https://journal.uin-alauddin.ac.id/index.php/kasyfulmurad
Copyright 2023 ©The author(s) (Nahdhiah Nurul Islamiyah, et. al)

The Attitude of Practitioners of the Khalwatiyah Shaykh Yusuf al-Makassari Order toward the Dhikr of *Lā ilāha illallāh* in Ratib al-'Aṭṭāṣ (A Living Qur'an Study)

Nahdhiah Nurul Islamiyah
Alauddin State Islamic University of Makassar
nahdhiahnurul19@gmail.com

Muhsin Mahfudz
Alauddin State Islamic University of Makassar
muhsinmahfudz@uin-alauddin.ac.id

La Ode Ismail Ahmad
Alauddin State Islamic University of Makassar
laode.ismail@uin-alauddin.ac.id.

Tasmin Tangerang
Alauddin State Islamic University of Makassar
tasmin.tangerang@uin-alauddin.ac.id.

Muhammad Irham
Alauddin State Islamic University of Makassar
muhammad.irham@uin-alauddin.ac.id.

Abstract

This study explores how followers of the Khalwatiyah Order of Syekh Yusuf al-Makassari perceive the dhikr *Lā Ilāha Illallāh* within the *Ratib al-Aṭṭaṣ* ritual. To unpack this, the research looks into three main areas: how the dhikr is understood, how it is practiced, and the core attitudes of the practitioners themselves. Methodologically, this is a qualitative field research that blends phenomenology, social psychology, and a Living Qur'an approach. Data was gathered through direct observation, interviews, and documentation before being analyzed qualitatively. The findings reveal that the practitioners view *Lā Ilāha Illallāh* as a foundational practice to deepen their *tawhid* and heighten spiritual awareness. Under the direct guidance of a *mursyid*, this dhikr is performed regularly, both in groups and individually. From a Living Qur'an perspective, the community actively internalizes and contextualizes these sacred verses; their devotion is deeply tied to the belief that the dhikr brings blessings and fends off misfortunes. Because they believe that destiny and sustenance rest entirely with Allah, this lived relationship with the text ultimately nurtures a deep sense of *tawakkul*, inner tranquility, and a highly religious lifestyle. In the end, this

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

study offers fresh academic insights into Living Qur'an studies, showing how sacred verses are actively lived out within Sufi orders to shape community spirituality.

Keywords: *dhikr lā ilāha illallāh; ratib al-aṭṭaṣ; khalwatiyah order; living qur'an.*

Introduction

Amid the relentless hustle of modern life, dhikr (remembrance of God) emerges as a vital anchor that draws the human soul back to spiritual tranquility and reanimates a withered heart.[1] In Islamic tradition, the Qur'an itself is identified as *al-dhikr* (the Reminder) because Allah swt. intends to convey a direct message that this revelation serves as a warning regarding human obligations and responsibilities on earth as *khalīfah*.[2] For this reason, the Qur'an as *al-dhikr* functions as a comprehensive warning to all humanity concerning all matters related to human beings and their lives.

The ultimate core of this remembrance is the declaration of monotheism: *Lā ilāha illallāh*. Within the Qur'an, this phrase is highlighted not merely as a passive dogma, but as a foundational consciousness that must be deeply comprehended, as explicitly commanded in Surah Muḥammad/47: 19.

فَاعْلَمْ اَنَّه لَآ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِۗ

Translation:

> So know, (O Muhammad), that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women."[3]

This verse underscores through the imperative *fa'lam* that the *tahlil* must spring from deep-seated knowledge rather than mindless imitation. This foundational textual status is firmly validated by prophetic tradition, as Rasulullah Saw said:

حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الأَنْصَارِيُّ، قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، رضى الله عنهما يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَفْضَلُ الذِّكْرِ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ . وَقَدْ رَوَى عَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ

[1]M. Fethullah Gülen, *Zikir: Jalan Menuju Kedekatan Dengan Allah* (Jakarta: Republika, 2010). h. 23

[2]Manna' Al-Qaththan, *Mabāḥiṡ Fī 'Ulūm Al-Qur'Ān* (Bairut: Dār al-Masyriq, 1982). h. 21

[3]Lajnah Pentashih Mushaf Al-Qur'an, "Al-Qur'an Kemenag," accessed October 1, 2025, https://quran.kemenag.go.id/quran/per-ayat/surah/47?from=19&to=19.

Copyright 2023 ©The author(s)

Translation:

> It was narrated to us by Yahya bin Habib bin Arabi, who said: It was narrated to us by Musa bin Ibrahim bin Katsir al-Ansari, who said: I heard Talhah bin Khirash say: I heard Jabir bin Abdullah (may Allah be pleased with them both) say: I heard Rasulullah (peace be upon him) say: "The best dhikr is 'La ilaha illallah' and the best supplication is 'Alhamdulillah'." Abu Isa (Imam al-Tirmidzi) said: This hadith is hasan gharib (good and rare), we do not know it except through the narration of Musa bin Ibrahim. Indeed, Ali bin al-Madini and several others have also narrated this hadith from Musa bin Ibrahim.[4]

