinions within contextual understanding.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Author's contributions

R.R. conceived of the presented idea, developed the theory, writing and editing and verified the analytical methods. M.A.B. contributed to the design and implementation of the research. Both authors discussed the results and contributed to the final manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research did not receive a specific grant from any funding agency in the public, commercial or not-for-profit sector.

Data availability

Data sharing does not apply to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency or the author.

References

- Azwar, W. 2018. 'The resistance of local wisdom towards radicalism: The study of the Tarekat community of West Sumatra, Indonesia'. *Social Sciences & Humanities* 26(1), 75-102.
- Burga, M.A. 2021. 'Islamic education contribution in social interactions of the Bugis society: The study of social change in the Bugis Soppeng society'. *Dirasat Islamiah: Jurnal Kajian Keislaman*, 2(1), 11–22. <https://doi.org/10.5281/zenodo.5166459>
- Falyouna, N.A.M. 2020. 'Analytical study on Nasr Hamid Abu Zayd's understanding of religious texts in Islam'. *Journal of Al-Tamaddun*, 15(2), 45–55. <https://doi.org/10.22452/JAT.vol15no2.4>
- Hadarah, H. & Gani, A. 2019. 'The implementation of Tariqa Naqshbandiyah's Sufism values in South Celebes'. *Journal of Social Studies Education Research*, 20(2), 243-269.
- Irawan, B. 2022. 'Islamic boarding schools (pesantren), Sufism and environmental conservatism practices in Indonesia'. *HTS Teologiese Studies/Theological studies*, 78(4), a7073. <https://doi.org/10.4102/hts.v78i4.7073>
- Junaidi, J., 2022. 'Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment'. *Journal of Islamic Accounting and Business Research*, 13(6), 960-976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- Junaidi, J., Anwar, S.M., Alam, R., Lantara, N.F., & Wicaksono, R. 2022. 'Determinants to adopt conventional and Islamic banking: evidence from Indonesia'. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-03-2021-0067>
- Karabulatova, I., Polekhina, M., Lyausheva, S. & Dubinina, N. 2017. 'How the discourse of Sufism became the expressive discourse of Islamic radicalism in the regions of 'popular Islam' in Russia'. *Central Asia and the Caucasus*, 18(4), 92–98.
- Knoetze, J.J. 2022. Theological education, spiritual formation and leadership development in Africa: What does God have to do with it?, *HTS Teologiese Studies/Theological studies*, 78(4), a7521, 1-6. <https://doi.org/10.4102/hts.v78i4.7521>
- Kosasih, A. 2015. 'The tradition for spiritual learning (Tariqat) through a sequence of holy phrases (Tijaniyah): The case of Darussalam boarding school'. *Asian Social Science*, 11(21), 71–77. <https://doi.org/10.5539/ass.v11n21p71>.
- Mansor, A.B.A., Yassin, K.M. & Ahmad, S. 2020. 'Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a therapy for drug recovery in Malaysia'. *Journal of Critical Reviews*, 7(8), 1580–1585. <http://dx.doi.org/10.31838/jcr.07.08.312>
- Mohammadi, H., Arabi, S. & Farsani, S.T. 2019. 'Political and intellectual discourse of Tariqat Naqshbandiyah during the Timurid era'. *A Quarterly Journal of Historical Studies of Islam*, 11(41), 155–179.
- Ni'am, S. 2016. 'Tasawuf di tengah perubahan sosial: Studi tentang peran tarekat dalam dinamika sosial-politik di Indonesia' [Tasawuf amid social change: A study of Tarekat role in Indonesia' socio-politic]. *Harmoni*, 15(2), 123–137.
- Pajarianto, H., Pribadi, I. & Sari, P. 2022. 'Tolerance between religions through the role of local

- wisdom and religious moderation'. *HTS Teologiese Studies/Theological studies*, 78(4), a7043. <https://doi.org/10.4102/hts.v78i4.7043>
- Purkon, A., 2022, Rethinking of contemporary Islamic law methodology: Critical study of Muhammad Shahrur's thinking on Islamic law sources. *HTS Teologiese Studies/Theological studies*, 78(4), a7152. <https://doi.org/10.4102/hts.v78i4.7152>
- Ruslan, R. (2021). *Rihlah Risalah Suci Tarikat Khalwatiyah Samman: Dari Kota Nabi ke Tanah Bugis*. Makassar: FAI UIM.
- Sakhok, J. & Aris Munandar, S. 2019. 'The Sufi order and philanthropy: A case study of philanthropical activism of the Naqsyabandiyah Al-Haqqani Sufi order in Indonesia'. *Teosofia: Indonesian Journal of Islamic Mysticism*, 8(1), 31–50. <https://doi.org/10.21580/tos.v8i1.5299>
- Sunesti, Y. & Putri, A.K., 2022, Sharia housing and millennials in Indonesia: Between religious and economic motives. *HTS Teologiese Studies/Theological studies*, 78(4), a7062. <https://doi.org/10.4102/hts.v78i4.7062>
- Suwito, S., Novianti, I., Suparjo, S., Widaputri, C.A. & Nuha, M.A. 2022. 'Hybrid Sufism for enhancing quality of life: Ethnographic perspective in Indonesia'. *HTS Teologiese Studies/Theological studies*, 78(4), a7198. <https://doi.org/10.4102/hts.v78i4.7198>
- Syukur, A., 2022. Theological debate among Buddhist sects in Indonesia. *HTS Teologiese Studies/Theological studies*, 78(4), a7054. <https://doi.org/10.4102/hts.v78i4.7054>
- Ubaedillah, A. 2017. 'The rise of the Khalwatiyah Sammān Sufi order in South Sulawesi: Encountering the local, escaping the global'. *Studia Islamika*, 24(2), 213–245. <https://doi.org/10.15408/sdi.v24i2.4186>
- Yusuf, S.M. 2020. 'Inter-Subjectivity of Khalwat (Suluk) members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo'. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 103–126. <https://doi.org/10.18326/ijims.v10i1.103-126>

REVIEWER INSTRUCTIONS

Take into account



CONFIDENTIALITY

Do not share the contents of this manuscript. Ensure the confidentiality of the peer review process and the proprietary rights of the authors.



CONFLICT OF INTEREST

Disclose the nature of the conflict of interest to the Editor, and decline the review request if a conflict of interest is present.



AUTHENTICITY OR INTEGRITY

Inform the Editor if you have questions about the authenticity or integrity of the reported research.



TIMEFRAME

Keep to the timeframe set out by the Editor. Ensuring a timely, productive peer-review process aids in shaping the credibility and reputation of our journal.



CRITICISM OF AUTHORS

Personal or malicious criticism of the author is not appropriate or acceptable.



YOUR REVIEW REPORT

Explain and support your judgements. Ensure that any statement, observation, derivation or argument made is accompanied by relevant details from the manuscript, and where appropriate a relevant citation. Judge the quality of the manuscript, its experimental and theoretical work, its interpretations and its exposition objectively.



CONTENT

Consider this manuscript without bias, judging it on its merits without regard to the inferred race, religion, nationality, sex or seniority of the authors.



Submit your feedback

Login to the journal platform, taking care to action steps 5-7

1

REVIEW FORM

Step 5: Select the bubble icon next to the word Review in Step 5 to complete the electronic review form. Complete the form, then click on Save and then Close. Partially completed forms cannot be saved.

2

REPORT FILES (optional)

Step 6: If preferred, you can upload multiple files in this step; ensure that these files are applicable and valid to your review of the manuscript.

Files can include:

- Your own review report.
- The manuscript with tracked changes.
- Supporting documents.

3

RECOMMENDATION (required)

Step 7: Select your recommendation and click on **Submit Review to Editor**. This will finalise your review and send it to the journal's Editor. You will not be able to access the review after completing this step.

- Send the email confirming the completion of your review.

MANUSCRIPT TO REVIEW

Theological Belief toward *Tarekat* Belief and Practice; Evidence from South Sulawesi, Indonesia

Abstract

Indonesia has the biggest Muslim population globally, and one of the Islamic beliefs among people of this nation is *tarekat*, which is sometimes considered as a heretic. Therefore, this study aims to analyze the meaning of diction *tarekat* according to the Qur'an and its implications for the Buginese community, one of the oldest ethnicity in Indonesia. This is a conceptual and empirical research with the purposive sampling method used to determine the informants from several *tarekat* leaders and congregations. Data were collected through documentation, observation, and interviews and analyzed using Miles & Huberman's qualitative analysis technique. This process consists of data reduction, display, and drawing conclusions. Results showed that firstly, the word *tarekat* in the Qur'an indicates the meaning of inner journey and the methods and ways of thinking, acting, and behaving. Secondly, to the Buginese community, it implies a spiritual path to a higher level of appreciation towards their God. Thirdly, the meaning of the diction *tarekat* in the Qur'an has implications for its understanding, which can be seen in the practice of *dhikr*, spiritual behavior, and the way of life of those implementing these heretics.

Contribution: This study enriched the religious belief among Muslims, which scholars rarely uncover. Islam adherents in Indonesia have social and political responsibility regarding religious tolerance within and outside other religions. This proves that Muslim contribute to world peace in Middle-East and South-Eastern Asia.

Keywords: *Tarekat*, Al-Qur'an, Buginese community, Spiritual, *Dhikr*

Introduction

Human existence is controversial because their personal experiences usually contradict their belief. Therefore, individuals' transformation must be in line with Islamic law (Azwar 2018; Saklok & Arismunandar 2019). According to Knoetze (2022) and Ni'am (2016), human perfection has two dimensions, namely the physical and spiritual aspects. Its essence lies in the synergy between these two dimensions, thereby causing humans to feel alienated from themselves, their environment, and God as the creator of the universe. This feeling tends to trigger an individual's "spiritual quest." These humans are forced to begin their spiritual journey in search of God, which is realized through *tarekat* (Ruslan 2021). This term has become an endless discourse among Muslim intellectuals. Ironically, it occasionally places the practitioners of *tarekat* as heretics or infidels. Some Muslim intellectuals stated that it has no basis in the Qur'an as the main reference in determining whether a spiritual practice is permissible (Junaidi et al., 2022; Karabulatova, 2017). Indonesians believe that *tarekat* plays an important role in supporting the Islamization process and the social, cultural, political, and economic aspects of collective piety and obedience. It also encourages people to develop a firm community and embrace societal changes.

A comprehensive understanding of each word in the Qur'an is the key to *ijtihad*. Meanwhile, the verses hide deep and beautiful meanings, causing readers to have different opinions and interpretations (Falyouna 2020; Purkon 2022; Sunesti & Putri 2022). The flexibility of these verses and the phenomena of the discourse have attracted several Islamic scholars to examine matters related to *tarekat*. For example, Kosasih (2015), and Mohammadi et al. (2019), stated that spiritual learning (*tarekat*) through *dhikr* (holy phrases) practiced during the Timurid era, known as the revival period of the Sufis, especially during the Nazarene Dynasty, were completely loyal to their leaders. Yusuf (2020) further reported that respect for the *tarekat murshid* tends to help students improve their spiritual experiences and pass various life tests. *Khalwat (suluk)* has both subjective and intersubjective meanings, which are necessary for one to reach the highest *maqamat* (state). Its subjective meaning is performing more of *dhikr*, *muraqabah*, *tawajuh*, and *uzlah*. At the same time, intersubjective is the interactive session held with the *murshid* through *rabithah murshid*, *talqin*, *bai'at*, *sungkem*, including a pilgrimage to the *murshid*'s grave (Yusuf, 2020). The Tariqat Qodiriyah Naqsyabandiyah *dhikr* method practiced by addicts at selected drug rehabilitation

Commented [R1]: Explain the main problems of TAREKAT BELIEF AND PRACTICE
Identified the theoretical support on TAREKAT BELIEF AND PRACTICE

Determine the theoretical gap of TAREKAT BELIEF AND PRACTICE

Explore the empirical finding of TAREKAT BELIEF AND PRACTICE that provide evidence on the empirical gap

The final paragraph of the introduction describes the importance of the research and the objectives to be achieved

centers positively impacts addicts in Malaysia. This study implies that it fundamentally enhances and harmonizes existing procedures of drug rehabilitation in Malaysia. This is because the principle of dhikr therapy is proven to improve one's spiritual and mental health, besides helping addicts to completely recover (Junaidi, 2022; Mansor et al., 2020; Syukur, 2022). The demand for acquiring knowledge regarding the meaning of the diction '*tarekat*' in the Qur'an and its implications in the Buginese community is yet to be comprehensively investigated, as stated in preliminary research (Burga, 2021). This study is deemed necessary because it analyzes the meaning of the diction '*tarekat*' in the Qur'an and also reviews it in the societal context. Hence it is not considered heresy, blame, misleading, or denial.

The blaming of one another, particularly among Muslims that practice *tarekat* and other communities among the Buginese ethnic group and in Indonesia, are not witnessed to date. This is because the spiritual practice of the Buginese community touches on various aspects, including culture and local traditions. Islamic mysticism has always been a topic for spiritually educating the Buginese Muslim community from one generation to another. Therefore, it is important to carry out a study to discern the meaning of the diction '*tarekat*' with respect to the Qur'an and its implications. The problems addressed are divided into three, namely (1) the meaning of the diction '*tarekat*' concerning the Qur'an, (2) its analysis for the Soppeng-Buginese community, and (3) the implications in the Buginese community.

Tarekat is derived from the Arabic word "طرق" which has been standardized in Indonesian vocabulary. It has several meanings, namely (1) the way, (2) the path to truth, (3) the way or rule of life, and (4) the fellowship with followers of Sufism. Tarekat is defined as a way to obtain an appropriate view to have a deeper understanding and knowledge of God (Allah). However, not all Muslims are serious about this Islamic belief. According to the Al-Qur'an, Allah stated in Surah Jin Verse 16, "Had the deniers followed the right way, He would have certainly granted them abundant rain to drink." From this statement, Allah (God) revealed three important points, namely Istiqomah (personal commitment) and Islam as the right way and reward from Allah (God). It also refers to personal commitment towards a method or technique to realize this process. Tarekat addresses Muslims based on Islamic law and respects the permissible (Halal) and prohibited (Haram) rules (Hadarah & Gani 2019). Its activities are centered on strengthening one's

Commented [R2]: Good job. Novelty not only describes the difference from previous research but also shows the community's need for the study so that it contributes to the development of science

relationship with God and the basis of Muslim life. Globally, it is known as Sufi (Ubaedillah, 2014). Those who practice Tarekat want to learn about their mistakes toward dhikr, wirid, bai'at and khalwat.

Several communities practice tarekat in Sulawesi Selatan district, Indonesia, such as Khalwatiyah and Naqsabandiyah. For the Buginese, this word is popularly used for objects with religious connotations. The term *tarekat* has even become one of the forms or ways of life practiced by the Buginese Muslim community to enhance further their devotion and the practice of Islamic teachings (Hadarah & Gani 2019). In Islam, several terms concern humans based on their level of closeness with Allah SWT, namely *nās* (ordinary people), *mu'min* (believers), *Muslims* (those who embrace Islam), *muttaqīn* (the pious individuals), *mukhlishīn* (sincere ones), and special people (those who are given grace). Likewise, the Buginese believe in some human levels in which the highest one can only be obtained through *tarekat*. This term implies a spiritual journey to the highest human level. According to the Buginese, the first is ***Tau-Tau***, those without initiative. Individuals in this category follow their *toto* (destiny), they are like *pajo-pajo* (puppet) who does not have self-will and ability. Other people only drive them, moreover, this is the lowest human level.

The second is ***Watakkale Tau***, and in this circumstance, only their bodies are in human form. Their thoughts and actions are not yet fully human. They still need to be protected by other people. Young people who cannot distinguish between good and bad are categorized in this level. It is distinguished from the previous group because the *tau-tau* is no longer existent, while *watakkale tau* still has the opportunity to advance to the next human level. The third is ***Rupa Tau***, which is slightly better in contrast to the *watakkale tau* and *rupa tau*. They are humans whose faces and physical appearances are perfectly formed. These individuals have *sumange'* (spirit) in the form of the willpower to survive. The fourth is ***Tau***, these are complete human beings with three perfect elements, namely physical aspect, mind, and soul. They are physically healthy, have a mature minds, and possess souls full of wisdom. Fortunately, they possess the following characteristics honesty, responsible, caring, and kindness to everyone. Besides, humans at this level are far above the previous ones.

The fifth is ***Tau Tongeng***, which is a process that enables humans to equip themselves with various kinds of knowledge. In Buginese terms, they are called *tau massulapa eppa*, meaning those who possess knowledge from four directions. They are humans who can manage their bodies, morals, thoughts, and *dhikr*. In Sufism terms, they have had *takhalli*, and *tahalli*, meaning they cleansed themselves from despicable attitudes and filling themselves with praiseworthy qualities. The sixth is ***Tau Bettu***, the highest human level in the Buginese community. They are perfect humans and are above the *tau tongeng level*. Their knowledge is not only acquired through learning but is a direct gift (*pammase*) from Allah SWT. In the Sufism world, humans at this level are those who have reached *mukāsyafah* or *ma'rifah* to Allah SWT. They are often referred to as *wali*, which possess various kinds of *karamah*.

The implication of the correct *tarekat* according to the guidance of the Prophet Muhammad and his companions is for those who practice it is the introduction to Allah SWT, which is represented in their attitude. The divinity that radiates from them is bound to be felt by those around them. Therefore, people who practice *tarekat* have reached a high level (*maqam*) and are given an instrument for *mappadeceng* (doing good) because they have *ripadecengi* (improved by Allah SWT) when performing *these* rituals. Nobody can spread love except they are blessed by Allah SWT and are also shown special mercy (Q.S. Ali Imran (3) Verse 74).

Research Design and Methodology

Firstly, the documentation and interview were carried out to explain the cultural notions and *tarekat* in various literatures. Secondly, focus group discussions were held with the *tarekat* leader and followers to ascertain their knowledge and views about this practice. Lastly, an interview approach was adopted to determine community activities and social behavior. This study used the descriptive-phenomenological approach to analyze the *tarekat* group. Furthermore, it focuses on the descriptive method to examine societal problems, including their current situation, activities, attitudes, and views. The selection of informants for reliable information sources is essential in this study.

Result and Discussion

Commented [R3]: How to ensure the data validation?

Commented [R4]: Data sources are not clear?

Commented [R5]: Describe the term of (1) THE MEANING OF DICTION TAREKAT ACCORDING TO THE QUR'AN and (2) ITS IMPLICATIONS FOR THE BUGINESE COMMUNITY in the different sub-discussions on this study

Explain the theoretical & empirical contribution of this research.

The practice of *tarekat* by the Buginese community does not only involve spiritual rituals such as *dhikr*, *salat* (praying), and fasting. However, it also needs to be equipped with efforts to spread love to fellow humans. Only individuals who have reached the highest human level are used as an instrument by Allah SWT to do good. This proves the strong relationship between Islamic law and *tarekat* dimensions such as *hakikat* (essence), and *salat* (prayer). It also implies that all the dimensions complied with Islamic principles (*rukun*) and the views of *fiqh* scholars, including the close relationship with the *hakikat* (essence) aspect. The lovers of Allah SWT are not preoccupied with being alone or isolating themselves from worldly activities. Still, it serves as a tool to capture the divine light reflected in their hearts. In other words, *tarekat* followers are traders, politicians, lecturers, teachers, employees, farmers, and others.

