
THE TAREKAT SAMMANIYAH IN THE SULTANATE OF BUTON, A STUDY OF THE SULTANATE MANUSCRIPT

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Abstract. This article discusses the genealogy of sanad and the *Tarekat Sammaniyah* teaching style in the Sultanate of Buton. This study found that in the Buton sultanate, there was a side of the *Tarekat Sammaniyah* which had several features and shortcomings. First, Muhammad 'Aydrus, a sultan who studied the *Tarekat Sammaniyah* from a *Mekkah* scholar. Second, the spread of the *Tarekat Sammaniyah* only developed among the nobles in the Buton Sultanate. The teaching style of the *Tarekat Sammaniyah* is not much different from the primary source text, specifically, *al-Nafahat al-Ilahiyah* by Muhammad bin 'Abd al-Karim al-Samman. This shows a strong indication of the interaction between 'Aydrus and local *Sammaniyah* role models through the lineage of 'Abd al-Samad. However, there are several traditions of remembrance that are slightly different from the *Sammaniyah* taught by 'Abd al-Samad. This can be seen when 'Aydrus puts recitation of *tahlil* at an advanced level, while 'Abd al-Samad makes remembrance at the beginner level. However, there was no difference at all in the procedures for remembrance of the *adab*.

Keywords: tarekat sammaniyah; sultanate of buton; manuscript

Abstrak. Artikel ini membahas tentang silsilah sanad dan corak ajaran *Tarekat Sammaniyah* di Kesultanan Buton. Dalam penelitian ini ditemukan bahwa di kesultanan Buton terdapat silsilah *Tarekat Sammaniyah* memiliki beberapa keistimewaan juga menjadi kekurangan. Pertama, Muhammad 'Aydrus yang seorang sultan mempelajari *Tarekat Sammaniyah* kepada seorang ulama Makkah. Kedua, penyebaran tarekat *Sammaniyah* hanya berkembang di kalangan bangsawan yang berada di Kesultanan Buton. Adapun corak ajaran *Tarekat Sammaniyah* tidak jauh berbeda dengan teks sumber utamanya, yaitu *al-Nafahat al-Ilahiyah* karya Muhammad bin 'Abd al-Karim al-Samman. Hal ini menunjukkan adanya indikasi kuat interaksi antara 'Aydrus dengan tokoh-tokoh *Sammaniyah* lokal melalui jalur silsilah 'Abd al-Samad. Namun ada beberapa tradisi zikir yang sedikit berbeda dengan *Sammaniyah* yang diajarkan 'Abd al-Samad. Ini terlihat saat 'Aydrus menempatkan zikir *tahlil* pada tingkatan lanjutan, sedangkan 'Abd al-Samad menjadikan zikir pada tingkatan pemula. Namun pada akhirnya tidak ada perbedaan sama sekali pada tatacara berzikir *padab-adab*.

Kata Kunci: tarekat sammaniyah; kesultanan buton; naskah

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Introduction

The spread of Islamic teachings in the archipelago, trade, political alliances, and marriage is essential. The process of spreading it generally takes place peacefully. However, the peaceful process of spreading this is due to the trade, political, and marriage approaches because Sufism and various tarekat also have an additional important role (van Bruinessen, 1999: 187). Various tarekat developed in the Islamic world, including the tarekat *Qadiriyyah*, which developed in Baghdad, the *tarekat Rifa'iyah*, which developed in Morocco and Algeria, the *tarekat Suhrawardiyah* tarekat, which continue to develop in North Africa, Central Africa, Sudan, and Nigeria, tarekat *Sanusiyah*, *Shadhiliyyah*, tarekat *Naqshbandiyah*. Starting from these tarekat, it continuously branched out through students appointed as *khalifah* and became *murshids* who have diplomas and are respected for teaching them to others (Kartanegara, 2006: 15).

In Indonesia, eight tarekat have been developed and called as tarekat muktabarah which edited by Sri Mulyati in Knowing and Understanding the *Tarekat-Tarekat Muktabarah* in Indonesia. Among them, there are *tarekat Qadiriya*, the *tarekat Shadhiliyyah*, the *tarekat Naqshbandiyah*, the *tarekat Khalwatiyyah*, the *tarekat Shattariyyah*, the *tarekat Sammaniyah*, the *tarekat Tijani*, the *tarekat Qadiriyyah wa Naqshbandiyah*. These tarekat are very closely related to the development of the ulama existences at that time. Country scholars who lived in the 16th and 17th centuries such as Hamzah Fansuri, Shams al-Din al-Samatrani (d. 1630 AD), Nur al-Din al-Raniri (1658 AD), 'Abd al-Ra'uf al-Jawi (1693 AD) (Mulyati et.al., 2004).

The *tarekat Sammaniyah* is very closely related to the *tarekat Khalwatiyyah*, so it is also called the *tarekat Sammaniyah Khalwatiyyah* (Azra, 2005: 263-271). The development of this *tarekat* was quite popular at that time. The *tarekat* was developed by Sultan Muhammad 'Aydrus the 29th sultan with the title *Qa'im al-Din* (1824-1851 AD). Muhammad 'Aydrus position was not only as a sultan but also as a *murshid* who received a diploma from Shaykh Muhammad ibn Shayth Sunbul al-Makki, as one of the students of Shaykh al-Samman (Yunus, 1995: 74).

Based on the manuscript study, the *tarekat Sammaniyah* at the Buton Sultanate was found in the ancient Buton texts by Muhammad 'Aydrus al-Butuni. Furthermore, for comparison is the manuscript of al-Nafahat al-Ilahiyah by Shaykh al-Samman becomes the primary comparison. Other comparisons are the works of the other country *tarekat Sammaniyah* (local people). Among them, which are *Siyar al-Salikh*, *Hidayat al-Salikh*, *Risalat Thabit al-Qulub* the principal object of the character is Sultan Muhammad 'Aydrus *Qa'im al-Din bin Badruddin al-Butuni*. This role model was chosen, considering his position as the sultan of the kingdom, and he was also a *murshid* of the *tarekat Sammaniyah* in Buton, who had significant influence. Another important thing is that all the manuscripts that will be used as the basis are the results of the work of Muhammad 'Aydrus. Other role models of the country *Tarekat Sammaniyah*, were 'Abd al-Samad al-Palimbani, 'Abd al-Qadim Belubus, Nafis al-Banjari and Yusuf al-Maqassari.

Manuscript of Tarekat Sammaniyah

The manuscript tradition in Butonese society is relatively advanced. This is proved by the existence of local special writing, which is called "buri wolio." The tradition occurred in the 19th century during the reign of Sultan Muhammad 'Aydrus (1824 – 1851 AD), which was also marked by

the golden age of Islam in Buton (Zahari, 1982: 164). Until now, the remains of written sources are can only be seen from the collection of AMZ or Abdul Mulku Zahari. In addition to the Zahari family, there are two other families who also have a collection of manuscripts, namely the collection of the late. La Ode Juru from the Kaomu group and La Rasidi from the Walaka group, a descendant of Bontona Gundu-Gundu; the name of the village in the palace fort. However, the sources from the collections of the last two families are no longer found. Furthermore, other information stated that the family owns other manuscripts La Ode Aegu,¹ Mursidi, Hazirun in Bau-Bau, and La Ode Abu Bakar in Kendari (Ikram, *et al.*, 2002: 5).

The grouping of the Butonese manuscripts is not final because of the limited number of manuscript collections. However, the most extensive collection of Butonese manuscripts is from the Abdul Mulku Zahari family can be used as a reference as a general grouping of Butonese manuscripts. In the Buton Manuscript Catalog, the AMZ Collection is grouped into eleven groups: Islam, Language, Hikayat, Law, Medicine, Primbon, History, Genealogy, Letters, Traditional Ceremonies, and others (Ikram, *et al.*, 2002: 9-11).

