

A Contextual Study on Mi'raje Manuscript of Tarekat Khalwatiah Samman Community in Maros Regency

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ABSTRACT

This research aims to examine the context on Mi'raj manuscript of Tarekat Khalwatiah Samman in Maros Regency. The manuscript text Mi'raj distribution base is located in the center of the congregation's existence Khalwatiah Samman in Maros South Sulawesi. The oldest manuscript in Lontara script is in the Bugis language known as Bo Mi'raje. This manuscript has always been written and copied by several sheiks in the Khalwatiah Samman circle. The story of Mi'raj in this manuscript is based on the book Dardir Bainama Qishatul Mi'roj by Imam Abu-al Barakat Ahmad Ibn Muhammad Ibn Ahmad Al-Adawiy al-Malikiy al-Khalwatiy, who is famously known as Sheikh al-Dardir. The data were collected by in-depth interviews, study documents, and field observations. The results showed that this manuscript was read during the mi'raje event which was held in the month of Rajab. The event has become a tradition among the khalwatiah samman with different social contexts from one tarekat community to another. Especially in Leppakomae area, the context authenticity of the text is still well preserved because this area is enshrined as a patron for the spread of this tarekat. Meanwhile, in the Turikale and Pattene areas, changes have occurred following the dynamics of changing times and the social context. The spiritual messages contained in the Mi'raj text are closely related to the understanding of the Khalwatiah Samman order which is practiced by its members and the broader community in general. This Mi'raj text has given positive energy to the religious treasures of the Maros region and its surroundings.

Keywords: *mi'raje script, khalwatiah samman congregation, lontara bugis.*

1. INTRODUCTION

Classical religious texts in Maros Regency are widely spread along the river coast which stretches approximately 31 Km from the city of Maros. These manuscripts are generally kept in the old houses of the manuscript owners. Maros City is currently a development of the old Maros old city layout known as the Marusu kingdom. In the past, people relied heavily on rivers or beaches as traffic that connected the coastal and inland areas by boat or raft. This makes the diaspora of classical texts also follow the flow of the river which became the residential concentration of some Maros residents.

Several settlements in the Maros region are adjacent to the Maros river. Apart from being a means of transportation, the role of the Maros river as a natural fortress for the security of urban settlements. The river is also a transportation route that connects other areas

whose center point is in Turikale (Hasanuddin, 2014, p. 28). As stated in Lontarak Patturioloanga ri Gowa, this is where the Marusu kingdom stood around the 14th century with its first king named Karaeng Loe ri Pakare (Pangerang, 2009, p. 298).

Several kings who ruled in the Marusu kingdom had high Islamic knowledge and were famous for studying tarekat science. This is very significant in contributing to the development of Islamic civilization in this region. Artifacts and Classical Manuscripts are historical evidence that this city holds various Islamic treasures. In addition to the Marusu kingdom, in this region there is also the Turikale kingdom which is famous for the order of Khalwatiah Samman as the basis of this kingdom's knowledge. The writing culture practiced by the Sheikh and the Caliph among the followers of the Khalwatiah Samman congregation gave birth to a wealth of established writing culture. Manuscripts and copies of these texts are still kept in parents' homes, especially in

the Pettene' and Leppakomae areas as the initial basis for the development of the tarekat.

The Khalwatiyah Samman Order cannot be separated from the figure of Sheikh Abdur Razak Al-Bugis Al Buni Shams Al Arifin. Lontara Latoa mentioned that Sheikh Abdur Razak was born in Maros in 1249 Hijrah (1827 AD), he was the third child of the La Mappangara Arung Sinri Tomarilaleng couple Pawelaiye Ri Sesso'E-Mar'u and We Kalaru Arung Palengoreng the daughter of Bagenda La Tenri Tappu Arung Timurung Sultan Ahmad Saleh Syamsuddin MatinroE ri Rempogading, King of Bone XXIII (1775-1812).

His teacher Sheikh Maulana Muhammad Fudail appointed him as the successor of the tarekat through the coat of arms (khirkah) accompanied by the message: "Broadcast Khalwatiyah's orders to your descendants" (Andi Reza interview on October 2, 2020 in Maros). While living in the village of Pacelle he taught and spread the tarekat to the community. Among his students was La Umma' Daeng Manrapi (Kareng Turikale III). The inclusion of Karaeng Turikale as a reflection of the kingdom, made the support for this tarekat become solid and growing rapidly.

