THEORY AND APPLICATION OF *SUHBAH* IN BUILDING THE *ADAB* FROM TIJANIYAH TARIQA PERSPECTIVE

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Abstrak

Pandemi Covid-19 telah menghambat proses pendidikan. Pendidikan yang awalnya di ruang kelas, selama pandemi Covid-19 dilakukan secara online. Situasi seperti ini ternyata berdampak pada kurangnya keteladanan murid dalam berpikir, berbicara, dan bertindak. Implikasinya adalah adanya penurunan adab murid di sekolah, yang disebabkan minimnya pantauan guru dalam sistem online. Melihat permasalahan tersebut, penulis mencoba mencari alternatif solusi dengan memunculkan istilah dalam tarekat Tijaniyah yang disebut dengan suhbah. Menurut tarekat Tijaniyah, suhbah merupakan metode pendekatan guru-murid yang ditandai dengan inisiasi spiritual, penggunaan khirqah sebagai identitas lahir seorang ahli suluk. Dengan begitu, maka penulis berupaya untuk menguraikan teori dan aplikasi suhbah dalam membangun adab perspektif tarekat Tijaniyah. Jenis penelitian yang dilakukan menggunakan penelitian kepustakaan dimana sumber primer didapatkan dari beberapa karya Tarekat Tijaniyah dan sekunder dari data lain yang terkait. Penelitian ini juga termasuk kualitatif, yang bertujuan mengembangkan dan membuktikan teori hipotesis yang diajukan. Hasil penelitian yang dicapai adalah: Pertama; Teori suhbah dalam membangun adab perspektif tarekat Tijaniyah merupakan proses pendekatan guru-murid dengan cara mensucikan diri melalui wirid lazimah, wazifah, dan hailalah yang ditandai dengan inisiasi spiritual dan penggunaan khirqah untuk mencapai ma'rifatullah. Kedua; Aplikasi suhbah dalam membangun adab perspektif tarekat Tijaniyah dapat dilakukan melalui dua pendekatan yaitu pendekatan vertikal dan pendekatan horizontal. Ketiga; Teori suhbah dan aplikasi suhbah dalam membangun adab perspektif tarekat Tijaniyah adalah untuk mentransformasikan akhlak murid menjadi berakhlakul karimah serta sampai pada derajat ma'rifah dengan cara mengamalkan wirid lazimah, wirid wazifah, dan wirid hailalah.

Kata Kunci: suhbah, *adab*, tarekat tijaniyah

Abstract

The covid-19 pandemic has influenched the educational processes, such as the change from ofline learning to online learning. These situations impact student's etique because they still need role models in thinking, speaking, and acting. One of the alternative solutions is suhbah. According to

Tijaniyah Tariqa, suhbah is a teacher-student approach that characterized by the spiritual initiation use of khirqah as the birth identity of a suluk expert. This research aims to describe the theory and the application of suhbah from the perspective of Tijaniyah Tariqa. The type of this research was library research from several works of Tijaniyah Tariqa and from other related documents. The results of the research are: (1) Theory of suhbah from Tijaniyah Tariqa's perspective is a teacher-student approach by purifying students through wirid lazimah, wirid wazifah, and wirid hailalah, which is characterized by spiritual initiation and use of khirqah to achieve ma'rifatullah, (2) Application of suhbah from Tijaniyah Tariqa perspective could be done through two approaches, namely vertical approach and horizontal approach, (3) The theory and application of suhbah in building the adab from Tijaniyah Tariqa perspective are to transform the student's bad morals into good moral character and reach the level of ma'rifah by practicing wirid lazimah, wirid wazifah, and wirid hailalah.

Keywords: suhbah, *adab*, tijaniyah tariqa

A. INTRODUCTION

The Covid-19 pandemic has disturbed the educational process. The education process is usually done in the classroom, but during the Covid-19 pandemic, it was switched to online learning (Amin, 2022; Fahrina, 2020; Ichsan dkk., 2020; Purwanto, 2020). This situation could impact students' need for examples in thinking, acting, speaking, and acting. The implication is the decline in student etiquette at school caused by the lack of teacher monitoring in online learning (Amin, 2022; Ichsan dkk., 2020; Muslih dkk., 2021; Purwanto, 2020). According to these problems, the author tries to find alternative solutions by bringing up a term in the Tijaniyah Tariqa called *suhbah.* Tijaniyah Tariqa describes that *suhbah* is a teacher-student approach characterized by spiritual initiation and the use of *khirqah* to achieve *ma'rifatullah* (Husnain, t.t.).