Grounded in these normative scriptural and prophetic foundations, the phrase naturally evolved into the spiritual axis of various Sufi orders (*tarekat*), though its practical application developed diversely. In the Shādhiliyyah order, the recitation of *Lā ilāha illallāh* is recommended at least 100 times daily, performed aloud (*jahr*) collectively (*jamā'ah*) or quietly (*sirr*) individually (*munfaridan*).[5] Similarly, the Naqshbandiyyah order internalizes it verbally as *dhikr jahr* and inwardly within the heart as *dhikr sirr* across several levels of *laṭā'if*.[6] In the Khalwatiyyah Sammān order, it is performed at least 1,001 times, accompanied by regulated breathing from the navel to the crown, specific bodily movements, and loud vocalization.[7] Meanwhile, the Ḥaqīqatul Muḥammadiyyah order combines it with *Ṣalawāt Nariyyah* for at least 300 repetitions after the dawn (*ṣubḥ*) prayer.[8]

This research seeks to address the gap in contemporary literature by examining the attitudes of practitioners of the Khalwatiyah Shaykh Yusuf al-Makassari Order toward the dhikr of *Lā ilāha illallāh* as structurally practiced within the *Ratib al-'Aṭṭāṣ* liturgy. Employing a Living Qur'an approach, this study explores how this Qur'anic remembrance is understood, practiced, and transformed into lived religious attitudes. By situating dhikr within the everyday spiritual experiences of its practitioners, this article aims to contribute to Living Qur'an studies and to highlight the continuing relevance of scriptural remembrance in shaping contemporary Muslim spirituality.

Method

This study employs a qualitative field research design, focusing directly on the attitude of practitioners of the Khalwatiyah Shaykh Yusuf al-Makassari Order toward the dhikr of *Lā ilāha illallāh* in *Ratib al-'Aṭṭāṣ*. To comprehensively address this focus, the

[4]Muhammad bin Isa Al-Tirmidzi, "Jami` At-Tirmidhi 3383," accessed January 10, 2026, https://sunnah.com/tirmidhi:3383%0A%0A.

[5]Syaharuddin Mayang, *Panduan Zikir Dan Cara Meafalkannya; Aurat Dan Wirid* (Makassar: Berkah Utami, 2020). pp. 3-4

[6]Abdul Haris, *Zikir Dan Lathifatul Qalbi Dalam Tarekat Naqsyabandiyah Khalidiyah Mujaddiiyah* (Maros: Zawiyah Qadirun Yahya, 2021). pp. 17-18

[7]Muhammad Irsan Daeng Mangerang, *Telaga Ma'rifat; Tenggelam Dalam Lautan Ma'rifatullah*, Cet I (Maros: Zawiyah Tarekat Khalwatiyah Samman, 2018). pp. 106-107

[8]Anwar Paraga, *Buku Saku; Metode Zikir AGH Muhammad Nur* (Makassar: Yayasan al-Sunusiyah, 2000). p. 14-15

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

research utilizes three main approaches: phenomenological, social psychological, and Living Qur'an. The phenomenological approach is used to explore the lived experiences and subjective meanings of practitioners in performing the dhikr of *Lā ilāha illallāh* within the *Ratib al-'Aṭṭāṣ* liturgy, allowing the researcher to understand their experiences without imposing prior assumptions (*bracketing*). The social psychological approach is applied to analyze practitioners' specific attitudes toward this dhikr practice, particularly in terms of cognitive, affective, and conative dimensions. Meanwhile, the Living Qur'an approach is utilized to examine how Qur'anic verses related to dhikr are received, practiced, and functionally lived through the ritual of *Ratib al-'Aṭṭāṣ*.

The research was conducted within the Khalwatiyah Shaykh Yusuf al-Makassari community in Makassar, where *Ratib al-'Aṭṭāṣ* is regularly practiced. Primary data were obtained through participant observation, in-depth interviews, and documentation. To maintain direct relevance to the research topic, informants were selected using purposive sampling and consisted of the *mursyid*, selected *khalīfah*, and active members of the order who consistently perform *Ratib al-'Aṭṭāṣ* and manifest the religious attitudes under study.

Results and Discussion

A. *Lā ilāha illallāh* Dhikr in the Perspective of the Khalwatiyah Shaykh Yusuf al-Makassari Order

In the Khalwatiyah Shaykh Yusuf al-Makassari Order, *Lā ilāha illallallāh* is understood as the core of spiritual practice and the foundation of tawḥīd. This dhikr is not treated as a supplementary ritual, but as the central axis shaping the spiritual orientation of the practitioners. For the jama'ah, dhikr is not merely verbal repetition, but a gradual process of internalizing divine oneness that influences thought, emotion, and behavior.[9]

Puang Makka, as the *mursyid* of the Khalwatiyah Yusuf al-Makassari Order, emphasizes that the dhikr *Lā ilāha illallāh* cannot be approached merely through conceptual definitions, especially when it is understood only at the level of scholarly discourse. According to him, this dhikr is not an object of theoretical knowledge, but a spiritual practice that can only be truly comprehended through inner experience (*dhawq*).

> *Lā ilāha illallāh* has no definition, because it is an experience. It is not knowledge. In terms of literal meaning, yes, it means 'there is no god but Allah,' but its definition lies in practice; it is not part of theoretical knowledge.[10]

Puang Makka's view has strong roots in Sufi epistemology, which from its earliest development has distinguished between rational knowledge (*'ilm*) and inner knowledge acquired through direct experience (*dhawq*). In the Sufi tradition, ultimate truth cannot be attained solely through intellectual understanding or linguistic definition; rather, it requires inner engagement and the spiritual transformation of the practitioner.[11]

---

[9]Machmud Suyuti, *Ajaran Dan Amalan Tarekat Khalwatiyah Dari Syekh Yusuf Al-Makassari Ke-Puang Makka*, Cet I (Makassar: Darul Ahsan Makassar, 2025).

