

SHEIKH SALMAN DA'IM AND THE TARIQA OF NAQSYABANDIYAH AL-KHOLIDIYAH JALALIYAH

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Abstract: Tariqa is seen to be traditional and distances itself from modern life. However, life cannot escape modernity, as there is a need for integration between the functions of sufism and modernity. The acceptance of this modernity is found in the thoughts and values taught to the students of Sheikh Salman Da'im. This qualitative research was based on a character study approach regarding the thoughts and influences of a character. Data were obtained from library materials such as books, newspapers, articles, and in-depth interviews using open questions. The problem formulation includes the values, leadership, thoughts, and activities of Sheikh Salman Da'im in the Tariqa Naqsyabandiyah al-Kholidiyah Jalaliyah. The results showed that Sheikh Salman Da'im can combine the functions of sufism and modernity through educational development and the teaching of values. This can be carried out through four main characteristics (compassion, *dono weweh*, *andhap asor*, *wicaksana*), as well as the philosophy in building the ummah: 1. Fighting poverty and ignorance, 2. Creating *umara ulemas* (*al-aqifu ulemas*), 3. Spreading Islamic teachings from all corners of the country to foreign nations, 4. Dhikr and the values taught by Sheikh Salman Da'im (religious, social, and political harmony, and economic development).

Keywords: Values, Leadership, Sheikh Salman Da'im, Tariqa, Naqsyabandiyah al-Kholidiyah Jalaliyah

Introduction

Sheikh Salman Da‘im is a distinguished scholar from the region of Simalungun in the province of North Sumatra. He is a sufi scholar who is unimpeded by the press, despite his extensive international reach, he has *suluk* houses in different places. After returning to Rahmatullah, he left behind 10 *suluk* houses and two Islamic boarding schools that had been constructed and were operational. Sheikh Salman Da‘im was invited to Cyprus at one time¹ as a distinguished guest within the context of the global *mursyid* gathering. Sheikh Salman Da‘im became a fresh face of sufi modernism, often known as contemporary sufism. There are 5 reasons for those:

First, he is approachable and up-to-date in terms of education, and he encourages his pupils to enroll in his programs to pursue undergraduate, graduate, and doctorate degrees, including sent his students to the English maturation par-par course (English village). Additionally, it was noted that about 20 people helped to accomplish the S1 through S3 levels. He then held *munâqasyah* exams till graduation, much like universities, as part of his Tariqa practice. Male and female graduates of the *munâqasyah* test are given the titles young Sheikh (for males) and *syarîfah* (for women) until they receive their degrees. The requirement to be included in the list to be graduated is to have reached the level of studying *Maqâm Baqâbillâh*, then to make a paper and take the *munâqasyah* exam, to sleep *istikhara*. If you earn your degree, you are qualified to use the titles young Sheikh or *syarîfah*.

Second, held a *suluk* house (executive) intended for workers, to students to be able to take part in *suluk* for 5 days with comfortable facilities. Third, Sheikh Salman Da‘im’s ideas include developing the umara scholars (*al-aqifu ulamâ*, *al-ulamâ aqifu*).

The adversaries of Islam include poverty and ignorance, according to Sheikh Salman Da'im. Fourth, Sheikh Salman Da'im accepts students of any age on the condition that they are already *âkil-bâligh*. This is what distinguishes his Tariqa institute from others, since youths now have a position in the Naqsyabandiyah al-Kholidiyah Jalaliyah Congregation, which was formerly a Tariqa that was exclusively for the old. Fifth, He wears a suit, tie, and turban, giving the impression of being a contemporary sufi.

These are the 5 factors that the author finds intriguing, leading him to choose to learn more about Sheikh Salman Da'im and the principles that guided his leadership. Since i am the first to write about Sheikh Salman Da'im, the referrals i receive are direct, specifically to his present successor Sheikh Muhammad Nur Ali, to the *dzurriyat* (family) of Sheikh Salman Da'im, and to his students, and his books, as well as material relating to Sheikh Salman Da'im in the form of articles, newspaper publications, and recordings of his presentations when he was on the podium and lecturing.

Sheikh Salman Da'im's thoughts were motivated by his teachers and the experience and practice he went through. His three sufi teachers have combined to become Sheikh Salman Da'im, particularly Sheikh Muhammad Daud, Sheikh Muhammad Ali, and Sheikh Djalaluddin. Sufi Sheikh Muhammad Daud is from Besilam Langkat and practices his religion.

'There are two leaderships (*mursyid*) in the Babussalam village: Upper Basilam and Lower Basilam. This resulted from a disagreement in 1948 about Babussalam's leadership between Sheikh Muhammad Daud and Sheikh Pakih Plus. Since then, there have been two sites of conflict in Babussalam. Sheikh Muhammad Daud is the second Basilam master teacher after

Sheikh Abdul Wahab Rokan (the first).²⁹ Meanwhile, Sheikh M. Ali was certified by Sheikh M. Daud to open Baslam's troubles in Inderapura. While Sheikh Djalaluddin was his last sufi teacher, Sheikh M. Ali who accompanied his student (Sheikh Salman Da'im) to Sheikh Djalaluddin.

Sheikh Djalaluddin did not accept it without a condition, which was that he did not want to accept a pupil who was still devoted to his instructor. Sheikh Djalaluddin defends the adab amongst professors. Thus, Sheikh Muhammad Ali noted on a piece of paper that "Khalifah Salman Da'im is no longer my student." Sheikh Muhammad Ali realized that his student named Khalifah Salman Da'im had a large container (to accommodate knowledge), he wanted his students to have deeper knowledge. Because in Sheikh Djalaluddin, Tariqa knowledge reached 17 levels, but in Baslam, it was restricted to *dzurriyat* circles and never reached 17 levels. In Baslam, only the *dzurriyat* are permitted to use the titles Sheikh and young Sheikh. For Sheikh Djalaluddin, however, the degree of learning is accessible to all groups.

Sheikh Salman Da'im was a blend among his three gurus, even his name was a blend of Naqsyabandiyah Baslam which gave him the title "Salman" and Naqsyabandiyah Sheikh Djalaluddin (Jalaliyah) "Da'im". Consequently, his personality, attitude, ideas, and actions were significantly impacted by these three teachers. Seen at *suluk*, he displays Baslam's etiquette by marching at "*khobar*".³ At the review level, he employs the technique given by Sheikh Djalaluddin, opening it to all circles, so allowing anyone Allah SWT wills to possess these 17 levels. Regarding development, he accepted Sheikh Djalaluddin's approach; he constructed *suluk* dwellings surrounding cities, The same is true of Sheikh Kadirun Yahya, Sheikh Djalaluddin's student and son-in-law, who carried out the same growth and even established a university of Panca Budi but what distinguishes

Sheikh Djalaluddin is his direct involvement in the arena of politics, as a former member of the DPR and founder of the tariqa party, While Sheikh Salman Da'im concentrates on training his pupils' mindset and morality through his mysticism and mysticism homes, which are dispersed throughout Indonesia, even though some of his students participated in politics, he never denied their participation and even prayed for and supported them.

