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Sufism Values in Fast Prayer *Sambayang Marapas* Study in West Sulawesi

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This research uncovers the impropriety of fast prayer Sambayang Marapas and reveals the Sufism values of the practitioners of Sambayang Marapas or fast parayer in Sulawesi. Based on the situation in the field, the worship has triggered the emergence of pro and contra debates. Because many parties have begun to view the practice of Samabayang Marapas as a deviation and classified as a cult and far from the values and practices of diversity in Islam, while for some people including worshipers see that Sambayang Marapas is a not deviant teaching because the originator of the fast prayer is a person known as an awali Allah, and the worshipers also hold that the only one has the right to judge the validity or invalidity of prayer is Allah SWT.

Keywords: *Values, Sufism, Sambayang Marapas*

INTRODUCTION

In the life of mankind, for adherents of Islam, worship is a must to be carried out for everyone. Prayer is one of the forms of worship practices for Muslims as inherited by the Prophet Muhammad Saw, as in the Qur'an surah al-Baqarah verse 43 which means "Offer the prayer and pay the zakat and bow with those who bow". The pillars of Islam consist of five pillars, as it is known that prayer is the second pillar of the pillars of Islam. Literally, prayer means prayer. In this context, what is meant by prayer is a prayer that is delivered by means of typical conditions and pillars in the form of movements and recitations that have become provisions. (Haidar Bagir 2008)

Prayer is an obligation that is imposed on most Muslims, unlike the other pillars of Islam, and no one is allowed to leave it except the insane, children, and women who are menstruating or postpartum. As we have always heard from preachers, prayer is the pillar of the religion, and whoever abandons it is tearing it down.

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In addition to the five daily prayers, there are other sunnah prayers that are commonly performed by Muslims. Toemphasize, considering the position of prayer in Islam where it is an act of worship that occupies an important position that cannot be replaced by any other act of worship. It is the pillar of religion. The Prophet said "The base of everything is Islam, while the pole is prayer and the peak is fighting in the way of Allah" (Hadith Tirmizi, from Mu'az bin Jabal).(Abdul Qadir ar-Rahbawi 1994) The Prophet said "prayer is the pillar of religion, and the first thing that is taken into account from a servant on the Day of Judgment is prayer, if his prayer is good then all his other deeds are good, if his prayer is bad then all his other deeds are bad".(Haidar Bagir 2008) It is also narrated that when the Prophet was in sadness or overwhelmed by anxiety, Rasullulah would ask his friend Bilal bin Rabbah to immediately announce the adhan so that the Prophet could be happy again when he prayed together with other friends.

In Islam, it is not only the prayer service that we can get closer to Allah SWT, but there are also efforts to approach spirituality to the creator besides prayer, namely studying, pursuing and practicing the teachings of Sufism. In the 1st and 2nd centuries H, a group of Muslims focused their attention and prioritized all their lives only on the implementation of worship in order to pursue the benefits of the hereafter alone. (Alwi Shihab 2009) Sufism is choosing a way of life in zuhud, abstaining from the luxuries of life in its various kinds. (Indonesia 1982) Sufism according to Ibn Arabi is an activity that develops and actualizes the ability of divine morals contained in humans in their lives. The process and the path to living morally with the morals of Allah, then that is what we can call Sufism.(Abdul Kadir Riyadi 2014)

Sufism itself is taught in various tariqahs that are scattered throughout where Muslims are, especially in Indonesia itself also has many tariqahs that are scattered everywhere and have their own followers. The science of Sufism can be said to be only partly interested in it and wants to join any order even most of those who pursue it seriously are only those who are elderly, it could be because for those who are young still do not pay attention to things like Sufism let alone to enter a particular order because they are still busy with their worldly affairs. But as time goes by, young people have begun to emerge who are interested in things smelling of Sufism, although not so much.

Prayer and practicing Sufism are both forms of worship to get closer to the creator. Through these worship efforts can lead to a perfect human level if done according to the provisions set by Allah SWT. With our closeness to Allah Swt, we will also protect ourselves and be able to become human beings who have good spirituality. Basically, fulfilling spiritual needs in humans is one of the primary needs to be fulfilled in order to run life as it should be when we are still in the world.

There is something interesting about the practice of worshiping Allah Swt which is carried out by only some people in one place. The interesting thing is *Sambayang Marapas*, the practice of worship is a worship known by the Mandar peninsula community in West Sulawesi Province, as is known by the people there that in Mandar itself in every joint life and belief there is always an element of Sufism values. The Mandar people themselves interpret *Sambayang Marapas* as a form of prayer worship but in every prayer movement can be said to be fast. With fast prayer movements, it will automatically be different from the movements of prayer in general that people often carry out throughout the day in their lifetime.

