SOCIAL INTEGRATION AND RELIGIOUS SPIRITUALITY:
The Case of *Tharîqah Khalwatiyah Samman* in Maros Regency

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Abstract: This study explores how the *tharîqah khalwatiyah samman* integrates social, spiritual, and religious life amid the pressures of modernity, which often promote individualism and weaken communal ties. Using a qualitative phenomenological approach, the research examines the experiences of the *mursyid*, *khalîfahs*, and members, supported by observations of rituals and community activities. Findings show that integration unfolds on three levels. Spiritually, collective *dzikr*, *wirid*, and Qur'anic recitation cultivate inner awareness and a shared sense of devotion. Socially, *gotong royong*, community service, and mutual support strengthen solidarity and cohesion. Institutionally, the tarekat extends its influence through education, charity, and moral guidance, allowing its values to reach the broader community. Interpreted through Talcott Parsons' structural functionalism, the order operates as an adaptive system that maintains core values while fostering social harmony. Overall, the *tharîqah khalwatiyah samman* exemplifies a living synthesis of Sufi spirituality and communal ethics in contemporary Indonesian Islam.

Keywords: *Tharîqah khalwatiyah samman*, social integration, religious integration, spiritual integration.

Introduction

The *tharîqah khalwatiyah samman*, a central element of the Islamic spiritual tradition in South Sulawesi, Indonesia, serves as both a catalyst for spiritual development and a promoter of social harmony.[1] It achieves this through an integrated, holistic approach that emphasizes the relationship[2] with God (*hablunminallâh*) and interpersonal relationship within the community (*hablunminannâs*).[3] In the context of modern life, characterized by increasing individualism,[4] declining social solidarity,[5] and the pervasive influence of secularization,[6] the values propagated by this congregation remain highly relevant.[7] Anthony Giddens posited that globalization and modernization often lead to social alienation and the erosion of traditional values.[8] Against this backdrop, the teachings of the *khalwatiyah samman* congregation offer a compelling approach that not only nurtures individuals' spiritual connection with God but also fosters harmonious social relationships. These teachings advocate for a balanced life where spiritual and social dimensions mutually reinforce each other.

A distinctive feature of the *tharîqah khalwatiyah samman* is the role of the *mursyid*, or spiritual guide, who leads the congregation. The ritual of *bai'at*, whereby followers pledge loyalty to the *mursyid*, functions both as a spiritual commitment,[9] and a means of strengthening social cohesion within the community.[10] This practice establishes a close bond between the *mursyid* and his disciples.[11] Beyond spiritual guidance, the *mursyid* also assumes the role of a social leader, safeguarding the well-being of his followers.[12] Such traditions foster mutual respect and support among community members, reinforcing social solidarity. The values of the *tharîqah khalwatiyah samman* are expressed through various religious and social rituals.[13] These practices deepen individuals' spiritual relationship with God while simultaneously cultivating a collective consciousness regarding community solidarity.[14] Emile Durkheim argued that rituals are vital in shaping collective consciousness and maintaining social cohesion. Within this tradition, such practices serve as tangible mechanisms to strengthen both spiritual life and communal bonds.[15]

Previous studies on the *tharîqah khalwatiyah samman* have focused on isolated aspects of its religious life. Jusran and Sanusi examined ritual practices such as *ghairu mahdhah* worship that deepen individual piety,[16] while Amin and Astuti explored economic activities rooted in Sufi ethics.[17] Still others focus on different aspects of Sufism.[18] Although insightful, these studies tend to separate spirituality from social life, overlooking how the order's values operate as a unifying mechanism between the two. No previous research has analyzed how the *tharîqah khalwatiyah samman* integrates spiritual devotion and social solidarity in responding to the challenges of modernity and secularization in Maros Regency. Addressing this gap, the present study explores the lived expressions of these integrative values within the community's daily practices.

The present research investigates how the teachings and practices of the *tharîqah khalwatiyah samman* are lived out in everyday experiences within its community in Maros

Regency, and how these values serve as adaptive strategies amid contemporary challenges. The analysis is framed within Talcott Parsons' structural functionalism,[19] which conceptualizes society as a stable system wherein each element contributes to maintaining order,[20] fostering integration,[21] and upholding shared values.[22] Central to this framework is the AGIL scheme, Adaptation, Goal Attainment, Integration, and Latency, which elucidates how the community adjusts to its environment, pursues collective objectives, sustains social bonds, and preserves its spiritual traditions. By applying Parsons' framework,[23] this study offers insights into how the *tharîqah khalwatiyah samman* seeks to balance spiritual life and social cohesion in a dynamic societal context.