The AMZ manuscript collection consists of various languages and scripts, from the local language with Arabic/Latin script known as buri wolio, Malay with Latin/Arabic script (Arabic Jawi/Pegon), Arabic, to Dutch. In the collection, the oldest manuscripts made in the 17th century are five manuscripts (among them, about Arabic language lessons, prayer procedures, knowledge of Astrology, and two texts of the agreement between the Sultan of Buton and the VOC). Manuscripts made (written) in the 18th century totaled 28 manuscripts, and the 19th century totaled 186 manuscripts and 122 manuscripts made in the 20th century. Regarding the manuscript material of the AMZ collection, it can be seen that the material on Islam is the most, namely 125 manuscripts, followed by letters totaling 98 manuscripts and legal material 29 manuscripts. Meanwhile, in terms of language and scripts from AMZ's collection, it can be seen that Jawi Melayu as many as 111 manuscripts are the most used, then Arabic as many as 83 manuscripts, Wolio language 71 manuscripts, Malay/Indonesian language 52 manuscripts, Dutch language as many as 25 manuscripts.²

As mentioned above, the Islamic manuscript in the AMZ collection contains 125 manuscripts. Seventy-five percent of the 125 manuscripts which (94 manuscripts) were made in the 19th century, during the reign of Sultan Muhammad 'Aydrus. From 94 texts, those related to *the tarekat Sammaniyah* are Mu'nisat al-Qulub Fi al-Dhikr Wa Mushahadat 'Allam al-Ghuyub, Diya' al-Anwar Fi Tasfiyat al-Akdar, Kashf al-Hijab Fi Murqabat al-Wahhab, Ibtida' Sayr 'Arifin ilá Allah Wa Intiha' Sirr al -Waqifin fi Allah, al-Nafaht al-Ilahiyah fi Kayfiyah al-Suluk al-Tariqah al-Muhammadiyah and several other manuscripts. The first three manuscripts were written by Muhammad 'Aydrus, the fourth of the manuscript was copied by Muhammad Salih and Shaykh al-Samma, who wrote the last manuscript, the founder of the *tarekat Sammaniyah*. These five texts are included as the primary sources that form the basis for describing the ideas of the tarekat Sammaniyah in Buton.

¹During our field research, the manuscripts were left by the late. La Ode Aegu is held by his son, La Ode Syafiuddin. However, the data collection of the manuscripts was not as neat as that of the AMZ collection, which had been cataloged into a book.

²Achadiati Ikram et al., *Katalog Naskah Buton: Koleksi Abdul Mulku Zahari*, 283-294. This classification was carried out by Hiroko (Korokasi) Yamaguci, a researcher from Japan, who was written in his article entitled "Manuscripts in Butonese Society." The article was previously presented at the IX International Symposium on Archipelago Manuscripts on 5-8 August 2005 in Buton and has been refined and published in the book. Yusran Darmawan, et.al., *Menyibak Kabut Di Keraton Buton*, 97-104.

Tarekat Sammaniyah Education in Sultanate of Buton

The teaching style of the *tarekat Sammaniyah* in the Sultanate of Buton, as documented by the Butonese texts (*Kashf al-Hijab*, *Kitab Mu'nisat al-Qulub*, *Kitab Diya' al -Anwar*) which is compared with other sources. These sources include the primary sources of the Tarekat Sammaniyah al-Nafahat al-Ilahiyah written by Shaykh al-Samman as the founder of the tarekat, the works of followers of the Tarekat Sammaniyah Nusantara, such as *Siyar al-Salikin* by 'Abd al-Samad al-Palimbani. The comparison does not stop at the sources mentioned above, but this chapter will also present other sources related to the discussion. The teachings of the *tarekat Sammaniyah* that will be shown in this chapter include: The procession of entering the *tarekat (bay'at)*, the method of remembrance, manners of the *tarekat*, the concept of *muraqabah*. The pattern of this *tarekat* refers to the ideas and handwriting of Sultan Muhammad 'Aydrus al-Butuni who is known as the practitioner of the local *tarekat Sammaniyah*, namely *Buton*.

The Procession of Entering the Tarekat

Every *sufi tarekat* undoubtedly has a unique procession so that prospective members (Ibn 'Arabi, 1994: 7) can be categorized as a follower of a tarekat. In general, entering the tarekat, commonly referred to as *Intisab*, is done with a *bay'at* procession. According to Ahmad Khumushkhawi, the procession is obtained with *talqin* and teaching from the Shaykh and should also be followed by his blessing because the remembrance or *wirid* taught by the shaykh is useless except with *talqin* and his permission (al-Khumuskhawani, *Jami' al-Usul al-Awliya'*: 31). Muhammad al-Randi al-Shadhili (794 H) also stated that the *intisab* would not be achieved except it was done with *talqin* and purposed for the pleasure of the shaykh. He also revealed that the majority of the *tarekat* scholars had the same opinion. Some even made *talqin* as one of the prerequisites for the *intisab* (al-Shadhili, 2002: 194).

In addition, Ahmad Khumushkhawani mentions three other processes besides *bay'at*. He mentions four alternatives for a person to "officially" enter the *tarekat*. First, *akhdh al-musafahah* (accepting by shaking hands of the teacher and student), *talqin* (direct teaching of a remembrance), *labs al-khirqah* (Armstrong, 1995: 117) (wearing *khirqah*). These three things constitute the *bay'at* procession. Second, *akhdh riwayat* is reading the book of Sufism without adding to the meaning of the text read. This is only for *tabarruk* (taking blessings). Third, *akhdh dirayah*, namely studying the substance of the tasawuf book. Fourth, *akhdh tadrib wa tahdhib*, namely following spiritual practice in order to achieve mushahadah and mortal' (Ahmad al-Khumuskhawani, *Jami' al-Usul al-Awliya'*: 22). In preparing the *bay'at*, Stoddart conveyed that Muslims have done it and have not done it. Unlike the case with Christian education that carries out initiations with baptisms (Stoddart dan Nicholson, 2002: 38).

On the other hand, problems related to *khirqah*, Al-Suhrawardi (632 H) in his essay 'Awarif al-Ma'arif explains that the use of *khirqah* is a bond between the student and his shaykh. Based on that information, *khirqah* is a sign of submission to the shaykh and entering under the guidance of the shaykh as a substitute for the Prophet Muhammad and under the guidance of Allah, as well as enlivening the sunnah of *bay'at* against the Prophet. Several arguments reinforce this explanation, Hadith mentioned that *khirqah* is the meaning of *bay'at*, and *khirqah* is a sign of someone's entry into friendship with which a student expects all goodness to his shaykh. This statement is connected to Abu Zar'ah. In addition to the above, other explanations of al-Suhrawardi related to *khirqah* were written more than four pages (al-Suhrawardi, 'Awarif al-Ma'arif: 60-65).

Furthermore, al-Sha'rani (973 H / 1565 AD) also said that the *sanad* or proposition about *talqin* and *al-khirqah* is a tradition for some salaf scholars. However, the *sanad* is not as neat and strict as the Hadith taught by the Muhaddithins. However, Ibn Hajar and al-Suyuti and other imams still agreed and confirmed the *sanad*. They confirmed the *sama'* (hearing) *talqin* that 'Ali bin Abi Talib gave to his son Hasan, part of the *talqin dalil* (al-Sha'rani, 1992: 19).

