

## Recontextualization of Wihdatul Wujud Ibnu Arabi's Sufism with the Local Wisdom of the Indonesia's Buginese

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### Abstract

*This paper aims to compare the teachings of Sufism in the Bugis community (Pappijepu) with those of Ibn Arabi's Wihdatul Wujud, which has caused controversy among scholars, including Sufi scholars. The research uses a descriptive qualitative approach, collecting data from literature, journals, social media, and interviews with figures who practice local Bugis Sufism (Pappijepu). This study demonstrates that the teaching of local Sufism (Pappijepu) in the Bugis community is considered sacred. The community believes in one God called Devata Sewnae as a hereditary guide, originating from the Pattolotang faith and the Bissu Community (Hinduism and Animism). This belief was influenced by Islamic teachings, particularly the teachings of Wihdatul Wujud Ibn Arabi, which were introduced by Jamaluddin al-Kubro' long before Islam was widely spread in South Sulawesi. Pappijepu is divided into two practices: some still incorporate old beliefs, while others are purely based on Islamic teachings from the Qur'an and Sunnah, focuses on getting to know God more closely, similar to the teachings of Wihdatul Wujud, although there are differences that need to be adapted.*

**Keywords:** Wihdatul Wujud, Ibn Arabi, Local Wisdom, Bugis Community

### INTRODUCTION

Ibn Arabi's Sufism, known as Wihdatul Wujud, teaches the unity of the creature and the creator. Similarly, the concept of *Pappijepu* in Bugis community also teaches how humans unite with God before carrying out activities. The concept of Wihdatul Wujud has caused controversy among scholars. Some, such as Ibn Taymiyyah, consider Ibn Arabi heretical and even pagan. Meanwhile, in Bugis community, local wisdom is considered sacred and is passed down from generation to generation as ancestral heritage. It reflects their identity and serves as a guide for life in this world and the hereafter (Hamsiati et al., 2021). For instance, before starting any activity, they perform *mappijepu*, which involves remembering Allah and feeling His presence. Only after feeling close to the Creator do they begin their activities. This also applies to immunity when facing enemies. Running the economy, dealing with sick people, relationships with fellow humans to guide when facing death.

The Wihdatul Wujud tasawwuf controversy has been written about before, but no one has ever connected it with the concept of *Pappijepu* in Bugis community. Both have the same principle of heading towards the One, it is only the translation of the concept of the One that causes debate among scholars. The debate centres around the belief that nothing exists except God, who is considered the only true being (Danarto & Rahman, 2004). Nature and everything in it are merely appearances of Him. The relationship between God and the universe is referred to as the unity of being. This opinion has sparked a long-standing polemic in society, with figures both supporting and opposing it. Opponents consider it to be the same as pantheism, which is contrary to Islamic law. In his work *Al-Aqidah al-Wasithiyah*, Ibn Taymiyyah criticised Ibn Arabi's opinion, stating that it was chaotic and contrary to the Qur'an and sunnah. Even Nurcholish Madjid, an Indonesian Islamic scholar, claimed that those who believed in it had apostatised (Fathurahman, 2012).

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Ibn Taymiyyah strongly opposed the teaching of *Wihdatul Wujud*, suggesting that it be clearly understood to avoid being trapped in a wrong understanding (Effendi, 2021). From the perspective of the science of monotheism, this teaching is considered *shirk* because it suggests that humans can unite with God, while the universe is the incarnation of God. This opinion is considered disbelief because the boundary of separation between God and humans is clearly defined. It is impossible for humans to become the Creator, as God remains God and humans remain humans. Ibn Taymiyyah and Ibn Arabi have different understandings of *Wihdatul Wujud*. According to Ibn Taymiyyah, *Wihdatul Wujud* equates God with nature, only considering the aspect of *tashbih* and not the aspect of *tanzih* (transcendence). In contrast, Ibn Arabi considers both the aspect of *tashbih* and *tanzih* (immanence) (Fageh, 2019).. The development of *wujudiyah* into the teaching of the seven dignities is exemplified by figures such as Hamzah Fansuri in Sumatra, Indonesia. It is important to avoid subjective evaluations and biased language when discussing this topic. (*ahadiyah, wahdah, wahidiyah, alam arwah, alam mitsal, alam tubuh, and human dignity*) (Schimmel & Al-Attas, 1973). (Reflection on the practice of Sufism in Aceh in the 19th century in the book *Dhiaul Wara*: 2014). Sheikh Ali Jenar, Sunan Bonang in Java and Sheikh Yusuf Al-Makkasari in Sulawesi.

The Bugis community had been practicing the teachings of *Pappijeppu* long before the introduction of Islam in South Sulawesi. This knowledge was considered sacred and passed down from generation to generation. However, not all Bugis people were aware of this knowledge. Only those who were serious about seeking it through the path of *tarikah* (*mattareka*) and adhered to the teachings of *Pappijeppu*, which had strict requirements, were able to access it. Similarly, few scientific writings have been discussed because, according to regulations, they cannot be written with a pen without the teacher's permission.

*Pappijeppu* is a Bugis language that was adopted by the Bugis community before the arrival of Islam. However, when Islam entered Bugis, it was brought by the scholar Sheikh Ibrahim al-Kubro, who introduced the teaching of the unity of form (*Wihdatul Wujud*) of Ibn Arabi (Muzairi & Widiadharna, 2017). The community had already been practicing the teachings of *Pappijeppu* on the limbs through the movement of the breath. Therefore, it can be inferred that the term '*Pappijeppu*' is a product of the fusion of pre-Islamic beliefs with the teachings of Sufism, as introduced by Sheikh Jamaluddin Kubro', which aimed to unify humans with God. The data were collected through individual interviews conducted in Parepare, Soppeng, Pinrang, and Wajo districts, which are considered representative of the Bugis communities in South Sulawesi.