The spread of the Khalwatiyah Samman order which was supported by the kingdom allowed this tarekat to develop at that time, and can survive until now. The long history of the Khalwatiyah Samman order in the kingdom of Turikale and its surroundings also left several written manuscripts along the coast, rivers and inland that can still be traced today. The manuscripts are still neatly stored in the homes of the caliphs, Sheikhs, Pagulu (successors), and followers of this tarekat. They interpret the stored and scattered manuscripts as a legacy that must be preserved.

Religious texts (especially those that have Sufism elements) are closely related to the culture of the Indonesian nation until today, which as a whole is the result of the acculturation process of Islamic civilization (Ilyas, 2016, p. 1). Since the 13th century, the Indonesian nation has been visited by Sufi scholars in the process of spreading Islam. They produce various writings which are now stored in manuscript form, regarding the teachings of Sufism that they convey to the local community (Azra, 2014, p. 23) This is what the followers of the Khalwatiyah Samman order in maintaining and preserving the manuscript, as well as showing the characteristics the religious characteristics of the Maros people who are baiat by the tarekat.

Based on the above background, it is necessary to explore how the classical text is the basis for the development of community diversity, by not only looking at what is contained in the text, but also including other things that surround the existence of the text (contextual). This is then revealed in several

research questions: (1) What is the history of the existence of the manuscript and its distribution until now? (2) What is the religious pattern of the community based on the text of the manuscript? (3) What are the uses of texts today?

2. RESEARCH METHOD

The method used in this research is descriptive qualitative, through a study of the context of the Mi'raje text. Interviews and field observations were used to collect data, complemented by literature and manuscript studies. Interviews were conducted with community leaders, the caliph of the tarekat, the Pagulu (successor), members of the tarekat, the wider community and the keepers of the Mi'raje text. Field observations combed through the pockets of distribution of the Mi'raje text and looked closely at the surrounding context.

As is usual in qualitative research that seeks to explore, describe, explain, and predict events in social settings (Komariah, 2009, p. 25), the researcher is the main instrument (Sugiyono, 2010). Therefore, in this study, data analysis was carried out by giving important attention to the Mi'raje text manuscripts which had been copied repeatedly, and each copy had a difference as a marker of the surrounding social context. This opens the possibility of various variants, characters, translations of the contents of the text and the contextual aspects of the place where the text is written.

3. DISCUSSION

3.1 The History of the Existence of the Manuscript and Its Distribution

The majesty of the Isra and Miraj events of the Prophet Muhammad SAW became a very sacred thing for Muslims and especially the Khalwatiyah Samman group. They interpret this event as having spiritual value and intrinsic meaning in the Sufism approach, so it needs to be commemorated from generation to generation. The teachings of the Khalwatiyah Samman congregation consider this event to have contributed greatly to the maturity of religious deepening for its followers. The greatness of the story of Isra Mi'raj provides important inspiration so that it needs to be preserved in manuscripts. The Mi'raj manuscript on its way has been rewritten by several sheikhs among the Khalwatiyah Samman which is adapted from the main book Dardir namely Qishatul Mi'roj by Sheikh al-Dardiri.

Sheikh al-Dardir's full name is Imam Abu-al Barakat Ahmad Ibn Muhammad Ibn Ahmad Al-Adawiy al-Malikiy al-Khalwatiy. He was born in 1127 H/1715 AD and died in 1201 H/1786. Since childhood he has memorized the Koran, and studied with famous scholars including Sheikh Muhammad al-Dafary. He then deepened his knowledge of jurisprudence to Imam Ali al-Shaidi, a leading scholar of the Maliki school, even

then Sheikh Al Dardir took his place as mufti and professor in the Maliki school of thought in Egypt in the field of Zahir and spiritual knowledge (Sufism). Sheikh Al-Dardir has many written works in the fields of fiqh, Sufism, theology, Tafsir and others. One of the popular essays is Qishotul Mi'roj which tells about the journey of Isra Mi'raj Prophet Muhammad SAW (Al-Ghaithi, n.d.). This book entered the Celebes region brought by scholars who studied in the Middle East. In the Maros area, this book must be read in the Khalwatiyah Samman environment during the Isra Mi'raj celebration as well as a reflection on the reading of the story of the Prophet.

