

Tarekat Tajul Khalwadiyah Syekh Yusuf Gowa Between Conflict and Asceticism

Raudatul Ulum¹, Rita Sukma Dewi²
{gelombanglaut@gmail.com¹, ritasukmadewi2@gmail.com²}

Researcher at the Research and Development Center for Religion and Religious Services¹,
Research and Development Agency and training of the Ministry of Religion²

Abstract. Khalwadiyah in South Sulawesi is a tarekat founded by Syekh Yusuf Makassar. After the exile of the founder to Cape Town until 2018, at least four variants of the tarekat emerged in Makassar and Gowa. One sect called Tajul Khalwadiyah Syekh Yusuf Gowa claims to be the recipient of the most valid tarekat path. Various teachings put forward by Puang La'lang as murshid from this sect, caused a lot of controversy, especially around Gowa Regency. The controversy culminated until finally MUI Gowa issued a fatwa stating that the Tajul Khalwadiyah sect Syekh Yusuf Gowa was a cult. This research found several things that caused tension, especially that the teachings of the khalwadiyah Syekh Yusuf under the leadership of Puang La'lang emphasized that the Wahdatun Nafs was transformed into Wahdatul Wujud.

The three main variants of the Tarekat Khalwadiyah, including MUI Gowa reject all of the Puang La'lang claims. They cannot accept some practices of worship which they consider outside the provisions of sharia and fiqh. Based on the data obtained, we can conclude that the tension that arose was caused by several principles in the tarekat being issued to the public, even though these principles should be an important confidentiality to be maintained.

Keywords: Tajul Khalwadiyah, Puang La'lang, Wahdatun Nafs, Wahdatul Wujud, MUI Gowa

1. INTRODUCTION

In Islam, several important terms are known, namely sharia, thariqot (KBBI: tarekat) and ma'rifat. The path of the tarekat is mostly carried out by Muslims in Indonesia, one of the many tarekat is the Khalwadiyah which is growing quite rapidly in Gowa Regency and Makassar City, even expanding in South Sulawesi Province. The Khalwadiyah Order is quite famous in Makassar, founded by the great Sufi Syekh Yusuf al-Makasari, the most influential ulema (muslim scholar) in South Sulawesi. In August 2017, there was rejection of Tajul Khalwadiyah activities in Janeponto and Sinjai, continuing with the termination of the construction process of a mosque belonging to the congregation of the Tajul Khalwadiyah Syekh Yusuf Gowa in Pattalikang Village, Manuju District, because the group was considered heretical by the Indonesian Ulema Council (MUI). The prohibition of the tarekat's activities

was based on the consideration conveyed by the Chairman of the MUI Gowa that the sect brought by Puang La'lang recognized himself as an apostle from Makassar, this admission was against Islamic teachings.

The polemic arose between the two parties, that Puang Lallang believed that one of the verses in the Koran, namely Surah al-Hujurat verse 7 concerning the apostle, according to him, the model apostolate as he understood it existed, found in Pakistan, Germany, Indonesia as well as Bugis Makassar also existed. Puang La'lang also believes that there is another scripture besides the Koran, namely the Kitabullah, where the scripture was obtained by Sheikh Yusuf from the Prophet Muhammad when Sheikh Yusuf studied with the Prophet Muhammad in heaven.

The term tarekat is a religious movement characterized by asceticism or a way to get closer to God, both from knowledge to esotericism. The movement of tarekat is quite common in Indonesia, linguistically derived from the Arabic language, namely thoriqah which is transliterated into Indonesian written as tarekat, meaning "way" or "method". Tarekat in practice can also be understood as a religious sect which refers to the tassawuf or Sufism in Islam. The conceptualization of Sufism refers to the understanding of Islam as haqīqah or "essential truth", namely the ideal achievement of the practitioners of the sect want to achieve. In the Islamic education tradition, a student of religious studies will begin his study of sharia (law), which is matters relating to exoteric or regulatory issues in Islam, from principles (ushul) to application. After that, students will continue their learning through a mystical religious approach in the form of tarekat. Through spiritual practice and the guidance of a tarekat leader, prospective followers (learners) of the tarekat will be trained in an effort to achieve an understanding of hakikat (essence, or essential truth). In the world, there are many Sufi groups that have developed in various countries, generally, these tarekat groups began to become regular institutions in the 11th century. (Campo, 2009: xxi).

Thus the tarekat has two meanings, first it means a method of giving spiritual guidance to individuals in directing their lives towards closeness to God. Second, the tarekat as a Sufi brotherhood is characterized by the existence of formal institutions such as zawiyah, ribath, or khanaqah (sufism learning model).

Some important concepts in the tarekat world cannot be separated from their institutions, namely the system of secrecy, the kinship system (brotherhood) and hierarchical systems such as caliph tawajjuh or caliph suluk, sheikh or murshid, wali or qutub. The position of the tarekat teacher is strengthened by the teachings of wasilah and genealogy. The belief in producing results with the teacher is strengthened by the belief in karamah, barakah or syafa'ah or abundance of help from the teacher.

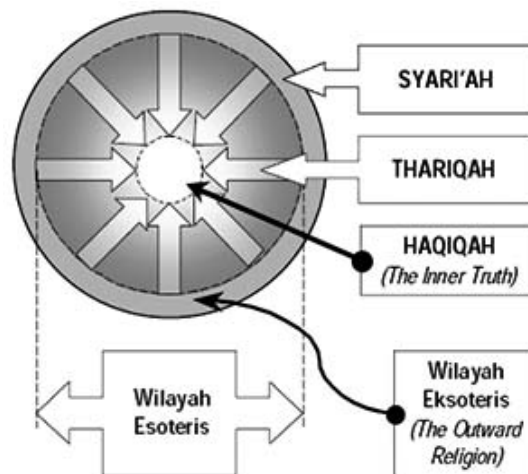


Fig. 1. Spiritual Levels in Sufism Tradition¹.