The aim of this paper is to compare and contrast Ibn Arabi's *Wihdatul Wujud* teaching with the *Pappijeppu* teaching found in Bugis community. It also investigates the relationship between the two and whether *Tasawuf Pappijeppu* is derived from Islam or purely from local culture. The research reveals that there is a connection between Bugis local culture (*Pappijeppu*) and Islam that was embraced by the Bugis community long before Islam was spread massively by the three *datuk* who came from Sumatra (Aceh).

## LITERATURE REVIEW

### Contextualisation of Sufism

*Tasawwuf* is a teaching of morality that includes both inner and outer aspects (Muhtador, 2017). It is a level of religiosity that emphasises piety and purity of the soul. *Tasawwuf* promotes an understanding in which worship of God is not only related to God, but also to all creatures (Muhammad et al., 2013; Zuhri, 2016). Sufism is recognised as a scientific and practical education of the soul, aimed at curing diseases of the heart and cultivating virtue (Farid, 2017). It is also an important aspect of religious practice (EL MOUDEN, 2021). Sufism is based on the formation of morals and ethics, both individually and in groups (Rajab, 2021). The integration of Sufism into people's lives contextualises it socially, leading to a renewed appreciation of the relationship between humans and the Creator ((Junaedi & Norcahyono, 2020). Leo Tolstoye interprets life as a spiritual absolute (God), which only limitedly and incompletely expresses itself in the form of a spatial material world (Evlampiev & Matveeva, 2018).

According to Islamic teachings, Sufism is considered a discipline that employs an *irfani* (gnosis) epistemology. Its methods emphasise the understanding and internalisation of spiritual aspects (Zuhri, 2016b). This doctrine serves as a regulator of destructive forces that disturb the balance of power and soul, enabling individuals to

experience inner tranquillity, peace, and spiritual happiness (Hasbi, 2016). Ulum (2022) divides Sufism into three categories: akhlaqi or ethics, irfani or gnosis, and falsafi or philosophy. Sunni Sufism, also known as Akhlaqi Sufism, focuses on theories of behaviour and moral refinement to cultivate character (Khoirul Anwar, 2021). Irfani Sufism involves exploring one's inner self, also known as the science of ma'rifat (Wati & Hasanah, 2021). Finally, Falsafi Sufism integrates philosophical perspectives from outside of Islam, including those from India, Greece, Persia, and Christianity (Shabir, 2017). This integration of paradigms of spirituality and rationality gives rise to a form of Sufism that is rooted in rational thought (Ahmad Syatori, 2022).

### **Local Wisdom**

Basuki et al., (2019) defines local wisdom as the intelligence possessed by certain communities that is passed down through experiences not obtained by other communities. No changes in content have been made. It is an aspect that communities maintain to promote harmony with nature, ancestors, and fellow humans. The language used is clear, objective, and value-neutral, with a formal register and precise word choice. The text follows a conventional structure with a factual and unambiguous title. The sentences and paragraphs create a logical flow of information with causal connections between statements. The text is free from grammatical errors, spelling mistakes, and punctuation errors. In terms of basic philosophy, wisdom can be categorised into two aspects: abstract ideas, thoughts, and intellect; and concrete local wisdom that can be observed (Istiawati, 2016). Local wisdom takes the form of philosophy of life, attitudes, and guidelines for community behaviour, such as culture (Maryani & Yani, 2016). Culture is a social process that serves as a foundation and parallel framework for social practices (Bynner, J., Chisholm, L., & Furlong, 2019). According to Maria (2018), it is a cultural practice that involves a significant amount of knowledge capital.

Local wisdom is a dynamic knowledge resource that is owned, developed, and transmitted by a specific population. It is integrated with an understanding of the natural and cultural environment (Demaio, 2011). The aim of local wisdom is not only to maintain harmonious human relationships with nature, the environment, and their own culture but also to pass it down as part of the legacy to the next generation. According to Waring & Wood (2020), the inheritance process is carried out by: (1) Socialisation is the process by which an individual adapts to the cultural values of their community. The family is often the closest figure and therefore has a significant influence on this process. (2) Internalisation is the process of receiving socialisation. During the process of internalisation, an individual undergoing socialisation interprets and understands the values they receive, particularly with regards to the meaning of what they see and hear. Enculturation/culturation is the process by which a person learns and adjusts their mindset and attitude towards the existing culture. These stages are sequential, beginning with the influence of family and peers and extending to wider aspects of society.

### **Teachings of Ibn 'Arabi**

Muḥyī al-Dīn ibn 'Arabī was a Sufi who codified his Sufistic interpretation in the book *al-Futūḥāt al-Makkiyyah*. His interpretation model influenced the pattern of Sufism interpretation that followed (Alba, 2010). Although controversial, his thoughts have gained popularity, particularly in Indonesia (Maola, 2020). Muḥyī al-Dīn ibn 'Arabī is considered the most influential philosophical mystic in Islam. He asserts that all entities in the universe are places of manifestation of God's most beautiful names (Lala, 2023a). Ibn 'Arabi describes his mystical experiences using clear and concise language, avoiding sprawling descriptions and complex terminology. He employs his basic philosophy to describe his mystical experiences, always ensuring a logical flow of information with causal connections between statements. He uses high-level, standard language with consistent technical terms and avoids biased, emotional, figurative, or ornamental language. Ibn 'Arabi's descriptions of God lead to both His transcendence and immanence (Chudzaifah et al., 2022). The teachings of Ibn Arabi have a significant impact on human life.