In the Arab-Islamic writing and intellectual tradition, the term text is divided into three types, namely (1) *matan* (*matn*), (2) explanation (*syarh*), and (3) commentary (*hasyiyah*) (Fatuhrahman, 2017, p. 28). *Matan* is the main basic text of a text that forms the basis for the sheikhs or caliphs in the Khalwatiyah Samman congregation. While *syarh* and *hasyiyah* are used to provide detailed and in-depth explanations and comments related to the science of essence. This *Matan Dardir* book named *Qishotul Mi'roj* became a manuscript because it was rewritten by the Sheikhs, Caliphs and members of the Khalwatiyah Samman hundreds of years ago. Then it was developed and supported by comments (*hasyiyah*) and explanations (*syarh*), the Sheikhs when reading them in front of the community. The early generations of tarekat spreaders made it a medium of *da'wah* in their time by copying back the text of the text and then providing the essence of the journey of Isra Mi'raj.

In subsequent developments, they poured it in the form of a variety of characters and a variety of languages. This process becomes very urgent because it describes various forms of community expressions in their respective languages for the texts they read. Generally, the articulation of one language community at a certain time will be different from the articulation of the community at other times. Even though at first they read the same text, in its development, there was a dynamic that was so rich in the text. Furthermore, in relation to Islam, these local texts will provide very rich data on the dynamics of Islam in each region.

The existence of copy manuscripts in the areas of Turikale, Leppakomae, Parangki, Pattene', and its surroundings shows a map of the distribution of Mi'raje manuscripts which is quite dynamic. The manuscript, which is read every month in Rajab, is distributed self-taught. The Turikale kingdom even became the center of reproduction (writing and copying of manuscripts) in the past, which is still neatly stored in the old houses of its descendants. Likewise, the coastal areas of the Leppakomae river and the coast of Pattene' can be called as having the characteristics of the transformation of this Mi'raj manuscript which is also still preserved from

generation to generation. In addition, the distribution of Mi'raj manuscripts can also be found in several areas outside Maros Regency.

The Mi'raj manuscript in the Turikale area was found at the house of one of the grandchildren of Sheikh Abdur Razak Al-Bugis Al Buni Shams Al Arifin. *Matan* from the Dardir book named *Qishatul Mi'roj* was written in the Lontara script in Bugis language which is the oldest manuscript belonging to the descendants of Sheikh Abdur Razak who was named Bo' Mi'raje. The manuscript is kept in a chest and wrapped in a white turban along with several collections of manuscripts, and other old books containing the diary of the life of Sheikh Abdur Razak Al-Bugis Al Buni Shams Al Arifin. The manuscript is believed to have been written by Sheikh Muhammad Amin Puang Naba or Puang ri Nipae ri Sumpange, he is the direct grandson of Sheikh Abdur Razak. The manuscript was then inherited by H. Andi Sahabuddin for safekeeping.

Another text manuscript was found at Puang Andi Sata's house which also stated that his Mi'raj manuscript was a copy of the Mi'raj manuscript written by Sheikh Abdur Razak Al-Bugis Al Buni Syams Al Arifin with the title *I Puang Matoae*. This manuscript was bequeathed by Puang Matoae to his sons, Sheikh Abdullah and Sheikh Abdurrahman, then to his children, namely Puang Lompo Pattene'Syekh Haji Muhammad Saleh, Puang Leppakomae Sheikh H Muhammad Amin, Sheikh Pualentero in Pattene', and Puang Ngona. This manuscript is written in Serang and Lontara script. Meanwhile, there are also other copies in Bugis and Makassarese languages from Puang Lompo who bequeathed them to his son Puang Nippi in Pattene'. Subsequently, this manuscript was again copied by one of the Caliphs named Puang Baharuddin in Sengkang. Copies of this book were spread and used in various regions (Interview with Andi Sata in Turikale August 28, 2020).