[10]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[11]Abu al-Qasim Abd al-Karim al-Qusyairi, *Al-Risalah Al-Qusyairiyyah* (Beirut: Dar al-Kutub al-

Copyright 2023 ©The author(s)

Therefore, the statement of tawḥīd is not positioned merely as a theological proposition, but as an existential reality that must be lived and internalized within one's spiritual life.[12]

The normative foundation of this perspective can be traced to the Qur'anic verse QS al-Baqarah/2: 282

وَاتَّقُوا اللّٰهَ ۗ وَيُعَلِّمُكُمُ اللّٰه

Translation:

Be mindful of Allah, and Allah will teach you.[13]

Sufi exegetes do not understand this verse merely as a promise of juridical or outward religious knowledge. Al-Qushayrī, in *Laṭā'if al-Ishārāt*, interprets the phrase *yu'allimukumullāh* as an allusion to *'ilm ladunnī*, namely inner knowledge that Allah bestows upon the hearts of the God-conscious as a result of spiritual earnestness and sincerity in practice. According to him, such knowledge is not acquired through ordinary rational learning processes, but through inner proximity to Allah, which in practice is indeed not always easily articulated through language.[14]

In the author's view, Puang Makka's statement does not represent a rejection of knowledge, but rather a critique of the tendency to understand tawḥīd in a manner that stops at linguistic and conceptual levels. The emphasis on experiential realization reflects a strong orientation toward *tasawwuf 'amalī* (practical Sufism), in which knowledge, action, and inner experience are understood as an integrated and mutually reinforcing unity.

The understanding of *Lā ilāha illallāh* dhikr within the Khalwatiyah Order is also characterized by a hierarchical gradation of meaning. Shaykh Syahrir explains that dhikr does not stop at the verbal acknowledgment that Allah alone deserves worship. At the initial stage, disciples understand *Lā ilāha illallāh* as a juridical affirmation: "there is none worthy of worship except Allah." However, as the spiritual journey progresses, the meaning moves to deeper levels. Dhikr begins to be understood as a reorientation of life's ultimate purpose (*lā maqṣūd*), purification of desire (*lā marghūb*), and the unification of love and longing exclusively toward Allah.[15] At its highest stage, dhikr leads the disciple to the awareness that the only true and real existence is Allah. These stages are as follows:

- *Lā Ma'būd Illallāh*: There is none worthy of worship except Allah (Sharī'ah).
- *Lā Maqṣūd Illallāh*: There is no ultimate goal except Allah (Ṭarīqah).
- *Lā Maṭlūb Illallāh*: There is nothing sought except Allah.
- *Lā Marghūb Illallāh*: There is nothing desired except Allah.

Ilmiyyah, 2002). h. 60

[12]Abū Hamīd Muhammad bin Muhammad Al-Ghazālī, *Ihyā' 'Ulūmiddīn*, Jilid I (Kairo: Dār al-Hadīts, 1990). h. 21

[13]Lajnah Pentashih Mushaf Al-Qur'an, "Qur'an Kemenag," accessed January 20, 2026, https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=282&to=282.

[14]Abū al-Qāsim Al-Qusyairī, *Laṭā'if Al-Ishārāt*, jil. I (Beirut: Dār al-Kutub al-'Ilmiyyah, 2007). h. 310

[15]Syekh Syahrir Nuhun (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

- *Lā Maḥbūb Illallāh*: There is nothing loved except Allah.
- *Lā Ma'shūq Illallāh*: There is nothing yearned for except Allah.
- *Lā Mawjūd Illallāh*: There is no true existence except Allah (Ḥaqīqah).[16]

Shaykh Syahrir further emphasizes that this hierarchical progression is highly dependent on the guidance of the *mursyid*. A disciple cannot "leap" directly to the stage of *Lā Mawjūd* without attaining maturity at the preceding levels. He explains that this gradation is closely related to the number of dhikr recitations prescribed by the *mursyid*, which he likens to a medical prescription whose dosage cannot be determined arbitrarily.

> It is like medicine prescribed by a doctor sometimes it is three times a day, sometimes twice, sometimes four times. It is adjusted accordingly. Dhikr is a prescription for the heart. So it depends on what kind of heart disease one has and how severe it is. Then the *mursyid* prescribes it. Other forms of dhikr are the same, not only *Lā ilāha illallāh*.[17]

Puang Makka affirms that this hierarchical process cannot be traversed instantly. Each stage requires inner readiness and continuous guidance from the *mursyid*. Accordingly, the determination of the number of dhikr recitations is adjusted to the spiritual condition of the disciple. Dhikr is thus understood as a long-term process of spiritual education.[18]

This understanding is in line with the Prophet's ḥadīth stating that the most excellent form of dhikr is *Lā ilāha illallāh*, indicating that the statement of tawḥīd constitutes the axis of all consciousness of faith:

أَفْضَلُ الذِّكْرِ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

Translation:

> The best remembrance is *Lā ilāha illallāh*, and the best supplication is *al-ḥamdu lillāh*." (Narrated from Jābir ibn 'Abd Allāh).[19]

This ḥadīth underscores that the declaration of divine oneness is not merely one form of remembrance among others, but the very core of spiritual awareness and devotion in Islam.

[16]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[17]Syekh Syahrir Nuhun (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[18]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[19]Abu Abdullah Muhammad bin Yazid bin Majah Al-Qazwini., "Sunan Ibnu Majah 3800," accessed January 17, 2026, https://sunnah.com/ibnmajah:3800.