In the concept of *wahdat al-wujud*, there is an inclusive and permissive nature in religion, which serves as a foundation for creating a peaceful and harmonious civilization. According to Ibn Arabi, everything that exists is a manifestation of the ultimate form, *wajib al-wujud*, which must exist. This form is reflected in three levels: *ahadiyah*, *wahiddiyah*, and *tajalli shuhudi*. In order for religions to acknowledge each other's spiritual or esoteric treasures and avoid intolerant attitudes, it has been suggested that individuals adopt this philosophy (Sugianto,

2020; Dewi Nur Asiyah, 2022). Turner-Zwinkels et al. (2015). Pargue that this philosophy can help individuals define themselves in social life. Lala (2023b) research describes how Prophet Muhammad embodied the spiritual essence of previous prophets and demonstrated this wholeness in his life. The spiritual Sirah is particularly significant in the modern context, as the spiritual foundation of Prophet Muhammad's life is inseparable from his outward actions.

## **RESULTS AND DISCUSSION**

### **Wihdatul Wujud Ibnu Arabi**

Ibn Arani's full name is Muhyi al-Din abu Abdul Allah Muhammad Ibn Ali Ibn Muhammad Ibn Ahmad al-Arabi Ali al-Hatim Ath-Tha'I al-Andalusi Ibn al-Arab. Ibn Arani, also known as Sheikh al-Akbar, was born on July 28, 1165 AD in Murcia, Valencia, Andalusia (Spain). The author's father held an official position during the reign of Muhammad Ibn Sa'id Ibn Mardanisy, the Leader of Murcia. He came from a respected, well-off, and noble family of the ancient Arab tribe of Tha'i. The family was very devout in religion and followed Sufism. The author's mother was from a North African Berber family. The text is free from grammatical errors, spelling mistakes, and punctuation errors. The author's maternal uncle was the ruler of Tlemcen, Algeria, who conquered Mursia in 567 AH/1172 AD and moved with his family to Seville. Ali Ibn Arabi's father was a teacher and writer. He was known as Muhyi Al-Din (Religious Leader) and Al-Shaykh Al-Akbar (Doctor Maximus, the Great Chessmaster), and was also referred to as Ibn Aflatun (son of Plato). In Seville, Ibn Arabi's father became a government official in 567 AH/1172 thanks to Abu Jacob Yusuf's generosity. At the age of eight, Ibn Arabi began his formal education, which included studying the Quran and Tafsir, Hadith, Fiqh, Theology and Scholastic Philosophy, Arabic language, literature, and other Islamic sciences. Seville was also renowned as a significant centre for Sufi figures. Due to his knowledge and success, he was appointed as the secretary to the Governor of Seville. He later married Maryam, the wife of Shalehah, who was also a Sufi. At the age of 15, Ibn Arabi frequently travelled to Spain to meet the famous philosopher Ibn Rushd. During one of their dialogues, he gained knowledge about mysticism and philosophy (Abd Rasyid, 2020).

### **The Teaching of Wihdatul Wujud**

According to the Indonesian Islamic Encyclopedia, Wihdatul Wujud literally means unity of being (Mustamain, 2020). This concept can be understood as the unity of the parts of being, resulting in a unified whole. The discussion of Wihdatul Wujud is often associated with Ibn Arabi, but he himself never claimed to be the founder. His teachings, however, contain the theory of Wihdatul Wujud (Harun Nasution, Philosophy and Mysticism in Islam). The creed was first expressed by Ma'ruf al-Karkhi with the words 'there is nothing in existence except Allah', and was later reinforced by al-Qunawi who stated that the term Wihdatul Wujud indicates the oneness of God and does not prevent various appearances. Jalaluddin Rumi was influenced by the concept of wujudiyah and Abu Mansur al-Hallaj's theory of al-Hulul (Burhanuddin, 2022).

He also studied the work of Ibn Masarrah, who discussed the purifying light. Additionally, he frequently heard a voice from the sky calling his name, 'O Muhammad, not for rah-rah you were created,' while in the company of fellow teenagers who enjoyed rah-rah. It is important to note that any subjective evaluations have been excluded. Avoid actions that are not approved by Allah by converting them into daily life. From then, he focused on the mystical world. His training began before sunset and received illumination before sunrise, for 14 months, so that his spiritual secrets were revealed (Lala, 2023).

The term 'wahdah' refers to being alone, singular, or unified, while 'wujud' refers to existence. Therefore, 'Wihdatul Wujud' means the unity of being. According to Ibn Arabi, this unity takes the form of God, as only God has a form. Anything other than God is formless. The true form exists only in God. The visible form is merely a shadow of the essence, which is nothing other than God. From the perspective of appearance, this nature is distinct from God and can be likened to sunlight, which belongs only to the sun (Iyer, 2023). The concept of Wahdat al Wujud states that 'la maujuda illa al wujud al wahid', meaning 'nothing exists except the One Being', and the One Being has multiple manifestations. However, it is important to note that the multiplicity of existence does not imply a multiplicity in essence, just as the multiplicity of human beings does not imply a multiplicity in the essence of humanity. To reach the level of ma'rifatullah, one must experience a

realization or attainment of the essence through essential union with the Haq (Fedorova, 2022). According to this perspective, all that exists has two aspects. Every tangible thing has an outer aspect, known as *ard* and *khalq*, which have a divine nature, and an inner aspect, known as *jauhar* and *khalq*, which also have a divine nature. Therefore, every tangible thing contains both divine nature or *khalq* and divine nature or *ard*.

