

URBAN SUFISM AND SUFISM PRACTICES IN THE UICCI STUDENTS OF SULAIMANIYAH CIPUTAT

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Abstract:

The high interest in studying religious knowledge with a spiritual path began to develop in society. This cannot be separated from the role of the tarekat in the midst of urban life. People in urban areas who study religious knowledge and learn about Sufism in urban areas are then better known as "urban Sufism". The existence of an institution that facilitates students who want to explore religious knowledge while learning Sufism i.e., UICCI Islamic Boarding School branch Sulaimaniyah Ciputat, located in Ciputat, South Tangerang, becomes place for Muslim students who want to study religious knowledge and Sufism. Most students in this pesantren are students from various fields and majors from various universities which are dominated by UIN Jakarta students. This pesantren has its own privileges compared to several other pesantren around it, they practice the teachings of Sufism with the Naqsyabandiyah order as its basic foundation.

Keywords: *UICCI Islamic Boarding School, Sulaymaniyya, tasawuf practices, urban sufism*

A. Introduction

Tasawuf or Sufism is no longer synonymous with the traditional rural domain, as understood so far. This Sufism has a decent place in the Indonesian urban community. If traced from the history of the entry of Islam, Indonesians embraced Islam through to the services of Sufi.¹

The discourse on urban sufism initiated by Julia Day Howell became an interesting study among academics. The term urban sufism by Howell in substance seems to invite academic debate. As if Howell simplified both the substance of the teaching (doctrine), especially the tradition of practice in the dimension of Sufism that

¹ Sumarsih Anwar, dkk, *Sufi Perkotaan: Menguak Fenomena Spiritualitas di Tengah Kehidupan Modern* (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2007), 3

was broad and deep.² As someone who views urban sufism as a sociological symptom, it seems that Howell views this phenomenon only from the outside (as an outsider) without looking at its substance even deeper into the world of Sufism itself.

Religious activities that emerged after the reform movement in 1998 began to develop rapidly. This is marked by the names that appear with its characteristics such as Ustadz Yusuf Mansur with the concept of the miracle of charity, Ustadz Arifin Ilham with his Dhikr al-Dzikra assembly, Ustadz Haryono with his *dhikr* and alternative medicine, and many other names that contribute to the phenomenon of *dhikr* the revival of urban community in spirituality (urban sufism). According to Lester Kurz, this revival phenomenon is a form of religious revival in the modern era, when the religious community is confronted with modernity.

Urban Sufism occurs in almost all major cities in the world. Sufism in this case can be interpreted as a form of ritual to draw closer to an almighty God, with the aim of getting peace of mind and of becoming a solution to problems in life. This is one of the factors that makes people aware of their religious teachings. This phenomenon is interesting because the emergence of urban community awareness, especially in Indonesia, has a high interest in the spiritual path (the spiritual path). The spiritual path becomes the choice when modern society needs answers to respond their life problems amid urban dynamics.

The phenomenon of urban sufism in big cities is not limited to such religious gatherings/assemblies. It even pervades in pesantren. One of them is Pesantren Sulaimaniyah Ciputat. The pesantren which is based on ahlussunnah wa jama'ah as its guidance is a special pesantren for students who are pursuing Bachelor education in campuses around Ciputat. In contrast to other student boarding schools, religious life based on Sufism feels very thick. In fact, not all students living in this pesantren are students with good religious background. There are some student who learn religious teachings from other media.

Based on the aforementioned explanation above, in broad outline the researcher tried to examine the phenomenon of urban Sufism and the practice of Sufism in Islamic boarding school students of Sulaimaniyah Ciputat.

