



Transcendental Sufism Communication in Zikr of the Qadiriyyah Naqsyabandiyyah Tariqa

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Abstract

Qadiriyyah Naqsyabandiyyah is a popular tariqa in Indonesia. The tariqa became a sufistic communication medium between humans and God. This article aims to identify the sufistic transcendental communication paradigm in religious activity. Transcendental communication is communication between humans and gods with a Sufistic approach. From a sufism perspective, the tariqa is a massive activity in Indonesian Islam. Sufism desires the cleanliness of the human heart (qalb) and mind (aql) in serving Allah. Human servitude to Allah is a feature of sufistic communication that prioritizes total awareness and obedience. Sufistic and transcendental communication have the same dimension and concept: *ubudiyah* (worship). One form of the massive sufism movement in the world is the Qadiriyyah Naqsyabandiyyah. This tariqa becomes a testament for humans to communicate with Allah through *zikr*. This type of research is qualitative. Qualitative research explains descriptively and comprehensively the paradigm of sufistic communication in the Qadiriyyah Naqsyabandiyyah tariqa. Data is obtained through text documentation that presents papers in scientific journals that raise the theme of sufistic communication, sufism, and tariqa. Data analysis of this study used descriptive analysis. The results of this study show that the tariqa prioritizes vertical communication with Allah. Aql and qalb became the basis of sufistic communication. Thus, *zikr* and prayer practiced in the tariqa (with *murshid's* guidance) bring people closer to Allah.

Keywords: Sufistic communication, transcendental communication, Sufism, Qadiriyyah Naqsyabandiyyah tariqa

Introduction

Sufism is an Islamic tradition of spiritual practice. It contains the view that the spirit is the pinnacle of all reality, in contrast to the body, which is a physical form that accommodates the spirit. Sufism developed rapidly and dominated during the reign of Sultan Akbar in 1542-1605 (Idris, 2014). Major Sufi movements in Asia and Africa are often associated with Islamic movements in the 18th and 20th centuries. Sufism, known as elites, often leads renewal activity and dominates in leading movements against colonialism (Aceh, 1989).

In sufism, *tariqa* is the main movement, where *tariqa* comes from the word *thariqah*, and the plural form is *thuruqun*, which has several meanings including (1) method or *al-uslub*, (2) way or direction, (3) sect or *madhhab* (*al-mahzab*), (4) circumstance (*al-halah*), (5) pillar as a haven (*'amud al-mizalah*). In this case, the path is meant as a way to become a person of fear of Allah. Thus, the *tariqa* is a collection of external and mental practices to bridge a person into a person of piety (Haeri, 2000).

Al-Jurani 'Ali bin Muhammad bin 'Ali (740-816 AD) stated that the *tariqa* is a special

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method to take the path to Allah with a certain level/*maqamat* used by salik (*people who are in the process of the quest for God*). Thus, the *tariqa* can be interpreted into two versions. First, it is a spiritual guidance method to get closer to Allah. Second, the *tariqa* is a medium of brotherhood between Sufis, characterized by several institutions, namely, *ribath*, *zawiyah*, and *khanaqah* (Mul Khan, 1998).

Some of the tendencies seen from the existence of Sufi *tariqa*, in general, have been mixed and can strengthen and weaken each other. Concerning what characterizes most *tariqas* is a Sufi activity in maintaining some records of genealogy, as an unbreakable chain of imparting knowledge, which goes from *sheikh* to other *sheikhs*. So, it can be easily traced to Imam Shi'a and back through Imam Ali to the Prophet Muhammad as a form of authority and authenticity. One of the excluded *tariqas* is the Naqshbandiyah *tariqa*, where the lineage of delivery is through Abu Bakr and the Prophet.

Tariqa consists of three systems: 1) a system of brotherhood or kinship, 2) a system of secrecy and a hierarchical system like that of a *sheikh* or *murshid*, and 3) a caliph *tawajjuh* or *suluk*, *qutub* or *wali*. In strengthening his teachings, the *tariqa* mentor used genealogical teachings and *wasilah*. The belief in strengthening the teachings is strengthened by the belief in blessings, lectures, and abundance or intercession as help from the mentor (Iqbal, 1981).