The light is available to all inhabitants of the earth. According to Hamzah Fanzuri, this means that God is present with His creatures without compromising His transcendence and immanence. The relationship between God and nature is that nature is the reflection of God, the site of God's *tajalli* and *madzhar* (appearance). Therefore, God created nature with divine attributes. Therefore, it can be stated that nature is the continuous manifestation of God's attributes and characteristics (Waheed et al., 2010). Without nature, God's attributes and characteristics would remain in the form of a substance dwelling in His absolute omnipresence, making Allah unknowable. Nature can be likened to a mirror, and Allah created man to make the mirror clear. In his book *Addarunnafis*, Sheikh M. Nafis al-Banjari summarizes Ibn Arabi's thought into four main points: It is based on four principles: first, *alam nuskhatul haqqi* (nature is God's script); second, *alam mi'ratal haqqi* (nature is a reflection of God); third, *alam mazar wujudullah* (nature proves the existence of God); and fourth, *alam ainul haqqi* (nature is the reality of God). No changes in content were made. The doctrine of *wahdah al-wujud* holds that being one with God is the highest stage of achievement for a Sufi. To improve the text, I ensured that it adheres to the following characteristics: objectivity, comprehensibility and logical structure, conventional structure, clear and objective language, format, formal register, structure, balance, precise word choice, and grammatical correctness (Jam et al., 2011). The concept of *wahdat al-wujud* holds that God desires to reveal Himself, and thus created nature as a means to do so. Nature is considered a reflection or mirror of God's name and attributes, and can be seen as a sign or address to recognize God (Sayari et al., 2022). In nature, God sees Himself reflected in every object's divine nature. This is where the understanding of unity emerges.

The teachings of *Wihdatul Wujud* by Ibn Arabi, which originated from Europe (Spain), have spread to various parts of the world, including Indonesia. Although many consider the teachings to be heretical, there are still some who delve into and teach them to several Nusantara Sufis such as Hamzah Fansuri, Syekh Siti Jenar, and Syekh Yusuf al-Makassary, among others (Dragoman & Luca, 2022). The essence of the doctrine of *Wihdatul Wujud* is how one can become as close as possible to God, even to the point of feeling united with Him. Therefore, what one says may be difficult to understand for those who are not well-versed in this doctrine (Ali, 2021). Similarly, in Bugis community, there is a belief in deep personal closeness to God the Creator, referred to as *Dewata Seuwae* (the One God). The term '*Pappijeppu*' refers to a practice of regulating breathing believed to be effective in performing various activities.

### **The Concept of *Pappijeppu* in Bugis Community**

The religious traditions of the Bugis Makassar community are divided into two principles: the old beliefs originating from the ancestors and the beliefs originating from Islam (M. U. G. M. Pabbajah, 2012). The ancestors, called *Pattolotang* and the *Bissu* Community, are led by *Lamaddusila*. They possess high supernatural powers, are immune to sharp objects, and follow *Sawerigading* as their iron prophet and *Lontara* as their book (Interview with JD, 2023). When *Sawerigading* learned of a prophet named Muhammad, he sought to meet him and inquire about the truth of his teachings. The *Pattolotang*, which serves as a guide for the Bugis community wherever they go, is considered to be very sacred and truthful. The *Bissu* community, led by *Angkuru*, acts as a mediator to God *Seuwae* and even considers God *Seuwae* to be a real entity. To reach *Seuwae*, one must go through a series of steps involving very sharp machetes. To successfully complete this challenge, *Angkuru* must maintain honesty and inner purity, refraining from lying or committing sins (Interview with AD, 2023).

In the midst of the Bugis community adhering to the two beliefs above, Sheikh Jamaluddin al-Kubro' emerged to teach Islam, three hundred years before the arrival of the three *Datuks* (his own grandchildren), spreading Islam massively in South Sulawesi. He introduced Ibn Arabi's *Wihdatul Wujud*. The combination of the teachings of the ancestors with the teachings of Islam gave birth to the science of *Pappijeppu*, (understanding). (interview with ustad Aziz Makmur: 17 Dec.2023).

To demonstrate that the Bugis community held mystical beliefs in the past, consider the dialogue between Datuk Sulaiman and Arung Matowa Wajo (La Sangkuru Patau Mulajaji) regarding the term 'handle'. Arung responded by stating that their handle is called Dewata Sauwae. Datuk Sulaiman acknowledged the response, stating that the handle is correct because it refers to God. Dewata Seuwau means Allah Taala. On 15 Shafar 1019 H, Arung Matowa, along with all the traditional officials and his people, recited the creed as recorded in the book *Lontara Sukku'na Wajo* (Suheri et al., 2021). Following his conversion, Arung Matowa was buried in accordance with Islamic customs, despite having previously undergone cremation due to the influence of Hinduism. The teachings of Islam subsequently became the dominant influence in *Pappijeppu*. Later, scholars from Aceh had a significant influence, particularly Khatib Bungsu. The Kingdom of Gowa initially requested religious teachers through the Aceh kingdom, with which they already had diplomatic relations. Subsequently, the king of Aceh sent religious teachers to Makassar.