The procession of entering the *tarekat* above is not only found in the work of Muhammad 'Aydrus. Furthermore, in the manuscript of the Book of Diya 'al-Anwar, it is stated that there are several recommendations for a novice salik. Among them, a novice salik is recommended to multiply the remembrance of *La Ilaha Illa Allah* and multiply *mujahadah* and *riyadah* or practice less eating and drinking. In addition, it is also recommended to do *khalwat* as an exercise to improve the heart (Aydrus, *Kitab Diya' al-Anwar*: 4r – 10v).

Muhammad 'Aydrus' work is not written about the procession to enter the *tarekat*. This is related to technical problems and maybe also the *bay'at* procession in al-Nafahat al-Ilahiyah, which is used as a reference for the Sammaniyah Tarekat. On the other hand, the followers of the Sammaniyah Tarekat are descended from Muhammad 'Aydrus, which is written in the text and does not have many followers after that. However, the *bay'at* procession can still be seen in the treatise al-Nafahat al-Ilahiyah written by Shaykh al-Samman, which became the handle of Muhammad 'Aydrus. The procedure for the *bay'at* is that the student puts his hands in the grip of his shaykh as if shaking hands, as a sign of the bond between the teacher and the student. If the student is female, the process is replaced with cloth or water without holding hands. Then the shaykh asks his student to repent and recite the *dhikr* three times, and after that, a head covering – a cap or cloth which is also known as a *khirqah* – or any object is used to show the difference from the first condition. After that, the students greeted the brothers and sisters who took part in the *bay'at* ceremony. Then, the shaykh ordered to avoid the prohibitions and things that He hates and get used to carrying out other *sunnat* services (al-Ilahiyah, 1908: 13-14).

Another description of *bay'at* is also mentioned where the pupil opens his hand under the hand of his shaykh.³ Then read some verses of the Qur'an. After that, the shaykh recites the sentence with fragments of words followed by the student until he is finished.⁴

Then ask forgiveness by saying *istighfar* three times:

"I ask forgiveness from Allah the Most Great, there is no god but Him, the Creator, and I ask Him for forgiveness."

Then the shaykh say *La Ilaha Illa Allah*, which the students follow. Then make remembrance again by closing your eyes and presenting your heart to Him. After that, the shaykh prays for his student so that all his deeds are accepted, and his affairs are made more accessible (in this case, his *suluk*). The advice of the shaykh to his students also did not forget to convey to improve his religion and life in the world. It ended with a handshake, where the new student greeted his classmates who

³The sentence comes from the verse of the Qur'an which means: *Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit.[1513] So if you obey, Allāh will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment.* Al-Qur'an: Surat al-Fath: 10.

⁴The sentence above means:

I am willing Allah my Lord, Islam my religion, my Prophet Muhammad, my Imam, the Qur'an my Imam, the Kaaba my Qibla, the Shaykh (this) as my teacher, guide and guide, as well as towards fuqara (the Sufis) and their followers as brothers to either their (good side) or their (disgrace) one. Likewise, obedience unites us, and disobedience separates us.

Muhammad 'Abd al-Karim Muhammad 'Abd al-Karim al-Samman, al-Nafahat al-Ilahiyah, *al-Nafahat al-Ilahiyah fi Kayfiyat al-Suluk al-Tariqah al-Muhammadiyah*, 14.

were present at that time (Muhammad 'Abd al-Karim Muhammad 'Abd al-Karim al-Samman, al-Nafahat al-Ilahiyah, *al-Nafahat al-Ilahiyah fi Kayfiyat al-Suluk al-Tariqah al-Muhammadiyah*, 14-15).

The description of the *bay'at* Sammaniyah Tarekat, according to Ahmad Abrori's research, is generally carried out after the Isha prayer until close to midnight. The first process, the condition of prospective students is already in purification and has performed ablution 'which is usually carried out in the mosque. While the sitting position of the prospective students sit in a circle or line up if there are women, the positions are slightly separated. After sitting on the top, the shaykh places a string resembling a long prayer bead around the prospective student. Both ends are held by the shaykh, who also faces the Qibla (Abrari, 2006: 201).

In the second process, the shaykh recites the talqin and other prayers. The meaning of talqin are:

"Ya Allah, peace and blessings be upon the Prophet Muhammad in this world and the hereafter until the Day of Resurrection. Shalawat and greetings to the Prophets and Messengers and the Angels, His pious servants, the inhabitants of the heavens and the earth. May Allah's blessings and blessings be upon our lords Abu Bakr, 'Umar, 'Uthman, 'Ali and all the Companions and Followers according to their virtues until the Day of Resurrection. Ya Allah, the Eternal, there is no god but Allah, You are the Living, the Eternal, Ya our Lord, Ya the Merciful, the Most Merciful, accept our prayers, Amen, Ya Lord of the worlds" (Abrari, 2006: 201).

The third process is *dhikr* and followed by the students with the following readings:

- Read Al-Fatihah three times which is intended for the Prophet Muhammad, his family and friends, the leaders of the tarekat, and the shaykh of the tarekat who took *bai'at*.
- Read the prayer of the Prophet aloud three times.
- Reading prayers for parents.
- Start *dhikr La Ilaha Illa Allah* 10-300 times by closing both eyes, *dhikr* with a loud voice, and specific remembrance movements.
- After that, read the prayer after the remembrance, which is thought to mean: *"Ya Allah, peace and blessings be upon the Prophet Muhammad. Ya Allah, by Your mercy, we believe and stop us from doing bad things that we do not know and kill us in a state of love for You. Ya Allah, forgive us, our parents, and our shaykhs who have died. Ya Allah, accept our prayer, honor our life, and bless our death. Shalawat and salam to all prophets and apostles. Praise be to Allah, Lord of all the worlds."*
- Then, read the short prayer three times, which means Muhammad is an ordinary human being who is not the same as other humans. He is like a jewel among the stones.

After the ceremony is over, students are allowed to shake hands with the shaykh and senior students while reading prayers to the Prophet and ending with dinner with the dishes that have been prepared (Abrari, 2006: 201-202).

Ahmad Khumushkhanawi presents another description of the *bay'at* procession. He describes the procession in the Naqshbandiyah Tarekat as follows:

- 1) Prospective students are required to be in a state of purification.

- 2) Sitting position, placing both knees between the prospective student and the shaykh as the Jibril Angel did to the Prophet.
- 3) Then the shaykh holds the hand of the prospective student as if shaking hands with the right hand, then the shaykh calls on the prospective student to repent for all mistakes and sins and is also called upon to reject injustice, leave heresy, practice the sunnah, avoid the reduction in worship and overall with a firm intention (Ahmad al-Khumuskhanawi, *Jami' al-Usul al-Awliya'*: 163).
- 4) Then read the Qur'an several verses together to repent from all things that distance from His pleasure.
- 5) Then, the pupil closes his eyes, and the shaykh recites the *tahlil* three times.
- 6) Then the shaykh and the student put their hands on their respective knees with their eyes closed, then the shaykh recites: ism al-Dhat (الله) with the intention of *talqin* and teaches the student's heart three times at length as to if witnessed by the Lord *Khaliq* is Forgiving.
- 7) Then ordered to ask forgiveness and read the letters al-Fatihah and al-Ikhlās to the family tree and *rabitah* to the shaykh on the condition that his existence as a substitute for the Prophet who represents and teaches morals and provides guidance in *suluk* (Ahmad al-Khumuskhanawi, *Jami' al-Usul al-Awliya'*: 164).

Another local source describes another *bay'at* procession in the research of the Khalwatiyah Tarekat and its Development in Indonesia conducted by Musyrifah Sunanto, the *Bay'at* of the Khalwatiyah Tarekat is arranged in several series, such as before the *bay'at* is held, prospective students must try to purify their hearts and when Before the event is required to perform ablution and clean clothes that are pure from unclean. In the first process, the *murshid* leads the Duha prayer, after which prospective students are invited to sit on a white cloth three square meters long. The position of prospective students is in a semi-circle facing the *murshid* who is in their midst. If there is a prospective female student, the position is on the floor separately from the male student students (Sri Mulyati et.al., 2006: 133).