B. Overview of UICCI Student Boarding School Sulaimaniyah

The name Sulaimaniyah was propped up by the founder of this pesantren, namely Sheikh Süleyman Hilmi Tunahan Kuddisa Sirruhu (KS) who was born in 1888 in Hezegrad Village (now a province of Razgard, Bulgaria) located in the Ferhatlar

² Rubaidi, "Reorientasi Ideologi *Urban Sufism* di Indonesia Surabaya terhadap Relasi Guru dan Murid dalam Tradisi Generik Sufisme pada Majelis Shalawat Muhammad di", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, vol.5, no.2 (2015), 295.

area, precisely in Silistra Province, in the Bulgarian border. His father's name was Hojazade Osman Efendi and his mother's name was Hatice. He has five brothers namely Fehim, Süleyman Hilmi, Ibrahim and Halil and a sister named Zahide.³

The Süleyman Hilmi line can be traced and lead to the Prophet Muhammad. He is the 33rd descendant of the lineage of the Sayyids (descendants of the Prophet Muhammad SAW). From the paternal side it is derived from Husein and from the material side from Hasan (both of them were grandchildren of the Prophet Muhammad SAW), so Süleyman Hilmi Efendi had both "Sayyid" and "Sharif".⁴

At the end of his life, he suffered from diabetes. The level of sugar in his blood increases and cannot be neutralized. Süleyman Hilmi Tunahan passed away at his residence in Kısıklı, Istanbul at the age of 72, on Wednesday 16 September 1959 H / 13 Rabiul Awal 1379 AD. He left around 100 students.⁵

UICCI Student Boarding School Sulaimaniyah Ciputat is under the auspices of the UICCI (United Islamic Cultural Center of Indonesia) foundation or which can be called as the Center for Indonesian Islamic Cultural Unity. This foundation is a foundation under the auspices of the Sulaimaniyah Organization based in Turkey, which was first established in 1953. This organization has experienced a number of leadership changes for generations, now is led by great-grandchildren of Sheikh Sulaiman Hilmi Tunahan namely Alihan Kuriş Bey Abimiz. This organization is based in Istanbul, Turkey.⁶

UICCI (United Islamic Cultural Center of Indonesia) is a foundation that was founded in 2005. The foundation which is engaged in social and Islamic education was first established in Jakarta by Indonesian and Turkish Muslim volunteers who aim to facilitate junior and high school students / equivalent to memorizing al-Qur'an in the form of free religious education scholarships. There are three types of pesantren in this foundation; special boarding schools for non-scholarship memorizers of al-Qur'an, boarding schools for memorizing al-Qur'an scholarships, and special boarding schools for students.

The branches of the United Islamic Cultural Center of Indonesia (UICCI) already exist in several regions of Indonesia and almost all countries in the world. In 2017, the UICCI Foundation Sulaimaniyah already has 30 branches in Indonesia, and in 2019 it has reached 45 branches spread in the provinces of DKI Jakarta, Banten,

³ Ardi Kurniawan, Thesis: "*Pemahaman dan Pengamalan Ayat Tabzir pada Santri Pondok Pesantren UICCI Sulaimaniyah -Ciputat*" (Ciputat: UIN Jakarta, 2019), 28.

⁴ Sejarah Singkat Syaikh Süleyman Hilmi Tunahan (Jakarta: Kantor Pusat UICCI), 2.

⁵ Marcia Hermansen, dkk, *Sufi-sufi Diaspora: Fenomena Sufisme di Negara-negara Barat*, terj. Gunawan (Jakarta Selatan: PT Mizan Publika, 2015), 131

⁶ Dokumen Yayasan Pondok Pesantren UICCI Ciputat.

West Java, Central Java, East Java, Aceh, Kalimantan, South Sumatra-Palembang, North Sumatra-Medan, West Nusa Tenggara-Lombok, South Sulawesi-Makassar. Of all these branches are approximately 2200 students. Facilities provided to students while in the dormitory include; complete boarding facilities, meals 3x a day, a conducive study room, picnic activities and scholarships for studying in Turkey.⁷

UICCI Islamic Boarding School Sulaimaniyah Ciputat is a boarding school present for students who want to study Islam more deeply who will later receive scholarships to study in Turkey. The strategic location of the pesantren which is not far from Syarif Hidayatullah Jakarta Islamic State University (UIN) makes a lot of students at the university tend to study in this pesantren. Nevertheless, students studying at this pesantren come from several other universities such as the Al-Qur'an Institute of Sciences (PTIQ), Pertamina University, and the Jakarta Veterans National Development University (UPN-VJ).