The Sufi scholars divide the levels of *suhbah* of the student into several levels to achieve *ma'rifatullah*, namely *Islam, Iman*, and *Ihsan. Islam* is defined as believing in the existence of God (Ar-Razi, t.t., 1984, 1987). At the same time, *Iman* is a belief built in the heart, *taqrir* verbally and acts according to the first pillar (al-Sakandari, 2002).

As the highest scope in achieving *ma'rifatullah*, Ihsan is a combination of the power of *Islam* and *Iman*, which revolves in a series of divine cycles, where God's peace and love are genuinely felt through belief in testimony (*syahadatain*) (Nasr, 2003). Shaykh al-Mursi added that Ihsan is like devotion (*'ubudiyah*), servitude (*'ubudah*), and *uluhiyah* (al-Sakandari, 2006). This is

corroborated by al-Attas' argument that tasawwuf is a process of attaining the degree of Ihsan by using sharia's charity as its foundation (Al-Attas, t.t.).

The achievement of the above levels can create a role model for teacher and student education (Sardiman, 2014). In the teachings of the Tijaniyah Tariqa, there are two kinds of approaches, namely the vertical approach (student-teacher relationships, junior teachers and senior teachers called *muqaddam*, *khalifah*, and *shaikh*) and horizontal approaches (relationships between students are called "Ikhwan" and or "experts") (Mulyati, 2011). In this way, the author seeks to describe the theory and application of the *suhbah* in building the *adab* from the Tijaniyah Tariqa perspective.

B. RESEARCH METHOD

This study is library research. The primary data is obtained from several works of Tijaniyah Tariqa, and secondary from other related data, *kaifi* (qualitative) and *bahs ilmi* (primary research). The data analysis using the *wasfi* method (descriptive); describes the theory and application of *suhbah*, which refers to the understanding of the Sufi scholars, and the *tahlil* method (analysis); analyze, explains and compare to get maximum results.

C. RESULTS AND DISCUSSION

1. Short Profile of Tijaniyah Tariqa

The historical records show that the Tijaniyah Tariqa in Indonesia was not known particularly when it emerged. However, G.F. Pijper, in his work "Fragmenta Islamic, " mentioned that there are indications that the Tijaniyah Tariqa first appeared in the *Pesantren* Buntet, Cirebon, and the presence of Shaykh 'Ali ibn 'Abdullah al-Tayyib al-Azhari to Tasikmalaya. According to Pijper, Shaykh Ali had received the *talqin* of the Tijaniyah Tariqa from Shaykh Alfa Hasyim in Medina. Pijper added that one of the purposes of Shaykh 'Ali coming to Tasikmalaya was to teach Tijaniyah through the book of *Munyat al-Murid*. This book contains instructions for the teachings of the Tijaniyah Tariqa, the genealogy of the Tijaniyah Tariqa, and messages of advice from a teacher to students (Mulyati, 2011; Pijper, 1987).

Based on these historical records, G.F. Pijper concluded that Cirebon was where the Tijaniyah Tariqa first emerged and the center for spreading the Tijaniyah Tariqa, recorded around the 20th century (between 1918 and 1921) (Ihsan, 2012). Then the Tijaniyah Tariqa entered Cirebon, especially in the *Pesantren* Buntet through Kyai Abbas and Kyai Anas, who received *talqin* from Shaykh Alfa Hasyim in Medina and Shaykh 'Ali ibn Abdullah al-Thayyib al-Azhari (Mulyati, 2011). From Buntet, the Tijaniyah Tariqa spread widely outside Cirebon, such as Tasikmalaya, Brebes, and Ciamis. A few years later, this *Tarekat* spread to other areas in West Java, Central Java, and East Java (Mulyati, 2011).

In East Java, the Tijaniyah Tariqa was introduced by K.H. Umar Baidlowi, who received *talqin* from Shaykh Muhammad bin Yusuf (Cirebon), spread to Surabaya; K.H. Mukhlas spread to Probolinggo; K.H. Mahdi spread to Blitar; K.H. Mustafa spread to Sidoarjo; K. Mi'ad spread again to Probolinggo; Kiai Abd al-Ghafur Ma'sum spread to Bondowoso; Kiai A. Fauzan Fathullah spread to Pasuruan; K.H. Salih spread to Jember, and Kiai Jauhari and KH Chozin spread to Madura, then continued by his son, K.H. Tijani (Bruinessen, 1995).

