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THE MABBACA KITTA' MIRAJE' **(A Study of the Khalwatiyah Samman Order's Rajaban Tradition)**

Abdul Mutakabbir

Institut Agama Islam Negeri Palopo
abdul_mutakabbir@iainpalopo.ac.id

HIGHLIGHT

- Kitta' Miraje'
- Khalwatiyah Samman
- Rajaban Tradition
- Isra' Mi'raj

ABSTRACT

The mabbaca Kitta' Miraje' tradition is one tradition of the Khalwatiyah Samman order's followers that has not been studied, so this article presents something new, although not all of it. This article discusses the implications of the mabbaca Kitta' Miraje' tradition on the socio-religious life of the Khalwatiyah Samman order's followers. This article is participatory field research presented in a qualitative descriptive, and I got it in limited random interviews with the caliph, qari, and listeners. As a result, the tradition influences the socio-religious life of the followers. From the social aspect, forming the follower's personality is generous, socialist, and harmonious to every human being and fellow creatures. Meanwhile, the religious, the Rajaban tradition can renew and increase faith, thus giving birth to a new spirit in carrying out mandatory sunnah worship as well.

KEYWORD

:Kitta' Miraje', Rajaban Tradition, Khalwatiyah Samman order.

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A. INTRODUCTION

Khalwatiyah Samman is the most popular order and has many followers in South Sulawesi (Saude, 2021), even in the archipelago (Hasan, 2017, Al-Kaf, 2019). In Kalimantan and Sumatra, the Khalwatiyah Samman is known as Sammaniyah order (Muvid, 2020). Those two names (Khalwatiyah Samman and Sammaniyah) are allegedly the same order because they all refer to Sheikh Muhammad Abdul Karim Samman. Sammaniyah was taught by Sheikh M. Arsyad al-Banjari with Sheikh Wahab al-Bugisi in the Banjar area who studied directly with Sheikh Samman in Madinah (Salamattang, 2012), while Khalwatiyah Samman was taught by Sheikh Abdullahil Munir who studied with Sheikh Idris, Sheikh Idris has a teacher named Sheikh Siddik who is a direct student of Sheikh Samman (Ruslan, 2021).

The follower of the Khalwatiyah Samman order has many traditions, such as the commemoration of the Sheikh Samman *haul* in various places and the murshid of the order's *haul*, and the *maulid* which are always held every year in Patte'ne and Leppakomai, Maros (Mubarak, 2018, dan Nur, 2018). *Maulid* events are also carried out in the follower's homes of the order in turns by reading remembrance and *salawat* like people do *Barazanji* without speech (Ramadhani, 2020). In addition, there is also a tradition of reading murshid's *manaqib* (Jannah, 2018, Muniroh, 2019) and *massiarah anre guru* or visiting the murshid or caliph of the order and reading the books of Isra' Mi'raj for one full month of Rajab (Fatah, 2018), even until the month of Sha'ban.

Reading the Book of Isra' Mi'raj of the prophet Muhammad during the month of Rajab is known as *Mabbaca Kitta' Miraje'* which begins on the night of 1 Rajab at the murshid's house of the Khalwatiyah Samman order in Pattene, Maros. The *mabbaca Kitta' Miraje'* tradition is done in the mosque or at home every night in turns by the followers of the Khalwatiyah Samman order. This tradition is celebrated in every area inhabited by followers of the order throughout the archipelago (Saleh, 2010, Wahab, 2014) from Sulawesi, Kalimantan, Sumatra, Java, Papua, and Malaysia. Apart from Khalwatiyah Samman, there is also the Khalwatiyah Yusuf order congregation which has many followers in South Sulawesi. Every month Rajab also commemorates the Isra' Mi'raj of the Prophet Muhammad. The Isra' Mi'aj activities carried out by the Khalwatiyah Yusuf Order congregation were general, namely congregational dhikr and then listening to a lecture about the story of the Prophet's journey from Mecca to Baitul Maqdis to reaching the seventh heaven as well as

lessons that can be used as lessons in our lives. It is something unique among the Khalwatiyah Samman because of the Isra' and Mi'raj lectures by reading one book every day (day or night) for a whole month.