The tarekat movement is also considered quite unique, because matters of religious practice are usually private in nature and then develop into social movements, and have quite a broad impact through the mobilization of worship to the mobilization of resources. It is quite old and is believed to have entered from the very beginning with the entry of Islam to the archipelago. Azzumardi Azra, a professor of Islamic history at the State Islamic University of Syarif Hidayatullah Jakarta, concluded that Islam in the Nusantara was more likely to have an esoteric style since its inception, Islamic teachings developed rapidly from Sumatra, Java and other regions in the form of understanding *tasawwuf* and practice of Sufism. (Azra, 1999: 35-36).

There are several phases of religious development in the era of post truth society in the world today, in Indonesia it has actually strengthened the Sufism that has crept in and is increasingly massive in urban areas. Sufism, in practice, can train mental strength through mental cultivation of its devotees to face the flow of materialism, but then it also often creates controversy because the cult aspect of murshid (teachers) is difficult for the general public to accept. Controversy over the teachings of the tarekat with exclusive religious rituals, which tends to have its own system, often creates friction from the surrounding environment, this is not a matter that can be underestimated. Many incidents can trigger physical friction if not intervened as early as possible, even though socio-political and economic aspects are also latent elements, these misunderstandings can lead to conflict. This research is formulated with the question, "how do the khalwatiyah tarekat face conflicts outside their group?". Several things that need to be explored from this research are: What are the main teachings of the Tajul Khalwatiyah; How is the presence of the khalwatiyah order in Gowa, South Sulawesi; Why do conflicts between the community (outside the group) and tarekat adherents occur; How to intervene early in resolving conflicts between two parties. The research aimed to: Determine the influence of the presence of the khalwatiyah tarekat in Gowa, South Sulawesi on socio-religious life and in terms of religious policies; Knowing the elements of conflict between the community and figures outside the tarekat, both in terms of causes and impacts; Understand the activities and teachings of Tajul Khalwatiyah Syekh Yusuf Gowa which are the basis for the formulation of government policies and religious authority institutions;

¹ Image by Herry Mardian for Wikipedia. Cited 29 September 2018

Deepening the decision of the MUI Gowa regarding the heretical misleading of the teachings of Tajul Khalwaty Syekh Yusuf Gowa; Formulating materials for early intervention in resolving conflicts between the khalawatiyah tarekat and other parties.

2. RESEARCH METHOD

The research was conducted qualitatively with case studies, data analysis was carried out in a descriptive qualitative manner by emphasizing in-depth information about individuals (actors), groups, organizations, activity programs at a certain time (Mudjia Rahardjo, 2017). In this case, the data collection center on the subject of Tajul Khalwatiyah Syaikh Yusuf Gowa, ranging from teachers, students and other groups who acted as a result of the group's activities. Subjects who came from the Tajul Khalwatiyah Syaikh Yusuf Gowa group were explored regarding their experiences, telling a series of events experienced, both personally and in groups as well as their relation to other groups in the social sphere. Whereas the subject of information from outsiders of the Tajul Khalwatiyah tarekat are those who have a certain view of the existence of the khalwatiyah tarekat, in this case it is necessary to compare the two points of view, be it religious figures, government, academics, or other parties who reject the presence and activities of the Khalwatiyah Tarekat Syekh Yusuf Gowa. . Data collection was carried out by interviewing, observing, and analyzing documents by considering the limitations of the research time. The field data collection was carried out for ten days from 9 to 18 October 2018, in Gowa Regency, South Sulawesi.

2.1 Research Subject

In this study, the subject is that they have information and tell experiences or views of themselves and others, groups and socio-religious influences on the research topic. Researchers and informants are the main subjects in the study, interviews are conducted on the structure of the khalwatiyah itself, namely the congregation, teachers and murshids. Meanwhile, the study of khalwatiyah teaching documents is important information in writing which is treated as the third important element after interviews and observations. Resource persons interviewed: Head of Regional Office of the Ministry of Religion, Anwar Abubakar, he was the Head of the Ministry of Religion of Gowa during the MUI dispute with Puang La'lang, also a practitioner of Tarekat Khalwatiyah, a student of Puang Makka; Mujahid Dahlan, Chief Officer of Islamic Community Guidance Ministry of Religious Affairs Gowa Regency Office, Secretary Fatwa MUI Gowa; Saing, an Islamic Religious Instructor, was a former student of Puang La'lang; Muhajir, Secretary of the MUI Gowa; Daeng Beta, Murid Puang La'lang; Daeng Beta's Son-in-law; Puang La'lang as the key informant in this study.

2.2 Research Site

The majority of the population in Pattalassang Subdistrict are Muslim or 99 percent, who generally work as farmers, especially rice and secondary crops farmers, and some are engaged in the non-agricultural sector, such as wholesale and retail trade. Timbusseng, one of eight villages in the Patallassang District, Gowa Regency. The other seven villages are, respectively, Patallassang, Palantikang, Sunggumanai, Panaikang, Paccellekang, Borong Pa'lala and Je'ne Madingin. Reaching the Timbusseng area from the city center of Gowa Regency, Sungguminasa, can be reached by two-wheeled or four-wheeled vehicles, about ten kilometers.

Geographically, Timbusseng Village is bordered by Pallantikang District in the North, South with Pakkatto. To the east it is bordered by Parangloe District, while the western part is bordered by Bontomarannu District. The total area reaches 11,000 square kilometers. Some of them are rice fields, residential areas and government agency buildings, and a Chinese

cemetery about one kilometer north of the Village office in Dusun Tamalate. Timbusseng Village Office, located in Hamlet Tamalate. The Timbusseng Village Office, is located in Tamalate Hamlet as the only center of government activity that serves village residents for various administrative matters and social activities. About 50 (fifty) meters to the south of the village office, stands the Aisyah Abd Razak mosque, which is also the center of community religious activities.