The center for spreading the Tijaniyah Tariqa in Central Java through Habib Muhammad bin Ali Basalama who received *talqin* from K.H. Hawi Cirebon. He then spread the *Tarekat* to Jatibarang, Brebes; Habib Luthfi spread to Pekalongan and K. Malawi from Brebes. Meanwhile, the Tijaniyah Tariqa in West Java started from Cirebon and then spread to Tasikmalaya, Ciamis, and Garut. From Garut, this *Tarekat* then spread to various areas in West Java, such as Bandung, Cianjur, Tangerang, Karawang, Sumedang, and Bogor. One of the pioneers of the Tijaniyah Tariqa in Garut was K.H. Badruzzaman. From K.H. Badruzzaman, later, students of the Tijaniyah Tariqa from several other areas in West Java took *talqin* (Lajnah at-Tansiq Nahj at-Tijaniyyah, t.t.). Furthermore, the development of the Tijaniyah Tariqa is not only on Java island but has spread throughout Indonesia, especially in South Kalimantan (Saifuddin dkk., 2016).

2. Theory of *Suhbah*

The word *suhbah* is formed from the word *Sahiba*, it is equivalent to *as-sahib* (friend), and the plural *assuhbu, as-subbani, as-suhbah, as-sab, al-ashab,* which has meaning as together, befriend, accompany, and be close to each other

(Abdullah, 2021; Ismail, 2018). This can be described in the short message "*Ashab fulanun iza inqada, istishab al-rajula,*" which means accompanying a friend and becoming his best friend. Therefore, the word *ashab* is *majazi* identified with adherents of a particular school or thought, as the sentence: *Ashab Abu Hanifah* (follower of the school of Imam Abu Hanifah), *Ashab As-Shafi'i* (follower of the school of Imam As-Shafi'i). While the word *as-suhbah* is defined as *al-mu'asyarah* (relationship between two or more people) (Khanfar, 2009) as well as the owner of the goods commonly called "*sahibuhu*" (al-Isfahani, t.t.), also the same as *'yasiruhu, as -sahib, and al-mu'asir.'*

Regarding the definition of *suhbah*, the Tijaniyah Tariqa believes that the meaning of *suhbah* is a teacher-student method of purifying oneself, improving manners, and building physical and, spiritual life through *wirid lazimah*, *wirid wazifah*, and *wirid hailalah* to achieve *ma'rifatullah*. In this case, the Sufi scholars divide several levels to achieve *the ma'rifatullah* students must take, namely Islam, Iman, and Ihsan. Islam is defined as believing in the existence of God (Ar-Razi, t.t., 1984, 1987). At the same time, Iman is a belief built in the heart, *taqrir* verbally and acts according to the first pillar (al-Sakandari, 2002).

As the highest scope in achieving *ma'rifatullah*, Ihsan is defined as a combination of Islam and Iman that revolves in a series of divine cycles, where God's peace and love are genuinely felt through belief in testimony (*syahadatain*) (Nasr, 2003). Shaykh al-Mursi added that Ihsan is like devotion (*'ubudiyah*), servitude (*'ubudah*), and *uluhiyah* (al-Sakandari, 2006). This is corroborated by al-Attas' argument that *tasawwuf* is a process of attaining the degree of Ihsan by using shari'a charity as its foundation (Al-Attas, t.t.).

The achievement of the above levels can create a role model for teacher and student education (Sardiman, 2014). In the book "al-Faid al-Rabbani," Tijaniyah Tariqa describes the existence of four aspects of teacher and student education: the personal aspects of guardianship and dignity. In this aspect, followers of the tarekat must be sure that Ahmad al-Tijani saw, met, and received *talqin* directly from the Messenger of Allah in a conscious and aware, not through dreams. *Second* is the ethical aspect, which explains the prohibition for tarekat followers to visiting another *wali* to take *wirid* from them (Basyaiban, t.t.; Majelis Dzikir at-Tijaniyah Bandung, 2012).

The *third* aspect is the provision of rewards (compensation). In this aspect, tarekat followers believe that reading *Salawat Fatih* once is equivalent

to reading the Qur'an six times and is guaranteed to enter heaven with his family without *hisab*. *Fourth*, punishment includes anyone who does not believe in this teaching or even abandons it, including those who are envious and stupid and can even be said to be *kafir* (Basyaiban, t.t.; Majelis Dzikir at-Tijaniyah Bandung, 2012).

When the student finds a *murshid*, knows the conditions, and is willing to become his disciple, the student needs to do spiritual initiation. Spiritual initiation is the inauguration of a student to earnestly make a persistent effort (*mujahadah*) in fighting his passions to gain closeness to Allah in front of a *murshid*. Some of these initiation ceremonial processes are called *baiat* or *talqin*, which means a commitment to loyalty (Mudin, 2015).

In the formal process of the Tijaniyah Tariqa, it is explained that the student must first clear the *wirid* practice that has been received from the shaykh or other teacher. It is a must for Tijaniyah followers/Ikhwans to vacate themselves from other *wirid*. The meaning of "emptying other *wirid* deeds" is not *wirid* deeds contained in the hadiths of the Prophet Muhammad. Because the *wirid* practices commonly practiced by the Prophet Muhammad are highly recommended in the Tijaniyah Tariqa, the practice that needs to be left blank is the practice of the tarekat *wirid* obtained from another shaikh (Husnain, t.t.).