This self-taught Mi'raje script was read and heard from generation to generation for decades naturally and repeatedly, until it was finally memorized. Circulation of this manuscript is not only done among families, but also to anyone who wants to learn. Various versions of local languages and scripts are also used to make it easier for listeners to understand them. The inheritance system is then embedded in an event known as *Ma'miraje*. (Interview with H. Andi Hidayat in Turikale August 30, 2020).

According to Andi Makmur, the *Mammiraje'* activity was carried out by reading the Mi'raje script, each paragraph in Arabic, then transliterated into the local Bugis or Makassar language. *Mamiraje* is held at the caliph's house in turns on the 1st of Rajab, where the audience can come from all over the village, so that the house is overcrowded to the bottom of the pit. They came from far away to hear the caliph read the mi'raje

script, so they would usually spend the night. Unlike the earlier readings of the Mi'raje, which could last for hours, nowadays the readings have been summarized without compromising the meaning of the text. This summary of readings occurred in the last ten years by adjusting the conditions of busy activities that are quite dense. (Interview with Andi Makmur September 4, 2020 in Turikale).

In the course of time, the implementation of Mamiraje' also underwent a place adjustment, so that it was not only carried out in the homes of the sheikhs, but also read at the homes of his students, although it was still very limited. Nowadays, the reading of Bo Mi'raje has been very intensely carried out in all areas of the spread of the teachings of Khalwatiyah Samman. In addition, Mamiraje, which was previously only held at night, is now customary to be held during the day. In fact, information was obtained that Safari Mi'raj can be done for one month by visiting all areas in South Sulawesi such as Sinjai, Bone, Palopo, Sengkang, and others. This developing situation made some of the Caliphs take the initiative to give mandates to people who were considered to have the ability to read the Mi'raje script. (Interview at Turikale H Andi Sahabuddin August 29, 2020).

3.2 The Religious Style of Mi'raj Text

The religious style of the Mi'raj text is strongly influenced by the system and main teachings in the Khalwatiyah Samman order which is guided by its followers. The story of Mi'raje is included in the category of religious texts with a very deep Sufism pattern, the true meaning of which is then distributed self-taught. The oldest Mi'raj texts are also known as Bo Mi'raje. The Bo Mi'raje manuscript belongs to H. Andi Sahabuddin, who holds the title Puang Babu, having his address at Jalan Langsat 3 Solijirang, Turikale District, Maros Regency.

The text of Bo Mi'raje's script has a light blue cardboard cover that has started to turn yellowish. The type of paper is lined paper, measuring 16X 21cm. This manuscript uses the Lontara script in Bugis language, with a total of 32 pages. There are page numbers given by the owner of the manuscript. The number of lines in the manuscript is 30 lines per page. There are verses of the Koran written in some parts of the text of the manuscript. The manuscript is bound with thread in black ink.

The Mi'raje manuscript contains the journey of the Prophet Muhammad from the Grand Mosque of Mecca to the Al-Aqsa Mosque (Baitul Maqdis). The Isra incident began with the Prophet's dream while he was in Hijr Ismail, then an angel visited him and took him to ride the Buraq. It is narrated that on the way the Prophet made a stopover in several places to meet the previous Prophets. Prophet Muhammad SAW received direct

orders from Allah SWT regarding the obligation of Salat. The essence of the Mi'raje text also explains the nature of the tarekat understanding, thus making the Caliphs agree to continue to carry out the Mi'raje tradition every year. This is done in order to enlighten its members and the wider community about the importance of the obligation to pray as an important part of the text.

Bo Mi'raje text manuscript contains about:

1. *Ripallawangennamua Sewwae wettu Iyanaritu Nabitta Sallallahu alaihi Wasallam. Engkai rilalenna batu masalekoe ri sesena baetullae.*

Meaning: Once upon a time, Allah Almighty made our Prophet Muhammad. He was in the stone Hijr Ismail which is located inside the Kaaba.

2. *Rigau engkanaritu Nabitta Sallallahu Alaihi Wasallam leu makkaili ripallawangen olona due urane.*

Meaning: With the position of the Prophet Sallallahu Alaihi Wasallam in the supine position between two men.