C. Sufism Practices at Islamic Boarding School Students UICCI Sulaimaniyah

Relatively the development of Sufism is the final stage of the teachings in a systematic order. Most teachers or *mursyids* (spiritual masters) in a tarekat teach more or less the same thing, such as the method of *dzikir*, *tazkiyatun nafs* (soul purification), or other methods that aim to be closer to Allah SWT. The function of the tarekat is not limited to religion, more than that every person who enters a tarekat is a large family and everyone considers himself related to the others.

The practice of Sufism in Islamic boarding school students UICCI Sulaimaniyah Ciputat is in accordance with the practice of the Naqshabandiyah Mujaddidiyah tariqah, where the founder of the Sulaimaniyah pesantren is the last kamil of Islam from this tarekat. Syekh Sulaiaman Hilmi Tunahan is the 33rd mursyid whose teachings are attributed to the caliph Abu Bakar ash-Shiddiq as the first lineage.

The main principle in this pesantren has four teachings which become the usual or pillars of the pesantren, namely *dhikr qolbi*, *rabitha*, lectures (sohbet), and hatim.

1. Hatim

It is a spiritual ritual and technique in a tarekat, especially the Naqshbandiyah order as the foundation of Sufism from the Sulaimaniyah pesantren. *Hatim* is practiced with a series of *wird* (litany), reading verses of the Koran, blessings and prayers to close the heart. This ritual is usually done in congregation led by an Abi. Santri as the participants of Hatim only follow the reading ordered. Hatim is aimed as a *washilah* or intermediary between shaykh or *mursyid kamil* (perfect spiritual master) in this

⁷ Ardi Kurniawan, Skripsi: “Pemahaman dan Pengamalan Ayat Tabzir pada Santri Pondok Pesantren UICCI Sulaimaniyah -Ciputat”, 32

case, Syekh Sulaiman Hilmi Tunahan. Before doing *hatim*, a person is obliged to do ablution, then wear neat clothes.

Hatim at the Sulaimaniyah Ciputat boarding school is held after Maghrib prayer on Wednesday, Thursday and Sunday. After performing the ablution, participants who follow the heart form a circle by forming letter O, which is between one person and the other clinging together or in the terminology is said to be mutually exchanging.⁸

2. *Rabitha*

According to the language, *rabitha* comes from the word ربط, which means connection or connect between something.⁹ According to the term, *rabitha* is the nature of love by describing a mursyid to take advantage or light from the heart of the mursyid. In tarekat, *rabitha* is one of the quickest ways to get to know Allah SWT.¹⁰ Although the eye cannot see a mursyid directly, it can describe in the heart. So, *rabitha* the relationship between the teacher (mursyid) and students is meaningfully by taking light from the mursyid's heart in tashawwur.

3. *Dzikir Qolbi*

Dhikr or *wird* is a practice that is required istiqomah (continue), at a special time such as after completing the prayer or at certain other times. These *wirds* are usually in the form of fragments of verses, or shalawat or asma al-Husna.¹¹

This *dhikr* which is performed with *dhikr* of *khafi* (without sound) is attributed to Abu Bakr as-Siddiq as the first mursyid of the Naqshbandiyah order. The Prophet taught this *dhikr* to Abu Bakr when they were chased by the Quraiys infidels and hid in the cave *tsūr*. That's when the Prophet taught this *dhikr* to Abu Bakr. There is also the name of *dzikir jahr* (*dzikir* performed by loudening the voice) which is attributed to Ali bin Abi Talib.

Qolbi dhikr is a practice that must be done every day by the students and the abi and may not leave it even though. For students who have just entered the Sulaimaniyah boarding school, the *wird* that is read is different from the one that has been in the pesantren. Details of the *dhikr* for new students who enter are reading *al-Fatihah*, then reading thirteen surah *al-Ikhlās*, then resting and shalawat, and reading 100 times *istighfar*, 100 times *shalawat*, 100 surah *al-Ikhlās*, and 100 times *tawhid*

⁸ https://www.academia.edu/11612673/Khatim_Sulaimania, accessed 31 October 2019

⁹ Nashir Sayyid Ahmad, *al-Mu'jam al-Wasīth* (Libanon: Daar Ihya at-Tarits al-'Arabi, 2008), 323.