The next stage is the student shaking hands with the murshid or placing his right hand on the student's right hand by reading several verses of the Qur'an. Then the student recites the prayer with the guidance of the murshid. There is also something done by changing names or adding nicknames for students participating in the initiation. However, there are common points of all Sufi boardings; the condition of the *salik* must be pure from *hadas* and purify his soul so that he is truly ready and put his trust in the Prophet Muhammad (Mudin, 2015).

3. Application of *Suhbah*

There are two approaches to understanding the teacher-student relationship: the vertical approach and the horizontal approach. The vertical approach is the relationship between students, teachers, junior teachers, and senior teachers, called *muqaddam*, *khalifah*, and *shaikh*. At the same time, the horizontal approach is the relationship between students (*Ikhwan* or experts) (Mulyati, 2011).

In the Tijaniyah Tariqa, some pre-requisites must be met by a student, including the *Kamaliyah* requirements, namely conditions related to the student's personality and *wirid*, such as choosing or looking for a *muqaddam* that is clean and has the *ijazah* and has a *sanad* that is *muttasil* up to Shaikh Tijani. Then maintain and preserve the obligation to pray five times on time, be more *afdal* in the congregation, and carry out all *syara'*s commands (Husnain, t.t.; Mulyati, 2011).

An explanation of the *kamaliyah* requirements for *wirid* when going or being *wirid*, such as in the practice of reading *wirid* and *dzikir* politely and *khusyu'* (Husnain, t.t.; Mulyati, 2011). Furthermore, regarding the usual conditions related to students, including the prohibition for followers of the tarekat to visit other saints to take *wirid* from him and empty the *wirid* practice that has been received from the *shaykh* or other teacher (Husnain, t.t.; Mulyati, 2011). While the usual conditions related to *wirid*, namely matters relating to methods or ways of practice in reading *Salawat Jauharat al-Kamal* and *wirid wazifah* (Husnain, t.t.; Mulyati, 2011).

Obviously, in the teachings of the Tijaniyah Tariqa, *adab* for oneself (towards Allah) is also instilled, namely regarding the behavior of a servant related to Allah's commands and other matters regarding the content contained in the Qur'an and al-Sunnah by expecting Allah's pleasure (Husnain, n.d.; Mulyati, 2011).

Another explanation about the *adab* of a student towards the *shaikh* (teacher), such as glorifying or respecting, having *tawadu'*, and being obedient by establishing a harmonious relationship with a teacher, is one of the keys to gaining knowledge. This means that a student will gain knowledge by respecting or glorifying, having *tawadu'*, and being obedient to the teacher, even though this is an absolute requirement for a student to be in the power of his teacher, as well as one of the manners of a student towards his teacher (Husnain, t.t.; Mulyati, 2011).

In the explanation above, applying student etiquette with the teacher (*shaikh*) can generally encourage and cultivate a student's humility (*tawadu'*) toward the teacher. The obedience of the student to the teacher in the tarekat is absolute. It means that a student must be monitored by his teacher (Arjun, t.t.). Therefore, before the student enters the tarekat, he must first take the *baiat*. This *baiat* is the basis for students to always obey the teacher.

Different from the vertical relationship, in the teachings of the Tijaniyah Tariqa, there is also an explanation of *adab* towards fellow brothers, namely doing good deeds to each other by respecting, and loving each other, shaking hands when meeting and leaving, not being hostile to each other and severing the ties of brotherhood, loves compliments, eases the burden on old and young people, always puts the public interest above personal interests, and is always compact and solid (Husnain, t.t.; Mulyati, 2011).

It can be concluded that Tijaniyah Tariqa is very concerned about the problem of *adab*; this can be affirmed because the application of *adab* is one essential part of getting to *ma'rifatullah*. Shaykh Ahmad Tijani added:

"Indeed, I recommend to the leaders of the Tijaniyah Tariqa to prioritize morality (*adab*)"(Husnain, t.t.). This opinion is in line with Yusuf bin Husain in Imam Muhammad Fathan bin Abdul Wahid (the book of *Ad-Durrat al-Kharidah*). According to him, *adab* will provide an understanding of knowledge, with knowledge will improve goodness, with good will receive *hikmah*, with *hikmah* will get *zuhud*, with *zuhud* will leave the world, by leaving the world will be happy the hereafter; happily, the hereafter will see Allah SWT (an-Nazifi, 1984).