This article wants to describe the perspective of the Khalwatiyah Samman order regarding the *mabbaca Kitta' Miraje'* tradition is carried out one month fully by turns, and its implications in their socio-religious life. That is unique because the book is read from the first night until the last night is the same, although sometimes the writing and language are different.

The literature on the Khalwatiyah Samman order has been studied, books, journals, and research reports, for example, written by several researchers, including Najamuddin's thesis research (2007) which was been converted into a book under the title '*Sejarah Tarekat Khalwatiyah Samman, Ajaran dan Strategi Dakwah para Khalifahnya*', Salamattang (2012) '*Tarekat Khalwatiyah Samman*' dan Ruslan A. Wahab (2014) *Bunga Rampai tarekat Khalwatiyah Samman: menapak Jejak para Masyayikh tarekat*. From those journals, for example, '*Tarekat Khalwatiyah Samman dan Ajarannya*' (Marlin, 2019), '*Tarekat Khalwatiyah Samman di Indonesia*' (Vitera, 2019), and '*Tarekat Khalwatiyah Samman dan Perkembangannya di Indonesia*' (Estuningtyas, 2020), and several other studies.

While research on Isra 'Mi'raj prophet Muhammad saw. very much in a collection of volumes, books, and scientific journals. As for this article, there are at least five recent studies on the theme of Isra' Mi'raj, including Haris and Muntaha (2015) who wrote about '*Tafsir tentang Peristiwa Isra' Mi'raj*', Muntaqo and Musfiah (2018) '*Tadisi Isra' Mi'raj Sebagai Upaya Pembentukan Karakter Milenial*', Aceng Zakaria (2019) '*Studi Analisis Peristiwa Isra' Mi'raj nabi Muhammad menurut al-Qur'an dan Hadis*', and Istiqamah and Sholeh (2020) who wrote 'The Concept of Buraq in the Events of Isra ' Mi ' raj : Literature and Physics Perspective'.

Based on the literature presented and not listed, most research on the Khalwatiyah Samman order talks about its history, teachings, and methods of da'wah (Najamuddin, 2002, Marlin, 2019, NURJAYA, 2017, Ratna, 2020). Some examine the traditions in the Khalwatiyah order, for example, the *maulid*. (Ramadhani, 2020) and commemorate mursyid's haul (Nur, 2018). Based on the searches carried out, no research has been found that discusses the Rajab tradition of the Khalwatiyah Samman order known as *Mabbaca Kitta' Miraje'*. Thus, this article is here to complete research on the Samman Khawatiyah order and the traditions carried out by its followers.

B. METHOD

The research is field research (Subagyo, 1999) with a qualitative-descriptive presentation (Sugiyono, 2016). Systematics of its performance, conducting observations first to the Rajab's tradition carried out by the followers of the Khalwatiyah Samman order in a participatory way, then review the book (*Kitta 'Miraje'*). The reading of *Kitta 'Miraje'* is a substitute for the speech. For the authentic evidence of the book study, I show the photo, translation, and explanation.

After observing and reviewing the book at a glance, I interviewed the followers about the Rajab's tradition is done every month of Rajab. There are two key questions asked, namely 1). What is your view on the tradition of *mabbaca Kitta 'Miraje'* being read repeatedly every night for a whole month? 2). What is the effect of the tradition of *mabbaca Kitta 'Miraje'* on socio-religious life?

This study uses ten informants, two caliphs (representative leadership) of the Khalwatiyah Samman order, three readers (*qari*) of the *Kitta 'Miraje'*, and five worshipers who follow the tradition and listen to the reading of the *Kitta 'Miraje'*. The selection of three groups of the followers of Khalwatiyah Samman is random sampling (Sugiyono, 2018). The three groups are the caliph as the representative of the Murshid in the region, the readers, and the listeners, so those elements of the followers of Khalwatiyah Samman are represented. We can see the initials of the informants in the following table,

Table. I.