Method

This study employs a qualitative, phenomenological approach to explore how members of the *tharîqah khalwatiyah samman* congregation experience and interpret the order's teachings, rituals, and values in relation to both social and spiritual life. Phenomenology was chosen instead of ethnography or the sociology of religion because the study aims to reveal the lived meanings of social–spiritual integration, not merely describe cultural patterns or institutional structures.[24] While ethnography typically emphasizes cultural description,[25] and sociology of religion focuses on systemic behavior,[26] phenomenology allows an in-depth exploration of subjective consciousness and personal meaning.[27] This approach captures how followers internalize and enact integration in their everyday practices. Participants were purposively selected based on their roles and involvement within the order,[28] including one *mursyid*, three *khalîfahs*, eight long-term members, and several community figures outside the order, such as local religious leaders and social partners, to ensure broader representation of the social dimension.[29]

Data were collected through in-depth semi-structured interviews, participant observation, and documentation, covering both internal rituals (e.g., *dzikr*, *bai'at*, and routine gatherings) and external social activities, including community service, educational programs, and charity events. To strengthen validity, triangulation was conducted by cross-verifying information among participants and by consulting external informants from local institutions, complemented by member checks.[30] Data were analyzed using the interactive model of Miles and Huberman, involving data reduction, data display, and conclusion drawing.[31] Thematic analysis focused on the two principal foci of the study, social integration and spirituality in religion, ensuring that the findings reflect how the order harmonizes religious devotion with social cohesion.

Results and Discussion

Rooted in Sufism, the *tharîqah khalwatiyah samman* functions both as a spiritual path and a social space where community ties, religious practice, and daily devotion are mutually reinforcing. In Maros Regency these interlinked dimensions, social, religious,

and spiritual, sustain noble values and inner peace, illustrating how the tarekat transforms individual piety into communal resilience in the face of modern challenges.

Social Integrity

A close-knit community

Social solidarity is central to the *tharîqah khalwatiyah samman*. The community functions as an extended family, where relationships are based on equality and brotherhood rather than social status. As H. Andi Ruslan (*Mursyid*) states, *"We're like a family here. No one feels superior or inferior. Everyone helps each other, especially at big events or when someone needs help."* This reflects a shared moral orientation that fosters a sense of belonging beyond mere worship. Similarly, Andi Faisal (*Khalîfah*) notes, *"In this community, we see each other as brothers and sisters. When one faces a problem, it becomes a shared concern."* Such mutual support, visiting the ill, assisting families, or providing financial aid, serves as a safety net, reinforcing collective resilience.

From a sociological perspective, this aligns with Durkheim's concept of the collective conscience, shared beliefs and practices that foster social cohesion.[32] The community's identification as "like a family" embodies moral integration that sustains group identity amid modern challenges. Applying Talcott Parsons' AGIL framework,[33] this solidarity exemplifies the Integration function, maintaining internal cohesion and preventing fragmentation. It also acts as a form of resistance to individualism and social disintegration, echoing the work of scholars such as Nisma,[34] Lynch, Schaffnit, Sear, Sosis, Shaver, Alam, Blumenfield, Mattison, and Shenk,[35] and Huda, Ichrom, and Saifuddin,[36] who observed similar patterns in rural religious communities. Notably, the Sufi spiritual dimension deepens this solidarity, creating a dual-layered bond, social and spiritual, that reinforces collective identity and legitimacy.

From the perspective of the sociology of religion, the solidarity cultivated within this tarekat can be understood as a strategic response to the rise of modern individualism.[37] Unlike modern societies that frequently grapple with social fragmentation, the tarekat community maintains a strong sense of cohesion by fostering family-like bonds. In this context, solidarity transcends mere shared routines; it functions as a deliberate act of resistance against the disintegrative pressures characteristic of contemporary life.