This study also concluded that, axiologically, the actualization of the meaning and the spirit behind the sentence Allah (God) is the only way to human existence is essentially the substance of *tarekat* because it tends to always lead to divine consciousness in Him. This is described as the complete consciousness of its true meaning. It is in line with the words of Allah SWT in Qur'an Surah Qaf (50) verse 16, that "And We (Allah) are closer to him than [his] jugular vein." Furthermore, it was also written in the Qur'an Surah Al-Hadid (57) verse 4 that "And He (Allah) is with you wherever you are." The closeness and togetherness of Allah SWT with His servant is not prohibited by distance, time, and place. He is God, and nothing escapes His sight, although this can only be interpreted in terms of the cosmos' existence. Likewise, Allah SWT's form became known after this cosmos's existence, including humans. Therefore, it was understood that applying the meaning and spirit of Islamic law wrapped around *tarekat* as a manifestation of the elaboration of the piety undoubtedly attracts various forms of conveniences from Allah SWT to His servants. Another benefit gained from the hadith is Prophet Muhammad's answers. In explaining its benefits, this sentence implied the command to make it *wirid* in *dhikr*. This is because it is the basic foundation of the Islamic faith, and that is also why it is called the sentence of *tauhid*. It contains the meaning of *al-tasbīh* and *al-taqdīs*, purifying the belief in Allah SWT from the dependence on place and time, various forms of imagination, description, and characterization of Him, and different kinds of emotions as well as weaknesses and shortcomings.

Therefore, an understanding of Islam that is *rahmatan li al-‘ālamīn* through the practice of *tarekat* is important. The life of Muslims from the time of the Prophet Muhammad PBUH till today continues to evolve along with the emergent needs and problems of life that urge humans to maximize all their potential. This is performed to gain the most ideal and appropriate answers, resulting in peace, tranquility, as well as inner and outer well-being. In certain cases, the spirituality approach plays a significant role. On the contrary, spirituality-related problems are a principal and fundamental issue. This is resolved through the way of life that emanated from Islamic law (*tarekat*) namely *syar’i*. It is because, basically, the most appropriate *tarekat* is the fruit of Islamic law, including the fact that the true *al-haqiqah* is *al-haqiqah*.

The problems of past, present, and future life never cease even when a *sharia* approach is adopted without any real application in the practice of *tarekat*. *Sharia* is nothing more than words that contain *taklīf* (commands and prohibitions), while *tarekat* is exhibited as a concrete behavior. In addition, *hakikat* and *ma’rifah* are also necessary. *Hakikat* is a state of spirituality (*ahwal*), and *ma’rifah* is its capital. Therefore, functionally, *tarekat* tends to boost the value of practicing religious teachings from *khidmah* or engaging in worship activities (*mahdah*), with the conditions and pillars determined directly by Allah SWT to the level of *taqarrub*. Based on this, a person who practices *tarekat* is expected to reach the level of *hakikat* and *syuhud* (witnessing His power). This is the pinnacle of spirituality, although the level of faith is no longer merely *‘ilm al-yaqīn* and *‘ain al-yaqīn* but has reached the epistemology of *al-tahqīqī* (*Haq al-yaqīn*), and this is called *tauhid zāti*.

The practice of *tarekat* involves the adherence to five basic principles, which are stated as follows.

- k. Always enrich oneself with knowledge because this aids religious orders to be carried out perfectly.
- l. There is a need to boost the intensity of meetings held with *sheikh* or *murshid* and fellow disciples to improve further the function of *al-bashirah* or that of the heart.
- m. Do not lead oneself to make far-fetched efforts or interpretations that facilitate the worship practices to perform *mujahadah* consistently.

- n. Always embrace the attitude of consistency (*istiqāmah*) and be punctual when performing the *wirid* that is usually practiced alongside the *tarekat* to increase *al-ḥuḍūr* (heart devotion to Allah SWT) at all times.
- o. There is a need to be aware of all realities to overcome temptations of lust that lead to misguidance.

Implications

The diction '*tarekat*' in the Qur'an does not only mean an inner journey, it also implies social characteristics and behavior, which has certain implications on the understanding of the Soppeng-Buginese community. This is elaborated using three indicators, namely (1) the practice of *tarekat* in the form of *dhikr* and its procedures, (2) the spiritual conditions perceived as inner experience, and (3) the attitude exhibited by the leaders of these groups daily, such as their way of thinking, behaving, and acting.

Generally, *dhikr* is a worship service indulged by all humans who always rely on Allah SWT in the context of seeking His pleasure. Similarly, those who practice *tarekat* also indulge in *dhikr* through distinctive body movements that align with the *jihar* sound (loud) and conducted by the *wirid*. This is performed in the mosque or at the *murshid*'s house, and led directly by a *murshid* or the caliph (leader) of the *tarekat* group to a certain level of *maqam*.

In the *tarekat* tradition, *dhikr* is highly recommended for the followers because it brings about togetherness for both external and spiritual easiness, especially, if it is led by a *murshid*. Therefore, it serves as a medium of learning for the disciples in terms of successfully embarking on their inner journey and receiving the blessings associated with it at every stage. *Tarekat* is a practical method to attract Allah's grace because its members are sincere, exhibit obedience in worship, and patients do not indulge in lust. There is *syar'i* consistency in carrying out religious teachings and high moral integrity. All these attributes aid in producing a true Muslim figure with characters loved by Allah SWT.

The state of spirituality for the *tarekat* community is related to the condition of the heart. Imam al-Gazali stated that there are four types, namely increase, open, decrease, and static. The heart experiences an increase in *dhikr* to Allah SWT. Likewise, it tends to be open to the pleasures derived from Allah SWT. On the other hand, the heart is said to decline because it is busy with activities that lack divine values and can be static due to negligence and forgetfulness to Allah SWT.

An indication of an increase in the heart is the existence of conformity, loss of contradiction, and the endless longing for Allah SWT. The indicators of open-heartedness are trust, honesty, and belief. Meanwhile, a decline is noticed in the presence of '*ujub*, *riya*', and *tamak* (greed). Death and cessation are evident when they no longer feel the sweetness and bitterness of obedience and disobedience, including the mix between *halal* and *haram*.

Interestingly, those who love Allah in the truest sense are characterized by the following qualities.

(1) They see their offerings to Allah SWT as little even though it is enormous. These individuals receive many blessings from Allah SWT irrespective of the fact that it is perceived as few. (2) They give all their potential resources, including efforts and time, to Allah SWT, leaving nothing for themselves or others. (3) Such individuals incorporate the attributes of Allah SWT to replace that of those who love them. (4) Love is drunkenness; lovers get excited whenever they see the one they love (Allah SWT). Meanwhile, the drunkenness that comes with seeing the one they love can no longer be characterized (expressed in words).

These indicators are a general description of the innumerable expressions of those that practice *tarekat*. Although, these are a smaller version of what is described in words, there is still much stored in the deepest heart of the lovers of Allah SWT and His Messenger. These individuals are successful and are on a spiritual journey to His presence. They have undergone several stages until they reach the end of their inner journey to meet Allah SWT. A *salik*'s inner journey's transience occurs when the veil is completely lifted (disappeared) before him. His witness to an Absolute One has reached *al-Syuhud al-Zati* (witnessing His God) or, in other words, is called *haqqul yaqien*. They are staring at absolute existence and completely turn away from limited forms, and this is the true way of *tauhid*. Ibn 'Arabi described it with the following expression "*Dzat* is veiled by

nature, which is veiled by *af'al* (actions), and then, in turn, is veiled by the cosmos.” Moreover, whosoever *tajalli* on *af'al* when the veil of the cosmos is lifted becomes a *tawakal*. Whosoever *tajalli* on the nature when the veil of *af'al* is lifted becomes a *ridha* and surrenders. Any individual that *tajalli* on *Dzat* when the veil of nature is lifted becomes a mortal. At that time, the true *tauhid* is implemented. These conditions of spirituality need to be accompanied by consistent *sharia* practices, including those that are obligatory and those that are *sunnah*. They also have to avoid practices that do not have a *syar'i* basis.

It was reported that those who practice *tarekat* are framed in a life structure full of values (*uluhiyah*, *syar'iyah*, and *khuluqiyah*). Their philosophy is to perform every task based on knowledge of *hakikat* and *ma'rifat*. Therefore, both ritual and social activities are based on *hakikat* and *ma'rifat*. Its knowledge needs to grow from the attitude of pure *tauhid*, which is in line with the demands of *sharia*, wrapped with *adab* (politeness).

11) Politeness (*Adab*)

Politeness is necessary for the lives of those who practice *tarekat*. It is a tangible form of mindset and has been reflected in the personality and behavior of the Prophet Muhammad PBUH since he was a child as a process (*tarekat*) under the direct guidance of Allah SWT. It refers to actualizing a noble personality and is the key to all goodness. Such individuals are always bound to practice *istihsān* when interacting with God in quiet and rowdy places. They usually recognize themselves because, indeed, humans are part of the nature and *af'al* (actions) of Allah SWT. In this context, the lovers of Allah SWT are patient, *tawadu* (humble), sincere, kind, thoughtful, and honor all creatures around them.

12) *Sharia*

A fundamental aspect of those who practice *tarekat* is their consistency in practicing the *sharia law*. Such individuals are not only obedient to Allah SWT, but they also tend to do good deeds to fellow humans, other creatures, and the universe. This is because the normative *sharia* rules are implemented to maintain the stability of all God's creatures. Meanwhile, when those that practice *tarekat* have decided to focus on studying and carrying out the *sharia* rules and have witnessed the absolute truth, it simply means that they have done good deeds to Allah SWT. This is only possible

if three factors are combined, namely *sharia*, *tarekat*, and *ma'rifat*. It was advised that lovers of Allah SWT need not abandon the *sharia* law after practicing *tarekat* as well as leaving it after being *ma'rifat*. These three remain united in their daily worship patterns.

13) *Tauhid*

Tauhid does not only mean uniting with God, it also implies purification from impossibilities. Therefore, a person's ability to unite in *tauhid* is largely determined by their understanding of the form, defined as the one and only true God (*al-Haq*). This is inseparable from diversity, and God appears (*tajalli*), in many forms that are not limited to the universe.

14) *Hakikat*

The term *hakikat* is used by those who practice *tarekat* to translate the objects and targets intended for spiritual journeys and are also attached to their diverse activities. In addition, outward activity is a form of devotion to the commandments of *sharia*, while the inner one involves actualizing the demands of *hakikat*. Both need to be fully integrated into the form of attitude or, in other words, two dimensions in one. Accentuating the meaning of *hakikat* as an epistemological system is always oriented towards *al-wushul* (reaching) because it is, in fact, obtained through *kasyf* and *syuhud*. In the field of *tarekat*, it is highly emphasized that belief and faith are not only limited to logical arguments but also *al-iman al-haqiqiy* because only with *al-iman al-haqiqiy*, a person does not cease from having faith.

15) *Ma'rifat*

One more aspect that needs the attention of those who practice *tarekat* is an intuitive recognition called *ma'rifat*. It is carried out directly without requiring any symbols or representations, as experienced by Sufis and the Prophets. Additionally, it does not need text, letters, or even concepts. For the Sufis, *ma'rifat* is realized by those who have purified their inner potentials because only with purity and clarity can they receive illumination from Allah SWT. The higher the inner sanctity of a Sufi is, the better his *bashirah* (vision) and intuitive recognition of God's revelations, thereby making them enjoy their closeness to God.

Conclusion

First, the solid relationship between social culture and Islam in Sulawesi Selatan district, Indonesia, led to the emergence of the *tarekat* movement. In addition, this practice not only denotes the meaning of the inner journey but also involves ways of thinking, behaving, and acting, as well as a legal aspect of Islamic law. Second, *tarekat* for the Soppeng-Buginese community means a spiritual path to appreciate God highly. Its practice is not only related to ritual worship such as *dhikr*, salat (*prayer*), and fasting, but also to social relationships and mental conditions associated with accepting various provisions from Allah SWT.

Commented [R6]: Separate the paragraph. First, second, and third point should be write in paragraph separately

Third, the meaning of the diction *tarekat* in the Qur'an has certain implications related to the Soppeng-Buginese's understanding which are stated as follows (1) the practice of *dhikr*, such as its procedures are recited, by the congregation, through body movements, and *wirid*, (2) states of spirituality are reflected by the inner condition of belief, pleasure, and love only for Allah SWT, and (3) those who engage in this practice always have (a) noble *adab* (politeness), (b) consistency in executing *sharia law*, (c) a solid *tauhid*, (d) inner clarity in every activity as the actualization of the demands of nature, and (e) *ma'rifat*, namely direct intuitive recognition without the need for symbol intermediaries.

Acknowledgements

[Information redacted to maintain the integrity of the review process]

Competing interests

[Information redacted to maintain the integrity of the review process]

Author's contributions

[Information redacted to maintain the integrity of the review process]

Ethical considerations

[Information redacted to maintain the integrity of the review process]

Funding information

[Information redacted to maintain the integrity of the review process]

Data availability

[Information redacted to maintain the integrity of the review process]

Disclaimer

[Information redacted to maintain the integrity of the review process]

References

- Azwar, W. 2018. 'The resistance of local wisdom towards radicalism: The study of the Tarekat community of West Sumatra, Indonesia'. *Social Sciences & Humanities* 26(1), 75-102.
- Burga, M.A. 2021. 'Islamic Education Contribution in Social Interactions of the Bugis Society: The Study of Social Change in the Bugis Soppeng Society'. *Dirasat Islamiah: Jurnal Kajian Keislaman*, 2(1), 11–22. <https://doi.org/10.5281/zenodo.5166459>
- Falyouna, N.A.M. 2020. 'Analytical Study on Nasr Hamid Abu Zayd's Understanding of Religious Texts in Islam'. *Journal of Al-Tamaddun*, 15(2), 45–55. <https://doi.org/10.22452/JAT.vol15no2.4>
- Hadarah, H. & Gani, A. 2019. 'The implementation of Tariqa Naqshbandiyah's Sufism values in South Celebes'. *Journal of Social Studies Education Research*, 20(2), 243-269.
- [Junaidi, J.](#), 2022. 'Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment'. *Journal of Islamic Accounting and Business Research*, 13(6), 960-976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- [Junaidi, J.](#), [Anwar, S.M.](#), [Alam, R.](#), [Lantara, N.F.](#), & [Wicaksono, R.](#) 2022. 'Determinants to adopt conventional and Islamic banking: evidence from Indonesia'. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-03-2021-0067>
- Karabulatova, I., Polekhina, M., Lyausheva, S. & Dubinina, N. 2017. 'How the Discourse of Sufism Became the Expressive Discourse of Islamic Radicalism in the Regions of 'Popular Islam' in Russia'. *Central Asia and the Caucasus*, 18(4), 92–98.
- Knoetze, J.J. 2022. Theological education, spiritual formation and leadership development in Africa: What does God have to do with it?, *HTS Teologiese Studies/Theological studies*, 78(4), a7521, 1-6. <https://doi.org/10.4102/hts.v78i4.7521>
- Kosasih, A. 2015. 'The Tradition for Spiritual Learning (Tariqat) through a Sequence of Holy Phrases (Tijaniyah): The Case of Darussalam Boarding School'. *Asian Social Science*, 11(21), 71–77. <https://doi.org/10.5539/ass.v11n21p71>.
- Mansor, A.B.A., Yassin, K.M. & Ahmad, S. 2020. 'Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a Therapy for Drug Recovery in Malaysia'. *Journal of Critical Reviews*, 7(8), 1580–1585. <http://dx.doi.org/10.31838/jcr.07.08.312>

Mohammadi, H., Arabi, S. & Farsani, S.T. 2019. 'Political and Intellectual Discourse of Tariqat Naqshbandiyah during the Timurid Era'. *A Quarterly Journal of Historical Studies of Islam*, 11(41), 155–179. [...]

Commented [R7]: Specify the link or DOI

Ni'am, S. 2016. 'Tasawuf di Tengah Perubahan Sosial: Studi tentang Peran Tarekat dalam Dinamika Sosial-Politik di Indonesia' [...]. *Harmoni*, 15(2), 123–137. [...]

Commented [R8]: Write the title in English inside square brackets

Purkon, A., 2022, Rethinking of contemporary Islamic law methodology: Critical study of Muhammad Shahrur's thinking on Islamic law sources. *HTS Teologiese Studies/Theological studies*, 78(4), a7152. <https://doi.org/10.4102/hts.v78i4.7152>

Commented [R9]: Specify the link or DOI

Ruslan, R. (2021). *Rihlah Risalah Suci Tarikat Khalwatiyah Samman: Dari Kota Nabi ke Tanah Bugis*. Makassar: FAI UIM. [...]

Commented [R10]: Without comma “,”

Sakhok, J. & Aris Munandar, S. 2019. 'The Sufi Order and Philanthropy: A Case Study of Philanthrophical Activism of the Naqsyabandiyah Al-Haqqani Sufi Order in Indonesia'. *Teosofia: Indonesian Journal of Islamic Mysticism*, 8(1), 31–50. <https://doi.org/10.21580/tos.v8i1.5299>

Sunesti, Y. & Putri, A.K., 2022, Sharia housing and millennials in Indonesia: Between religious and economic motives. *HTS Teologiese Studies/Theological studies*, 78(4), a7062. <https://doi.org/10.4102/hts.v78i4.7062>

Syukur, A., 2022. Theological debate among Buddhist sects in Indonesia. *HTS Teologiese Studies/Theological studies*, 78(4), a7054. <https://doi.org/10.4102/hts.v78i4.7054>

Ubaedillah, A. 2017. 'The Rise of the Khalwatiyah Sammān Sufi Order in South Sulawesi: Encountering the Local, Escaping the Global'. *Studia Islamika*, 24(2), 213–245. <https://doi.org/10.15408/sdi.v24i2.4186>

Yusuf, S.M. 2020. 'Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo'. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 103–126. <https://doi.org/10.18326/ijims.v10i1.103-126>

**4. Bukti konfirmasi bahwa artikel diterima
(3 September 2022)**

HTS External Review Decision 8009 - Accepted for publication

Inbox



aosis@hts.org.za

Sat, Sep
3, 2022,
6:11 PM

to me, Muhammad, Muli

Ref. No.: 8009

Manuscript title: Theological Belief toward Tarekat Belief and Practice;
Evidence from South Sulawesi, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

ISSN: 0259-9422, E-ISSN: 2072-8050

Dear Dr. Ruslan

The journal has a double-blinded peer review process and your manuscript was assessed by two expert independent reviewers. Read our peer review process https://aosis.co.za/policies#peer_review.

Thank you for your revised manuscript. We have reached a decision regarding your submission. I am pleased to inform you that your manuscript has now been accepted for publication.