No.	Name (Initial)	Position	Address
1.	H. Arf	Caliph	Sinjai
2.	M. Lwa	Caliph	Bulukumba
3.	Rdg	Reader	Bulukumba
4.	Amp	Reader	Sinjai
5.	Rhy	Reader	Maros
6.	Hby	Listener	Bulukumba
7.	Tjd	Listener	Sinjai
8.	Fsl	Listener	Sidrap
9.	Ida	Listener	Maros
10.	Ags	Listener	Makassar

In citing references there are two techniques. First, using the Mendeley application according to instructions got from the literature. Second, data from the informants as interviews without Mendeley application.

C. RESULT AND DISCUSSION

Khalwatiyah Samman Order, an Introduction

Order (*tarekat*) is one of the many methods of clearing the mind and heart and filling it with remembrance and morals to get closer to God (Ruslan, 2008). Meanwhile, Khalwatiyah Samman is a sect of order that tries to empty the heart of all bad things and fill it with various kinds of goodness and wisdom (Marlin, 2019). This order adheres to the *Wahdah al-Wujud* (Sata, 2020) understanding with the orientation of Ibn 'Arabi and Junaid al-Baghdadi (Ruslan, 2008). Khalwatiyah Samman is the result of the merger of several order initiated by Sheikh Samman (Estuningtyas, 2020), so the tarekat is attributed to the word Samman as the founder.

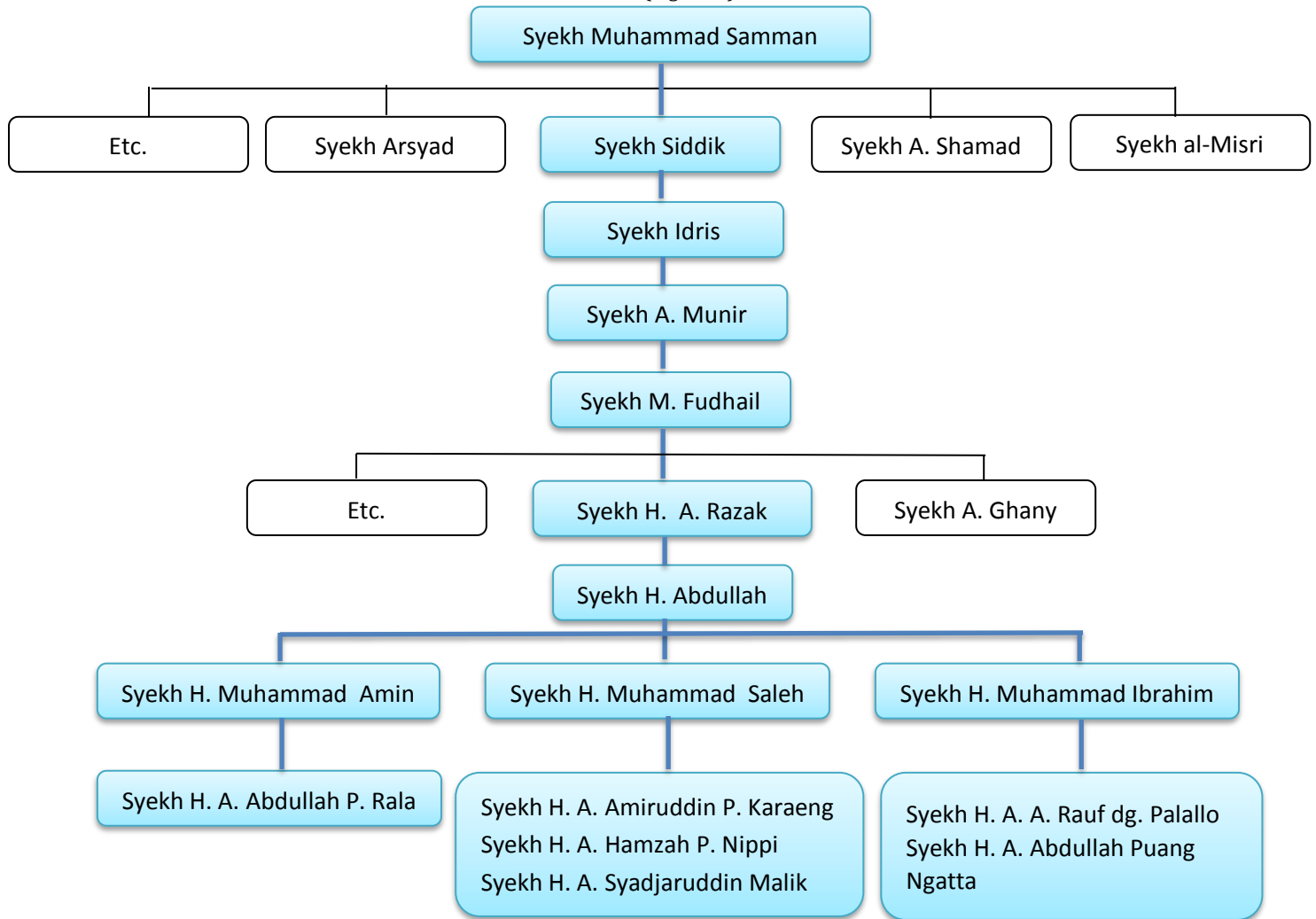
The Khalwatiyah Samman is one of over forty order in Indonesia and has many congregations, especially on Sulawesi, Sumatra, and Kalimantan islands. One of the authentic pieces of evidence of the order considered valid is a chain has relation to the prophet Muhammad saw. The Khalwatiyah Samman order's *Sanad* in South Sulawesi (Sata, 2020, Najamuddin, 2007) can be seen in the composition of the following names,