The second process, the *murshid*, begins with a briefing of essential knowledge and strengthening of intentions and emphasis on three things: an explanation of the importance of one entering the *tarekat*, a description of the virtues of the phrase *La Ilaha Illa Allah*, and the importance of regretting sins and preparing oneself to enter a new world. In the third process, prospective students are in the middle of *talqin* and follow the statements from the *murshid*, namely (Sri Mulyati et.al., 2006: 134):

- Reading basmalah and blessings.
- Read the two sentences of the creed.
- Praying:
- "Ya, my Lord, You are my goal, and Your pleasure is my hope."
- Say the sentence *La Ilaha, Illa Allah*, three times, then continue with remembrance zikir khafi 100 times and close with Muhammad the Apostle of Allah.
- Reading the *talqin* prayer:

"Allah is the Highest, the Truest. There is no god but Him, the Lord of the Great Arsh. Ya Allah, gather us together with a group of La Ilaha Illa Allah experts, revive us with La Iha Illa Allah, kill us on the words of La Ilaha Illa Allah, and make the end of our sentences La Ilaha Illa Ah. Ya Allah, enlighten our hearts with the remembrance of La Ilha Illa Allah, and purify our spirits with Allah - Allah and bless our secrets with the remembrance of Hu - Hu, with Your goodness, Your majesty, Your mercy, Ya Most Merciful, blessings on our Lord Muhammad SAW."

The last process of the *talqin* event was closed by reading the *al-Fatihah* and ended with a handshake (Ahmad al-Khumuskhanawi, *Jami' al-Usul al-Awliya'*: 164).

From the *intisab* processions above, it can be seen that there are some similarities and differences in the *intisab* process. The first is the *bay'at* procession by holding hands or shaking hands between teachers and students, similar to the *bay'at tarekat* procession in general. There is only a slight difference seen in the Sammaniyah Tarekat in South Sulawesi. The procession of holding each other's hands is mediated by a rope that resembles a prayer bead (Rahman, 2008: 186-187). Second, the *khirqah* is used during the *bay'at* procession. Although sometimes its use is replaced with a white cap like the Sammaniyah Tarekat in South Sulawesi. Third, the verse of the Qur'an in the tenth verse of al-Fath is read when the *bay'at* procession. The reading of the verse is also carried out by other *tarekat*, such as the Naqshbandiyah Tarekat. This is done because the verse contains the subject of *bay'at*.

Zikir; The substance of Tarekat

Berzikir dengan menggunakan *ism al-dt* merupakan bagian terpenting dalam semua tarekat, termasuk Sammaniyah. Namun secara hukum, terlihat ada yang mempermasalahkan berzikir dengan nama tersebut. Ibn Taymiyah yang digelar *Syaykh al-Islam* oleh pengikutnya. Ia berpandangan bahwa zikir dengan hanya menyebut nama zat, tidak pernah diajarkan oleh Nabi Saw dan para sahabat. Namun, di sisi lain seorang 'pembasmi' bid'ah seperti 'Al Mahfuz yang menulis *al-Ibda' Mudar al-Ibtida'* tampak tidak sepakat dengan anggapan Ibn Taymiyah. Ia tidak menganggapnya menyimpang. Kalangan yang menilainya menyimpang seperti 'Ali, mengungkapkan bahwa berzikir dengan *ism al-dhat* tidak terdiri dari satu kalimat yang sempurna. Penyebutan nama saja tidak akan berdampak kepada nilai iman dan kufur, perintah atau larangan. Bahkan hal tersebut dalam riwayat tradisi salaf. Sebagaimana Ibn Tayah, kalangan ini berpandangan bahwa cara berzikir ini tidak termasuk dalam syariat yang diajarkan Nabi Saw.

Dhikr using *ism al-dt* the most important part in all tarekat, including Sammaniyah. But legally, there seems to be a problem with *dhikr* with that name. Ibn Taymiyah was nicknamed *Shaykh al-Islam* by his followers. He believes that dhikr, with mentioning the name of the substance, was never taught by the Prophet and his companions. However, on the other hand, a 'buster' of bid'ah like 'Al Mahfuz who wrote *al-Ibda' Mudar al-Ibtida'* seems to disagree with Ibn Taymiyah's opinion. He didn't think it was deviant. Those who judged it to be deviant, such as 'Ali, revealed that *dhikr* with *ism al-dhat* does not consist of one perfect sentence. The mere mention of the name will not affect the value of faith and kufr, commands, or prohibitions. Even this is in the history of the Salaf tradition. Like Ibn Tayah, this group believes that this method of remembrance is not included in the Shari'a taught by the Prophet (Mahfuz, 1347: 304-305).

On the other hand, several groups consider it permissible, 'Ali Mahfuz to al-Bannani stated that the tradition of remembrance with *ism al-mufrad-* as another term for *ism al-dhat-* has indeed been

widespread among Sufi scholars. Al-Bannani mentions that a hadith is a basis. The hadith states that there will be no Judgment Day so that no one will say "Allah Allah." After that, 'Ali Mahfuz quoted al-Bannani's words that there is no prohibition on *dhikr* in this way. As for the absence of a history of the Salaf who did it, al-Bannani responded that it was not a proposition that forbade it. He reasoned that many actions did not exist during the Salaf but were permissible. Based on al-Bannani's answer, 'Ali Mahfuz emphasized that there is no prohibition against remembrance with *ism al-dhat*, because indeed there is no single argument that forbids or impeaches it ('Ali Mahfuz, *al-Ibda* : 305)

As for spiritual practice, they use Allah's best names, or *al-Asma' al-Husná* is not disputed. In general, the terms of Allah are infinite, but some narrations from the Prophet (PBUH) mention that Allah has ninety-nine beautiful names. Prominent spiritual figures such as Ahmad bin 'Ali al-Buni (622 H.) revealed that Allah keeps the secret of greatness and perfection in these names. These become manifestations (*mazahir*) of everything from the universe. In addition, Al-Buni informs in *Shams al-Ma'arif al-Kubrā* that he has written on this subject as many as sixty volumes of books (Al-Buni, 1985: 268). The Sammaniyah Tarekat seems to have chosen specific names to practice spiritual holiness in this context. More or less, seven expressions of Allah are prioritized, as will be stated later.

Raising one's voice in *dhikr* and doing it in a certain way is also a tradition in the tarekat, except for Naqshbandiyah. This tradition is indeed a debate outside the tarekat. However, when explaining this issue, a hadith expert such as Jalal al-Din al-Suyuti (911 H.) does not seem to consider it deviant. Furthermore, he said it was not permissible at all (*la karahah fi shay' min dhalik*). Moreover, he mentions that certain hadiths indicate the recommendation to increase the voice in remembrance and other hadiths that advocate softening the voice in *dhikr* and traditions that advocate a combination of these two methods (Al-Suyuti, 2006: 373). Al-Suyuti mentioned that around twenty-five hadiths recommend raising their voice in *dhikr*. Based on this, he concludes that there is no prohibition against raising the voice in *dhikr* (Al-Suyuti, *Natijat al-Fikr*: 374-375). On the other hand, Ibn Mas'ud's response forbidding a group of companions to make *dhikr* in this way, which al-Suyuti questioned. In general, this statement, asserted al-Suyuti, contradicts the authentic traditions (Al-Suyuti, *Natijat al-Fikr*: 376).