The practice of *Sambayang Marapas* worship today can still be found or worship today can still be found or found in several areas in Mandar, namely in Majene and Polewali Mandar Provinces of West Sulawesi. With fast prayer movements, this worship practice then raises pros and cons for people who see or hear about the practice of prayer. Some consider that such prayers will not be valid because they are not in accordance with the movements of prayer in general. But there are also those who believe that such prayers are valid because those who do them are also a wali Allah who spread Islam, commonly known in Mandar as Annangguru Pocci (short teacher) and believe that the only one who has the right to judge the validity of prayer is Allah Swt. Therefore, the researcher sees that the practice of *Sambayang Marapas* is interesting to study because research on the infidelity of fast prayer by making *Sambayang Marapas* as its object is still very rarely raised as a scientific research.

The author's focus in this research is to provide a new perspective in viewing the practice of fast prayer and will also reveal what Sufism values and philosophy are contained in the practice of *Sambayang Marapas* worship. Then from this unique prayer practice, the Sufism values will be revealed by using the concept of Sufism and revealing

the philosophical values by using Max Scheller's philosophy of value theory. The concept of Sufism used is a collaboration of various existing concepts of Sufism, such as akhlaki Sufism, falsafi and others. Basically, akhlaki Sufism is the science of Islamic morals

RESEARCH METHODS

In this object research, researchers use *field research,* which is included in the qualitative research section. This field research took place in Mandar district of West Sulawesi, more precisely the search for research data was in two districts, namely Polewali Mandar district and Majene district, which incidentally *Sambayang Marapas* is still quite well known in the region. The selection of qualitative research aims to enable researchers to provide a true picture that occurs in the field regarding the object under study. In this study, data collection was carried out using the method of going to the field or direct observation and making direct observations of the situation or description of phenomena in the field where the research was carried out to collect existing data, which would later be compiled into a narrative of findings and collect information related to the object of research, namely *Sambayang Marapas* from people at the research location (S. Margono 1996).

Then also through the interview process, which is a method or technique for obtaining data carried out using the process of asking questions, namely the interviewer (intervewer), and answering which is carried out by two or more to informants or sources (Intervewer) as those who provide answers to the questions under study. (Lexy J Maleong 2012) The interview process occurs when the researcher asks several questions to people who have the capacity to talk about the object of research raised, so that the data information obtained by this interview method is accurate and appropriate as it should be. In addition to collecting data through observation and interviews, the search and collection of data will also be taken from writings or documents related to the research. Documents can be both official and unofficial, official documents in the form of theses, journals and other official literature, as well as unofficial documentation such as ordinary writings and so on if found. The documentation method is to find data about things or variables such as books, magazines, transcripts, newspapers, inscriptions and agendas, etc. (Suharisni 2006) This type of documentation data collection will be carried

out by searching for official and unofficial literature that has the same object of research, but with a different approach from the author and previous researchers. The documentation method also needs an image or photo recording device such as a camera to support and facilitate researchers when doing fieldwork for research.

RESULTS AND DISCUSSION

History of *Sambayang Marapas* in West Sulawesi

Sambayang Marapas in West Sulawesi was popularized by Kyai Muhmmad Yahya or Annangguru Pocci. The meaning of the word *Sambayang Marapas* is fast prayer. This unusual worship practice has survived to this day despite its pros and cons. *Sambayang Marapas* has survived for several generations because the teachings were passed down to Annangguru Pocci's students, then his students carried out the mandate to continue practicing and maintaining the teachings of the *Sambayang Marapas* practice until they passed away. Found in the verbal data explaining some of his great students practicing the teachings after his death, the first is a religious figure named Imam Salibo'o who is buried in the mosque yard in Salibo'o hamlet, Napo village.

In addition to Imam Salibo'o there is a Sufi figure from the coast of Pangali-Ali Majene known as Annangguru Biring Buttu (Teacher of the hillside) believed to have a sanad of knowledge up to Alamagfurlah Kyai Muhammad Yahya. The real name of Annangguru Biring Buttu is KH. Sunusi Bakkarang who is buried on the hillside of Pangali-Ali. It was at his residence that the teachings of *Sambayang Marapas* continued to be carried out with his worshipers, mostly from Majene itself. *Sambayang Marapas* with the greatest pros and cons occurred during the time of Annangguru Biring Buttu because during Annangguru Pocci's lifetime no one was able and dared to oppose his teachings and practices. The worship began to be criticized and questioned by the local community and even from other religious figures addressed to KH. Sunusi Bakkarang because it was considered heretical and disturbing to the community.

The history of how *Sambayang Marapas* was obtained by Annangguru Pocci has two versions and from strong sources as well. First, the congregation whose *Sambayang Marapas* knowledge follows Imam Salibo'o said that Annangguru Pocci received the

Sambayang Marapas practice through his dream which was visited by a luminous person.(Interview with Mr. Katil 2021) The second version from the direct descendants of Annangguru Pocci said that Annangguru Pocci studied with one of the Sheikhs whose name is unknown from the island of Java, from one of his teachers he learned the *Sambayang Marapas* worship.(Interview with Mr. Usman 2021) Of the two versions of the history of the first time *Sambayang Marapas* was accepted and practiced by Anngguru Pocci, it can be seen that the most logical history is the version of his grandson, reinforced by the existence of pesantren on the island of Java that perform tarawih prayers with very fast movements and readings.