Consequently, this research will examine the figure of Sheikh Salman Da'im in terms of his ideas, the values he imparts to his students, and his contributions to the ummah development movement in the form of literature, both in the form of physical structures, such as the construction of magic homes, and Islamic boarding schools as a way of instilling character in the teachings that are still followed today.

Methodology

Regarding the ideas and influences of a character, this research is qualitative and employs a character study methodology. Data obtained from library resources including books, newspapers, and articles, as well as in-depth interviews with open-ended questions.

Result and Discussion

Biography of Sheikh Salman Da'im

Sheikh Salman Da'im was born in Sipare-pare Village AFD. His parents were Mono and Dami, and he was born on January 1, 1942, in II (Coffee Plantation), Batu Bara Regency, North Sumatra. The youngest of six children.⁴ He was born into a modest household and a society that did not value education at the time. Youth of his age at the time spent much of their time

in the fields, farming, and animal husbandry, with little regard for schooling. Although he thinks differently from the youths in his environment, he has a strong understanding of the value of education in the future, particularly Islamic religious education. Inattention to religious studies also became one of his motives for his desire for information and research.

From an early age, Sheikh Salman Da'im attended a school that was centered on Islam. He started at the *Ibtidaiyah* elementary school in 1957, went on to the Madrasah Tsanawiyah in 1959, and then enrolled in the Qismul Ali Al Washliyah middle school (1962) in Perbaungan-North Sumatra,⁵ then studied mysticism to Besilam it was there that he studied with Sheikh Muhammad Daud.⁶

Badî', *Balâghah*, *Mantiq*, *Bayân*, *Qawâid Fiqh*, *Hadîts*, and *Nahwu-Sharâf* were the sciences he mastered and applied to the order. He began to seek out teachers who could bring him to Allah SWT as a result of his strong desire to learn. Teachers who can deliver to Allah SWT are *mursyid*, or teachers who can be held accountable for their knowledge before Allah SWT.

His first sufism teacher was Sheikh Muhammad Daud of Basilam, then Sheikh Muhammad Ali and the last was DR. Sheikh Jalaluddin. He started teaching in 1960. He was also conscious that the amount of preaching he was doing was insufficient for him to preach manually as he did at the beginning of his career. Manual da'wah (*door-to-door*) is insufficient to complete his goals of educating the population; thus, a forum is required to develop it all.

Eventually, he wanted to construct a house of mysticism, as well as a boarding school, *halaqah*, and *majlis*. He began by renting a tiny space, such as the yard where the *halaqah* was held. In 1970, he was able to create a place of worship and a

pesantren in Bandar Tinggi, North Sumatra, in an endeavor to give spiritual and spiritual worship facilities for pilgrims from all over the archipelago. This *suluk* house served as the starting point for the construction of *suluk* houses in various locations around the archipelago.

1. Marriage and Offspring

Sheikh Salman Da'im is married to Rohani Silalahi and has eight children. That is Mardiah, Sheikh Muhammad Nur Ali, Anwar Sadzali, Rahmat Hidayat, Rahmawati, Zainuddin, Muh. Munawar Kholil, Nur Hafizah. By all his *dzurriyat* (family), his son became the young Sheikh and one of his eldest sons became his successor as mursyid Thariqat Naqsyabandiah al-Khalidiah Jalaliyah named Sheikh Muhammad Nur Ali.

His second son or third child, who is commonly known as Tuan Guru Sadzal or whose full name is Anwar Sadzali, and Tuan Guru Kholil (the youngest son of Sheikh Salman Da'im) are the co-heads of the Islamic boarding school in Kandis. Tuan Guru Kholil once received a bachelor's degree at the State Islamic University of North Sumatra, to be precise at the Ushuluddin Faculty majoring in Hadith interpretation. As an assistant to the leadership of the Islamic boarding school in Kandis, whose chief was his own brother, Tuan Guru Sadzali, he spoke about his role there. Tuan Guru Rahmat, the third or fourth child of Sheikh Salman Da'im, is in charge of an Islamic boarding school in Bandar Tinggi.

2. Naqsyabandiyah Order al-Kholidiyah Jalaliyah

The Tariqa is a spiritual pilgrimage (of the conscience, soul, and heart of the Rabbani) undertaken to seek Allah's favour.⁷ Sheikh Bahauddin al-Bukhari al-Naqsyabandi is credited

with founding the Naqsyabandiyah Order. Sheikh Abd Rahman al-Kholidi translates the term “Naqsyabandi” as “the Ocean.” For the al-Kholidiyah Jalaliyah Naqsyabandiyah Order, the ocean or sea is what the Arabic word “Naqsyabandiyah” means. Philosophically, the ocean is the natural beauty that God has given to all of its inhabitants. Although occasionally rivers wash waste and trash into the ocean, the ocean is home to dozens or perhaps millions of different types of marine life, however, the seas have never been contaminated, they will always be beautiful to those who gaze upon them, and they will always continue to offer goodness—for goodness sake—to mankind without ever waning. Such is the Naqsyabandi Order; it will not be harmed by the insults leveled at it; it does not lessen the sentiment of love or alter the nature of the Naqsyabandi Order, which has no other purpose *ilâhî anta maqshûdî wa ridhâka mathlûbî* (only Allah is intended, and His pleasure alone is anticipated).

Sheikh Ismail Minangkabawi from West Sumatra was the scholar who first brought the al-Kholidiyyah congregation to Malay (w. 1857). The caliph from Maulana Khalid in Mecca, who was coming from Mecca in the early 1850s after a protracted sojourn there, inducted Ismail into the Naqsyabandiyah Order. During that time, he worked as the deputy of Sheikh Abdullah al-Arzinjani, Khalid’s agent in Mecca, and established a stellar reputation among Indonesian pilgrims for his vast knowledge and dedication to sharia.

The Naqsyabandiyah al-Kholidiyah Order was propagated by Sheikh Ismail in Selangor, Malaysia, among the Malay. Even though Sheikh Minangkabawi did not remain in Riau for an extended period of time, the effect of his tariqa expanded rapidly due to the influence of the Kings of Riau, who became his disciples and later served as Naqsyabandiyah *mursyids*. The first Riau king to become *mursyid* was Engku Hâji Muda Râja

‘Abd Allâh (d. 1274 H/1858 AD), simply that everyone in the royal family, as well as all of the household staff, had adopted this Tariqa as their religion.⁸

The designation of the name Jalaliyah is obtained from the 35th genealogy, namely Sheikh H. Djalaluddin teacher from Sheikh Salman Da‘im, which has the feature of 17 degrees of evaluation that may be offered to all people and is not exclusive “such as exclusively for *dzurriyat*.” The 17 tiers include: A. Dhikr, (1. Remembrance of *Ism Dzât*, 2. Remembrance of *Lathâif*, 3. Remembrance of *Nafi Isbât*, 4. Remembrance of *Wukûf*), B. *Murâqabah* (5. *Murâqabah Muthlaq*, 6. *Murâqabah Ahadiyahatul Af‘âl*, 7. *Murâqabah Ma‘iyah*, 8. *Murâqabah Aqrâbiyah*, 9. *Murâqabah Ahadiyahuzzât*, 10. *Murâqabah Zâtushsharfi wal bukhti*), C. *Maqâm* (11. *Maqâm Musyâhadah*, 12. *Maqâm Muqâbalah*, 13. *Maqâm Mukâsyafah*, 14. *Maqâm Mukâfaha*, 15. *Maqâm Fanafillâh*, 16. *Maqâm Baqâbillâh*, 17. *Maqâm Jama‘ Unshu Billâh*).⁹