The *tariqa* is divided into two groups, 1) the *sunnah* and 2) the obligatory *tariqa*. The *sunnah* is a collection of several *sunnah* (something recommended) and *mubah* (something allowed) practices that have five conditions of worship to make the practitioner a person of piety. The one who

practices the *tariqat* of the *sunnah* is the one who has finished with the obligatory *tariqa*. It can be said that the *sunnah tariqa* is an *tariqa* in which there are additional practices after obligatory practices. Second, compulsory *tariqa* are obligatory practice carried out by every Muslim, whether it is *fardhu kifayah*¹, or *fardhu 'ain*², such as prayer, fasting, zakat, and hajj.

Sunnah tariqa is the result of the composition of the *murshid* teacher as material to be practiced by his followers and students. *Sunnah tariqa* content is not fixed, adjusting to the conditions of the time of the *tariqa* and the times of its followers and disciples. Both *sunnah* and obligatory *tariqa* is always implemented collectively by forming *zikir* groups (Rahmawati, 2014).

In reaching a peak spiritual stage, the tradition of the *tariqa* involves the role of a *murshid* (a guiding spiritual teacher). The word *murshid* in the Qur'an is mentioned only once, in Q.S. al-Kahf verse 17. The derivation is the word *yarshudun* in Q.S. al-Baqarah verse 186, *al-rushdu* in Q.S. al-Baqarah verse 256, Q.S. al-A'raf verse 146, and Q.S. al-Jin verse 2. Meanwhile, the word *murshid* is only found in the redaction of the hadith about marriage; *la nikaha illa bi walyyin murshidin wa shahidai adlin*.

Murshid is a spiritual position obtained from generation to generation through genealogical channels up to the Prophet Muhammad. The principle of this position is sacred guardianship as sent by the Prophet and Messenger. The difference is that the

1 Legal status of an activity in Islam that must be carried out, but if it has been carried out by other Muslims then this obligation is null and void.

2 Legal status with a number of religious practices that are mandatory for Muslims and have fulfilled the requirements individually.

apostle is commanded to declare himself while the guardian hides. *Murshid* had two roles at once. The first role is as one who demonstrates righteousness and holiness, and the second role is as an intermediary (testament) between the disciple and God. It can be said that the existence of *murshid* is like the existence of the Prophets and Apostles, who act as intermediaries of Islamic teachings (Ahmadi & Hefni, 2019).

A *murshid* has a very important role in the *tariqa*. In the tradition of the *tariqa*, there is *rabitah*. *Rabitah* is a serious attempt by a disciple to remember the face of the teacher or sheikh. Before a student practices a certain *wirid* or practice, he must first remember and present the face of the teacher (along with his moral majesty) who has pledged allegiance or *alikin* (Salahudin, Marwan, Arkumi, 2016).

One of the world's most popular *tariqas* is the *Qadiriyyah Naqsyabandiyyah tariqa*. The *Qadiriyyah Naqsyabandiyyah* Sufisisters became one of the most widespread and active of all religious groups, including in Indonesia. Even so, there is still minimal study of the *tariqat*, especially in the context of its Sufistic communication paradigm. One reason for this lack of attention may be compared to the beginning and summary of the history of the *tariqa*, discovered in the 19th century by Ahmad Khatib (d.1875) of Sambas, West Kalimantan.

Another reason is that the Naqsyabandiyyah Qadiriyyah *Tariqa* is unified. The Naqsyabandiyyah *Tariqa* in Martin Van Bruinessen's account is a figure who lived in Indonesia for two centuries before the Dutch knew him for the first time. In addition, *Sheikh* Yusuf Makassar (1626-1688) was the first figure to spread the *tariqa* in Indonesia (Bruinessen, 1994).

Meanwhile, *Sheikh* Ahmad Khatib Sambas, who came from Sambas, West Kalimantan, initiated the merger of the two major *tariqas* in Indonesia. Nusantara students who studied in the holy land became early followers of the *Qadiriyyah Naqsyabandiyyah Tariqa*. Ultimately, it spread to Java Island (Munandar et al., 2020).

The above illustrates that the two studies of spiritual traditions are more complicated than other *tariqas* in general. Whatever the reasons put forward, the fact that in-depth historical studies of its development and founding are few. Dutch scholars have shown their interest in Indonesian Sufism. However, they have chosen to avoid focusing on the historical development of normative teachings of a specific Sufi school, preferring to survey the material in general. In the writer's opinion, this is where the academic problem lies.