The meaning of the above statement is that without *adab*, a person will not achieve *ma'rifatullah* because *adab* is essential to regulating one's life for the better. In this case, Imam Muhammad Fathan bin 'Abdul Wahid divided *adab* into several categories, including *adab* with Allah SWT, *adab* with the Prophets, *adab* with himself, and *adab* with fellow creatures (an-Nazifi, 1984).

Shaikh Tijani explained that the *suhbah* method in the teachings of the Tijaniyah Tariqa could have a rapid development impact in Morocco and Indonesia. Even by looking at the situation throughout the world, especially in Indonesia, which is currently being hit by the Covid-19 pandemic, the method presented by Tijaniyah Tariqa still exists and can provide a huge role and influence in education, for example, in several Islamic boarding such as Pondok Pesantren Buntet Cirebon (Jaelani, Aan dan Arwani, 2021), MA Badridduja Probolinggo (Batsal, 2021), Darussalam Islamic Boarding School Brebes (Kosasih, 2011), and so on.

The boarding school during the Covid-19 pandemic can be used as a role model for education in the formation of students' moral values that are

integrated into Sufism, such as *mahabbah, wirid*, *dzikir*, and *manaqib* to achieve *ma'rifatullah*, so that they have *al-wa'yu al-ilahi* (divine awareness), and expresses with *takhalluq bi akhlaq Allah* (morals with Allah's morals), which practice can be done *munfarid* (alone) or in the tarekat. Furthermore, to find out the success of *amaliyah* in achieving *ma'rifatullah*, the murshid conducted a structured evaluation and an independent evaluation by the *Ikhwan* students themselves (Fahmi dkk., 1985; Munandar, 2021).

In short, the *suhbah* method for teachers and students is essential in education because technological developments cannot replace this method, even the role of the figure of a Kiai, shaikh who has privileges and is trusted by an *alim* as a method that can deliver "santri," "Ikhwan," "salik" for *taqarrub illAllah*. Moreover, through the role of tarekat leaders, the presence of *murshid* in the community can be used as a social driver, which is expected to attract people to join this tarekat. These social movements occur among the people of Madura, Cirebon, West Bandung Regency, and so on (Kuswandi, 2020; Muzaiyana, 2019).

4. The Meaning of *Adab*

The word *adab* is derived from *addaba-yuaddibu-ta'dib*, which means polite, courteous, friendly, and smooth. This meaning is identical to morals, character, or commendable behavior (Hasib, 1430; Husaini, 2018). The person who teaches morals, politeness, personality, and self-development is called a *mu'ddib*/an educator (Hasib, 1430). In terms of Sufism, according to Abu al-Qasim al-Qusyairy (w 465 H), *adab* is an association or a combination of all good attitudes in the human spirit (al-Qusyairi, t.t.). Meanwhile, al-Fayumi, and al-Misbah al-Munir, said that *adab* is a good character in his work. In the sense that humans can actualize the goodness that has been embedded in them (al-Fayyumi, 2008).

Ibn al-Qayyim al-Jauziyyah clarified that *adab* is the practice of good morals or behavior, meaning that there is an attempt to direct someone on self-implementation to do good deeds in life (Al-Jauziyyah, 2011). Nawawi al-Bantani follows the opinion above by giving a view of *adab* as the use of everything that is commendable from words and actions (Al-Bantani, t.t.). From some of the opinions of the scholars above, *adab* is more valued as the application of the urge to do good from within. If *adab* is understood in terms of good behavior, then *adab* can be understood in an axiological framework.

About *adab* in an axiological framework, Al-Ghazali has explained in the work of Ihya Ulumuddin that *adab* is not just behavior but something that is created in humans as a fundamental human innate to behave correctly and well. Al-Ghazali explained that *adab*, as "Tahzib al-zahir wa al-Batin," means the process of coaching, structuring, and purifying the mind, soul, and individual behavior. *Adab* will not be perfect except with "*takamuli makarim al-akhlaq*" (Al-Ghazali, 2011). Morals from the word *al-khuluq* mean that in humans, there is something created by God in the form of *al-sajaya al-Salihah*, which means the exemplary innate character or character in humans as a form of His will, and humans are not able to shape it (Al-Ghazali, t.t.). In its application, humans have no will to determine their innate character (*al-sajaya al-Salihah*) because it is the right action to direct humans to behave correctly as Allah desires. Al-Ghazali explained the relationship of *adab* in an ontological and axiological framework.