1. Syekh Muhammad bin Abdul Karim al-Samman al-Syafi'I al-Madani
2. Syekh Siddik Umar Khan al-Madani (Syekh Abdul Shamad al-Falimbani, Syekh Arsyar al-Banjari, Syekh al-Misri al-Betawi dan lainnya)
3. Syekh Idris bin Usman al-Sumbawai
4. Syekh Abdullahil Munir al-Bugisi
5. Syekh Muhammad Fudhail al-Bugisi
6. Syekh Abdul Razak (dan Syekh Abdul Ghany Tajul Arifin bin Syekh Muh. Fudhail)
7. Syekh Abdullah bin Abdul Razak
8. Three sons of Syekh Abdullah bin Abdul Razak
 - a. Syekh Muhammad Saleh Puang Lompo
 - b. Syekh Muhammad Amin Puang Naba
 - c. Syekh Muhammad Ibrahim Puang Solong
9. The three sons of Sheikh Abdullah appointed each of his boys as the successor of the order.
 - a. Sons of Syekh Puang Lompo
 - 1). Syekh H. A. Amiruddin Petta Karaeng,
 - 2). Syekh H. A. Hamzah Puang Nippi,
 - 3). Syekh H. A. Syadjaruddin Puang Tompo
 - b. Son of Puang Naba
Syekh H. A. Abdullah Puang Rala

c. Sons of Puang Solong

- 1). Syekh H. A. Abdul Rauf Dg. Palallo
- 2). Syekh H. A. Abdullah Puang Ngatta

More details, can be seen in the following figure,
(Figur. I.)



The scientific genealogy from Sheikh Muhammad Samman to the Prophet Muhammad. can be seen in one of the works of Sheikh Muhammad Samman entitled '*Risalah al-Nafahat al-Ilahiyah*' as quoted by Sheikh H. A. Ruslan A. Wahab (2014) in the book of '*Bunga rampai tarekat Khalwatiyah Samman, Menapak jejak para masyayikh*'.