Copyright 2023 ©The author(s)

B. The Practice of *Lā ilāha illallāh* Dhikr within Ratib al-ʻAṭṭāṣ

1. Implementation and Procedure of *Ratib al-ʻAṭṭāṣ* Dhikr in the Khalwatiyah Shaykh Yusuf al-Makassari

a. The Implementation of *Ratib al-ʻAṭṭāṣ* Dhikr in the Khalwatiyah Shaykh Yusuf al-Makassari

The collective performance of *Ratib al-ʻAṭṭāṣ* within the Khalwatiyah Shaykh Yusuf al-Makassari Order is centered at the *zāwiyah* located on Jalan Baji Bicara No. 7-8 in Makassar, serving as both its central headquarters and a vital space for social interaction among practitioners.[20] This devotional network operates dynamically, extending well beyond the central hub into surrounding areas like Parepare, Pinrang, and West Sulawesi specifically centered at the Hasan Yamani Parappe Islamic Boarding School in Polewali Mandar through rotating assemblies hosted based on communal consensus.[21] Scheduled once a week after the Isya prayer, typically running from 20:00 or 21:00 WITA until around midnight, these communal rituals are guided directly by the *mursyid*, Puang Makka.[22]

Thursday nights (*malam Jumat*) are heavily favored for their perceived spiritual blessings, while Tuesday nights are chosen to honor the death anniversaries of al-Ḥabīb ʻUmar al-ʻAṭṭāṣ (the author of the ratib) and Syekh ʻAbd al-Qādir al-Jīlānī, rather than the passing of Syekh Yusuf al-Makassari himself.[23]

Outside these routine weekly slots, practitioners frequently recite the liturgy during personal life-cycle events (*hajatan*) or communal gatherings as a protective prayer to invoke blessings and ward off misfortunes.[24] Interestingly, the order displays high adaptability to modern life; members are fully permitted to play digital audio and video files (MP3/MP4) on their mobile phones for private practice,[25] and the timing of other specific litanies remains highly flexible according to the guidance of individual guides.[26] However, the collective gatherings at the *zāwiyah* are temporarily suspended during the holy month of Ramadan so that practitioners can focus entirely on intensive Qur'an

[20]Machmud Suyuti (Jama'ah Tarekat Khalwatiyah Syekh Yusuf) , *Wawancara* (Makassar: 16 Oktober 2025).

[21]Machmud Suyuti, *Ajaran Dan Amalan Tarekat Khalwatiyah Dari Syekh Yusuf Al-Makassari Ke-Puang Makka*. h. 309

[22]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025)"

[23]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[24]Syekh Asnawi (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[25]Nurlaela Muhiddin (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[26]Syekh Syahrir Nuhun (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025) .

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

recitation as their primary devotion.[27] Once the ritual draws to a close, the atmosphere shifts into a relaxed communal gathering where members linger to chat over light refreshments, effectively weaving spiritual duty with social solidarity.

b. Procedure for Performing *Ratib al-ʻAṭṭāṣ* Dhikr

When the ritual gets underway inside the designated *zāwiyah*, the atmosphere is governed by a clear sense of etiquette and structure, assisted by sound amplification equipment, congregants sit cross-legged in a distinct hierarchical formation: the *mursyid* takes his place at the front-center, flanked directly by the *khalīfahs*, followed by the male rows in the front sections and the female rows in the back rows. Practitioners also customarily place open water bottles in front of them, allowing the water to absorb the spiritual blessings (*barakah*) of the chanted dhikr. Unlike the practices seen in the Khalwatiyah Samman Order, this lineage does not prescribe any specific physical movements or head swaying; any bodily motion that occurs is understood purely as a spontaneous personal reflex.[28] The assembly officially opens with a 5-to-10-minute spiritual talk by the *mursyid* touching on daily life problems and ethics, which then transitions into the main recitations led alternately by the *khalīfahs*.

Structurally, the recitation of *Ratib al-ʻAṭṭāṣ* in this tradition follows a systematic sequence of 25 established stages:

- The introductory advice by the mursyid.
- The initial tawassul to the Prophet Muhammad SAW, Sufi masters, and the spiritual silsilah of the order, grounded in Surah al-Mā'idah: 35 and al-Baqarah: 186.
- Taʻawwudz (3x).
- Surah al-Ḥasyr: 21–24 (1x).
- Taʻawwudz (3x).
- *Aʻūdzu bi kalimātillāh* (3x).
- *Bismillāhilladzī lā yaḍurru* (3x).
- *Lā ḥaula wa lā quwwata illā billāh* (10x).
- *Basmalah* (3x).
- *Bismillāhi taḥaṣṣannā billāhi bismillāhi tawakkalnā billāhi* (3x).
- *Bismillāhi āmannā billāhi wa man yu'min billāhi lā khaufun ʻalaihi* (3x).
- *Subḥānallāhi ʻazzallāhu subḥānallāhi jallallāhu* (3x).
- *Subḥānallāhi wa biḥamdihī subḥānallāhil-ʻaẓīmi* (3x).
- *Subḥānallāhi wal-ḥamdulillāhi wa lā ilāha illallāhu wallāhu akbar* (4x).
- *Yā laṭīfan bi khalqihī yā ʻalīman bi khalqihī yā khabīran bi khalqihī ulṭuf binā yā laṭīfu yā ʻalīmu yā khabīru* (3x).
- *Yā laṭīfan lam yazal ulṭuf binā fīmā nazal innaka laṭīfun lam tazal ulṭuf binā wal-muslimīn* (3x).
- *Lā ilāha illallāh* (40x)
- *Muḥammadun rasūlullāhi ṣallallāhu ʻalaihi wa ālihī wa sallam* (1x).

