



COMPARISON OF THE DHIKR THE SAMMANIYAH AND NAQSABANDIYAH ORDERS INMEDAN CITY

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ABSTRACT

Dhikr as the core of spiritual teachings and practices in Sufi orders, especially the Sammaniyah and Naqsabandiyah orders which are rapidly developing in Medan City. This study aims to compare the procedures, meanings, and socio-spiritual implications of the dhikr of the two orders, considering the fundamental differences between the dhikr jahr (loud) which is the characteristic of Sammaniyah and the dhikr khafi (silent) which is the identity of Naqsabandiyah. The research method used is a qualitative approach with field research and comparative studies, where data are collected through observation, interviews with mursyid and congregation in the field. The results of the study show that the Sammaniyah Order in Medan emphasizes dhikr jahr in congregation with the accompaniment of ratib, qasidah, and elements of body movement that create a dynamic spiritual atmosphere, while the Naqsabandiyah Order emphasizes dhikr khafi which is carried out individually or in small groups in a quiet and contemplative atmosphere. Both orders equally emphasize external and internal manners, as well as consistency in dhikr as a way of cleansing the soul and forming spiritual character. Where here we will find out how we can do dhikr for everyday life by knowing the dhikr in a congregation. The differences in dhikr methods create diversity in Sufism traditions but enrich Muslims' faith in Allah SWT.

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1. INTRODUCTION

Zikir is a verbal recitation accompanied by heartfelt remembrance of Allah, involving utterances or reflections that purify and cleanse Him from unworthy attributes, followed by praise and commendations highlighting His perfect attributes, which exemplify greatness and purity. Zikir to Allah SWT refers to dzikrullah, or the act of reminding oneself of Allah SWT as the Supreme and Most Sacred Deity deserving of adoration. At that time, we shall adhere to all His directives and refrain from all His prohibitions. Subsequently, we shall pursue the sacred path to augment our understanding of Him.

Spiritualism is frequently linked to the concept of dhikr. Certain research indicate that spiritualism may resemble terrorism, since some individuals exploit dhikr as a political instrument or to intimidate others. Conversely, some assert that spiritualism facilitates an individual's connection with their deity, soothing their spiritual or psychological condition. What is the authentic significance of dhikr for individuals who regularly engage in it, given that dhikr encompasses several methodologies?

Zikir is renowned as an integral aspect of Sufism. Sufism refers to a doctrine focused on the development of spiritual consciousness to maintain proximity to God. By purging the heart of all afflictions, including arrogance, avarice, superiority, blind fanaticism, envy, ostentation, and others. Sufism has evolved into a facet of Islam that underscores Islam Rahmatan li al'alamina by promoting akhlak al-karimah in everyday life, stemming from the application of Sufi principles.

Zikir may be conducted both independently and in a group setting. Independent dhikr is primarily conducted by persons who recite sentences extolling Allah at any time and location, with the phrases commonly include Subhanallah, Alhamdulillah, Laailaahailallah, and Allahu Akbar. Numerous evidences elucidate the significance and virtue of these four dhikrs, as well as the benefits and blessings that a servant will attain in both this life and the afterlife.

Additionally, there exists congregational dhikr. Congregational dhikr is typically conducted by structured organizations, including assemblies and Sufi orders. Indeed, a fundamental aspect of the order, consistently and obviously observed, is dhikr. Previous researchers, like Sholeh Hoeddin, have extensively discussed dhikr, notably in the work titled "The Concept of Repentance in the Naqshbandi Mujaddidi Order," published in *Teosofi: Journal of Sufism and Islamic Thought*. The work by Muhamad Basyrul Muvid, titled "The Concept of the Sammaniyah Order and Its Role in the Formation of Moral, Spiritual, and Social Values in Post-Modern Society," along with the article authored by Umar Muktar Azizi, Suheri Harahap, Ahmed Fernanda Desky, and Irwansyah, entitled "The Dynamics of the Sammaniyah and Naqshbandi Orders in Religious Social Life in Sampali Deli Serdang," published in the *Journal of Mandalika Literature*, are noteworthy contributions. All three works examine the practice of dhikr within these orders. This study will elucidate the concepts of Sammaniyah dhikr and Naqshbandiyah dhikr, while also providing a comparative analysis of the two practices within these orders.