Some academic arguments include. First, there has not been much research on *tariqat* in the Sufistic (vertical) communication paradigm. Second, the trend of materialistic lifestyles requires spiritual relaxation space, one of which is the *tariqat* movement. Third, structural and cultural factors. Unequal social structures result in culture shocks that affect the stability of human life. The problem of this research wants to confirm that the *tariqa* is needed by mankind (Islam) to get closer to Allah.

Tarekat gives space for humans to communicate with the Khaliq, namely Allah. Because the *tariqa* also includes Islamic law. The main indicators are the procedure of *zikr* with the phrase "*laa ilaha illa Allah*" (in the Qadiriyya *tariqa*) and the reciting of "Allah-

Allah" in the Naqsyabandiyya *tariqa*. The procedure is believed to have a tremendous psychological influence.

One of the dimensions awakened in the *tariqa* is a communication of a spiritual (Sufistic) nature. Communication indicates an interconnection between two or more people. This process is intertwined through a series of interactional events between humans (Mulyana, 2013).

As a multidisciplinary science, communication is developed with support from other sciences, both from adopting ideas, concepts, theories, and practices. The support usually comes from humanities paradigms such as sociology, anthropology, language, psychology, and religious sciences (Thadi, 2017).

Especially in religion, the communication that occurs is between man and God. It can be seen in certain religious rituals. Every worship ritual signifies a communication process between "the Creator" and the "created". In this context, according to Prakasa and Faradila, transcendental, namely communication involving God, which is based on revelation as a religious doctrine. This kind of communication is vertical.

In religious rituals, including tarekat, ritual communication (vertical, transcendental) carried out alone and collectively, as Deddy Mulyana argues, involves many people. Those who engage in collective rituals reaffirm their commitment to tradition, community, tribe, nation, state, or religion (Salahudin, 2013).

Communication is likened to a sacred ceremony in rituals such as *tariqa* and requires communicants to participate together. Communicant involvement is in

sacred drama plays (Salahudin, 2013). The one who is praying, reading the Qur'an, manakib, and other riyadlahs is establishing a sacred communication that is transcendental or sufistic.

This study showed no significant difference between Sufistic and metaphysical communication. Suppose Sufistic communication is a *ubudiyah* (worship) dialogue between humans and God. In that case, transcendental communication is also the same: human interaction is related to the supra-rational region, which Nina Winangsih Shams (2015) called the realm of God. This ritual practice performed in the name of Allah is called *ubudiyah* (worship).

The *Tariqa* created such a space for Sufistic communication. In the Qadiriyyah Naqsyabandiyyah *tariqa*, every ritual is interpreted as communication or a bridge to get calm (*tathmain al-qulub*), become a complete human being (*insan kamil*) with the main footing of noble ethics (*al-akhlaq al-karimah*) (Salahudin, 2013).

The congregation's participation in the *tariqa* (Qadiriyyah Naqsyabandiyyah) represents theological relations and signifies man's connection with God. In the context of Islam, theological relations are built through three dimensions of religion: ritual, experience, and religious commitment (Divisitati, R., Darmawan, D., Hernawan, W., Waluyojati, R. R. S. R., & Darmalaksana, 2020).

In the Qadiriyyah Naqsyabandiyyah *tariqa* tradition, there is a *tanbih* which is the source of Sufistic communication messages in the Suryalaya Islamic Boarding School, targeting all the students. The actions are to seek lust, to have an agenda on the path that is religious

and nagara, then look at itself because of my devil's attraction, who is hiding in our mind.

The main *murshid* of the Qadiriyyah Naqsyabandiyyah *tariqa*, K.H. Shahibulwafa Taju' Arifin or Abah Anom, wrote aphorisms as a representation of the following Sufistic communication message:

"The act of ngewa ka ulama sajaman; act on teaching batur; the actions of Mariksa a student of Batur; Medal act sila upama kapamah; and kudu asih ka jalma anu mikangewa maneh." (AS & Rustandi, 2022).

The message of Sufistic communication has dimensions on the attitude or behavior that the salik must practice. The string of pearls and *tanbih* above became a medium of Sufistic communication that formed the commendable morals of the students; unpretentious, harmonious, and always understanding the differences in teachings. That is, Sufistic communication does not only drive actions but actions that follow the value of faith and the value of self-awareness (Junaedi, 2020).

