

IDENTITY AND LOCAL RELIGIOUS TRADITION OF THE AL-MANDARI COMMUNITY: A STUDY OF TAREKAT THE ANNANGGURU SAYYE' DAENGNA MA'RUF AL-MANDA

M. Ikhsan Saidung
UIN Syarif Hidayatullah, Indonesia
ikhsansaid79@gmail.com

Riza Muhammad
UIN Syarif Hidayatullah, Indonesia
rizadunia@gmail.com

Fakhriana Salsabila
UIN Walisongo, Semarang, Indonesia
bila643@gmail.com

DOI:
<https://doi.org/10.31330/penamas.v38i2.1008>

Corresponding Author:
Riza Muhammad
UIN Syarif Hidayatullah, Indonesia
rizadunia@gmail.com

Dates:
Received: October, 10th 2025
Revised: December, 3rd 2025
Published: December, 30th 2025



This work is licensed under a
Creative Commons Attribution-
NonCommercial-ShareAlike 4.0
International License.

Abstract

The development of religious teachings often becomes the identity of a particular community, combining religious teachings with local culture. This study aims to reveal the Islamic-based education system through the concept and development of Sufi teachings in the Khalwatiyah Order developed by a figure named Annangguru Sayye' Daengna Ma'rufi al-Mandari in Mandar. This study uses a qualitative approach through interviews, literature studies and historical analysis of the texts and oral traditions of the order. The results of the study show that Annangguru's teachings are based on the Khalwatiyah Yusuf network and have undergone cultural adaptation with Mandar traditions. The education system he developed is built hierarchically through three levels of students, including: ana'guru malolo, ana'guru tangnga, and ana'guru matoa, with a focus on teaching zikr, morals, and spiritual awareness. This educational model not only shapes the inner dimension of a student, but also has implications for the moral and social development of society. This order is expected to become an example of local-based Sufi education that harmoniously integrates spiritual, cultural, and social aspects.

Keywords: Khalwatiyah, Annangguru Ma'rufi, Sufi education, Mandar, order

Abstrak

Pengembangan suatu ajaran agama seringkali menjadi identitas masyarakat tertentu menjadi ciri khas yang menggabungkan ajaran agama dengan budaya lokal pada suatu masyarakat. Penelitian ini bertujuan mengungkap sistem pendidikan berbasis agama Islam melalui konsep dan pengembangan ajaran sufistik dalam Tarekat Khalwatiyah yang dikembangkan oleh seorang tokoh yang bernama Annangguru Sayye' Daengna Ma'rufi al-Mandari di Mandar. Penelitian ini menggunakan pendekatan kualitatif melalui wawancara, studi kepustakaan dan analisis historis terhadap teks dan tradisi lisan tarekat. Hasil penelitian menunjukkan bahwa ajaran Annangguru berpijakan pada jaringan Khalwatiyah Yusuf dan mengalami adaptasi kultural dengan tradisi Mandar. Sistem Pendidikan yang dikembangkannya dibangun secara hierarkis melalui tiga tingkatan murid, antara lain: *ana'guru malolo*, *ana'guru tangnga*, dan *ana'guru matoa*, dengan fokus pada pengajaran dzikir, akhlak, dan kesadaran spiritual. Model pendidikan ini tidak hanya membentuk dimensi batin seorang murid, tetapi juga berimplikasi pada pembinaan moral dan sosial masyarakat. Tarekat ini diharapkan dapat menjadi contoh pendidikan sufistik berbasis lokal yang mengintegrasikan aspek spiritual, kultural, dan sosial secara harmonis.

Kata Kunci: Khalwatiyah, Annangguru Ma'rufi, pendidikan sufistik, Mandar, tarekat.

INTRODUCTION

Cross-cultural interaction through digital communication, trade, and increased value exchange can shape the dynamics of identity formation. Once strong identities in local communities are now facing new challenges and pressures. Some local traditions have lost their meaning or suffered erosion in the face of modernity's influence. In the religious context, this situation presents a dilemma between upholding traditional values and the demands of modernity. So far, religion and spiritual traditions have been the guiding forces in the lives of particular societies. Still, now they are being confronted with global values that are rationalistic and secular. (Djumat, 2025, p. 1367).

In the context of Mandar, the structure of Sufi teachings within the tariqat serves as a space for negotiation between modernity and spirituality, as well as a means of preserving the community's unique values in the global current. Therefore, this study is directed to understand how the learning system of the Annangguru Sayye' Daengna Ma'rufi al-Mandari Tarekat forms religious and social identity in Mandar.

The Mandar tribe is an interesting coastal community. Coastal communities, according to Geertz, have an important social and cultural role; they are often overlooked in scientific research and historical documentation. The ethnic group that inhabits the coast of the island of Sulawesi, from the Paku area to Surumana, is now. The area became part of West Sulawesi Province. The Mandar ethnic group is inseparable from its historical and cultural relations with the Bugis, Makassar, and Toraja tribes. (L. & Ridhwan, 2020, p. 80).

They have also long established a close relationship with Java. In the early days, they sailed using Sandeq (a typical slender Mandar ship with a triangular sail). The learning of the early Mandar people primarily occurred through oral traditions and direct experience. They were quite familiar with the oral traditions that were often obtained by the early Mandar people, compared to the formal "study" system as it is today, but through experiential learning (learning by apprenticeship) (Sunarti, 2017, p. 35).

The Mandar community is divided into two main areas: Pitu Ulunna Salo' (mountains) and Pitu Ba'bana Binanga (coastal). Until the 17th century, the two often conflicted, but also formed alliances. In the 16th century, the two formed the treaty of Sipamandar di Luyo as a defense alliance. (L. & Ridhwan, 2020, p. 81).

Local traditions continued to influence Mandar religious life into the 20th century. Scholars such as Annangguru Maddappungan and Imam Lapeo served as spiritual educators, spreading Islam through a Sufi approach that aligned with local culture. (Idham Hamid, 2017, p. 45). These practices, including religious traditions and centers of spiritual education, contributed significantly to the formation of the Mandar people's moral and religious identity. (Alhidayat, 2024, p. 5).

Studies on the relationship between local Mandar traditions, the tarekat system, and educational models are still limited. Previous research has focused more on the maritime aspects and spiritual symbolism of Mandar sailors, who are predominantly devout Muslims. Their local Sufism is reflected in the concepts of Tallu Tammalaesang (three principles of life) and Dua Tamassarang (patience and surrender) for inner peace while at sea, along with mystical symbols of Noah and Khidr in pre-sailing rituals. (Hamdani et al., 2023, pp. 41–43).