The Sammaniyah order is recognized for its audible dhikr, which incorporates components of tawassul to the spiritual teacher (sheikh) and the saints. The practice of dhikr serves not only to remember Allah but also to get blessings and spiritual direction from the mursyids. Conversely, the Naqshbandiyah Order prioritizes silent dhikr, executed internally without vocalization, emphasizing self-discipline and profound inner consciousness. This disparity indicates that while both seek to attain the purity of the soul, their methodologies and approaches are markedly divergent. This distinction is essential for comprehending how dhikr functions as a method for cleaning the soul and cultivating spiritual character.

2. RESEARCH METHODS

This research employs a qualitative methodology, utilizing field research and comparative study approaches to achieve a comprehensive understanding of dhikr practices within the Sammaniyah and Naqshbandiyah orders. The qualitative approach was selected for its naturalistic and interpretative characteristics, enabling researchers to investigate the meanings, experiences, and spiritual processes of the adherents of both orders directly in the field. Data were gathered by participatory and non-participatory observations, in addition to comprehensive interviews with the mursyid. The data analysis employed descriptive qualitative analysis, focusing on the examination of words and narratives to deliver a thorough understanding of the distinctions and similarities in the dhikr of the two orders in a contextual and holistic framework.

The comparative research approach is employed to analyze significant facets of the dhikr practices of the Sammaniyah and Naqshbandi orders, including the methods of dhikr (jahr and khafi), the etiquette surrounding dhikr, spiritual objectives, and their social and philosophical ramifications. This comparative study methodically analyzes field data, identifies developing parallels and contrasts, and correlates them with Sufi doctrines and Islamic philosophy. This methodology enables scholars to not only delineate occurrences comprehensively but also to offer critical analysis that might enhance scientific inquiries into the Sufi heritage in Indonesia. This research aims to significantly contribute to the advancement of Islamic theology and philosophy, especially in comprehending the dynamics of dhikr as a spiritual activity within Sufi organizations.

3. RESULT AND ANALYSIS

Brief History of the Sammaniyah and Naqshbandi Orders

The Sammaniyah order is a Sufi organization that originated from the amalgamation of diverse methodologies and teachings of earlier orders, particularly the Khalwatiyah order. The founder of this order is Sheikh Muhammad bin Abdul Karim al-Samani al-Hasani al-Madani (1718-1775 AD), a distinguished scholar from Medina with a robust spiritual heritage from the Khalwatiyah order. Sheikh Samman is recognized as a murshid who authored ratib, wirid, and particular techniques of dhikr that subsequently became the distinguishing features of this order. The Sammaniyah order proliferated swiftly and disseminated to many regions, including Sudan, Ethiopia, and Southeast Asia, particularly Indonesia.

The Sammaniyah Order's origins are intricately linked to the spiritual path of Sheikh Muhammad Samman, who apprenticed under multiple Sufi masters in the Middle East, notably from the Khalwatiyah Order in Damascus and Cairo. His spiritual experiences and creations, which integrated the practice of *zikir jahr* (audible recitation) and specific *wirid*, became the principal foundation of this organization. The distinctiveness of the Sammaniyah order resides in its methodical instruction of *dhikr*, *ratib*, and *tawassul* to its pupils, hence attracting numerous adherents from diverse backgrounds.

The individuals that disseminated the Sammaniyah order in Indonesia comprise Sheikh Abdush Shamad al-Palimbani in Palembang and Sheikh Muhammad Muhyidin in South Kalimantan. This spread illustrates a robust intellectual and spiritual connection between the Middle East and the Archipelago.

The Sammaniyah order is notably popular in Indonesia, particularly in the provinces of Sumatra and South Kalimantan, where it has a substantial following. This order also influences numerous social dimensions, including historical resistance to colonization. The existence of the Sammaniyah order in Indonesia illustrates the adaptability and evolution of Middle Eastern Sufi traditions within the local setting of Nusantara society.

The dissemination of the Sammaniyah order, particularly in Medan and its vicinity, transpired via the routes of academics and students returning from the holy land. Medan, as a commercial hub and center for cultural exchange, has emerged as a pivotal location for the advancement of this system. The adherents of the Sammaniyah order in Medan engage in religious practices including study sessions, community *dhikr*, and *ratib*, which are emblematic of this order. The Sammaniyah *dhikr* tradition in Medan is recognized for its diverse *dhikr* sounds, which can be exuberantly loud at times.