3. *Nataikko ripoleimumi rimalaeka jibrilu nennia malaeka mikail.*

Meaning: Then the Angels of Jibril and Mikail came.

4. *Engkato nasibawa malaeka laing*

Meaning: There are also those who accompany other angels

5. *Aga napada nalema lemana mennannro maekae Nabitta Sallallahu Alaihi Wasallam ribujun sam samnge*

Meaning: then both carried the body of the Prophet Sallallahu Alaihi Wasallam to bring him to the well of zam-zam water.

6. *Nainappa napelenge sekkia Nabitta Sallallahu Alaihi Wasallam masse ri olekkena.*

Meaning: Putting his body position on his back with his back down.

7. *Nappanemyana rigauna Nabitta Sallallahu Alaihi Wasallam polemenrenro maegae malaeka Jibrilu.*

Meaning: Jibril asked for help to take care of him from other angels.

8. *Rinampe ri lalenna riwaya makkedai Nabitta Sallallahu Alaihi Wasallam ri sebboi pattongkona my ball is nainappana naola down maleka Jibrilu*

Meaning: in a narration it is mentioned that the roof of the Prophet Muhammad's house was perforated as a way to descend the angel Gabriel.

A solemn atmosphere also always surrounds when the Miraje Manuscript is read. The Sheikhs will explain the essence of the Mi'raje text within three to four hours. Usually this event is held after the Isha prayer in congregation has been completed. An interesting thing that has become a hereditary habit is when people hear the news that there will be a reading of the Mi'raj book in one of the houses, then without waiting for an invitation they will come with full awareness to join in the meditation to hear the Miraje' text read. They were also very enthusiastic about listening to an explanation of the essence of the meaning of Mi'raj which was full of the knowledge of Sufism, Fiqh and Usul Fiqh, which was discussed in depth by the Sheikh or the Caliph.

The reading of the Mi'raje text is the mouthpiece of a Sheikh or caliph to the general public about the religious explanations contained in the Mi'raje text. Every problem that is happening in society by the seykhs will provide a solution. Therefore, Mamiraje' cannot only be considered as a symbol of tradition that has been passed down from generation to generation, but the context of da'wah that surrounds it provides enormous benefits to the community. In fact, people often visit the houses of the Caliphs or Pangulu' to express all the problems they face and don't forget to pray for them. In addition, charisma and examples of the sheikhs who have died are also important things to get blessings. The Sheikhs and Caliphs of Khalwatiyah have succeeded in instilling the foundation of humility and sincerity in the community.

For the teachings of the Khalwatiyah Samman congregation, one way to connect a servant with his Lord must be done with earnest effort through dhikr. Al-Samman in his book *Al-Nafahat al-Ilahiyah* mentions several verses and hadiths about the virtues of Zikr, such as the QS. Al Azhab (33):41 who invites believers to mention the name of Allah as much as possible. Congregational remembrance and pilgrimage to the anregurutta are common things that have been carried out by followers of the Samman Khalwatiyah Order. One of the goals of this pilgrimage is to sharpen their remembrance of the Caliph in congregation, they come one of them to study, which revives their hearts to always remember the Creator.

There are two forms of remembrance, namely sir (not loud) and jahr (hard) in the Khalwatiyah Samman order. First, the remembrance of sir, which is remembrance in the heart, is called zikkiri seppulo (dhikr of ten, namely remembrance that only recites the remembrance of remembrance ten times. Zikr of ten is done when opportunity does not permit, such as in a traveler's condition, can disturb other people (sick people, sleeping people) or in a state of illness. The two jahr remembrances are loud dhikr and are called remembrance tellu Ratu, namely remembrance consisting of three hundred or more recitations of

remembrance (Rahman, 2009: 350-351). Dhikr for members of the Khalwatiyah Samman requires guidance. To get this guidance, you must become a member of the tarekat, by first going through the ceremony of oath. This Bait-in ceremony then formed a system of religious solidarity among the Khalwatiyah Samman. They call it *mattarima barakka'* (Bugis), *annariama barakka'* (Makassar), and *mattarima' barakka'* (Mandar) which means receiving blessings.