Other research actually highlights the network of ulama and tarekat, focusing on the genealogical aspects and character of the teachings, and discusses the history and development of the Qadiriah wa Naqsabandiyah Tarekat in West Sulawesi. The Gowa kingdom influenced Islam in the area in 1605 AD, namely I Mallingkaang Daeng Manyori, Sultan Alauddin, and scholars such as Abdul Qadir Khatib Tunggal (Dato Ri Bandang), Dato Sulaiman (Dato Pattimang, Dato Ri Tиро (Khatib Bungsu). The famous one is the great, charismatic scholar Sheikh Yusuf Tajul Khalwati al-Makassari from Gowa, who spread Islam through a Sufi approach. The pattern of spread was peaceful, and there were no destructive actions aimed at undermining the customs and traditions of the Mandar community. This order was less

popular because it faced competition from others, namely the Khalwatiyah Yusuf order founded by Sheikh Abdul Fathi al-Khalwati (a student of Sheikh Yusuf al-Makasari) and the Khalwatiyyah Samman brought by H. Paloppo, both of which had many followers compared to TQN. The Qadiriyyah Naqsyabandiyah order was only reactivated in 2002 by Mandala Irianto, after being on hiatus for a long time. (Rauf, 2022, p. 64).

This study highlights how the teachings of Annangguru Sayye' Daengna Ma'rufi in the Sufi order systematically shape the religious and social identity of the Mandar community through Sufi education. Sufism is integrated into daily practices such as dhikr, barzanji, and tahlil, and is based on the teachings of Paissangang Alawe and Passompa Nairosompa Iyamoto, which serve as a framework for spiritual learning, character formation, and strengthening the Mandar religious identity. (Annangguru Sayye' Daenna Ma'rufi, 1970).

RESEARCH METHODS

This study uses a descriptive qualitative approach through field research, such as interviews, observations, and social interactions, to understand the meaning, perceptions, and context of community life. (Niam et al., 2024, p. 18). This approach, according to (Anto et al., 2024, p. 27), is to analyze in depth the dynamics of religious identity and local Sufi traditions of Mandar, especially the teachings of Annangguru Sayye' Daengna Ma'rufi, as an expression of local Islamic culture and spirituality. (Raco, 2010, p. 12).

Sampling in this study uses purposive sampling techniques, which are ideal for selecting informants to explore and provide information that cannot be obtained from other options. The aim is to get a clear picture of the institute's structure and teachings, and of the variations among practitioners and their commentaries. (Firmansyah & Dede, 2022, p. 92). The informants of this study include:

1. There are three levels of students (santri) of the tarekat, namely the initial door (ba'ba pammulangang), which is filled by young teachers (Ana'guru malolo). They are Ana'guru Yusuf, Ana'guru Sihriani, Ana'guru Muslim, and Ana'guru Sarkiyah.
2. The middle door (ba'ba patangngaa) is filled by the middle teacher (Ana'guru tangnga). They are Ana'guru Mulis, Mulyati, and Sammaniyah.
3. The final door (ba'ba paccappurang) is filled by the final teacher (Ana'guru matoa). They are the Ana'guru Nyambang and the Ana'guru Isa.

In addition, there are also mursyid, non-santri tarekat, and local community leaders:

1. Mursyid, figures who hold the scientific authority and tradition of the tarekat, namely Annangguru Said and Annangguru Nurdin.
2. Non-santri followers, namely those who participate in rituals but do not undergo formal guidance, such as Maryama and Kahar.
3. Local community leaders, namely the head of the hamlet named Darwis and the village named H. Suwardi.

The selection criteria include: (1) active involvement in the activities of the tarekat, (2) knowledge of the teachings of Annangguru Sayye' Daengna Ma'rufi, (3) direct experience in rituals or learning, and (4) social role in the Mandar community.

Data sources and data collection techniques are divided into two parts:

1. Primary data was obtained through interviews and observation of participants according to the above categories.
2. Secondary data was obtained through a literature study of books, journals, and manuscripts related to the development of Sufism in Mandar.

Meanwhile, data analysis was conducted using an anthropological-phenomenological-hermeneutical approach to interpret spiritual values, symbols, and experiences in the practice of the tarekat (Raco, 2010, p. 30). Clifford Geertz, Pierre Bourdieu's, or Abraham Maslow's interpretive anthropological approach is used to read the symbolic meaning of Mandar rituals, and Mohammed Arkoun's Applied Islamology is used to assess the dynamics of local Islamic teachings in the context of modernity (Mohammed Arkoun, 1996).

RESEARCH RESULTS AND DISCUSSION

Annangguru Sayye' Daengna Ma'rufi al-Mandari Tarekat as a Local Religious Identity of Mandar

One of its figures and teachings that is considered important in Mandar in the formation of religious identity is the Anangguru Sayye' Daengna Ma'rufi al-Mandari tarekat. He is a Sufi figure who maintains and preserves Islamic values in Mandar, as well as internalizing them in the daily life of the Mandar community. Referring to Clifford Geertz's (2006) theory that culture is not an experimental science but an interpretive science, this figure is not only a role model for spirituality, but also a role model for the Mandar community in understanding their Islam. (Anam, 2016, p. 5). His position as a mursyid and noble character represents moral values, nobility (Maraqdia), and religious authority that are inherited from generation to generation. The genealogical origins of this were conveyed by (Bustan Basir Maras), one of the Mandar cultural experts.

He said, "Annangguru Sayye' Daengna Ma'rufi al-Mandari, his family line is still thick with descendants, Maraqdia (noble warlord and spreader of Islam TQN under the guidance of his father). Her father's name is Maniasa, with her nickname Puanna Juna coming from a lineage of Maraqdia Malolo (nobles) from the Pallatano lineage (the lineage of 'ulama). While his mother, Fatimah, came from the descendants of the Prophet (saw) surnamed al-Attas." (Bustan Basir Maras, personal communication, May 2024).

The noble lineage from the lineage of the scholars from his father and mother, although the term "Maraqdia" is multi-interpreted, the situation is in the category of privilege, which, in the framework of Pierre Bourdieu, is symbolic capital, that is, the person who occupies a position that has value, including the social network that he uses to produce or reproduce inequality. (Satrio Arismunandar, 2009, p. 5).