2.3 Prior Research and Novelty

Before this research was conducted, several previous studies had been carried out on the khalwatiyyah and sammaniyah tarekat, the following words were referred to: Zikir (Maddate') and its implementation (Tarekat Khalwatiyah Samman, Cempa Village, Betao Riase Village, Pitu Riawa District, Sidrap Regency). Thesis at the Faculty of Philosophy & Politics, Alauddin State Islamic University Makassar 2017; Tracing the Footprints of Khalwatiyah in Tolitoli, Central Sulawesi, By Hamka, Rausyan Fikr, Vol. 10, No. January 1 – June 2014; The Compliance of Followers of the Teaching of Khalwatiyah Samman with Their Leaders in the 2014 Legislative Election, By Arfiandy, Political Science Study Program, Department of Government Political Science, Faculty of Social and Political Sciences, Hasanuddin University Makassar 2015; Tarekat Qodiriyah Khalwatiyah in Bagu Village, Pringgarata District, Central Lombok Regency, (Sociological Review), By Retno Sernopati, Postgraduate Program at UIN Sunan Kalijaga Yogyakarta; Abbarasanji Tradition of the Khalwatiah Samman Congregation in Tompobalang Village, Gowa Regency (1952-2012), Rahmayanti; The Sammaniyah Congregation in Palembang, Zulkarnain Yani. Raden Fatah Journal; Patterns of Interpersonal Communication among Jamaahs Closer to Sammaniyah According to the View of the Quran in Teluk Sentosa Village, Panai Hulu District, Labuhan Batu Regency. Faculty of Da'wah and Communication, State Islamic University of North Sumatra, Medan 2017; Thariqa Khalwatiyya: Its Development in Indonesia, by Prof. Dr. Musyriifah Sunanto, in the book Mu'tabara Tariqas (Notable Sufi Orders) in Indonesian Islam. Research and Development Center for Literature and Religious Treasures of the Research and Development Agency and Dikalt Ministry of Religion 2011; Study on the Existence of Puang La'lang and Its Impact on Local Communities in Timbusseng Village, Patallassang District, Gowa Regency, South Sulawesi Province, Amirudin Research Report, Makassar Religious Research and Development Center: Puang La'lang Between Two Communities, 2013.

The article on khalwatiyah is here to describe a variant of the Tajul Khalwatiyyah which was founded by Puang La'lang in Gowa Regency, especially in relation to the teachings and controversy of the prohibition by the MUI (Indonesian Ulema Council) of Gowa Regency. The novelty of the theme of khalwatiyyah in this paper lies in the point of view of the intertwined conflict with ascetic elements that should work in a quiet space to become a debate in open space. Spiritual experience and the figure of Puang La'lang become a romantic magnet in the charisma of Sheikh Yusuf al-Makassari, the ability of the murshid Tajul Khalwatiyah to treat people is an entry point to attract more tarekat followers. Many parties in Gowa Regency are waiting anxiously for the end of the dispute story, especially regarding what actions will be taken as government policy to resolve the conflict between the Tarekat Tajul Khalwatiyah Syaikh Yusuf Gowa and MUI of Gowa Regency, in the end the founder of the tarekat was arrested by the police in November 2019 with various demands.

2.4 Analysis Framework

This research uses at least three approaches, 1) New Religious Movement, 2) Asceticism, 3) Conflict, Lewis Coser's version. When it comes to seeing the emergence of a new religious group, it is often preceded by deprivation, a kind of dissatisfaction with the condition of themselves or their group. One action triggers collective behavior, thus forming common

beliefs. Thus, the formation of new communities and movements is only waiting for time to come in new social and institutional structures. The following is a scheme developed by Abdul Aziz, concocting from Neil Smelser's collective behavior theory:

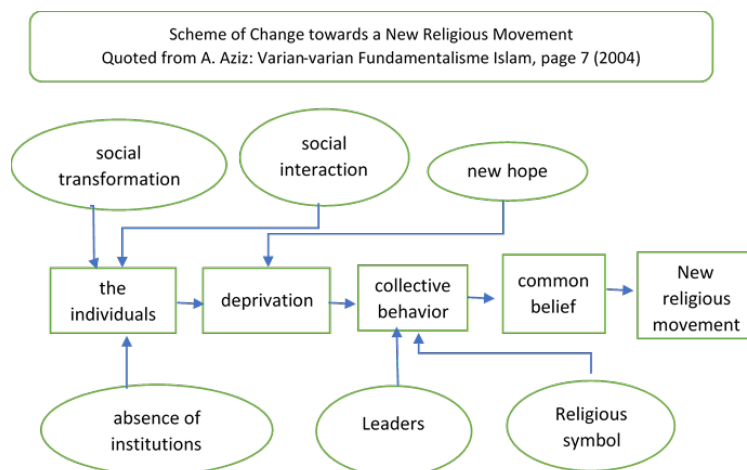


Fig. 2. Scheme of Social Change and New Religious Social Movements, constructed from Neil Smelser, Theory of Collective Behavior (The Free Press, 1972)

Asceticism are teachings that encourage people to instill religious values and belief in God, by doing spiritual exercises and practices by controlling the body and soul. In the Islamic tradition, ascetic discussion originates from the concept of *zuhud* which was born from Sufism tradition (Syaiful Hamali, 2015:202). Asceticism, this term originally referred to physical training for athletes who were preparing for athletic championships, so it was not a concept of self-denial or mental training as it is currently developing. The term asceticism later became attached to and was also used as a term for heavy practices in all major religions which were carried out to obtain penance for sins and spiritual glory (Linzey and Paul, 1996: 5). Asceticism is divided into two kinds. "Natural asceticism" (reasonable temperance) is a lifestyle that limits the material aspects of everyday life to a very modest level and to a certain minimum but without damaging the body or living in a state of utter deprivation that afflicts the body. While "unnatural asceticism" (improper temperance) is a practice that also involves physical action (bodily mortification) and self-harm, for example by sleeping on a bed of nails (Wimbush and Valantasis, 2002: 9-10). The practice of tarekat tends to be associated with mental training for specific purposes, both in strengthening spirituality because of the desire to get closer to the creator, and not to be denied for social benefit. After becoming a community, tarekat can develop as a religious movement, cultural movement to political mobilization, as well as the possibility of "shamanism" relations (Mufid, 2006: 37-38).