[27]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 20 Februari 2026)"

[28] Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025)

Copyright 2023 ©The author(s)

- *Ḥasbunallāh wa ni'mal wakīl* (7x).
- *Allāhumma ṣalli 'alā Muḥammadin Allāhumma ṣalli 'alaihi wa sallim* (10x).
- Istighfar (11x).
- *Tā'ibūna ilallāhi* (3x).
- *Yā Allāhu bihā yā Allāhu bihā yā Allāhu bi ḥusnil-khātimah* (3x).
- Surah al-Baqarah: 285–286 (1x).
- A closing tawassul dedicated to the Prophet, the early pioneers of the lineage (Ahmad bin Isa and Muhammad bin Ali Ba'alawi), the author of the ratib (al-Habib Umar), the spiritual guides, parents, and the deceased souls of the broader Muslim community.[29]

C. Individual and collective dhikr

The practice of *Lā ilāha illallāh* dhikr is carried out through two main modes: individual dhikr (khaliyah) and collective dhikr. These modes are not viewed as contradictory but as complementary in spiritual development. Individual dhikr serves as a means of inner deepening, while collective dhikr functions to strengthen devotional enthusiasm and transmit collective blessings.[30]

Puang Makka emphasizes that collective dhikr is not an absolute obligation. Dhikr may be performed individually according to each practitioner's condition and inner readiness. While collective dhikr is generally considered to have particular merits due to communal presence and shared blessings, individual dhikr remains fully valid and highly valued if it facilitates deeper concentration and inner awareness.[31] This demonstrates that the order does not impose rigid patterns but allows flexibility for individual spiritual dynamics.

This perspective aligns with Shaykh Syahrir's view, which highlights the virtue of individual dhikr as a means of introspection and inner purification, particularly when performed in solitude and accompanied by emotional humility before Allah.[32]

2. Number of Recitations

In the text of *Ratib al-'Aṭṭās*, the phrase *Lā ilāha illallāh* is generally recited forty times. However, within the Khalwatiyah Shaykh Yusuf Order, this number is not regarded as rigid. Puang Makka explains that the number of recitations is flexible and adjusted to the practitioner's inner condition, based on the guidance of the teacher. [33] This flexibility is part of the inherited tradition of the order's spiritual lineage. He states:

---

[29] Habib Umar bin Abdur Rahman Al-Athos, *Ratib Al-Aṭṭās, (Tarekat Khalwatiyah Syekh Yusuf al-Makassari)*.

[30] Syekh Syahrir Nuhun (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[31]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[32] Syekh Syahrir Nuhun (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[33]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

> The number can change. We may adjust it according to circumstances. This has been passed down from my teacher back to the *ṣāḥib al-rātib* (Ḥabīb 'Umar ibn 'Abd al-Raḥmān al-'Aṭṭāṣ). Whether forty, one hundred, or one thousand times, it is not a problem.[34]

This explanation indicates that the number of recitations is not a criterion for the validity of practice, but a tool for spiritual training. The emphasis lies on inner readiness and continuity rather than numerical quantity.

Shaykh Syahrir reinforces this view by stressing that determining the number of dhikr recitations falls under the authority of the *mursyid*. His medical analogy illustrates dhikr as a form of spiritual therapy tailored to individual conditions:

> Dhikr is like a doctor's prescription. It cannot be standardized. Some need a hundred, others a thousand. It depends on the disease of the heart.[35]

Shaykh Asnawi adds that differences in the number and intensity of dhikr are also related to one's structural position within the order. *Khalīfahs* bear greater spiritual responsibilities than ordinary members and therefore have more demanding devotional obligations.[36]

Testimonies from congregants, such as Pak Anwar, indicate that dhikr practice generally follows individual needs and conditions. When facing specific difficulties or emotional distress, congregants consult the *mursyid* for tailored guidance. Outside such circumstances, they do not feel burdened by rigid numerical requirements. This demonstrates that guidance is contextual and responsive, while flexibility remains the norm.[37]

These findings show that dhikr practice within the order is not quantitatively standardized but proportionally adjusted to individual roles, inner readiness, and spiritual conditions. This principle aligns with the Qur'anic teaching that Allah does not burden a soul beyond its capacity and emphasizes that the essence of dhikr lies in qualitative experience rather than numerical repetition.

C. The Attitudes of Practitioners toward the Dhikr of Lā ilāha illallāh within Ratib al-'Aṭṭāṣ

The attitudes of practitioners toward the dhikr of *Lā ilāha illallāh* within *Ratib al-'Aṭṭāṣ* indicate that dhikr does not merely remain within the ritual dimension, but rather shapes the ways of thinking, feeling, and acting of the members of the order in their daily lives.

---

[34]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[35] Syekh Syahrir Nuhun (Khalifah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[36]Syekh Asnawi (Khalifah Tarekat Khalwatiyah Syekh Yusuf), 'Wawancara' (Makassar: 16 Oktober 2025).