Tradition of Collaboration

Mutual cooperation is a tangible manifestation of the order's core values. Members regularly engage in communal activities like cleaning the mosque, repairing facilities, and supporting families, as explained by H. Andi Hidayat (*Khalîfah*): *"Each month, we come together for activities like cleaning the mosque, repairing community facilities, or supporting families in need. This tradition has been passed down for generations and has become an inseparable part of who we are."* These practices are more than social obligations; they are rooted in tradition,

fostering a sense of belonging and collective identity. As Andi Nurul (member) affirms, *"When we help others, we feel God makes our lives easier. That's the blessing we feel."* Such acts of solidarity are viewed as acts of worship, carrying spiritual significance, blessings that accrue both in this life and the hereafter.

Large-scale activities, such as mosque construction and religious celebrations, further exemplify this tradition. Caliph Andi Abdul Kadir emphasizes, *"Every social activity, such as building a mosque, is carried out through mutual cooperation. The congregation contributes their time, energy, and resources willingly, without coercion."* These collective efforts not only produce tangible results but also strengthen brotherhood, creating social spaces imbued with solidarity and shared purpose.

Sociologically, this aligns with Durkheim's collective effervescence, where shared rituals generate emotional energy and reinforce social bonds.[38] Parsons' AGIL framework,[39] interprets this as serving both Adaptation (A), responding to community needs, such as helping members in difficulty or fixing public facilities, and Integration (I), fostering harmony and shared values. This dual function sustains social stability and spiritual continuity, illustrating the community's resilience in modern contexts.

Studies by Warmansyah, Yuningsih, Sari, Solin, Violanimas, Deska, and Rahmi,[40] and Parasvati, Wulandari, Wibisono, Wulandari, and Nimah,[41] support the view that mutual cooperation in religious communities internalizes religious values. Unique to the *tharîqah khalwatiyah samman* is the spiritual dimension of these acts, seen as collective worship endowed with transcendental significance. Moreover, this tradition functions as a form of resistance against social disintegration, demonstrating that traditional values like mutual cooperation can be revitalized within a religious framework, even amid urbanization and individualism.[42]

Social Services

Social service is integral to the community's identity, extending beyond internal needs to impact the broader society. The community organizes programs such as distributing necessities, providing scholarships, and conducting open religious study groups accessible to all, as H. Andi Baso highlights: *"The presence of this congregation has been a great help to the community. They provide assistance to those in need, such as distributing basic necessities or offering scholarships."*

These social services, distribution of necessities, scholarships, and public study groups, foster social cohesion and generate what Durkheim's terms collective effervescence, revitalizing moral solidarity.[43] As H. Andi Ruslan emphasizes, *"We always teach our congregation that religion is not only about a relationship with God but also with others. Every member must demonstrate good morals and be a role model."* Such charitable acts are simultaneously moral education and worship, reflecting Parsons' Latency (L) in preserving values for sustainable social integration.

The community also provides logistical support, such as shelters for pilgrims studying in the area, highlighted by *Khalîfah* Andi Abdul Kadir: "*Halfway houses are provided for pilgrims who come to study. They get free food and shelter.*" These facilities facilitate spiritual learning and personal development, bridging material support with spiritual growth, fulfilling the Adaptation (A) function in Parsons' AGIL framework.[44]

Religious celebrations, including *mawlid* and the *haul*, serve as communal moments for reinforcing collective identity. The congregation offers food and services to foster participation, reinforcing social bonds across regions. This aligns with studies by Isdiana, Zaid, and Akhtar,[45] Jailani,[46] Huda, Ichrom, and Saifuddin,[47] and Rosidi,[48] which show that such rituals strengthen social cohesion and collective awareness.

In sum, social services within the *tharîqah khalwatiyah samman* serve dual purposes: fostering internal solidarity and contributing to societal well-being. These practices uphold Durkheim's perspective of how collective rituals and practices help maintain social cohesion, and fulfill Parsons' AGIL framewrok,[49] Intergration (I), Adaptation (A), and Latency (L) simultaneously, demonstrating the order's capacity to sustain both spiritual and social resilience in a modern context.