On the other hand, Syed Muhammad Naquib al-Attas explained *adab* in three dimensions: ontological, epistemological, and axiological. *First*, al-Attas' explanation of *adab* in an ontological framework. In this realm, the discussion of *adab* relates to recognizing and acknowledging the spirit that God breathes into humans. Within oneself is a *maratib* in the composition of being, existence, knowledge, and deeds (Al-Attas, 2001, 2010). In the spirit realm, Allah created the spirit, which is the reality of the human condition and has bound humans in an agreement or *iqrar al-rububiyah* to determine the purpose of life, behavior, and actions in their relationship with Allah. A person's attachment to his God is manifested by complete surrender. The submission is actualized by carrying out worship by paying attention to the outer and inner aspects and worshiping God, the fundamental essence (*fitrah*) that God has created in humans (Al-Attas, 2010). This *fitrah* is the basic plan or innate original character and has been perfected in humans to recognize and acknowledge God as God (Al-Attas, 2019a). *Adab*, in this aspect, explains the form of the human spirit and heart so that they always recognize and acknowledge Allah as the Creator who must be worshiped.

Second, al-Attas' explanation of *adab* in an epistemological framework. In this realm, several sciences lead humans to the introduction of their God, namely the Qur'an, Sunnah, *al-'ilm al-ladunniyy*, and wisdom is a true and perfect source of knowledge that leads humans to recognize and acknowledge

Allah as the source of all things. science (Al-Attas, 2001, 2010). This aspect is called science because it relates to a sure knowledge of the truth. The truth about the causes of existence is in the form of the heart. The heart is created in humans to receive light, inner images, meanings, and secrets tucked into the self and remain in the self (*morals*), which become desires and wills. As a result, they behave well (Al-Attas, 2001). Knowledge-based on *qalb* and reason can describe nature permanently and clearly in the realm of shahadah and inwardly in the unseen realm. In the sense that *qalb* is a place where this meaning comes, as al-Attas said in his work *Tinjauan Ringkas Peri Ilmu*, as follows: is the arrival of *ma'na* into the self and the arrival of the self to *ma'na*, and this means the introduction of a natural place plan for the self, everything in the orderly plan of creation, in such a way that it leads to the recognition of the presence of the Lord of the Universe in the orderly plan of existence (Al-Attas, 2019b).

From the quote above, the self in the form of the spirit of wisdom or *qalb* is a place to receive *ma'rifah* (knowledge of recognition), and knowledge to recognize the human mind can form awareness or self-realization regarding the nature of the 'Original Covenant' of a servant with his Lord (Al-Attas, 2019a). Thus, *adab* from the epistemological aspect is understood that the heart as a place to receive meanings whose truth leads to the recognition that arises from the heart and is accompanied by *ma'rifah* can stimulate self-awareness that God is the ultimate goal of man.

Third, al-Attas' explanation of *adab* in an axiological framework. *Adab*, in this aspect, describes the recognition and acknowledgment of the creation of the spirit, the innate original character in oneself, self-conformity (*qalb*) with the Qur'an, sunnah, and the words of the scholars in the form of an attitude of respect, love, respect, and compassion, humility in putting oneself in the right place (Al-Attas, 2010). Putting something in its place is justice. This justice is the basis of morals and character. The peak character is in the pledge of self to the *rububiyah* agreement that all humans have carried out in the spirit realm (Al-Attas, 2001).

That way, every individual must be obedient, submissive, humble, respectful, loving, and sincerely accept the truths of the Qur'an and Sunnah with scientific conviction. Conscious awareness in the heart of Allah's

presence in belief thought, and action is true *adab*. That is *adab* in the view of Syed Naquib al-Attas, a worldview in Islam (Al-Attas, 2002).

5. Theory and Applications of *Suhbah* In Building the *Adab*

The Tijaniyah Tariqa is a Sufi *madrasa* that prioritizes *adab* education in which *murshid* or teachers are educators. At the same time, students are learners, then applied through methods, techniques, goals, and discipline in a structured education (an-Nazifi, 1984). According to Tijaniyah, *Adab* education regulates the entire human soul by producing good behavior and morals, affecting all aspects of humanity (an-Nazifi, 1984).

The process of developing etiquette in the Tijaniyah congregation is allegedly in three primary *wirid* practices, namely: first, *wirid lazimah*; this *wirid* is carried out every morning after the dawn prayer until the time of dhuha comes, and in the afternoon, after the 'Asr prayer until the time of Isha' comes. After that, the usual series of *wirid* that become the pillars are only *istighfar, Salawat,* and *dzikir*, every 100 times, while other readings are included in virtue (*al-fadail*) (Harazim, 1984).

