

THE IMPLEMENTATION OF MORAL VALUES IN ISLAMIC LEARNING: OVERVIEW THE TEACHINGS OF THE KHALWATIYAH SAMMAN ORDER

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ABSTRACT

This study intends to examine how the teachings of the Khalwatiyah Samman Order instill moral values and implement them in society from the perspective of Islamic religious education. This study employs a qualitative research method, utilizing two distinct approaches: the first, the phenomenal approach, and the second, the sociological approach. The Wajo Regency served as the research location. The first participant observation is the data collection technique used, which examines data based on events that occur, locations, and places where images were recorded as accurate data sources. The study's results demonstrate that the teachings of the Khalwatiyah Samman order align with those outlined in the book Jamial Usuli Fil Uliyai. (1) One of these teachings is Dhikr bi-lisan, a verbal prayer in which a loud voice utters the phrase tauhid lailaha illallah. You must believe this prayer verbally, affirming that Allah is the only god worthy of worship. (2) Dhikr bil qalbi, namely Dhikr that is said in the heart or in the heart, both of these Dhikrs are bil-lisan, namely knowing the existence of God, who alone deserves to be worshipped, asked for help, and this kind of Dhikr will receive good deeds in the sight of Allah SWT. (3) Dhikr bil-ruh, namely Dhikr in this case, Dhikr in a divine atmosphere, namely there is no longer any real form except the form of Allah, all the joints of life for the servant of Allah who knows or has great mahabba (love), (4) Dhikr bil-zir, also referred to as Dhikr, denotes a state where a servant of Allah is genuinely always present with Allah. All of his daily activities possess a high Dhikr that defies words, ink, or wind. Only Allah, the remembered one who performs Dhikr, comprehends this state.

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1. INTRODUCTION

Education has been a part of human existence from the very beginning. As humans strived to advance in life, the concept of preserving and developing culture through education emerged (Brown & Vacca, 2022). Therefore, education has always been a special concern throughout the history of society's growth, aiming to advance the lives of successive generations in line with societal demands. Humans' orientation towards

three key relationships forms the fundamental foundation for sustaining human life: the relationship with the creator, specifically God and all nature (Kellert & Farnham, 2013); the relationship with fellow humans within the Adam family; and the relationship with the surrounding environment, which includes various elements of life such as plants, animals, and existing natural forces.

Through this principle of relationship, humans develop the process of cultural growth. This process propels humans toward the advancement of life in response to growing demands (Pargament & Sweeney, 2011; Bennet, 2017). God has gifted humans with basic spiritual and physical abilities, enabling them to maintain life and advance their welfare.

Since the Prophet Muhammad (SAW)'s time, Islamic society has flourished, fulfilling its sacred mission of promoting progress. The Qur'an and the Hadith, the primary sources of Islamic teachings, inspire their followers to establish a life progression pattern that fosters individual prosperity within society (Basir et al., 2022). In this world and the next, humans can improve their status and dignity individually and socially. They can elevate themselves to the position of caliphs on this planet.

The ideals of Islam align with the eternal and absolute normative values of God, not conforming to the changing desires and cultures of humans based on location and time (Sachedina, 2022). The process of educational transformation develops and grows these Islamic values in the human person. The educational process, which transforms these values, consistently aligns with the power of Allah and His iradah, thereby determining its success (Agbaria, 2024; Nordin et al., 2024). The progress of human civilization that surrounds life for humans with Islamic personalities means that the results of the Islamic educational process will remain embedded in a circle of vertical relationships with God and horizontal relationships with society.

To have faith through consciousness, humans must know everything in the universe and what is behind it. Therefore, as Allah states in QS Al Mujadilah (58:11), new humans can attain a high level or degree through the process of reading, writing, understanding, and believing (Noviardi, 2021; Nurdiyanto et al., 2023). If Allah says to you, "Majlis, be spacious," then be spacious, and Allah will create space for you. When Allah commands you to stand up, do so; He will elevate believers and those with different levels of knowledge. And Allah is All-Knowing of what you do.