Religious Integration

Quranic Studies

Qur'anic recitation is central to spiritual development within the *tharîqah khalwatiyah samman*. It is both a method of studying sacred texts and a means of transforming Quranic values into daily practice. *Khalîfah* Muhammad Amin recounts, "*I chose the khalwatiyah order from my father, Puang Ati. He said it was a savior that led me to heaven. Consequently, my interest was sparked, motivating me to study its teachings in greater depth.*" illustrating how religious teaching is both an intellectual and spiritual journey. The structured nature of these studies involves *Khalîfahs* guiding members to understand and apply the Quran properly, emphasizing tajweed, interpretation, and moral internalization. As Muhammad Amin states, "*Tadârus provides a space for both spiritual and intellectual growth. Through it, we learn to read the Quran with proper tajwîd, gain understanding through interpretation, and apply its teachings in our daily lives.*" This collective learning internalizes religious values and reinforces social bonds, fulfilling the Latency (L) function. From Durkheim's perspective, collective recitation generates collective effervescence, strengthening group consciousness.[50] Whenever the congregation gathers to read and discuss the Quran, a collective energy emerges, strengthening both social bonds and spiritual commitment. In this way, Quranic recitation serves a dual purpose: it is both an individual act of worship and a means of fostering social cohesion within the community.

Beyond Quranic studies, the community of the *tharîqah khalwatiyah samman* emphasizes the study of Hadith and moral education, thereby broadening religious

understanding to include ethical dimensions. This integrated approach aims to develop morally upright individuals who are committed to social harmony. By unifying the Quran, Hadith, and moral teachings, the order seamlessly merges knowledge, understanding, and practical application. These findings are consistent with Santoso's[51] research on the role of religious studies in shaping the socio-religious character of *tharîqah* communities. What distinguishes the *tharîqah khalwatiyah samman* is its focus on transforming daily actions into reflections of Quranic principles, thus fostering a society oriented toward moral and spiritual harmony.

From this perspective, the study of the Quran within the *tharîqah khalwatiyah samman* can be seen as a tool for religious integration, strengthening morality, deepening spirituality, and reinforcing social bonds. Through Parsons' AGIL framework,[52] this practice fulfills both the Integration (I) and Latency (L) functions. Similarly, from Durkheim's viewpoint,[53] the act of recitation helps maintain the collective conscience that unites the community. This holistic approach demonstrates the order's ability to provide a comprehensive and relevant religious education in contemporary society.

Prayers and Rituals

Rituals within the *tharîqah khalwatiyah samman*, particularly congregational prayers, hold significant roles both spiritually and socially. The five daily prayers, especially Isha and Fajr, performed collectively, serve to strengthen bonds among members while deepening their devotion to God. As *Khalifah* Andi Hidayat Puang Rukka states, *"Congregational prayers, particularly 'Isyâ' and Fajr, are performed not only to earn spiritual rewards but also to strengthen friendships and social solidarity."* This highlights that prayer transcends individual worship; it functions as a vital means of fostering social cohesion. The presence of the community during these prayers creates a shared sense of togetherness that reinforces social integration in everyday life. From Durkheim's perspective, collective prayer can be viewed as a form of collective effervescence, generating moral energy, strengthening collective consciousness, and encouraging community members to live in harmony.[54]

Beyond the five daily communal prayers, a distinctive practice within this order is the performance of the *Zhuhr* prayer following Friday prayers. As explained by H. Muhammad Nur Puang Tekko, *"The Zhuhr prayer is performed to complete the Friday prayer, as there is concern that it may not be performed perfectly."* This practice reflects a sense of ihtiyath (carefulness) in worship, emphasizing sincerity and completeness. For the congregation, the *Zhuhr* prayer is not merely an additional ritual but an act of conscientious effort to ensure worship is performed accurately and wholeheartedly. This careful approach underscores the *tharîqah*'s emphasis on the quality and perfection of devotion, not just its formal aspects. Discipline in performing these rituals, both the congregational prayers and the midday prayer after Friday, also cultivates a structured

lifestyle. Members are guided to live orderly lives, with worship positioned as the central activity shaping their daily routines. This collective discipline reinforces personal responsibility and fosters social solidarity. Within Parsons' AGIL framework,[55] this practice exemplifies the Integration (I) function, as it strengthens community cohesion, and the Latency function (L), as it internalizes values of discipline and prudence passed down through generations.