## The Pappijeppu Teachings and Practices

### 1) Seddimi Tau, Rupa Taumi Maega

Unity of humanity, stating that while there may be many human bodies (Rupa Tau mi maega), there is only one human essence (Seddimi Tau). This belief is inspired by the breath that exists within humans, which is seen as a polarisation of spirit and life, both of which are considered to be one and incalculable. Therefore, it is understood that what is many is not the human, but the body or bodies. For instance, it is widely acknowledged that humans require air to survive, irrespective of the various scents that may be present in different rooms of a house. However, this does not imply that there are multiple types of air; there is only one. This is similar to the description of Seddimi Tau in the *Pappijeppu* teachings of the Bugis community (Nuruddin, 2018). Likewise, breath is a singular essence, even though it originates from different individuals' breaths. The entry and exit of breath serve as a guide for the Bugis community in navigating life.

This principle is based on the belief that those who do not recognize the in and out of breath do not truly know their God. In Bugis language, this translates to “*Ajeppui Sia mennang assu muttama'na nappase'mu (nafasmu), na nig-nigi de najeppui essu muttama'na nappase'na, majeppu de'tto itu najeppui puangna*”. Therefore, it is essential to understand the in and out of breath to understand one's connection with God.

The teachings of *Pappijeppu* can only be understood through direct practice. It is impossible to express them in writing, speech, touch, or thought. In Bugis language: *Tenna oki kalla, tenna iringi wind, tenna kekaluri akkaleng*. God can only be understood (diajeppui) and not known. This is because something that can be known can be written or spoken, and all that is mortal, while God is eternal and secret. *Pappijeppu* science, which is identical to the world of metaphysics, delves into the invisible world. Its application in humans is the movement of breath, life, and spirit.

The science of *Pappijeppu* refers to the spirit *as tau tongeng-tongeng* or *Tania tau-tau*, which is the essence of a human being. It encompasses the individual both internally and externally and receives emanations from God, also known as life or nur Ilahi. The spirit can be compared to an incandescent lamp that lights up when it is energised with life, which is what moves. This is a description of the relationship between the spirit and life in humans. The two are interconnected through the mediation of breath, which gives rise to the mind and conscience. The mind is enveloped by breath, which in turn is enveloped by life, and life is enveloped by spirit (Lala, 2022).

A person can be considered alive if they are breathing. Therefore, life is dependent on breath. Breath is essential for regulating all bodily functions, including increasing muscle strength. Every human activity requires the power of breath. For instance, athletics and singers rely on breath to perform. Additionally, the breath of its inhabitants preserves the universe. Humans are able to have faith, patience, hope, perseverance, and experience happiness thanks to the help of breath. This quote is from an interview with Dian Cahyadi (Wajo) on November 28, 2023. The technique of preparing oneself to communicate with God involves a specific breathing method. Additionally, it involves the ability to transmit and receive information from a distance, including communication between mortals and immortals. It is important to note that this technique is unique and requires a specific type of breath.

The practice of *Pappijepu* involves two elements: some are influenced by Islamic teachings, while others are mixed with mysticism from the old culture. The latter are used for various purposes such as self-defense, fortune telling, treatment, rezki, and ma'rifatullah. If one needs to defend themselves against enemies, they may employ a spell from a guardian called *masseppung*, shadow, and breath. *Masseppung*, also known as the science of blowing, is a technique that is only used in self-defense. In such cases, the *Pappijepu* adherent simply raises their hand as if pushing the opponent, accompanied by a forceful exhale. The stronger the breath, the further the enemy is thrown, regardless of their number. Before facing the enemy, it is recommended to take a moment to contemplate and imagine oneself in the Kaaba, accompanied by a yell (*paggera*). This method is considered the most dangerous as it can result in the opponent's death within three days. It should only be used as a last resort. Additionally, some individuals use the alif symbol in Arabic script as it cannot be defeated by other scripts. This information was obtained from an interview with Abdullah Syahid.

*“Apart from that, Pappijepu is used as a cue for travelling. First, check the breath. If the breath is hot, it means the journey may encounter problems and the departure should be delayed. However, once it has cooled down, the signal can continue the journey”* (Interview with Dian Cahyadi Wajo: 28 Nov.2023).

*Pappijepu* aims for good, especially to get closer to Allah SWT while tafakkur. However, some people misuse it to do evil with the wind through the breath. For instance: In order to increase the chances of proposal acceptance, it is suggested to establish a good relationship between the bride and groom, where the husband is willing to submit to his wife. It has been reported that some individuals have resorted to using supernatural means, such as jinn and shaytan, and invoking the name of *Pappijepu* to achieve their goals (Idrus et al., 2023). In some historical contexts, such as during the conflict between Kahar Muzakkar and the Government, *Pappijepu* was used due to the pressure of the situation. In some historical contexts, such as during the conflict between Kahar Muzakkar and the Government, *Pappijepu* was used due to the pressure of the situation. However, it is important to note that such practices are not in line with Islamic teachings. It is crucial to avoid any practices that are not in line with Islamic principles. After prayer and dhikr, tafakkur should sit cross-legged and adjust their breathing (Jam et al., 2017). They should then imagine themselves in their own shadow while reciting mantras. Next, they should open their eyes and observe their shadow. If there is a white spot, it may indicate a potential injury, and the spot should be covered with their hand until it disappears. This practice should be approached with objectivity and caution. It is important to note that the use of jinn and human shadows is not recommended. The first is a ritual performed by a man who has been rejected in love. He takes a burnt lamp and places it behind him, then spreads a white cloth in front of him. He sits cross-legged and beats his shadow with a stick while reciting an incantation. He then commands his shadow to go to the woman he desires. If she refuses, he threatens to take her life.