Islamic education methods successfully educate and teach all instinctive obligations, such as reason, will, and human feelings, supported by human physical abilities while fostering high moral values, mutual understanding, and mutual inspiration (Puspita, 2020; Pallathadka et al., 2023). This approach aims to achieve Allah SWT's pleasure, enabling individuals to become perfect Muslims who believe in and carry out beneficial deeds in accordance with Islamic teachings. Islam instructs humans to educate their children, recognizing that children are like creatures, growing and developing toward adulthood and possessing basic abilities that are dynamic and responsive to external influences (Purnama & Ulfah, 2020; Fitri et al., 2024). Since coercion (authority) contradicts Allah's inherent nature and his capacity for growth, education does not necessitate it.

Theoretically, Islamic education, as a science or discipline, integrates various theories developed from hypotheses (Fauzi et al., 2022; Mukhlisin et al., 2022). The holy books of the Qur'an and the Hadith provide hypotheses or insights, which, in terms of systems, processes, and products, aim to serve as missionaries, their primary mission being to civilize humanity and bring happiness to its existence through history. Complex (not simple) problems serve as the basis for various instrumental inputs, such as methods, faith, and means in the process of Islamic education (Hulkin & Santosa, 2023). Additionally, environmental inputs such as culture, tradition, myth, progress, and technology, which are developing in the surrounding environment, serve as formulation materials. The learning process must empower moral values. Naturally, the teaching and learning process relies on two fundamental principles (Aggarwal, 2010; Hibatillah & Husni, 2022): 1) Upholding the current level of ability or thinking. 2) development of potential, soul, and physicality, with things that direct him to goodness and guidance of truth (Mannah Al-Qattan).

Noble morals are a vital element in the Islamic message. In Islamic law, upright morals are a manifestation of worship (Haron et al., 2020). Likewise, prayer contains moral values. The principles of Islamic morals include correct behavior, honesty, fulfilling trust, keeping promises, tawadh (humbling oneself), being filial to parents, maintaining relationships, being kind to neighbors, respecting guests, being kind and generous, being kind and patient, reconciling people, being ashamed of committing sins, compassion, being fair, and maintaining one's purity (Al-Bar et al., 2015; Ebrahimi, 2017). The followers of the Khalwatiyah Samman order in Wajo Regency adhere to these values by applying the principles of akhlakul karimah.

The author attempts to relate the teachings of the Khalwatiyah Samman to the instillation of moral values in the congregation in Wajo Regency, viewed through the lens of Islamic education. Therefore, it is crucial to gain a comprehensive understanding of the moral values of the followers of the Khalwatiyah Samman congregation, along with their historical background in Indonesia and South Sulawesi, particularly in Wajo Regency. This is what the research will be about, not the group's teachings. We call the figures of the Khalwatiyah Samman congregation mursyid.

The teachings of the Khalwatiyah Samman congregation are sharia, tarekat, hakekat, and ma'rifat (Rahman, 2020; Hamid et al., 2022). Followers of the Khalwatiyah Samman congregation must understand these four teachings to delve deeper into the teachings of Sufism in Islam and gain a comprehensive understanding of Islam's teachings (Nurhikmah, 2017; Nur, 2018; Anis et al., 2020; Estuningtias, 2020). The followers of the Khalwatiyah Samman congregation in Wajo Regency number twenty-five thousand people.

The author then formulates the main problem, namely the teachings of the Khalwatiyah Samman order, based on the previously explained background. How does Islamic education approach the instillation of noble moral values in Wajo Regency? Furthermore, it is possible to formulate the main problem into three distinct categories. Sub-problems as follows:

1. How effective are the teachings of the Khalwatiyah Samman order in instilling moral values in society in Wajo Regency?
2. How is the impact of the moral values of the Khalwatiyah Samman order on society in Wajo Regency?
3. What are the supporting and inhibiting factors in concluding the writing of moral values in the Khalwatiyah Samman order congregation in Wajo Regency and its solutions?