Researchers tried to take a common thread about the early history of *Sambayang Marapas* in West Sulawesi from both sources. Both versions are a series in the first history of the worship. Researchers believe the source of data from his direct descendants because in Mandar itself at that time there were many scholars from outside the island to abroad entering to spread the teachings of Islam. After learning from his teacher about *Sambayang Marapas*, Annangguru Pocci did not immediately practice the teaching. It was said by the son of KH Sunusi Bakkarang, KH Mawahid Sunusi, who is now continuing the teachings of Sambayang Marapas in Pangali- Ali Village after his father's death. If you want to become a congregation and practice it, it takes time and a long process, and even though you have gone through the process without getting instructions through dreams, you also cannot carry it out, because adhering to one version of history says that after getting instructions through dreams, it becomes a sign of being a congregation. If a person who wants to become a congregation dreams about strange things, the dream will be told to the current Imam of *Sambayang Marapas* to be interpreted first, whether the dream is a clue or not. (Interview with KH. Mawahid Sunusi 2021)

a. How to Perform and the Meaning of *Sambayang Marapas Movement*

In every worship has ways to carry it out, as is the case with the practice of Sambayang Marapas worship which has movements in the process of implementation. The procedure for implementation is generally like the prayer performed in the daily life of Muslims, both mandatory and sunnah, consisting of the intention before takbir then after takbir put both hands together, reading surah al-fatihah, connected with short

surahs, ruku, i'tidal, prostration, sitting between two prostrations, tahiyatul awal and tahiyatul akhir, then closed with greetings. In all of these prayer movements, there are pillars that are obligatory and cannot be omitted in the obligatory prayer movements.

It was explained earlier that the movements of *Sambayang Marapas* are similar to prayers in general, so here the author will try to describe the procedures for implementing these worship movements:

1. Intention and Takbir

Reading the intention is the first and most important step in any prayer including the *Sambayang Marapas*. The reading of the intention to start the worship is simultaneous when starting to raise both hands in the first rakaat. The reading of the intention is like the intention in the five daily prayers but is pronounced using the Mandarese language, and is read silently until the hands are crossed. In Sambayang Marapas, the role of breath regulation is very important to achieve solemnity in prayer.

At the time of intention and takbir the breath is regulated by pulling it together with the lifting of both hands together using feeling then the breath is released slowly when the hands have been perfectly smothered. The role of breath is important because when the breath is processed properly and precisely, it will help the *Sambayang Marapas* actors to achieve their solemnity. Khushu in worship is not meeting God or seeking Him while in prayer, because according to them it is a wrong act and can lead to disbelief. The khushu referred to in *Sambayang Marapas* is when the intention and takbir have been perfect along with regular breathing the perpetrator will feel himself disappear because he experiences fusion with Allah SWT. So khushu is not looking for or meeting with Allah, but the khushu of a prayer when the culprit's self no longer exists.

So the meaning of this first movement is to reach the level of true solemnity and merge with the Creator. The intention until the perfect sedekap is the most important movement and it is considered that it is at this beginning that the prayer is believed to have arrived. The reason for this is that when a *Sambayang Marapas* performer has just started the first rakaat, suddenly there is an excuse that requires the prayer to be canceled, for example a disaster, then after this incident the prayer does not need to be repeated or replaced because in fact the prayer has arrived when the intention and

takbir are done perfectly. If the prayer is repeated or replaced it will raise questions about which prayer will be accepted." (Interview with Mr. Katil 2021)

2. Sedekap

The *Sambayang Marapas* worshipers do the sedekap right at the center and one of the fingers of the left hand covers the center hole by protruding the elbow to the left. After sedekap, they continue reading iftitah, although the iftitah prayer is only sunnah but the prayer is not complete without it, because the prayer is not perfect before praising Allah SWT and continued by reading the main pillar of prayer, namely Surah Al-fatihah. Surah Al-fatihah is recited quickly without losing the laws of tajweed, mad, and makhraj. After reading the pillars of prayer, it is then continued by reading one verse, namely the opening of a particular letter in the Koran such as *Alif Lam Mim, Ya Sin* and other letter opening verses, the shortand fast reading is one of the reasons for the fast movement of *Sambayang Marapas.* The meaning of the sedekap right on the center is to keep the center in remembrance of Allah Swt without stopping, because the center is believed by the congregation to be one of the members of the body that is never broken in mentioning Him.(Interview with Mr. Katil 2021)

3. Ruku

The ruku in *Sambayang Marapas* is done in the same way as the ruku in the regular prayer. The recitation of the pillars in the fast prayer there are those who do not read it because the law is sunnah not obligatory, what is obligatory is the ruku movement, besides not reading the ruku recitation there are also those who replace it with the recitation of the two sentences of the shahada. Before the ruku begins, the breath is drawn in first and blows out at the same time as the ruku has been in perfect position, then rises from ruku also by breathing in and releasing at the same time when it has risen perfectly from ruku. Rising from ruku according to the perpetrators of *Sambayang Marapas* is by prioritizing the spirit to rise perfectly then the body rises following the spirit to complete the I'tidal pillar.(Interview with Mr. Katil 2021)

The meaning of prioritizing the spirit to wake up from ruku is that it is influenced by the beliefs and habits of the Mandar people who always prioritize the spirit over the body when doing everything, one example is when they want to travel, the spirit will

arrive first at the location to be addressed and then the body departs. It is intended as a request to be given safety to the destination.