3. Sheikh Salman Da‘im Dies

On October 16, 2018, Sheikh Salman Da‘im passed away in Bandar Tinggi, Simalungun. At 2:00 in the evening, he was laid to rest. It was also at that time that the *mursyid* Tariqa Naqsyabandiyah al-Kholidiyah Jalaliyah’s successor was chosen in accordance with a will he had drafted before to going to be with God. The letter contained a will naming the *mursyid*’s successors, and it was read aloud in front of his body before burial. Sheikh Muhammad Nur Ali. M.Hum is the current *mursyid* of the Naqsyabandiyah Order al-Kholidiyah Jalaliyah. During his lifetime, Sheikh Salman Da‘im left behind 10 magical homes and 2 Islamic boarding schools. Following his return to God’s side, his son and pupil, Dr. Sheikh Muhammad Nur Ali, carried on the conflict.

Currently, Sheikh Muhammad Nur Ali is carrying on the fight started by his master and father to make the Tariqa's teachings as widely known as possible in other nations. Currently, in 2020, less than 2 years after Sheikh Salman Da'im passed away, Sheikh Muhammad Nur Ali has built 2 mystical houses, namely Darul Falah Hutapuli-Mandailing Natal, North Sumatra, in Talang Betutu Palembang and Siancimun Rokan Baru-Paluta, along with 3 assemblies which he had inaugurated in Medan-Marelan, Perbaungan and Siantar Trade to be precise. The next expansion will take place in Java, namely in Wonogiri-East Java and Kalimantan.

Age is the one factor that has altered the spirit and values of the group. Sheikh Muhammad Nur Ali is the one who most closely resembles Sheikh Salman Da'im, based on his temperament and size. I also inquired about Sheikh Salman Da'im's message or will for him from Sheikh Muhammad Nur Ali. He said, "there is nothing except faith, faith in his teachings and faith in his trust".¹⁰

Works of Sheikh Salman Da'im

1. Sheikh Salman Da'im's book

Among his compositions that have been documented and restricted to the pesantren context are the following:

a. Marjânu fî Qalb : Beautiful Jewel in the Heart

His book, named *Marjânu fî Qalb*, offers instructions for doing the sunnah prayers practiced by the Prophet Muhammad, as well as effective prayers and a portion of the material pertaining to thaharah, how to effectively and accurately do ablution in accordance with Islamic law. In addition to the benefits of the activities we engage in, including the benefits of night prayers. In a dream, both kafi'at and Rasulullah SAW met. In this text,

he asserts that the books he has authored are not merely copies or adaptations of works written by others. Nonetheless, he underlined that the procedures he described in this book were ones he had personally implemented and that had produced *tsamrah* (fruit). Therefore, he believes that through this book, his pupils will be able to practice the methods he has used. However, this book is confidential and can only be possessed by community members, in the sense that it is not widely distributed.

b. The secret of *bismillâh*

This book explores the history and practice of *bismillâh*, as well as its mysteries. This book is also for its own circle and is not widely distributed.

c. *Majmû' Syarîf*

Majmû' Syarîf is a collection of *kaifiat zikr*, where *kafiat* refers to a path or method. *Majmû' Syarîf* is a book that details the recitation of dhikr by the congregation of the Nasyabandiyah al-Kholidiyah Jalaliyah Congregation. And inside it are degrees of recollection that cannot be performed without *tauliyah's* permission or a certificate from the Master. So that a student who has not attained a specific level of study cannot practice at a higher level before receiving a certificate from a Master.

d. Executive summary

The Suluk Executive Summary Book is a book that recounts the contents of *Majmû' Syarîf* with the history of repentance, the bath of repentance, the history of the Prophet Adam, and the fruit of the quldi. In-depth analyses of the benefits of dhikr have also been conducted by the Naqsyabandi congregation al-Kholidiyah Jalaliyah. The circle itself is also intended for this book.

e. 1001 Prayers in Kalimah *Lâ Ilâha Illallâh*

This book covers the definition of *Lâ Ilâha Illallâh*, its historical development, its applications, the syahada, its definition, the fardhu syahada, and the division of creeds. The science of monotheism, the science of faith, theorem, to the compulsory and impossible attributes for Allah, as well as the micro-nature of how to express gratitude for the bounties Allah has bestowed by recalling the favors. The allocation of favors and the core of bodily and spiritual well-being.

2. List of established *Suluk* Houses and Islamic Boarding Schools

Following is a list of *suluk* homes that have been established in different regions:¹¹

- a. *Dâr al-Shafâ Li Wafâ* expert in Bandar Tinggi - North Sumatra
- b. *Dâr al-Shafâ* in Kandis-Riau
- c. *Dâr al-Aman* in Padang, West Sumatra
- d. *Dâr al-Salâm* In Bogor
- e. *Dâr al-Shafâ li Taqwa* Expert in Marindal-Medan
- f. *Dâr al-Salâm* in Dumai
- g. *Dâr al-Shafâ Li Wafâ* Expert in Bangka
- h. *Dâr al-Muqarrabîn* in Batam- Kep. Riau
- i. *Dâr al-Shafâ Li Wafâ* Expert Taqwa Lap. C Rokan Hilir
- j. The *Suluk* House in Rimbo Bujang - Jambi

In each *suluk* house, the congregation consists of between 200 and 500 individuals. *Dâr al-Shafâ li Taqwa* Experts in Marindal-Medan, *Dâr al-Salâm* in Bogor, *Dâr al-Aman* in Padang, West

Sumatra, and *Dâr al-Shafâ Li Wafâ* Experts in Bangka are frequented by 200 individuals. These four *suluk* houses are inhabited to around 200 individuals. The remaining six *suluk* homes may house between 500 and 600 individuals. And the curious fact is that the individual joining mysticism is always different every month. The number of pupils who have become caliphs is documented to be 3,000.

Movement of Sheikh Salman Da'im

1. Fight poverty and ignorance

Poverty is an obstacle to doing good, since it might prohibit a person from engaging in social charity and even from worshipping Allah. What is the law regarding someone who is hungry and unable to eat? Isn't it true that when we "pray to remember Me," we remember to eat, but we actually feel hungry. Thus, the hadiths and sayings of Rasulullah SAW are authentic. By Anas bin Malik, The prophet of *shallallâhu 'alaihi wa sallam* said: "*When supper is offered, the meal should be consumed before to the maghrib prayer. And do not rush out of the dining room*".¹²

Fighting against poverty is obligatory since it leads people closer to skepticism; produce nothing, become something without significance. Therefore, combating poverty is an obligation and a priority for Muslims.¹³

In the book *Ihyâ' 'Ulûm al-Dîn*, al-Ghazali said:

The efforts of the poor to pursue knowledge and excellence are equivalent to those of individuals who go to "war" without carrying weapons. How could this not be the case considering that those without riches will spend their whole lives trying to obtain food, clothing, housing, and other needs of existence. Then, he will encounter a variety of difficulties that might divert

him from dhikr and reflection. All of this cannot be stopped unless equipped with wealth. When questioned by intelligent men, "What is pleasure?" He responded; "The pleasure is real. Because I observe that the destitute have no life."¹⁴

Both poverty and poverty are undesirable situations that should be resisted by Muslims, until Umar RA stated, "The impoverished are not those who do not have riches, but those who do not have a company." Laziness is one of the fundamental causes of poverty. Allah said, *meaning: In fact, Allah does not alter the state of a people until they alter their own nature. and when Allah wills harm for a nation, Then no one can deny it, and they have no other protection than God.* (Q.S. Ar-Ra`d/13: 11).