Lewis Coser (1956) has referred to many theories of conflict and integration, both of which are thought to explain why some new denominations can generate tension. An important need for integration is the existence of a rescue valve, which is a special mechanism that can be used to defend groups from possible social conflicts. The "rescue valve" allows the outburst of hostility to flow through the race to do good, without destroying the entire structure, conflict helps to "clear the air" in a chaotic group. Coser saw the rescue valve as an outlet that defused hostility, without which relations between the opposing sides would sharpen. The rescue valve

is institutionally the government or institutions that are concerned with change without destroying (Ritzer and Goodman, 2005: 160 - 168).

3. RESEARCH RESULT

3.1 Syekh Yusuf Gowa Puang La'lang

"High without anything above it, wide without edges, wide without edges", a piece from an interview with Puang La'lang, said the source who introduced his teachings. Puang La'lang ordained himself as a master teacher, a murshid who received virtues such as the glory and charisma of Shaykh Yusuf Makassar. Puang La'lang founded a tarekat which refers to the order of Shaykh Yusuf and named it Tajul Khalwatiyyah Shaykh Yusuf Gowa, usually Shaykh known as al Makassar, now attached to the tarekat name as the place of Gowa. The last title pinned with Gowa is none other than to emphasize that Shaykh Yusuf was born and owned a tomb in Gowa Regency, not in Makassar. Shaykh Yusuf is a Sufi, teacher of a very popular tarekat in South Sulawesi, his followers and students are very large even though the founder of the Khalwatiyah order was exiled to Banten-Srilanka-Cape Town.

Puang La'lang Known by the surrounding community in Tinbuseng Village, Patalassang District, Gowa Regency in various ways, as a traditional medicine expert, domestic and social life consultant, as a tarekat teacher. Puang La'lang's stature is like most Makassar Bugis, his face is a little hard, his height is about 165cm, he comes into the living room wearing a hat and always holding a prayer beads, his hair is long tied, his skull is patterned with the traditional Bugis Makassar, full of gold and black knitting. Inside the house was a picture of him, a large size with a photographic edit that impressed Puang La'lang as a person with high charisma. For his students he is treated so highly, if shaking hands with him he must kneel first and then kiss his hand, even in giving something such as a cigarette, the procedure for giving is also like that, kneeling. The relationship between students and teachers is so structured in behavior, even when the students come home they don't dare turn their backs to the outside of the door, back and forth, until it is felt that they are able to walk properly out of the yard as usual. The behavior of the santri in some Madurese and Javanese Islamic boarding schools is the same, slightly bowing and walking backwards, the difference may not be in the outward behavior but in the slightly different nuances displayed.

In terms of the impression in the conversation, the speech of the leader of Tajul Khalwatiyah has a flat intonation that is not high or pressing, several times the sentence is repeated, for example "I am the 43rd Prophet's grandson, a series of Tajul (crown) to the 49th stage". Tajul in the concept described is the existence of spiritual leadership after Rasulullah Saw died, then continued by Ali bin Abi Talib to his grandchildren (interview with Puang La'lang, 14 October 2018). The explanation of the Tajul concept, not neatly arranged, had mentioned that those who led Indonesia were also the descendants of the Prophet, from Sukarno to Susilo Bambang Yudoyono. Likewise with world leaders, originators of the USA, South African leader Nelson Mandela to the Emperor of Japan he called the recipient of the crown (Taj) of Rasulullah Saw. The emphasis of Tajul is the side of world leadership that does not break up until the 49th phase, then chains to the Puang La'lang followers as the 50th chain, when it comes to the 51st Tajul, the next is the Satanic phase. According to Puang La'lang, his leadership role is only until 2050, then after that it will be replaced later, waiting for the next Imam, "whether it's the time for Imam Mahdi or there is an agreement again Ji". "Ji" is a common dialect that appears in Makassarese conversations as an added affirmation.

Tajul Khawatiyah Syekh Yusuf Gowa, so called the tarekat led by Puang La'lang, is the fourth variant of the Khalwatiyyah order of Shaykh Yusuf (Almakasari), as murshid or mahaguru appointed with full name with title is Al Habib Syeiikh Sayyid Sulthan Ahmad Ali Muhammad Misraami Al Khalwatiy Qaddasallahu Sirrahu Al Makassariy-Albugisiy-Albuthuniy (Andi Malakuti Petta Karaeng La'lang). In fact, the Tajul Khalwatiy Syekh Yusuf Gowa tarekat, when drawn to its origin, is a fraction of the Sammaniyah tarekat, the order previously led by his brother Puang La'lang. After his brother died, Puang La'lang disappeared a few years later and appeared in Patalassang claiming to have received a mandate from Syekh Yusuf through a book left in his coffin. The book is beside Shaykh Yusuf's head on the coffin returned from Cape Town South Africa brought by his students. (interview with Mujahid, Chief Officer of Islamic People Guidance of the Ministry of Religious Affairs office of Gowa Regency, with Saing, former student Tajul Khalwati, 15 October 2018). The graves of Shaykh Yusuf are in three places, the most believed to be the grave is in Cape Town, South Africa, the second grave is in Gowa, another tomb in Sumenep, Madura (interview with Saing, 15 October 2020). Tajul Khalwatiy is taken from the title of Shaykh Yusuf after obtaining a diploma, a tarekat from Baghdad Iraq (interview with Saing, 15 October 2020). One more tomb was reported to be in Banten, Shaykh Yusuf himself had a few years before being exiled to Sri Lanka and then to Africa who had lived for a while in Banten as mufti Sultan Ageng Tirtayasa (Shohib Sultan, 2015)

As discussed above, in Patalassang also developed the Tarekat Sammaniyah, previously Puang La'lang was known to be the younger brother of the Sammaniyah leadership. After his brother died, Puang La'lang did not get enough of a place in Sammaniyah Patalassang, until it emerged in 1999 to establish Tajul Khalwatiyah Syekh Yusuf Gowa (Puang La'lang changed the title of al Makasari in the name of Shaykh Yusuf to Gowa). Khalwatiyah Samman himself is part of several tarekat which claim to have sanad, related to Sheikh Yusuf al-Makasari both in teaching and genetically. The three variant of Khalwatiya tarekat has claimed mainstreams were refused to be linked with Tajul Khalwatiy Syekh Yusuf Gowa (Referring to the document results of the MUI GOWA agreement with murshids Khalwatiyyah, that Mursyid Jam'iyah Khalwatiyah Syekh Yusuf Al-Makkasari, Syekh Sayyid Abd. Rahim Assegaf, or Puang Makka; Andi Muhammad Hidayat Puang Rukka leader of Khalwatiyah Samman; leader of Tariqhat Khalwatiyah Yusufiyah. Together listening to Puang La'lang's statement, observing and reading Tajul Khalwatiyyah's version of writing, rejecting all of his products as part of the teachings of the tarekat Syekh Yusuf Al Makassari).