4. Prostration

Prostration is the ruku of the prayer, so the fard prayer is not valid without prostration. After the I'tidal pillar has been completed, the prostration movement is continued by adjusting the breath when rising from ruku then exhaled along with the completion of prostration. The recitation of prostration for *Sambayang Marapas* performers some do it some do not but are replaced with shahada, because shahada is the best reading. The meaning of prostration is to calm the feeling of melting with the one who receives the prayer.

5. Sitting between two prostrations

The next pillar is sitting between two prostrations in each rak'ah of prayer. Doing this movement is the same as the previous movement, namely ruku, which always prioritizes the spirit to rise first then the body and of course with the same breath setting as before. The meaning of this movement is the same as I'tidal. There are also those who read it and some who fill it with two sentences of shahada.

6. Tahiyat and Salam

Tahiyat consists of two, namely the initial tahiyat and the final tahiyat. In *Sambayang Marapas* the tahiyat reading only consists of two sentences of shahada also the same as the readings in the previous movements. After reading the reading for tahiyat then ends with a greeting movement to the right and left. How to do the movement is the same as the previous movement by doing the breath, the way the breath is drawn and released along with the perfect greeting done to the right or to the left.

7. Tuma'ninah

The pillar of tuma'ninah prayer has become a long debate between the pros and cons of *Sambayang Marapas*. Tuma'ninah in *Sambayang Marapas* still exists even though the prayer movements are done quickly, because the congregation also with the fast prayer movements still cannot be separated from the perfect pillars of prayer. Tuma'ninah in fast prayers although directly cannot be seen by others while *Sambayang Marapas* practitioners feel the presence of tuma'ninah in their prayers. Tuma'ninah

occurs when each prayer movement changes to the next prayer movement and is done quickly. The meaning of the fast *Sambayang Marapas* is an effort to avoid temptations that could enter when the prayer is done slowly.

b. Sufism Value and the Practice of Sambayang Marapas in West Sulawesi

- **Basic Concepts of Value and Sufism**

The philosophy of value is a science that seeks what is meant by the nature of value, using a philosophical point of view to review the nature of value. Value is related to many disciplines such as economics, epistemology, aesthetics, philosophy and so on.(Louis O 2004) The philosophy of value is also called axiology. The philosophy of value has two types of flow, namely the flow of subjectivism and the flow of objectivism, subjectivism explains that value depends on the bearer or an object has value because individuals give value, on the contrary to objectivism which explains that the object essentially has value regardless of dependence on individuals or bearers. The philosophy of value according to philosopher Rudolf Carnap. Carnap argues that value is a form of norm or hidden requests and prohibitions. An example is the norm "it is sinful to steal" while the request or prohibition "do not steal", both in meaning and purpose are the same. (Risieri Frondisi 2011) Meanwhile, according to Max Scheler, value is an objective quality and does not depend on its existence on objects. Value cannot be understood in a valuable object because value itself precedes the object. The nature of value is absolute and will not be affected by people's actions because the quality of value is a priori meaning that it has been felt in advance without prior sensory experience, value does not depend on objects that have existence and also does not depend on people's responses. (Jirzanah 2008) Although the understanding of each individual can vary regarding value, the value itself remains absolute, what is different is only the perception of individuals.In the study of Islamic science, there are four disciplines, the first is the study of Islamic theology, the study of fiqh, the study of philosophy and the fourth is the study of Sufism. Of the four Islamic scientific disciplines, this research chooses the discipline of Sufism. When practicing Sufism, it means that it has entered into the inner realm which is difficult to understand using everyday language because Sufism is identical to mystical issues, it is necessary to take a more consistent approach in order to understand it. The science of Sufism and the mystical

element of every experience and practice of the perpetrators are due to the fact that Sufis have gone through many Sufi processes in order to be able to reach certain levels in Sufism so that they are able to understand the divine sciences through their inner spirituality, which is why the study of Sufism cannot be reached when only using the role of reason.(Tri AstutikHaryani 2010).

When discussing the issue of Sufism, it would be incomplete if Ibn Arabi did not become one of the sources of study. Ibn Arabi is a major figure in Sufism, therefore he is held as al-Syaikh al-Akbar for every Sufi. Ibn Arabi combines Sufism with the role of reason that accompanies it so that falsafi Sufism emerges. (Ali Usman 2019) Although falsafi Sufism is the result of integration between Sufism and philosophy, Islamic elements and values are still prioritized. The concept of al-wahdatul wujud is a theory that is very synonymous with him and is a reference for many Sufi figures after him such as al-Hallaj, in Indonesia there is Sheikh Siti Jennar.