The Khalwatiyah Samman Order is growing rapidly in Sulawesi and throughout the archipelago. The center for teaching and development since the leadership of Sheikh Abdullah and Sheikh Muhammad Saleh and his two brothers

is in Maros regency, namely Leppakomai and Patte'ne. The two places (Leppakomai and Pattene) are always crowded with the order's followers, especially after Eid, the month of Muharram, Jumadil Awal, and the month of Rajab and the commemoration of the murshid's haul.

Mabbaca Kitta' Miraje': The Rajaban Tradition

A tradition is an act or activity that is carried out repeatedly and continuously and has value in the community who does it (KBBI, 2008). While the term Rajaban comes from the word Rajab plus 'an' means activities that are carried out continuously every Rajab month. Activities or events that are routinely carried out by Muslims in the month of Rajab are the commemorations of the Isra 'Mi'raj of the prophet Muhammad every twenty-seventh (Fathonah, 2019).

Commemoration of Isra 'Mi'raj on 27 Rajab became a big day of Islam and was coupled with various events, ranging from competitions, reading blessings, and lectures. Some regions in Indonesia make big celebrations with many series of events, starting from the core to fighting over food (Fathonah, 2019, Shofi'unnati, 2021). As for the togetherness tradition of the Khalwatiyah Samman order's followers, it is carried out for one month by moving from one house to another or a mosque. (Mubarak, 2018).

The tradition of Rajaban or commemoration of the Prophet's Isra' Mi'raj by followers of the Khalwatiyah Samman order began at the murshid's house in Patte'ne. The Khalwatiyah Samman order's followers made a warning by reading the book of Isra 'Mi'raj, known as *mabbaca Kitta' Miraje'* (Arafah, 2022). That differs from other Muslims who make the speech of a pious or Kiai the main event or the bearer of the wisdom of *Isra 'Mi'raj* (Zakaria, 2019).

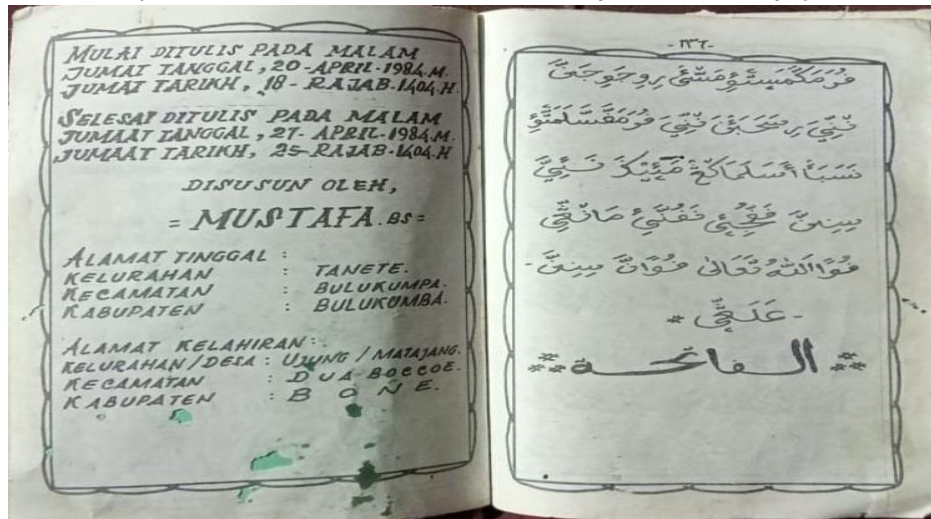
Mabbaca Kitta' Miraje' means 'reading the book of Mi'raj or 'reading the book of Isra' Mi'raj. The reading of the Mi'raj book is performed at night after Isha from 20.00 to 24.00, even at 01.00 in the morning (M. Lawa, 2022). Some places also do it during the day (not much), usually starting in the morning and finishing before the midday prayer (Hasby, 2022). Afternoon or early morning is the second option because of the busy schedule at night during the month of Rajab and the limited number of people who can read *Kitta' Miraje'* well (Rudding, 2022).