The Editorial Office will contact you by 10 September 2022 to finalise your manuscript for the Finalisation and Publication Office. If you need any assistance, kindly contact the Editorial Office at submissions@hts.org.za with any questions or concerns.

We remind our authors that our publisher is a member of CrossChecks plagiarism detection initiative and endorses and applies the standards of the Committee on Publication Ethics which promotes integrity in peer-reviewed research publications. This journal also conforms to the accreditation requirements by both the Department of Higher Education and Training of South Africa and Scielo SA. Be assured that upon publication, your manuscript will be indexed in various international research repositories for further dissemination and reach in readership.

Please help us to improve your experience as an author by taking a few minutes to tell us about the service that you have received. We appreciate your participation and want to make sure we met your expectations, which will give us the opportunity to better serve the community.

Feedback:

https://forms.office.com/Pages/ResponsePage.aspx?id=mXfgHQ3TR0ix-TiEIQAkzi4e5bmbRrhDux1_hEph7SZUQVZUWDNTR0tLQTVQODVUNIJT001SzhHSC4u

Thank you for submitting your interesting and important work to the HTS Theologisches Studies / Theological Studies. We value your contribution to the journal and for the active involvement in the development of the discipline.

Your manuscript will soon form part of this open access publication and your content will be licensed under the Creative Commons Attribution License. We look forward to your future contributions.

Kind regards,
Prof. Van Aarde
HTS Editor-in-Chief

**5. Bukti konfirmasi proofreading dari
publisher
(27 September 2022)**

HTS Proofreading 8009 - Your galley is available to be proofread prior to publication

Inbox



aosis@hts.org.za

Tue, Sep
27, 2022,
9:10 PM

to me

Ref. No.: 8009

Manuscript title: Theological Belief toward Islamic Spiritual learning and

Practice: Evidence from South Sulawesi, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Dr. Ruslan Ruslan

Your galley proofs have arrived!

We are excited to share your manuscript in your Author Centre in galley format (PDF) to proofread and review. Kindly ensure to scrutinize the galley proofs well and include any necessary changes at this point, which include, among others:

- Answer all related queries from production staff and editors.
- Pay close attention to deadlines; late submissions can delay publishing.
- Always check author order, author names and affiliations.
- If you introduce text, make only critical changes that might affect conclusions (e.g., data revisions).
- Update any in-press citations if published at the proof stage.
- Correct typos.
- Do not make extensive text changes or move blocks of text.
- Please do not make your changes within the PDF, as we will not be able to track the changes made.

This proof contains notes and queries from production staff and editors that need to be addressed to avoid publication delays. To ensure timely publication of your manuscript, we ask that you do not skip a query and markup the critical and necessary changes due to errors. Your work must reach your intended readership not just as soon as possible but at a quality level that makes your scientific impact in the scholarly community.

Steps to access the galley proofs:

1. Visit the platform by following the link
<https://hts.org.za/index.php/hts/author/submissionEditing/8009>
2. Log in to the journal, if required.
3. Select the link labelled 'View Proof' under the heading 'Layout'.
You will be able to download the PDF onto your computer or print it.
4. Add changes (typographical and format) by either adding markup and comments on the galley with a PDF viewer application using the HIGHLIGHT TOOL ('How to Use the Comment and Markup Tools in Adobe Acrobat': <https://tinyurl.com/5n7795k5>) or adding your comments to the function 'Proofreading Corrections' on the platform. We prefer markups in the PDF with a comment tool highlighting change requirement. If you struggle with this functionality, you can make your comments in a Word Document. Upload your proofread PDF with markup comments under Step 1: Proofreading. Ensure to upload any figures or tables that need replacing too. You will be able to upload multiple files.
5. Finally, inform me that your proofread PDF is available. In Step 1, proceed to click the email icon under COMPLETE. You will not be able to add any more files after sending this email.

We ask that you respond to this email as an indication that you have received our request. Would you please let me know if an extension is required? We would like to receive your feedback within a week.

Kind regards,
Ms Coetzee
AOSIS
Production Coordinator
Finalisation and Publishing Unit
Scholarly Journals Department
AOSIS Publishing, Empowering Africa through access to knowledge

Pre-editor	014
Copy-editor	117
Proofreader	211
Layout	311
Quality	409

AUTHOR'S QUERY SHEET

Author(s): Ruslan Ruslan et al.
Article title: Theological belief towards Islamic spiritual learning and practice: Evidence from South Sulawesi, Indonesia
Article id: HTS8009

Dear Author

The following queries have arisen during the editing of your manuscript and are identified on the proofs. Unless advised otherwise, please submit all corrections using the online Proofreading correction feature.

- AQ1 Please limit the article title to a maximum of 95 characters with spaces as per journal style.
- AQ2 Please check whether the head levels are okay as identified.
- AQ3 We have changed citation "Saklok & Arismunandar 2019" as "Sakhok & Aris Munandar 2019" as per the references list. Kindly confirm if this is fine.
- AQ4 We have changed citation "Karabulatova 2017" as "Karabulatova et al. 2017" as per the references list. Kindly confirm if this is fine.
- AQ5 Please check 'completely loyal to their leaders' is OK as given.
- AQ6 English translation of foreign words has been set in square bracket as per journal style. Please check all instances throughout the article and amend where needed.
- AQ7 Please check if changing of "windon" to 'wisdom' is correct and amend as needed.
- AQ8 We have changed citation "Ubaedillah 2014" as "Ubaedillah 2017" as per the references list. Kindly confirm if this is fine.
- AQ9 Words such as Tau-Tau and Watakkale Tau are appearing in both title case and lowercase. Please check and suggest if they can made lowercase throughout the article or OK as is.
- AQ10 Please check the edit in 'The implication of the correct tarekat according...' is OK and amend as needed.
- AQ11 Please specify the closing quotes.
- AQ12 Please check 'members of president of...' is OK as edited.
- AQ13 Please provide volume number and page range for "Junaidi et al., 2022."

Theological belief towards Islamic spiritual learning and practice: Evidence from South Sulawesi, Indonesia

[AQ1]



Authors:

Ruslan Ruslan¹ Muhammad A. Burga² Muli U. Noer³

Affiliations:

¹Department of Education,
Faculty of Literature,
Universitas Muslim
Indonesia, Makassar,
Sulawesi Selatan, Indonesia

²Department of Education,
Faculty of Islamic Religion,
Universitas Islam Makassar,
Makassar, Sulawesi Selatan,
Indonesia

³Department of Islamic
Education Management,
Faculty of Education,
Universitas Muslim
Indonesia, Makassar,
Sulawesi Selatan, Indonesia

Corresponding author:

Ruslan Ruslan,
ruslam.umi@gmail.com

Dates:

Received: 08 Aug. 2022

Accepted: 03 Sept. 2022

Published: [to be released]

How to cite this article:

Ruslan, R., Burga, M.A. &
Noer, M.U., 2022,
'Theological belief towards
Islamic spiritual learning and
practice: Evidence from
South Sulawesi, Indonesia',
*HTS Theologies Studies/
Theological Studies* 78(1),
a8009. [https://doi.org/
10.4102/hts.v78i1.8009](https://doi.org/10.4102/hts.v78i1.8009)

Copyright:

© 2022. The Authors.
Licensee: AOSIS. This work
is licensed under the
Creative Commons
Attribution License.

Read online:



Scan this QR
code with your
smart phone or
mobile device
to read online.

Indonesia has the biggest Muslim population globally, and one of the Islamic beliefs among people of this nation is *tarekat*, which is sometimes considered as a heretic. Therefore, this study aims to analyse the meaning of diction tarekat according to the Qur'an and its implications for the Buginese community, one of the oldest ethnicities in Indonesia. This is a conceptual and empirical research with the purposive sampling method used to determine the informants from several tarekat leaders and congregations. Data were collected through documentation, observation and interviews and analysed using Miles and Huberman's qualitative analysis technique. This process consists of data reduction, display and drawing conclusions. The study results showed that, firstly, the word *tarekat* in the Qur'an indicates the meaning of inner journey and the methods and ways of thinking, acting and behaving. Secondly, to the Buginese community, it implies a spiritual path to a higher level of appreciation towards their God. Thirdly, the meaning of the diction tarekat in the Qur'an has implications for its understanding, which can be seen in the practice of *dhikr*, spiritual behaviour and the way of life of those implementing these heretics.

Contribution: This study enriched the religious belief among Muslims, which scholars rarely uncover. Adherents of Islam in Indonesia have a social and political responsibility regarding religious tolerance within and outside other religions. This proves that Muslims contribute to world peace in Middle-East and South-Eastern Asia.

Keywords: *tarekat*; Al-Qur'an; Buginese community; spiritual; *dhikr*.

Introduction

[AQ2]

Human existence is controversial because their personal experiences usually contradict their belief. Therefore, individuals' transformation must be in line with Islamic law (Azwar 2018; Sakhok & Arismunandar 2019). According to Knoetze (2022) and Ni'am (2016), human perfection has two dimensions, namely, the physical and spiritual aspects. Its essence lies in the synergy between these two dimensions, thereby causing humans to feel alienated from themselves, their environment and God as the creator of the universe. This feeling tends to trigger an individual's 'spiritual quest'. These humans are forced to begin their spiritual journey in search of God, which is realised through *tarekat* (Ruslan 2021). The term *tarekat* in Arabic means road, path or way – the Muslim spiritual way through direct knowledge of Allah (God). This term has become an endless discourse among Muslim intellectuals. Ironically, it occasionally places the practitioners of *tarekat* as heretics or infidels. Some Muslim intellectuals state that it has no basis in the Qur'an as the main reference in determining whether a spiritual practice is permissible (Junaidi et al. 2022; Karabulatova et al. 2017; Suwito et al. 2022). Indonesians believe that *tarekat* plays an important role in supporting the Islamisation process and the social, cultural, political and economic aspects of collective piety and obedience. It also encourages people to develop a firm community and embrace societal changes.

[AQ3]

[AQ4]

A comprehensive understanding of each word in the Qur'an is the key to *ijtihad*. *Ijtihad* is defined as an attempt to provide an original interpretation of problems covered by Islamic law or traditions concerning Prophet Muhammad's life and utterances, as well as the consensus of Islamic scholars. Meanwhile, the verses hide deep and beautiful meanings, causing readers to have different opinions and interpretations (Falyouna 2020; Purkon 2022; Sunesti & Putri 2022). The flexibility of these verses and the phenomena of the discourse have attracted several Islamic scholars to examine matters related to *tarekat*. For example, Kosasih (2015) and Mohammadi, Arabi and Farsani (2019) state that spiritual learning (*tarekat*) through *dhikr* (holy phrases) practised during the Timurid era, known as the revival period of the Sufis, especially during the Nazarene Dynasty, was **completely loyal to their leaders**. Yusuf (2020) further reports that respect for the *tarekat murshid* tends to help people to improve their spiritual experiences and pass various life tests.

[AQ5]

[AQ6]

Khalwat (*suluk*) has both subjective and intersubjective meanings, which are necessary for one to reach the highest *maqamat* [state]. Its subjective meaning is performing more of *dhikr*, *muraqabah*, *tawajjuh* and *uzlah*. At the same time, intersubjective is the interactive session held with the *murshid* through *rabithah murshid*, *talqin*, *bai'at* and *sungkem*, including a pilgrimage to the *murshid's* grave (Yusuf 2020). Pajarianto, Pribadi and Sari (2022) reveal that local wisdom value and culture play an important role in encouraging peace in society. The Tariqat Qodiriyah Naqsyabandiyah *dhikr* method practised by addicts at selected drug rehabilitation centres positively impacts addicts in Malaysia. This study implies that it fundamentally enhances and harmonises existing procedures of drug rehabilitation in Malaysia. This is because the principle of *dhikr* therapy is proven to improve one's spiritual and mental health, besides helping addicts to completely recover (Irawan 2022; Junaidi 2022; Mansor, Yassin & Ahmad 2020; Syukur 2022).

[AQ7]

Tarekat is derived from the Arabic word *Tariqa* which has been standardised in Indonesian vocabulary. It has several meanings, namely (1) the way, (2) the path to truth, (3) the way or rule of life and (4) the fellowship with followers of Sufism. *Tarekat* is defined as a way to obtain an appropriate view in order to have a deeper understanding and knowledge of God (Allah). However, not all Muslims are serious about this Islamic belief. According to the Al-Qur'an, Allah stated in Surah Jin Verse 16, 'Had the deniers followed the right way, He would have certainly granted them abundant rain to drink'. From this statement, Allah (God) revealed three important points, namely, *Istiqomah* [personal commitment] and Islam as the right way and reward from Allah (God). It also refers to personal commitment towards a method or technique to realise this process. *Tarekat* addresses Muslims based on Islamic law and respects the permissible (*halal*) and prohibited (*haram*) rules (Hadarah & Gani 2019). Its activities are centred on strengthening one's relationship with God and the basis of Muslim life. Globally, it is known as Sufi (Ubaedillah 2017). Those who practise *Tarekat* want to learn about their mistakes towards ritual Islamic prayer to gain spiritual perfection, such as remembering God (ALLAH) in the hearth and actions that are mentioned by the tongue.

[AQ8]

Several communities practise *tarekat* in Sulawesi Selatan district, Indonesia, such as Khalwatiyah and Naqsyabandiyah. For the Buginese, this word is popularly used for objects with religious connotations. The term *tarekat* has even become one of the forms or ways of life practised by the Buginese Muslim community to enhance their devotion and the practice of Islamic teachings (Hadarah & Gani 2019). In Islam, several terms concern humans based on their level of closeness with Allah SWT, namely *nās* [ordinary people], *mu'min* [believers], *Muslims* [those who embrace Islam], *muttaqin* [the pious individuals], *mukhlis* [sincere ones] and special people (those who are given grace). Likewise, the Buginese believe in some human levels in which the highest one can only be obtained through *tarekat*. This term implies a spiritual journey to the highest human level. According to the Buginese, the first is *Tau-Tau*, those without initiative. Individuals in this

[AQ9]

category follow their *toto* [destiny], they are like *pajo-pajo* [puppet] who does not have self-will and ability. Other people only drive them; moreover, this is the lowest human level.

The second is *Watakkale Tau*, and in this circumstance, only their bodies are in human form. Their thoughts and actions are not yet fully human. They still need to be protected by other people. Young people who cannot distinguish between good and bad are categorised in this level. It is distinguished from the previous group because the *tau-tau* is no longer existent, while *watakkale tau* still has the opportunity to advance to the next human level. The third is *Rupa Tau*, which is slightly better in contrast to the *watakkale tau* and *rupa tau*. They are humans whose faces and physical appearances are perfectly formed. These individuals have *sumange'* [spirit] in the form of the willpower to survive. The fourth is *Tau*; these are complete human beings with three perfect elements, namely, physical aspect, mind and soul. They are physically healthy, have a mature mind and possess souls full of wisdom. Fortunately, they possess the following characteristics: honesty, responsibility, caring and kindness to everyone. Besides, humans at this level are far above the previous ones.

The fifth is *Tau Tongeng*, which is a process that enables humans to equip themselves with various kinds of knowledge. In Buginese terms, they are called *tau massulapa eppa*, meaning those who possess knowledge from four directions. They are humans who can manage their bodies, morals and thoughts. In Sufism terms, they have had *takhalli* and *tahalli*, meaning they cleansed themselves from despicable attitudes and filling themselves with praiseworthy qualities. The sixth is *Tau Bettu*, the highest human level in the Buginese community. They are perfect humans and are above the *tau tongeng* level. Their knowledge is not only acquired through learning but also is a direct gift (*pammase*) from Allah SWT. In the Sufism world, humans at this level are those who have reached *mukāsyafah* or *ma'rifah* [knowledge after ignorance] to Allah SWT. They are often referred to as *wali* [master or guardian], which possess various kinds of *karamah* [sincerity].

The implication of the correct *tarekat* according to the guidance of Prophet Muhammad and his companions is for those who practise it in the introduction to Allah SWT, which is represented in their attitude. The divinity that radiates from them is bound to be felt by those around them. Therefore, people who practise *tarekat* have reached a high level (*maqam*) and are given an instrument for *mappadeceng* [doing good] because they have *ripadecengi* (improved by Allah SWT) when performing these rituals. Nobody can spread love except they are blessed by Allah SWT and are also shown special mercy (Q.S. Ali Imran [3] Verse 74). However, the demand for acquiring knowledge regarding the meaning of the diction *tarekat* in the Qur'an and its implications in the Buginese community is yet to be comprehensively investigated, as stated in preliminary research (Burga 2021). This study is deemed necessary because it analyses the meaning of the diction *tarekat* in the

[AQ10]

Qur'an and also reviews it in the societal context. Hence, it is not considered heresy, blame, misleading or denial.

The blaming of one another, particularly among Muslims who practise *tarekat* and other communities among the Buginese ethnic group and in Indonesia, is not witnessed to date. This is because the spiritual practice of the Buginese community touches on various aspects, including culture and local traditions. Islamic mysticism has always been a topic for spiritually educating the Buginese Muslim community from one generation to another. Therefore, it is important to carry out a study to discern the meaning of the diction *tarekat* with respect to the Qur'an and its implications based on Buginese context. The problems addressed are divided into three, namely (1) the meaning of the diction *tarekat* concerning the Qur'an, (2) its analysis for the Soppeng-Buginese community and (3) the implications in the Buginese community.

Research design and methodology

Firstly, the documentation and interview were carried out to explain the cultural notions and *tarekat* in various literatures. Secondly, focus group discussions were held with the *tarekat* leader and followers to ascertain their knowledge and views about this practice. Lastly, an interview approach was adopted to determine community activities and social behaviour. This study used the descriptive phenomenological approach to analyse the *tarekat* group. Furthermore, it focuses on the descriptive method to examine societal problems, including their current situation, activities, attitudes and views. The selection of informants for reliable information sources is essential in this study, such as the leader and members of the *tarekat* community among Buginese, who have knowledge about *tarekat* in the Buginese context. In qualitative approach, data validity refers to participant trustworthiness and credibility. It is also measured by assessing the consistency and effectiveness of the interview. Hence, the participants' comments and information are valuable in this study.

Result and discussion

The practice of *tarekat* by the Buginese community does not only involve spiritual rituals such as *dhikr*, *salat* [praying] and fasting. However, it also needs to be equipped with efforts to spread love to fellow humans. Only individuals who have reached the highest human level are used as an instrument by Allah SWT to do good. This proves the strong relationship between Islamic law and *tarekat* dimensions such as *hakikat* [essence] and *salat* [prayer]. It also implies that all the dimensions complied with Islamic principles (*rukun*) and the views of fiqh scholars, including the close relationship with the *hakikat* [essence] aspect. The lovers of Allah SWT are not preoccupied with being alone or isolating themselves from worldly activities. Still, it serves as a tool to capture the divine light reflected in their hearts. In other words, *tarekat* followers are traders, politicians, lecturers, teachers, employees, farmers and others.

