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Educational Characteristics of Sufi Brotherhoods Muhammad Faisal<sup>1</sup>, Pauzi<sup>2</sup>, Rafiuddin Afkari<sup>3</sup> mf.7579@yahoo.com<sup>1</sup>, halijah1972@yahoo.com<sup>2</sup>, rafiuddin@uthm.edu.my<sup>3</sup> Abstract Sufism is an integral part of the treasures of Islamic sciences. In the process, both as a concept and as a practice of thought and movement, develop an spritual typical education system. In turn, these developments spawned educational institutions sufi and climax of the development and application of the practice of Sufism.

The difference, if Sufism is a reflection and individual activities that can only be enjoyed by an elite spirituality, while tarekat shaped mass activity of the muslims in which there is a very tight bond between the teacher (murshid) by students with teacher pattern sentries. And then forms a pattern of educational characteristics of sufi brotherhood. Key words: sufism institution, sufi brotherhoods. Introduction Sufi movement that emerged in the history of Islam is a necessity of the value system of Islam itself.

In the early centuries of the development of Islam, the sufis are not organized in special wards or congregations. But with the passage of time, teachings and personal example of Sufis who live a life according to the rules that have been established religion began many interesting groups of people. And then, began to emerge various sufi orders that include experts from all walks of life. When the sufi tarekat, or sufi brotherhood emerged, sufi activity center is no longer in private homes, schools or workplaces spiritual leader.

In addition, institutional structures are also given to their meetings, and the sufi tarekat start using the centers that already exist specifically for these meetings. ◆◆◆◆◆◆ Background Sufism in Islamic practices can be defined as the passion and spirit of the Islamic faith and understood as an integral part of the framework of Islam. One of the three tenets of Islam are the framework of the previous goodwill and is Iman and Islam. Ihsan includes all the behavior of Muslims, both in terms of inward or outward actions, as well as in religious or Islamic.

This is because goodwill is a soul or a spirit of faith and Islam. Faith as the foundation is in the soul of the blend between science and faith, their existence in the form of action outwardly called in Islam. Unity between faith and religion in a person to give birth in the form of a personal character called akhlak al-karimah or courtesy. As Allah says in Surah Luqman / 31: 22. (Majid, 1992). Along with the emergence of the notion tariqat (plural: thuruq or tharaiq) in language mean "path" or "way".

(Ibn Manzur; tt, 155), as a way to improve the practices of inner (heart), then this path was instituted by the name of the tarekat. (Sri Mulyati: 2004.6). Sufi educational institutions called tarekat, in which there are the teachings of spiritual education development as a goal to be close to Allah. This institution is the climax of sufism from development practice and application of the teachings of sufism. The difference, if Sufism is a reflection and individual activities that can only be enjoyed by an elite spirituality, while the tarekat shaped mass activity of the muslims in which there is a very tight bond between the teacher (murshid) by students with teacher pattern sentries.

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◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆ Sufism have certain practices eventually became institutionalized organizations and educational institutions in the form tarekat. Tarekat take the form of educational institution sufi has certain spiritual practices have evolved classical Islamic world since centuries. How forms of sufi educational institutions, and how these institutions function and character as it developed in the form of sufi brotherhoods become a topic of discussion of this paper, it is interesting to study its existence. Objectiv To know definite forms of educational institutions sufi.

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To know certainly the function of sufi educational institutions. Analyzing the educational character of sufi brotherhoods. Literature Review Educational Institution of Sufi Institute (in the physical sense), is the means or the organization to achieve certain goals. Institutions in the sense of non-fiction, or abstract-called institution that is a system of norms to meet the needs. Institutions in the physical sense is also called the building, and institutions in the non-physical sense called institutions (Ramayulis: 2002; 77).

According to Hasan Langgulung, educational institutions is a regulatory system, a conception which consists of codes, norms, ideologies and so on, whether written or unwritten, including equipment and material symbolic organization. Human group which consists of individuals who formed intentionally or not, to achieve certain goals. And the places in Islam the group was carrying out these regulations are: mosques, schools, kuttab and other (Langgulung: 1988: 12).

Islamic education institutions can also be interpreted a container or a venue for Islamic education process. From the above it can be concluded that educational institutions it implies concrete form of pre facilities and also means understanding the abstract, with the norms and specific regulations, as well as the person in charge of education itself (Ramayulis: 2002; 278). Islamic education institutions can also be interpreted a container or a venue for Islamic education process.