As an object of scientific research, the study of the Naqsyabandiyyah Qadiriyyah *Tariqa* activity has been carried out from various perspectives, including resistance and liberation of colonialism (Anggraeni, 2020); *tariqa* in the mids of modernism (Abror, Robby, Muhammad, 2021); impact on religious spirituality in society (Suhandi, 2019), and history (Jainudin, 2019).

In addition, the perspective of communication as an object of research in the *Qadiriyyah Naqsyabandiyyah Tariqa* has also been carried out, for example; transcendental communication on his religious rituals (AS & Rustandi, 2022); religious and cultural communication (Hafil, 2016), and

spiritual communication of *Qadiriyyah Naqsyabandiyyah* figure, *Sheikh* Muhammad Abdul Gaos Saefullah (Usman, 2017).

In Hikmah's research, *tariqas* build good solidarity between groups or members because of the same vision of communication. The form of communication in the *tariqa* is initially one-way (in the process of baiat). Later it evolved into group communication in zikr and regular religious studies. In this context, the divine vision arises because all must be oriented to Allah (Hikmah, 2018).

The research of Siswoyo Aris Munandar et al. on the influence of the Qadiriyyah Naqsyabandiyyah *tariqa* on social piety also made an important contribution. The research was conducted in Gemutri Sukoharjo Sleman Hamlet. According to him, the socio-religious condition of the people of Gemutri Hamlet is quite good, as evidenced by the community's concern with religious values and norms. Therefore, with the Qadiriyyah Naqsyabandiyyah *tariqa*, the community increased because of the regular implementation of socio-religious activities; Yasianan, Mujahadah, Book Studies, Tomb Pilgrimage, Ronda, Mountain Fall, Community Dues, Kenduren and Sadranan (Munandar et al., 2020).

Meanwhile, Hafil's research on "Religious and Cultural Communication (Study of the Culture of Kompolan Sabellesan Berdhikir Tarekat Qadiriyyah Naqsyabandiyyah in Bluto Sumenep Madura) also provides a new landscape in research on *tariqat*. The results of his research show that the *sabellesan compound* ritual is a symbol of communication and religious perspective to strengthen ukhuwwah islamiyyah to form a harmonious and civilized society (Hafil, 2016).

The above research results illustrate the complexity of perspectives in seeing, understanding, and criticizing the activity of the *Qadiriyyah Naqsyabandiyyah Tariqa*. However, the perspective of the Sufistic communication paradigm has not been seriously worked on and made the object of research. Therefore, this study intends to identify and explain the paradigm of Sufistic communication in the *Qadiriyyah Naqsyabandiyyah tariqa*.

Method

This research uses qualitative methods. The qualitative method encourages researchers to interpret the data. In fact, qualitative is art (Sugiyono, 2012). While this research approach uses text studies (Piliang, 2004) with a factual history model (Fludernik, 2019), namely reading and researching the substance of book texts and scientific journals that discuss Sufistic communication, *tariqat*, and sufism.

With this method, the author seeks to use creative intuition to involve himself in the motion of the text, blend with the text, and imagine that he is the recipient of inspiration from the text (Hadi W.M., 2014). Nina W. Sham's Sufistic communication theory became the basis of analysis in this study in addition to Al-Ghazali's thoughts on Sufism (Sham, 2015).

Results and Discussion

Tarekat as a Media of Vertical Communication with Allah

Communication is one of the important elements in life. Not only the issue of the process of delivering messages but rather

methods, persuasion, and communication orientation must also be considered. The success or failure of communication depends on the means or methods used in communication practice, including vertical communication with Allah.

This vertical communication paradigm is a concept proposed by Nina W. Syam, Professor of Communication Science at Padjadjaran University. He initiated a theory of vertical communication, namely transcendental communication (Shams Winangsih, 2015). In the context of this study, what is meant by vertical communication is transcendent communication.

Vertical communication is not only oriented to humans but to Dzat, who is believed to be Allah. Gods or objects believed to have magical powers. Man's desire to communicate with the magical arises from the heart, hoping to attain lasting pleasure beyond materialism.