This study also concluded that, axiologically, the actualisation of the meaning and the spirit behind the sentence Allah (God) is the only way to human existence is essentially the substance of *tarekat* because it tends to always lead to divine consciousness in him. This is described as the complete consciousness of its true meaning. It is in line with the words of Allah SWT in Qur'an Surah Qaf (50) verse 16, that 'And We (Allah) are closer to him than [his] jugular vein'. Furthermore, it was also written in the Qur'an Surah Al-Hadid (57) verse 4 that 'And He (Allah) is with you wherever you are'. The closeness and togetherness of Allah SWT with his servant is not prohibited by distance, time and place. He is God, and nothing escapes his sight, although this can only be interpreted in terms of the cosmos' existence. Likewise, Allah SWT's form became known after this cosmos' existence, including humans. Therefore, it was understood that applying the meaning and spirit of Islamic law wrapped around *tarekat* as a manifestation of the elaboration of the piety undoubtedly attracts various forms of conveniences from Allah SWT to his servants. Another benefit gained from the hadith is Prophet Muhammad's answers. In explaining its benefits, this sentence implied the command to make it *wirid* in *dhikr*. This is because it is the basic foundation of the Islamic faith, and that is also why it is called the sentence of *tauhid*. It contains the meaning of *al-tasbīh* and *al-taqdīs*, purifying the belief in Allah SWT from the dependence on place and time, various forms of imagination, description and characterisation of him, and different kinds of emotions as well as weaknesses and shortcomings.

Therefore, an understanding of Islam that is *rahmatan li al-'ālamīn* (valuable for all the aspect worldwide) through the practice of *tarekat* is important. The life of Muslims from the time of Prophet Muhammad PBUH till today continues to evolve along with the emergent needs and problems of life that urge humans to maximise all their potential. This is performed to gain the most ideal and appropriate answers, resulting in peace, tranquility, as well as inner and outer well-being. In certain cases, the spirituality approach plays a significant role. On the contrary, spirituality-related problems are a principal and fundamental issue. This is resolved through the way of life that emanated from Islamic law (*tarekat*) namely *syar'i* (daily activities compliant to Islamic law). It is because, basically, the most appropriate *tarekat* is the fruit of Islamic law, including the fact that the true *al-haqiqah* is *al-haqiqah* [truth].

The problems of past, present and future life never cease even when a *sharia* approach is adopted without any real application in the practice of *tarekat*. *Sharia* is nothing more than words that contain *taklīf* [commands and prohibitions], while *tarekat* is exhibited as a concrete behaviour. In addition, *hakikat* and *ma'rifah* are also necessary. *Hakikat* is a state of spirituality (*ahwal*), and *ma'rifah* (interior knowledge of God) is its capital. Therefore, functionally, *tarekat* tends to boost the value of practising religious teachings from *khidmah* or engaging in worship activities (*mahdah*), with the conditions and pillars determined directly by Allah SWT to the level of *taqarrub* [seeking closeness to God]. Based on this, a person

who practises *tarekat* is expected to reach the level of *hakikat* and *syuhud* [witnessing his power]. This is the pinnacle of spirituality, although the level of faith is no longer merely '*ilm al-yaqīn* (the knowledge of certainty) and '*ain al-yaqīn* (certainty) but has reached the epistemology of *al-tahqīqī* (*Haq al-yaqīn*) (reality on certainty), and this is called *tauhid zātī* (lives based on Islamic law and the tradition and practices of Prophet Muhammad).

The practice of *tarekat* involves the adherence to five basic principles, which are stated as follows.

1. Always enrich oneself with knowledge because this aids religious orders to be carried out perfectly.
2. There is a need to boost the intensity of meetings held with *sheikh* or *murshid* and fellow disciples to improve further the function of *al-bashirah* or that of the heart.
3. Do not lead oneself to make far-fetched efforts or interpretations that facilitate the worship practices to perform *mujahadah* consistently.
4. Always embrace the attitude of consistency (*istiqāmah*) and be punctual when performing the *wirid* that is usually practised alongside the *tarekat* to increase *al-hudūr* (heart devotion to Allah SWT) at all times.
5. There is a need to be aware of all realities to overcome temptations of lust that lead to misguidance.

Implications

The diction *tarekat* in the Qur'an does not only mean an inner journey but also implies social characteristics and behaviour, which has certain implications on the understanding of the Soppeng-Buginese community. This is elaborated using three indicators, namely (1) the practice of *tarekat* in the form of *dhikr* (remembering of God towards tongue) and its procedures, (2) the spiritual conditions perceived as inner experience and (3) the attitude exhibited by the leaders of these groups daily, such as their way of thinking, behaving and acting.

Generally, *dhikr* is a worship service indulged by all humans who always rely on Allah SWT in the context of seeking his pleasure. Similarly, those who practise *tarekat* also indulge in *dhikr* through distinctive body movements that align with the *jihar* sound (loud) and conducted by the *wirid* (prayer read after praying for God's forgiveness). This is performed in the mosque or praying house and led directly by a *murshid* or the caliph [leader] of the *tarekat* group to a certain level of *maqam* (sincerity level).

In the *tarekat* tradition, *dhikr* is highly recommended for the followers because it brings about togetherness for both external and spiritual easiness, especially if it is led by a *murshid* (Muslim religious teacher). Therefore, it serves as a medium of learning for the disciples in terms of successfully embarking on their inner journey and receiving the blessings associated with it at every stage. *Tarekat* is a practical method to attract Allah's grace because its members are sincere, exhibit obedience in worship, and patients do not indulge in lust. There is *syar'i* consistency in carrying out religious

teachings and high moral integrity. All these attributes aid in producing a true Muslim figure with characters loved by Allah SWT.

The state of spirituality for the *tarekat* community is related to the condition of the heart. Imam al-Gazali stated that there are four types, namely, increase, open, decrease and static. The heart experiences an increase in *dhikr* to Allah SWT. Likewise, it tends to be open to the pleasures derived from Allah SWT. On the other hand, the heart is said to decline because it is busy with activities that lack divine values and can be static because of negligence and forgetfulness to Allah SWT.

An indication of an increase in the heart is the existence of conformity, loss of contradiction and the endless longing for Allah SWT. The indicators of open-heartedness are trust, honesty and belief. Meanwhile, a decline is noticed in the presence of '*ujub, riya*', and *tamak* [greed]. Death and cessation are evident when they no longer feel the sweetness and bitterness of obedience and disobedience, including the mix between *halal* and *haram*.

Interestingly, those who love Allah in the truest sense are characterised by the following qualities: (1) they see their offerings to Allah SWT as little even though it is enormous. These individuals receive many blessings from Allah SWT irrespective of the fact that it is perceived as few. (2) They give all their potential resources, including efforts and time, to Allah SWT, leaving nothing for themselves or others. (3) Such individuals incorporate the attributes of Allah SWT to replace that of those who love them. (4) Love is drunkenness; lovers get excited whenever they see the one they love (Allah SWT). Meanwhile, the drunkenness that comes with seeing the one they love can no longer be characterised (expressed in words).

These indicators are a general description of the innumerable expressions of those who practise *tarekat*. Although these are a smaller version of what is described in words, there is still much stored in the deepest heart of the lovers of Allah SWT and his Messenger. These individuals are successful and are on a spiritual journey to his presence. They have undergone several stages until they reach the end of their inner journey to meet Allah SWT. A salik's inner journey's transience occurs when the veil is completely lifted (disappeared) before him. His witness to an Absolute One has reached *al-Syuhud al-Zati* (witnessing his God) or, in other words, is called *haqqul yaqien*. They are staring at absolute existence and completely turn away from limited forms, and this is the true way of *tauhid*. Ibn Arabi described it with the following expression [AQ11] '*Dzat is veiled by nature, which is veiled by af'al* [actions], and then, in turn, is veiled by the cosmos'. Moreover, whosoever *tajalli* on *af'al* when the veil of the cosmos is lifted becomes a *tawakal*. Whosoever *tajalli* on the nature when the veil of *af'al* is lifted becomes a *ridha* and surrenders. Any individual that *tajalli* on *Dzat* when the veil of nature is lifted becomes a mortal. At that time, the true *tauhid* is implemented. These conditions of spirituality need to be accompanied by

consistent *sharia* practices, including those that are obligatory and those that are *sunnah*. They also have to avoid practices that do not have a *syar'i* basis.

It was reported that those who practise *tarekat* are framed in a life structure full of values (*uluhiyah*, *syar'iyah* and *khuluqiyah*). Their philosophy is to perform every task based on knowledge of *hakikat* and *ma'rifat*. Therefore, both ritual and social activities are based on *hakikat* and *ma'rifat*. Its knowledge needs to grow from the attitude of pure *tauhid*, which is in line with the demands of *sharia*, wrapped with *adab* [politeness].

1. Politeness (*Adab*)

Politeness is necessary for the lives of those who practise *tarekat*. It is a tangible form of mindset and has been reflected in the personality and behaviour of Prophet Muhammad PBUH since he was a child as a process (*tarekat*) under the direct guidance of Allah SWT. It refers to actualising a noble personality and is the key to all goodness. Such individuals are always bound to practise *istihsan* when interacting with God in quiet and rowdy places. They usually recognise themselves because, indeed, humans are part of the nature and *af'al* [actions] of Allah SWT. In this context, the lovers of Allah SWT are patient, *tawadu* [humble], sincere, kind, thoughtful and honour all creatures around them.

2. *Sharia*

A fundamental aspect of those who practise *tarekat* is their consistency in practising the *sharia law*. Such individuals are not only obedient to Allah SWT, but they also tend to do good deeds to fellow humans, other creatures and the universe. This is because the normative *sharia* rules are implemented to maintain the stability of all God's creatures. Meanwhile, when those that practise *tarekat* have decided to focus on studying and carrying out the *sharia* rules and have witnessed the absolute truth, it simply means that they have done good deeds to Allah SWT. This is only possible if three factors are combined, namely *sharia*, *tarekat* and *ma'rifat*. It was advised that lovers of Allah SWT need not abandon the *sharia* law after practising *tarekat* as well as leaving it after being *ma'rifat*. These three remain united in their daily worship patterns.

3. *Tauhid*

Tauhid does not only mean uniting with God, it also implies purification from impossibilities. Therefore, a person's ability to unite in *tauhid* is largely determined by their understanding of the form, defined as the one and only true God (*al-Haq*). This is inseparable from diversity, and God appears (*tajalli*), in many forms that are not limited to the universe.

4. *Hakikat*

The term *hakikat* is used by those who practise *tarekat* to translate the objects and targets intended for spiritual journeys and are also attached to their diverse activities. In addition, outward activity is a form of devotion to the commandments of *sharia*, while the inner one involves actualising the demands of *hakikat*. Both need to be fully integrated into the form of attitude or, in other words, two

dimensions in one. Accentuating the meaning of *hakikat* as an epistemological system is always oriented towards *al-wushul* [reaching] because it is, in fact, obtained through *kasyf* and *syuhud*. In the field of *tarekat*, it is highly emphasised that belief and faith are not only limited to logical arguments but also *al-iman al-haqiqiy* because only with *al-iman al-haqiqiy*, a person does not seize from having faith.

5. *Ma'rifat*

One more aspect that needs the attention of those who practise *tarekat* is an intuitive recognition called *ma'rifat*. It is carried out directly without requiring any symbols or representations, as experienced by Sufis and the Prophets. In addition, it does not need text, letters or even concepts. For the Sufis, *ma'rifat* is realised by those who have purified their inner potentials because only with purity and clarity can they receive illumination from Allah SWT. The higher the inner sanctity of a Sufi is, the better his *bashirah* (vision) and intuitive recognition of God's revelations, thereby making them enjoy their closeness to God.

The relationship between love for Allah (God) and love for others, which is explicitly advocated in Qur'anic teaching and supported by Islamic law, is of importance to the study implications for the field of empirical theology. Empirical theology acknowledges the role of theologians to examine how theologically structured goals play out in the context of actual human experience. The current study has shown how well-established theoretical frameworks in the psychology of religion might assist empirical theologians in operationalising such research implications and questions. Three significant issues were raised by the empirical Tarekat of religion: how to operationalise love for Allah in terms of how Tarekat affects locals; how to operationalise love for others in terms of empathy; and how crucial it is to take into account the impact of psychological factors through Tarekat practice. The main conclusion from this study is that Muslims in Soppeng, Sulawesi Selatan Province, Indonesia, who are taught through their Islamic belief and tradition, develop positive religious feelings (love for Allah) and show better levels of empathy (love for others). This field of study on the nature and correlates of religiosity among people, not just in Indonesia and the context of Muslims, but internationally has the potential to flourish.

Conclusion

Firstly, the strong relationship between social culture and Islam in Sulawesi Selatan district, Indonesia, led to the emergence of the *tarekat* movement. In addition, this practice not only denotes the meaning of the inner journey but also involves ways of thinking, behaving and acting, as well as a legal aspect of Islamic law.

Secondly, *tarekat* for the Soppeng-Buginese community means a spiritual path to appreciate God highly. Its practice is not only related to ritual worship such as *dhikr*, *salat* (prayer) and fasting, but also to social relationships and mental conditions associated with accepting various provisions from Allah SWT.

Thirdly, the meaning of the diction *tarekat* in the Qur'an has certain implications related to the Soppeng-Buginese's understanding, which are stated as follows: (1) the practice of *dhikr*, such as its procedures are recited, by the congregation, through body movements and *wirid* (2) states of spirituality are reflected by the inner condition of belief, pleasure and love only for Allah SWT and (3) those who engage in this practice always have (1) noble *adab* (politeness), (2) consistency in executing *sharia law*, (3) a solid *tauhid*, (4) inner clarity in every activity as the actualisation of the demands of nature and (5) *ma'rifat*, namely direct intuitive recognition without the need for symbol intermediaries.

Acknowledgements

The author would like to express his gratitude to the followers of Tariqat Qodiriyah Naqsyabandiyah *dhikr*, with whom he had impressive experience during field research. They were kindly willing to share their knowledge about their views of their beliefs and practices. The author would also like to express his deep gratitude to the [AQ12] members of president of Universitas Muslim Indonesia and Universitas Islam Makassar, who openly answered his questions and shared their opinions within contextual understanding.

Competing interests

The authors have declared that no competing interests exist.

Authors' contributions

R.R. conceived of the presented idea, developed the theory, writing and editing and verified the analytical methods. M.A.B. contributed to the design and implementation of the research and M.U.N. contributed to supervising the final draft of manuscript and also to confirm consistency of the manuscript to author guidelines and reviewers' suggestions. All three authors discussed the reviewers' suggestions and made appropriate amendments.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

References

- Azwar, W., 2018, 'The resistance of local wisdom towards radicalism: The study of the tarekat community of West Sumatra, Indonesia', *Social Sciences & Humanities* 26(1), 75–102.
- Burga, M.A., 2021, 'Islamic education contribution in social interactions of the Bugis society: The study of social change in the Bugis Soppeng society', *Dirasat Islamiah: Jurnal Kajian Keislaman* 2(1), 11–22. <https://doi.org/10.5281/zenodo.5166459>
- Falyouna, N.A.M., 2020, 'Analytical study on Nasr Hamid Abu Zayd's understanding of religious texts in Islam', *Journal of Al-Tamaddun* 15(2), 45–55. <https://doi.org/10.22452/JAT.vol15no2.4>
- Hadarah, H. & Gani, A., 2019, 'The implementation of Tariqa Naqshbandiyah's Sufism values in South Celebes', *Journal of Social Studies Education Research* 20(2), 243–269.
- Irawan, B., 2022, 'Islamic boarding schools (pesantren), Sufism and environmental conservatism practices in Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7073. <https://doi.org/10.4102/hts.v78i4.7073>
- Junaidi, J., 2022, 'Religiosity versus profit-loss sharing: How Islamic banks brand fidelity influence the Muslim consumers' commitment', *Journal of Islamic Accounting and Business Research* 13(6), 960–976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- Junaidi, J., Anwar, S.M., Alam, R., Lantara, N.F. & Wicaksono, R., 2022, 'Determinants to adopt conventional and Islamic banking: Evidence from Indonesia', *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-03-2021-0067>
- Karabulatova, I., Polekhina, M., Lyaushcheva, S. & Dubinina, N., 2017, 'How the discourse of Sufism became the expressive discourse of Islamic radicalism in the regions of "popular Islam" in Russia', *Central Asia and the Caucasus* 18(4), 92–98.
- Knoetze, J.J., 2022, 'Theological education, spiritual formation and leadership development in Africa: What does God have to do with it?', *HTS Teologiese Studies/Theological Studies* 78(4), a7521. <https://doi.org/10.4102/hts.v78i4.7521>
- Kosasih, A., 2015, 'The tradition for spiritual learning (Tariqat) through a sequence of holy phrases (Tijaniyah): The case of Darussalam boarding school', *Asian Social Science* 11(21), 71–77. <https://doi.org/10.5539/ass.v11n21p71>
- Mansor, A.B.A., Yassin, K.M. & Ahmad, S., 2020, 'Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a therapy for drug recovery in Malaysia', *Journal of Critical Reviews* 7(8), 1580–1585. <https://doi.org/10.31838/jcr.07.08.312>
- Mohammadi, H., Arabi, S. & Farsani, S.T., 2019, 'Political and intellectual discourse of Tariqat Naqshbandiyah during the Timurid era', *A Quarterly Journal of Historical Studies of Islam* 11(41), 155–179.
- Ni'am, S., 2016, 'Tasawuf di tengah perubahan sosial: Studi tentang peran tarekat dalam dinamika sosial-politik di Indonesia [Tasawuf amid social change: A study of Tarekat role in Indonesia] socio-politic', *Harmoni* 15(2), 123–137.
- Pajarianto, H., Pribadi, I. & Sari, P., 2022, 'Tolerance between religions through the role of local wisdom and religious moderation', *HTS Teologiese Studies/Theological Studies* 78(4), a7043. <https://doi.org/10.4102/hts.v78i4.7043>
- Purkon, A., 2022, 'Rethinking of contemporary Islamic law methodology: Critical study of Muhammad Shahrur's thinking on Islamic law sources', *HTS Teologiese Studies/Theological Studies* 78(4), a7152. <https://doi.org/10.4102/hts.v78i4.7152>
- Ruslan, R., 2021, *Rihlah Risalah Suci Tarikat Khalwatiyah Samman: Dari Kota Nabi ke Tanah Bugis*, FAI UIM, Makassar.
- Sakhok, J. & Aris Munandar, S., 2019, 'The Sufi order and philanthropy: A case study of philanthropical activism of the Naqsyabandiyah Al-Haqqani Sufi order in Indonesia', *Teosofia: Indonesian Journal of Islamic Mysticism* 8(1), 31–50. <https://doi.org/10.21580/tos.v8i1.5299>
- Sunesti, Y. & Putri, A.K., 2022, 'Sharia housing and millennials in Indonesia: Between religious and economic motives', *HTS Teologiese Studies/Theological Studies* 78(4), a7062. <https://doi.org/10.4102/hts.v78i4.7062>
- Suwito, S., Novianti, I., Suparjo, S., Widaputri, C.A. & Nuha, M.A., 2022, 'Hybrid Sufism for enhancing quality of life: Ethnographic perspective in Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7198. <https://doi.org/10.4102/hts.v78i4.7198>
- Syukur, A., 2022, 'Theological debate among Buddhist sects in Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7054. <https://doi.org/10.4102/hts.v78i4.7054>
- Ubaedillah, A., 2017, 'The rise of the Khalwatiyah Samman Sufi order in South Sulawesi: Encountering the local, escaping the global', *Studia Islamika* 24(2), 213–245. <https://doi.org/10.15408/sdi.v24i2.4186>
- Yusuf, S.M., 2020, 'Inter-subjectivity of Khalwat (Suluk) members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo', *Indonesian Journal of Islam and Muslim Societies* 10(1), 103–126. <https://doi.org/10.18326/ijims.v10i1.103-126>

[AQ13]

**9. Bukti konfirmasi review dan hasil review
keempat
(21 Januari 2023)**

THE ROLE OF ETHICAL LEADERSHIP AMONG EMPLOYEES' TRUST, KNOWLEDGE SHARING AND JOB SATISFACTION: EMPIRICAL EVIDENCE FROM INDONESIA

Abstract

The ethical leadership has become a phenomenon in public and private organization after some unethical action occurred globally. In some developing countries, public organization through the leaders and employees play important role to service to society and also enhance people's life quality. This research examines the ethical leadership role in employees' trust, knowledge sharing, and influencing employees' work engagement. 610 Indonesian employees of public organizations made up the sample, which was compiled through a survey study. Structural equation modeling (SEM) was used to examine research hypotheses. The empirical findings show that ethical leadership contributes to increased employee happiness, knowledge-sharing, and trust. Trust, knowledge sharing, and job satisfaction play a significant role as mediator variables in enhancing workers' work engagement. Additionally, the mediator variables have a direct, positive, and significant impact on how workers' work engagement and ethical leadership are related. It enlightened the organization leaders and employees from human resources management. Public organization leaders need to work accordingly ethical rules and standards when to enhance employee commitment and organization performance. This study extent the Khan concept toward combining employees' work engagement, ethical leadership, and knowledge sharing. It also combines employees' job performance and commitment to the organization.