2. METHOD

This type of research is descriptive qualitative research. The purpose of this research is to examine how the followers of the Khalwatiyah Samman order instill moral values and correctly implement Islamic teachings. We conducted this research in Wajo Regency, located approximately 200 km north of Makassar City, the capital of South Sulawesi Province. There are 14 subdistricts in Wajo Regency. This study focuses on the moral values of those who adhere to the Khalwatiyah Samman order.

The location of this research is easily accessible to researchers, facilitating the implementation of Islamic teachings and obedience to Sheikh Mursyid, thereby optimizing costs and time. In this study, the focus is on the teachings of the Khalwatiyah Samman order. These adherents uphold moral values, and the Khalwatiyah Samman order in Wajo Regency faces both inhibiting and supporting factors.

We use interviews and participant observation as data collection techniques; we scrutinize data from events, locations, and photo locations as reliable data sources. We carry out data analysis using an interactive model that encompasses data reduction, presentation, and conclusions.

3. RESULTS AND DISCUSSION

The Sammaan Khalwatiyah Order instill moral values in the congregation in Wajo Regency

The author attempts to trace the teachings of the Khalwatiyah Samman order, with the aim of instilling moral values in the congregation in Wajo Regency. Finally, the author receives an explanation from the caliph, their Mursyid teacher, and the followers of Khalwatiyah Samman, which includes their values.

1. Congregational prayer
2. Prayers to the Prophet Muhammad Shallallahu Alaihi Wasallam
3. Dhikr jaahr (Great)
4. Pilgrimage the Sheikh Mursyid of the order encompasses both the deceased and the living.
5. Repentance for sins and disobedience committed
6. Patience
7. Gratitude
8. Resignation

9. Consent
10. Blessings
11. Ascetic
12. Wara'
13. Contentment
14. Bāiat
15. Sharia
16. Oredr
17. Essence
18. Marifat
19. Etiquette

The congregation is required to improve and implement the 19 teachings of the Khalwatiyah Samman order above in order to become closer to Allah, which will ultimately lead to salvation or the afterlife.

The Samman Khalwatiyah Congregation in Wajo Regency is Receiving Moral Values

Based on the results of interviews conducted by the author, it is evident that instilling moral values in the congregation of the Khalwatiyah Samman Order in Wajo Regency involves eight key points.

1. Carrying out religious activities
2. Carrying out religious studies
3. Carrying out silaturahmi activities
4. Journey to Mursyid of the Order
5. Attending Yaumul Mursyid
6. Carrying out religious studies during the teacher's house moving
7. Carrying out religious studies during wedding activities
8. Implementing religious education activities during death

The author conducted interviews on these eight points with members of the Wajo community, including the caliph of the Khalwatiyah Samman order and the general public, who are either followers or congregation members of Khalwatiyah Samman. Regarding the eight points, the author provides a brief summary of the interview results.

1. Every year, the Khalwatiyah Samman congregation throughout Indonesia, particularly in South Sulawesi, conducts religious activities like the Isra Mi'raj commemoration of the Prophet Muhammad SAW. (Source: Followers of the Khalwatiyah Samman Order).
2. Carrying out religious studies. The religious studies activities of the Khalwatiyah Samman Congregation in Wajo Regency, which are held at any time informally, mean that wherever there is a place, namely the congregation, that is where the religious studies and dhikr of the large congregation are carried out by the followers of the Saman halwatiah order (Source: Followers of the Khalwatiyah Samman Order).
3. Carrying out friendship activities. We highly recommend the congregation further strengthen its unity. To reap Allah's blessings in this world and the

hereafter, we strongly advise the congregation to deepen their understanding of each other.