Allah will see how much effort and exertion His people put forth to escape poverty and ignorance (*hijrah*). With sincere effort and effort, poverty may be fought or fought. Learning with sincerity is one way to combat stupidity. Sincerity can alter several narratives about idiocy. As in the tale of Ibn Hajar, the kid of stone, who is foolish yet is conscious of his foolishness and strives to reform.

Every activity will be rendered futile by stupidity. Time, effort, and charitable work that was wasted. Even Allah has little regard for worship that is not founded on understanding. Allah likened this worship to dust in the wind, deeming it useless and worthless. Allah spoke within Q.S. al-Furqan/25: 23: *Meaning: And We will reveal them all their acts, then We will make them (charity) like a cloud of dust.*

Allah said: *Those who are deaf and dumb (who not hear and comprehend the truth), that is, those who do not understand, are, in fact, the worst living things in the eyes of Allah.* (Q.S. al-Anfal/8 : 22).

A person who maintains his ignorance will give the impression that he does not care about his environment. Even when this is not the case, they refuse to listen to the counsel and wisdom that is presented to them. Sheikh Salman Da‘im refers to such a person as *Jahil murakkab*, a moron who is not taught, believes he is intelligent, but is not obeyed. This group has the potential to harm Islam itself. Because of this, he frequently advised his students to be an empty glass, since being an empty glass will result in the acquisition of new information and benefits. Humans simply believe that they have knowledge, but in reality it is Allah who possesses wisdom, hence Allah has cautioned idiots, such as those Sheikh Salman Da‘im referred to as “*Jahil Murakkab*” who realize that the information they possess is actually rather limited. Allah said, *Meaning: And you are not given knowledge but a little*”. (Q.S. al- Isrâ‘/17: 85).

Muslims are obligated to combat poverty and illiteracy because to the myriad of negative consequences that result from these conditions.

2. Printing Ulama that Umara (*Al-Aqifu Ulamâ, Al-Ulamâ Aqifu*)

Al-Aqifu Ulamâ and Al-Ulamâ Aqifu are intellectual and intellectual academics who blend sharia with *tariqat* (‘*Alâ Syari‘at al-Garra‘ wa Thoriqotul Baidho*’) as the prayer that is consistently done in mysticism, namely prayer after memory.¹⁵ The meaning of *Al-Aqifu Ulamâ, Al-Ulamâ Aqifu* in this case is the goal of a teacher toward his students in responding to the challenges of the times, keeping in mind contemporary problems that always give rise in the field of da‘wah; thus, a preacher with the title of *khalifah*, or *syarîfah* is able to have a selling point in the field of da‘wah by building relationships with the community to

Allah.

This notion approaches neo-sufism, which balances the life of the present with the hereafter, such that perspectives on sufism that have long been regarded as “conservative” now have a modern and more contemporary appearance. That is why more of Sheikh Salman Da`im’s students are young people, since he does not restrict his age when it comes to learning the Tariqa and is more open.

Sufism is a new style that has undergone modifications to make it more acceptable and consistent with Shari’a or Fiqh. Neo-sufism, for instance, teaches that the experience and practice of sufism are only acceptable if they are carried out with complete devotion and absolute conformity to the Shari’a; thus, neo-sufism corrects the experience and practice of sufism.

Neo-sufism collects prior experiences and practices of sufism that tend to be excessive and extravagant, and thus tends to disregard Shari’a or Fiqh. In turn, as a result of this recommitment to the Shari’a, sufism is more focused on social and moral reform and reconstruction. Even if the signs of the formation of neo-sufism have existed at least since the time of al-Qusyairî and al-Ghazâlî, Muslim society is more than only spiritual happiness. The momentum for the rise and widespread spread of neo-sufism only began in the late 16th century. The revival and dissemination of the ideas and practice of sufism took place primarily through a network of scholars based in Haramain.

As for religious intellectual contacts, they began much earlier, to be exact, with the advent of itinerant instructors from various Middle Eastern regions, particularly towards the end of the thirteenth century. These nomadic teachers, who often bear the title of Sheikh and possess the traits of sufi teachers, play a crucial role in imparting Islam to the archipelago’s

rulers. As demonstrated in the instance of Merah Silu, the Pasai monarch who converted to Islam after being visited by Sheikh Ismail, a messenger from Sharif Mecca from Jeddah, many rulers converted to Islam.

Print *al-'Ulamâ Aqifu, al-Aqifu 'Ulamâ* scholars who are intellectuals who are scholars. God-willing, his students will be able to address and handle any difficulties that may arise in the current global period, as a result of his efforts to mold them into academics with a high level of intelligence. Consequently, adequate facilities and infrastructure are one of the prerequisites for the passing and achievement of these principles.

“*Ulemas who are umara and umara who are scholars*”. It turns out that this line has been familiar to members of the Naqsyabandiyah al-Kholidiyah Jalaliyah congregation for a very long time. Several caliphs, young Sheikhs, and syarifah i met inquired about this reality as well as the sentence’s interpretation. They validated this proverb, hence the meaning of umara who is umara and umara who is umara is that, like the Prophet Muhammad SAW, umara is both a religious and political leader.¹⁶

Sheikh Salman Da‘im identifies academics with a spirit of leadership as the criterion for Ulama. Ulama must possess the following three essential leadership qualities: Emotional Question (EQ), Intelegent Question (IQ), Emotional Spiritual Question (ESQ).¹⁷

3. Spreading Islamic Teachings From Across The Country To Abroad

Sheikh Salman Da‘im aspires to be able to promote Islam overseas by building mystical homes, Islamic boarding schools, memory assemblies, and *halaqah* in every part of Indonesia, as well as internationally. His da‘wah reached Malaysia, a neighboring

nation. In fact, he was once invited to Cyprus (which is the border between Greece and Turkey but yet falls under Turkish sovereignty) for a global *mursyid* summit. He was received with the utmost courtesy. Multiple conversations and question-and-answer sessions were conducted with the heirs of the mursyid tariqa Naqsyabandiyah al-Kholidiyah Jalaliyah in 2019 with French visitors to his Suluk House in Marendal who wished to study Islam in greater depth. Many of his students who were not of the Islamic faith converted to Islam.