The division of *dhikr*, al-Qushayri, agreed that there are two kinds of *dhikr*, namely oral *dhikr* and *dhikr* of *al-qalb* (heart). He added that oral *dhikr* would lead to a lasting *dhikr* of the heart. Therefore, asserted al-Qushayri, if a servant can harmonize the *dhikr* of the mouth and the soul, then he has reached perfection and his *suluk* (Al-Qushayri, *al-Risalah al-Qushayriyah*: 285). Al-Qushayri mentioned that the privileges are implemented, which are not limited by time (*ghayr mu'qqat*). Not even a single time is passed unless a follower is ordered to make *dhikr*, whether it is considered obligatory or recommended (*nadb*). He reasoned by comparing *dhikr* and prayer. Although prayer is the noblest ritual, it should not be performed at certain times, while *dhikr* must be applied in all circumstances. Based on the word of Allah, Al-Qushayri added that that thinking people are people who always *dhikr* in every situation.⁵ The division of the two *dhikr* has certain etiquette of *dhikr*, where *dhikr* of *al-qalb* can be done without being related to the subject of *dhikr* etiquette. In contrast, oral remembrance has certain etiquette, which will be explained further (Muhammad 'Abd al-Karim al-Samman, *al-Nafahat al-Ilahiyah*, 24).

⁵ The verse in question is the letter of Ali 'Imran verse 191, which reads:

"People who always remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth" (Ali Imran: 191) Al-Qushayri, *al-Risalah al-Qushayriyah*, 258.

Ethics in the Tarekat

Ethics in the tarekat is called *adab*, taken from the Arabic language, *adab*. This is different from the etiquette of *dhikr*, which is more personal. This *adab* will not only be personal (*fardi*) but involve elements of togetherness (*jama'i*) and social. There is no relationship between tarekat and *dhikr*. But *adab* is very important to maintain the relationship between students and teachers, particularly between tarekat followers and social groups. This is what distinguishes adherents of tarekat teachings from others.

In this case, Ahmad al-Khumushkhanawi translates "adab" as a collection of good values. He said that this understanding is the definition of *adab* in the terminology of the Sufi experts, which he calls *ahl al-haqiqah*. He also pointed out that the perfection of *adab* is only found among the prophets and saints (*siddiqin*). He seems to agree with Abu 'Ali al-Daqqaq, which states that if a servant gets to heaven by obedience, he only reaches Allah with *adab* (Ahmad al-Khumushkhanawi, *Jami' al-Usul al-Awliya'*, 253. Al-Qushayri, *al-Risalah*, 389 and 391). Furthermore, Shaykh al-Samman stated that the core of *tasawuf* is *adab*. Every time is *adab*, every concern is *adab*, and every maqam is *adab*. So whoever always holds closed to *adab* will reach the position of a perfect man (Muhammad 'Abd al-Karim Muhammad 'Abd al-Karim al-Samman, *al-Nafahat al-Ilahiyah, al-Nafahat al-Ilahiyah fi Kayfiyat Suluk al-Tariqat al-Muhammadiyah*, 56). The urgency of *adab* in the *tasawuf* tradition is in proving the truth of a salik's love. The will of Abu 'Uthman - as quoted by al-Qushayri - said that if a person's love is powerful, maintaining *adab* becomes an absolute thing. Based on this, the Sufis try to systematically arrange the *adab* between a student and his teacher, or with his friend, or with the universe (Ahmad al-Khumushkhanawi, *Jami' al-Usul al-Awliya'*, 253). As revealed in the Buton manuscript, Muhammad 'Aydrus wrote about *adab* in the *tarekat* which is divided into three parts. The first part is the *adab* of a shaykh, the second part is the *adab* of a student towards the shaykh, the third part is the *adab* of a person towards his parents, the fourth part is the *adab* of a person towards his friend ('Aydrus, *Kitab Diya' al-Anwar fi Tasfiyat al-Akdar*, 12r – 14v).

Manuscript of *Kitab Diya' al-Anwar*, The work of Muhammad 'Aydrus al-Butuni, shows there are 19 *adab* that must be considered by the *shaykh*. Such as being patient and generous, sitting quietly with dignity and bowing his head, leaving the arrogant attitude towards everyone, choosing *tawadu'* in every meeting and gathering, leaving jokes, leaving feeling great, gentle to the one being taught, gentle and kind. slow down to the weak, point out stupid people with good directions, abandon anger, abandon hatred by saying "I don't know," give answers to questioners, give understanding to their questions, accept evidence or justified reasons, stick to the truth by referring to it when it is wrong or wrong, preventing the seeker of knowledge from all knowledge that harms him-such as seeking knowledge that is beneficial not for Allah SWT and preventing himself from things that preoccupy him with *fardhu kifayah* before his condition is clear from *fardhu 'ain* ('Aydrus, *Kitab Diya' al-Anwar fi Tasfiyat al-Akdar*, 13r). It indeed showed that the *adab* proposed by 'Aydrus is about the ideal ethics that a shaykh should have, even though in reality, almost all *shaykhs* also have shortcomings.

Buton manuscript is written that the disciple towards the shaykh is to start with respect and greetings, not to talk much and not to speak when the teacher has not asked him, not to ask something that has not been permitted, not to talk in a conversation that conflicts with his words, not to insist on him regarding differences of opinion. – then think and say: Allah A'lam bi al-Sawab – from his teacher, don't sit in his seat in his meeting, don't turn from side to side, but sit politely as in prayer, don't make requests when he's bored, don't ask him when he's tired. he is walking unless he has reached his house

and does not think that what he does outwardly is terrible because he is the one who knows best the secrets of what he does ('Aydrus, *Kitab Diya' al-Anwar fi Tasfiyat al-Akdar*, 13r – 14r).

As for al-Khumushkhanawi mentioned, some student's nine out of ten ethics to their teacher (Ahmad al-Khumushkhanawi, *Jami' al-Usul al-Awliya'*, 253). First, have full confidence in their teacher that Allah will not achieve his goal except his guidance. Al-Khumushkhanawi explained that if a student does not focus on his teacher or, in other words, has a branched mind. Then he will not get spiritual abundance from his teacher. Second, be pleased with the behavior and habits of the teacher. This is accompanied by devotion to him with wealth and physicality. Third, merge his ikhtiyar with his teacher's ikhtiyar in all aspects, both general and specific, or worship and 'adah (habits). Fourth, always try to keep away from something that the teacher does not like at all costs. Fifth, do not rush in revealing the secret of an incident or dream. As for if he knows a secret, he does not hold on to it. After submitting a question, do not wait for the teacher's answer, and if asked, they will answer immediately. Sixth, lowering the voice in the teacher's assembly. Raising one's voice in front of a noble person is part of bad etiquette. In addition, a student is not allowed to talk much and dialogue with his teacher for an extended time because it will cause a lack of respect so that students become veiled. Seventh, wisely while speaking to the teacher. As for talking to him, he always maintains ethics and is entirely submissive, following his noble dignity without exceeding his circumstances. In this case, al-Khumushkhanawi re-emphasized the importance of paying attention to the teacher's answers. If it is not done, it will be forbidden to get *spiritual (futih)*. Eighth, hide from the teacher all forms of *ahwal* (change of spiritual grace), worry, *waqi'at* (events), *kushuf* (plural of *kashaf*), *karamat* (extraordinary circumstances), and any gifts from Allah. Ninth, do not convey the words or will of the teacher to the general public except following their intellectual and spiritual abilities (Ahmad al-Khumushkhanawi, *Jami' al-Usul al-Awliya'*, 253).