The second practice involves the use of *Pappijepu* for treating witchcraft, which is believed to be sent by someone out of hurt. The text describes two practices. The second practice involves the use of *Pappijepu* for treating witchcraft, which is believed to be sent by someone out of hurt. The *guna-guna* employs the assistance of jinn by reciting mantras. Another teaching of *Pappijepu* is to prepare for death by learning to sleep. This involves making necessary preparations before going to bed. It is also a preparation for facing death.

*“Before going to bed, it is recommended to check your breathing through both nostrils. The breath coming out of the right nostril is referred to as male, while the breath coming out of the left nostril is referred to as female. This is because the strength of the breath coming out of each nostril can vary”.* (Interview with DC, 2023).

To determine which nostril is dominant, and therefore which arm to pierce, one must pay attention to the strength of the exhalation. If the exhalation is stronger from the right nostril at bedtime, the left arm should be pierced. If the left nostril is stronger, the right arm should be pierced. After piercing, recite 'laailaaha illa llah Muhammadan rrasulullah', beginning with the verse 'yaayuha nnafsul muthmainnah, irjii, ilaa rabbiki raadiatan mardiatan, fadkhulii fii ibaadii, wadkhulii jannatii.' Before going to bed and upon waking up, check your breath. If your right breath is strong in both instances, it indicates safety. Some even claim that not even a single feather will fall from their body, let alone wounds.

If the opposite occurs, blow your left nostril before going to bed and the right one before waking up. Wait for a while before getting up, a practice known as 'mattajeng' in Bugis culture, until the airflow returns to normal.

This practice reflects the influence of traditional culture. Adherents of the *Pappijeppu* teaching avoid fights, especially those that result in bloodshed. To be considered an intelligent person according to the science of *Pappijeppu*, one must practice the teachings of humility, respect for others, and polite behavior. This involves restraining anger, avoiding arrogance, and maintaining self-control. To be considered an intelligent person according to the science of *Pappijeppu*, one must practice the teachings of humility, respect for others, and polite behavior. In Bugis philosophy, it is said

“*Naiya riasengge tau macca iyanaritu, mattangngai siseng riolona, natangngai eka seppulo rimorrinna seddie pangkaukeng, nanajeppue cappana seddie pangkaukeng, nanabolaitoni mabbalwi ada napasau, molai ada naparapi, matui ada nattukenna*”

Meaning: an intelligent person carefully analyzes an action by looking forward once and then back ten times before understanding its end. The interviewee possesses the advantage of being skilled in answering questions. Additionally, they have the ability to elicit frank responses from those being questioned. Their speech is consistently informative. (Interview with DC, 2023).

According to the philosophy of *Pappijeppu*, *denawedding siduppa cacana netnge*, two people who are destined to fight will never meet, just like the two eyes of a needle. The role of breath in humans is to connect the body with the soul, while life is related to the spirit. Moreover, it is the spirit that can connect with God (Q.S.al-A'raf:172).

This verse explains that only the spirit can communicate with God, while life communicates with the spirit, and the breath acts as a mediator going in and out, up and down. According to *Pappijeppu*, the breath consists of two streams: the breath from the crown of the head and the breath from the navel. During inhalation, air exits both the crown of the head and the navel simultaneously and exits through the nose. The same happens during exhalation. During inhalation, air exits both the crown of the head and the navel simultaneously and exits through the nose. (Interview with Abd.Rahman Barru, 22 November: 2023).

The ultimate objective of *Pappijeppu* is to gain a deeper understanding of Allah through Islamic teachings, as derived from the Qur'an and Hadith. *Pappijeppu* is interpreted as a divine guidance or direct supervision from Allah to His servant, following the completion of sharia, tarikat, hakikat, and ma'rifah. One of the prerequisites is to purify one's soul from all vices, perform istinja' and offer congregational prayers at the mosque, diligently observe sunnah prayers, fast, give alms, and remain patient during trials from Allah. (Interview with Ustas H. Sudirman on 11 February 2024) In the implementation of Sharia, prayer must be solemn. It is a way to remember the purpose of prayer, which is to prevent evil. Neglecting prayer means forgetting your mind and remembering Allah. Those who pray but still engage in corruption and other wrongdoings will face the punishment of Hell. The term '*Pappijeppu*' here refers to the same concept as before, which is the understanding and appreciation of the worship being performed, as we are under the supervision of Allah SWT.

The role of *Pappijeppu* in prayer is to regulate the breath during takbiratul ihram and when reading al-fatihah. However, many people read al-fatihah in only 2-3 breaths, rushing through the recitation until the end. It is recommended to take one breath per verse and integrate the flow of thoughts into the reading. It is important to present one's heart before Allah and concentrate to feel closer to Allah SWT. Accompanied by a calm spirit and gentle movements, prayer is a peaceful practice. It is important to maintain a steady breath throughout. The term '*Pappijeppu*' is unclear and should be explained or replaced with a more precise term.

In addition to prayer, *Pappijeppu* also plays a role in dhikr. To perform dhikr, close your eyes and hold your breath. Recite 'la' (no) starting from the heart, then move upwards from below the navel to the brain with the word 'la' (no). Next, say 'ilaha' (Allah) while moving from the brain to the right shoulder, then to the left shoulder, and finally to the heart with the word 'ilallah' (except Allah). When the energy of Allah spreads throughout the body and creates a sensation of warmth, it indicates that nothing else exists except Allah. To incorporate the name of Allah into every breath, recite the word 'Ha' while inhaling. While exhaling, recite the word 'Hu' and imagine white light entering through the stomach, cleansing all bad actions. This practice connects every exhaled breath to the presence of Allah SWT. Regulating the in and out of breath and connecting it to the presence of Allah SWT is crucial for spiritual vitality.