Sammaniyah Yusuf itself is centered in Patte'ne Village, Maros Regency and spreads to Patalassang Village. The strong reason for that is because geographically, Patalassang borders Maros Regency, making it easier for socio-religious encounters. One pesantren, located in Timbusseng Village, is a branch of the Darul Istiqamah Maros Central Islamic Boarding School. The characteristics of the followers of the Samman tarekat in South Sulawesi, generally come from communities with an agricultural culture, and villagers (Interview with Saing and Mujahid Dahlan, 15 October 2018).

Three variants of the tarekat that claim to be directly related because they are genetically or scientifically connected to Syekh Yusuf al-Makassari, in this case Puang La'lang quipped that murshid appointment should not be arbitrary, the main requirement is ahlul bait (having a genetic lineage in the Prophet Muhammad). In other words, the validity of the three variants is questioned by Puang La'lang. In fact, the MUI Gowa and the followers of the three tarekat also said the same thing, they also doubted the validity of Puang La'lang as murshid Khalwatiyyah (Interview with Mujahid Dahlan, 12 October 2018).

Puang La'lang, is not bothered by the claims of the existing khalawatiyah murshids, because the claim to be murshid can be done by anyone, practically each of them carries out according to their understanding of khalwatiyyah. However, in his belief, the claim that the "marker" is valid as murshid in his view is the Prophet's tasbih, only Puang La'lang has this tasbih. He is the one who has the right to be said as a murshid tarekat khalawatiyah, because the Prophet's prayer beads were visited. Regarding the prophet's tasbih, Puang La'lang asked not to be disseminated to the public because it could make other people angry (meaning other murshids). The next teaching is baiat, Puang La'lang recounts the chronology: The Prophet Muhammad SAW took the allegiance of his companions in Padang Mina, at the foot of Mount Aqabah. The friend who first took the allegiance was Abubakar Assiddiq. Meanwhile, the first woman to take allegiance was Khadijah, so that the title al-Qubra was pinned as the main woman in Islam. The first adolescent to take allegiance was Ali ibn Abi Talib. The specialty of this made Ali also called Karamallahu Wajhah (Interview with Puang La'lang, 14 October 2018).

The next important explanation is sahadat, witnessed of servants or all humans to Allah, called Syahadatul Abdi Ilallah. To reach the peak of the attainment of this real creed (sahadat model in the Puang La'lang version), practicioners or students must go through serious efforts, keep the heart is emptied of anything other than Allah and taubat nasuha (repent wholeheartedly) (Amirudin, 2013, interview with Puang La'lang, 14 October 2018). Through sahadat, if achieved, the servant will no longer feel his existence, detachment from himself (detachment). The understanding of the condition of losing himself as a creature, is often revealed by followers of Wahdatul wujud, believing that nothing else exists except Allah alone, the famous verse from the great sufi Al Hallaj, "There are no more our feet, O Allah, only Your feet, no more hand O Allah, except Your hands, there is no longer our head, O Allah, except Your head, and there is no longer ours O Allah, only yours is left". The emanation model, namely the unification of the servant and its creator, was driven by Mansyur al-Hallaj, as the main character in Wahdatul wujud (Kamran, 2001: 37).

Based on the teachings of Puang La'lang, when a servant experiences a state of detachment, feeling melting in God's substance means that he has experienced one type of death, namely mati issi (dies leaving the body). When the five senses are no longer functioning, it is called mati suri (suspended animation). When humans have lost their strength called mati ma'nawi, are dying ma'ani, when emotions and consciousness are no longer functioning. Meanwhile, die, is called majaz death. Students' understanding of the teachings of death will continue to be accompanied by the teacher, fostering their own motivation, so that loyalty is maintained towards teachers and the community (Amirudin, 2013). The ability given by Puang La'lang to his students can ensure that the students always feel that they have received Teacher's assistance from life to death, this attachment places them in a strong social position, especially in the community. With this power of life and death, students get a new hope in the spiritual dimension and guaranteed safety until the end of life, even in the hereafter. Based on the admission of students (Puang La'lang), they were so diligent in coming to the dhikr council even though it was in the middle of the night, even showing it to the teacher, it was seen when teachers and students interacted, once submitting, manners took a place so wisdom (interview with Saing, 12 October 2018, observation participatory 13 October 2018).

3.2 Controversy

Three important things in human life were taught by Puang La'lang as a creature of Allah: knowing religion to be Muslim; become a believer; allegiance. That the first time someone is introduced to religion, then embraces religion, he is called a muslim (embracing Islam), then becomes a mukmin (believers), when a muslim realizes his faith, then he has to take allegiance

(Baiat) to be accepted for the blessing of Allah. At the stage of becoming a muslim, someone gets the love of Allah, but does not necessarily get the ridho, so to become someone who gets the ridho of Allah one must become a mukmin, the condition is bai'at. Baiat in many references can be referred to as inauguration, confirmation by taking oaths (KBBI, Indonesian Dictionary Online, 2020). A person who takes an allegiance is vowing to repent and become a new person, in the Tajul Khalwatiyyah tradition, the Puang La'lang version of the baiat procession is called taubatan nasuha. That is the stage of the student through true repentance, being practiced as a believer (interview with Puang La'lang, 14 October 2018). Puang La'lang believes in conducting direct dialogue with the Prophet Muhammad with Allah SWT, about the importance of believers carrying out allegiance to the Imam (interview with Puang La'lang, 14 October 2018). In the dialogue emphasized the existence of baiat, Puang La'lang said that it is obligatory for muslims, after saying two sentences of shahadaat, then it is baiat. God told the Prophet Muhammad, not to appoint him to be an imam or leader if he had not been baiat, then in this case it is not called a believer if the oath has not been taken.