Keywords: Ethical standard, public organization, Structural Equation Modeling (SEM), Khan concept, knowledge management, work engagement.

JEL Classification: O15, H19, J28

INTRODUCTION

Some cases which have correlation to unethical actions in among organization leaders and employees have occurred in global companies such as Wirecard and Tesla. It significantly increasing than couple decades ago. Hence, stakeholders' need to pay attention to the organization's leaders' (e.g., ethical) roles in the performance of employees and the organization. Indonesians have specific problems with regard to giant companies' financial fraud, such as Jiwasraya, Bumiputera, and Asabri. In the local government context, the number of leaders suspected of abusing their power to manipulate their financial reports and. It has become sensitive issue and some scholars and regulators have focused on how to manage and thrive in the face of disruptive organizational challenges (Lee et al., 2013). However, developing nations like Indonesia are making very slight progress in the fight against corruption (Rustiarini et al., 2021). The existence of ethical leadership and trust may possibly become a filter within organizations to achieve organizational goals (Quah, 2020). It means that ethical leadership and trust are important factors in enhancing organization performance and promoting employees' job satisfaction as strategic human resource department (HRD) activities.

Trust possibly facilitates employees to emerge to share their knowledge (Kmieciak, 2021; Rutten et al., 2016). To ensure that employees operate in conformity with company goals, high levels of ethical leadership and trust are necessary. Thus, ethical leadership and trust encourage information sharing among employees as well as job satisfaction through social involvement and communication (Muliadi et al., 2022). Overall, ethical leadership may be considered a novel approach to enhance employees' work engagement and organizational performance by preventing unethical behavior among organization leaders. Moreover, ethical leadership influence sustainable of organization. In their research, Singh (2022), Xia and Fang (2020), and others promoted confirming the effect of ethical leadership on employees' trust and information sharing, which may also have an effect on employees' job happiness and work engagement.

Public organizations and leadership philosophies are crucial to improving the well-being of society in Indonesia and other emerging nations. To the detriment of employee confidence, satisfaction, and loyalty to the firm, some unethical incidents actually became more prevalent as a result of the leadership and human resource management weaknesses of organizations. However, over the last few years, the Indonesian government has had a more significant impact on organizational culture through enforcing ethical leadership standards in the social services sector. They are now assuming government success targets as a result of their position's enormous expansion. As a result, ethical leadership has started to return to workers and organization leaders in some organizations that share profits and losses, notably as government workers. However, despite the human resources department (HR) and human resources developments (HRD) for government personnel are crucial issue, there are still some substantial barriers. The function of HR in addressing various workplace concerns was defined by Durai et al. (2019). HR is responsible for creating various rules that may be utilized to create an organizational culture and code of ethics that would be sufficient to mitigate the problems related to the workplace environment in the desired way. On the other hand, HR is necessary to create different regulations through which the problems brought on by bias can be mitigated, and HR can easily concentrate on their employee behavior to assess the problems brought on by workplace harassment and promptly mitigate them. Additionally, HR is essential in developing laws that effectively lessen harassment at work brought on by gender discrimination. But a wide range of factors, including workplace culture, conflicts within the organization, and issues with the working conditions for government employees are required to fully understand the impact of ethical leadership on organizational life.

1. LITERATURE REVIEW

The term “ethical leadership” refers to appropriate behavior toward certain activities and interpersonal interactions between individuals, such as between leaders and employees, based on first-hand experience and organizational leadership (Bandura, 1986). It is linked to personal qualities including sincerity, reliability, altruistic motivation, moral obligation, and the capacity to do one's duties with a dedication to their organization (Fu et al., 2020). The ethical scandals in business need ethical leadership to clearly define and map out a code of conduct because the leaders have a central role in driving and guiding the organization (Rechberg & Syed, 2013). Few studies have examined the link between moral leadership and employees' public organization or government office, despite the favorable relationship between moral leadership and the workplace ([Shonhadji & Maulidi, 2022](#)). Furthermore, literature also demonstrates the ethical leadership effect on workers in general. For example, ethical leadership has a favorable and significant impact

on employees' trust in their managers (Engelbrecht et al., 2017). In some corporate environments, moral leadership also positively affects the attitudes and behaviors of employees (Al Halbusi et al., 2021), knowledge sharing (Amber et al., 2022). Moreover, ethical leadership play important role in influencing employees' commitment to organization (Limpo & Junaidi, 2023). Similarly, ethical leaders either emphasize important tasks or give employees a feeling of meaningfulness concerning their tasks (Fu et al., 2020). The psychological characteristics of the firm and its personnel, such as openness and dependability toward constructive communication and interaction, are also significantly improved by ethical leadership. Through two-way communication and trustworthiness to decrease fundamental barriers and pursue information exchange and trust among organization members, it might promote work engagement among employees and their leaders and organizations (Amber et al., 2022).

When working in a team atmosphere, trust is crucial for fostering information sharing among employees in an organizational setting (Edmondson, 1999). It has become a strategic resource and value to address the organization's goals and sustainability (Goswami & Agrawal, 2022). Recently, the unethical behavior among organization leaders and the rapid change in the working environment have made knowledge management gain momentum among employees. Enhancing trust requires effective leadership, particularly genuine and open leadership approaches (George, 2003). Trust among coworkers helps employees develop significantly in terms of information and technology and shifts knowledge-sharing activities from the traditional method based on mutual exchange to online platforms. Since people may quit an organization if their knowledge and skills stagnate, Kahn (1990) contends that trust and information sharing in team settings are also crucial to its success. It suggests employee work engagement, which may be followed by employee trust levels and information sharing behavior (Avolio & Gardner, 2005). Moral leadership as well as components like culture, trust, and enthusiasm affect knowledge sharing. Sharing of knowledge can be efficiently promoted through ethical leadership (Tynan, 2005). Evidently, there is a more intricate relationship between moral leadership, self-assurance, information sharing, and worker engagement (Junaidi et al., 2022). These factors also help to improve worker psychological safety and lessen interpersonal friction.

In addition to knowledge management, employee job satisfaction is crucial to the success of a firm (Ren & Chadee, 2017). Additionally, knowledge management increases workers' job satisfaction, which raises productivity and value to the organization (So et al., 2022). It is relevant to creating and developing a convenient environment in the workplace for strengthening employee motivation. The employees' reasons and expectations are important because they directly correlate to their actions. The growing number of companies operating globally also develops prospects in sharing information and knowledge, which directly affects working outcomes. Employees' knowledge-sharing positively enhance work creatively (Joplin et al., 2021). However, the work engagement effect on employee knowledge sharing is not always the same due to different cultures, languages, education, and regions (Rutten et al., 2016). Several variables affect the relationship between information sharing and work engagement (Engelbrecht et al., 2017).

Many academics seek to prove the relationship between knowledge sharing and engagement at work. For instance, knowledge sharing boosts employee engagement and motivation, according to Xia and Yang (2020). It also has a crucial role for organization leaders and workers in information and knowledge sharing within and across organizations. Atapattu and Huybers (2021) and Tripathi

et al. (2021) argued that employee job satisfaction and work engagement are positively influenced by knowledge sharing (KS) activity. Knowledge sharing has become a crucial resource for businesses striving to maintain their competitive advantage in an information-based economy. Singh (2022), who discovered that knowledge sharing had a considerable impact on employees' job happiness, supports this conclusion. The same conclusions were drawn by Junaidi et al. (2020), who discovered that social capital and trust had a positive and significant influence on knowledge sharing activities.

Preliminary studies conclude that work engagement strongly correlates to company performance, job performance, job satisfaction, and organizational commitment (Atapattu & Huybers, 2021; Hendri, 2019). Junaidi (2022) also revealed ethical has strong correlation to people attitude and behavior in some developing countries. Schaufeli and Salanova (2011), who promote positive characterization and dedication at work and describe work engagement as a fulfilling undertaking, are cited by several academics. The relationship between a worker's involvement with the organization and their work is known as work engagement. Let's assume that employees are passionate about their work and the organization. In that case, they are more enthusiastic about creating additional job resources, and performing comprehensive routine responsibilities faster and giving additional time and resources. Employees' who have a sense of belonging and are engaged in their work and organization will hone their skills and have strong motivation to enhance their performance and creative ideas with others. It also has a strong correlation to their commitment to their organization. According to Singh (2022), work engagement among employees is strongly correlated with both job performance and job happiness. It is essential for organizational leaders and employees to use in order to improve performance.

Additionally, the working atmosphere is significantly impacted by how satisfied individuals are with their jobs (Fu et al., 2020). The motivation and contentment of the employees are crucial since they influence their behavior. It implies relevance to creating and developing a convenient environment in the workplace to strengthen employee motivation. In addition, a high worker engagement level implies high energy levels and psychology (Gallego-Alvarez et al., 2020). The growing number of companies operating globally also develops prospects in knowledge management and sharing information as one of the unities. Employees' knowledge-sharing positively affects effective knowledge management, making them work more creatively (Ren & Chadee, 2017). Employees' knowledge-sharing positively affects effective knowledge management, making them work more creatively (Joplin et al., 2021). Additionally, it encourages employees' attempts to collaborate creatively and to share knowledge and expertise relating to their jobs.

By analyzing the impact of ethical leadership on employees' work engagement toward their trust, knowledge sharing, and job happiness, this study seeks to close this gap. When organization leaders applied ethical standard in workplace, the employees' knowledge sharing and job satisfaction also highly involved with the employees' trust and organization performance. Accordingly, the following hypotheses were proposed.

H1 Employee trust is influenced favorably by ethical leadership.

H2 The knowledge-sharing among employees is influenced favorably by ethical leadership.

H3 The level of job satisfaction among employees is positively impacted by ethical leadership.

- H4a Employee knowledge sharing is influenced favorably by employee trust.
- H4b The relationship between moral leadership and job engagement is mediated by the trust of the workforce, which has a favorable impact.
- H5a Knowledge sharing has a positive impact on how engaged individuals are at work.
- H5b The relationship between moral leadership and the level of engagement at work can be successfully mediated by knowledge sharing.
- H5c Knowledge sharing effectively mediates the connections between employee engagement and trust.
- H6a Knowledge sharing enhances job satisfaction among employees.
- H6b Knowledge sharing plays a constructive role in moderating the link between moral leadership and job happiness among employees.
- H6c Knowledge sharing helps to strengthen the link between employee job satisfaction and trust.
- H7a Knowledge sharing improves workers' commitment to their jobs.
- H7b Knowledge sharing has a beneficial impact on moderating the link between moral leadership and motivated employees.
- H7c Knowledge sharing helps to strengthen the link between employee trust and job engagement.
- H8a Work engagement is positively impacted by job satisfaction.
- H8b Job satisfaction has a helpful mediation function in the association between moral leadership and workers' work engagement.
- H8c Work engagement and knowledge sharing are related, although job satisfaction plays a positive mediating role.

2. METHODOLOGY

The Indonesian employees of public firms were invited to participate in an online survey for the current study, which used a quantitative cross-sectional technique, from April 1 to June 30, 2021. To validate all the measurement items in this study and to prevent bias, pretest and pilot tests were also used (Hair Jr et al., 2019; Podsakoff et al., 2003). 680 employees were participating in the participants. However, 610 samples were legitimate, which means that 93.43% of the data were responded to.

Ethical leadership scales with ten items (Brown et al., 2005), which contain employees' traits and behaviors including leaders' ethical concerns and ethical standards in the work place. Trust adopted from Lee and Choi (2003), which employees' feel through their leaders, integrity, confidence, and sense of loyalty to their leaders. Knowledge sharing was adopted from Davenport and Prusak (1998) comprises eight items including learning something new in the workplace, sharing information with colleagues, and being informed of what they know. Employees' job satisfaction refers to Faragher (2005) comprises of employees' achievement and work targets, and psychological dimensions. Work engagement comprises seven items, and refers to Albrecht et al. (2015) [which comprise of employees' commitment](#) to organization, emotion, and discussion among employees.

Table 1. Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		

Demographic Items	Frequency	Percentage (%)
Male	315	51.6
Female	295	48.4
Age		
Under 27 years old	118	19.3
28~40 years old	221	36.2
Over 40 years old	271	44.5
Education		
Bachelor and below	369	60.5
Master and PhD	241	39.5
Time period as employee		
Below 10 years	172	28.2
11~25 years	227	37.2
Over 25 years	211	34.6

3. RESULTS

Details about the participant's sociodemographic characteristics are shown in Table 1. Table 2 also displays an analysis of the variables' Pearson correlation coefficients. It is evident that this study's data dependability and reliability are appropriate (Anderson & Gerbing, 1988; Hair Jr et al., 2019). In addition, a two-step methodology was used in the recent study, incorporating confirmatory factor analysis (CFA) and structural equation modeling (SEM).

Table 2: Correlation matrix for measurement scales

Constructs	Mean	SD	EL	TR	KS	JS	WE
EL	5.46	0.76	0.768				
TR	5.64	0.67	0.622**	0.759			
KS	5.81	0.63	0.656**	0.562**	0.756		
JS	5.60	0.68	0.699**	0.846**	0.621**	0.753	
WE	5.53	0.63	0.352**	0.291**	0.308**	0.335**	0.785

Note: EL: Ethical leadership, TR: Trust, KS: Knowledge Sharing, JS: Job Satisfaction, WE: Work Engagement

SD: standard Deviation

Diagonal elements are the square roots of the AVE for each construct

Pearson correlations are shown below the diagonal

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

The CFA result shown a good fit among variables which examined including ethical leadership, trust, knowledge sharing, job satisfaction, and employees' work engagement. Furthermore, Cronbach's α , composite reliability (CR) over 0.700. Moreover, $\chi^2/df = 3.575$, goodness-of-fit index (GFI) = 0.928, comparative fit index (CFI) = 0.955 and root mean square error of approximation (RMSEA) = 0.058. Furthermore, multiple square correlations of all measurement items were greater than 0.7, suggesting strong reliability for all measurement items, constructs, and convergent validity (see Table 3). Each item loads significantly on its associated construct with factor loadings.

Table 3: Measurement results

Variables Item Scales	Factor Loadings	α	CR	AVE
Ethical Leadership		0.933	0.935	0.590
EL1: Our leaders live moral lives in their own lives.	0.683			
EL2: Our leaders' shown strong concern for ethical and moral value	0.707			
EL3: Our leaders communicate clear ethical standard for employees	0.746			
EL4: Our leaders shown ethical behavior in her/his decisions and actions	0.797			
EL5: Employees who transgress ethical norms are disciplined by our leaders	0.748			
EL6: Our leaders make impartial judgments	0.827			
EL7: Our leaders are trustworthy	0.810			
EL8: Our leaders discuss business ethics or values with employees	0.835			
EL9: Our leaders are fair and objective when evaluate employee's performance	0.798			
EL10: Our leaders hold employees accountable for using ethical practice in our work	0.805			
Trust in leader		0.869	0.871	0.575
TR1: I have faith in my leader	0.698			
TR2: I trust the integrity of my leader.	0.743			
TR3: I confidence that my leader will treat us fairly.	0.787			
TR4: I am satisfied with my leader ethics.	0.803			
TR5: I have strong sense of belonging toward my leader.	0.757			
Knowledge Sharing		0.920	0.923	0.572
KS1: I inform my coworkers when I learn something new.	0.751			
KS2: I inform my coworkers of knowledge I have.	0.753			
KS3: I believe it is critical that my coworkers are aware of what I am doing.	0.715			
KS4: I frequently let my coworkers know what I am up to.	0.729			
KS5: When I require specific information, I consult my coworkers.	0.798			
KS6: I enjoy knowing what my coworkers are up to.	0.742			
KS7: When I need to learn something, I inquire about my coworkers' skills.	0.808			
KS8: I ask a coworker who is skilled at something to show me how to do it.	0.799			
Job Satisfaction		0.845	0.901	0.557
JS1: I feel a sense of pride in my company.	0.704			

JS2: I've felt a sense of "emotional attachment" to this group.	0.761			
JS3: My leader gives us a great deal in work place.	0.786			
JS4: Organization gives us fair salary.	0.750			
JS5: I am very happy in this organization	0.766			
JS6: My leader promotes the employees fairly	0.721			
JS7: My leader giving enough supervision in workplace	0.779			
Work Engagement		0.924	0.935	0.617
WE1: We are aware of the expectations placed on me at work	0.798			
WE2: Our objectives are consistent with the organization's vision and mission	0.843			
WE3: We believe that the work we conduct is beneficial to my business.	0.815			
WE4: We feel in control of our work since it gives us confidence in our skills.	0.746			
WE5: We feel in control of the work we do for the company we work for	0.851			
WE6: We are aware of how our efforts help the company achieve its objectives.	0.756			
WE7: We are in line with the organization's operations	0.773			
WE8: We can collectively collaborate at work because we work	0.747			
WE9: We can continue to be friends at work.	0.729			

Eight research hypotheses were confirmed by the findings, as stated in Table 4 below. This study's empirical validation supports H1, H2, and H3 by showing that ethical leadership significantly and favorably affects employee trust, knowledge sharing, and work satisfaction ($\gamma_{11} = 0.701$, $p < 0.001$; $\gamma_{21} = 0.496$, $p < 0.001$; $\gamma_{31} = 0.554$, $p < 0.001$), supporting H1, H2 and H3. Additionally, trust has a favorable impact on information sharing and less of an impact on employee engagement ($\beta_{21} = 0.285$, $p < 0.001$; $\beta_{41} = 0.016$, $p > 0.05$), hence H4 is supported and H5a is unsupported in this study. Additionally, knowledge sharing improves work engagement and job satisfaction ($\beta_{32} = 0.304$, $p < 0.001$ and $\beta_{42} = 0.146$, $p < 0.05$), supporting H6a and H7a. Additionally, this study demonstrates that employees' work engagement is significantly and favorably impacted by their job satisfaction ($\beta_{43} = 0.256$, $p < 0.001$); H8a is therefore supported. The findings of the research hypotheses are displayed in Table 4.