From the above it can be concluded that educational institutions it implies concrete form of pre facilities and also means understanding the abstract, with the norms and specific regulations, as well as the person in charge of education itself (Ramayulis: 2002; 278). It is interesting and important in the context of the development of sufism, both as a concept and a practice of thought and movement, needs and develop an typical education system where spiritual matters most dominant.

In turn, this development gave birth to sufi educational institutions which is a major phenomenon and could not be ignored in the study of the history of Islamic education. Thus, there is a significant correlation between Sufism as part of Islam on the one hand and education (Islam) as a result of civilization (culture) on the other. Until now, the correlation between the two can still be seen in the reality of education, good education is seen as a formal institution or as a process.

As formal institutions, for example, can be seen from the history of education (Islam) itself which starts from a sort of mosque committees were held in corner of mosques in the form Halaqah (half circle) as experienced by the ahl al-suffah in the pride of Prophet era. Ahlal-Suffah is then known as a prototype that gave birth to the term of sufism. Transformation and transmission pattern like this, in the next period "formalized" into kuttab and finally shaped madrassa as it is known today.

In other words, the birth of the madrasas can not be separated from the history of the "birth" of Sufism. According to al-Suyuti, the term "madrassa" is used rather extensive new since the 9th century. Institutions that exhibit madrasas as it was known, was founded in Naisaburi, Iran, around the first half of the 11th century (al-Imad: 1359: 182-183). A prominent feature of the entire of Islamic Education Institute is located on the purpose of Islamic education institutions themselves, which inherited the values of Islam. Methodology This study made a qualitative descriptive study.

Because it can provide a more comprehensive picture than the phenomenon of what is experienced by the subject, such as behavior, perception, motivation, action, and others are holistik, and by way of description in the form of words and language in a particular context by exploiting the natural and scientific methods. (Moleong; 2006). And conducted historical approach in an effort to reconstruct the values contained in the long journey of Sufism and institutes so as to give meaning to the character education of sufi brotherhoods.

Discussion Forms and Functions of Sufis Educational Institutions Sufis educational institutions actually been discovered in the early days of Islam in the form of madrassa. This was proved by the discovery of madrassa Hasan al-Basri in Basra, under the care of Hasan al-Basri, who was born in the year 21 AH / 632 AD. Then came the madrassa Sufism in Medina under the care of Sa'id bin Musayyab (13-94 H). Then in Kufa appeared madrassas Sufyan al-Thaury (97-161 H). This suggests that the real sufis educational institution have existed since the period after shahabat and the mid of tabi'in.

In the subsequent periods there are also figures prominent sufi, example, SIRR al-Saqathy (d. 253 H), Ma'Ruf al-Kurkhi (d. 201 H), Harith al-Muhasibi (d. 243 H), Dzu al-Nun al-Mishry (d. 240 H), Abu Yazid al-Basthami (d. 261 H). Sufi activity center at that time commonly referred to khanaqah or shrine (Turkish = tekkes). In North Africa, the center of Sufi activities referred ribath while in India it is called by the jamaah of khana. Ribath is the training center came from the Arab region. While in Khurasan called khanaqah. This place is the center of activity and a coaching sufis.

And sufi candidates filled with educational activities, training, religious studies and worship to Allah swt. (Trimingham: 1971; 5). Institutions owned by the Sufis, among others: Zawiyah; Zawiyah literally a corner. This term was originally connotes the mosque (a corner of the mosque) where poor people gathered to listen to the lessons of a sheikh. Zawiyah as there are in the mosque 'Amr ibn' Ash in Cairo, but then Zawiyah institution is not only focused on the corner of the mosque, rather it is a stand-alone building, where a sheikh spreading the teachings of the tarekat. The building complete with kitchen facilities and space to welcome the visitors.

Zawiyah Sometimes this stems from the house of the scholars' where he gathers his students to learn. Khanaqah; khanaqah an educational institution for those who want to dive into the life of a Sufi. When Zawiyah could be only consists of one building that is large, or a specific part of a building, while khanaqah often form a complex in which there are special graves of the Sufis. This institution first appeared in the 4th century H in Khurasan. khanaqah experiencing rapid development in the 5th century H.

Saljuklah Those who first introduced this agency to a wide audience. Of the area Khurraan, khanaqah progressed to Baghdad and then to the area of Syria and Jerusalem in the 6th century H, and on developing khanaqah Mamluk Egypt. Ribath; In contrast to Zawiyah and khanaqah, ribath built not for a sheikh or a certain tarekat activities, but rather to the general public. Anyone can worship in ribath. Ribath term was originally conceived as a military barracks in the border area.