Shaykh al-Samman depicts a more straightforward explanation that the adab of a student to the shaykh is exemplified by the adab of a friend to the Prophet SAW. The adab is clearly stated in the Qur'an at the beginning of the letter al-Hujurat. In addition, al-Samman also explained the position of the shaykh almost the same as the Prophet, which was followed both physically and mentally. The most important thing for a disciple is to be submissive and obedient to the shaykh. Examples of submission of a disciple to the shaykh, like a corpse that is about to be bathed or a small child under the guidance of his mother (Muhammad 'Abd al-Karim Muhammad 'Abd al-Karim al-Samman, *al-Nafahat al-Ilahiyah, al-Nafahat al-Ilahiyah fi Kayfiyat Suluk al-Tariqat al-Muhammadiyah*, 54-55.). This expression is often misunderstood by critics of the *tarekat*. However, paying attention to this expression means the whole trust in the tarbiyah that teacher gives. Furthermore, This belief seems to have become a tradition in almost all corners of the Muslim community. In addition, this can be seen from the practice of parents who give their children to the teacher of the Qur'an.

Apart from this problem, regarding the adab of a student to his shaykh, al-Suhrawardi (632 H) also described the importance with an explanation of no less than eight pages in his *awarif al-ma'arif*. Al-Suhrawardi explained that the position of a shaykh in the eyes of students is like that of the Prophet and his companions.⁶ Furthermore, It is explained that a disciple must tell everything he feels to his

⁶The picture is used as a measure as the description of the manners of the companions to the Prophet SAW and the attitude of the tabi'in towards the companions of the Prophet SAW. This opinion is more precise based on the Qur'an and the stories of the companions described by al-Suhrawardi. Evidence of the Qur'an Surah al-Hujurat: 1-2, as the verse written above. Shihab al-Din al-Suhrawardi, *Awarif al-Ma'arif*, 235-240.

shaykh. If the student has an opinion to convey to the shaykh, then don't hurry to interrupt the shaykh's words, but wait for the shaykh allows (Shihab al-Din al-Suhrawardi, *Awarif al-Ma'arif*, 241).

Al-Sha'rani (973 H) mentioned one of the adab of a student to his shaykh is that a student should not say "why?" that against the orders of his shaykh. This is included as a sin in the eyes of the tarekat experts because all learning in the tarekat is strongly related to adab. So whoever maintains his adab towards his shaykh, then he has carried his adab before Allah SWT. A shaykh is also not said to be perfect in guiding students, as long as the shaykh has not taught students how to maintain adab to the shaykh and others ('Abd al-Wahhab al-Sha'rani, *al-Anwar al-Qudsiyah fi Ma'rifat Qawa'id al-Sufiyah II*, 26). This shows that the teachings of the tarekat have a close relationship with society. It is not surprising that there is an assessment that a tarekat shaykh is considered to be inaccurate simply because his student has bad ethics.

Another adab written by Muhammad 'Aydrus al-Butuni is adab towards both parents. Among them, listening to their words, guarding both of them, carrying out their orders, not walking in front of them, not raising their voices above theirs, refusing their calls, constantly seeking their pleasure, not being harsh when they are wrong, treating them well, contradicting their orders, not looking at them with an unkind gaze, don't travel except with their permission ('Aydrus, *Kitab Diya' al-Anwar fi Tasfiyat al-Akdar*, 14r). While in the field, *tarekat halaqah* found that parental permission and pleasure for a student was one of the *miftah* (keys) to open the hijab.

The last adab is adab with *ikhwan*, which translates to brother/sister or close friend. 'Aydrus mentions three levels of human beings, namely *siddiq*, *'arif*, *jahil*. Furthermore, he stated that when a student is dealing with ordinary people, he should not demean their speech, not reduce their (right) to be heard unless the situation forces it, denounce their mistakes in speech, then guard against meeting them often, because maybe students will need them because students are also advised it sets an excellent example with gentleness (Aydrus, *Kitab Diya' al-Anwar fi Tasfiyat al-Akdar*, 14r).

As for the adab towards *al-asdiqa'* (friends), 'Aydrus said that a student should agree on friendship and sharing. Based on this, he suggested not to be friends except with the good, as stated in a hadith that a person is the same as his friend's ethics (religion). Furthermore, Muhammad 'Aydrus said that those who are looking for friends should be friends who help you learn about religion and the world ('Aydrus, *Kitab Diya' al-Anwar fi Tasfiyat al-Akdar*, 14r – 14v).

Shaykh al-Samman explained that friendly manners included: 1) Remind each other of the mistakes of his brother/sister; 2) Advise each other in goodness; 3) Cover the disgrace of his best friend; 4) Helping friends; 5) Don't hurt friends; 6) Do not feel superior to others; 7) Leaving friends who only aim for the interests of the world; 8) Help poor people; 9) Willing to sacrifice for friends and not ask him much; 10) Be gentle and don't take advantage of it; 11) Don't talk about them; 12) Weak towards people who are lesser / smaller; 13) Do not burden his friend; 14) In friendship, it is required to behave *al-Madara* and leave the attitude of *al-Mudahanah*. *Al-Madara* is an attitude of friendship that only wants to give goodness to friends. Meanwhile, *al-Mudahanah* is an attitude of friendship that is only looking for face or being a licker for his friends (Muhammad 'Abd al-Karim Muhammad 'Abd al-Karim al-Samman, *al-Nafahat al-Ilahiyah, al-Nafahat al-Ilahiyah fi Kayfiyat Suluk al-Tarqat al-Muhammadiyah*, 45-48).

As for the adab of students and their friends, al-Khumus Khanawi has put forward at least eighteen kinds of etiquette (Ahmad al-Khumushkhanawi, *Jami' al-Usul al-Awliya'*, 254-255):

- 1) Not paying attention to the disgrace of friends, both visible and past. This is because paying attention to the disgrace will result in being trapped in their own disgrace. Based on this, al-Khumushkhanawi considers it reasonable if a Sufi expression states that a *faqir* (a Sufi term) opened to him is a disgrace to others, then it is *kashf shaytani*.
- 2) Spending the gift from Allah as an sustenance to his friends and his own needs.
- 3) No ambition to become an imam either in zawiyah or elsewhere.
- 4) Remind his friends of blessed times such as dawn, *laylat al-qadr*, or anything else. Al-Khumushkhanawi added that if he wakes up earlier and worships more than his companions, he does not see himself as more honorable than them. This is because people who sleep are not written about their faults.
- 5) Not applying adab that only prioritizes his friend's rights but has bad ethics to his teacher or one of his other friends.
- 6) Don't throw yourself into laziness, don't even help other friends in terms of zawiyah needs so that they can participate.
- 7) Prioritize helping his friends with heavy work.
- 8) Do not forget to serve people who are sick in zawiyah among their friends, as well as those who do not have friends and family to serve them.
- 9) Do good and fair to his friends, especially if one does wrong. This is done by stopping injustice and suggesting that the persecuted be patient.
- 10) Always help the state of his heart in looking at his friend. If there are symptoms of prejudice against them, then try to eliminate the lousy assumption immediately. This is because a student must always think well of his friend.
- 11) Not neglecting the death of one of his friends. Even if necessary, he does not sleep until dawn if he dies at night.
- 12) Do not mention anything but good friends, and do not judge him based on the words that come out of his mouth alone.
- 13) When faced with two choices, namely doing circumcised practices and helping the needs of his friends, then he will give priority to helping him.
- 14) Rushing in cleaning the rest area together, especially if ordered by the teacher.
- 15) A disciple must have small personal needs to not depend on his friend.
- 16) Immediately beg his friend if he made a mistake. Al-Khumushkhanawi, with the Kurdish Arab tradition, mentions several examples of how to ask for consent, such as removing the headgear, standing on the toes of sandals, or placing the right hand on top of the left hand. Furthermore, If it still has not been forgiven, then a student is advised by al-Khumushkhanawi to remain standing while admitting his guilt.
- 17) Motivate other friends to maintain etiquette.
- 18) Do not eat alone, but together unless there is an unavoidable reason.