As for *Kitta' Miraje'*, there is no authentic data about the author. However, it can be assumed if the book was written by one of the murshid of the order, even though it is not in its complete form as it is now. This allegation is because the name attached by the followers to the book in question is usually called *Kitta' Miraje'na Nabitta* (the book of Isra' Mi'raj prophet Muhammad) or *Kitta' Miraje'na I Puang* (the book of Isra' Mi'raj of I Puang) (Arafah and Rudding, 2022). The term of *Kitta' Miraje' I Puang* can mean the book was written by *I Puang* (Murshid of the

order) or written by one of the students and leaned on the murshid (Rahayu and Arfah, 2022).

The information found is that the composer of the *Kitta 'Miraje'* is Mustafa BS started writing on Friday 20 to 27 April 1984 (18 to 25 Rajab 1404) is on the inside of the back cover. We can see more details in the following picture,

(Picture. I: The end and Inner back cover of the *Kitta 'Miraje'*.)



(Note. The picture is Rudin's book, the follower of the Khalwatiyah Samman order.)

The writing time of the book is only seven days based on the picture. I strongly suspected that what Mustafa did was only rearrange or combine several writings that did not become one complete book that the followers of the Khalwatiyah Samman order read every Rajab month until now. Thus, the expression of *Kitta 'Miraje'* is power, like the *mutawatir* narrated because all the followers say it. Therefore, the initial conclusion states that *Kitta 'Miraje'* is read in the Rajab month was written by Murshid and compiled by Mustafa BS.

The letter of the *Kitta 'Miraje'* is used in Arabic with the Bugis language version. It is still a manuscript because its copying is handwritten or photocopy, and has never been published. More details can be seen in the picture below:

(Picture. II : The beginning of the book)



The way to read it is like reading the Koran or Arabic writing, from right to left. More details, writing on the picture will explain how to read and its means.

The way to read by line

The Right side

Bismillah al-rahman al-rahim

IanaE kitta' pannessaEngi kissa

Miraje'na nabitta muhammad saw

The left side, seven lines from the top

Riwettu narapi'nana umuru'na massitanajaEngngi pole

Ri pammasea Puang Alla ta'ala ri dua pulona pitu

Ompo'na uleng rajjabe nakajiang isra' allalengenna

Nabitta Muhammad saw. pol Eri masigiE tana harang

Ri Makka na lao masigi Aqsa Baital Muqaddas

Karana nasibawainna addupa pol E ri gau mattentunna

Puang Alla ta'ala maserre puwang maserre paille na maserre tanre

It Means:

The Right side

Bismillah al-rahman al-rahim

This is a book about stories

Isra 'and Mi'raj Prophet sMuhammad

The left side, seven lines from the top

*When his age has reached the level of maturity because
 The mercy of Allah on twenty-seven
 Calculation of the month of Rajab, the events of Isra' journey
 Prophet Muhammad from the Haram mosque
 From Makkah to the Aqsa mosque in Bait al-Muqddas
 Based on the provision
 Allah Almighty and Most High God.*

Thus, the contents of the *Kitta' Miraje'* is read in the Rajab month by the Khalwatiyah Samman's followers are the events of the Isra' Mi'raj of the Prophet Muhammad as with other books of Isra' Mi'raj. The message to be informed is the importance of faith and establishing prayer as the key to salvation in this world and the future. They also presented several other related topics to complete the discussion. For example, four people who could speak when they were babies, such as Isa al-Masih, the baby who testified to the Prophet Yusuf, the baby who saved Juraij from the slander of an adulteress and the baby who strengthened the comber's faith of Firaun's daughter and the rewards they get for maintaining their faith until death. Likewise, the journey of the Prophet's mi'raj is complete starting from the first sky to *Sidratul Muntaha*.

Tradition of *Mabbaca Kitta' Miraje'*:

The implications for the Socio-Religious Life of the Khawatiyah Samman order's followers

The tradition of *mabbaca Kitta' Miraje'* in ceremony of the Prophet Muhammad's Isra' Mi'raj. That is a unique tradition because they read the book every warning made by the order's followers. They read over the same book every night in different places with the same audience. At first glance, these activities are considered boring, but that is not how the readers and listeners feel. (Hasby, 2022).