In addition to obligatory prayers, special prayers and routine *wirid* (recitations) are integral to the *tharîqah*'s spiritual practices. These are not merely oral traditions but serve as mechanisms for deepening members' connections with their spiritual guides, the community, and God. Through collective prayer, congregants experience emotional togetherness that cultivates self-confidence and inner peace. This aligns with findings by Santoso,[56] and Samidi, Lukman, and Mukti,[57] who observe that prayer rituals within tarekat communities strengthen spiritual identity and reinforce social bonds. Consequently, prayer and ritual within the *tharîqah khalwatiyah samman* serve a dual purpose: they deepen spiritual communion with God and fortify social solidarity among members. From Durkheim's perspective, these practices foster a shared moral conscience, reinforcing common values.[58] According to Parsons' AGIL framework,[59] they are instrumental in both the Integration (I) and Latency (L), functioning as pillars of religious cohesion that balance spiritual and social dimensions within the community.

Respect for the Prophet Muhammad pbuh

Reverence for the Prophet Muhammad (peace be upon him) constitutes a central element of religious life within the *tharîqah khalwatiyah samman*. This veneration is expressed through various rituals and celebrations, most notably the *mawlid*, which serves as an occasion to renew the congregation's love and admiration for the Prophet. The *mawlid* typically begins with congregational prayer, followed by *dzikr*, recitation of salawat (blessings upon the Prophet), and religious lectures emphasizing the importance of embodying the Prophet's sunnah (traditional practices) in daily life. As *Khalîfah* Andi Hidayat Puang Rukka articulated *"After the oath of allegiance, the congregation is invited to participate in the celebrations of the Prophet Muhammad's birthday, Isrâ' Mi'râj, and rotating religious study groups held in their respective regions."*

This statement indicates that the *mawlid* is not solely a ceremonial event but also an opportunity for spiritual growth and the strengthening of social bonds within the community. The celebration deepens spiritual connections with the Prophet while fostering internal solidarity among members. Puang Rukka further explained: *"It brings together congregations from both local and distant regions, highlighting the significant influence of this institution in South Sulawesi."* This highlights the integrative dimension of the *mawlid*, which not only cultivates spiritual devotion but also enhances social cohesion. From Durkheim's perspective, such collective rituals generate collective effervescence, producing

shared emotional experiences that reinforce communal awareness and solidarity.[60] Within Parsons' AGIL framework,[61] the *mawlid* functions as a mechanism of Integration (I) by uniting the community around shared values, and of Latency (L) by transmitting reverence for the Prophet to future generations.

Beyond the *mawlid*, reverence is expressed through the Haul, a commemorative event honoring influential figures in the *tharîqah*, such as Puang Lompo, who significantly contributed to spreading the teachings of the *tharîqah khalwatiyah samman*. The h̲aul is more than a memorial; it serves as an occasion to cultivate gratitude and reinforce communal identity. As *Khalîfah* Puang Rukka noted *"The h̲aul is a way of expressing gratitude to the ancestors who played a key role in spreading the teachings of this tharîqah."* Through the h̲aul, the community reaffirms its commitment to uphold the spiritual legacy of their predecessors, thereby maintaining the historical continuity of the order. From Parsons' perspective,[62] the h̲aul functions as a Latency (L) that preserves the values and traditions of the *tharîqah*, and as an Integration(I) that unites members across regions in a shared space.

This phenomenon aligns with findings by Fatia,[63] Abubakar, Ikhwan, and Sugiarso,[64] Fahmi,[65] Romdloni and Barizi,[66] and Hidayat, Mustafa, Ahmad, and Iqbal,[67] which demonstrate that collective religious celebrations reinforce social cohesion within communities. However, in the context of the *tharîqah khalwatiyah samman*, the celebration of *mawlid* and h̲aul possesses a distinctive quality, as it is intricately integrated within its organizational structure, thereby expanding social networks beyond regional boundaries. Consequently, reverence for the Prophet and tarekat figures not only strengthens internal religious identity but also enhances the social legitimacy of the order within the broader community.

In summary, reverence for Prophet Muhammad (peace be upon him) in the *tharîqah khalwatiyah samman* encompasses spiritual, social, and historical dimensions. It fosters love for the Prophet, reinforces solidarity among members, and sustains the continuity of the order's traditions. From Durkheim's perspective, these practices contribute to a collective conscience that unites the community,[68] while within Parsons' AGIL framework,[69] they serve the functions of Integration (I) and Latency (L). This demonstrates that reverence within the order functions not merely as a religious expression but also as a strategic vehicle for maintaining social cohesion and spiritual continuity amid societal changes.