The Bugis and Makassar communities in South and West Sulawesi do adhere to many Khalwatiyah orders. This teaching has its roots in the 17th-century Sufi figure Sheikh Yusuf al-Makassari al-Khalwati and culminates in Muhammad (Nur) al-Khalwati al-Khawarizmi (d. 751H/1350 AD) (the teacher of the Khalwati order from Khawarizm/Central Asia-Uzbekistan). This order then developed into two branches, namely *Khalwatiyah Yusuf* and *Khalwatiyah Samman*. Khalwatiyah Samman was founded by Shaykh Muhammad al-Samman al-Madani (d. 1775 AD), a great Sufi of the 18th century who was a disciple of Shaykh Mustafa al-Bakri (a figure of the Khalwatiyah Order). Meanwhile, Khalwatiyah Yusuf was founded by Yusuf al-Makassari to study, and he received a diploma from Shaykh Abu al-Barakah Ayyub bin Ahmad bin Ayyub al-Khalwati al-Quraisyi, and was given the title of Taj al-Khalwati, so that his name became Shaykh Yusuf Taj al-Khalwati. In South Sulawesi, it is called *Tuanta Salamaka ri Gowa*. His full name is Muhammad Yusuf bin Abdullah Abu Mahasin al-Taj al-Khalwati al-Makassari. (Dwi Estuningtyas, 2018, p. 116).

The spread of the Khalwatiyah Samman order in Indonesia (South-West Sulawesi) is divided into two versions: first, it was spread through the sanad of Sheikh Yusuf al-Makassari, which then spread to the Makassar area and its surroundings. Second, through the path of Sheikh Abd al-Karim al-Sammani, taught by Sheikh Abd al-Shamad al-Palembangi, and developed in Palembang and Maros (districts in South Sulawesi). Khalwatiyah Samman entered South Sulawesi around 1820 AD/1240H on the route of Sheikh Abdullah al-Munir from Sumbawa, Nusa Tenggara. He was a Bugis nobleman who studied with Sheikh H. Idris b Uthman, a

student of Sheikh Siddiq b Umar Khan al-Madani and Sheikh Abd al-Shamad al-Palembangi. Shaykh Siddiq and Shaykh Abd al-Shamad were disciples of Shaykh Muhammad al-Samman. Overall, these two branches of the tarekat are attended by about 5% of the adult population of South Sulawesi, with the highest concentration in the Maros region. (Vitera, 2019, p. 10).

This status reinforces Bourdieu's theory of the Arena, that the social space in Mandar contains contestations between orders that include various patterns of interaction, transactions, or events. It is similar to a match between football clubs, which both have rules, history, featured players, legends, and knowledge. In the social arena, too, these institutes try to attract attention. Social agents use a variety of strategies to maintain or improve their positions connected to habitus and capital. (Fatmawati, 2020, p. 57).

In the context of the practice and structure of the tarekat, Khalwatiyah Samman carried out hard and eskatis dhikr (syathahat) with a centralized structure in Maros. Meanwhile, Khalwatiyah Yusuf did dhikr in a sirr (hidden/silent in the heart) and was not centralized. Khalwatiyah Samman generally has a special, closed place, while Khalwatiyah Yusuf is more open and blends with the general public, is more popular both in terms of style and social compromise; his followers are mostly villagers. (Dwi Estuningtyas, 2018, p. 9).

According to (Vitera, 2019, p. 11) Socially, Khalwatiyah Samman was widely followed by ordinary people, while Makassar nobles, including the rulers of Gowa,

generally followed Khalwatiyah Yusuf. Here, both possess flexibility in blending with the community. The openness of Khalwatiyah Yusuf impressed the people. Meanwhile, Khalwatiyah Samman is followed by ordinary people, making the community consider her equal. Based on the first version of this, the Khalwatiyah Tarekat is a unit, namely from the path of Sheikh Yusuf al-Makassari. However, if you follow the second version, the path is different. If analyzed from the character, lineage, and not centered on teachings. So, Annangguru Sayye' Daengna Ma'rufi al-Mandari participated in the Khalwatiyah order of Yusuf, not Samman.

The Values of the Khalwatiyah Sayye' Daengna Ma'rufi Tarekat in the Religious Tradition of Mandar

According to Martin Van Bruinessen, Khalwatiyah Yusuf had a large following among Makassar and Mandar, but was less prominent than his younger brother Khalwatiyah Samman, whose followers came from Bugis, and even his followers were a "minority" Bugis. The Khalwatiyah Samman is relatively well documented, especially among scholars or officials. On the other hand, Khalwatiyah Yusuf is less known, even though it has also grown. Numbering in the tens of thousands, this tarekat deserves to be called a mass movement and is most strongly rooted in Makassar. It also received the attention of several Bugis caliphs. Because his followers were very mixed and did not do hard dhikr, which aroused suspicion, Khalwatiyah Yusuf tended not to cause conflicts like other branches. (Van Bruinessen, 1991, p. 16).

Tariqah etymologically, i.e., a way, way, or stream. Its terminology, according to Abū Bakar Syaṭā al-Dimyāṭī, "Kifāyāt al-Atqiyā' wa Minhāj al-Asfiyā'" is the combination of sharia, tariqat, and reality. The Shari'ah contains superficial commands and prohibitions (Zāhir); tariqat is the practice, while the essence is to look at deeds and witness that they come from Allah swt. So, the sharia is like a ship, the tariqat is like the ocean, and the essence is like a pearl. Ships are tools for navigating the ocean, while the sea, where pearls are infinite, is the result of both. You will not get to the sea without a ship, just as you will not get a pearl without sailing the ocean and sailing by ship. (Abu Bakr Syaṭā al-Dimyāṭī, 1995, p. 9).

This is not much different in understanding the Anangguru al-Ma'rufi tarekat, as the interview with Annangguru Said and Annangguru Nurdin, as follows:

"His teachings can be seen in Tasoppu (the book of Sufism owned by Annangguru al-Ma'rufi), such as *Paissangang Alawe*, i.e., self-identification, *To Mendolo*, about the order of creation, *The Seven Commandments of Muhammad*, Nur Muhammad the

source of light, *Passompa na Irosompa*, Allah is the goal, *Assikalaibineng Sulapaq Eppaq*, Household Teachings." (Annangguru Said, personal communication, 2024b). According to Annangguru Nurdin, "All of these are forms of a complete spiritual journey and the foundation and teachings for the Mandar people." (Annangguru Nurdin, personal communication, 2024).