4. The pilgrimage to the Mursyid is crucial for the congregation to gain a deeper understanding of the Mursyid Khalwatiyah Samman.
5. Attending the Haul Mursyid. The annual Haul Mursyid event of the Khalwatiyah Samman order aims to foster a closer relationship with Syeh Mursyid, with the ultimate goal of receiving his blessings. The followers of the Khalwatiyah Samman order believe that Syeh Mursyid is a wali Allah, capable of acting as an intermediary and answering the prayers of the congregation (Source: Followers of the Khalwatiyah Samman Order).
6. Religious studies take place during the process of moving to a new house. Moving to a new house in the Bugis tradition involves ritual activities both before and after, such as preparing bananas, jackfruit, young coconuts, sapodilla, sugar cane, and betel nuts. These activities serve as a symbol of life on earth, easily accessible to the general public. Following this, the Caliph of the order continues congregational prayers, dhikr, and spiritual showers.
7. Conducting religious studies during weddings. The religious study event unites two different types of people, male and female, with the goal of producing offspring. So the congregation held a congregational prayer calling the congregation to gather for a congregation of dhikr jaahr (large) and then held religious recitations and lectures (Source: Mursyid Tarekat Khalwatiyah Samman).
8. When a death occurs, recitations take place. The Khalwatiyah Samman congregation does not forget one of its religious activities if a member of the congregation's family dies. When a member of the congregation dies, the congregation gathers to pray, performs dhikr, conveys the reward to the deceased, and then holds recitations for three days, seven days, and so on. We no longer pray for the safety of a deceased person in the grave.

The Samman Khalwatiyah Order's Moral Principles have an Impact on Wajo Regency Society

1. Positive impact

a. Strengthening Relationship With Allah

Adherents of the Khalwatiyah Samman order must draw closer to Allah SWT, hope that their blessing depends solely on Him, place their trust in the Prophet of Allah (Nurhikmah, 2017), and increase their remembrance of la ilaaha Illa Allah, as stated in the Word of Allah SWT in Q.S. Al-Ahzab: 41-42 (Nandani, 2017).

Translation: "O you who believe, make dhikr (mentioning Allah). Dhikr as much as possible and glorify it in the morning and evening."

b. Strengthening Islamic brotherhood relations

Every human being has an obligation to maintain and strengthen relations with fellow Muslims once their relationship with Allah is good (Maidugu & Sadeeq, 2024), as stated in Q.S. Al-Hujurat/10.

Translation: "Indeed, only believers are truly brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah so that you may receive mercy."

This verse reflects the command of Allah SWT for humans and other humans to always be united and respect each other, seeking togetherness, namely achieving the blessing of Allah SWT. Despite the differences and interpretations among various groups within Islam, they remain united in their pursuit of Allah SWT's blessings.

2. Negative Impacts

- a. There is a misunderstanding about how the Khalwatiyah Samman order is implemented

Misunderstandings arise when certain groups or individuals fail to comprehend the Khalwatiyah Samman order's teachings, leading to unintended outcomes. This typically occurs when an individual refuses to comprehend the teachings, leading to protracted disputes that ultimately escalate to the police, who then bring both parties together to resolve the issue (Cannon & Edmondson, 2001; Mortensen, 2006).

- b. The emergence of negative assumptions towards the teachings of the Khalwatiyah Samman order is a cause for concern

The emergence of negative assumptions often happens if the community or individual has never seen an unusual event or worship activity (Williams, 2024). When the Khalwatiyah Samman congregation worships differently from the typical community during general worship, negative opinions frequently surface. This is often the result of misunderstandings between members of society who fail to comprehend the teachings of the Khalwatiyah Samman, a phenomenon that is rapidly developing in Wajo Regency.

Supporting and Inhibiting Factors in Implementing the Khalwatiyah Samman Order

1. Supporting Factors

- a. Support from the surrounding government

It is crucial to instill moral values in the Khalwatiyah Samman congregation in Wajo Regency; people must purify their bodies and minds in order for Allah SWT to accept their worship. Similarly, the government demonstrates moral values by engaging with the community in a manner consistent with Islamic teachings. The government provides maximum support to the Khalwatiyah Samman congregation in Wajo Regency. By attending invitations to every congregational event, such as Isra Mi'raj, Maulid Nabi, and other activities, the government makes a real contribution to the congregation so that in return, the congregation always obeys the government.

- b. Support from the community

The Khalwatiyah Samman congregation in Wajo Regency and the community in general respond to and support the existence or activities carried out by the congregation. The community recognizes that the Khalwatiyah Samman congregation's teachings in Wajo Regency are identical to those of Islamic mass organizations in the

same region. The congregation can collaborate effectively with other Islamic groups. Fellow Islamic mass organizations in Wajo Regency expect the congregation to collaborate effectively without any conflicts that could lead to division.