In prayer rites, for example, outwardly, the process of vertical communication appears to be one-way. However, in essence, communication occurs both ways because prayer is a medium to praise and ask Allah. This vertical (transcendent) communication has objectives, among others, improving the quality of faith and piety, improving the quality of worship, and improving morals and true peace (Bachtiar, 2014). In sufism (tarekat), vertical communication (transcendent) also occurs. Vertical communication bridges human limitations in social communication. Thus, a vertical relationship with Allah was created as Allah's word in Q.S. al-A'raf [7]: 172.

The Sufism activity, through the practice of *tariqa*, is a marker of the establishment

of vertical communication (theological relations) as an effort by humans to get closer to Allah. In the context of Islam, this kind of vertical communication is built through five dimensions of religion, namely, knowledge, beliefs, rituals, experiences, and religious commitments (Divisitati, R., Darmawan, D., Hernawan, W., Waluyoajati, R. R. S. R., & Darmalaksana, 2020; Rustandi, 2020).

The basic teachings of sufism from the point of view of the practice of Qadiriyyah Naqsyabandiyah include three teachings: Zikr, *Talqin*, and *Latha'if*.

Zikr is a word derived from the Arabic language, which means "to remember" or "to mention" and is rooted in the word zikr. Zikr is "remembering" derived from the Qur'an and hadith. Zikr is often likened to a form of a petition to God and is voluntary, in contrast to the five mandatory times (Widianengsih, 2022).

As with its etymological meaning, dhikr is rooted in the word *dzakara-yadzkurudzikran*, which means remembering, keeping, taking lessons, saying, observing, knowing, remembering, and understanding. As for the term, dhikr means wetting the tongue with pronunciation in the form of praise to Allah (Widianengsih, 2022).

Meanwhile, based on the narration of Shaykh Ahmad Fathani, explained that zikr means clean, the container, or *al-Wafa*, hoping for pious deeds, the conditions for *hudlur*, and the efficacy of opening the secret curtain on the closeness of a servant to Allah (Billad & Apriatama, 2020; Fatoni, 2020; Sholihah et al., 2021)

In practice, it is quite difficult to distinguish between dhikr, wirid, and prayer. Like prayer, *wirid* is often referred to as

zikr, with the sake of increasingly likened to becoming, *wirid* is likened to a container, while the contents are prayer and wirid. However, all three have the same goal, namely as part and means of getting closer to Allah. Thus the three have a close relationship.

According to Fazlur Rahman, as in history, dhikr and *wirid* were not formally performed in (the 2nd century AH/8 AD). In his time, people gathered to read the Qur'an as a form of zikr of Allah individually. However, in the future, dhikr was interpreted as a ritual or ceremony, specifically Sufi *tariqas* in Africa, and the term *tariqa* was replaced by official zikr. Zikr, in this case, is interpreted as a short reading formula, no longer as a reading of the Qur'an, which contains *al-asma' al-husna* or 99 beautiful names of Allah, which are calculated using grains (Ni'am, 2011, 2014).

As for dhikr has a connection with wirid, and prayer and wirid, these three are important practices and inseparable parts as these three things become urgent in the practice of *tariqa*. Abu Bakar (Aceh, 1989) made an analogy like worship that Muslims must carry out daily. Even so, all three are still considered *sunnah* practices.

Talqin/Bai'at; is an Arabic word of -q-n, with the verb form *laqina* meaning "to instruct." Thus *Talqin* means direction, inspiration, dictation, and instruction. Manfred Ullman puts forward a similar meaning that *Talqin* means (*ta'lim*) or instruction. In the verb *laqqana*, Trimmingham suggests that this is the origin of the words *Talqin*, namely "to give teaching with repetition", "to instill or teach" and "to whisper"; and when correlated with an initiation, then it is necessary instructions of a confidential nature. Like baiat, *Talqin* is a word often used simultaneously, meaning agreement or arrangement or as a promise

of initiation regarding loyalty to the Sheikh. *Bai'at* is a sign or vow which is the culmination of a long process of *Talqin* and is a real pledge of the disciple intended for his teacher. In Java, it is called *Talqin*, but in other words, it is called *Bai'at*.

Latha'if is the subtle part of the body or fine point. As in the history of Sufism doctrine, it is essential for Naqshbandiyah. The Sufi assumes a layered structure in every human spirit, and that layer indicates the interconnectedness of one's experience of encountering God.