"Paissangang Alawe" is the teaching of the early stages of Annangguru Sufism. In essence, knowing God begins with knowing oneself, referring to the phrase *man 'arafa nafsahu faqad 'arafa rabbahu*, which Annangguru uses as a spiritual basis. Self-knowledge includes three things: first, salvation in the hereafter begins with understanding God's grace in oneself; Second, the "self" is made up of four elements: body, heart, spirit, and soul; third, to know God through four aspects: His substance, nature, name, and power. These three steps serve as the foundation for the disciple before entering the following Sufistic teaching. (Annangguru Sayye, 1964, p. 39).

The first being (To Mendolo) in the teachings of Annangguru is the Secret Light of Ahmad/Muhammad, the first Divine light from which all beings originate. This creation is understood as a manifestation of God's love, not out of necessity. The first being was explained through the seven levels of light (secret, spirit, heart, intellect, thought, shadow, basic light), which are the spiritual basis of man. Through this concept, students are invited to understand the relationship between God-creatures and themselves, so that they can know their spiritual origins and organize their spiritual journey. As explained by Annangguru Rajab when discussing the Sicucurita tradition:

"In Annangguru Tanreale's understanding, the origin of the creation of beings is called *To Mendolo*, or the first being. What is meant is the First Light, because Allah created His creatures through light, but not light like angels. Teaching *To Mendolo* affirms that before creation, only God existed. The question "what is the reason God created?" is explained in the language of love: because of love, to worship and to be worshipped, to love and to be cherished. Although it is impolite to call it "reason", if asked *why*, then the answer is love. In the void that contained only Himself, Allah then revealed the first being of Himself, the Secret Light of Ahmad/Muhammad, through secret letters. After that, there was further creation until seven beings of light were realized, although there were still other beings after Ahmad's Secret Light." (Annangguru Rajab, personal communication, May 2024).

"Nurung Muhammad Lalang to Pitu" in the teachings of Annangguru Sayye' Daenna Ma'rufi is the seven lights of Nur Muhammad, which serve as the basis of creation and the map of the human spiritual journey. Each light symbolizes aspects of consciousness and closeness to God, ranging from the secret light, spirit, heart, intellect, mind, to shadow. The seven converge in man as a divine potential that must be recognized and harmonized. This teaching emphasizes that knowing the structure of Nur Muhammad means knowing oneself and, through oneself, knowing God. By understanding the function of each light, students are directed to improve morals, deepen spirituality, and manifest divine light in daily life. Nur Muhammad is a guideline for human beings to live in harmony, faith, and noble character. (Annangguru Sayye, 1964, p. 7).

"Passompa na Irosompa" (Worshipper and the Worshipped), the relationship of the servant with God. Annangguru teaches that worship is not only a ritual, but a sense of love, longing, submission, and inner servitude to Allah. Passompa na irosompa emphasizes two things: Man as a worshipper: recognizing weaknesses, needing guidance, submitting to God's will. Allah is the one worshipped: the Most Merciful and the Most Merciful, the One who created creatures out of love (Ar-Rahman and Ar-Rahim). This teaching shapes the spiritual attitude of students to live with obedience, self-awareness, and respect for God.

"Makkua nak e (explanation), to understand *Pasompa na irosompa iyamoto* "The one who worships and the one who is worshipped is one", is indeed not easy because it invites students to think deeper. Annangguru Tanreale emphasized in *Kitab Tassopu'* that understanding this

doctrine is not enough just through the literal sense, because literal understanding can be misleading (*Tassalaki*). The real meaning is that human beings, as *Ata* (servant), come from the same source: God created creatures from His own light. Therefore, when a creature worships, he is the one who worships, but in essence, the worship occurs because of God's will. Man comes from nothingness (*ademma ada*), then is held by Him, so that all essential movements return to His will. This doctrine does not make man consider himself God, because man remains a slave at all times. Annangguru Tanreale's message is that all beings come from God, and that human existence is only a form held by His one will, without any other cause. (Annangguru Rajab, personal communication, Mei 2024).

Meanwhile, "Assikalaibineng Sulapaq Eppaq" explains the ethics of husband-wife relationships as harmony born-Inside, right-obligation, love-honor, and loyalty-responsibility. The relationship between husband and wife is seen as a mirror of the relationship between the worshipper and the Worshipped: caring for each other, loving, and upholding manners. Thus, these two teachings form a unity of understanding: true spirituality is reflected in both submission to God and the quality of noble social relations. (Annangguru Sayye, 1964, pp. 223-224).

Meanwhile, the teachings in the form of practices, which are not very theoretical and philosophical, but lead students to live spiritual values in real actions, so that everyone can be a bringer of goodness and positive change in their environment. Among them are Mappake'de Sambayang (Establishing Prayer), Tahalele (Tahlilan), Mapipacking (Self-Cleansing), Body Sikkir (Body Dhikr), Sikkir Appe' (Four Dhikr), Pa'baca Tradition (Tradition of Prayer Expressions).

"In the teachings of Annangguru, Sufistic practices are manifested through several main practices that are part of the daily lives of the disciples. Mappake'de Sambayang is understood as a prayer that is established with full awareness of birth and mind. Tahalele, or tahlilan, is performed as a joint dhikr to remember death, pray for ancestors, and cleanse the heart. Mapipacking is a process of self-purification, not only physically but also the purification of intentions and minds before entering other practices. Body Sikkir is a dhikr that lives every part of the body as a trust of Allah, so that the body is directed only to goodness. Meanwhile, Sikkir Appe' became the core of the spiritual practice inherited by Annangguru. Finally, the Pa'baca tradition is the recitation of prayers in various moments such as thanksgiving, birth, salvation, and disasters, which combines elements of custom, prayer, and teachings of the tarekat in a unity of spiritual practice." (Anangguru Nurdin, personal communication, 2024).