4. Dzikr

Etymologically *dzikr* comes from the word *dzakara, yadzkuru, dzikran*, meaning to recall, to pay attention, to remember, to learn, to know or comprehend, and memory. and the repetition of His wonderful names and praises. *Dzikr* essential is a spiritual condition (thing) in which a person who remembers *Allâh* (*dzakir*) focuses all of his bodily and spiritual energies on *Allâh* so that his entire existence can union with the highest absolute. This is the fundamental practice of the sufi way (*tasawuf*).¹⁸

Ibnu Taimiyyah stated, “*dzikr* is to the heart what water is to fish: it brings the heart to life.” What would happen if a fish were to become removed from water?”¹⁹

Sheikh Salman Da‘im always tells his congregation to perform more dhikr, since dhikr is the remedy to all sorts of issues in oneself, one’s surroundings, and one’s situations. No matter what he grumbled about, the first response he gave was to do more dhikr. Regardless of the circumstances, *dzikr* is a means of expressing thanks. Constantly remembering God’s unending grace, from waking to sleeping. Never forget *Allâh* for even a moment, regardless of where you are or what you are doing. Allah said, *Meaning: O you who believe, perform dhikr (by*

reciting Allah's name) as often as you can. (Q.S. al-Ahzab/33: 41). Allah said, Meaning: Invoke the name of your Lord in your heart with humility and dread, and without raising your voice, in the morning and evening, and do not be among the careless. (Q.S. al-A'râf/7: 205).

Performing *dzikr Allâh* is one of the methods for achieving the last triumph, specifically when you are close to death, your eyes are blind, your ears are deaf, your tongue is silent, and your bones are weak, and we can only accomplish it with Allah's recollection. If a person dies in the recollection of Allah, it is referred to as a good death, the place to go to heaven; conversely, if a person dies in forgetfulness of Allah, it is referred to as a *fasiq* death, the place to go to hell.

Due to the numerous advantages of recollection that have been examined by experts, it is not surprising that Sheikh Salman Da'im provided a life formula in which recitation will fix all issues.

Social Society and Politics

1. Devotion

On the basis of dedication, the Naqsyabandiyah al-Kholidiyah Jalaliyah Order was founded. Before becoming a *mursyîd*, Sheikh Salman Da'im served his master as a student. His adherence to his master demonstrates his dedication to his teacher. He was chosen as the 36th *mursyid* of the Naqsyabandiyah Order on account of his loyalty and adab towards his master. One manifestation of his loyalty to his instructor is if he never raises his head to look at his teacher's face, if he bows before his teacher, and if he does not speak before being asked.

When he was a student, he served his instructor; as a *mursyid*, he continued to serve, notably religion and the people.

Sheikh Salman Da‘im has devoted his entire life to serving humanity. He has a lot of love and sympathy for everyone. Regardless of the conduct and circumstances of his students, he accepts and inspires passion in each one. Even affection is provided fairly among all congregations of the Naqsyabandiyah al-Kholidiyah Jalaliyah Order, not just to those who are able to donate. His devotion to the people is evidenced by the fact that he is constantly on the move, guiding them by means of *suluk*. He is highly disciplined in terms of time and precision, which causes him to often go back and forth. Even in a single day, he can inject in two or three locations. He had to split his time throughout that month so that he could be present at the same time in two or three distinct locations, as he had constructed ten mystical dwellings. He is quite appreciative since, in the modern era, everything is easily accessible, and air travel may accelerate work and performance.

2. Ukhuwah (Fraternity)

Within the Naqsyabandiyah al-Kholidiyah Jalaliyah Order, the brotherhood is extremely tight; for them, the *suluk* house is their own home; it does not become foreign to them, despite the fact that the *suluk* house is a place of worship; they feel quite at home there.

All congregations assemble in the same location, notwithstanding their diverse origins and histories. Coming before a master teacher with the hope of receiving the favor of *Allâh* SWT. Coming from many locations strengthens and draws together the idea of brotherhood. Worship together, recite and pray together, and have the same objective, namely: *O Allah, I have in mind just you and I want your favor. "Three people are preferable to two people, four people are superior to three people, and two*

people are preferable to one. Remain a part of the assembly. In fact, except for instruction, Allah 'Azza Wajalla will not bring my Ummah together". (H.R. Abu Dawud).

Islam is the concept of animal and human oneness. The term “brotherhood” refers to a variety of relationships, including the “brotherhood of all creatures” (*Ukhuwwah 'Ubûdiyyah*), “brotherhood of all people” (*Ukhuwwah insâniyyah, basyariyyah*), “brotherhood of nations and descendants” (*Ukhuwah wathaniyyah wa al-nasb*), and “brotherhood among Muslims” (*ukhuwwah fî dîn al-Islâm*).²⁰

3. Mutual Assistance (*ta'awun*)

Ta'awun means to assist one another with goodwill. In Islam, the application of alms, *infâq*, *zakât*, and other acts of devotion show the concept of mutual aid. This action is guided by a spirit of compassion, love, enjoyment, and tolerance, always in the hope of God's favor. There is no community whose order of life is maintained on this basis, yet *Allâh* will certainly bless the culprits, both personally and collectively. Good fortune, nourishment, health, and vitality, harmony and calmness.²¹

Please assist in the practice of virtue by making room for those who wish to return to the path of *Allâh*. He has created a venue for Muslims who do not comprehend Islamic teachings, allowing those who seek to return to the way of *Allâh* to repent. This is the nature of virtue-based mutual aid. Doing good is not motivated solely by the desire to receive something in return; rather, it is one of the virtues that may save everyone from their own misery by luring them from the valley of disobedience to the light of faith. Allah said, *Meaning: assist one another in practicing virtue and piety, but not in committing crimes and trespasses. and dread Allah, for Allah's punishments are really*

severe. (Q.S. al-Maidah/ 5: 2).

Doing good disregards social standing. They must have a conscience that can be touched and invited by love, regardless of how horrible they appear. Therefore, the function of a preacher or scholar is crucial. Because he is the source of guidance. *Allâh* imparts direction by means of His scholars.

The Tuan Kholil teacher who described the disposition and demeanor of Sheikh Salman Da'im According to him, Sheikh Salman Da'im's students referred to him as "*buya*". He imparts knowledge via action, also known as *da'wah bi al-hâl*, or preaching by action. Because the majority of his techniques of *da'wah* are via *da'wah bi*, or *da'wah* by actions, including counsel and education, he also employs this approach.²² Every preacher is, in essence, a savior who saves the people from the valley of disobedience and guides them to the correct path of Islam.

4. Political

Sheikh Salman Da'im welcomes the government and its leaders as part of a political endeavor to help them get religious instruction so that their attitudes and actions might be guided, since they require such instruction in order to strike a balance between this world and the afterlife. Through *suluk*, he is available to anybody who want to seek advice or counsel, or who desires his direction. Executive *suluk* is an option for employees and government officials who have duties outside of themselves, their families, and their nation. Executive *suluk* is a *suluk* path that makes it simpler for employees and officials to observe *suluk*, as it consists of five days of *suluk* and allows them to work from sunrise to evening as long as they do not breach the Master's etiquette.

5. Economic Development

Sheikh Salman Da'im's economic growth is a stable and worldwide economy of the people. Since the establishment of the mystic house, locals in the vicinity of PP Al Washliyah Bandar Tinggi-Simalungun have traded around the *pesantren*, with a variety of goods. This economic development appears to be consistent with the building of the mystic home that he did.