[37]Anwar Abu Bakar (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

Copyright 2023 ©The author(s)

1. *Ratib* Dhikr as Protection from Misfortune and a Means of Facilitating Sustenance

In daily practice, many members of the order understand *Ratib* dhikr or *Lā ilāha illallāh* not only as a ritual practice or a reminder of tawḥīd, but also as a means of protection from adversity (*tolak bala*) and as a facilitator of sustenance. Interview results show that when economic conditions are uncertain or when facing life pressures, practitioners routinely perform *Ratib* dhikr to cultivate inner calm.
One female congregant, Mrs. Nurlaela, stated:

> When sustenance feels tight, I usually perform *Ratib* dhikr. After that, I feel relieved and calm; my heart is not overly burdened by worldly concerns. It does not mean that sustenance immediately increases, but the heart becomes more peaceful.[38]

Regarding inner tranquility, Puang Makka once conveyed in his advice prior to a *ratiban* session that:

> A calm heart is the hardest thing to obtain, the most precious, and it cannot be bought or sold. It can only be attained when you are engaged in dhikr with deep contemplation. If a calm heart could be purchased, many wealthy people would rush to buy it, because of how difficult it is to obtain. And if you want to know, a calm heart can only be attained through dhikr.[39]

Furthermore, the teachings of the order emphasize that *Ratib* dhikr has a dual function. First, it serves as protection from misfortune, safeguarding individuals from calamities, life difficulties, and various inner disturbances. Second, it functions as a means of facilitating sustenance, in the sense of cultivating inner calm so that practitioners are able to engage in economic activities with greater focus, patience, and a sense of blessing.[40]

Moreover, contemporary studies in the psychology of religion demonstrate that regularly performed religious rituals, such as *Ratib* dhikr, play a role in reducing stress levels, enhancing self-control, and strengthening individual resilience in the face of economic pressures. Thus, *Ratib* dhikr can be understood as a psychological buffer against economic uncertainty, as well as a means of maintaining spiritual balance.[41]

In summary, both the members of the order and the tarekat itself understand *Ratib* dhikr of *Lā ilāha illallāh* as a means of warding off misfortune, facilitating sustenance, and strengthening tawakkul, thereby reinforcing the belief that Allah suffices His servants as long as it is accompanied by sincere effort.

---

[38]Nurlaela Muhiddin (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[39]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf)

[40]Syekh Sayyid Abd.Rahim Assegaf Puang Makka (Mursyid Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

[41]Harold G Koenig, *Religion and Mental Health* (New York: Academic Press, 2012). p. 98

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

2. Dhikr as a Framework for Understanding Life

In practice, members of the order understand dhikr as a means of self-reflection. When facing life problems whether related to economic matters, family issues, or social relationships they seek to reorient their inner focus toward Allah. Dhikr helps them realize the limits of human capability and fosters an attitude of tawakkul. Thus, dhikr not only forms theological awareness but also builds psychological calm and emotional stability.[42]

These findings reinforce the view that dhikr serves a significant function for the members of the order. Dhikr helps them construct a life framework centered on Allah, while also serving as a tool to maintain consistency in tawḥīd amid the dynamics of modern life. Consequently, *Lā ilāha illallāh* dhikr is not merely understood as a litany (*wirid*), but as a foundational awareness that guides practitioners in comprehending life as a whole.

3. Emotional Impact and Inner Tranquility

Members of the order recognize that human inner conditions are fluctuating and strongly influenced by external pressures, such as economic problems, family relations, and social demands. In such situations, one congregant, Mrs. Nurhaeda, stated that dhikr is understood as an inner space where practitioners "return home," that is, a means of reordering the heart so that it is not dominated by excessive anxiety and restlessness. Thus, dhikr functions not only as a spiritual practice but also as a mechanism of emotional regulation.[43]

Mrs. Nurlaeli explained that during the early phase of practice, dhikr was experienced as burdensome and exhausting. The continuous repetition of formulas, combined with efforts to maintain heart awareness, often led to boredom, drowsiness, and even the desire to stop. However, over time and with the guidance of the khalifah, this experience changed significantly. Dhikr was no longer perceived as a burden, but rather became an activity longed for and sought by the inner self.[44]

This transformation indicates a shift from dhikr as a ritual obligation to dhikr as an affective necessity. Practitioners began to experience emotional imbalance when dhikr was missed or neglected. Conversely, upon resuming dhikr, they felt inner calm and relief. This phenomenon suggests that dhikr has become an integral part of the emotional structure of the practitioners, rather than merely a formal religious activity.

From the perspective of Sufism, this condition is understood as a process of *tazkiyat al-nafs*, namely the purification of the soul through continuous spiritual discipline. The consistent repetition of dhikr is believed to cleanse the heart from anxiety, restlessness, and negative impulses arising from base desires. Al-Ghazālī explains that the

[42]M Quraish Shihab, *Wawasan Al-Qur'an* (Jakarta: Lentera Hati, 2007). pp. 73-75

[43]Nurhaeda (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makasssar: 23 Oktober 2025).

[44]Nurlaili Muhiddin (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 16 Oktober 2025).

Copyright 2023 ©The author(s)

human heart is naturally susceptible to intrusive thoughts (*khawāṭir*) that disturb inner peace, and dhikr functions as a means to calm and regulate these disturbances.[45]

Shaykh Asnawi explained that repeated dhikr serves to instill awareness of tawḥīd within the heart, thereby gradually cleansing anxiety and restlessness. This view is reflected in the experiences of the members, who reported being better able to manage stress, economic pressures, and family conflicts after consistently practicing dhikr.[46]

The experience of another congregant, Mrs. Rasnah, also demonstrates that after regularly performing dhikr, she felt more capable of managing stress and life pressures. Economic difficulties, for example, were no longer faced with excessive panic, but rather with a balanced attitude of tawakkul and effort (*ikhtiar*). Similarly, in family conflicts, members reported greater emotional restraint, patience, and wisdom in seeking resolution. This indicates that dhikr plays a role in shaping spiritually grounded emotional intelligence.[47]

The emotional impact of dhikr is also evident in the reduction of anxiety and fear regarding the future. Members stated that prior to actively engaging in dhikr, they were often overwhelmed by excessive worry about matters that had not yet occurred. However, after practicing dhikr consistently, such anxieties gradually diminished. Dhikr helped them focus more on the present moment and entrust matters beyond human control to Allah.