Table 1.
Teachings of the Annangguru Khalwatiyah congregation

Level/Layer	Teachings / Components	Brief Description
1. <i>Shari'ah (Basic)</i>	Tauhid Fiqh Tasawuf	Knowledge of fardu 'ain, the foundation for understanding religion.
2. <i>Tarekat (Practice)</i>	Wara' (caution) Sunnah Adab	Practicing sharia more deeply with spiritual discipline.
3. <i>Tasawuf Theoritis</i>	Paissangang Alawe (Introduction)	Knowing God starts with knowing yourself; the four elements of self and the four aspects of divinity.
	To Mendolo (First Being)	The teachings about the Light of Ahmad/Muhammad as the origin of creation.
	The Seven Commandments of Muhammad	The seven lights of Nur Muhammad are a map of the human spiritual journey.
	Passompa na Irosompa	The servant-God relationship; worship as a gesture of love and God's will.
	Assikalaibineng Sulapaq	Husband-wife ethics as a mirror of the servant-

4. Practical Practice	Eppaq	God relationship.
	Mappake'de Sambayang	Establish prayers with good manners.
	Tahalele	Tahlilan is a joint dhikr practice.
	Mapipacking	Innate self-cleansing.
	Sikkir Tubuh	Dhikr of the body members spiritually.
	Sikkir Appe'	Dhikr is the four-layered aspect of awareness.
	Pa'baca	Tradition of prayer and recitation of the wirid.

The Mandar religious tradition, based on the Khalwatiyah Order, forms a religious subculture born from the practice of asceticism as a response to social crises. (Abdurahman Wahid, 2007, pp. 97–98). This identity is characterized by piety, simplicity, discipline, and loyalty to the spiritual leader, while also encouraging solidarity and social contribution, thus expanding its role into the social, cultural, and political spheres of Mandar society. (Riyadi, 2014, p. 361).

Mursyid and Murid

Since the tarekat is like a vast ocean, everyone who sails through it must go through the guidance and relationship between the teacher and the disciple (certain ships), as Muḥammad Amīn al-Kurdī "Tanwīr al-Qulūb" said about the Naqshbandiyah order, that the tarekat will lead the disciple to the witness of God, even if he does not have spiritual readiness, because a shaykh (teacher) will transfer the divine light to the mind of the disciple (al-taṣarruf) and the encounter of attraction (jažbah) divine from the teacher who is connected to his scientific sanad and is perfect. (Muhammad Amin al-Kurdi, 1995, pp. 502–503).

According to Annagguru Said, a mursyid in Mandar is called Annangguru. This term describes the close relationship between teacher and student, as explained as follows:

"In the teachings of Annangguru Sayye' Daenna Ma'rufi, the term mursyid is used to refer to the central figure who directs and educates the students. In the Mandar community, mursyid is often called Annangguru. The term Annangguru reflects the closeness and intimacy between the teacher and the student. The designation of Annangguru shows an adjustment to the context of local Islamic education of the Mandar community." (Annangguru Said, personal communication, 2024a).

Annangguru is also called mursyid. In addition, the others were disciples called Ana'guru (disciples/caliphs). And this is further divided into three: Ana'guru Malolo (early/young), Ana'guru Tangnga (middle), Ana'guru Matoa (old). These are the levels of students. To attain the position of an old disciple (matoa), even to the degree of Anangguru, one must pass through the doors called *Ba'ba*, in Arabic *Bābun*. This was conveyed by cultural expert Mandar Bustan Basir and continued by Anangguru Nurdin, as follows:

"In his sufistic education, there are four levels of teachers: Mursyid, Khalifah Malolo (Muda) – Ba'ba Teaching, Khalifah tangnga (menengah) – Ba'ba patangnga, Khalifah Matoa (Tua) – Ba'ba Paccapurang. The Murshid became the supreme spiritual leader, while the caliphs taught at varying levels, from basic to advanced. This structure allows for gradual, deep, and applicative learning of Sufism, as well as shaping the character and spirituality of the Mandar community." (Bustan Basir Maras, personal communication, 2024).

Each Ana'guru will go through a certain ba'ba and carry out the teachings of his institute. The material for Ana'guru Malolo is given basic sufistic materials that are practical in everyday nature, such as Mappake'de Sambayang, Pa'baca, and Tahalele, as well as social practices, as well as an interview with Ana'guru Ahmad:

"*Ana'guru malolo* in Ma'rufi is a very important and fundamental first stage in understanding the teachings of Sufism. At this level, each ana'guru is given an understanding of the basic Sufistic material and spiritual practices. Learning in this elementary class is designed to build a solid spiritual foundation, strengthen faith, and carry out the *maqomat* routine in life. The application of teaching methods for *ana'guru*

malolo involves an interactive dialogue, in which every student who wants to ask a question is given the freedom to do so politely. The material presented by the Caliph with models such as advice, and Sufistic practice, directly using the books guided by the Caliph." (Ana'guru Ahmad, personal communication, 2024a).

"Task *ana'guru malolo*. It is seen to recognize and control lust and cleanse the soul using the takhali learning method. The process is based on training in *Tazkiyah al-nafs through* practice, dhikr, and prayer. The Caliph affirmed that purity of heart and mind is an important first step on the journey towards closeness to God. Apart from the delivery of the material, the students were informed about the importance of *milluluare* (brotherhood) in the community and the brotherhood of fellow *ana'gurus*. Although each teacher has the primary responsibility for carrying out the learning process, they still maintain their humanity." (Ana'guru Ahmad, personal communication, 2024b)

"The learning structure of Annangguru is designed by the caliph based on the level of material in each class, including Sufistic teaching and practices such as *mappake'de sambayang*, *Tahalele*, *Ma'Reading*, and other teachings of Sufism. Each *ana'guru* can ascend to the next stage after completing all spiritual practices." (Ana'guru Agus, personal communication, 2024)

In *Ana'guru tangnga*, the practical aspects that are emphasized are Mapippacing and Body Sikkir, because they have gone up one level, and it is even permissible to include paisanggang alawe (knowing oneself to know God). After ascending in the final stage, he was given material on theoretical Sufism and assisted by Sikkir Appe. It is explained as follows:

"At the *ana'guru* level *tangnga*, the focus of learning is the deepening of dhikr and inner prayer, where students are trained to remember Allah intensely, both in congregation and in private. The goal is for *ana'guru* to achieve inner calm and peace through harmony between reading, movement, and spiritual awareness. The purpose of inner prayer and dhikr is to feel calm and peace through the placement of recitations and physical movements." (Ana'guru Agus, personal communication, 2024).