Puang La'lang criticizes the large number of Muslims, but is reluctant to take allegiance to the imam, even though it can improve his religious quality, from Muslims to believers, that there is quite a lot found in the Koran about baiat (allegiance), but they also don't want to do it. According to Puang La'lang, people like this do not believe in Allah, only Islam (interview with Amirudin, 11 October 2018). In the Tajul Khalwatiyyah tradition, taubatan nasuha (repent wholeheartedly) is an important part, their understanding of this has their own definition. The process for obtaining taubat nasuha, described by Puang La'lang, consists of four series: first, sincerity process; second, emptying the heart (takhalli), third, the rebuilding of the heart; and fourth, mattajalli (when Allah is seen).

In the Sufism tradition, the process of people doing dhikr (resitation) according to Ibn Arabi (a tassawuf pioner) goes through a process of self-cleansing (tahalli), that in dhikr you feel good, comfortable. While the next process a servant feels in an empty atmosphere, the state of mind (takhalli); then a dhikr expert enters a state as if he sees Allah (tajalli) (Morris, 2005: 62-64). Puang La'lang continued his explanation of the condition of the nasuha repentance, that do not worship me at all, if We (Allah) have not been seen in you. The four processes above represent the path to reach the highest level of quality of faith.

3.3 Prohibition by MUI Gowa

MUI Gowa issued a heretical fatwa which was misleading for the Teaching of Tajul Khalwatiyyah Syekh Yusuf Gowa version of Puang La'lang. It states 21 points to pay attention to regarding the teachings of Puang La'lang which are used as the basis for a heretical fatwa. These points were obtained based on twelve meetings, starting from a discussion about the existence of the tarekat, a study of books issued by the tarekat, then two meetings presenting Puang La'lang to explain its teachings. The essence of the things that make these teachings deemed heretical and misleading, based on the Fatwa Decree of the MUI Gowa number KEP-01 / MUI-GOWA / XI / 2016, as follows: 1) Whereas besides the Koran there is a book of Allah consisting of 10 juz which explains also consists of 10 juz in the form of qudsy hadith; 2) Kitabullah in question is the book taught by the Prophet Muhammad to Syekh Yusuf in heaven which was later found in Sheikh Yusuf's casket; 3) The Koran is a modern modification of 6400 verses which should have been 6666 verses; 4) It is said, that essential truth is not in the Koran; 5) Appointed himself as murshid (mahaguru) and apostle (rasul), who subsequently became god for all humans on the 9th of 9th month of 1999; 6) That every person who exists is Allah (wihdatul wujud); 7) When a human does not exist (dies), Allah will be appointed as a true god; 8) A person who is baiat/taubat nasuha has reached the divine rank of Allah Almighty, which is called karaeng, puang, raden, la ode, dzatullah .., etc .; 9)

When having a husband and wife relationship there are seven elements that contribute to the creation of children, namely: God the creator, Allah Mama, Allah the Father, Allah Satan, Allah Jin, Allah Shaytan, Allah Lust, and those who are married only for the last four elements (Allah, the Devil, Allah Jin, Allah Shaytan, Allah Lust) if not, then the four elements will demand good deeds in the hereafter. 10) In regards to producing children, our Master Muhammad (s) shared his day with the devil. Monday, Thursday and Friday for the Prophet, while Tuesday, Wednesday, Saturday and Sunday for the devil. The child that is produced on the three days of the prophet's portion is definitely a pledge; 11) The person who is considered legal to marry is the person who has taken the allegiance and the partner who is married to the person who does not take the allegiance, then the marriage is not valid and is punished for adultery; 12) Allah shows His face to those who make dhikr; 13) Menuhankan Jibril As, the Prophet Muhammad, and their murshid (guide); 14) Their GM can extend the life of their dying member up to 15 years; 15) Limiting the meaning of the verse according to his will without using the rules of interpretation, as found in the QS. Al-Baqarah (2): 156 "(That is) people who when stricken with disaster, they say:" inna lillahi wa innaa ilaihi raaji'un." The Grand Master limits the meaning and allotment of the verse to only uttered when the month with the umbrella or when his descendant friend from a large dhikr group dies, or when his man leaves when he dies or one tarekat sheikh has a death number or the mother/father of the dhikr group dies; 16) Interpreting surah al-Fatihah with a distorted interpretation, namely:

Table 1. Interpretation of Surah al-Fatihah according to the Puang La'lang

Head	<i>Allah</i>	Sulbiyah	<i>Bismi</i>
Mother left side	<i>arrahan</i>	Body / right side	<i>arrahan</i>
Maid	<i>Lillah</i>	Body	<i>alhamdu</i>
Secret	<i>alalamin</i>	Live	<i>rabbi</i>
Skin	<i>arrahan</i>	Light	<i>arrahim</i>
Muscle	<i>yaumiddin</i>	Ches	<i>Maliki</i>
Bone	<i>Na'budu</i>	Body Joints	<i>iyyaka</i>
figure/formed	<i>Nasta'in</i>	Voice/read/dhikr/pray	<i>waiyyaka</i>
Life	<i>Mustaqim</i>	Breath/eyes/sight	<i>Ihdinasshiratal mustaqim</i>
Ear	<i>Alladina</i>	Shape	<i>shirath</i>
Will/Plan/purpose	<i>Alim</i>	Friend	<i>An'amta</i>
Beads	<i>almaghdubi</i>	Brain	<i>ghoiri</i>
Safe/opinion/helps	<i>Waladlallin</i>	Intestines/cartilage/ all that mushy	<i>Alaihim</i>