Meanwhile, Jalaluddin Rumi has a different way of practicing Sufism to get closer to the creator and immerse himself in Him and recognize Allah SWT. The fruit of Jalaluddin Rumi's ijtihad thought is poured in the form of prose and poems that describe the universe and its contents as the creation of Allah Swt and teach that only His substance is the main goal and there is nothing like Him (Rosliana Rambe 2021). Rumi was a famous Sufi in his era until now because his books and poems are still in demand by many people. Rumi emphasized his Sufism on a love approach to understanding everything, especially the teachings of religion and God, so that the concept of Sufism of love from Rumi was able to attract the attention of each of his readers.

Jalaluddin Rumi said that a Sufi's path of Sufism would be in vain if he did not go through the stage of sharia then ma'rifat, because a Sufi must go through it so that he can be said to be a real person, Rumi gave an illustration of Sufis who suffered, the Sufis' suffering was an option to achieve happiness and that path led him to God, by getting used to suffering and suffering for each Sufi making him able to feel the essence of happiness behind suffering.(Rosliana Rambe 2021)

c. For Levels Of Value Philosophy in Sambayang Marapas

1. Fun Value of *Sambayang Marapas*

To feel pleasure in value can be achieved both at the highest point and even at the lowest level, be it the value of pleasure or the value of distress. The value of pleasure can be felt through the senses, including feelings of pleasure and even sadness. It can be concluded that between pleasure and distress, most individuals or groups will prefer the value of pleasure over the value of pain or the value of displeasure. That's why Max Scheler became the impression value in his philosophy of value theory. The value of pleasure occupies the most basic position of Scheler's four levels of value.

Every act of worship and practice that is done consistently is very likely to bring pleasure to those who carry out and in accordance with its provisions. The peace of mind in worship will continue to be felt even until the worship and practice is completed, the sense of pleasure will still be felt until the worship is performed again. So it is not surprising that every Sufi and Muslim who spends some of his time and even his property to perform worship, be it *mahdah* or *ghairu mahdah*, does not make it a loss for him because his enjoyment and happiness in doing worship is very sincere. Information from Mr. Katil, *Sambayang Marapas* worshipper;

> "The belief in Sambayang Marapas when merging with Allah Swt through the mind and feeling the self has disappeared, to maintain enjoyment in worship that is why the prayer movement then becomes fast either consciously or unconsciously, because some worshipers feel that control over their body has disappeared. Another belief about the reason for the fast movement of the Sambayang Marapas prayer is that indani napettamai seuwwa-seuwwa means to avoid the influence of worldly things that could interfere with the solemnity of the worship process." (Interview with Mr. Katil 2021).

In addition to the pleasure in the *Sambayang Marapas* process because melting together with God is an incomparable pleasure. There is also a practice that worshipers do to achieve calmness and enjoyment in worship is tafakkur. In accordance with the information from Mr. Katil about tafakkur as follows;

"There are other rituals or religious practices that are routinely practiced by some Sambayang Marapas worshipers, namely meditating every night after performing the Marapas prayer at Isha time and other nightly sunnah prayers. A worshipper will meditate at night and look for a time that is considered quiet and will not get any disturbance".

Turning off the lights and armed with a glass of water placed in front of the congregation sits in a row, reading dhikr continuously in peace. When meditating, often practicing and dhikr without stopping at night, sometimes certain worshipers with the permission of Allah Swt are given the opportunity to meet Annangguru Pocci even if only briefly." (Interview with Mr. Katil 2021)

2. Vitality or Life Value of *Sambayang Marapas*

The value of Vitality or Life includes the values of life, and includes all good things without any mixture of bad or ugly things. This value of life impacts the well-being of a particular person or group. The value of vitality or life includes the issues of sublime, gentle, health, and death. The value of vitality or life that becomes a practice and benefits the perpetrators of *Sambyang Marapas* is indirectly taught to maintain a healthy lifestyle. The requirements before becoming a worshipper and after being initiated, worshipers are taught ways to be able to restrain their lusts, be able to control emotions, regulate the volume of daily food and are told that the best sleeping time for each worshiper is above nine o'clock at night, before that time it is recommended not to sleep first.(Interview with Mr. Nara 2021).

The next practice that indirectly makes the congregation conduct a healthy lifestyle through the process of breathing, because breathing has many benefits for the health of the body and soul. The benefits of breathing in meditation are to help nourish the heart, brain, reduce blood pressure. The value of vitality of life in the *Sambayang Marapas* series can be seen from the information from Mr. Katil, the prospective *Sambayang Marapas* pilgrims will first be taught how to regulate their breath properly in order to achieve true calm before carrying out *Sambayang Marapas*. Each prospective congregation will be ordered to sit in a row for some time while adjusting their breath while closing their eyes or commonly referred to as meditation. If the heart already feels calm and considers it steady to start the prayer then immediately carry it out. When each

person performs Sambayang Marapas, breathing in each movement also determines the congregation's solemnity. Therefore, breathing is very important for every worshipper.