At the level *Ana'guru tangnga*, learning begins to delve into the teachings *paissangang alawe* and other Mandar Sufi material from the Annangguru Sufism book. The aim is to introduce the thought of the previous Sufis and to form *Ahwal* (spiritual state), which is stronger because it has touched the secret teachings of the guardians of Mandar. The Caliph teaches the *Mursyid Curriculum appropriately*, emphasizing spiritual foundations through practices such as *Body Squirt* and *maqomat* exercises. *Ana'guru*, who has not completed his stage, cannot proceed to the next level. (Ana'guru Mulyadi & Imam of Bulubawang Mosque, personal communication, 2024).

"In the session *ba'ba paccappurang*, *ana'guru* conveyed his spiritual experiences privately to the murshid, such as the results of dhikr, dreams, or inner revelations. Although focusing on the delivery of *ahwal*, the students still undergo self-evaluation and study philosophical Sufism in combination with the Mandar tradition, while maintaining basic practices such as *Tahalele* and *Body Shattered*." (Ana'guru Nyambang, personal communication, 2024b).

Indeed, the spiritual journey (Sufism) begins with takhali, that is, to cleanse oneself from bad traits and behaviors, to give up dependence on worldly pleasures, and to control lust. The Sufis have different views on their limits: some are moderate, rejecting the extreme attitude of leaving the world, simply taking care not to neglect the main goal: closeness to God. Once the soul is emptied of its evil nature, the next stage is tahalli, that is, filling oneself with good qualities and deeds, and becoming accustomed to morals in harmony with the sharia. Tahalli must be done immediately so that the emptiness of the soul does not cause anxiety. Like the soil that is cleansed before planting, the human heart needs to be purified before it is adorned with noble qualities. The final stage is tajalli, that is, the revelation of divine light in the heart. When good morals are attached and practiced with full awareness and love for Allah, the soul

becomes pure and open to feel the Divine closeness. Without love and purification of the soul, the highest goal in Sufism will not be achieved. (Daulay et al., 2021, p. 363).

Implications of the Annangguru Sayye'Daengna Ma'rufi Tarekat in Mandar with a Character Education Model

Moral Learning Model

"Moral learning in Annangguru Sayye' Daenna Ma'rufi's Sufistic education has three ba'ba (doors) used (Ana'guru Muslim, personal communication, 2024). In this ba'ba, students receive different understandings and teachings based on the ba'ba's level. Students' activities in learning in ba'ba use the teaching methods of mesa-mesa (one-on-one) and sirumung (gathering) directed by the caliph or mursyid (Ana'guru Nyambang, personal communication, 2024b).

The application of the concept of moral learning materials is arranged by on different levels of ba'ba. It has been understood that there are three levels of ba'ba with varying methods of teaching and material concepts. In the first ba'ba with the idea of takhalli material, the second ba'ba applies the concept of tahalli material, and the third ba'ba with the notion of tajalli material. The idea of takhalli teaching material in ba'ba pammulangang (the first door) is filled by ana'guru malolo (young students). The idea of tahalli teaching material in ba'ba patangnga (middle door) is filled by ana'guru tangnga (middle student). The concept of teaching material in Ba'ba Paccappurang (the last door) is filled by an ana'guru matoa (old student). The titles of the materials in each ba'ba have been adjusted to reflect the concept of the teaching material. (Annangguru Sayye' Daenna Ma'rufi, 1970, p. 30).

"The concept of takhalli teaching material at ba'ba pammulangang (the first door) is filled by ana'guru malolo (young students) who teach various procedures in the process of self-cleansing. Each student will receive mapping material that includes 18 procedures, consisting of reading and movement. Furthermore, they will also learn the inner Sampajang, which consists of 13 procedures that include deep readings and movements. In the practice of tahalele, students are introduced to 7 prayer readings accompanied by different tones to add spiritual intimacy. In addition, the pa'baca tradition is carried out with various types of readings, including ma'baca to mate', ma'baca tosalama', ma'baca tola' bala, and ma'baca sukkurang" (Ana'guru Mulis, personal communication, 2024).

In ba'ba patangnga, the concept of tahalli teaching material is applied as a reference in every existing material, which is filled by ana'guru tangnga (middle student). Here, the introductory material taught includes paissangang alawe, body sikkir, and other predetermined Sufistic teachings. The teachings of Paissangang Alawe, as given to students, are limited to an introduction and do not delve into deeper aspects.

"That the disciples in this ba'ba receive the initial material of the creation of creatures, the secrets of the seven letters, nur Muhammad, and the reason for the pronunciation of the two sentences of the shahada in prayer." (Ana'guru Sarkiyah, personal communication, 2024).

"Most of the material is adjusted to the concept of *tahalli* learning, so that the teachers can get more dhikr types of teachings. In addition to receiving the material, students in *Ba'ba Patangnga* focus more on implementing Sufistic dhikr practices and other related practices. Because in this ba'ba, the teachers carry out more dhikr routines to feel every worship and practice, so that the reception of material tends to be less." (Ana'guru Sarkiyah, personal communication, 2024).

Sufism, which has been acculturated to the conditions of the mandar community, is a learning model in Ba'ba Paacuprang. The application of this learning model is a manifestation of the concept of tajalli teaching materials as a reference in every material in this ba'ba. The students in Ba'ba Paccappurang are led by ana'guru matoa (old students).

"In ba'ba paccappurang, ana'guru will receive more in-depth material, such as

paissangang alawe, to mendolo, sikkir appe', Passompa na Irosompa, and Nurung Muhammad Lalang to Pitu and other Sufistic teachings. Each teaching is designed to delve into the spiritual essence and help the ana'guru understand the higher concepts in Sufism. That every ana'guru who is in this ba'ba paccappurang learns the teachings of Sufistic education, which is secret. Only students who have met the requirements and studied the entire learning series can receive the teachings of the third caliph or mursyid. Students will not only study philosophical Sufism, but the mursyid will provide the knowledge of Sufism that is secret, that this knowledge is the understanding of the guardians of Allah in the land of Mandar." (Ana'guru Isa, personal communication, 2024).

Practice Learning Model

The implementation of Annangguru Sayye' Daenna Ma'rufi's sufistic education in the application of moral and practical learning models differs. The model of moral learning is described both in each ba'ba, the concept of learning, ana'guru, and Annangguru, or caliph. In contrast to the practical learning model, which is defined solely by the concept of material in learning, the idea of material determines it exclusively. This is done so that learning can run systematically, because if the idea of practical learning is not well-defined, it is difficult to structure the learning process.