According to Rahayu and Hasbi (2022), the recitation of *Kitta Miraje* is repeated every night in the month of Rajab and does not cause boredom. On the contrary, it increases faith and love for the Prophet Muhammad. One proof of the absence of boredom is the desire to always listen to the reading even though they have to travel long distances, even outside the regency.

There are several reasons the reading *Kitta* is not bored revealed by Rahayu and Faisal (2022), including;

1. Speak Bugis (there are also Makassar languages)

Using regional languages in each region has a taste compared to other languages, even Indonesian, such as lectures, sermons, or other events. Likewise,

reading *Kitta' Miraje'* using Bugis as a regional language, it seems to penetrate the chest of every listener. Bugis language can be understood by every word choice, especially the parents, and the sense of the language can be felt.

2. The readers with various rhythms

Recitation of the *Kitta' Miraje'* by readers has various rhythms, similar to reading the Qur'an using rhythm. Thus, the reading of *Kitta' Miraje'* is more interesting. We can see the rhythm of the reciting on Ambo Intan Azikin's YouTube account at the URL, <https://www.youtube.com/watch?v=IkudIFFSxTk> and the other account. The reading of this book does not have a special name as is found in several places or the rhythm of the songs in the recitations of the Koran, the congregation of the Khalwatiyah Samman congregation only calls it *mabbaca kitta' miraje'* using Bugis language or called *bicara ugi*.

3. The reward for those who hear it from beginning to end

Kitta' Miraje' mentioned the reward for those who try to listen to it from beginning to end. Listening to the reading of *Kitta' Miraje'* will get the benefits of reading Qur'an, the Prophet's hadith, and the history of Isra' Mi'raj, which adds to the love for the Prophet and the reward of listening to the advice of the Murshid. Thus, many bonuses of attending the reading of *Kitta' Miraje'*, as well as the existence of friendship to strengthen the brotherhood.

4. The speech representation of Murshid

Based on the discussion, among the followers of the Khalwatiyah Samman order, *Kitta' Miraje'* is a murshid's speech in written form so that every follower of the order listens solemnly. The expression of a murshid to the followers will never be in vain, even though the same sentence will have a different meaning. Another thing, that is no less important for those followers, listening to the advice of murshid with loyalty is respect for the teacher others read, even through writing that, and it is also worth worshiping in the sight of Allah.

5. As a place for friendship

The *mabbaca Kitta' Miraje'* tradition is a gathering place for fellow the order's followers, both in the same city or in different cities. The Murshid, caliph, and the followers attend the reading of *Kitta' Miraje'*. So, the relationship is established with fellow worshipers but also with the caliphs and murshids at the same time. Meeting the Murshid and listening to his advice in the Khalwatiyah Samman order is like someone charging a low cell phone battery.

Based on conversations with the followers who participate in the reading of *Kitta' Miraje'*, both those readers and listeners reveal the activity has a significant impact on their lives, both from religious and social aspects. The religious view is hearing the reading of *Kitta' Miraje'* renews or adds to the faith in the heart. One of

the most influential factors of the book because its representation of the murshid's expression. Every follower considers every murshid's advice as a blessing. (Arfuandy, 2015, Sata, 2020).

According to Lawa, Rudding, and Hasbi, the *mabbaca Kitta' Miraje'* tradition influences the religious aspect. After hearing the reading of *Kitta'*, a new spirit emerged in carrying out worship activities. That is because the contents in *Kitta'* contain several messages of faith, ranging from the importance of prayer to retribution for obedient and disobedient people visualized in the Prophet's Mi'raj, and reward for those who listen to the reading carefully. In addition, hearing the reading of *Kitta'* is like hearing the advice of the murshid directly so that faith feels renewed or strengthened.