Table 4: Proposed model results

Hypotheses	Symbol		Path		Coefficients	Test results
H1	γ_{11}	Ethical Leadership	→	Trust	0.701***	Supported
H2	γ_{21}	Ethical Leadership	→	Knowledge Sharing	0.496***	Supported
H3	γ_{31}	Ethical Leadership	→	Job Satisfaction	0.554***	Supported
H4a	β_{21}	Trust	→	Knowledge Sharing	0.285***	Supported
H5a	β_{41}	Trust	→	Work Engagement	0.016	Unsupported
H6a	β_{32}	Knowledge Sharing	→	Job Satisfaction	0.304***	Supported

H7a	β_{42}	Knowledge Sharing	→	Work Engagement	0.146*	Supported
H8a	β_{43}	Job Satisfaction	→	Work Engagement	0.256 ***	Supported

Note: Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

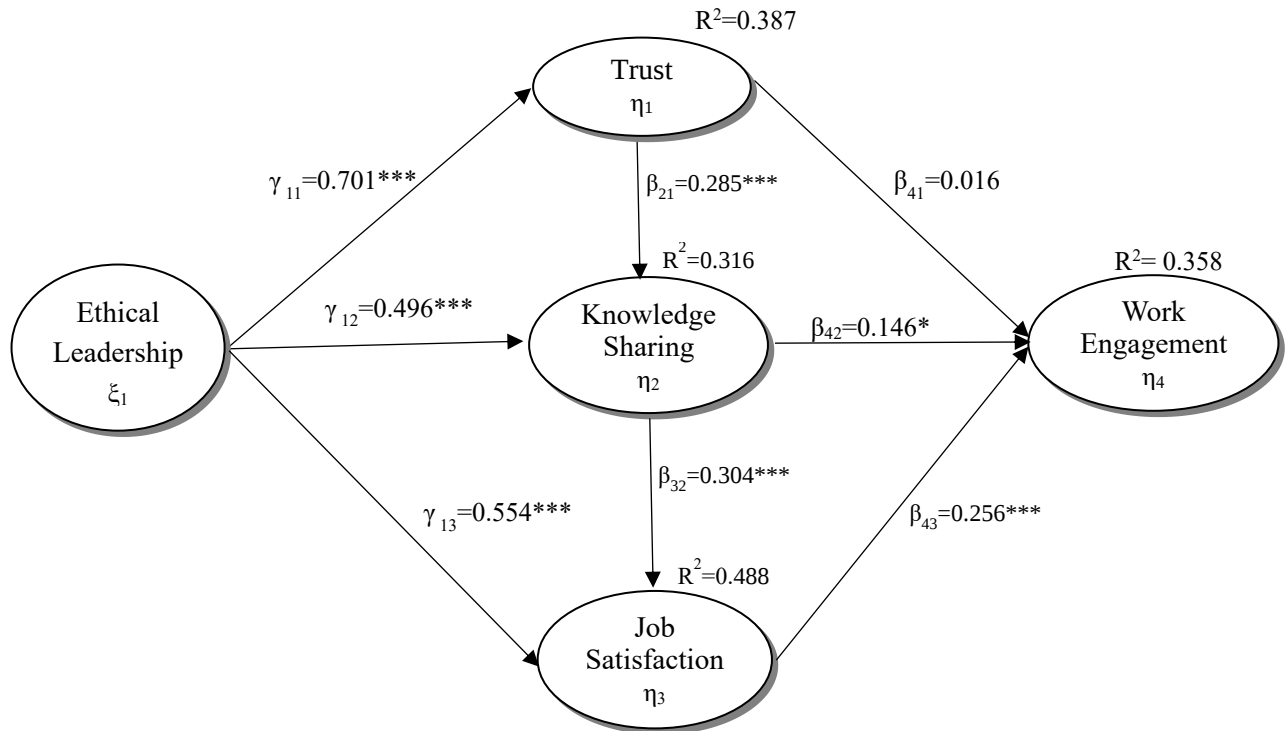


FIGURE 2: Structural model result

The approach suggested by Hayes (2018) was used in this study to validate mediator variables (e.g., trust, knowledge sharing, and job satisfaction). The study came to the conclusion that all mediator variables significantly affected both the direct and indirect association between ethical leadership and employee engagement. To support H4b, H5b, and H5c, for example, trust has a beneficial function in mediating the relationship between predictor variables (such as ethical leadership) and outcome variables (such as information sharing and work engagement). Furthermore, employees' knowledge sharing activities also has a crucial role in bridging the relationship between ethical leadership and employees' work engagement as independent variables to dependent variables (e.g., employees' job satisfaction and work engagement). Hence, H6b, H6c, H7b, and H7c are supported. Lastly, job satisfaction also plays an essential role in mediating the relationship between ethical leadership, knowledge sharing and employees' work engagement see Table 5.

Table 5: Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI	
					IV (c')	M(b)	Percentile method	Bias-corrected
EL	TR	KS	0.414***	0.546***	0.544***	0.238***	[0.353, 0.476]	[0.495, 0.594]
Standard Error			0.031	0.028	0.025	0.035		
EL	TR	WE	0.278***	0.546***	0.351***	0.134**	[0.184, 0.371]	[0.277, 0.425]

Standard Error			0.047	0.028	0.038	0.054		
EL	KS	WE	0.261***	0.544***	0.351***	0.164**	[0.164, 0.359]	[0.277, 0.425]
Standard Error			0.050	0.025	0.038	0.060		
EL	KS	JS	0.457***	0.544***	0.623***	0.307***	[0.393, 0.520]	[0.573, 0.674]
Standard Error			0.032	0.025	0.026	0.039		
EL	JS	WE	0.230***	0.623***	0.351***	0.194**	[0.127, 0.332]	[0.277, 0.425]
Standard Error			0.052	0.025	0.037	0.058		
TR	KS	WE	0.196**	0.531***	0.331***	0.254***	[0.093, 0.298]	[0.245, 0.417]
Standard Error			0.052	0.031	0.043	0.055		
TR	KS	JS	0.738***	0.531***	0.860***	0.229***	[0.689, 0.787]	[0.817, 0.902]
Standard Error			0.024	0.031	0.021	0.026		
KS	JS	WE	0.197***	0.667***	0.370***	0.260***	[0.083, 0.310]	[0.280, 0.461]
Standard Error			0.058	0.033	0.046	0.053		

Note: EL: Ethical leadership, TR: Trust, KS: Knowledge Sharing, JS: Job Satisfaction, WE: Work commitment

4. DISCUSSION

Overall, it can be concluded that a leader's actions and the ethical and moral standards they uphold at work are strongly correlated with their employees' perceptions of their leaders' integrity and their sense of loyalty to their leader and organization. It indicates that the workers feel they have improved the performance of the company and have increased their self-confidence and productivity. Additionally, a healthy work environment promotes teamwork among the staff members, which aids in knowledge exchange and job satisfaction. This outcome supports earlier research that found trustworthy leadership increases employee trust (Engelbrecht et al., 2017; Rutten et al., 2016), knowledge sharing (Goswami & Agrawal, 2021) and job satisfaction (Fu et al., 2020; Hendri, 2019). Additionally, job satisfaction and information sharing have a bigger impact on employees' work engagement than trust. Whereas trust has a detrimental impact on workers' involvement at work. This result supports prior studies that concluded knowledge sharing (Joplin et al., 2021) and job satisfaction (Singh, 2022; Zaman & Ansari, 2021) have a positive role in employees' work engagement. It implies the leadership approach not only builds employees' trust but also enhances their sense of belonging among employees and their organization. Additionally, in human resources management, linkages between ethical leadership and employees' work engagement are mediated by trust, knowledge sharing, and job satisfaction sharing. Employees are worried about job satisfaction and employee engagement, and they also think that knowledge sharing and work engagement are in line with their expectations. Therefore, it also supports the notion that trust, knowledge sharing, and job happiness are crucial in bridging employees' perceptions and actions about the worship of economic and social values at work.

This work has made some significant contributions to the theory of human resource management. First, this study's findings have strengthened Kahn's idea of ethical leadership and employee engagement through empirical research. Increased interest in the relationship between moral leadership and employees' involvement at work through communication, sharing of information, and job satisfaction has been observed in the field of knowledge management research. This study shows how important moral leadership is in encouraging workplace engagement among workers. The concept initially places a focus on the employees' individual efforts at work. The most recent study also attempted to broaden the definition of work engagement and validate the relationship

between organizational perspective and job performance in the setting of public organizations. This study is unique in that it recognizes the insight of employees' knowledge sharing, performance, and dedication to the organization despite the variety of the organization and regional cultures.

Second, the outcomes demonstrate the beneficial impact of moral leadership on teamwork and information sharing. Therefore, information sharing and subsequent job role performance and commitment benefit from work engagement. As a result, developing an efficient conscious strategy for interaction and communication incorporating design management, including ethical behavior, will aid firms in enhancing their performance and brand. This is a significant contribution because it gives the job of ethical leadership some new dimensions. As mediator factors between moral leadership and work engagement, it also aids in understanding internal and external mechanisms of employee trust, knowledge sharing, and job satisfaction.

This study gives a novel perspective to assist in managing the organization from a practical approach. Both private and public enterprises must promote a culture of information sharing and establish pertinent formal and informal platforms for communication between managers and staff.

Conclusion

Ethical leadership play important role to influence employees' attitude and behavior in workplace. Furthermore, trust, knowledge sharing, and job satisfaction cannot be avoided as catalysator to employees to work best on their best effort. Hence, organization leaders and workers need to combine and encourage the work environment's emotional, economic, and social values in work environment. For instance, the employees' emotions and psychology are justified for the employees' best effort and commitment to the organization. Most importantly, the leader's ethical behavior, concern for others, and decision to invite the employees to participate are critical in influencing the employees' decision-making process. Therefore, the organization's leaders should work with regard to ethical norms and principles in order to encourage ethical conduct and clear rules.

It offers various advantages. The personnel would have the chance to advance their skills and professional experience, which would eventually improve organizational performance. Additionally, it would aid in the development of networks and systems that support and coordinate activities, allowing for easier change and continuity. There are benefits to networking, getting feedback, and exchanging ideas with people within and outside of the organization and region. Thirdly, it might aid in preventing the issue of staff turnover and keeping the special knowledge they bring to the company. The ability to extract knowledge from employees and incorporate it into the organizational knowledge pool for broader utilization may aid both people and organizations. Employees and organizations can foster a culture of knowledge sharing and foster positive feelings of affective communication by creating official and informal information sharing platforms and making a commitment to such a culture. By emphasizing the importance of fostering an environment of fairness, honesty, and principled decision-making for those leaders who want to foster a knowledge-sharing role, this study highlights the necessity for organization leaders to engage in ethical leadership demonstrated by their personal acts. Management must therefore encourage ethical leadership among managers at all levels of the organizational structure through

the use of leadership performance indicators and leadership development programs. The moral conduct of managers should be assessed along with their overall performance.

Authors' contributions

R.A. developed main idea, manuscript theoretical framework, method, and conclusion. J.J. assembled the introduction part, data and reviewed the empirical literature. R.N. oversaw the study and authored the result section. All authors approved the draft manuscript.

References

1. Al Halbusi, H., Williams, K.A., Ramayah, T., Aldieri, L., & Vinci, C.P. (2021). Linking ethical leadership and ethical climate to employees' ethical behavior: the moderating role of person-organization fit. *Personnel Review*, 50(1), 159-185. <https://doi.org/10.1108/PR-09-2019-0522>
2. Albrecht, S.L., Bakker, A.B., Gruman, J.A., Macey, W.H., & Saks, A.M. (2015). Employee engagement, human resource management practices and competitive advantage: An integrated approach. *Journal of Organizational Effectiveness: People and Performance*, 2(1), 7-35. <https://doi.org/10.1108/JOEPP-08-2014-0042>
3. Amber, Q., Qazi, A.B., Javaid, N., Khan, I.A., & Ahmad, M. (2022). Knowledge sharing in public organizations in Pakistan: leaders' ethical role and psychological capital of employees. *Information Discovery and Delivery*, 50(1), 99-114. <https://doi.org/10.1108/IDD-11-2020-0148>
4. Anderson, J.C., & Gerbing, D.W. (1988). Structural equation modeling in practice: a review and recommended two-step approach. *Psychological Bulletin*, 103(3), 411-423. <https://doi.org/10.1037/0033-2909.103.3.411>
5. Atapattu, M.M., & Huybers, T. (2021). Motivational antecedents, employee engagement and knowledge management performance. *Journal of Knowledge Management*, 26(3), 528-547. <https://doi.org/10.1108/JKM-12-2020-0898>
6. Avolio, B.J., & Gardner, W.L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16(3), 315-338. <https://doi.org/10.1016/j.leaqua.2005.03.001>
7. Bandura, A. (1986), *Social Foundations of Thought and Action*, Prentice-hall, Englewood Cliffs.
8. Brown, M.E., Treviño, L.K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*, 97(2), 117-134. <https://doi.org/10.1016/j.obhdp.2005.03.002>
9. Davenport, T., & Prusak, L. (1998), *Working Knowledge: How Organizations Manage What They Know*, Harvard Business School Press, Boston, MA.
10. Durai D., S., Rudhramoorthy, K., & Sarkar, S. (2019). HR metrics and workforce analytics: it is a journey, not a destination. *Human Resource Management International Digest*, 27(1), 4-6. <https://doi.org/10.1108/HRMID-08-2018-0167>
11. Edmondson, A. (1999). Psychological safety and learning behavior in work teams. *Administrative Science Quarterly*, 44(2), 350-383. <https://doi.org/10.2307/266699>

12. Engelbrecht, A.S., Heine, G., & Mahembe, B. (2017). Integrity, ethical leadership, trust and work engagement. *Leadership & Organization Development Journal*, 38(3), 368-379. <https://doi.org/10.1108/LODJ-11-2015-0237>
13. Faragher, E. B. (2005). The relationship between job satisfaction and health: a meta-analysis. *Occupational and Environmental Medicine*, 62(2), 105-112. <https://doi.org/10.1136/oem.2002.006734>
14. Fu, J., Long, Y., He, Q., & Liu, Y. (2020). Can ethical leadership improve employees' well-being at work? Another side on ethical leadership based on organizational citizenship anxiety. *Frontiers in Psychology*, 11, 1-13. <https://doi.org/10.3389/fpsyg.2020.01478>
15. Gallego-Alvarez, I., Rodriguez-Dominiguez, L., & Valejjo, J.M. (2020). An analysis of business ethics in the cultural context of different religions. *Business Ethics, the Environment & Responsibility*, 29(3), 570-586. <https://doi.org/10.1111/beer.12277>
16. George, B. (2003), *Authentic Leadership: Rediscovering the Secrets of Creating Lasting Value*, John Wiley and Sons, Hoboken, NJ.
17. Goswami, A.K., & Agrawal, R.K. (2022). It's a knowledge centric world! Does ethical leadership promote knowledge sharing and knowledge creation? Psychological capital as mediator and shared goals as moderator. *Journal of Knowledge Management*. <https://doi.org/10.1108/JKM-09-2021-0669>
18. Hair Jr, J.F., Black, W.C., Babin, B.J., & Anderson, R.E. (2019), *Multivariate data analysis 9th Edition*, Cheriton House, NW: Cengage Learning.
19. Hayes, A.F. (2018), *Introduction to mediation, moderation and conditional process analysis: A regression-based approach (2nd ed.)*. Guilford Press, New York, NY.
20. Hendri, M.I. (2019). The mediating effect of job satisfaction and organizational commitment on the organizational learning effect of the employee performance. *International Journal of Productivity and Performance Management*, 68(7), 1208-1234. <https://doi.org/10.1108/IJPPM-05-2018-0174>
21. Joplin, T., Greenbaum, R.L., Wallace, J.C., & Edwards, B.D. (2021). Employee entitlement, engagement, and performance: The moderating effect of ethical leadership. *Journal of Business Ethics*, 168, 813-826. <https://doi.org/10.1007/s10551-019-04246-0>
22. Junaidi, J., Chih, W. H., & Ortiz, J. (2020). Antecedents of Information seeking and sharing on social networking sites: An empirical study of Facebook users. *International Journal of Communication*, 14, 5705-5728.
23. Junaidi, J. (2022). Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment. *Journal of Islamic Accounting and Business Research*, 13(6), 960-976. <https://doi.org/10.1108/JIABR-07-2021-0188>
24. Junaidi, J., Wicaksono, R., & Hamka, H. (2022). The consumers' commitment and materialism on Islamic banking: the role of religiosity. *Journal of Islamic Marketing*, 13(8), 1786-1806. <https://doi.org/10.1108/JIMA-12-2020-0378>
25. Kahn, W.A. (1990). Psychological conditions of personal engagement and disengagement at work. *Academy of Management Journal*, 33(4), 692-724. <https://doi.org/10.5465/256287>
26. Kmiecik, R. (2021). Trust, knowledge sharing, and innovative work behavior: empirical evidence from Poland. *European Journal of Innovation Management*, 24(5), 1832-1859. <https://doi.org/10.1108/EJIM-04-2020-0134>