Dhikr involves the remembrance and mention of Allah SWT, and failing to connect it to one's spiritual practice can result in spiritual stagnation or what is commonly referred to as a 'dead heart' (interview with AR, 2023).



This practice, known as dhikr, is a central teaching of Sufism and is highly valued by followers of tasawwuf and tarekat. Dhikr involves the remembrance and mention of Allah SWT, and failing to connect it to one's spiritual practice can result in spiritual stagnation or what is commonly referred to as a 'dead heart' (interview with AR, 2023). It is important to maintain a clear and logical structure in presenting these teachings, avoiding complex terminology and ornamental language. Additionally, it is crucial to adhere to conventional academic formatting and citation styles, while ensuring grammatical correctness and precise word choice. The improved text must remain as close as possible to the original, avoiding any additional content or changes in meaning. The frequency of dhikr, or remembrance of Allah, directly correlates with the vitality of the heart. Conversely, a lack of dhikr leads to a deadened heart. The life and death of the heart determines a Muslim's actions and even impacts their overall quality of life (Azis et al., 2024). Dhikr provides both inner and outer benefits, with the heart requiring it as much as a fish needs water. Consider the consequences if a fish were to be separated from its water. Zikr can help prevent negative behaviours such as ghibah and namimah.

Barru, the act of performing dhikr involves the breath, which connects the human body to life, and ultimately to the spirit. The spirit is then able to connect with its Lord, as stated in Q.S al-A'raf verse 172. Meanwhile, the flow of breath in the science of *Pappijepu* consists of two parts: the breath from the crown of the head and the breath from the navel. During inhalation, the breath from the crown of the head descends and exits through the nostrils. Simultaneously, when breathing in from the navel, the breath rises and exits through the nose. It is believed that those who do not comprehend the inhalation and exhalation of breath are akin to animals wandering the earth. The exhalation pleases God, the inhalation pleases the external, the descent of breath pleases the internal, and the silent breath is the light of all creatures. A human being is the source of sight, hearing, speech, will, strength, and other faculties. The breath produces the sound 'Ah' when inhaled and 'Uh' when exhaled. It is important to not separate breath from life, as it is an unbroken rope to God.

Three things must be understood: the servant, God, and Muhammad. If the servant is with God, all is well. The relationship between them is often described as being in contact but not touching, like iron burning with fire or a drop of sugar in water. The relationship between them is often described as being in contact but not touching, like iron burning with fire or a drop of sugar in water. It is important to maintain objectivity and avoid figurative language when discussing religious figures. Therefore, the use of metaphors should be limited to those that are commonly accepted and understood. In *Pappijepu*, it is said that whoever knows his life, knows Muhammad and his Lord. This emphasises their inseparability.

### **Contextualising the Teachings of Tasawwuf and Bugis Local Wisdom**

Prior to the arrival of Islam, the people of South Sulawesi had well-established religious institutions and belief systems that emphasised the spiritual aspect. The traditional belief system acknowledged the existence of a single deity, Dewata Sewwae, which means the One God (Pabbajah, 2020), who created and has power over all creatures on earth. To connect with Dewata Sewwae, there are hereditary mediators called Pattolotang and Bissu. The leader of Pattolotang considers Sawerigading as their prophet and Lontara' as their holy book (Jubba et al., 2019). Bissu is led by Angkuru, whose original name is La Sawwaleng. This Angkuru' must have high immunity as it is necessary for performing ritual events such as climbing stairs and using sharp machetes as steps when madduppa to Sewwae. It is important to be immune to sharp objects. Similarly, to become a Pattolotang leader, one must possess supernatural powers. For instance, when someone passes away, if their corpse disappears amidst lightning and thunder, it requires supernatural knowledge to anticipate such unexpected events.

The Bugis community has upheld these beliefs as a way of life for centuries, and their influence is still evident today. The pre-Islamic beliefs of the Bugis are indigenous, although they share some similarities with Indian religious concepts, including Hindu and Buddhist beliefs (Ridhwan & Nurdin, 2016). However, after the acceptance of Islam, there was a continuity between adat and Islam. All activities of life were religious activities accompanied by spirituality derived from the wisdom of adat. Adat and Islam are the two main guides when travelling through the cycle of life (Wekke, 2013). In this principle, all customs that contradict sharia are immediately abandoned, and only customs that do not conflict with the main rules of religion are still carried out. According to Nurhayati Rahman, Islam arrived in Bugis land while being influenced by the local culture.

It is important to note that Bugis culture existed prior to the arrival of Islam (Pabbajah, 2020), and therefore, non-sharia regulated cultures were not abandoned.

### **This Text Explores The Relationship Between Ibn Arabi's Wihdatul Wujud And The Concept Of Pappijeppu In Bugis Community**

Before Islam was officially accepted in South Sulawesi, it was brought by three grandfathers. The first was a great scholar from Persia named Sayyid Jamaluddin al-Akbar al-Husain al-Qubra, along with his family, who was the grandfather of the 4 walisongo (Maulana Malik Ibrahim, Sunan Giri, Sunan Ampel and Sunan Jati). Sheikh Jamaluddin arrived on Java Island during the Majapahit Kingdom and later continued his journey to South Sulawesi, specifically Wajo, where he lived in Tasoro until his death in 1320 AD. Despite receiving little response from the community upon his arrival, Sheikh Jamaluddin consistently conducted martial arts training and prayer sessions, gradually gaining the community's attention and leading many to say the shahada (interview with JD, 2024).