When I inquired, I discovered that the neighboring oil palm fields belonged to Sheikh Salman Da'im at each Islamic boarding school and mystic house that he had established. The employees are from the congregation, the outcomes belong to the people, and those who oversee them are *dzurriyat* (family). In addition, DR. Sheikh Muhammad Nur Ali said that he also owns a farm, whose employees are drawn from the congregation. And the construction of mystical houses and Islamic boarding schools around the region, the laborers are also drawn from congregations. The empowerment of human resources allows for the channeling of creativity and skill. He is also willing to support and facilitate the advancement of the people.

Before the *suluk* homes (facilities/containers) existed and were constructed, Sheikh Salman Da'im had reserved his human resources for the construction of ten mystic houses throughout his lifetime. This indicates that those who will be participating from development to management have already been booked. Those participating have the right to receive Sheikh Salman Da'im's instruction on Islamic teachings; for adolescents with a strong desire to study, he sends them to pursue academic education at colleges, course institutions such as *pare-pare*, and the English village. After beginning to get a sufficient religious instruction and provision, kids can engage in physical, mental, and cognitive growth.

Sheikh Salman Da'im's Teaching Tariqa Adab

The following values are inscribed in the 10 adab of The Naqsyabandiyah al-Kholidiyah Jalaliyah order:

1. Practicing *dzikr Allâh*: any assembly that has practiced mysticism will receive a mandate in the form of performing dhikr, proportional to the dhikr's level. Every day and forever, this obligation must be met.
2. Visiting the *dzikr* assembly. visiting the *dzikr* assembly is a sort of adab that every congregation must perform to receive direction. At the *dzikr* assembly, non-mystics can still do *tawajjuh* or what is known as (adab night) every tuesday and friday evening.
3. Learning the science of Fiqh: Studying the science of Fiqh is one of the adab that The Naqshabadiyah Al-Kholidiyah Jalaliyah congregation is required to perform since it is very essential to acquire this information.
4. Learning the science of monotheism: studying science is one of the adab that a seeker must perform, since by studying monotheism to the degree of research, he will comprehend it.
5. Examining the science of sufism: the science of sufism is the substance of the Tariqa's teachings, namely the endeavor (*tazkiyat al-nafs*) to purify oneself from the characteristics of the world (*mazmumah*).
6. Learning *Qiro'at*. In accordance with the teachings of he Naqsyabandiyah al-Kholidiyah Jalaliyah Tariqa, four of the ten adab concern the construction of morality in order to become a Tariqa practitioner. These four criteria may undoubtedly be used to determine whether a Salik actually embodies his teachings, including.
7. *Andhap Ashor*. *Andhap asor* derives from the Javanese language,

which signifies modesty *andhap asor* is the motto of the Javanese people; in addition to meaning humility, it also signifies a location of peace. Individuals who *andhap asor* make it hard for others to feel anger. *Andhap assor* also implies exercising caution before doing well or poorly so as not to harm others. If you are in a position of authority, refrain from harassing those below you and show genuine regard for others.²³ Be so humble that no one else can disgrace you.²⁴ Sheikh Salman Da'im teaches his disciples the *andhap asor* mindset in this manner. The *andhap asor* attitude signifies modesty (*tawâdhû*). Here, a distinction must be made between modesty and poor self-esteem. Humility entails a reluctance to stand out, yet having the potential to do so. Having poor self-esteem is equivalent to being inferior, as existence and potential do not exist. When interacting with others, Javanese people place a priority on *andhap asor*'s traits. The character of *andhap Asor* is not readily persuaded by flattery. If he is reprimanded by the other person, he will not become furious; rather, it will serve as a catalyst for self-reflection, allowing him to make adjustments. Outside profanity and insults are only considered constructive criticism.²⁵

8. *Dono Weweh*. *Dono weweh* is derived from the Javanese word *weweh*, which meaning "to give to."²⁶ Without a sense of belonging, *Dono weweh* is also a sign of generosity in Javanese culture, particularly on Suro day. The custom of giving *Dono weweh* coins was inherited from the Mataram monarchy, namely Sultan Agung. The coins are made of gold and are distributed to everyone without distinction. Giving the *Dono weweh* coin also implies that people actually do not possess anything, since our money is only a deposit that belongs to the owner of every deposit, who is the All-Owner (*Yâ Mâlik*). The character of *Dono weweh* is similar

to that of the all-giving God. The Prophet Muhammad SAW advised *Radhiyallâhu ‘Anhu*, a companion of Bilal bin Robbah, to spend and to not worry about being impoverished. he said, “*Spend, O Bilal! Do not fear that your money will be diminished, for God has it. ‘Arsy (The Most Sufficient).*”²⁷

9. *Welas Asih*. According to its etymology, compassion is derived from the Javanese word “*kawelas*” and the word “*asih*,” which is love²⁸. *Kawelas asih* also means affection. A *mursyid* is a kind humanitarian. As noted above, *mursyid*’s actions and attitude are similar to that of the Prophet Muhammad; He is a guide, a guide for a road known as *Tariqa*. Therefore, one of the qualities and attitudes that a *mursyid* must possess is compassion for all humans and all living things. *Meaning: And we have not sent you except as a kindness to the worlds.* (Q.S. al-Anbiyâ/21:107). Grace is one of the attributes of *Allâh al-Rahmân, al-Rahîm*. *Allâh* constantly places *Rahmân* above of other characteristics when selecting, determining, and prioritizing all affairs, as it is his most significant characteristic. Al-Raghib al-Isfahâni defines mercy as the degree to which God loves everything. Abu al-Qasim al-Husein bin Muhammad defined mercy as God’s love bestowed into humanity to be appreciated and utilized.²⁹
10. Wise.³⁰ *Wicaksana* is derived from the Javanese language and meaning “wise”.³¹ Called in English “*wisdom*” *the ability to make sensible decisions and give good advice because of the experience and knowledge that you have.*³² According to The Oxford definition, wisdom is the capacity to make sensible judgments and provide sound counsel based on accumulated experience and knowledge. *Allâh* refers to wisdom in the Koran as the word “wisdom” in Islam.³³ It means: *To those He chooses, He imparts insight. Those who get insight do certainly receive a great deal of benefit. And only those*

*with common sense are allowed to learn from the teachings.*³⁴

Clayton did study on three common characteristics of those who are considered to be wise men: (1) Effective qualities in particular; my love and empathy, my reflective process, which consists of intuition and introspection, and my cognitive ability, which consists of experience and intelligence.³⁵

First, In this instance, Sheikh Salman Da‘im teaches and classifies compassion, which has been mentioned in the preceding discussion that compassion is connected to the nature of *rahmâtan li al-‘âlamîn*. Affective qualities, including compassion and empathy.

Second, intuition and introspection are reflecting activities. Intuition is the capacity to anticipate future events. The capacity to comprehend something without recourse to rational thought and intelligence.³⁶This skill is referred to as *ladunni* science in sufism. *Ladunni* science can not be attained by educational approaches and university courses. Rather, this information can only be uncovered by means of the manner (*wasîlah*). *Meaning: O you who believe, fear Allah, seek His wasîlah (way) to come closer to Him, and strive in His path so that you will be successful.* (Q.S. al-Mâidah/3: 35).