2. Inhibiting Factors

a. A few individuals have emerged with negative images

The Khalwatiyah Samman congregation often experiences inhibiting factors, such as the emergence of negative images in a handful of individuals. Of course, the congregation should not react hastily, but instead, they should exercise patience when dealing with individuals who cause them discomfort, such as those who spread slander about the teachings of the Khalwatiyah Samman order.

b. Some congregations do not care about the guidance of the Caliph

Various factors contribute to the Khalwatiyah Samman congregation's indifference.

1. Some of the younger generation of the congregation no longer join the Khalwatiyah Samman congregation and consider that it is not yet time to study the teachings of the Saran order; they consider it very difficult to understand. Let us seek a decent life.
2. All of these orders, or the teachings of the Khalwatiyah Samman order, are specifically intended for parents who are about to die, and it is natural that parents who study the teachings of religious orders will die in the afterlife.

The following is the solution to the factors inhibiting the instillation of moral values in the Khalwatiyah Samman congregation in Wajo Regency:

- a. Providing clarification about the teachings of Islam or the teachings of the Khalwatiyah Samman order. It is not simple to provide examples of commendable morals to someone, let alone to society; it is also not simple to understand what preachers with titles like Ustadz or Kyai, who study religion in depth, are saying.
- b. Gathering the Khalwatiyah Samman congregation to provide motivation and encouragement. The challenges that the Khalwatiyah Samman congregation faces are among the obstacles that hinder their progress towards a closer relationship with Allah SWT. Therefore, the Khalwatiyah Samman congregation expects to find the right way to motivate its members. Khalwatiyah Samman encounters a variety of challenges, such as economic difficulties. For instance, society as a whole, including Indonesia, is grappling with a protracted illness known as the corona problem.

The relevance of dhikr with Islamic educational values lies in individuals' constant desire to draw closer to Allah SWT. We intensify our dhikr to ensure that our actions consistently recall Allah SWT, fostering a guarded awareness of the creator. Embracing self-awareness leads to a deeper understanding of oneself, thereby strengthening one's grasp. By always remembering and implementing Islamic educational values, such as

divine values, creed values, moral values, and social values, one can effectively control all the influences of worldly pleasures with heightened awareness.

4. CONCLUSION

The conclusion in this research is that the last three values that Khalwadiyah Samman taught the people of Wajo Regency as part of their Islamic education are Dhikr bil-lisan, Dhikr bil-Qolbi, and Dhikr bilsir. The Khalwadiyah Samman Wajo congregation instills moral values by (1) engaging in religious activities, (2) conducting religious studies, (3) conducting silaturahmi pilgrimages to the congregation's Sheikh Mursyad, (4) conducting religious studies when relocating, (5) conducting religious studies during marriage, and (6) conducting religious studies during death.

Meanwhile, the supporting and inhibiting factors in instilling the moral values of Khalwadiyah Samman towards society and their solutions are: 1) Strengthening relations with Allah SWT. 2) Strengthening the relationship of Islamic brotherhood 3) Improving human relations with the natural environment 4) Improving relations with oneself. 5) Creating positive communication. 6) Creating a peaceful and harmonious community life.

The negative impacts are: 1) The implementation of the teachings of the Khalwadiyah Samman order is misunderstood. 2) People perceive the teachings of the Khalwadiyah Samman order negatively. Furthermore, the following factors support and inhibit the implementation of moral values: The factors that support the implementation of moral values are: 1) The government's support; 2) The general public's support. 3) Awareness from the congregation of the Khalwadiyah Samman Order. 4) The Khalwadiyah Samman order recOne of the inhibiting factors is the emergence of a negative image among a small group of people. mage among a handful of people. Some congregations do not take Khalifa's guidance seriously. 1) Clarifying the teachings of Islam and the Khalwadiyah Samman order 2) Gathering congregations to provide motivation and encouragement 3) Gathering the younger generation to provide motivation and encouragement.

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