The Naqshbandi order, a prominent Sufi organization in the Islamic world, possesses a lengthy and intricate history that extends from Central Asia to other regions, including Indonesia. Established by Muhammad Baha'uddin an-Naqsyabandi al-Uwaisi al-Bukhari (1318-1389 AD), this order underscores the significance of *zikir khafi* (quiet remembering) and the rigorous adherence to the Sunnah of the Prophet Muhammad (PBUH). The Naqshbandiyah teachings emphasize heart purity, self-discipline, and attaining profound spiritual awareness via the consistent practice of *dhikr*.

A significant component in the evolution of the Naqshbandiyah Order in Indonesia is the rise of authoritative and charismatic teachers, exemplified by Sheikh Ahmad Khatib Sambas (d. 1878), who developed the Qadiriyyah Naqshbandiyah Order, merging the Qadiriyyah and Naqshbandiyah Orders. The teachings of the Qadiriyyah Naqshbandiyah Order disseminated through its pupils, who were distributed throughout many places, subsequently extended and impacted the religious practices of the Muslim population in the Archipelago.

The proliferation of the Naqshbandiyah Sufi order in Medan is intricately associated with a network of intellectuals and traders who maintain robust ties to the order's hubs in Java and West Sumatra. This order subsequently evolved among urban and rural groups, with *dhikr* and *wirid* practices customized to the requirements and capacities of each individual. The Naqshbandiyah order in Medan is recognized for its focus on education and spiritual advancement for its adherents. This order aims to elevate the moral and spiritual standards of the Muslim community in Medan through *majelis taklim*, study sessions, and social events, while also contributing positively to regional development.

The practice of Dhikr in the Sammaniyah and Naqshbandi Orders

The Sammaniyah Order in Medan employs a unique and systematic approach to *dhikr*, based on the teachings of Sheikh Muhammad Samman. The practice of *dhikr* in this sequence encompasses many forms of *dhikr* conducted either *jahr* (audibly) or *khafi* (silently). Ihsan Musaddad states that the Sammaniyah *dhikr* encompasses recitations such as "La ilaha illa Allah" in diverse tones and tempos, alongside specific *dhikr* recitations such as "Allah, Allah," "Hu, Hu," and "Qayyum, Qayyum," executed with profound devotion and contemplation. Prior to commencing the *dhikr*, the assembly must observe five essential etiquettes: repentance, ablution, seating in a clean area, donning tidy and fragrant attire, and closing their eyes to concentrate entirely on the *dhikr*.

Alongside daily *dhikr*, the Sammaniyah Order features a distinctive ceremony called *Ratib Samman*, which enjoys considerable popularity among its adherents in Medan. In *Ratib Samman*, *dhikr* is conducted in four segments, incorporating certain sitting and standing postures, interspersed with the recitation of *qashidah* and *nasyid*, directed by the *mursyid*. This procedure includes bodily gestures like foot tapping and body swaying that align with the rhythm of the *dhikr*, fostering a vibrant and dynamic spiritual ambiance. This tradition serves not merely as a ritualistic worship but also as a method to attain safety and benefits in diverse circumstances.

In the Sammaniyah *dhikr* practice in Medan, silent *dhikr* occupies a significant role. *Khafi dhikr* is conducted consistently twice weekly in a serene and enclosed environment. The pupils and the teacher engage in this *dhikr* collectively, while those unable to attend may practice it separately at their homes. The execution of this *dhikr* necessitates a condition of purity from *hadas* and *najis*, along with complete concentration achieved by closing the eyes to ensure the heart is genuinely attuned to the remembrance of Allah.

The etiquette and ethics of *dhikr* within the Sammaniyah Order are strongly emphasized to ensure that *dhikr* is conducted with commitment and significance. Adherents are urged to engage in repentance initially, uphold both bodily and mental purity, and eschew any distractions that may divert focus during *dhikr*.

Furthermore, dhikr ought to be conducted in a serene and hygienic environment, with a comfortable posture and hands resting on the thighs, to ensure the alignment of body and spirit throughout the practice of dhikr.