Every living person is encouraged to maintain their health and cleanliness, both inside and out. The value of vitality and life in Sambayang Marapas can be seen from the practice that is most emphasized by Annangguru Pocci and the Imam who continues his teachings today is to be careful in berthaharah or purification, because the cleanliness of the body must be ensured to avoid substances that can cancel when purifying from major or minor hadas.

Information from Mr. Katil, a worshipper of Sambayang Marapas:

> "Belief and faith in Sambayang Marapas is unshakeable because what? It is the teaching of the teachers and imams to which we adhere. Sambayang Marapas does not negate the pillars of the prayer and does not eliminate the Shari'a, because the previous teachers were scholars and saints who upheld the strictness of the Shari'a in any worship. An example of the strength of our Shari'a can be seen in the basic practice of purifying oneself before performing worship, which requires serious attention to personal cleanliness and inner cleanliness. Even the matter of defecation and urination is also very concerned about both how to dispose of the water and clean it.

3. Spiritual Value of *Sambayang Marapas*

Spiritual values are advanced values from the previous values, namely the value of pleasure and the value of vitality or life and the position of spiritual values occupies a higher place than the two previous values because each individual or group must be ready to leave the value of pleasure and the value of life in order to achieve spiritual values. Spiritual values are divided into several value parts as follows. First, aesthetic values are values that relate to good things and also bad things, beautiful and not beautiful. Second, the value of right and wrong or also called the value of fair and unfair which all become the basic foundation of an objective legal order, and the third is the value of pure knowledge is knowledge that is done without expecting anything in return (Risieri Frondisi 2011).

Spiritual values at the four levels of Max Scheler's philosophy of value include true and untrue, beautiful and not beautiful, fair and unfair, and pure knowledge. The benchmark of knowledge of each congregation of Sambayang Marapas actors towards religious worship rituals that are carried out every day. With the existence of knowledge, it can help the congregation not to be mistaken in understanding what is right and not right when carrying out their worship, because according to KH. Mawahid Sunusi as the Imam of the congregation said that there are still some worshipers who cannot understand the rules in Sambayang Marapas correctly and completely. For example, there are still worshipers who carry out the worship while in public places, such as mosques and others, actually the worship can only be used when alone or in congregation at the Imam's house. The reason the congregation is not allowed to indulge in public is to avoid unfavorable perceptions from people who are unfamiliar with the fast prayer.(Interview with KH. Mawahid Sunusi 2021)

One of the simple but important teachings to be known by *Sambayang Marapas* actors is that it is recommended to keep using a songkok or skullcap every time they want to travel anywhere. In this case, it can be seen that the spiritual value includes beauty and not, because the necessity of using a skullcap when performing Sambayang Marapas and outside the worship process is not only counted as a form of ethics and exists in worship but also as a support for a beautiful appearance so that it is pleasing to the eye and brings comfort to the user as well.

Spiritual values including justice in Sambayang Marapas actors can be seen from Mr. Katil's statement, rituals and other religious practices that are often practiced by worshipers are me'alawo-lawo lao dzi rupa tau which means that always do good to everyone and nature around you by praying for them and reading al-fatihah which is intended for everyone around you, both living and deceased before leaving the house."(Interview with Mr. Katil 2021) In this practice we can conclude that by praying for all what is in this universe is a form of justice to all of Allah Swt's creations.

4. Spiritual Value of *Sambayang Marapas*

This fourth value is the value that occupies the highest level of the three previous values because this spiritual value does not aim to achieve pleasure that has a time limit but rather a form of eternity and has a sense of submission to Allah SWT as the ruler of

the universe which is the determinant of everything. This spiritual value is a value that also includes sacred and unholy issues. (Jirzanah 2008) So this spiritual value is a value that is religious in nature because it is related to divinity or a value that includes obsolute things such as holiness or unholiness.

The spiritual value in Sambayang Marapas lies in the belief in *Sambayang Marapas* worship, the first of which refers to the belief in the existence of Allah Swt as the only One who determines the validity and acceptability of prayer, including *Sambayang Marapas* worship performed by worshipers andentrusts everything to the Imam as a place to hold on to and still God has a role in everything. The belief in what he does is right even though in the eyes of some people there are also those who oppose the teachings he does because for the congregation they will not do any form of worship if it is not valid by sharia law, while *Sambayang Marapas* which they understand does not violate and eliminate any sharia in its worship.

The spiritual value of Sambayang Marapas can be seen from the description of the Imam. If there is someone who wants to become a follower and fulfill the practices taught by Annangguru then first must be blessed first. But the process of allegiance cannot be done just like that at any time, a prospective worshipper will only be able to be allegiance if he has received certain clues in his dreams or feelings, when the prospective worshipper has had a strange dream and is considered a clue then the dream will be told to the Imam to be taqwil what the dream means, as well as the Imam if he has received guidance for allegiance through dreams or feelings then the ritual of allegiance can be carried out even though the prospective worshipper has not received any instructions, because after being allegiance the congregation cannot immediately pray in the form of *Marapas* before getting guidance and teaching from the Imam. If the congregation has been blessed and has been guided, the Imam will first see whether the congregation can be allowed to carry out Sambayang Marapas.(Interview with KH. Mawahid Sunusi 2021a) All of these series are the will of Allah Swt to his servants who have been willed to carry out Sambayang Marapas, so it can be said that it is a spiritual value.