"The moral learning model in the learning process of Annangguru's Sufistic education consists of four learning concepts, namely sharia, tarekat, *hakikat*, and *ma'rifat*" (Ana'guru Sammaniyah, personal communication, 2024).

The concept of sharia learning taught here differs from that in Islamic boarding schools, where the amount of material is quite extensive. In the discussion of fiqh, students receive only two chapters: taharah and shalat. The learning process for these two chapters is only conveyed in ba'ba pammulangang. The practical materials received by ana'guru are mostly elaborations on the concept of learning tarekat, including tazkiyah al-nafs, such as mapipacking, tahalele, and various types of dhikr. The introduction of understanding and secret teachings in Sufi education has been structured in the concept of essential learning. The material of Sufi teachings, including practices and secret teachings, in the view of Annangguru Sayye' Daenna Ma'rufi, is enshrined in the concept of *ma'rifat* learning. (Annangguru Sayye' Daenna Ma'rufi, 1970, p. 40).

Table 2.
Annangguru tarekat learning model

Early Entry into the Order	
Ba'ba Teaching – Takhalli – Stage of Cleansing = Ana'guru Malolo	
Focus: purifying the heart & basic teachings - Mappake'de Sambayang, early Tahalele, Pa'baca, and social practices	
Objective: to empty the liver of impurities (the stage of washing the glass before starting the journey)	
▼	
Ba'ba Patangnga – Tahalli – Filling Stage = Ana'guru Tangnga	
Focus: inculcating good habits & sufistic morals	
Rituals & exercises: Mapippacing, Body Sikkir, Advanced Tahalele, Paisangngang alawe (theoretical Sufism)	
Purpose: to decorate the heart with morals and the light of charity (clean glass filled with clean water)	
▼	
Ba'ba Paccapurang – Tajalli – Enlightenment Stage = Ana'guru Matoa	
Focus: open awareness of meaning (dzauq & <i>ma'rifat</i>)	
Ritual & Practice: Theoretical Sufism Material (Paissangang Alawe, To Mendolo, Nurung Muhammad Lalang to Pitu, Passopa na Irosompa)	

Purpose: inner witness and spiritual maturity (water in a glass reflects light)



Figure 1.
Kitab Tassopu Annangguru

Philosophical Learning Model

"The philosophical learning model in Annangguru Sayye' Daenna Ma'rufi's Sufistic education has similarities with the practical model, but the difference lies in the concept of the material contained in the ba'ba, not in its description. While practical skills are found in each ba'ba, special philosophical learning materials are taught in ba'ba paccappurang. This philosophical material combines Eastern Sufi thought and the Mandar tradition. (Ana'guru Jamaluddin, personal communication, 2024).

In this education, philosophical material is only found in the parent book, namely Tassopu. Every student in Ba'ba Paccappurang studied Abu Yasid al-Bustami's view of mortality and liqa, Ibn Arabi's thoughts on hulul, Nur Muhammad's concept of wahdat al-adyan, and Ibn Sina's perspective on emanation. In addition, the essence of Ibn Arabi's teachings on wahdat al-wujud and Abu Hamid al-Ghazali's thought on the all-encompassing form of God are also taught. (Annangguru Sayye' Daenna Ma'rufi, 1970, p. 40).

"All these views have been translated into Mandar and Bugis using the serangan script, which is an Arabic script adapted to the language of the locality." (Ana'guru Jamaluddin, personal communication, 2024).

CONCLUSION

This research shows that the Khalwatiyah Order in Mandar, particularly the teachings of Annangguru Sayye' Daengna Ma'rufi al-Mandari, played a significant role in shaping local Sufism, blending it with Mandar cultural values. Its scientific genealogy stems from the Khalwatiyah Order of Yusuf, which Sheikh Yusuf al-Makassari abolished. Its Sufi education system is structured into three levels: ana'guru malolo, ana'guru tangnga, and ana'guru matoa. This structure emphasizes a learning hierarchy that integrates moral, ritual, and intellectual dimensions.

The Sufi education model emphasizes the purification of the soul, moral training, and gradual

spiritual development through methods such as dhikr (remembrance of God), muhasabah (reflection), and the study of classical Sufi texts. Socially, this order serves not only as a spiritual institution but also as a space for community moral development, focusing on benefit and harmony. Thus, the Annangguru Ma'rufi version of the Khalwatiyah Order represents a contextual, educational, and relevant representation of Sufi Islam, strengthening the Islamic character of the Mandar community.

REFERENCES

Abdurahman Wahid. (2007). *Islam Kosmopolitan*. Wahid Institute.

Abū Bakar Syaṭā al-Dimyāṭī. (1995). *Kifāyāt al-Atqiyā' wa Minhāj al-Asfiyā'* (1st ed., Vol. 1). Haramain.

Alhidayat, W. (2024). *Peran K.H. Muhammad Tahir (Imam Lapeo) dalam Menanamkan Nilai-Nilai Pendidikan Tasawuf pada Masyarakat Mandar*. STAIN Majene.

Ana'guru Agus. (2024). *Pembelajaran Ana'guru Tangnga* [Personal].

Ana'guru Ahmad. (2024a). *Bentuk Pembelajaran Ana'guru Malolo* [Personal].

Ana'guru Ahmad. (2024b). *Pengajian Tasawuf di Ba'ba Pammulangang* [Personal].

Ana'guru Isa. (2024). *Materi pembelajaran Tasawuf* [Personal].

Ana'guru Jamaluddin. (2024). *Materi Pembelajaran Tasawuf* [Personal].

Ana'guru Mulis. (2024). *Konsep Pembelajaran Takhalli* [Personal].

Ana'guru Mulyadi & Imam Masjid Bulubawang. (2024). *Ana'guru Tangnga* [Personal].

Ana'guru Muslim. (2024). *Model Pembelajaran Akhlaki* [Personal].

Ana'guru Nyambang. (2024). *Proses pengajian Tasawuf di Ba'ba Paccappurang* [Personal].

Ana'guru Sammaniyah. (2024). *Materi Pembelajaran Tasawuf* [Personal].

Ana'guru Sarkiyah. (2024). *Model Pembelajaran Tasawuf* [Personal].