In contrast to Sammaniyah, the Naqshabandiyah Order in Medan prioritizes khafi dhikr, executed silently within the heart without articulating with the tongue or producing any sound. Research in Talaka Village indicates that Naqshabandiyah dhikr is conducted with complete focus and self-discipline, adhering to the order's precepts that necessitate disciples to consistently uphold purity of heart and genuine intention in their worship. This dhikr is typically conducted either alone or collectively in a tranquil and reverent environment. In the Naqshabandiyah dhikr practice, there are designated regulations for the frequency of dhikr repetitions, such as the recitation of "La ilaha illa Allah," which is performed 100 to 300 times daily. Furthermore, the dhikr "Allah" and "Hu" constitutes a significant practice that is executed repeatedly with complete awareness and concentration. The objective of this dhikr is to cleanse the heart and achieve a specific spiritual status, which is the primary aim of the Naqshabandiyah order.

The Naqshabandiyah order in Medan underscores the significance of decorum in dhikr, including the maintenance of personal hygiene, conducting dhikr in a tranquil and isolated setting, and ensuring mental and spiritual readiness. The Naqshabandiyah dhikr in Medan is frequently conducted during religious assemblies and study sessions overseen by a mursyid or tarekat instructor. In this environment, dhikr is conducted with a serene and methodical cadence, reinforcing the spiritual connections within the community.

Comparison of Dhikr in the Sammaniyah and Naqshabandi Orders

The Sammaniyah Order in Medan employs a unique and systematic approach to dhikr, based on the teachings of Sheikh Muhammad Samman. The practice of dhikr in this sequence comprises various forms of dhikr executed either jahr (audibly) or khafi (silently). Ihsan Musaddad states that the Sammaniyah dhikr encompasses recitations like "La ilaha illa Allah" in diverse tones and tempos, together with specific dhikr recitations such as "Allah, Allah," "Hu, Hu," and "Qayyum, Qayyum," executed with profound devotion and contemplation. Prior to commencing the dhikr, the assembly must observe five essential etiquettes: repentance, ablution, seating in a clean location, donning tidy and aromatic attire, and closing their eyes to concentrate entirely on the dhikr.

Alongside daily dhikr, the Sammaniyah Order practices a distinctive ceremony called Ratib Samman, which has considerable popularity among its adherents in Medan. In Ratib Samman, dhikr is conducted in four segments, featuring designated sitting and standing postures, interspersed with the recitation of qashidah and nasyid, directed by the mursyid. This procedure includes bodily gestures like foot tapping and body swaying that align with the rhythm of the dhikr, fostering a vibrant and dynamic spiritual ambiance. This tradition serves not merely as a ritualistic worship but also as a method to attain safety and benefits in diverse circumstances.

In the Sammaniyah dhikr practice in Medan, silent dhikr occupies a significant role. Khafi dhikr is conducted biweekly in a serene and enclosed environment. The pupils and the teacher engage in this dhikr collectively, while those unable to attend may practice it separately at their homes. The execution of this dhikr necessitates a condition of purity from hadas and najis, alongside complete concentration achieved by closing the eyes to ensure the heart is genuinely attuned to the remembrance of Allah.

The etiquette and ethics of dhikr within the Sammaniyah Order are strongly underscored to ensure that dhikr is conducted with sincerity and significance. Followers are urged to engage in repentance initially, uphold both bodily and mental purity, and eschew any distractions that may divert focus during dhikr. Furthermore, dhikr ought to be conducted in a tranquil and pristine environment, with a comfortable seated posture and hands resting on the thighs, to ensure the body and spirit are in alignment during the practice of dhikr.

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The Sammaniyah Order underscores the significance of both physical and mental readiness prior to engaging in dhikr, which includes conducting ablution, donning clean attire, and occupying a consecrated space. Ihsan Musaddad underscores that these external behaviors signify the followers' seriousness and reverence towards Allah SWT. Conversely, the Naqsabandiyah Order prioritizes inner conduct, including the purification of the heart from reprehensible qualities, the refinement of intents, and total devotion to Allah SWT.

The Sammaniyah and Naqsabandiyah orders significantly contribute to the spiritual and moral education of the Muslim population in Medan. Through study sessions, religious assemblies, and communal dhikr, these two Sufi groups endeavor to augment religious comprehension, fortify Islamic fraternity, and motivate their members to maintain virtuous ethics in everyday life.