¹⁰ Dhiya Sungru Oğlu, *Nuthlere* (Istanbul: Fazilet Nasriyet, 2017), 27.

¹¹ Tim Peneliti Puslitbang Kehidupan Keagamaan, *Aliran/Faham Keagamaan dan Sufisme Perkotaan* (Jakarta: Puslitbang Kehidupan Keagamaan, 2009), 355

sentences (*lā ilāha illallāh*) where when it reaches 100 its reading becomes *lā ilāha illallāh muḥammad ar-Rasūlullah*. This *dhikr* is read readily and each of them reads the readings above. Then after performing this *dhikr* for several months without breaking up at all, the new santri will get *rabitha* and other *qolbi dhikr*.

As for those who have made it through the first phase, they will get a new *dhikr*. However, the basic implementation remains the same, namely reading *al-Fatihah*, 3 surah *al-Ikhlās*, resting and *shalawat*, then proceed with *rabitha*. After that, he recited the *qolbi dhikr* in a *khafī* manner. The picture is reading 500 times *lafdzatullāh* (Allah) by pouring light into the heart of the reader. The number of *dhikr* given varies. There are those who have reached a certain number and those who are entitled to give this *dhikr* are only authorities in Sulaimaniyah pesantren who already have a permit.

In general, all the practices of the *dzikir* that are carried out on their own like the *dhikr* of *qolbi* are sacred and must not be done in a single day. The highly recommended time to perform this *dhikr* is after performing the midnight prayer, or when the *dhuha* time, or after the obliged prayer time is over. However, the culture in Sulaimaniyah pesantren mostly do *awrad* (*dzikir* rituals) or in Indonesia better known as *wiridan* done after performing the midnight prayer.

4. *Sohbet*

In a *da'wah Islamic preaching* it needs to be considered on how to execute an idea or ideas in carrying out religious life. Lecture or more familiar with *sohbet* among Sulaimaniyah Islamic boarding school students, is a form of preaching *bil lisān*. *Da'wah bil lisān*, is the delivery of information or message/propaganda through orality (lecture or direct communication between the subject and object of preaching). *Sohbet* can be interpreted as advice from a teacher to students. *Sohbet* is also the highest pillar of all pillars in the Sulaimaniyah boarding school. With *sohbet*, a servant can know and love Allah SWT and Rasulullah SAW.

Lectures at Sulaimaniyah pesantren are held routinely once a week. The topics discussed are usually about morals, manners to knowledge, relationship with Allah and human beings (*hablum minallāh wa hablum minannās*), stories of the Prophet, companions, or trustees, and usually discuss things that can increase the significance of the students. This weekly lecture is delivered by abi from Sulaimaniyah Ciputat boarding school. In contrast to the monthly lecture, it is usually led by abi from Sulaimaniyah pesantren besides Ciputat.

D. Students Daily Activities

For ordinary people, the teachings in this pesantren seem a bit complicated. The very characteristic feature of this pesantren is that they are required to be careful of what they eat, in this case all pesantren residents are required to leave something that is doubtful or whose origins are still unclear, especially food (*syubhat*). Therefore, the pesantren provides three meals a day. It aims to protect the students from doubtful food, especially food that is slaughtered like chicken or beef, the most emphasized aspect for the students is about etiquette and morals. According to them, manners and morals are everything above knowledge.

Activities at this pesantren generally start at 3:45 in the morning. Santri are woken up to perform worship such as *tahajjud* and *dhikr*. They proceed until the dawn prayer in congregation and Islamic studies until 07.00. Afterward, the santri go up for breakfast and prepare for college.

Some of the teachings that characterize students in their daily lives are:

1. *Clothes*

Santri who study at Sulaimaniyah Islamic boarding school are recommended to wear long shirts (preferably white or light blue), long black or blue pants, socks and not to forget the typical blue take (cap). To be more formal they are recommended to wear a vest and suit with neatly short haircut and clean face.