The pattern of *istighfar* taught in the Tijaniyah Tariqa is the same as that taught by the Prophet Muhammad. Namely, two patterns end with the sentence *wa atubu ilaihi* (I repent to Allah) and do not end with that sentence. However, in the practice of the Tijaniyah Tariqa, the second pattern is used, which is not accompanied by the sentence. In *Fath al-Rabbani*, it is said that this is an effort to save oneself from sins that arise from reading *istighfar* itself because, according to him, the additional sentence means that the person who reads the *istighfar* has claimed himself as a person who carries out repentance. If, in reality, he does not repent in earnest, for example, he commits disobedience to Allah by himself unconsciously, he has committed sins from two sides; the sin of the immoral act itself and the sin of reading its *istighfar*. The pattern of *istighfar* without the sentence *wa atubu ilaihi*. He does not have any burden from his reading because he only asks for forgiveness from Allah (Husnain, t.t.).

The purpose of *istighfar* above is to clean oneself from the impurities of the heart's immorality and the dirt of outward behavior that deviates from the rules of the Shari'ah. The reading of this *istighfar*, according to Ahmad al-Tijani, already contains the meaning of carrying out repentance because, according

to him, repentance is returning oneself from disbelief in Allah's favors, showing an attitude of gratitude to Allah by carrying out all His commands, cleaning oneself from the attitude of trivializing the obligations of *syara'*, and other actions. It is prohibited by *syara'* (Harazim, 1984). In other words, repentance is returning to Allah by implementing Islamic law. The journey that must be taken by a student to God from the first step to the end must carry out the Shari'ah. A person can only reach (*wusul*) Allah on a shari'ah basis.

In repentance, several *adab* must be implemented, among others, first, avoiding people who always carry out immoral acts and people who have bad habits. Even students must always associate with people who are obedient to doing good; secondly, stay away from useless crowds and places that invite immorality; third, it is not permissible to express the pleasures of lust a lot (Ubaidah, t.t.).

The series of *wirid* is customary, then read *Salawat*. The point is to get closer to the creatures loved by Allah, namely the Prophet Muhammad, a creature who gets the title of Habib Allah. Allah commands the faithful to recite Salawat to the Prophet. Likewise, the angels were also ordered to pray for the Prophet Muhammad. The position of the Prophet SAW is a creature that Allah SWT privileges. Ahmad al-Tijani called him the most *ma'rifat* (knowing Allah) and closest to Allah SWT (Ubaidah, t.t.). Therefore, to face and go to Allah, students must first draw closer to the Prophet by reading *Salawat*. In addition, reading *Salawat* is a means to achieve the grace of Allah SWT.

It is apparent that the aspect of reading *Salawat* in this *wirid* functions as *li al-Tabarruk* (to get blessings) and *wasilah* (intermediary) so that the reading of *istighfar* and all its provisions are accepted by Allah SWT. Ahmad al-Tijani said that the main *wasilah* (intermediary) to be able to *wusul* to Allah was reading *Salawat*. This belief is based on *Atsar* Umar Ibn al-Khattab, who stated, "Umar ibn al-Khattab said: The prayer of a servant is suspended between the heavens and the earth until *Salawat* is recited on the Prophet Muhammad Saw" (Noor'ainah, 2011).

The last series of common *wirid* is the remembrance of lafadz *'la ilaha illa Allah*,' which the student reads after being clean and pure through *istighfar* reading and getting closer to the leading guide, namely the Prophet; then he goes to the fortress of Allah with *dzikir* through reading *la ilaha illa Allah*.

Reading this *wirid* is intended to express *ikhlas* repentance so that by saying *la ilaha illa Allah* (there is no God but Allah), it is as if the student is saying *laa yagfiru zunuba Illa Allah* (no one takes away sins except Allah) (Ubaidah, t.t.). In addition, by practicing remembrance in the usual *wirid*, it is hoped that students will feel hurt if they do not have the opportunity to do good and will then carry out introspection (*al-muhasabah*) in the hope of improving their situation and at the same time maintaining their repentance with all shari'ah deeds (Ubaidah, t.t.).

There are two categories of students in the Tijaniyah Tariqa. *First*, students in the general category, namely students who are only given general instructions regarding basic practices, terms, and regulations contained in the Tijaniyah Tariqa, without having to follow special rules in the tarbiyah process of the tarekat. *Second*, students in a particular category, namely those who follow the rules of the *tarbiyah* process contained in the Tijaniyah Tariqa (Ubaidah, t.t.).

The point is that Muslims, in general, can carry out students of the Tijaniyah Tariqa in the first category; the most important thing is that they desire to carry out the general provisions of this tarekat without having to follow unique spiritual training disciplines. Thus, they only touched the surface of the Tijaniyah Tariqa. Meanwhile, students in the second category must be disciplined in intensive spiritual training because they will penetrate the depths of the Tijaniyah Tariqa.