27. Lee, H., & Choi, B. (2003). Knowledge management enablers, processes, and organizational performance: An integrative view and empirical examination. *Journal of Management Information Systems*, 20(1), 179-228. <https://doi.org/10.1080/07421222.2003.11045756>
28. Lee, A.V., Vargo, J., & Seville, E. (2013). Developing a tool to measure and compare organizations' resilience. *Natural Hazards Review*, 14(1), 29-41. 10.1061/(ASCE)NH.1527-6996.00000075
29. Limpo, L., & Junaidi, J. (2023). Influence of empowering and ethical leadership on employees' job satisfaction, performance, and organization commitment. *Humanities and Social Sciences Letters*, 11(1), 22-36. <https://doi.org/10.18488/73.v11i1.3241>
30. Muliadi, M., Muhammadiyah, M., Amin, K.F., Kaharuddin, K., Junaidi, J., Pratiwi, B.I., & Fitriani, F. (2022). The information sharing among students on social media: the role of social capital and trust. *VINE Journal of Information and Knowledge Management Systems*. <https://doi.org/10.1108/VJIKMS-12-2021-0285>
31. Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y., & Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879-903. <https://doi.org/10.1037/0021-9010.88.5.879>
32. Quah, J.S.T. (2020). Corruption scandals in six Asian countries: a comparative analysis. *Public Administration and Policy: An Asia-Pacific Journal*, 23(1), 7-21. <https://doi.org/10.1108/PAP-01-2020-0002>
33. Rechberg, I., & Syed, J. (2013). Ethical issues in knowledge management: conflict of knowledge ownership. *Journal of Knowledge Management*, 17(6), 828-847. <https://doi.org/10.1108/JKM-06-2013-0232>
34. Ren, S., & Chadee, D. (2017). Ethical leadership, self-efficacy and job satisfaction in China: the moderating role of guanxi. *Personnel Review*, 46(2), 371-388. <https://doi.org/10.1108/PR-08-2015-0226>
35. Rustiarini, N.W., Yuesti, A., & Gama, A.W.S. (2021). Public accounting profession and fraud detection responsibility. *Journal of Financial Crime*, 28(2), 613-627. <https://doi.org/10.1108/JFC-07-2020-0140>
36. Rutten, W., Blaas-Franken, J., & Martin, H. (2016). The impact of (low) trust on knowledge sharing. *Journal of Knowledge Management*, 20(2), 199-214. <https://doi.org/10.1108/JKM-10-2015-0391>
37. Schaufeli, W., & Salanova, M. (2011). Work engagement: on how to better catch a slippery concept. *European Journal of Work and Organizational Psychology*, 20(1), 39-46. <https://doi.org/10.1080/1359432X.2010.515981>
38. Shonhadji, N., & Maulidi, A. (2022). Is it suitable for your local governments? A contingency theory-based analysis on the use of internal control in thwarting white-collar crime. *Journal of Financial Crime*, 29(2), 770-786. <https://doi.org/10.1108/JFC-10-2019-0128>
39. Singh, A. (2022). Work engagement, affective commitment, and career satisfaction: the mediating role of knowledge sharing in context of SIEs. *Benchmarking: An International Journal*. <https://doi.org/10.1108/BIJ-01-2021-0016>
40. So, B.H., Kim, J.H. Ro. Y.J., & Song, J.H. (2022). Developing a measurement scale for employee engagement: a validation study in a South Korea context. *European Journal of Training and Development*, 46(5/6), 585-606. <https://doi.org/10.1108/EJTD-11-2020-0155>

41. Tripathi, D., Priyadarshi, P., Kumar, P., & Kumar, S. (2021). Does servant leadership affect work role performance via knowledge sharing and psychological empowerment? *VINE Journal of Information and Knowledge Management Systems*, 51(5), 792-812. <https://doi.org/10.1108/VJIKMS-10-2019-0159>
42. Tynan, R. (2005). The effects of threat sensitivity and face giving on dyadic psychological safety and upward communication. *Journal of Applied Social Psychology*, 35(2), 223-247. <https://doi.org/10.1111/j.1559-1816.2005.tb02119.x>
43. Xia, Z., & Yang, F. (2020). Ethical Leadership and Knowledge Sharing: The Impacts of Prosocial Motivation and Two Facets of Conscientiousness. *Frontier in Psychology*, 11, 1-10. <https://doi.org/10.3389/fpsyg.2020.581236>

**10. Bukti konfirmasi bahwa artikel dipublish
(29 Desember 2022)**

HTS Online first publication 8009 – your article has been published

Inbox



aosis@hts.org.za

Dec 19,
2022,
8:25 PM

to me

Dear Ruslan Ruslan, Muhammad Burga, Muli Noer,

Congratulations!

Your article Theological belief towards Islamic spiritual belief: Evidence from South Sulawesi, Indonesia has just been published and is available at the following link:

<https://hts.org.za/index.php/hts/article/view/8009>

Your manuscript will now form part of this open access publication and your content will be licensed under the Creative Commons Attribution License. It is freely accessible to any user and will shortly be indexed in various international research repositories for further dissemination and reach in readership. There is no need for you to order print issues or copies.

Citation Information

As an online first article, your paper is fully citable even before the journals full issue has been compiled. Your article can be cited by its unique Digital Object Identifier (DOI), <https://doi.org/10.4102/hts.v78i4.8009>. Later, after inclusion of your article in the paginated journal issue, please continue to use the DOI alongside the usual citation details to enable readers to easily find the article in print and online.

We encourage you to mention your article and its DOI on your website or your social media profiles. If you are interested to receive publication notifications from the journal, follow the journal on twitter https://twitter.com/HTS_Journal or, register for the RSS feed at <https://hts.org.za/index.php/hts/gateway/plugin/WebFeedGatewayPlugin/atom>.

Please help us to improve your experience as an author by taking a few minutes to tell us about the service that you have received. We appreciate your participation and want to make sure we met your expectations, which will give us the opportunity to better serve the community.

Feedback:

https://forms.office.com/Pages/ResponsePage.aspx?id=mXfgHQ3TR0ix-TiElOAKzi4e5bmbrRhDux1_hEph7SZUOUk1NERWM1hHNFAzSENIV09EQ1dUUTJUUS4u

Thank you again for publishing with the HTS Teologiese Studies / Theological Studies. We look forward to your future contributions.

Kind regards,
AOSIS Publishing
HTS Teologiese Studies / Theological Studies

Theological belief towards Islamic spiritual belief: Evidence from South Sulawesi, Indonesia



Authors:

Ruslan Ruslan¹ 

Muhammad A. Burga² 

Muli U. Noer³ 

Affiliations:

¹Department of Arabic Literature, Faculty of Literature, Universitas Muslim Indonesia, Makassar, Sulawesi Selatan, Indonesia

²Department of Islamic Religion, Faculty of Education, Universitas Islam Makassar, Makassar, Sulawesi Selatan, Indonesia

³Department of English Literature, Faculty of Literature, Universitas Muslim Indonesia, Makassar, Sulawesi Selatan, Indonesia

Corresponding author:

Ruslan Ruslan,
ruslam.umi@gmail.com

Dates:

Received: 08 Aug. 2022

Accepted: 03 Sept. 2022

Published: 19 Dec. 2022

How to cite this article:

Ruslan, R., Burga, M.A. & Noer, M.U., 2022, 'Theological belief towards Islamic spiritual belief: Evidence from South Sulawesi, Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a8009. <https://doi.org/10.4102/hts.v78i4.8009>

Copyright:

© 2022. The Authors.
Licensee: AOSIS. This work is licensed under the Creative Commons Attribution License.

Read online:



Scan this QR code with your smart phone or mobile device to read online.

Indonesia has the biggest Muslim population globally, and one of the Islamic beliefs among people of this nation is *tarekat*, which is sometimes considered as a heretic. Therefore, this article aims to analyse the meaning of diction tarekat according to the Qur'an and its implications for the Buginese community, one of the oldest ethnicities in Indonesia. This is a conceptual and empirical research with the purposive sampling method used to determine the informants from several *tarekat* leaders and congregations. Data were collected through documentation, observation and interviews and analysed using Miles and Huberman's qualitative analysis technique. This process consists of data reduction, display and drawing conclusions. The study results showed that, firstly, the word *tarekat* in the Qur'an indicates the meaning of inner journey and the methods and ways of thinking, acting and behaving. Secondly, to the Buginese community, it implies a spiritual path to a higher level of appreciation towards their God. Thirdly, the meaning of the diction *tarekat* in the Qur'an has implications for its understanding, which can be seen in the practice of *dhikr*, spiritual behaviour and the way of life of those implementing these heretics.

Contribution: This article enriched the religious belief among Muslims, which scholars rarely uncover. Adherents of Islam in Indonesia have a social and political responsibility regarding religious tolerance within and outside other religions. This proves that Muslims contribute to world peace in Middle-East and South-Eastern Asia.

Keywords: *tarekat*; Al-Qur'an; Buginese community; spiritual; *dhikr*.

Introduction

Human existence is controversial because personal experiences usually contradict personal belief. Therefore, an individuals' transformation must be in line with Islamic law (Azwar 2018; Sakhok & Arismunandar 2019). According to Knoetze (2022) and Ni'am (2016), human perfection has two dimensions, namely, the physical and spiritual aspects. Its essence lies in the synergy between these two dimensions, thereby causing humans to feel alienated from themselves, their environment and God as the creator of the universe. This feeling tends to trigger an individual's 'spiritual quest'. These humans are forced to begin their spiritual journey in search of God, which is realised through *tarekat* (Ruslan 2021). The term *tarekat* in Arabic means road, path or way – the Muslim spiritual way through direct knowledge of Allah (God). This term has become an endless discourse among Muslim intellectuals. Ironically, it occasionally places the practitioners of *tarekat* as heretics or infidels. Some Muslim intellectuals state that it has no basis in the Qur'an as the main reference in determining whether a spiritual practice is permissible (Junaidi et al. 2022; Karabulatova et al. 2017; Suwito et al. 2022). Indonesians believe that *tarekat* plays an important role in supporting the Islamisation process and the social, cultural, political and economic aspects of collective piety and obedience. It also encourages people to develop a firm community and embrace societal changes.

A comprehensive understanding of each word in the Qur'an is the key to *ijtihad*. *Ijtihad* is defined as an attempt to provide an original interpretation of problems covered by Islamic law or traditions concerning Prophet Muhammad's life and utterances, as well as the consensus of Islamic scholars. Meanwhile, the verses hide deep and beautiful meanings, causing readers to have different opinions and interpretations (Falyouna 2020; Purkon 2022; Sunesti & Putri 2022). The flexibility of these verses and the phenomena of the discourse have attracted several Islamic scholars to examine matters related to *tarekat*. For example, Kosasih (2015) and Mohammadi, Arabi and Farsani (2019) state that *tarekat* [spiritual learning] through *dhikr* [holy phrases] practised during the Timurid era, known as the revival period of the Sufis, especially during the Nazarene Dynasty, was completely loyal to their leaders. Yusuf (2020) further reports that respect for the *tarekat murshid* tends to help people to improve their spiritual experiences and pass various life tests.

Khalwat (*suluk*) has both subjective and intersubjective meanings, which are necessary for one to reach the highest *maqamat* [state]. Its subjective meaning is performing more of *dhikr*, *muraqabah*, *tawajjuh* and *uzlah*. At the same time, intersubjective is the interactive session held with the *murshid* through *rabithah murshid*, *talqin*, *bai'at* and *sungkem*, including a pilgrimage to the *murshid's* grave (Yusuf 2020). Pajarianto, Pribadi and Sari (2022) reveal that local wisdom value and culture play an important role in encouraging peace in society. The Tariqat Qodiriyah Naqsyabandiyah *dhikr* method practised by addicts at selected drug rehabilitation centres positively impacts addicts in Malaysia. This study implies that it fundamentally enhances and harmonises existing procedures of drug rehabilitation in Malaysia. This is because the principle of *dhikr* therapy is proven to improve one's spiritual and mental health, besides helping addicts to completely recover (Irawan 2022; Junaidi 2022; Mansor, Yassin & Ahmad 2020; Syukur 2022).

Tarekat is derived from the Arabic word *tariqa* which has been standardised in Indonesian vocabulary. It has several meanings, namely (1) the way, (2) the path to truth, (3) the way or rule of life and (4) the fellowship with followers of Sufism. *Tarekat* is defined as a way to obtain an appropriate view in order to have a deeper understanding and knowledge of God (Allah). However, not all Muslims are serious about this Islamic belief. According to the Al-Qur'an, Allah stated in Surah Jin Verse 16, 'Had the deniers followed the right way, He would have certainly granted them abundant rain to drink'. From this statement, Allah (God) revealed three important points, namely, *istiqomah* [personal commitment] and Islam as the right way and reward from Allah (God). It also refers to personal commitment towards a method or technique to actualise this process. *Tarekat* addresses Muslims based on Islamic law and respects the permissible (*halal*) and prohibits (*haram*) rules (Hadarah & Gani 2019). Its activities are centred on strengthening one's relationship with God and the basis of Muslim life. Globally, it is known as Sufi (Ubaedillah 2017). Those who practise *Tarekat* want to learn about their mistakes towards ritual Islamic prayer to gain spiritual perfection, such as remembering God (ALLAH) in the hearth and actions that are mentioned by the tongue.

Several communities practise *tarekat* in Sulawesi Selatan district, Indonesia, such as Khalwatiyah and Naqsabandiyah. For the Buginese, this word is popularly used for objects with religious connotations. The term *tarekat* has even become one of the forms or ways of life practised by the Buginese Muslim community to enhance their devotion and the practice of Islamic teachings (Hadarah & Gani 2019). In Islam, several terms concern humans based on their level of closeness with Allah SWT, namely *nās* [ordinary people], *mu'min* [believers], *Muslims* [those who embrace Islam], *muttaqīn* [the pious individuals], *mukhlīshīn* [sincere ones] and special people (those who are given grace). Likewise, the Buginese believe in some human levels in which the highest one can only be obtained through *tarekat*. This term implies a spiritual journey to the highest human level. According to the Buginese, the first is *tau-tau*, those without initiative. Individuals in this

category follow their *toto* [destiny], they are like *pajo-pajo* [puppet] who does not have self-will and ability. Other people only drive them; moreover, this is the lowest human level.

The second is *watakkale tau*, and in this circumstance, only their bodies are in human form. Their thoughts and actions are not yet fully human. They still need to be protected by other people. Young people who cannot distinguish between good and bad are categorised in this level. It is distinguished from the previous group because the *tau-tau* is no longer existent, while *watakkale tau* still has the opportunity to advance to the next human level. The third is *rupa tau*, which is slightly better in contrast to the *watakkale tau* and *rupa tau*. They are humans whose faces and physical appearances are perfectly formed. These individuals have *sumange'* [spirit] in the form of the willpower to survive. The fourth is *tau*; these are complete human beings with three perfect elements, namely, physical aspect, mind and soul. They are physically healthy, have a mature mind and possess souls full of wisdom. Fortunately, they possess the following characteristics: honesty, responsibility, caring and kindness to everyone. Besides, humans at this level are far above the previous ones.

The fifth is *tau tongeng*, which is a process that enables humans to equip themselves with various kinds of knowledge. In Buginese terms, they are called *tau massulapa eppa*, meaning those who possess knowledge from four directions. They are humans who can manage their bodies, morals and thoughts. In Sufism terms, they have had *takhalli* and *taḥalli*, meaning they cleansed themselves from despicable attitudes and infilled themselves with praiseworthy qualities. The sixth is *tau bettu*, the highest human level in the Buginese community. They are perfect humans and are above the *tau tongeng* level. Their knowledge is not only acquired through learning but it is also a direct gift (*pammase*) from Allah SWT. In the Sufism world, humans at this level are those who have reached *mukāsyafah* or *ma'rifah* [knowledge after ignorance] to Allah SWT. They are often referred to as *wali* [master or guardian], which possess various kinds of *karamah* [sincerity].

The implication of the correct *tarekat* according to the guidance of Prophet Muhammad and his companions is for those who practise it in the introduction to Allah SWT, which is represented in their attitude. The divinity that radiates from them is bound to be felt by those around them. Therefore, people who practise *tarekat* have reached a high level (*maqam*) and are given an instrument for *mappadeceng* [doing good] because they have *ripadecengi* [improved by Allah SWT] when performing these rituals. Nobody can spread love except they are blessed by Allah SWT and are also shown special mercy (Q.S. Ali Imran [3] Verse 74). However, the demand for acquiring knowledge regarding the meaning of the diction *tarekat* in the Qur'an and its implications in the Buginese community is yet to be comprehensively investigated, as stated in preliminary research (Burga 2021). This study is deemed necessary because it analyses the meaning of the diction *tarekat* in the

Qur'an and also reviews it in the societal context. Hence, it is not considered heresy, blame, misleading or denial.

The blaming of one another, particularly among Muslims who practise *tarekat* and other communities among the Buginese ethnic group and in Indonesia, is not witnessed to date. This is because the spiritual practice of the Buginese community touches on various aspects, including culture and local traditions. Islamic mysticism has always been a topic for spiritually educating the Buginese Muslim community from one generation to another. Therefore, it is important to carry out a study to discern the meaning of the diction *tarekat* with respect to the Qur'an and its implications based on Buginese context. The problems addressed are divided into three, namely (1) the meaning of the diction *tarekat* concerning the Qur'an, (2) its analysis for the Soppeng-Buginese community and (3) the implications in the Buginese community.

Research design and methodology

Firstly, the documentation and interview were carried out to explain the cultural notions and *tarekat* in various literatures. Secondly, focus group discussions were held with the *tarekat* leader and followers to ascertain their knowledge and views about this practice. Lastly, an interview approach was adopted to determine community activities and social behaviour. This study used the descriptive phenomenological approach to analyse the *tarekat* group. Furthermore, it focuses on the descriptive method to examine societal problems, including their current situation, activities, attitudes and views. The selection of informants for reliable information sources is essential in this study, such as the leader and members of the *tarekat* community among Buginese, who have knowledge about *tarekat* in the Buginese context. In qualitative approach, data validity refers to participant trustworthiness and credibility. It is also measured by assessing the consistency and effectiveness of the interview. Hence, the participants' comments and information are valuable in this study.

Results and discussion

The practice of *tarekat* by the Buginese community does not only involve spiritual rituals such as *dhikr*, *salat* [praying] and fasting. However, it also needs to be equipped with efforts to spread love to fellow humans. Only individuals who have reached the highest human level are used as an instrument by Allah SWT to do good. This proves the strong relationship between Islamic law and *tarekat* dimensions such as *hakikat* [essence] and *salat* [prayer]. It also implies that all the dimensions complied with Islamic principles (*rukun*) and the views of fiqh scholars, including the close relationship with the *hakikat* [essence] aspect. The lovers of Allah SWT are not preoccupied with being alone or isolating themselves from worldly activities. Still, it serves as a tool to capture the divine light reflected in their hearts. In other words, *tarekat* followers are traders, politicians, lecturers, teachers, employees, farmers and others.

This study also concluded that, axiologically, the actualisation of the meaning and the spirit behind the sentence Allah (God) is the only way to human existence is essentially the substance of *tarekat* because it tends to always lead to divine consciousness in him. This is described as the complete consciousness of its true meaning. It is in line with the words of Allah SWT in Qur'an Surah Qaf (50) verse 16, that 'And We (Allah) are closer to him than [his] jugular vein'. Furthermore, it was also written in the Qur'an Surah Al-Hadid (57) verse 4 that 'And He (Allah) is with you wherever you are'. The closeness and togetherness of Allah SWT with his servant is not prohibited by distance, time and place. He is God, and nothing escapes his sight, although this can only be interpreted in terms of the cosmos' existence. Likewise, Allah SWT's form became known after this cosmos' existence, including humans. Therefore, it was understood that applying the meaning and spirit of Islamic law wrapped around *tarekat* as a manifestation of the elaboration of the piety undoubtedly attracts various forms of conveniences from Allah SWT to his servants. Another benefit gained from the *hadith* is Prophet Muhammad's answers. In explaining its benefits, this sentence implied the command to make it *wirid* in *dhikr*. This is because it is the basic foundation of the Islamic faith, and that is also why it is called the sentence of *tauhid*. It contains the meaning of *al-tasbīh* and *al-taqdīs*, purifying the belief in Allah SWT from the dependence on place and time, various forms of imagination, description and characterisation of him, and different kinds of emotions as well as weaknesses and shortcomings.