The discussion of adab in tarekat is almost the same because the goal is to purify oneself (*tazkiyat al-nafs*). The difference is only seen in the details of the exposure of the adab (1. The adab of a teacher. 2. The adab of a student to the teacher. 3. The etiquette of a person towards both parents. 4. The etiquette of a person with his friend).

In this case, the Buton script explains all of the above in detail. In the case of a teacher's etiquette, it is recorded that there are 19 etiquettes that should be kept maintained. The student adab to his teacher/shayk is specified in 10 types of adab, to his parents 12 kinds of adab. While adab to friends, Muhammad 'Aydrus al-Butuni divides into three types: *siddiq*, *'arif*, *jahil*. In this case (adab to friends), Shaykh al-Samman describes 14 kinds of adab that the students should maintain. Most of the details related by al-Khumushkhanawi show 18 types of adab that a person must guard against his friends.

The concept of Muraqabah

There are several pieces of evidence from the Qur'an (Surah al-Ahzab: 52, al-Tawbah: 78, Qaf: 18) where the Sunnah is the basis of *muraqabah*. In general, the *muraqabah* definition has the exact content of meaning because of the many varied meanings. But, each generation has its understanding of *muraqabah*. Among them, Dhu al-Nun (245 H) said *muraqabah* is glorifying what Allah glorifies and glorifying what Allah exalts, and humiliating what Allah despises. Ibrahim al-Khawwas (291 H) also said: guarding the heart will give birth to *muraqabah*. The *muraqabah* is the secret sincerity of the heart and the reality of the self. Ja'far bin Nasir (328 H) also explained that *muraqabah* keeps the secrets of the heart under Allah's supervision at every step. In line with al-Murta'ash, he said: *muraqabah* is keeping every step under the supervision of Allah in every moment and word. In addition, Abu Nasr al-Siraj al-Tusi (378 H) said that *muraqabah* for a servant is knowing and believing that Allah SWT is always in his heart so that he always watches over his soul from the trajectory of thoughts (al-worried) that are despicable or a heart that is heedless of the remembrance of its Lord (Abu Nasr al-Siraj al-Tusi, *al-Luma'* (Kairo: Maktabat al-Thaqafah al-Diniyah), 82-83).

The scholars of the fifth century also had the notion of *muraqabah* with their editors, such as al-Qushayri (465 H), who stated that the hadith of the Prophet contained signs about *muraqabah*. *Muraqabah* is a servant's awareness of the view/supervision of Allah SWT. This level is difficult to achieve except after reflecting on himself after he ponders on what he has done before he will improve himself and always tread the truth/way of Allah (al-Haqq), and the relationship becomes good between him and God by guarding the heart, feel watched in every action (Al-Qushayri, 2005: 224-225). Abu Hafis (458 H) also said: when you sit with other people, then always teach your heart, do not be deceived because of their togetherness with you, because they pay attention to your outward appearance, while Allah pays attention to your inner. Furthermore, Abu Isma'il al-Harawi (481 H) also said that *muraqabah* always pays attention to the intended target (Abu Isma'il al-Harawi, *Manazil al-Sa'irin Ilá al-Haqq al-Mubn*, 'Afif al-Din al-Tilimsani, *Sharh 'Afif al-Din al-Tilimsani*, 169).

In addition, *al-Ghazali* (505 H) stated that anyone who always guards his heart by being *muraqabah* towards Allah SWT and rejecting everything except Allah, Allah will give him *ilm al-yaqin*. This knowledge will produce His beauty by seeing that everything – both stationary and moving – is His act and by His power, where the essence of *al-yaqin* is everything that you see unless you “see” Allah SWT at it (al-Ghazali, 2006: 153). In *al-Wasaya* by Abu 'Abd Allah al-Mahasibi mentioned that *muraqabah* is an awareness of the heart to be closer to Allah SWT. This awareness of the heart exists when in a still or moving position with apparent confidence. The veil of the heart is revealed without

any obstacles in witnessing the supernatural (al-Mahasibi, 1986: 313). The last explanation by 'Abd Allah bin Shahawur al-Razi said that *muraqabah* is one of the highest maqamat the soul takes. He rests on the hadith of the Prophet, which mentions the concept of *ihsan*, namely a servant feels he sees Allah or is seen by Him. However, he stated that the substance of *muraqabah* is Allah's control over all the conditions of His servants. He also added that *muraqabah* would not be achieved unless after going through several spiritual journeys, especially *al-muhasabah* (al-Razi, 1993: 476).

For the details of *muraqabah*, Muhammad 'Aydrus al-Butuni mentioned that *muraqabah* is the preservation that Allah is watching the human body and mind anytime and anywhere. He (Allah) is always with him wherever he is, paying attention to His words, "Do they think that We (Allah) do not hear their secrets and whispers? Honestly, "We heard." Not only that, in his work, al-Butuni quotes the opinions of previous scholars such as Dhu al-Nun, Ja'far bin Nasir, al-Murta'ash, Ibrahim al-Khawwas, and 'Amr bin Muhammad bin 'Umayyah alias Abu Hafis ('Aydrus, *Kashf Al-Hijab Fî Muraqabat al-Wahhab*, 2r (recto) – 3r).

On the other hand, Muhammad 'Aydrus said that *muraqabah* makes the follower active in adoration, which could make him unconscious (so that it is hidden) from His creatures, does not *riya*, and his wishes come true in the world and the hereafter. The sayings of other scholars about the virtue of *muraqabah* are also featured in the work of Muhammad 'Aydrus. They were al-Jarir, Ibn Ata', Abu 'Uthman al-Maghribi, and Nasrabadi ('Aydrus, *Kashf Al-Hijab Fî Muraqabat al-Wahhab*, 6r – 6v).

Abu Nasr al-Siraj al-Tusi (378 H) describes the three levels of a person in *muraqabah*. The first case is people who always keep all intentions because that will arise in the conscience. Al-Hasan bin 'Ali also agrees with the statement above because this form of *muraqabah* is the initial form of *muraqabah*. The second case, someone who always fears Allah with Allah's supervision in "mortal" and always follows the Messenger of Allah in his actions, morals, and adab as explained by Ahmad bin 'Ata.' The third part is the highest thing in *muraqabah*. Namely, they always feel the fear of Allah SWT – always being watched – and always ask for it and keep that feeling (Abu Nasr al-Siraj al-Tusi, *al-Luma'* (Kairo: Maktabat al-Thaqafah al-Diniyah), 82-83).

Furthermore, Abu Isma 'il al-Harawi (481 H) divided *muraqabah* into three levels. The first level is *Muraqabat al-Haqq*, which is to always keep the heart's supervision of Allah in passing the spiritual path to Him. This is done by presenting a feeling between exalting Him and humbling oneself (Abu Isma 'il al-Harawi, *Manazil al-Sa'irin Ilá al-Haqq al-Mubin*, 'Afif al-Din al-Tilimsani, *Sharh 'Afif al-Din al-Tilimsani*, 169). Second, *muraqabat nazr al-Haqq*, means Allah monitors all of the followers. 'Afif al-Din al-Tilimsani mentioned that this is different from *muraqabat nazr al-Haqq* because *muraqabat nazr al-Haqq* is applied with the condition of the heart of *al-haqiqah ghaybah*. The first *muraqabah* is the presence of the heart with Allah. Therefore, al-Tilimsani stated that *muraqabah nazr al-Haqq* except with the help from *tajalli* of Allah (Abu Isma 'il al-Harawi, *Manazil al-Sa'irin Ilá al-Haqq al-Mubin*, 170). Third, *muraqabat al-Azal*, for example overseeing the First Essence. This is done by paying attention to the *Fadiman* of Allah compared to the universe. This aims to receive the knowledge of oneness (*tawhid*). In addition, this can also be done by paying attention to the appearance of the signs of Allah the First to the determination of His state forever, even though the universe changes. In this case, al-Tilimsani mentions that this level can only be done by grace from Allah (Abu Isma 'il al-Harawi, *Manazil al-Sa'irin Ilá al-Haqq al-Mubin*, dan 'Afif al-Din al-Tilimsani, *Sharh 'Afif al-Din al-Tilimsani*, 172.).