These findings align with the Qur'anic verse in QS al-Ra'd/13:28, which affirms that hearts find tranquility through the remembrance of Allah:

الَّذِيْنَ اٰمَنُوْا وَتَطْمَىِٕنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ۗ اَلَا بِذِكْرِ اللّٰهِ تَطْمَىِٕنُّ الْقُلُوْبُ

Translation:

> Those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, it is through the remembrance of Allah that hearts find tranquility.[48]

Exegetes such as Ibn Kathīr explain that the tranquility of the heart referred to in this verse is a calmness that stems from faith in Allah, rather than from external conditions.[49] This exegesis corresponds with the experiences of the members, who continue to feel inner peace despite living under conditions of limitation. In other words, the tranquility produced by dhikr is internal in nature and relatively stable.

---

[45]Muhammad bin Muhammad al-Ghazali, *Ihya' Ulûm Al-Dîn*, Jilid II (Beirut: al-Maktabah al-Tijariyyah, 1964). h. 19-22

[46]Syekh Asnawi (Khalifah Tarekat Khalwatiyah Syekh Yusuf), 'Wawancara' (Makassar: 16 Oktober 2025).

[47]Rasnah (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 23 Oktober 2025).

[48]Lajnah Pentashih Mushaf Al-Qur'an, "Qur'an Kemenag," accessed January 18, 2026, https://quran.kemenag.go.id/quran/per-ayat/surah/13?from=28&to=28.

[49] Ismā'īl ibn 'Umar. Kaṡīr, Ibn, *Tafsīr Al-Qur'ān Al-'Aẓīm*, ed. Sāmī ibn Muḥammad Al-Salāmah, Jilid 3 (Riyadh: Dār Ṭayyibah, 1999). p. 420

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

4. Dhikr as Spiritual Identity and Collective Consciousness

In collective practice, dhikr creates a sense of togetherness and emotional bonding among members of the order. They perceive themselves as walking along the same spiritual path, united by the formula of tawḥīd. This awareness strengthens their commitment to remain steadfast (*istiqāmah*) and to remind one another in goodness.[50]

Within the context of this study, the concept of *Living Qur'an* is employed to examine how Qur'anic teachings are manifested in the social lives of the community, particularly through religious practices that are performed regularly and meaningfully. The Qur'an comes alive through the ways in which people interact with it and translate its values into habits, traditions, and daily religious practices. Thus, Qur'anic values do not remain at the level of recitation alone, but are concretely embodied in the attitudes, behaviors, and patterns of communal life.[51]

In this context, dhikr is not merely understood as a recitation, but as a means of animating Qur'anic values within the behavior and attitudes of the members, both individually and collectively. Based on the foregoing discussion, the attitudes of practitioners toward the dhikr of *Lā ilāha illallāh* within *Ratib al-Aṭṭāṣ* demonstrate that dhikr is not understood merely as a ritual practice, but as a continuous process of cultivating awareness of tawḥīd in the lives of the members. Through dhikr, Qur'anic values are brought to life within the inner consciousness and outward behavior of the practitioners. Therefore, this practice of dhikr can be understood as a concrete manifestation of the *Living Qur'an* within the tradition of the Khalwatiyah Order of Shaykh Yusuf al-Makassari.

Conclusion

This study explores how the followers of the Khalwatiyah Order of Syekh Yusuf al-Makassari in Makassar live out their faith through the regular practice of the *Lā ilāha illallāh* dhikr within the Ratib al-'Aṭṭāṣ ritual. By looking closely at their lived experiences, several key conclusions emerge:

First, for these practitioners, the declaration of monotheism (*Lā ilāha illallāh*) is never just a cold, theoretical concept to be debated or memorized. Instead, guided by their mursyid (Puang Makka), they understand it as a deeply personal, inner experience (dhawq). This spiritual path is non-linear and grows over time, moving from an outer understanding of religious law (Lā Ma'būd Illallāh) to an ultimate, internal realization that Allah is the only true reality (Lā Mawjūd Illallāh).

Second, the way the Ratib al-'Aṭṭāṣ is practiced balances traditional discipline with everyday flexibility. While collective gatherings take place weekly at the zāwiyah to build community bonds, the order adapts easily to modern life. Followers are welcome to use digital audio files for private practice, and the number of times the dhikr is repeated is not

[50] Nurlaela Muhiddin (Jama'ah Tarekat Khalwatiyah Syekh Yusuf), *Wawancara* (Makassar: 23 Oktober 2025).

[51] Muhamad Annas, Rio Dwi Saputra, and Hasani Ahmad Said, "Living Qur`an Sebagai Cerminan Praktik Keagamaan : Analisis Fenomena Sosial Dan Normatif" 4, no. September 2024 (n.d.).

Copyright 2023 ©The author(s)

a rigid rule. It behaves more like a personal "prescription" tailored by the spiritual guide to meet each disciple's inner needs and growth.

Third, this ritual directly shapes how practitioners navigate the stressors of modern life. It acts as a powerful emotional anchor; over time, the act of dhikr shifts from an obligatory task into a deeply felt emotional necessity. When dealing with modern anxieties, family friction, or volatile economic hardships, chanting the dhikr provides immediate mental relief. It nurtures a profound sense of tawakkul (trust in God) and a belief in barakah (blessing) that helps people handle financial strain without panic. Beyond individual peace, the shared ritual creates a strong safety net of social solidarity among the members.