Therefore, an understanding of Islam that is *rahmatan li al-'ālamīn* [is valuable for all aspects, worldwide] through the practice of *tarekat*, is important. The life of Muslims from the time of Prophet Muhammad PBUH till today continues to evolve along with the emergent needs and problems of life that urge humans to maximise all their potential. This is performed to gain the most ideal and appropriate answers, resulting in peace, tranquility, as well as inner and outer well-being. In certain cases, the spirituality approach plays a significant role. On the contrary, spirituality-related problems are a principal and fundamental issue. This is resolved through the way of life that emanated from Islamic law (*tarekat*) namely *syar'i* [daily activities compliant to Islamic law]. It is because, basically, the most appropriate *tarekat* is the fruit of Islamic law, including the fact that the true *al-haqiqah* is *al-haqiqah* [truth].

The problems of past, present and future life never cease even when a *sharia* approach is adopted without any real application in the practice of *tarekat*. *Sharia* is nothing more than words that contain *taklīf* [commands and prohibitions], while *tarekat* is exhibited as a concrete behaviour. In addition, *hakikat* and *ma'rifah* are also necessary. *Hakikat* is a state of spirituality (*ahwal*), and *ma'rifah* [interior knowledge of God] is its capital. Therefore, functionally, *tarekat* tends to boost the value of practising religious teachings from *khidmah* or engaging in worship activities (*mahdah*), with the conditions and pillars determined directly by Allah SWT to the level of *taqarrub* [seeking closeness to God]. Based on this, a person

who practises *tarekat* is expected to reach the level of *hakikat* and *syuhud* [witnessing his power]. This is the pinnacle of spirituality, although the level of faith is no longer merely '*ilm al-yaqīn* [the knowledge of certainty] and '*ain al-yaqīn* [certainty] but has reached the epistemology of *al-tahqīqī* (*Haq al-yaqīn*) [reality on certainty], and this is called *tauhid zātī* [lives based on Islamic law and the tradition and practices of Prophet Muhammad].

The practice of *tarekat* involves the adherence to five basic principles, which are stated as follows:

1. Always enrich oneself with knowledge because this aids religious orders to be carried out perfectly.
2. There is a need to boost the intensity of meetings held with *sheikh* or *murshid* and fellow disciples to improve further the function of *al-bashirah* or that of the heart.
3. Do not lead oneself to make far-fetched efforts or interpretations that facilitate the worship practices to perform *mujahadah* consistently.
4. Always embrace the attitude of consistency (*istiqāmah*) and be punctual when performing the *wirid* that is usually practised alongside the *tarekat* to increase *al-hudūr* [heart devotion to Allah SWT] at all times.
5. There is a need to be aware of all realities to overcome temptations of lust that lead to misguidance.

Implications

The diction *tarekat* in the Qur'an does not only mean an inner journey but also implies social characteristics and behaviour, which has certain implications on the understanding of the Soppeng-Buginese community. This is elaborated using three indicators, namely (1) the practice of *tarekat* in the form of *dhikr* [remembering of God towards tongue] and its procedures, (2) the spiritual conditions perceived as inner experience and (3) the attitude exhibited by the leaders of these groups daily, such as their way of thinking, behaving and acting.

Generally, *dhikr* is a worship service indulged by all humans who always rely on Allah SWT in the context of seeking his pleasure. Similarly, those who practise *tarekat* also indulge in *dhikr* through distinctive body movements that align with the *jihar* sound [loud] and conducted by the *wirid* [prayer read after praying for God's forgiveness]. This is performed in the mosque or praying house and led directly by a *murshid* or the caliph [leader] of the *tarekat* group to a certain level of *maqam* [sincerity level].

In the *tarekat* tradition, *dhikr* is highly recommended for the followers because it brings about togetherness for both external and spiritual easiness, especially if it is led by a *murshid* [Muslim religious teacher]. Therefore, it serves as a medium of learning for the disciples in terms of successfully embarking on their inner journey and receiving the blessings associated with it at every stage. *Tarekat* is a practical method to attract Allah's grace because its members are sincere, exhibit obedience in worship and patience, and do not indulge in lust. There is *syar'i* [consistency] in carrying out

religious teachings and high moral integrity. All these attributes aid in producing a true Muslim figure with characters loved by Allah SWT.

The state of spirituality for the *tarekat* community is related to the condition of the heart. Imam al-Gazali stated that there are four types, namely, increase, open, decrease and static. The heart experiences an increase in *dhikr* to Allah SWT. Likewise, it tends to be open to the pleasures derived from Allah SWT. On the other hand, the heart is said to decline because it is busy with activities that lack divine values and can be static because of negligence and forgetfulness to Allah SWT.

An indication of an increase in the heart is the existence of conformity, loss of contradiction and the endless longing for Allah SWT. The indicators of open-heartedness are trust, honesty and belief. Meanwhile, a decline is noticed in the presence of '*ujub, riya'*, and *tamak* [greed]. Death and cessation are evident when they no longer feel the sweetness and bitterness of obedience and disobedience, including the mix between *halal* and *haram*.

Interestingly, those who love Allah in the truest sense are characterised by the following qualities: (1) they see their offerings to Allah SWT as little even though it is enormous. These individuals receive many blessings from Allah SWT irrespective of the fact that it is perceived as few. (2) They give all their potential resources, including efforts and time, to Allah SWT, leaving nothing for themselves or others. (3) Such individuals incorporate the attributes of Allah SWT to replace that of those who love them. (4) Love is drunkenness; lovers get excited whenever they see the one they love (Allah SWT). Meanwhile, the drunkenness that comes with seeing the one they love can no longer be characterised (expressed in words).

These indicators are a general description of the innumerable expressions of those who practise *tarekat*. Although these are a smaller version of what is described in words, there is still much stored in the deepest heart of the lovers of Allah SWT and his Messenger. These individuals are successful and are on a spiritual journey to his presence. They have undergone several stages until they reach the end of their inner journey to meet Allah SWT. A *salik's* inner journey's transience occurs when the veil is completely lifted (disappeared) before him. His witness to an Absolute One has reached *al-Syuhud al-Zati* [witnessing his God] or, in other words, is called *haqqul yaqien*. They are staring at absolute existence and completely turn away from limited forms, and this is the true way of *tauhid*. Ibn 'Arabi described it with the following expression '*Dzat is veiled by nature, which is veiled by af'al* [actions], and then, in turn, is veiled by the cosmos'. Moreover, whosoever *tajalli* on *af'al* when the veil of the cosmos is lifted becomes a *tawakal*. Whosoever *tajalli* on the nature when the veil of *af'al* is lifted becomes a *ridha* and surrenders. Any individual that *tajalli* on *Dzat* when the veil of nature is lifted becomes a mortal. At that time, the true *tauhid* is implemented. These conditions of spirituality need to be accompanied by consistent *sharia* practices, including those that are obligatory

and those that are *sunnah*. They also have to avoid practices that do not have a *syar'i* basis.

It was reported that those who practise *tarekat* are framed in a life structure full of values (*uluhiyah*, *syar'iyah* and *khuluqiyah*). Their philosophy is to perform every task based on knowledge of *hakikat* and *ma'rifat*. Therefore, both ritual and social activities are based on *hakikat* and *ma'rifat*. Its knowledge needs to grow from the attitude of pure *tauhid*, which is in line with the demands of *sharia*, wrapped with *adab* [politeness].

Adab

Politeness is necessary for the lives of those who practise *tarekat*. It is a tangible form of mindset and has been reflected in the personality and behaviour of Prophet Muhammad PBUH since he was a child as a process (*tarekat*) under the direct guidance of Allah SWT. It refers to actualising a noble personality and is the key to all goodness. Such individuals are always bound to practise *istihsān* when interacting with God in quiet and rowdy places. They usually recognise themselves because, indeed, humans are part of the nature and *af'al* [actions] of Allah SWT. In this context, the lovers of Allah SWT are patient, *tawadu* [humble], sincere, kind, thoughtful and honour all creatures around them.

Sharia

A fundamental aspect of those who practise *tarekat* is their consistency in practising the *sharia* law. Such individuals are not only obedient to Allah SWT, but they also tend to do good deeds to fellow humans, other creatures and the universe. This is because the normative *sharia* rules are implemented to maintain the stability of all God's creatures. Meanwhile, when those that practise *tarekat* have decided to focus on studying and carrying out the *sharia* rules and have witnessed the absolute truth, it simply means that they have done good deeds to Allah SWT. This is only possible if three factors are combined, namely *sharia*, *tarekat* and *ma'rifat*. It was advised that lovers of Allah SWT need not abandon the *sharia* law after practising *tarekat* as well as leaving it after being *ma'rifat*. These three remain united in their daily worship patterns.

Tauhid

Tauhid does not only mean uniting with God, it also implies purification from impossibilities. Therefore, a person's ability to unite in *tauhid* is largely determined by their understanding of the form, defined as the one and only true God (*al-Haq*). This is inseparable from diversity, and God appears (*tajalli*), in many forms that are not limited to the universe.

Hakikat

The term *hakikat* is used by those who practise *tarekat* to translate the objects and targets intended for spiritual journeys and are also attached to their diverse activities. In addition, outward activity is a form of devotion to the commandments of *sharia*, while the inner one involves actualising the demands of *hakikat*. Both need to be fully

integrated into the form of attitude or, in other words, two dimensions in one. Accentuating the meaning of *hakikat* as an epistemological system is always oriented towards *al-wushul* [reaching] because it is, in fact, obtained through *kasyf* and *syuhud*. In the field of *tarekat*, it is highly emphasised that belief and faith are not only limited to logical arguments but also *al-iman al-haqiqiy* because only with *al-iman al-haqiqiy*, does a person not cease from having faith.

Ma'rifat

One more aspect that needs the attention of those who practise *tarekat* is an intuitive recognition called *ma'rifat*. It is carried out directly without requiring any symbols or representations, as experienced by Sufis and the Prophets. In addition, it does not need text, letters or even concepts. For the Sufis, *ma'rifat* is realised by those who have purified their inner potentials because only with purity and clarity can they receive illumination from Allah SWT. The higher the inner sanctity of a Sufi is, the better his *bashirah* [vision] and intuitive recognition of God's revelations, thereby making them enjoy their closeness to God.

The relationship between love for Allah (God) and love for others, which is explicitly advocated in Qur'anic teaching and supported by Islamic law, is of importance to the study implications for the field of empirical theology. Empirical theology acknowledges the role of theologians to examine how theologically structured goals play out in the context of actual human experience. The current study has shown how well-established theoretical frameworks in the psychology of religion might assist empirical theologians in operationalising such research implications and questions. Three significant issues were raised by the empirical *Tarekat* of religion: how to operationalise love for Allah in terms of how *Tarekat* affects locals; how to operationalise love for others in terms of empathy; and how crucial it is to take into account the impact of psychological factors through *Tarekat* practice. The main conclusion from this study is that Muslims in Soppeng, Sulawesi Selatan Province, Indonesia, who are taught through their Islamic belief and tradition, develop positive religious feelings (love for Allah) and show better levels of empathy (love for others). This field of study on the nature and correlation of religiosity among people, not just in Indonesia and in the context of Muslims, but internationally, has the potential to flourish.

Conclusion

Firstly, the strong relationship between social culture and Islam in Sulawesi Selatan district, Indonesia, led to the emergence of the *tarekat* movement. In addition, this practice not only denotes the meaning of the inner journey but also involves ways of thinking, behaving and acting, as well as a legal aspect of Islamic law.

Secondly, *tarekat* for the Soppeng-Buginese community means a spiritual path to appreciate God highly. Its practice is not only related to ritual worship such as *dhikr*, *salat* [prayer] and fasting, but also to social relationships and mental conditions associated with accepting various provisions from Allah SWT.

Thirdly, the meaning of the diction *tarekat* in the Qur'an has certain implications related to the Soppeng-Buginese's understanding, which are stated as follows: (1) the practice of *dhikr*, such as its procedures are recited, by the congregation, through body movements and *wirid* (2) states of spirituality are reflected by the inner condition of belief, pleasure and love only for Allah SWT and (3) those who engage in this practice always have (1) noble *adab* [politeness], (2) consistency in executing *sharia* law, (3) a solid *tauhid*, (4) inner clarity in every activity as the actualisation of the demands of nature and (5) *ma'rifat*, namely direct intuitive recognition without the need for symbol intermediaries.

Acknowledgements

The authors would like to express their gratitude to the followers of Tariqat Qodiriyah Naqsyabandiyah *dhikr*, with whom they had an impressive experience during field research. Followers were kindly willing to share their knowledge about their views, beliefs and practices. The authors would also like to express a deep gratitude to the members of the president of Universitas Muslim Indonesia and Universitas Islam Makassar, who openly answered questions and shared their opinions within contextual understanding.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

R.R. conceived of the presented idea, developed the theory, wrote and edited the manuscript, and verified the analytical methods. M.A.B. contributed to the design and implementation of the research and M.U.N. supervised the final draft of the manuscript and also assured that the manuscript complied with the author guidelines. All three authors discussed the reviewers' suggestions and made appropriate amendments.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

References

- Azwar, W., 2018, 'The resistance of local wisdom towards radicalism: The study of the tarekat community of West Sumatra, Indonesia', *Social Sciences & Humanities* 26(1), 75–102.
- Burga, M.A., 2021, 'Islamic education contribution in social interactions of the Bugis society: The study of social change in the Bugis Soppeng society', *Dirasat Islamiah: Jurnal Kajian Keislaman* 2(1), 11–22. <https://doi.org/10.5281/zenodo.5166459>
- Falyouna, N.A.M., 2020, 'Analytical study on Nasr Hamid Abu Zayd's understanding of religious texts in Islam', *Journal of Al-Tamaddun* 15(2), 45–55. <https://doi.org/10.22452/JAT.vol15no2.4>
- Hadarah, H. & Gani, A., 2019, 'The implementation of Tariqa Naqshbandiyah's Sufism values in South Celebes', *Journal of Social Studies Education Research* 20(2), 243–269.
- Irawan, B., 2022, 'Islamic boarding schools (*pesantren*), Sufism and environmental conservatism practices in Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7073. <https://doi.org/10.4102/hts.v78i4.7073>
- Junaidi, J., 2022, 'Religiosity versus profit-loss sharing: How Islamic banks brand fidelity influence the Muslim consumers' commitment', *Journal of Islamic Accounting and Business Research* 13(6), 960–976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- Junaidi, J., Anwar, S.M., Alam, R., Lantara, N.F. & Wicaksono, R., 2022, 'Determinants to adopt conventional and Islamic banking: Evidence from Indonesia', *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-03-2021-0067>
- Karabulatova, I., Polekhina, M., Lyausheva, S. & Dubinina, N., 2017, 'How the discourse of Sufism became the expressive discourse of Islamic radicalism in the regions of "popular Islam" in Russia', *Central Asia and the Caucasus* 18(4), 92–98.
- Knoetze, J.J., 2022, 'Theological education, spiritual formation and leadership development in Africa: What does God have to do with it?', *HTS Teologiese Studies/Theological Studies* 78(4), a7521. <https://doi.org/10.4102/hts.v78i4.7521>
- Kosasih, A., 2015, 'The tradition for spiritual learning (Tariqat) through a sequence of holy phrases (Tijaniyah): The case of Darussalam boarding school', *Asian Social Science* 11(21), 71–77. <https://doi.org/10.5539/ass.v11n21p71>
- Mansor, A.B.A., Yassin, K.M. & Ahmad, S., 2020, 'Analysis of Qodiriyah Naqsyabandiyah's Zikir Tariqat as a therapy for drug recovery in Malaysia', *Journal of Critical Reviews* 7(8), 1580–1585. <https://doi.org/10.31838/jcr.07.08.312>
- Mohammadi, H., Arabi, S. & Farsani, S.T., 2019, 'Political and intellectual discourse of Tariqat Naqshbandiyah during the Timurid era', *A Quarterly Journal of Historical Studies of Islam* 11(41), 155–179.
- Ni'am, S., 2016, 'Tasawuf di tengah perubahan sosial: Studi tentang peran tarekat dalam dinamika sosial-politik di Indonesia [Tasawuf amid social change: A study of Tarekat role in Indonesia' socio-politic]', *Harmoni* 15(2), 123–137.
- Pajarianto, H., Pribadi, I. & Sari, P., 2022, 'Tolerance between religions through the role of local wisdom and religious moderation', *HTS Teologiese Studies/Theological Studies* 78(4), a7043. <https://doi.org/10.4102/hts.v78i4.7043>
- Purkon, A., 2022, 'Rethinking of contemporary Islamic law methodology: Critical study of Muhammad Shahrur's thinking on Islamic law sources', *HTS Teologiese Studies/Theological Studies* 78(4), a7152. <https://doi.org/10.4102/hts.v78i4.7152>
- Ruslan, R., 2021, *Rihlah Risalah Suci Tarikat Khalwatiyah Samman: Dari Kota Nabi ke Tanah Bugis*, FAI UIM, Makassar.
- Sakhok, J. & Aris Munandar, S., 2019, 'The Sufi order and philanthropy: A case study of philanthropical activism of the Naqsyabandiyah Al-Haqqani Sufi order in Indonesia', *Teosofia: Indonesian Journal of Islamic Mysticism* 8(1), 31–50. <https://doi.org/10.21580/tos.v8i1.5299>
- Sunesti, Y. & Putri, A.K., 2022, 'Sharia housing and millennials in Indonesia: Between religious and economic motives', *HTS Teologiese Studies/Theological Studies* 78(4), a7062. <https://doi.org/10.4102/hts.v78i4.7062>
- Suwito, S., Novianti, I., Suparjo, S., Widaputri, C.A. & Nuha, M.A., 2022, 'Hybrid Sufism for enhancing quality of life: Ethnographic perspective in Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7198. <https://doi.org/10.4102/hts.v78i4.7198>
- Syukur, A., 2022, 'Theological debate among Buddhist sects in Indonesia', *HTS Teologiese Studies/Theological Studies* 78(4), a7054. <https://doi.org/10.4102/hts.v78i4.7054>
- Ubaedillah, A., 2017, 'The rise of the Khalwatiyah Samman Sufi order in South Sulawesi: Encountering the local, escaping the global', *Studia Islamika* 24(2), 213–245. <https://doi.org/10.15408/sdi.v24i2.4186>
- Yusuf, S.M., 2020, 'Inter-subjectivity of Khalwat (Suluk) members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo', *Indonesian Journal of Islam and Muslim Societies* 10(1), 103–126. <https://doi.org/10.18326/ijims.v10i1.103-126>