d. The Incorret Of The Fast Prayer Of Sambayang Marapas In View Of Its Relevance To The Values Of Sufism

Mandar in the daily life of its people has an affinity with Sufistic values. It is proven that many great scholars born in Mandar land teach various kinds of tariqahs that are led in their respective regions. Sufism in some Mandar areas is identical to Falsafi Sufism because Mandar's neighboring region, South Sulawesi, also has many Sufi shops oriented towards Falsafi Sufism, one of the famous figures is Sheikh Yusuf al-Makassari. His scientific sanad reaches many Sufi figures in the archipelago and outside the archipelago. Sheikh Yusuf studied with the great Sufi Shaykh Nuruddin al-Raniri, from whom he learned Sufism and philosophy.(Mustari Mustafa 2011) In addition to falsafi Sufism. The influence of other Sufism also developed in Mandar.

From the diversity of various kinds of Sufism in Mandar, Sambayang Marapas is then influenced by several Sufism characters scattered in Mandar, although consciously the worshipers or worshipers claim not to follow any tarikat but Sufism values are incorporated into some of the practices of the congregation. Without being directly realized by some worshipers that the worship they do every time is closely related to Sufism, therefore the following are Sufism values that have relevance to Sambayang Marapas worship:

1. Sambayang Marapas and Penance Repentance in Sufism is the most basic *maqamat* before continuing the *maqamat* to the next levels until reaching the goal, namely Allah SWT because it is not feasible for someone to learn the next level if the stage of repentance has not been completed and appropriate. Repentance is generally defined as an effort to correct oneself from previous mistakes that have been made and promise not to repeat those mistakes again, as long as each individual regrets all his mistakes and manages not to repeat them then he has been able to repent properly, but if after repenting but still repeating his actions then it cannot be said to be repentance. The method of repentance that can help is to start from the case of major sins because if you succeed in repenting from major sins then minor sins will be easier not to be repeated.(Abdur Rohman 2019)

Repentance in Sambayang Marapas can be seen from the statement of Mr. Nara, namely "If anyone wants to become a congregation and carry out Sambayang Marapas,

then initially it will be recommended to purify themselves first by repenting of all past mistakes and *dzi patama sallang repeat*, meaning that they will be re- Islamized by saying two sentences of shahadat led by the Imam. A prospective congregation will be accepted and taught every process of self-improvement in Sambayang Marapas if the age has reached adulthood and must have a family, the reason is that if he has become a Sambayang Marapas congregation, his lust will be easier to control so that he does not repeat mistakes a second time and does not violate the Sambayang Marapas taboos.(Interview with Mr. Nara 2021).

2. Sambayang Marapas and Ittihad

Ittihad is a level of union between the *manifest* and *the manifest.* The level of Ittihad can be reached if a Sufi activist has gone through the stages of fana and baqa. Because if someone has reached his union with God, it means that he has passed the stages of fana and baqa because the goal of both is ittihad itself. Ittihad in Sambayang Marapas can be seen when they want to perform the fast prayer, because according to the congregation's confession that when they want to perform their prayers they will leave all human traits and worldly influences, the loss of human traits so that they feel they have disappeared or have gone through the stages of fana and baqa and there is only Allah in their feelings (Interview with KH. Mawahid Sunusi 2021a). From this belief, Sambayang Marapas can be said to have relevance to Sufism, seen from its connection with ittihad relevance to Sufism, seen from its connection with ittihad.

3. Sambayang Marapas and Hulul

Hulul is the next level in Sufism after going through the stage of ittihad first. Hulul is the process of unification between human nature and God's nature spiritually. Hulul is the event of God taking over the human body of his choice who has been able to eliminate human things by entering it so that there is a union between God and humans in one form.(Devi Umi Soleha 2021)

Hulul in Sambayang Marapas is when performing the prayer, each performer feels the presence of God and is spiritually united. Sambayang Marapas actors argue that if prayers are performed to find God in the prayer then what is found is only disbelief, so that by feeling God's presence is the most appropriate way. (Interview with Mr. Katil

2021) By feeling the presence of God, it can be said that Sambayang Marapas has relevance to the value of Sufism, namely hulul.

4. Sambayang Marapas and Dhikr

Dhikr for Sufism activists in tariqah is one of the most important elements, besides being important, dhikr in each tariqah is usually a certain characteristic to distinguish between one tariqah and another. Dhikr means the word remember, so for every Muslim who always makes dhikr, he is a reminder of Allah throughout his day and the reward for his dhikr is tranquility and getting closer to Allah SWT because dhikr is also a means of communicating a servant to Him.(Farida Husin 2019).