The *second* practice, *wirid wazifah*, is a practice that is carried out once a day and night. If in *wirid* it is customary to read the aspect of *istighfar* with its various provisions, it is under enormous pressure. Therefore, in *wirid wazifah*, the emphasis is more on reading *Salawat*. It is not surprising because, in this *wirid*, two forms of *Salawat* are not found in the usual wirid. The two forms of *salawat* in question are *salawat al-fatih* and *salawat Jauharat al-Kamal* (Harazim, 1984).

The meaning of the two forms of *Salawat* has two aspects, namely the aspect of gratitude which is based on the position of the Prophet Muhammad as *al-Fatih five ugliq*, and the aspect of *mahabbah* (love) (Harazim, 1984). The aspect of gratitude by reading *Salawat* for students has the basis of *mahabbah* towards the Prophet, as evidenced in the practice of *Salawat* because basically,

mahabbah itself has a vast meaning in fostering a sustainable relationship with the Prophet Muhammad.

Ahmad al-Tijani argued that the *mahabbah* itself must be followed by practicing its sunnah and its instructions and following the whole journey of his life. The book *Jawahir al-Ma'ani* says: "*Mahabbah* to Allah must be proven by following His lover physically and mentally, confirming all his messages, obeying all his orders, fulfilling all his callings. *Mahabbah* is intended to love the apostle to be used as medicine for the heart, rest for the soul, and a pleasure for the spirit (Harazim, 1984).

Reading *Salawat* to the Prophet contains the meaning of love and glorification and is followed by carrying out the sunnah in total. In fact, following the apostle is also a sign of a person's allegiance to his Lord. According to Ahmad al-Tijani, a disciple's sign loves Allah's Messenger. (*Mahabbah al-Rasul*) is "He always longs to meet *al-Mahbub*, always glorifies him when he is called by name by showing feelings of *khudu'* (humble) and *khusyu'* (grave), always loves the Qur'an, because the Prophet is the word of God conveyed through *al-mahbub,* and continuously study the sunnah. So, the concept of gratitude and *mahabbah*, in essence, must be proven by love for everything that comes from the Prophet Muhammad through the practice of all his sunnah (Harazim, 1984).

Reading *Salawat wirid wazifah* has the function of fostering and directing students to reach the level of being able to "present" the Messenger of Allah. by bowing the head with feelings of humility and humility to the level of "presenting" the Messenger of Allah because, according to Ahmad al-Tijani people who reach the level of *ma'rifat* to Allah must first approach with Rasulullah saw (Husnain, t.t.).

The *third* practice is *wirid hailallah*. This *wirid* is carried out every Friday after the 'Asr prayer by reciting the remembrance of *'la ilaha illa Allah'* in the congregation until the time of sunset comes. If *wirid hailalah* is carried out *munfarid* (alone) due to an obstacle, then it must be carried out with the provision of reading *dzikir* 1600 times or at least 1000 times and is not required until the time of sunset (Husnain, t.t.). In contrast to the *wirid lazimah, wazifah,* in *wirid hailalah,* the emphasis is on the practice of *dzikir*. In *wirid Hailalah*, the practice of *dzikir* has the function of moving the spirit to build *tawhid zauqi*. As stated by Ahmad al-Tijani, to be able to strengthen the building of *tawhid*

zauqi, up to Allah, or *maqam ma'rifah*, even the station of guardianship, students should not only practice the primary practices of tarekat teachings but must be balanced with *ikhtiyariyah* (choice) practices, such as prayer, *Salawat*, and *hizib* (Harazim, 1984).

In short, the theory of *suhbah* and the application of *suhbah* in building etiquette, according to the Tijaniyah Tariqa, is to transform the students' morals into moral character and reach the level of *ma'rifah* by practicing *wirid lazimah, wirid wazifah,* and *wirid hailalah*.

D. Conclusion

After analyzing the concept of *Suhbah* according to the Tijaniyah Tariqa, at least the authors found some findings that can be concluded as follows:

First, the theory of *suhbah* from Tijaniyah Tariqa's perspective is a teacher-student approach by purifying students through *wirid lazimah*, *wirid wazifah*, and *wirid hailalah* which is marked by spiritual initiation and use of *khirqah* to achieve *ma'rifatullah*.

Second, the application of *suhbah* from Tijaniyah Tariqa's perspective could be made through two approaches, namely the vertical approach (student-teacher relationship to senior teachers *muqaddam*, *khalifah*, and *shaikh*) and horizontal approach (relationships with fellow students or *ikhwan*).

Third, the theory and application of *suhbah* in building the *adab* from Tijaniyah Tariqa's perspective are to transform the student's bad morals into good moral character and reach the level of *ma'rifah* by practicing *wirid lazimah*, *wirid wazifah*, and *wirid hailalah*.

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