The *wasîlah* path is the path of Tariqa, which has scientific *washîlah* from the time of the Prophet Muhammad SAW-Gabriel till Allah SWT. Prior to beginning the Tariqa path, you must do *Bai’ah* with a *mursyid (tuan guru)*. In the chain of knowledge, the master of the Prophet Muhammad is connected to this *mursyid* science. A knowledge imparted upon an abidin undertaking the process of cleaning his desire and heart and becoming closer to God through the *wasilah* route.³⁷

Third, intellect and experience. Experience is a logical vocabulary since it enables one to form conclusions and solve issues using reason. Based on prior experiences, logic operates. From these

experiences, the mind draws inferences in the form of knowledge through reasoning. Consequently, experience is an essential source of knowledge. The more experience one has, the greater their knowledge and the more correct their judgments, however this is not a guarantee.³⁸

Experience is the most useful teacher, a saying illustrating that experience is the crucible of life from which we gain knowledge. In the context of worship, practice is also connected to experience. Sufism requires a great deal of work from every pupil via a route known as '*suluk*'; a sufi teacher imparts this information based on his own practice and experience. Consequently, a mursyid is both a teacher and a parent who seeks his child's pleasure in this world and the hereafter by following the path of Allah. He is also a guide who instructs his students to be constant in their practice of teaching, or *istiqomah*. Once, Sheikh Salman Da'im told his students with a troubled history, "The past is what it is". He said that '*the future is still precious even when the past is gone*'.³⁹

He named Sheikh Salman Da'im an example in the Naqsyabandiyah al-Kholidiyah Jalaliyah Order because he possessed four qualities. Aside from his little stature, there is never any space between him and his student, thus the learner feels extremely at ease in his presence. He professes to be a parent to his students; the term "*buya*" incorporated in Sheikh Salman Da'im's name and personality is evidence that he is a model father figure.

One of the qualities a leader must possess is fatherly figure. A common tale states that when a kid is asked what he wants to be when he grows up, fatherly figure is highly significant. Want to be like a father is the response that is given most frequently since a father serves as a role model for his child.

The example that is inherent in him in the form of character and attitude, style of speech and style of dress is a motivation

for his students to be like their teacher. He once declared that his achievement in promoting the Order and Islamic teachings across the nation was not his own accomplishment, but rather his teacher's success, a statement that was repeated by his current administrator, Sheikh M. Nur Ali.⁴⁰

The teacher serves as an example for his students *Ing Ngarsa Sung Tulada* (in front gave an example), *Ing Madya Mangun Karsa* (in the middle of encouragement), *Tut Wuri Handayani* (behind giving encouragement). The Naqsyabandiyah al-Kholidiyah Jalaliyah congregation experienced the same situation. Sheikh Salman Da'im is often referred to as "*buya*" in the sense of a parent who never wants their child to be lost and a parent who is responsible for directing their child towards the path of Allah SWT. He serves as a father and a teacher for his *Dzurriyat* (his family) as well as his students.

Sheikh Salman Da'im is the 36th mursyid of the Naqsyabandiyah Order al-Kholiyah Jalaliyah lineage; he was granted the title by his teacher, who also noted his compassionate discipline and demeanor. The title was bestowed upon him by his teacher due to the kindness and civility of his discourse. Four qualities are innate to him: *Dono weweh*, *welas asih*, *andhap asor* and *wicaksana*.

Conclusion

The preceding section provides a summary of Sheikh Salman Da'im's characterized and taught teachings and ideals. *Welas asih* (compassion), which encompasses everyone, is *rahmatan li al-'alamîn*, irrespective of and distinguishing one from another. Even with his children and classmates, he was unable of differentiating his devotion, as instructed by his teacher. The reason his students like Sheikh Salman Da'im so much is due to his *welas asih*. The loving aspect of *welas asih* can also take tangible shape, as *dono weweh* offers without feeling a sense of belonging. *Dono weweh*

providing without a sense of belonging is the first step toward genuine giving without counting. Even to the extent of providing nothing even once. *Andhap asor*'s demeanor, which consists of humbling himself as much as possible in front of everyone, is incredibly reassuring to individuals in his vicinity. In addition, he frequently urges them to be an empty glass. If you like to go, bring an empty cup; God willing, you will receive a wealth of wisdom, blessings, and advantages. This is connected to *Andhap asor*, which has a low/low disposition. *Wicaksana* is the capacity to control oneself and one's egotistical impulses in order to make judgments that are smart, that is, rational and fair.

The leadership of Sheikh Salman Da'im as *mursyid* of the Naqsyabandiyah al-Kholidiyah Jalaliyah order is concentrated on one of the greatest authorities, specifically the *mursyid*. However, it has sections, such as the *mursyid* in council and the fatwa council, which are responsible for designing and implementing programs. The fatwa board presents programs and programs to be accepted or not based on the Mursyid's decision, whereas the *mursyid* in council is charged with implementing programs that have been approved by a Mursyid. The Ummah-building theory of Sheikh Salman Da'im, namely:

- a. Combat inequality and ignorance. Poverty is the true adversary of Muslims since it is the cause of all of life's issues.
- b. Publish umara scholars. Develop spiritual, intellectual, and emotional management skills commensurate with those of a scholar. These three elements must be present are those (*IQ*), (*ESQ*), (*EQ*).
- c. Islam's teachings should be propagated abroad from all parts of the nation. From remote locations, including tiny towns and the capital city, he extended Islamic principles to other nations. He was once invited to Cyprus, where he was greeted by every *mursyid*. Cyprus is next to Greece and Turkey.

There, *mursyid's* from throughout the world greeted him with open arms. This indicates that he was close to the battle for the propagation of Islamic principles. Even if he is not stopped by the media, he is well-known. He is a scholar who has no desire for fame, yet his lessons and character have moved every heart he has touched.

- d. Creating individuals is *dzikr*. *Dzikr* entails always remembrance of Allah, never abandoning Allah for even a moment. By repeating all issues, one can find a solution, and by reciting all ailments, one can find a treatment. *Zikr* is the panacea for all problems. Because of this, he instructed his students to always remember Allah, to not only recall holding the *tasbih*, but also to continually remember Allah.

Sheikh Salman Da'im has built 10 *suluk* houses in diverse Indonesian locations. His activity is to direct the congregation of the Naqsyabandiyah al-Kholidiyah Jalaliyah congregation that performs *suluk*. Each month, he must arrange time and distribute it among the 10 rooms of the *Suluk* home he has constructed.

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ENDNOTE:

¹Greek Cypriots and Turkish Cypriots, here referred to as Turkish Cypriots, make up Cyprus. 113 kilometers south of Turkey and 120 kilometers west of Syria, in the eastern Mediterranean, is the island nation of Cyprus. Cyprus is part of Greek territory, yet Greece and Turkey are represented there via descent. See, Gamal Kamandoko, *Ensiklopedia Pelajar dan Umum* (Yogyakarta: Pustaka Widyatama, 2010). Turkey has the largest tarekat practitioners in the world. See Akhmad Rizqon Hamami, *Tarekat: Pengamalan Turki dan Indonesia* (Surabaya: IAIN Tulung Agung, 2016), 9. He claimed that the Order served as the Turkish (Ottoman) nation's heartbeat. Ottoman Muslims created personal piety by adhering to one of the commands. From Anatolia to the Balkans, practically every region of the Ottoman Empire exhibits this pattern equally.