In the next development, ribath associated with where people isolate themselves in order to fight lust in him by way of worship, so that al-Makrizi defines ribath as the home of the Sufis (musnur: 2008; 453-478). At first, ribath used as a bastion of the Muslims against enemy attacks. Ribath much built on the border and are equipped with a control tower. In ribath, Muslim soldiers doing military exercises in addition to religious services, so ribath has two functions, namely as a place of worship and army headquarters (Schacht, 1995: 495).

Therefore, the term of ribath associated with jihad in the way of Allah, or holy war, which in practice to defend Islam from attack of enemy territory and expand the territory of Islam. In a further development, the term of ribath is more widely used together with zawiyah or khanaqah. Ribath not widely used for military training, but more directed to the spiritual practice of the tarekat flow. If at first ribath serves as a place of worship, military training and military headquarters of Islam, in the subsequent development, ribath is a candidate for Sufi education. A very ancient ribath found in the Persian Gulf, which is the embryo bakalnya Sufi Abdul Wahid ibn Zayd (d. 177 AH / 793 AD).

Ribath is still there after him, and even become famous. Ribath-ribath other in the wake during the invasion of Byzantium and North Africa. Centers of worship are also touted the Damascus around 150 H / 767 AD In Ramlah, the capital of Palestine, which was built by a Christian prince before the year 800 AD (Trimingham: 1971; 5). Ribath building construction are usually equipped with a mihrab to perform congregational prayers and the place to read al-Quran and learn other sciences.

However, the construction of buildings such as detached although this is sometimes more frequently have a relationship with the mosque, a spacious kitchen that is shared by the students and guests and sometimes

school. Grave founder usually located in the same place. Shaykh itself will live with his family in a quarter of complex parts and meet the students at certain hours to guide the spiritual development and mengimami five prayers of the congregation. Such as might occur in khanaqah Konya Mevlana Muzesi.

There are also several khanaqah which only had one large room where dervishes live, learn and work (Schimmel: 1975; 232). Members of a ribath is composed of two groups, students and followers who live in ribath and focus on worship, as well as lay followers who live outside while remaining in their daily work, but at certain times to gather in ribath held a spiritual practice. Students are given different assignments in accordance with khanaqah spiritual development. The most naive pupil can reach the ranks of the caliph.

He can stay at the boarding school to replace the sheikh if ??he died or was sent abroad to expand and teach the tarekat. Of course this was done after he was sworn in by the teacher and applied khirqah or Sufi robes, accompanied by giving a ijazah, and not all the material can be taught by him without order of the teacher. According Maqdisi that in his time there has been Sufi groups. In Shiraz, for example, a lot of the Sufis. They do dhikr in the mosques after Friday prayers and read salawat to the Prophet from pulpits.

As an organized movement, he showed that Karramiyah in his time (he wrote around 975 AD) is more effective. They have a khanaqah-khanaqah across Asia. Maqdisi said that he had been involved in an activity praise, on other occasions also dhikr out loud with them and also read a poem to them. From here we can know that in order to acquire adequate knowledge of the ins and outs of kesufian, people need to become a member of a Sufi group (Trimingham: 1971; 6-7).

In ribath at that time taught various kinds of special books used in his circle itself well on the science of fiqh and mysticism, have prayers and special wurd anyway. In addition, there are also certain covenants of the pupil against the teacher which is called initiation. Source fee for a ribath also vary. There ribath who received permanent assistance from the government or particular benefactor, but there is also a living ribath of futuh, ie without the help or support from anyone. Mentioned that some ribath or khanaqah obtain living expenses from income earned waqaf.

Therefore, for those who live from futuh, they will perform all activities at their own expense. Since the 11th century AD, the Zawiyah and khanaqah-khanaqah providing temporary resting places for Sufis have spread life throughout rural areas and play a decisive role in pengislaman border areas and areas of non-Arabs in Central Asia and North Africa (Trimingham: 1971: 9). Educational Characteristics of Sufis Brotherhoods A group of sufi teacher a together with his students then formed centers known as tarekat.

Phase tarekat occurred in the 5th century AH, or 13th century AD. Start Hegira 6th century, Sufism has become an institution that has rules, principles and specific system, after practiced as an activity only individuals here and there in the absence of a particular bond. At this stage also appeared centers of Sufism that teach certain doctrines of Sufism by including the pedigree of each teachings.

In this period some sufis joined to a teacher and subject to the rules detailed in the spiritual path. They live in various centers of the zawiyah, ribath and khanaqah or gathered regularly in certain events and scientific meetings as well as regular spiritual (Sri Mulyati; 2004: 6). There are three paths that can be shown of teacher to prospective followers of the Sufi. In Sufi teaching system in general, first, novice undergoing a trial period during the 1001 days, in order to assess and improve its ability to absorb instruction.