17) Stating that the actions and words of humans are the deeds and words of God by misinterpreting the verses of the Koran, including QS. Al-Shafat (37): 98: "but Allah created you and what you do"; 18) The worship that Allah Swt accepts is only the worship of the scholars. Those who can be considered as scholars are only descendants of the Prophet Muhammad, others from the descendants of the Prophet Muhammad, they are only ustadz and cannot be called ulema.; 19) Based on the foregoing, Puang La'lang proposed that the name of the Indonesian Ulama Council be changed to the Indonesian Ustaz Council; 20) Considering the legal fast of Ramadan is only the 30 day fast, while the 29 day fast is considered challenging the Prophet Muhammad. There is no commandment of Allah and the Koran that says follow binoculars, follow sea water. This includes all new things in religion (heresy); 21) Baiat is an opportunity for faith, so that: Do not appoint priests except for people who believe, and are not considered a believer if they have not taken allegiance; In order to memorize the

Koran and hadith, but not take a pledge, it is considered that he has neither faith nor religion; Do not appoint a person who has not taken a pledge to become the Village Head, Members of the People's Representative Council, Camat and other leaders; Not letting a person die is carried out by someone who has not taken an allegiance, because in the hands of a person who has not taken an allegiance there is the fire of hell.

Based on the considerations that refer to the results of the study above, after going through the process of proof and analysis, MUI Gowa concludes and issues the following facts: 1) The Taj al-Khalwaty Syekh Yusuf Gowa Order led by Syekh Sayyid Sultan Ahmad Ali Muhammad Miyaamil Khalwaty Qaddasa Allahu Sirrahu al-Makassary al-Bugisiy al-Buthuniy/Syekh Andi Malakuti Petta Puang La'lang was declared heretical and misleading on the grounds, a) Having a deviant understanding of the Koran and Hadith, b) Believing or following aqidah that is not in accordance with syar'i arguments, c) denying the authenticity of the Koran and the truth of the contents of the Koran, d) Interpreting the Koran is not based on interpretive principles, e) Has the potential to invite anxiety and horizontal and internal conflicts of Muslims in Gowa Regency and its distribution areas, f) Inviting Andi Malakuti Puang La'lang and all of his followers to return to the Islamic faith pure ones, which do not contradict the Koran and hadiths; 2) Call on the Muslims not to be influenced and follow the order; 3) Requesting Muslims not to be provoked and take actions that could disturb the stability of their religion; 4) Recommending the Government to take firm action to prohibit the tariqat of teaching and spreading its teachings in order to maintain the purity of Islamic teachings, the integrity of the Islamic ummah and stability and security.

In connection with the issuance of the MUI Gowa fatwa, several parties gave views and explanations. Puang La'lang and his followers ignored it and the fatwa appeared. Until finally he was arrested on November 4, 2019, on charges of 13 deviations, ranging from the lure of selling heaven cards to harassing the Koran. His followers consider Puang La'lang to have the advantages of Syekh Yusuf Al Makassari (interview with Daeng Beta, student of Puang La'lang, 14 October 2018). In the understanding of the followers of Puang La'lang, after the death of Syekh Yusuf al-Makasari no one had any karomah (charisma) for several generations, finally that excess of influence shone in Puang La'lang. In detail, the advantages that are meant can not be explained so much, more in the acceptance as a person who brings a message of peace and the inner experience of his followers. When referring to activities carried out by Puang La'lang who are known as people who can treat sick people, the place for consultation has many things related to social activities, for example when carrying out weddings and certain party activities like good day, good month consultation (Interview with Amirudin, 11 October 2018). Amirudin also said that Puang La'lang's influence lay in his ability to treat people, especially those around the village and sub-district, where the murshid lived. Puang La'lang's explanation at the time of the research carried out in 2010 and 2018 was not much different, even though in 2016 a fatwa had been issued on his teaching heresy and a ban on activities. The relationship between the tarekat and the surrounding community tends to be like a fire in the husk because the MUI Gowa decision cannot be executed. For reasons of maintaining stability, the fatwa document is not very publicized. The district government tends to control the conditions and situation of Gowa as calm as possible because political activities at national and regional levels are scheduled in such a way (Interview with Mujahid Dahlan, 14 October 2018). Puang La'lang thought that what was issued by MUI did not have much effect on his activities, they issued a fatwa because many worshipers from other tarekat who disappeared then followed Tajul Khalwatiyah (interview with Puang La'lang, 14 October 2018).

Analysis of the secretary of the MUI Gowa, Puang La'lang's approach to *wahdatul wujud* is also problematic, equating himself with Mansur al-Hallaj (858 M / 244 H) and Shaykh Siti Jenar, the two Sufis also experienced problems with the scholars around them, both of them experienced *satahat* (babbling because of a Sufi psyche), it's hard to control their psychiatric (Interview with Muhajir and Mujahid Dahlan, 16 October 2018). In Mujahid Dahlan's view, the condition of Puang La'lang itself cannot be equated with Mansur Alhallaj, the murshid Tajul Khalwatiyya only understands a little about *wahdatul wujud* but claims to be an incarnation after Sheikh Siti Jenar (1348-1439 H/1426-1517 M). This claim is not only wrong, but also denies the conception understood by *mutasawwifs* (Sufism Learner) about *wahdatul wujud* being because many other figures, for example Hamsah al-Fansuri (lived in the 16th century, contemporary with Sultan Iskandar Muda 1607-1636) had very strong religious knowledge, while murshid Tajul Khalwati did not understand Arabic well, even in several writings he had fatal errors in writing (Interview with the Secretary of the MUI Gowa, Muhajir, 16 October 2018). It was made clear in this case that all members of the MUI Gowa concluded that Puang La'lang lacked Islamic knowledge.

3.4 Conception of (mainstream) Khalwatiyah Teachings

Referring to the results of Amirudin's research (2013), the name *khalwatiyah* was taken from the teachings of the tarekat spread by a 17th century Sufi cleric and fighter from Makassar, Syekh Yusuf al-Makasari al-Khalwati (*tabarruk*) against Muhammad (Nur) al-Khalwati al-Khawarizmi (d. 751-1350 AD). *Sammaniyah* and *khalwatiyyah* both developed separately. At least, the people in Makassar know *Khalwatiyah Yusuf* and *Khalwatiyah Samman*. The *Khalwatiyah Yusuf Tarekat* relies on the name Syekh Yusuf al-Makasari and the *Khalwatiyah Samman* order is taken from the name of an 18th century Madina Sufi Muhammad al-Samman (Amirudin, 2013 research report).