Anam, A. K. (2016). Jejak Clifford Geertz di Indonesia: Mengoreksi Trikotomi Santri, Abangan, dan Priyayi. *Mozaic : Islam Nusantara*, 2(2), 1–14. <https://doi.org/10.47776/mozaic.v2i2.80>

Anangguru Nurdin. (2024). *Annangguru Tangnga* [Personal].

Annangguru Nurdin. (2024). *Tentang Biografi Annangguru Sayye' Daenna Ma'rufi* [Personal].

Annangguru Rajab. (2024, Mei). *Diskusi Kampung Tradisi Sicucuerita* [Lisan].

Annangguru Said. (2024a). *Mengenal Biografi Annangguru Sayye' Daenna Ma'rufi* [Personal].

Annangguru Said. (2024b). *Persoalan Tarekat Annangguru Sayye' Daenna Ma'rufi* [Personal].

Annangguru Sayye. (1964). *Kitab Tassopu* [Hardbook Manuscript].

Annangguru Sayye' Daenna Ma'rufi. (1970). *Kitab Tarekat Khalwatiyah* [Cetak].

Annangguru Rajab. (2024, Mei). *Ba'ba Paccappurang dalam Pandangan Passompa Nairosompa Iyamoto* [Lisan].

Anto, R. P., Nur, N., Yusriani, Y., Ardah, F. K., Ayu, J. D., Nurmahdi, A., Apriyeni, B. A. R., Purwanti, P., Adrianingsih, N. Y., & Putra, M. F. P. (2024). *Metode penelitian kualitatif: Teori dan penerapannya* (1st ed., Vol. 1). Tahta Media Grup. <http://tahtamedia.co.id/index.php/issj/article/view/581>

Bustan Basir Maras. (2024). *Asal Kata Annangguru di Mandar* [Personal].

Bustan Basir Maras. (2024, Mei). *Sejarah Kerajaan Mandar* [Lisan].

Daulay, H. P., Dahlān, Z., & Lubis, C. A. (2021). Takhalli, Tahalli dan Tajalli. *Pandaw: Jurnal Pendidikan dan Dakwah*, 3(3).

Djumat, I. (2025). Globalisasi dan Tantangan Identitas: Relevansi Tradisi Lokal dalam Respon

Keagamaan. *JUTEQ: Jurnal Teologi & Tafsir*, 2(8).

Dwi Estuningtyas, R. (2018). Tarekat Khalwatiyah dan Perkembangannya di Indonesia. *The International Journal of Pegan : Islam Nusantara Civilization*, 1(01), 1–17. <https://doi.org/10.51925/inc.v1i01.2>

Fatmawati, N. I. (2020). Pierre Bourdieu dan Konsep Dasar Kekerasan Simbolik. *Madani Jurnal Politik dan Sosial Kemasyarakatan*, 12(1), 41–60. <https://doi.org/10.52166/madani.v12i1.1899>

Firmansyah, D. & Dede. (2022). Teknik Pengambilan Sampel Umum dalam Metodologi Penelitian: Literature Review. *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1(2), 85–114. <https://doi.org/10.55927/jiph.v1i2.937>

Hamdani, Idris Masudi, & A. Muhtarom. (2023). Islam Maritim dan Kultur Penjelajah Laut Masyarakat Nusantara. *Islam Nusantara*, 4(1).

Haryatmoko. (2016). *Membongkar Rezim Kepastian: Pemikiran Kritis Post-Strukturalis* (1st ed.). Kanisius.

Idham Hamid. (2017). *Tradisi Ma'baca Yasin di Makan Annangguru Maddappungan Santri Pon-Pes Salafiyah Parappe Kec. Campalagian Kab. Mandar*. UIN Alaudin.

L., I., & Ridhwan, R. (2020). Islam dan Kearifan Lokal: Belajar dari Kearifan Tradisi Melaut Suku Mandar. *Didaktika : Jurnal Kependidikan*, 14(1), 79–98. <https://doi.org/10.30863/didaktika.v14i1.780>

Mohammed Arkoun. (1996). *Rethinking Islam* (Robert D. Lee, Ed.; Yudian W. Asmin/Lathiful, Trans.; 1st ed.). Pustaka Pelajar.

Muhammad Amīn al-Kurdī. (1995). *Tanwīr al-Qulūb* (1st ed., Vol. 1). Dār al-Kutub al-Ilahiyyah.

Niam, M. F., Rumahlewang, E., Umiyati, H., Dewi, N. P. S., Atiningsih, S., Haryati, T., Magfiroh, I. S., Anggraini, R. I., Mamengko, R. P., & Fathin, S. (2024). *Metode penelitian kualitatif* (1st ed., Vol. 1). Widina. <https://repository.penerbitwidina.com/id/publications/567869/metode-penelitian-kualitatif>

Raco, J. (2010). *Metode penelitian kualitatif: Jenis, karakteristik dan keunggulannya* (Vol. 1). PT Gransindo. <https://osf.io/preprints/mfzuj>

Rauf, A. (2022). *Sejarah Masuk dan Berkembangnya Tarekat Qadiriah wa Naqsabandiyah di Sulawesi Barat*. 3(1).

Riyadi, A. (2014). Tarekat sebagai Organisasi Tasawuf (Melacak Peran Tarekat Dalam Perkembangan Dakwah Islamiyah). *At-Taqaddum*, 359–385. <https://doi.org/10.21580/at.v6i2.716>

Satrio Arismunandar. (2009). Pierre Bourdieu dan Pemikirannya tentang Habitus, Doxa dan Kekerasan Simbolik. *Ilmu Filsafat, Fakultas Ilmu Budaya Universitas Indonesia*, 1(1).

Sunarti, S. (2017). Kosmologi Laut dalam Tradisi Lisan Orang Mandar di Sulawesi Barat. *Aksara*, 29(1), 33. <https://doi.org/10.29255/aksara.v29i1.99.33-48>

Van Bruinessen, M. (1991). The Tariqa Khalwatiyya in South Celebes. In D. Teljeur, H. A. Poeze, & J. W. Schoorl (Eds.), *Excursions in Celebes* (pp. 251–269). BRILL. https://doi.org/10.1163/9789004454224_016

Vitera, D. N. (2019). *Tarekat Khalwatiyah Samman di Indonesia* [E-catalog]. Ilmu Pengetahuan Budaya Arab, Universitas Indonesia.