Second, the Sufi teacher receives directly without telling her prospective students attend public assemblies in the group or circle (halaqah) Sufi, and gave him special exercises carried with him and independently. Third, after assessing the abilities of students, teachers receive a formally but sent to other teachers who are more directly beneficial to him (Schimmel: 1975; 234-234).

Since the 12th century AD to the early 13th century AD certain Sufi centers turned into an institute institutions that are meant to preserve his name, his teaching style, mystical exercises, as well as the rules of life as outlined. Leadership in these centers inherited through the chain of genealogy or isnad Sufi (Jami: 53). Tarekats are apparent as the institutionalization of Sufism developed in the practical-Sufi teachings to his disciples tarekat. In sufi teachings, covering all aspects of Islamic teachings such as: teaching of prayer,

fasting, charity, pilgrimage, jihad and so on.

However, all of it tied to the demands and guidance of a sheikh in accordance with the practice and experience of each tarekat sheikh. The next stage in the institutional development of the Sufi is thaifah stage. This phase occurred in the 15th century AD. In this stage there is transmission to the followers of the teachings and regulations. At this stage appear Sufism organizations that have branches in other places. Worship of sheikh has become a habit. Here, too, Sufism has taken the form of democracy.

At this stage thariqah thaifah other means that organizations that preserve the teachings of Sufi sheikh and there exists certain institutes, such as Qadiriyyah, Naqshabandiyah, Shadhiliyyah and so forth. From the above description we can know that the emergence of institutionalization of Sufism in the form of the tarekat, bringing different intellectual development direction.

The development of Sufism which still are personal more positive impact on the intellectual development of Islam, while institutionalization in the form of tarekat tend to make must be submissive and obedient among students to doctrinal formulations by sheikhs tarekat. The spread of the alumni of the respective institutions of the tarekat, get a diploma to leave of ribath teacher and establish themselves in other areas, making many new branches ribaths stand in various areas. And this leads to the absence of new creations by each leader ribath (Murshid).

Sufism formulation packaged by Shaykh each will be carried out as it is strictly without any addition of science bit. Due to the addition or subtraction would be considered as an iniquity, and this will be fatal cause of science that he gets no benefit at all. The rapid development and expansion of the network of institutes institutions only in terms of quantity. While in terms of scientific quality barely no moved. Nuance dogmatic teacher getting stronger and preserved so tight. Unlike the case with the development of Sufism which still are personal.

There toward the development of Muslim intellectuals. While institutionalization of Sufism in the form of tarekat actually makes intellectual and cultural stagnation imitation growing stronger. The Sufis, a teacher, sheikh, murshid, myrtle, or pear, is the very thing could not be abandoned. The role and function of a Sufi teacher is very large. A salik (facer way to God) will not be able to reach the level of sipiritualitas on the upper level or higher, without the guidance and the guidance of a Sufi master (sheikh, murshid, myrtle, or pears).

The relationship between the sheikh and the saliknya in a tarekat like the relationship between the Prophet Muhammad with his companions. Adab of salik against the sheikh in a tarekat described as a corpse and the bath. Salik in front of the teacher in order to behave like a corpse, which is in the hands of people who are bathing him. Salik should not leave any prejudices or doubts about his teacher.

Almost the entire tarekat had such teaching institutions in the form of allegiance, tawajuh, seclusion, and dhikr (Jamil: 42-42). Institutions and the teaching of the tarekat then formed a religious order which form the structure of community life and a strict adherent strong tarekat. It is also when seen further, it is known that in organizations there are a number of components institute include: teachers, students, practice, Zawiyah (Khanqah or ribath) and manners.

Conclusion From some of the above explanation can take the conclusion that the Sufi community center at the time of its inception commonly referred to khanaqah or zawiyah even some call ribath. Although in the true sense ribath a military training ground but further, more directed to the spiritual practice of stream tarekat. If at first ribath serves as a place of worship, military training and military headquarters of Islam in the subsequent development, ribath is a candidate for Sufi education.

In ribath at that time taught various kinds of special books used in his circle itself well on the science of fiqh and mysticism, have prayers and special wurd anyway. In addition, there are also certain covenants of the pupil against the teacher which is called initiation. In the characteristics of the Sufi brotherhood, a group of Sufi teacher with his disciples then form the centers known as tarekat. However, all of it tied to the demands and guidance of a sheikh.

In the tarekat organization there are a number of components that includes: teachers, students, practice,

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