The *Khalwatiyah Yusuf Tarekat* performs the names of God and other short sentences silently in the heart, while the *Khalwatiyah Samman Order* performs its *dhikr* and *wirid* in a loud and ecstatic voice. The *Khalwatiyah Samman Tarekat* itself is quite well managed and centralized, all teachers are subject to the central leadership in Maros Regency, while the *Khalwatiyyah Yusuf Tarekat* does not have a central leadership. Local chapters of the *Khalwatiyah Samman tarekat* often have their own places of worship (*mushalla*, *langgar*) and tend to isolate themselves from followers of other tarekat, while followers of *khalwatiyah Yusuf* do not have special places of worship and are free to mix with people who are not tarekat members, members of the *khalwatiyah tarekat*. Yusuf came from the aristocratic circles of Makassar, including the last ruler of the kingdom of Gowa Andi Ijo Sultan Muhammad Abdul Kadir Aidid (in power 1940-1960). The *Khalwatiyah Samman Tarekat* is more populist both in terms of style and social composition, most of its followers are villagers (Nurhikmah, 2017: 151-152).

4. CONCLUSION

Puang La'lang admits that the *sufism* embraced by him is *wahdatul wujud* (or *wihdatul wujud* in pronunciation), which is the understanding of the unity between being and God, while *wahdatul nafs* (unity of the nafs) is practiced in matters of worship. *Wahdatun nafs* is defined by Puang La'lang as a unity of breath, so that prayer and worship are like one breath (interview with Anwar Abukakar, 13 October 2018). During prayer, obligatory or *sunnah*, the movements are very fast, tend to be forced to finish in one breath. "Prayers are very fast ji, if you are not used to getting dizzy, I was nauseous for the first time." Confession Sa'ing, an instructor who became a pupil of Puang La'lang.

Sa'ing feels a mystical aura, according to him, it is very pronounced in the environment of the Tajul Khalwaty mosque where the followers of the tarekat gather. The teachings about the wahdatun nafs are actually the hallmark of Khalwatiyah Sheikh Yusuf al-Makassary, but that does not make prayer in one breath. The union of dhikr with breath, the union of soul and breath with the asthma of Allah.

Puang La'lang states that between oneself and Allah are inseparable, this is translated into prayer behavior that does not read the iftitah prayer, because the words "I faced my face" (arabic: inni wajjahtu) only apply to those who do not. "We have done it Ji, Allah is so close to us, getting closer and not distant, we embrace us, as if one with Rabb," he said (Interview, 14 October 2018). We do everything because Allah, Allah does everything we do. Not us, foot steps, hands move and grasp, eyes see, ears hear, all Allah does. Only one God does not want to be united, with a lying tongue. A dishonest tongue becomes an obstacle for the servant to unite with his Rabb, therefore the most important prohibition is lying and guarding the tongue from unkind speech.

As a religious movement through the tarekat, the figure of Puang La'lang gives enough inner answers to its followers, the experience of gathering and following the teacher's instructions makes them discover the values and purpose of life. Physical conflict can be avoided because the management is sufficiently mature among community leaders in Gowa Regency, within certain limits, ethnicity and cultural equality is sufficient to reduce conflict until the time period of legal action is taken. The most important thing in the process of tension between MUI Gowa and Tahul Khalwatiyah is the dialogue that takes place in stages and an attitude of promoting mutual persuasion. The formation of interreligious dialogue must be based on a person with a dialogical mentality. This mentality is the basic capital for a person to be able to carry out inter-religious dialogue as a form of their social relations, (Hendropuspito, 1983:173).

Dialogue is not only intended to create agreements or solutions to conflicts and tensions, but also to create awareness for one another. It is hoped that wisdom can manifest itself as a form of dialectic, individuals and groups fully understand as part of a large community, because differences occur starting from the very beginning of thoughts, attitudes and actions, so the resolution also requires time and patience.

5. DISCUSSION

The khalwatiyah congregation in Gowa, South Sulawesi, gives quite a color to the surrounding environment, especially the figure of Puang La'lang as a teacher who can treat and provide advice on the daily problems of the surrounding community. Even though his followers are mostly from outside Patalassang sub-district, the presence of Puang La'lang gives quite a color in terms of life to build institutions as a community. On the other hand, there is a conflict because some of the main things in Islam that are understood by Puang La'lang are different from the surrounding communities who have implemented Islamic law in such an orderly manner. Especially dealing directly with the Islamic religious authority, namely the Indonesian Ulema Council, Gowa Regency. At least the Ministry of Religion together with the government of Gowa Regency facilitated the meeting of the two parties even though there was no agreement, only MUI's unilateral decision asked the government to stop Puang La'lang's activities, in order to avoid greater and widespread damage. Basically, the contradiction was triggered by the failure of Puang La'lang and the followers of Tajul Khalwaty in maintaining the principle of secrecy in the tarekat, not all sublime and ascetic things could be accepted by religious circles and societies that were already structured into mainstream religious

institutions. The activities and teachings of Tajul Khalwaty Syekh Yusuf Gowa continue because the request for termination is not carried out by the Gowa Regency Government, while on the other hand, MUI Gowa tries to control the flow of information so that it is not widespread and dangerous, not only political considerations, but social damage that may arise. The actions of the MUI Gowa in terms of formulating fatwa decisions were quite elegant and careful, reviewing the teaching documents and then asking for direct clarification from Puang La'lang was not an act of recklessness, it was quite thorough and measured. Until the issuance of the fatwa that the teachings of Puang La'lang were heretical. In terms of formulating materials for early intervention in resolving the conflict, part of it has been carried out by the Ministry of Religion of Gowa Regency by facilitating dialogue. The next step is to strengthen measures of power to prevent open conflict by limiting the Tajul Khalwaty movement, both in terms of teaching formation and restrictions on open recruitment activities.

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