Al-Harawi and 'Abd Allah bin Shahawur al-Razi mentioned five kinds of *muraqabah*. The first is *muraqabat al-abdan*, which keeps the limbs always to carry out the Shari'a. The second is *muraqabat al-qulub*, which is to maintain sincerity in doing charity and change your resolve because of wishful thinking. The third *muraqabat al-asrar* is to keep the soul from glancing at the disgrace of others. Fourth is *muraqabat al-arwah*, which keeps the spirit from being tainted by despicable qualities instead of adorning the heart with holy angelic qualities. The fifth is *muraqabat* of Allah, which is to empty the heart from other than Allah in order to be able to receive gifts from Him ('Abd Allah bin Syahawur al-Razi, *Manarat al-Sa'irin*, 476).

Ibn 'Arabi (638 H) stated that the *muraqabah*, according to the 'Arifin (expert ma'rifat), which he called *arbab al-uns wa-al-wisal* consists of one hundred and seven four levels. As for *arbab al-adab* (expert ma'rifat who maintains adab), found that there are three hundred and seventy-nine levels. The Malamatiyah Sufi group mentions seven hundred and forty-three levels. However, Ibn 'Arabi himself only mentions at least three kinds of *muraqabah* (Ibn 'Arabi, *al-Futuhat al-Makkiyah*, III/314-315). The first *muraqabah* is Allah's supervision of nature, including *ajsam* and *jawahir al-'alawiyah wa-al-sufliyah*. Nature, continued Ibn 'Arabi, remains a creation forever. Therefore, the universe always needs Allah with an immediate need (*dhati*). God's attitude towards nature which always needs Him, is to care for. This maintenance is a form of Allah's *muraqabah* to the universe (Ibn 'Arabi, *al-Futuhat al-Makkiyah*, III/314). This level seems only to show one side, namely God, towards nature. Furthermore, the second *muraqabah*, called by Ibn 'Arabi with *muraqabat al-haya'*. This is based on Ibn 'Arabi on the word of Allah, which mentions the question that He is the All-Seeing (Qur'an, 96: 14). The confusing part of the Ibn 'Arabi explanation is his expression that a followers at this stage 'watches' Allah's watch over Himself. This he calls *muraqabat al-muraqabah* (Ibn 'Arabi, *al-Futuhat al-Makkiyah*, III/314). Ibn 'Arabi mentioned The third *muraqabah* that a follower watches over his heart and soul physically and mentally. Therefore, he can see the *athar* (influence) of his Lord, and he could act according to his Lord's *athar*. This is based on the word of God, which states that He will show His verses to the universe and within them (Qur'an, 41: 53).

Muhammad'Aydrus al-Butuni also described various kinds of *muraqabah*. First, *Muraqabat Aqrabiyah*, as indicated by Allah SWT in the Qur'an which means that Allah SWT is closer to His followers than his jugular vein. Second, *Muraqabat Ihatah*, as implied in the word of Allah SWT, "even though Allah surrounded from behind" (Qur'an, 85: 20).

Third, *Muraqabah Ma'iyah wa-al-Nazariyah wa-al-Shahidiyah*, by living with the heart with Allah who always sees and witnesses. Fourth, *Muraqabat al-Nur*, as his sign, "God gives light to the heavens and the earth" (Qur'an, 24: 35). Fifth, the *Muraqabat Ilahiyah*, as His sign, "and He is the Lord (who is worshiped) in the heavens and the Lord of the earth (who is worshiped)" (Qur'an, 43: 84). Fifth, *Muraqabat al-Qabliyah wa-al-Ba'diyah*, as He hinted that all things belong to Him at the beginning and the end. Sixth, *Muraqabat Fana'ih wa-'Adamihi*. Seventh, *Muraqabat Ghayr Allah hal wa-Mal*, are weak in helping themselves. How to help others? So he does not rely on anyone other than Allah in all his affairs. Eight, *Muraqabat al-Iqrar* is the *muraqabah* that He hints at in the Qur'an "Am I (Allah) your Lord? They replied: Yes, we are witnesses" (Qur'an, 7: 172).

Ninth, *Muraqabat Sayyidina Rasul Allah*, namely believing in everything that the Prophet brought and following his path, living his sunnah, loving the Prophet as he loves Allah, the companions of the Prophet and his followers. Tenth, *Muraqabat al-Murshid* believes Allah has bestowed *kashf* on his inner eye. The Eleventh *Muraqabat Tilawat al-Qur'an*, which is *muraqabah* when reading the

Qur'an precisely and in a holy state. This included when he was reading in front of his teacher or front of the Prophet or front of the Jibril Angel (as the bearer of revelation-al-Qur'an), or the presence of God-the Owner of kalam (al-Qur'an). The last example is the highest degree (Aydrus, *Kashf Al-Hijab Fi Muraqabat al-Wahhab*, 3r (recto) – 4v (verso)).

This shows that the division of *muraqabah* described by 'Aydrus can add to the categorization of this concept in Sufism literature. The concept put forward by 'Aydrus looks easier to understand than other Sufi concepts, which are more 'floating.' It can be said that 'Aydrus gave the concept of *muraqabah* with easier practical application.

Conclusion

This study shows two significant aspects: the genealogy of the sanad and the teaching style of the Sammaniyah Tarekat in the Sultanate of Buton. This study shows that the side of the Sammaniyah Tarekat in the Sultanate of Buton has several advantages, and at the same time, it is a drawback. First, Muhammad Aydrus, a sultan, studied the Sammaniyah Tarekat, not local figures. Nevertheless, he immediately learned from a Meccan scholar named Muhammad Sunbul al-Makki. This is as he stated in his work *Kashf al-Hijab*. Second, the spread of the Sammaniyah Tarekat only developed among the aristocrats in the Buton Sultanate. This indicates that the tarekat has become something elite and exclusive. In this context, the shortcomings will be seen with the dissolution of the spread of the Sammaniyah Tarekat with the death of 'Aydrus and his son Salih who continued his father's leadership both politically and spiritually. Therefore, at this time, the leader of the Sammaniyah Tarekat is no longer found in the palace complex, let alone the community.

The pattern of the teachings of the Sammaniyah Tarekat in the Sultanate of Buton looks not much different from the source text, in example *al-Nafahat al-Ilahiyah* by Muhammad bin 'Abd al-Karim al-Samman. Even 'Aydrus once asked a student and son-in-law of 'Abd al-Samad al-Palimbani - for example Muhammad Zayn bin Shams al-Din al-Jawi - to copy the book for him *al-Nafahat*. This also shows a strong indication of the interaction between 'Aydrus and local Sammaniyah figures through the family tree line of 'Abd al-Samad, although he did not take baya' through them. However, several traditions of remembrance are slightly different from the Sammaniyah taught by 'Abd al-Samad. This can be seen from 'Aydrus placing the remembrance of *tahlil* at an advanced level, while 'Abd al-Samad made it at the beginner level. However, in the aspect of the remembrance procedure, which includes etiquette, there seems to be no difference at all. In general, it can be said that the pattern of the Sammaniyah order that developed in the Sultanate of Buton was more like what was taught by Shaykh al-Samman.

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