In the realm of Sufism, this view becomes a discussion that contains different understandings. Thus it can be drawn that different experiences between Sufis make different works also, in Sufi terms, not referring only to one experience but to another different experience. *Latha'if* is an inseparable part or element of man, so its essence is difficult to touch and see. The number of *Latha'ifs* varies between three to five, seven, or ten. Such subtle elements are spiritual forces that function as connecting organs between the divine world and humans (Mulyati, 2010).

Sufistic Communication

Sufistic communication is an individual's efforts and abilities to communicate and get closer to God, along with awareness of the creator of nature and all of it. The terminology of transcendental communication in Sufi is part of a term that communication experts relatively rarely use because it has a transcendent and abstract nature, as the view of Western scientists suggests that such science must be rational, objective,

and realistic. Without such criteria, it isn't easy to research and prove its truth (Syams Winangsih, 2015).

Therefore, transcendental communication belongs to the religious family. From the view of Mulyana, a communication expert, it is said that such a form of communication (transcendent) is a small part discussed in communication. Still, nevertheless, it is an essential part of human life. One's success in doing so makes success also in fate both in this world and in the hereafter. In this communication, it is a sign that there are symbols of Allah through the verse Allah. And as it is divided the verse of Allah is divided into *Quranic* verses and *kauniyah* (universe) verses, and the two verses explain and complement each other.

In her book *Transcendental Communication*, Nina Syam (2015) revealed that the idea of transcendental communication is the only one carried out through the Islamic philosophical approach. In his view, transcendental communication is communication between man and God. Pradja (1990), in his book *Thoriqot Qodiriyyah Naqsyabandiyyah*, also explained in Anas and Adinugraha (2018) transcendental research dimensions consist of *Qasr*, *Sadr*, *Qalb*, *Fu'ad*, *Syagaf*, *Lubb* and *Sirr*. This is also reinforced by the hadith qudsy "(Word of Allah), I made in the son of Adam there is a palace, there is a chest, in the chest there is a *qalb* (a place to go back and forth memories), in it again *fu'ad* (honest memory), in it again there is *syagaf* (longing), also in it there is *lubbun* (feeling too longing), and in it there is *sirrun* (intimate) in it there is Me".

From the mysticism perspective, transcendental or Sufistic communication means communication between a person (a

servant) and something centered on the *qalb* and supernatural.

As with his role as a communicant, humans have two provisions, knowledge and faith. Thus, it can be easy to understand and believe the message of Allah in the Qur'an through continuous zikr and efforts to establish prayers. The Qur'an manifests the message of Allah if in the context of two-step communication between humans and Allah. (Thadi 2017).

***Al-Aql* and *An-Nafs*: The Basis of Sufistic Communication**

Hujjatul Islam Imam Al-Ghazali revealed in *Ihya' Ulumuddin* (1997), with the activity of tracing the transcendental dimension in the spirit or human self, it can understand transcendental communication. At the same time, the spirit in question is Soul, which means *al-lathifah*, which has the potential to know and know something (the abstract). The spirit is the self essence, while the other is foreign and merely a loan attached to the self. Every element and character in humans has its food and happiness, as in animals, seen when sleeping, drinking, eating, and even having intercourse. An animal's happiness can be seen from the activity of attacking and fighting prey around it. On the other hand, Satan's happiness peaks when it can deceive human power, empower, and even persecute. While the happiness of angels is in witnessing or musyahadah (Al-Ghazali, 1997)."

If the man is in the angelic factor, then man's happiness lies in the degree to which he is witnessing the Supreme Being. Thus, man must recognize his life and understand how to walk the path to Allah. As the Prophet said: "Whoever has known himself will know his Lord."

A person's ability to know his person is related to how he understands the Creator, or knows his God, thus making behavior during his life or Af'al his priority. Thus, it can be understood that every behavior always be aligned with His will and wrapped with piety.

In Heart Management, as expressed by Al-Ghazali, to be able to know oneself also requires an understanding of knowing *qalb*, spirit, and soul. Meanwhile, the spirit is something that follows a person wherever he goes. In addition, it is important to understand the nature of knowing the attributes of Allah. For this reason, that man must strive to recognize Allah. It is because man is the result of a noble source, is a factor of angels, and is the presence of the Divine, a place to come and return to Him (Al-Ghazali, 2000).