In practice, there is occasionally a confluence of the doctrines of Sammaniyah and Naqsabandiyah within the Muslim community in Medan. Research undertaken with a team in the North Sumatra region indicates a convergence of the Saman Order and the Naqshbandi Order. In Kampung Besilam, Langkat, North Sumatra, Ratib Samman is conducted on Tuesday nights, commencing with tawajjuh, a type of Saman dhikr in the Naqsyabandiyah tradition. This illustrates the flexibility and adaptability of Sufi traditions in addressing the spiritual requirements of the local community.

The samaniyah and naqshbandiyah orders in Medan significantly contribute to the preservation of social harmony and the advancement of development grounded in spiritual values. The social connection established between the tarekat and the community is founded not only on religious commonalities but also on a mutual objective of attaining an improved quality of life. By incorporating Sufi principles into everyday life and fostering positive connections, this order can serve as a paradigm of an inclusive and pertinent spiritual community within a multicultural society.

Philosophical Aspects of the Sammaniyah and Naqshbandi Orders

Philosophically, the distinction between dzikir jahr and khafi underscores the divergence in focus on the exoteric and esoteric dimensions of religious experience. The Sammaniyah order, characterized by its vocal dhikr, underscores the external manifestation of faith, whereas the Naqsabandiyah order, noted for its silent dhikr, highlights the internal reflection of faith. Both possess intriguing philosophical principles; nevertheless, the philosophical ideals inherent in these two orders extend beyond that.

The Naqshbandi order possesses specific etiquette and dietary restrictions prior to engaging in its profound khafi dhikr, commonly termed "suluk," which entails refraining from the consumption of meat and meals containing blood and fat. This taboo possesses intrinsic philosophical significance, as it is posited that meat and fatty foods may amplify worldly wants and lust, hence impeding the focus of khafi dhikr. Moreover, fatty foods might induce significant lethargy, so hindering one's capacity to engage in dhikr. The dhikr practiced in the Naqshbandi order is the silent, motionless dhikr (kahf), which emphasizes the heart's engagement in the remembrance of God.

The philosophical significance within the Sammaniyah order that should be observed is khalwat (seclusion), typically undertaken while fasting and in a designated location for a specified duration. The philosophical significance elucidates the necessity of remaining at a designated location for a specified duration, enabling an individual to cultivate a connection with Allah and fortify their faith. Through abstaining and fasting, an individual detaches from worldly attributes, enabling one who engages in khalwat to experience a profound energy from His strength and foster a stronger relationship with the Creator.

4. CONCLUSION

The Sammaniyah and Naqsabandiyah orders in Medan City exhibit distinct traits and methodologies of dhikr, however they mutually enhance the spiritual development of Muslims. The Sammaniyah and Naqsabandiyah orders possess identical spiritual objectives, namely to attain proximity to Allah and cleanse the heart, although they employ distinct methodologies for dhikr. The Sammaniyah order prioritizes dhikr jahr (loud recitation) conducted in groups, accompanied by qashidah and nasyid, and incorporates physical expressions like foot tapping and body motions. Conversely, the Naqsabandiyah order emphasizes dhikr khafi (silent recitation in the heart), conducted in a tranquil environment, either alone or in small assemblies, and generally eschews music and overt expressions.

In addition to the methodological and atmospheric distinctions in dhikr, both orders also underscore the importance of etiquette in its practice. The Sammaniyah order prioritizes external etiquette, including bodily cleanliness, attire, and environment, whereas the Naqsabandiyah order underscores internal etiquette, such as heart purity, sincerity, and self-discipline. Both significantly contribute to the cultivation of spirituality, morality, and social cohesion within the Muslim community, especially in Medan, through study sessions, religious assemblies, and various religious rites. The acculturation and amalgamation of aspects from both traditions in the religious rites of the community, as observed in Kampung Besilam, Langkat. This indicates that the Sufi tradition in North Sumatra is adaptable and responsive to the spiritual requirements of the community. Philosophically, the distinction between dzikir jahr and khafi exemplifies the varied methodologies in experiencing faith: one

prioritizes external manifestation, while the other explores the inside dimension. These two methodologies enhance the wealth of Islamic mysticism in Indonesia.

Suggestion

Future research should expand the study's scope by incorporating additional Sufi orders or contrasting the practice of dhikr across different locations to enhance the comprehension of Sufi values in Indonesia. Furthermore, subsequent study may employ quantitative methodologies or hybrid methods to assess the spiritual and social effects of the dhikr practice within Sufi organizations, so yielding a more thorough and pertinent understanding for the advancement of Sufi studies in contemporary times.

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