Bai'at is a covenant in obedience, as if those who took allegiance promised their leaders to hand over their affairs and those of the Muslims. They were obedient and did not oppose the leader to whom he took allegiance. This way of taking allegiance is done by laying hands on leaders, such as buyers and sellers. That's why it's called *bai'ah* (buying and selling), then this word can mean *musafahah bi al-aidi* (shake hands). According to Al-Samman in his book, *Al-Nafahat a I-Divineyah* a person who will enter the world of tarekat he needs a Shaykh who will guide him, and the Shaykh provides guidance to his students, just as a prophet gives guidance to his people. The Shaykh educates his students, just as parents educate their children.

According to Puang Hidayat, there are three types of allegiance that are known among the Khalwatiyah Samman, namely; 1) Bai'at when he becomes a member, and usually at the age of puberty (15 years old), 2) Bai'at when he gets a bai'at (permission) to represent the caliph at the central level, and he has also been called a caliph, but is not allowed to appoint a caliph, 3) Bai'at when he becomes a caliph appointed as caliph, namely the leader of the tarekat who is at the center, and has the right to appoint representatives of the caliph in the regions. The central area or the center of Khalwatiyah Samman is in Maros, namely Turikale, Leppakkomai, Pattene, Parengki, Bantimurung. People who become members of the Khalwatiyah Samman through allegiance come from different ethnic backgrounds. So that the reproduction of the Mi'raj script follows the language used by the listeners, namely Makassar, Bugis, Mandar and so on. this method contributed greatly to the dissemination of this manuscript to continue to exist today.

3.3 The Use of Miraje Texts Today

The usefulness of past scripts is able to build collective memories and give meaning to national cultural milestones. Ancient texts can remind local wisdom that has spiritual or religious meaning, so that its meaning is not eroded by the times (Sudibyo, 2017: 125). Especially for the copy of the Miraje' text that is circulating today, it has a characteristic that on the last page of the manuscript there is a welcome remark which contains: For the sake of uniformity in reading, hearing and understanding as well as the ethics of Khalwatiyah Samman's da'wah towards the content and meaning of the Isra' Mi'raj of the Prophet Muhammad SAW, it has

become a common agreement and uniformity that on January 8, 1982 AD, 12 Rabiul-Awal 1402 H, a manuscript text was compiled which became the reference for the Khalwatiyah Samman congregation which was initiated by the leadership of Khalwatiyah Samman Almahrum Sheikh H. Andi Saleh Puang Turu in Pattene which signed by Andi Hamzah Dg Manippi. This is intended for the realization of uniformity and its content is adapted to the conditions of the times by removing words that are less reasonable, impolite, the sentence structure is made more pleasant with the addition of lafaz and arguments that are considered suitable for the meaning of Isra 'Mi'raj.

The Mi'raje event eventually gave birth to solidarity among the congregation of the Khalwatiyah Samman congregation through visits made by the caliphs to various regions in the month of Rajab. Or the pilgrimage made by members of the Khalwatiyah Samman to the Caliphs. With a system of solidarity like this, the copying of the Mi'raj text already exists in various areas such as Sengkang, Wajo and has reached Brunei and Malaysia. Even though everyone has the opportunity to copy the miraje' text, the authority to own and read the text must have a depth of knowledge and commendable morals and be able to become an example in society.

Likewise, the reading procedures, mastery of the knowledge of nahwu and shorof is absolutely necessary for the ability to read the text, as well as the meaning of the essence of the contents of the book. The sacredness of ownership of the text can also be seen from the ability of the readers to interpret the contents of the Mi'raje book. The essence of knowledge in the Khalwatiyah Samman congregation is divided into three kinds, 1) knowledge that is understood through speech, 2) knowledge that is only understood through visible descriptions, 3) knowledge that can only be understood through Allah's guidance to His servants. This knowledge is the science of essence because it is not written in the Qur'an, it cannot be known except with sensitivity.