Integration of Spirituality

Meditation and Contemplation

Meditation and contemplation are central spiritual practices within the *tharîqah khalwatiyah samman*, enabling members to experience Allah Swt's presence in everyday life. A primary method is *dzikr* and *wirid*, performed after congregational prayers. As

Khalîfah Andi Hidayat Puang Rukka emphasized, "*Every congregant is encouraged to engage in dzikr after the congregational prayers. This practice is meant to draw them closer to Allah and to purify the heart.*" This teaching shows that spiritual practices in the *tharîqah* are not limited to formal worship but integrated into daily life, nurturing both personal devotion and communal solidarity. In this order, *dzikr* and contemplation transcend routine rituals by encouraging deliberate reflection and full awareness. Members are guided to engage their hearts, minds, and sincere intentions during remembrance, transforming it into a path of inner purification. Such engagement cultivates serenity, discipline, and moral resilience in facing the challenges of life. From Durkheim's perspective, collective dhikr generates collective effervescence, producing shared emotional energy that reinforces communal consciousness and strengthens the moral fabric of the group.

Within Parsons' AGIL framework,[70] these practices perform the Latency (L) and Integration (I) functions simultaneously, internalizing ethical and spiritual values while reinforcing social bonds through shared ritual experiences. Studies by Santoso,[71] and Samidi, Lukman, and Mukti,[72] support this understanding, showing that *dzikr* acts both as a means of purification and as a cohesive force uniting members in spiritual awareness. The flexibility of *dzikr*, which may be performed collectively or individually, also reflects the order's adaptability in maintaining devotion amid the pace of modern life. In an age of modernization often marked by psychological stress and social alienation,[73] *dzikr* offers an adaptive form of contemporary Islamic spirituality. It cultivates inner peace, strengthens divine connection, and fortifies resilience against social dislocation. Overall, meditation and contemplation within the *tharîqah khalwatiyah samman* represent the integration of personal and communal spirituality, preserving Sufi values while positioning the *tharîqah* as a spiritual laboratory that nurtures character, harmony, and socio-spiritual cohesion in the modern era.

Awarness Development

Developing awareness constitutes a central aspect of the spiritual journey within the *tharîqah khalwatiyah samman*. Through this process, congregants are guided to deepen their relationship with Allah Swt while gaining self-understanding and awareness of their surroundings. Achieving harmony between reason, heart, and action is viewed as essential for living meaningfully. As Syamsir Nadjamuddin stated, "*In dzikr, there must be a heartfelt connection between the congregation and the Khalîfah, which helps cultivate focus and depth in spiritual practice.*" The concept of *râbitatul qalb* (binding of the heart) highlights that awareness arises not merely from worship but from a deep inner connection with spiritual mentors, allowing *dzikr* to become a form of inner therapy, moral guidance, and emotional regulation. Within the *tharîqah khalwatiyah samman*, *dzikr* transcends ritual repetition by serving as a medium for developing awareness across spiritual and social dimensions. This transformation makes *dzikr* a means of self-purification and

self-transformation. In Parsons' AGIL framework,[74] this practice fulfills Latency (L) by internalizing moral and spiritual values and Integration (I) by reinforcing social ties through collective spiritual experience. Thus, awareness fostered through *dzikr* extends beyond personal growth, shaping patterns of social interaction and communal cohesion within the *tharîqah*.

Awareness in this context also encompasses empathy and social responsibility. Congregants are encouraged to care for others, preserve harmony, and engage positively with society. This understanding aligns with Seyyed Hossein Nasr's view that Sufism cultivates not only spiritual depth,[75] but also a robust social ethic.[76] A spiritually aware individual, therefore, embodies balance, grounded in divine remembrance while attentive to the well-being of the wider community. Research by Santoso,[77] and Samidi, Lukman, and Mukti,[78] affirms that *dzikr* expands social consciousness and integrates spiritual awareness with social engagement. In the *tharîqah khalwatiyah samman*, *dzikr* functions both as inner purification and as a catalyst for collective consciousness and solidarity. In essence, the cultivation of awareness within this order bridges spirituality and social commitment: through *dzikr*, *râbithatul qalb*, and the guidance of the *khalîfah*, congregants draw closer to God while embodying wisdom, reflection, and a sincere dedication to serving society.