² Syarifah Aini Putri, *Kehidupan Sosial Masyarakat Desa Besilam Kecamatan Padang Tualang Kabupaten Langkat 1985-2007* (Medan: USU, 2007), 45-46.

³ Describing the flavor or fruit of memory that a learner receives from the Master at a specific time.

⁴ Sheikh Salman Da'im, *Marjanul Qolbi: Permata Indah dalam Hati*, Cet II (Simalungun: Pondok Pesantren al-Washliyah, 1990), 56.

⁵*Ibid.*

⁶Tuan Guru second to Lower Besilam after Sheikh Abdul Wahab Rokan.

⁷ Sheikh Djalaluddin, *Buku Penutup Umur dan Seribu Satu Wasiat Terakhir* (Surabaya: Terbit Terang, TT), 13.

⁸ Ahmad Dimyati, *Dakwah Personal: Model Dakwah Kaum Naqsyabandiah* (Yogyakarta: Deep Publish, 2016), 47.

⁹ Dr. Sheikh Salman Daim Foundation, *Buku Wisuda: Sheikh Muda/Syarifah Thariqat Naqsyabandiyah al-Kholidiyah Jalaliyah* (Bandar Tinggi: 2019), 6. The further explanation of the stage of *kaji* can be seen on the book authored by Sheikh Djalaluddin under title: *Sinar Keemasan: dalam mengamalkan Keagungan Kalimah Laailaaha Illallah.*

¹⁰ Sheikh Muhammad Nur Ali, Mursyid/The master of Tarekat Naqsyabandiah al-Kholidiah Jalaliah, interviewed in Pesantren Darus Shofa li Ahli Taqwa Marendal, May 28, 2019.

¹¹ Yayasan Dr. Sheikh Salman Daim, *Buku Wisuda: Sheikh Muda/Syarifah Thariqat Naqsyabandiyah al-Kholidiyah Jalaliyah* (Bandar Tinggi: 2019), 3.

¹² HR. Bukhari no. 672 dan Muslim no. 557.

¹³ Willy Pramudya, *Cak Munir Engkau Tidak Pernah Pergi* (Tangerang: Gagas Media, 2004), 235.

¹⁴ Abû Ḥamid Muḥammad Al-Ghazâlî, *Ihyâ' 'Ulûm ad-Dîn*, Juz 4, 1st edition (Kairo: Dâr al-Sya'b), 13.

¹⁵ Dr. Sheikh Salman Da'im, Suluk Executive; Thariqat Naqsyabandiyah Jalaliya Method.

¹⁶ Syarifah Yanti, The chairman of the murshidat council at the city level of Medan *Thariqat Naqsyabandi Al-Kholidiyah Jalaliyah* and the Tuan Guru's guide and servant, interviewed in Pesantren *Darus Shofa li ahli Taqwa*, Medan, September 2018.

¹⁷ He made a straight statement, which was cited at Haul on January 1st, 2018, in Bandar Tinggi. Syarifah Yanti, who is also *Abdi* Sheikh Salman Da'im, the Chair of the Medan City Mursyidat Council, and Sheikh Muda Salim, the Chair of the Medan City Mursyidin Council, both confirmed this statement.

¹⁸ Amatullah Armstrong, *Khazanah Istilah Sufi; Kunci Memasuki Dunia Tasawuf* (Bandung: Mizan, 2001), 62.

¹⁹ Ibnu Qayyim al-Jauziyah, *Fawaaidul-Adzkaar: Zikir Cahaya Kehidupan* (Jakarta: Gema Insani, 2005), 47.

²⁰ Muhammad Alim, *Asas-asas Negara Hukum Modern Dalam Islam: Kajian Komperhensif Islam dan Ketatanegaraan* (Yogyakarta: Lkis, 2010), 189.

²¹ Sayyid Quthb, Terj. *Tafsir Fii Zilalil Quran* (Jakarta: Gema Insani, 2008), 248.

²² Sheikh Muda Munawar Kholil al-Kholidi, The headmaster of PP Darus-Shofa SIAK-RIAU, interviewed in PP Darus Shofa li Ahli Taqwa, July 4th, 2019.

²³ Ki Juru Bangunwijaya, *Belajar Spiritual Bersama "The Thinking General"* (Yogyakarta: Jogjakarta Bangkit Publisher, 2009), 250.

²⁴ Sheikh Muda Sayrif Hidayatullah, The congregation guide of Tarekat Naqsyabandiah al-Khalidiyah Jalaliah, in Deli Tua. October 20th, 2019.

²⁵ Bangunwijaya, *Belajar Spiritual Bersama*, 148.

²⁶ *Ibid.*, h.148.

²⁷ Sutrisno Sastro Utomo, *Kamus Indonesia-Jawa* (Jakarta: Gramedia Pustaka Utama, 2015), 72.

²⁸ HR. Al Bazzar dan Ath Thobroni in Al Kabir. Syaikh Al Albani mentioned that this narration is valid. See *Shahihul Jaami'* no. 1512

²⁹ Sutrisno Sastro Utomo, *Kamus Bahasa Indonesia-Jawa* (Jakarta: Gramedia Pustaka Utama, 2015), p. 62

³⁰ Syahrin Harahap, *Jalan Islam: Menuju Islam Paripurna* (Jakarta: Prenada Media Group, 2016), 102-103.

³¹ Yayasan Doktor Sheikh Salman Da'im, *Buku wisuda Sheikh Muda/Syarifah Thariqat Naqsyabandiyah al-Kholidiyah Jalaliyah*, (Bandar Tinggi: Ponpes Darus Shofa li ahli Taqwa), 10.

³² Sutrisno Sastro Utomo, *Kamus Indonesia-Jawa* (Jakarta: Gramedia Pustaka Utama, 2015), 84.

³³ Oxford Dictionary/Wisdom.

³⁴ QS. Al-Baqarah/2: 269.

³⁵ Departemen Agama RI, *al-Quran dan Terjemahnya* (Jakarta: Maghfirah Pustaka, 2006), 45.

³⁶ Jaan Valsiner, *Developmental Psychology* (California: SAGE Publications, 2003), 588.

³⁷ Reni Erina, *Intuisi: Lot & Purple Hole* (Jakarta: Kompas Gramedia, 2015), 2.

³⁸ Philosopher Dr. Halo-N, *al-Fathun Nawa* (Malaysia: Hafizul Publications, 2016), 527

³⁹ Sahrul Mauludi, *Isaac Newton; Inspirasi dan Pencerahan Untuk Hidup* (Jakarta: Elex Media Komputindo Gramedia, 2017), 117.

⁴⁰ Sheikh Muda Sayrif Hidayatullah, The congregation guide of Tarekat Naqsyabandiah al-Khalidiyah Jalaliah, in Deli Tua. October 20th, 2019.

⁴¹ These words were expressed by Sheikh Muhammad Nur Ali when he were inaugurated at October 21st, 2018.