The *Kitta'* also told the importance of sunnah worship, both prayer and fasting, and other types of worship. In particular, the virtue of fasting is *sunnah* in the month of Rajab. Thus, most of the Khalwatiyah Samman order's followers perform *sunnah* fasting in that month, there are even some people who fast for a month fully to get the reward as described in *Kitta'* (Agus dan Ida, 2022). According to Rahayu (2022), following the *mabbaca Kitta' Miraje'* tradition will know the life of the Prophet, especially the journey of Isra' Mi'raj, which will create a sense of love for the Prophet Muhammad. Whoever loves the Prophet will be with him in heaven. And one way to love him is to listen to his struggles and read in *Kitta' Miraje'*.

Based on the informant's explanations, we can conclude temporarily that the *mabbaca Kitta' Miraje'* tradition contributes to the faith of the followers of order so that it gives birth to a new spirit in carrying out obligatory and sunnah worship though. Thus, tradition is not just a culture but has a significant religious value.

The social aspects of the *mabbaca Kitta' Miraje'* tradition are transparent. There is a friendship between fellow order's followers. The *Kitta'* also explained how believers should behave towards fellow human beings, even other creatures. According to Arafah (2022), every believer should imitate the Prophet Muhammad in facing fellow human beings, even fellow creations. The Prophet presents as a mercy to all nature, and the believer must spread the peace well (Tajuddin and Agus, 2022). If we refer to the theory of symbolic interactionism which was initiated by George Herbert Mead and then refined by Herbert Blumer, a conclusion can be drawn that the association of an organization based on a common vision, beliefs and hopes will strengthen unity and sympathy between individuals (Derung, 2017). Likewise, reciting *kitta' miraje'* which is based on the same intentions, goals and hopes, will strengthen unity and empathy between

followers of the khalwatiyah samman congregation. The result will be unity and integrity, cohesiveness and mutual assistance to one another in all aspects of life.

The *mabbaca Kitta 'Miraje'* tradition also teaches every congregation to share with others, especially those who celebrate. This tradition indirectly teaches us to be a philanthropist without having to be rich people. Sharing with others and neighbors does not have to be rich, but according to the abilities. If you do not have material possessions, you share energy and mind. If you do not have the slightest ability to help, then it is enough not to interfere with the activities of others who want to do good.

Thus, the *mabbaca Kitta' Miraje'* tradition reminds the followers to do or say good things to neighbors and fellow human beings and becomes a habit in everyday life regardless of class and ethnicity. If you can't help by actions and words, that's enough with the help of prayer. Those are the lessons learned by the followers in the *mabbaca Kitta' Miraje'* tradition that is applied in daily life.

D. CONCLUSION

Mabbaca Kitta' Miraje' *Mabbaca Kitta 'Miraje'* is a Bugis language that consists of three words. Namely, *mabbaca*, which means reading, *kitta'* which means a book, and *Miraje'* which means Mi'raj or the story of the Isra' Mi'raj of the prophet Muhammad. The *mabbaca Kitta' Miraje'* is a tradition carried out by the followers of the Khalwatiyah Samman order every Rajab month from the first night until the end of the month, even until the beginning of the month of Shawwal. *Kitta' Miraje'* is a manuscript written in Arabic in Bugis (as an Arabic-Malay term), written by one of the Murshids and compiled by Mustafa, one of the caliphs.

The *mabbaca Kitta' Miraje'* tradition has real implications for the follower's life of the Khalwatiyah Samman order because the *Isra' Mi'raj* book is a form of representation of the murshid's words originating from the Qur'an and Hadith. The religious aspect of this tradition can increase the spirit of religion and faith. After following reciting of *Kitta' Miraje'*, it is a new spirit to increase worship, such as praying and fasting sunnah, especially in the month of Rajab. Meanwhile, the social aspect is like a friendship between followers and people who visit each other, especially followers from outside the district. Another social aspect is generosity to share, entertain guests as well as possible, and behave well towards neighbors and human beings, even to all creatures. Thus, the *Mabbaca Kitta' Miraje'* tradition teaches the followers of all Muslims to improve our religious and social aspects. If both are good, the life of the world and the hereafter are balanced.

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