Spiritual Experience

The spiritual practices within the *tharîqah khalwatiyah samman* embody a profound dimension that sustains members' connection to the divine presence in all aspects of life. Practices such as pilgrimage, *dzikr*, and *wirid* transcend ritual obligation, serving as pathways to deep spiritual intimacy beyond material existence. As *Khalîfah* Andi Abdul Kadir explained, "*When pilgrims visit the tomb, it's not just a simple visit. They interact spiritually, and the supernatural realm feels real.*" This shows that pilgrimage is not merely physical but a transformative spiritual encounter that strengthens the congregation's awareness of transcendence. In Durkheim's terms, such collective experiences create collective effervescence, producing shared moral and spiritual energy that fortifies communal consciousness.

The spiritual dimension is also vividly expressed through *dzikr*, performed individually and collectively. *Khalîfah* Muhammad Amin emphasized, "*By constantly remembering, one can improve one's spiritual quality and find the meaning of life.*" Through *dzikr*, members cultivate a personal relationship with God and find existential purpose that shapes their conduct. William James describes this state as a "mystical experience," marked by unity, serenity, and confidence in divine presence.[79] In the *khalwatiyah samman* context, *dzikr* thus bridges inner tranquility and active faith, making spirituality a lived and continuous process rather than a periodic ritual. Certain practices, such as the recitation of *Wird al-Sattâr,* represent peak moments of spiritual engagement. For followers, this dhikr serves

as both purification and closeness to God, fostering inner calm and a heightened moral awareness that translates into patience, empathy, and compassion toward others. Within Parsons' AGIL framework,[80] these experiences perform Latency (L) by internalizing Sufi values and Integration (I) by strengthening communal ties through shared rituals such as congregational *dzikr* and *mawlid* commemorations. In this sense, the order's spirituality simultaneously deepens the vertical relationship with God and reinforces horizontal cohesion within the community.

Research by Santoso,[81] and Samidi, Lukman, and Mukti,[82] shows that rituals like pilgrimage and *dzikr* have a dual function: cultivating personal spiritual awareness and fostering social solidarity. In the *tharîqah khalwatiyah samman*, spirituality extends into everyday life, members are guided to perceive God's presence not only during worship but also within social interactions, work, and acts of service. Thus, spiritual experience becomes an integrative force linking transcendence with community life, shaping believers who are contemplative, compassionate, and socially engaged.In conclusion, the spiritual experiences cultivated within the *tharîqah khalwatiyah samman* serve a dual purpose: they deepen each individual's closeness to God and simultaneously foster a collective consciousness that enhances social solidarity. This underscores the integral role of Sufi spirituality in anchoring social reality, forming a foundation for a resilient, harmonious, and adaptive religious community capable of navigating the complexities of modern life.

The research findings reveal three interconnected dimensions of integration, social, religious, and spiritual. The following table summarizes the observed practices along with their corresponding outcomes or implications for the *khalwatiyah samman* community.

Table 1. Social Integration, Religion, and Sprituality

Integration Dimension	Form of Practice	Implication
Social Integration	• Community solidarity (Like Family) • Mutual cooperation (cleaning the mosque, helping families, and building facilities • Social Services (basic assistance, shelters, scholarships)	• Increasing social cohesion within the congregation • Serve as a social safety net • Broader societal harmony
Religion Integration	• Qur'anic studies • Congregational dan midday prayers after friday • Mawlid and Haul of sufi figures	• Internalizing religious values in social life • Building collectible discipline • Strengthening religious identity and continue of tradition
Spirituality Integration	• Regular dhikr and wirid • Meditation, awareness development • Spiritual experience	• Closer relationship with Allah and maintaining inner peace • Developing moral awareness and social empathy • Providing a resilient foundation for facing challenges of modernity

Mapping these practices onto Parsons' AGIL framework illustrates how the order fulfills functions of Adaptation, Goal Attainment, Integration, and Latency. Looking ahead, the order's future depends on its capacity for creative adaptation