In Islam, dhikr is divided into several types, namely Dzahir dhikr, which means that dhikr is done visibly by uttering praises to Allah Swt, namely saying tasbih, tahmid takbir, prayers for always being under His protection, and requests that Allah always be with him. The second dhikr is Khofi which means hidden dhikr, khofi dhikr is recited in the heart. The third dhikr is the ultimate dhikr, when a servant dhikr then Allah will also remember his servant who dhikr to Him. With these kinds of dhikr, it can be seen that each dhikr has its own procedure, some are done verbally and some are done by using the heart. According to Imam Nawawi ra. Dhikr uses the tongue and heart together because none of them can be left out.(Farida Husin 2019)

The relevance between Sambayang Marapas and the value of tasawuf amali dhikr can be seen from the practices performed by every congregation that has been blessed. The dhikr of the Sambayang Marapas congregation is not much, there are only certain dhikr that must be done consistently. It cannot be mentioned in detail about what dhikr is practiced by each congregation, but the dhikr is not much different from the dhikr in general that exists in tariqahs. In accordance with the characteristics of the congregation that every practice prioritizes the role of the heart, it can be concluded that the form of dhikr is the dominant dhikr of the heart. According to the Imam of the Sambayang Maparas congregation, some congregants when they have gone through the stage of allegiance and have passed the guidance process from the Imam will be taught the dhikr, but the dhikr taught may be different from the previous congregation because it is based on the ability of the congregation. So in Sambayang Marapas has relevance to Sufism, namely dhikr.

5. Tafakkur

The activity of tafakkur aims to achieve silence and tranquility in contemplation. In the science of nahwu, the word tafakkur comes from the tasrifan word *fakkara*, namely *tafakkara, yatafakkaru, tafakkuran* which means thinking about something. Tafakkur brings a servant closer to God because itcontemplates all His creations and powers suchas the heavens, the earth and the universe so that.(Noviyanti 2020) It is not uncommon when everyone tafakkur will get guidance or guidance from Allh Swt.

The congregation also practiced tafakkur after performing the Sambayang Marapas service. The best time for tafakkur done by certain worshipers is at night and there are also those who choose when the night is very late in order to get peace and silence so that they can be solemn in their tafakkur, because the recognition of worshipers who often tafakkur that the sound of ticking clockwork for him is very disturbing because the sound sounds sound like an oil drum being beaten. While in his tafakkur, calmness and silence have achieved closeness to Allah Swt and even certain worshipers often experience mystical events such as suddenly seeing the arrival of Annangguru Pocci who came to visit him and get teachings and instructions from Allah Swt through His guardian.

That is why pilgrims flock to do tafakkur because in addition to contemplating the greatness of Allah Swt with all His creations, they also hope to get guidance and meet the guardians of Allah. Because of their belief when they have a similar spiritual mystical experience that it is true is the guidance and teaching from Allah through Annangguru Pocci as his noble guardian. Because mystical experiences are believed to be a form of emotion and a form of longing and are believed to be goodness, beauty and truth.(Haidar Bagir 2018)

6. Zuhud

Zuhud is refraining from worldly things, zuhud for Sufis has become the main characteristic when people see it by looking sober and not excessive. Because the Sufis assert that if a servant is too complacent aboutworldly matters, he will fall into excessive behavior.(Haidar Bagir 2005).

The relevance of Zuhud to Sambayang Marapas is in the congregation who practice it. Because as explained earlier that the Sambayang Marapas congregation does not have

an affiliation with any tariqah but the various practices and behavior of the congregation are full of Sufism values. The Zuhud of the performer of the prayer is quickly seen from the wali who first popularized the worship, often looking as it is and living simply so that for people when they first see him it will not cross the slightest that he is an alim, worship expert and wali of Alllah Swt. His zuhudan is then followed by his followers until now, many of whom choose to live as they are and not pursue worldly pursuits.

CONCLUSION

The history of *Sambayang Marapas* in West Sulawesi was popularized by K Muhammad Yahya or better known as Annangguru Pocci. He was a saint of God and Imam at the Napo Grand Mosque. The description above explains the history of *Sambayang Marapas* has two versions, namely Annangguru Pocci received instructions to carry out the worship through a dream and the second version he got knowledge about *Sambayang Marapas* from his teacher who came from Java, a Sheikh spreading Islamic teachings in Mandar land. but the two versions are actually related to each other and are a series in the early history of the practice of worship.

Sambayang Marapas has relevance to Sufism, seeing from Annangguru who teaches the practice of *Sambayang Marapas* worship is a scholar and Sufi expert who has studied with popular Sufism teachers in Sulawesi at his time. The character of West Sulawesi Sufism is oriented towards falsafi Sufism, influenced by scholars in the southern part of Sulawesi such as Sheikh Yusuf al-Makassari who was a falsafi Sufi figure. Falsafi Sufism has an influence on *Sambayang Marapas* who may believe that in Sambayang Marapas is an effort to unite oneself with God. The effort to unite oneself with the creator is what makes Sambayang Marapas relevant to Sufism in terms of its stages, namely repentance, ittihad, hulul, dhikr, tafakkur and zuhud. In addition to falsafi tasawwuf, amali tasawwuf and other tasawwuf have also developed and influenced life.

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