So that people who have these abilities are only chosen people with a good enough degree of knowledge to be subsequently given the title of Caliph. The book is full of the meaning of fiqh, Usul Fiqh and the science of Sufism. There are several manuscript texts scattered in the form of copies that have undergone changes in content. Usually a certain touch is given to the Preamble in order to realize the love and invitation to always preserve the Mi'raje celebration tradition which is full of goodness, ease of worldly sustenance and the safety of the hereafter. The contents of the Preamble are:

*iiyena kitta puadaengi miraje'na Nabitta
Muhammad Sallalu Alaihi Wassalam mender'na*

*langi'pitussusunge lettu riase ganggkana toppa
hadratul qudsiah*

Meaning: this is a book that describes the journey of our Prophet Muhammad SAW, ascending to the sky seven stacks until the Throne to Hadratul Qudsiah.

*Nigi-nigi bacai kitta Miraje'na Na..lettu ricappana
naengkalingaaregi dibaca namateppe atinna arega
nakkaresongi arega nabalacai waramparamna
untuk ribaca Miraje'na Nabitta maka Allah
dipeleccu leccungani pituratu'alleccung anrenge
nasaba pituratu alleccung anrengnge dipabelai toi
abalange ri tasi'E makkotopa ri puttangane anrenge
ripabelai toi abalangnge ri tasi'e makko topa ro
riputtanngange' anrengnge ripabelaitoi lasae
rialena makkotaparo' rilise' bolana. Anrenge'
riallettoi asugireng na de' nakira kirai.*

Meaning: whoever reads the book of the Mi'raj of the Prophet Muhammad from the beginning until he finally hears or reads it with confidence or strives, or spends his wealth to read the story of Ira' Mi'raj of the Prophet then Allah will make things easy for him, and keep him away from calamities both at sea as well as on land, as well as being protected from diseases that befell him and his family, and given an unexpected breadth of fortune. Anyone who talks about worldly matters will be threatened with being cursed by angels with seven hundred curses. Listen carefully, in order to be given blessings and love by Allah SWT.

*Naiya ribaca kitta miraje'na Nabitta Muhammad
SAW riduappulona pitu koromai ompo'na uleng
raja', ri essona arega riwenninna,Adapun ribaca
risalewenna uleng raja'rianggap sebagai darasa*

Meaning: The book of the story of Isra 'Mi'raj of the Prophet Muhammad SAW was read on the 27th of the month of Rajab, whether it was read during the day or at night. There is also the reading of the mi'raj story book outside the month of Rajab is considered as Muraja'ah.

People outside of the Khalwatiyah Samman members who attend each of these events also feel the value of ukhrawi awareness so that they spontaneously dissolve and participate in the event. This event runs naturally and is full of solemn meaning. Mami'raje is very crowded, and full of allure because of a deep touch of conscience, so that there is always a longing for reading the Mi'raj text and the essence of the meaning of this Mi'raj. This is a medium of da'wah and friendship between fellow members of the Khalwatiyah and other communities. Messages of monotheism, worship, and fiqh become material that is often presented. Belief in the generosity of abundant sustenance in all the lives that are lived, as well as the cultivation of the soul of social empathy to help each other in virtue.

4. CONCLUSION

The history of the existence of the manuscript and its distribution is closely related to the religious understanding that is spread in the Maros region. Maros is an area with people who have religious understanding which is colored by the existence of various congregations of congress in the Maros area. Among those orders, such as the Khalwatiyah Samman Order, which are located in the areas of Turikale, Leppakomae, Parangki and Pattene' are the distributions of the Mi'raje manuscript which is read every month of Rajab.

The religious style of the followers of the Khalwatiyah Samman congregation is strongly influenced by the content of the Mi'raje text. The oldest Mi'raj text, named Bo Mi'raje, is not widely distributed, but is kept in the house of one of the descendants of the Khalwatiyah Zamman. As for what is scattered and used until now is a copy of the script in the Serang script in Bugis, Makassar and Mandar languages. The influence of the spread of the Khalwatiyah Samman order to various regions contributed greatly to the preservation of the mami'raje tradition.

The usefulness of the Mi'raj text The Mi'raje event which is a tradition among members of the Khalwatiyah Samman gives birth to a text-based solidarity that makes the supporting communities know each other, complement each other, and complement each other. This condition has the potential to build ukhuwah ummah based on the lineage and also contribute to the preservation of the Miraje' manuscript through continuous copying.

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