Table 2. The Practices of the *tharîqah khalwatiyah samman* within the

AGIL Framework

AGIL function	Practice of the Congregation	Clarification
Adaptation (A)	• Mutual cooperation (cleaning the mosque, helping families, and building facilities) • Social Services (basic assistance, shelters, scholarships)	The community adapts to the socio-economic needs of the community, providing practical support so that spiritual activities can continue.
Goal Attainment (G)	• Join activities for collective goals (mosque construction, Mawlid and Haul Celebration • Congregation da'wah and education programs	Determine common goals (worship, education, philanthropy) and mobilize members to achieve them.
Integration (I)	• Community solidarity (Like Family) • Congregational prayer (especially Isha and Subuh) • Collective dhikr and religious study	Maintaining social cohesion, strengthening bonds between congregations, avoiding disintegration through shared values.
Latency (L)	• Ribthul qalb • Reading the Qur'an • Wirid Wird al-Sattar • Memoration of the Prophet's Muhammad and Haul of sufi figures	Preserving Sufi values, instilling ethics and discipline, passing on traditions to the next generation.

Future trends of the *Khalwatiyah Samman*

Deeply rooted in South Sulawesi's spiritual traditions, the *tharîqah khalwatiyah samman* now faces new challenges and opportunities amid modernization and digital religiosity. Digital platforms have opened new possibilities for *da'wah*, *dzikr*, and spiritual learning, yet they also raise theological concerns regarding the authenticity and transmission of sacred knowledge. In Sufi epistemology, guidance must be conveyed through spiritual presence (*hudhûr rûḫâni*) and personal transmission (*tawassul*) between *mursyid* and *murîd*. Hence, the digitalization of Sufi teachings must ensure that the purity of the *khalwatiyah samman*'s spiritual lineage remains intact, avoiding reduction of mystical experience into mere information exchange.[83] Within Parsons' AGIL framework, this adaptation represents the *Adaptation (A)* function, absorbing technological change while preserving theological integrity.[84]

At the same time, the use of digital media challenges the essence of *râbithah qalbiyyah*, the spiritual bond linking disciples with their master. Online interactions may facilitate accessibility but risk weakening emotional and spiritual intimacy, which lies at the core of Sufi pedagogy. Therefore, digital communication must remain complementary, not substitutive, to face-to-face mentorship and communal rituals. In this regard, theological prudence (*ihtiyâth*) is essential to ensure that spiritual guidance remains experiential rather than performative. The *tharîqah khalwatiyah samman* can develop hybrid models that preserve traditional *dzikr* sessions while responsibly utilizing online media to reach dispersed members, thus maintaining both accessibility and spiritual depth.

Beyond digital transformation, the order's future depends on its capacity for creative adaptation to global change. By integrating its Sufi ethos of sincerity (*ikhlâs*), humility, and social care into educational, philanthropic, and civic initiatives, the *tharîqah khalwatiyah samman* may strengthen its social relevance while sustaining its metaphysical foundations. This reflects Parsons' *Integration (I)* and *Latency (L)* functions, ensuring community cohesion and the continuity of values across generations.[85] In sum, the future of the *khalwatiyah samman* lies in harmonizing technological innovation with theological authenticity, reaffirming its identity as a Sufi movement that bridges tradition and modernity while nurturing spiritual depth in the digital age.

Conclusion

This study demonstrates that the *tharîqah khalwatiyah samman* serves as both a spiritual and social system that integrates religious devotion with communal solidarity. Its practices, ranging from *dzikr* and Qur'anic recitation to social services and cooperative activities, illustrate how spirituality and social ethics coexist within a unified framework of lived Islam. The order's ability to harmonize inner piety with outward engagement shows that Sufism in Indonesia remains not only a mystical path but also a force of social cohesion and moral renewal within Muslim society. Within Parsons' structural functionalism, the order fulfills the *Integration (I)* and *Latency (L)* functions by preserving Sufi values and transmitting them across generations, while also adapting to the changing environment through selective modernization.

Beyond its local context, this study contributes to broader academic discourse on Islam by highlighting the theological and sociological significance of Indonesian *tharîqah* movements in negotiating modernity. The *khalwatiyah samman* exemplifies how a traditional Sufi order can sustain doctrinal authenticity while engaging constructively with digital, urban, and plural social realities. This provides a model for understanding Islam's capacity for internal reform rooted in spirituality rather than institutional power. By bridging theology, Sufism, and modern social transformation, the findings enrich scholarly discussions on how Indonesian Islam integrates continuity and change, affirming that the vitality of the *tharîqah* lies in its ability to remain spiritually grounded while socially relevant.

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