The hallmark of Sulaimaniyah santri by wearing a shirt is a striking difference compared to other pesantrens in Indonesia. The santri of traditional mainstream pesantrens are easily identified by their “koko” clothes, “sarong” and prayer cap. However, being different in appearance does not mean different in goals and thoughts i.e., always seeking knowledge and holding fast to the ideology of *ahlussunnah wal jama'ah*.

2. *Prayer*

Prayer as a practice that was first taken into account is given very good attention in this pesantren. As in general, the command to pray in congregation is emphasized here. In addition, almost all types of *sunnah* prayers are carried out such as *qobliyah*, *ba'diyah*, *tasbih*, *hajat*, *tahajjud*, *awwabin sunnah* prayers. There are also other sunnah services or better known as worship of breath (gifts) that are done at a certain time or moment. For example, the *nisfu sya'ban* prayer is done in the midst of the *Sya'ban* month. This prayer is done with 100 raka'ahs.¹²

The unique thing here is that the task in leading the prayer and the call to prayer are all from the santri circles. Abi (the same as the cleric) only monitors the

¹² Tim Fazilet, *Kalender Fazilet 2019* (Jakarta: Fazilet, 2018)

Imam's recitation and will then correct it after the prayer if an error occurs. The leader is also required to use a headband and robe.

3. *Temizlik*

In Sulaimaniyah boarding school, cleanliness is the key to the success of worship. The picket activity to clean the pesantren is called cleansing or more often called *temizlik* by the students. A cleaning chief (*bas temizlik*) serves as the coordinator and distributes picket assignments to each santri. Then the cleaning chief controls in detail the places that have been cleaned such as the kitchen, toilet, mosaics, stairs, lobby, etc.

4. *Religious Lessons*

Lessons are quite strict at Sulaimaniyah Islamic boarding school. According to them, pesantren can develop one of them because of their Islamic studies. The duration of religious studies is 1 hour 30 minutes which is carried out after dawn. Every student who is unable to attend religious studies, is obliged to tell Abi. Abi will let them know what time they should substitute it. Religious lessons are obligatory for every santri that cannot be left behind.

In Sulaimaniyah boarding schools, students are general divided into several groups which are categorized based on the year entered in the pesantren or on semester. This categorization functions to make it easier in the process of learning and understanding the book being studied and there is no overlap between those who understand and those who do not understand. The book being studied is not just any book. Every book studied has a diploma or permit, which has been taught by the predecessors of the Sulaimaniyah pesantren. Among the books studied were Nahwu, Shorf's, and Aqeedah.

From the above explanation, the daily schedule of students in Ciputat Sulaimaniyah Islamic Boarding School can be seen as follows:

Day	Time	Program
Monday - Friday	03:45 – 04:10	Get up and tahajud prayer
	04:10 – 04:45	Rabita Syarif
	04:45 – 05:25	Hatam Yasin and dawn prayer
	05:25 – 07:10	Reading al-Qur'an and religious studies
	07:10 – 17:30	College activities
	17:30 – 18:00	Dinner
	18:00 – 18:45	Maghrib prayer and Hatim (Wednesday, thursday)

	18:45 – 19:30	Turkish language lessons (Monday-Tuesday), lectures (Wednesday), tashrif (Thursday), reading of the burdah (Friday)
	19:30 – 20:15	Evening prayer
	20:15 – 20:45	<i>Temizlik</i> or cleaning
	20:45 – 23:00	Learn college lessons
	23:00	Sleep
Saturday	03:45 – 04:10	Get up and tahajud prayer
	04:10 – 04:45	Rabita Syarif
	04:45 – 05:25	Hatam Yasin and dawn prayer
	05:25 – 07:10	Reading al-Qur'an and religious studies
Sunday	07:10 – 07:45	Hatam al-Qur'an
	07:45 – 08:00	Breakfast
	08:00 – 09:00	<i>Temizlik</i> or cleaning
	17:30 – 18:00	Dinner
	18:00 – 18:45	Maghrib prayer and Hatim
	18:45 – 19:30	Tasbih prayer
	19:30 – 20:15	Evening prayer
	20:15 – 23:00	Learn college lessons
	23:00	Sleep