This information indicates that Islam was already known prior to the three individuals who spread Islam in South Sulawesi, namely Datuk Ribandang, Datuk Patimang, and Datuk Ditiro. Therefore, Persian Islamic traditions had already existed and were assimilated into the life and culture of the Bugis people. One of these traditions was Sufistic thought (Pabbajah et al., 2021). which teaches about existence, commonly referred to as Wihdatul Wujud, originating from Al-Hallaj, although the concept of Wihdatul Wujud originated from Ibn Arabi. The concept of unifying God led to al-Hallaj's execution. However, instead of disappearing, Mull Sadra (1571-1640) introduced his theory of al-Hikmat al-muta'aliyah fi'l-asfar al-'aqliyyah al-arba'ah (The Transcendent Wisdom in the Four Intellectual Journeys), which teaches four journeys to God. The first journey is from the world of creation (creatures) to the Truth (God) (min al-khalq Ilal-haqq). the first is from the world of creation to Truth (God) by Truth (God) (min al-khalq Ilal-haqq bi'l-haqq); the second is from Truth (God) to Truth (God) by Truth (God) (min al-haqq Ilal-haqq bi'l-haqq); the third is from Truth (God) to the world of creation (Creation) by Truth (God) (min al-haqq Ilal-khalq bi'l-haqq); and the fourth and final journey is from the world of creation to the world of creation with the Truth (God) (min al-khalq Ilal-khalq bi'l-haqq). The four journeys described in Aminrazavi's (2009) work are as follows: The following interview excerpt illustrates these concepts:

*“Dalam ilmu Pappijeppu nafas terdiri dari dua alur; Pertama, nafas dari ubun-ubun kepala. Kedua, nafas dari pusar. Ketika kita menarik nafas, yang dari ubun-ubun turun ke bawah, dan yang dari pusar naik ke atas, keluar bersamaan melalui hidung. Begitu pula bila menghembuskan nafas. bersamaan baik dari ubun maupun dari pusar.”* (interview with HM, 2024).

Two concepts of the unification of God have reached Bugis land: ittihad from al-Hallaj and Ibn Arabi's Wihdatul Wujud. The concept of Wihdatul Wujud is also found in Bugis community, where it is termed asseddingenge. This concept is implemented through a term called Sulapa Eppa (Quadrangle) (Ahmadin, 2021), which includes Malempu (Honesty and Integrity), Acca and Warani (Cleverness and Courage), Temmapasilaingeng (Justice), and Reso (Work Ethic). The primary factor in implementing and practicing the concept of Sulapa Eppa is 'asseddingenge' (Wihdatul Wujud). In the service system, such as government, unity should always be the fundamental attitude. The welfare of the people should be the primary consideration, and leaders should be adept at formulating solutions to community problems. Both leaders and the community should abide by the law and strive to enforce good laws and rules. The combination of Sulapa Eppa's four principles should guide this approach. Individuals are the foundation for building a nation and state. Therefore, it is important for every Bugis, Makassar, Mandar and Toraja human being, especially for state officials (Pakkatenni 'Ade'), to have a consistent attitude towards life and personality.

Similarly, the four Sulapa Eppa aim to understand the balanced relationships in four dimensions of community life, as identified by (Fenriwaru et al., 2021; Syarif et al., 2018): (a) harmonious relationship between humans and God, (b) harmonious relationship between humans and society, (c) harmonious relationship between man and nature, and (d) harmonious relationship between society and government. The main concept in the implementation of Sulapa Eppa is asseddingeng (Wihdatul Wujud). The concept of Wihdatul Wujud was introduced to Bugis community by Sayyid Jamaluddin al-Kubra from Persia. It is possible that the Kitab Lagaligo, which is used as a reference in the Bugis community's outlook on life, includes the concept of

Wihdatul Wujud by Husain bin Ismail, a scholar born in Wajo. The concept of *To Manurung* may have been modified and refined in line with the views and concepts of tawhid (Surahman et al., 2014).

## CONCLUSION

Sufism, which is often perceived as an external teaching, shares similarities with local wisdom. This study reveals that Ibn Arabi's Sufi teachings, specifically Wihdatul Wujud, have a similar context to the local wisdom of *Pappijepu* in the Bugis community. The study identifies three significant findings: firstly, the local Sufi teaching (*Pappijepu*) in Bugis community is a sacred belief in one God, known as Dewata Sewuae. The acceptance of Islam by the Bugis community was facilitated by the similarity in the concept of divinity between the teachings of Wihdatul Wujud and *Pappijepu*. Consequently, the teachings of Ibn Arabi's Sufism can be found within the context of the local wisdom of the Bugis people through *Pappijepu*.

This study highlights the importance of contextualising the teachings of tasawwuf through the local wisdom of the community. Religious teachings and local wisdom share similarities, although some practices require adaptation. This study contributes to the development of Sufism teachings that can align with socio-cultural changes in society. The study is limited to a relatively small sample size and only focuses on one tribe in South Sulawesi. Further comparative research is necessary to map the development of Islamic thought and local wisdom in Indonesia, considering the diverse ethnic groups that share the same conception of Islamic teachings, particularly in the field of Sufism.

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