Ultimately, from a Living Qur'an standpoint, this research shows that the Qur'an is not treated as a static text frozen on a page. Within the Khalwatiyah Order, sacred verses are actively lived, breathed, and integrated into daily routines. The text becomes an active participant in human life, effectively bridging the gap between centuries-old Sufi traditions and the complex psychological needs of contemporary society.

Bibliography

Al-Qur'an al-Karim

Al-Athos, Habib Umar bin Abdur Rahman. *Ratib Al-Aṭṭās*, n.d.

Al-Ghazālī, Abū Hamīd Muhammad bin Muhammad. *Ihyā' 'Ulūmiddīn*. Jilid I. Kairo: Dār al-Hadīts, 1990.

al-Ghazali, Muhammad bin Muhammad. *Ihya' Ulûm Al-Dîn*. Jilid II. Beirut: al-Maktabah al-Tijariyyah, 1964.

Al-Qaththan, Manna'. *Mabāḥiṡ Fī 'Ulūm Al-Qur'Ān*. Bairut: Dār al-Masyriq, 1982.

Al-Qazwini., Abu Abdullah Muhammad bin Yazid bin Majah. "Sunan Ibnu Majah 3800." Accessed January 17, 2026. https://sunnah.com/ibnmajah:3800.

Al-Qur'an, Lajnah Pentashih Mushaf. "Al-Qur'an Kemenag." Accessed October 1, 2025. https://quran.kemenag.go.id/quran/per-ayat/surah/47?from=19&to=19.

———. "Qur'an Kemenag." Accessed January 20, 2026. https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=282&to=282.

———. "Qur'an Kemenag." Accessed January 18, 2026. https://quran.kemenag.go.id/quran/per-ayat/surah/13?from=28&to=28.

Al-Qusyairī, Abū al-Qāsim. *Laṭā'if Al-Ishārāt*. Juz 2. Beirut: Dār al-Kutub al-'Ilmiyyah, 2007.

al-Qusyairi, Abu al-Qasim Abd al-Karim. *Al-Risalah Al-Qusyairiyyah*. Beirut: Dar al-Kutub al-Ilmiyyah, 2002.

Al-Tirmidzi, Muhammad bin Isa. "Jami` At-Tirmidhi 3383." Accessed January 10, 2026. https://sunnah.com/tirmidhi:3383%0A%0A.

Annas, Muhamad, Rio Dwi Saputra, and Hasani Ahmad Said. "Living Qur`an Sebagai Cerminan Praktik Keagamaan : Analisis Fenomena Sosial Dan Normatif" 4, no. September 2024 (n.d.).

Asnawi, Syekh. "Wawancara." Makassar: 16 Oktober 2025, n.d.

Submitted: Feb, 5, 2026 Accepted: June 9, 2026 Published: June 24, 2026

Bakar, Anwar Abu. *Wawancara*. Makassar: 16 Oktober 2025, n.d.

Haris, Abdul. *Zikir Dan Lathifatul Qalbi Dalam Tarekat Naqsyabandiyah Khalidiyah Mujaddiiyah*. Maros: Zawiyah Qadirun Yahya, 2021.

Ibrahim, Faisal. *Wawancara*. Makassar: 23 Oktober 2025, n.d.

Ikhsan, Muhammad. *Wawancara*. Makassar: 23 Oktober 2025, n.d.

Kaśīr, Ibn, Ismāʻīl ibn ʻUmar. *Tafsīr Al-Qur'ān Al-ʻAẓīm*. Edited by Sāmī ibn Muḥammad Al-Salāmah. Jilid 3. Riyadh: Dār Ṭayyibah, 1999.

Koenig, Harold G. *Religion and Mental Health*. New York: Academic Press, 2012.

M. Fethullah Gülen. *Zikir: Jalan Menuju Kedekatan Dengan Allah*. Jakarta: Republika, 2010.

Makka, Syekh Sayyid Abd.Rahim Assegaf Puang. "Wawancara." Makassar: 16 Oktober 2025, n.d.

Mangerang, Muhammad Irsan Daeng. *Telaga Ma'rifat; Tenggelam Dalam Lautan Ma'rifatullah*. Cet I. Maros: Zawiyah Tarekat Khalwatiyah Samman, 2018.

Mayang, Syaharuddin. *Panduan Zikir Dan Cara Meafalkannya; Aurat Dan Wirid*. Makassar: Berkah Utami, 2020.

Muhiddin, Nurlaela. *Wawancara*. Makassar: 16 Oktober 2025, n.d.

Muhiddin, Nurlaili. *Wawancara*. Makassar: 16 Oktober 2025, n.d.

Nuhun, Syekh Syahrir. *Wawancara*. Makassar: 16 Oktober 2025, n.d.

Nurhaeda. *Wawancara*. Makasssar: 23 Oktober 2025, n.d.

Paraga, Anwar. *Buku Saku; Metode Zikir AGH Muhammad Nur*. Makassar: Yayasan al-Sunusiyah, 2000.

Rasnah. *Wawancara*. Makassar: 23 Oktober 2025, n.d.

Shihab, M Quraish. *Wawasan Al-Qur'an*. Jakarta: Lentera Hati, 2007.

Suyuti, Machmud. *Ajaran Dan Amalan Tarekat Khalwatiyah Dari Syekh Yusuf Al-Makassari Ke-Puang Makka*. Cet I. Makassar: Darul Ahsan Makassar, 2025.

———. *Wawancara*. Makassar: 16 Oktober 2025, n.d.