E. Discerning Urban Sufism and The Relationship of Teacher-Students In The UICCI Students Of Sulaimaniyah Ciputat

In Howell's view, Urban Sufism is simply interpreted as the birth of a passion for spirituality (read: Sufism) of the Urban Middle Class people in Indonesia. This spirit of passion that caught the attention of Howell was represented by the Middle Class with a background in neo-Modernism.¹³ This group in the expression of the spirituality of their spirituality adopted dhikr, practice, and wirid prayer adopted from Sufi masters such as Ghazâlî, Suhrawardî, and so on. Through the Remembrance Council, Taklim Council, even the study institute, the mass of urban society came in the context of remembrance and wurd in the effort of *tazkîyat al-nafs*. In subsequent developments, Howell realized and acknowledged at the same time that the excitement of spirituality was not only represented by the Urban Middle Class people from neo-modernist backgrounds. The mushrooming of the Shalawat Council, the Dhikr Council,

¹³ Julia D. Howell, "Sufism and The Indonesian Islamic Revival", dalam The Journal of Asian Studies, Vol. 60, No. 03 (2001), 701-729.

and even the tarekat which the Urban Middle Class joined from the ideological line of the "traditionalists" cannot be denied.¹⁴

The mushrooming of the Shalawat Council, the Dhikr Council, and even the tarekat which the Urban Middle Class joined from the ideological line of the "traditionalists" cannot be denied. In addition to being attended by thousands of worshipers, the followers of the Shalawat and Tarekat Council are pursuing teachings and practices as generally in the teachings and traditions of Sufism (classical). This phenomenon is different from the Urban Sufism group in the first sense. They only take Sufism artificially, that is, to adopt only various dhikr and wurd and the rest they are left behind. Whereas in the dimension of the teachings of Sufism there are several key concepts that have always been a tradition in Sufi education for generations. Among these key concepts is the relationship between teacher and student (congregation) which in Sufism terms reduces derivative concepts such as *sâlik*, *sulûk*, *riyâdah*, *mujâhadah*, and so on.¹⁵

The education system in the Sufi tradition as illustrated above has been codified by al-Ghazali in his work titled *Ayyuh al-Walad*. The work, which consists of only 24 pages, contains al-Ghazali's thoughts about the ethics (code of conduct) of students in the Sufi education tradition which is abstracted from the Qur'an and hadith. This book is substantially different from the *Ta'lim al-Muta'allim* by Imam al-Zarnûjî.¹⁶ The weight of the contents of the book *Ayyuha al-Walad* is deeper than *Ta'lim al-Muta'allim*. Therefore, the second book is generally more widely studied among Islamic boarding schools. The term used by al-Ghazali in his work uses the word *sâlik*, not *Muta'allim*. The term *sâlik* in Islamic treasures is only used to refer to Sufism or Sufism. In the pesantren tradition, *Ta'lim al Muta'allim* becomes the ethical standard (code of conduct) for students in their relations with the teacher (*kiai*). Whereas *Ayyuha al-Walad* is the ethical standard for students in the Sufi education tradition. Generally, Islamic boarding schools in Indonesia only teach (read) the books of Sufism as elementary. The book of Sufism which is commonly taught at pesantren is the work of al-Ghazali such as *Minhâj al-bbidîn*, *Bidâyat al-Hidâyah*, or *Ihyâ 'Ulûm al-Din*. Outside the work of al-Ghazali is *al-Risâlah al-Qushayrîyah* or *al-Hikam* and *Sharh al-Hikam*. Meanwhile, the works of great Sufi masters such as 'Abd al-Qâdir al-Jîlânî,' 'Abd al-Karîm al-Jîlî, Junayd al-Baghdâdî, Ibn 'Arabî, and so on are rarely read. The teachings of al-Ghazali in *Ayyuha al-Walad* emphasize two key words, namely: (1) the dimensions of the soul and spirit and (2) the dimensions of *amalîyah*. Meanwhile,

¹⁴ Rubaidi, Reorientasi Ideologi *Urban Sufism* di Indonesia Terhadap Relasi Guru dan Murid Dalam Tradisi Generik Sufisme Pada Majelis Shalawat Muhammad di Surabaya in *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* Vol. 5, No. 2, Desember 2015

¹⁵ *Ibid.*

¹⁶ *Ibid.*

physical education in the sense of a tradition of reading and writing cannot be separated from the strengthening of the dimensions of the soul and practice. Al-Ghazal said: "Even if you read the knowledge for a hundred years and collect thousands of books, but, it will not be useful and get the grace of God, except by practice".

Besides the emphasis on mental education (spirit) and practice, the third key word in al-Ghazal's work is the existence of the teacher. Al-Ghazâlî uses the terms *murshid* and *murabbî* to refer to this teacher. As is generally the case with the Sufi tradition, al-Ghazâlî places the *murshid* in the most important position in Sufi education. In al-Ghazali's view, the role of *murshid* is very central in guiding a *sâlik*. First, *murshid* plays a role in removing the ugliness inherent in the soul of the *sâlik* to inculcate the quality of praise or *al-akhlâq al-karîmah*. Second, the next task of *murshid* is to educate the saints to be able to meet with Allah as a sign of the end of the education process. Al-Ghazal stated, the condition of a saint for *murshid* in Sufi education is to obey all *murshid* commands. Sufi masters know all things well. Al-Ghazâlî analogizes this *murshid-sâlik* relation like Prophet Khidir and Prophet Musa. In the dialogue of the Prophet Khidir to the Prophet Musa, the Prophet Musa was not permitted to ask the slightest question of what the Prophet had ordered, unless he gave an explanation.¹⁷

The relationship between the teacher (*murshid*) and students in both the tradition of practice and the teachings of Sufism is the key word. The concept of teacher-student can be stated as an entry point and even *rûh* of the overall construction of the Sufism teaching dimension. So vital is this concept, that it can be stated, that, the relationship between teacher-student occupies the most important dimension of the whole teaching of Sufism which cannot be abandoned. Thus, Sufism, in whatever meaning it is, actually cannot deny the concept of teacher and student. In other words, Sufism in the study of neo-Sufism and Urban Sufism cannot actually negate teacher-student relations substantively. Eliminating student teacher relations such as the standard teachings of the book of Ayyuh al-Walad by al-Ghazal, as well as eliminating sufism itself.

F. Conclusion

Sulaimaniyah Islamic Boarding School is under the auspices of the UICCI (United Islamic Cultural Center of Indonesia) foundation. This foundation which is active in the field of social and Islamic education was established in 2005. Initially this *pesantren* focused on educating al-Qur'an memorizers. But as the times evolved, the UICCI foundation opened a special boarding school for students, one of which was in Ciputat. The *pesantren*, whose majority of students are students of UIN Jakarta,

¹⁷ *Ibid*

possess the characteristics of their Sufism teaching originating from the Naqsyabandiyah order.

The practice of Sufism in this pesantren becomes its own characteristic compared to other pesantren. There are four teachings that are the pillars of this pesantren, namely *Hatim*, *Dhikr Qolbi*, *Sohbet*, and *Rabitha*. *Hatim* at Sulaimaniyah Islamic boarding school is held on Wednesday, Thursday, and Sunday after conducting Magrib prayers. *Qolbi dhikr* as a mandatory agenda must be carried out every day by the students. This remembrance is done by reading Surah al-Fatihah, then reciting the three surah al-Ikhlās, then resting and solawat, then reading 100 times *istigfar*, 100 times *shalawat*, 100 surah *al-Ikhlās*, and 100 times the sentence *tawhid* (*lā ilāha illallāh*) in where when it reaches 100 its reading becomes *lā ilāha illallāh muḥammad ar-Rasūlullah* or reading *lafdzatullāh* as much as the amount that has been determined. *Rabitha* is a liaison between mursyid and students through *tasawur*. The function of *rabitha* is to get light from the heart of the mursyid. Finally, *sohbet* or lecture as the highest pillar in Sulaimaniyah boarding school. This activity is carried out every week on Thursday after doing *hatim*.

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