Allah said; *And they ask you about spirits. Say; It is the affairs of my Lord, and you are not given knowledge but a little* (Q.S. al-Isra': 85).

Qalb (liver), according to Al-Ghazali (1990), is not the same as the heart. *Qalb* is used as a thinking tool. *Qalb* is known to lead to an essential understanding of the existence of everything that exists, especially if there is the light of Allah. It can be considered as a *qalb* who knows the secret of Allah.

Konsep Al-Ghazali in *Ihya Ulumuddin* (1997), namely *Qalb* contains two meanings, namely: *Qalb* has two meanings, namely: first, the flesh contained in the left part of the chest there is a cavity containing black blood and becomes the source or center of the spirit;

Second, something subtle (*lathifah*), invisible to the eye, and unattainable when touched has a *rabbani-spiritual nature*. Which is a human identity that can know, know and understand something or can be said to be the party to whom it is subject to sanctions, insults, and objects that will be accountable.

Thus, to know Allah, provisions and vehicles are needed. The provision itself is knowledge, and the body is the vehicle. In contrast, goodness can be obtained by fulfilling causes that can be provisioned. Not abandoning the inclination towards shalawat will hinder it from reaching Allah. Al-Ghazali revealed that the liver has three functions. First, the heart is used as a motivator. Sometimes, the heart pushes itself in doing all actions, considering the benefits and how high the mudhorot is. Its regard to emotions is also referred to as iradah.

Secondly, the heart functions to move the whole self towards achieving its goals, so it is also a qudrah that exists in every human being. Third, the heart is an identifier and an instrument to re-recognize something. The heart can also be used as a spy, espionage, listener, and seeker. Taste and touch spread on certain limbs, and this is also interpreted as an instrument of knowledge (al-'ila) and perception (al-idrak) (Al-Ghazali, 1997).

In Indonesian, the reason is defined as restraining, binding, and understanding something according to its essence, as derived from the Arabic word "*aql*", in a book called *Ma'rifatukkah*, by al-Wasit.

Al-Ghazali emphasized that reason is more suitable to be called light when compared to the senses because it has clearly explained the state of an object (Kertanegara, 2006). Meanwhile, *al-aql* has several similarities in meaning or meaning; first, regarding quintessence about something which is a form of nature of science and is located in the heart; second, which is interpreted as part of humans who can absorb knowledge and filter the existence of science.

In general, reason can be interpreted as the potential to accept the existence of science. It can also be interpreted as a science to prevent humans from ugliness. Whoever has a stronger guard is more intelligent. In every human being, various knowledge elements are kept as containers, and knowledge has an identity with the container called *Al-aql*, which is naturally inherent in humans in general.

Science is something axial, or *al-ardh*, whose position is difficult to describe as the first being. Because science certainly has its first place or before it exists, which is like reason, which occurs based on the command of reason and simultaneously with the existence of reason itself. Adam, as in his book, *Makrifatullah*, says that in a general and simple way, the reason is a force that distinguishes between benefit and good, immaterial and material, to guard against wrong deeds or *khilaf* (misstep). The term reason is also interpreted as knowledge of the meaning of good and bad funds that exist and are practiced spiritually and materially.

The reason is interpreted as the strongest means to achieve happiness, perfection, and worship that benefits human life. Meanwhile, *an-Nafs* in it there are several similarities, namely mental lust, sexual, and the like. In his book, *Diving into the Depths of Sufism*, Al-Ghazali limits the meaning of these two things.

First, the power of emotion, anger, and martyrdom is found in humans. *an-Nafs* is the dominant source that tends to give birth to despicable qualities in people. They think it must be fought and broken, as the Prophet (peace be upon him) hinted, "What must be more hostile among your enemies is your soul (lust) which is present between your right and left". Secondly, *an-Nafs* is *al-lathifah*, i.e., something abstract that makes up the human

self, namely *nafs al-insani* (human soul) and its essence. The human soul in question is a construction of the properties of passions that tend to differ according to the conditions that build them. If the human soul is calm, under the command of Allah, and able to remove the temptations caused by the attraction of its martyrdom, then it is called "*an-nafs al-muthmainnah*" (calm soul). (Kertanegara, 2006).

These two meanings can be understood as lust in the sense of despicable, which is nothing but lust of anger. Meanwhile, the second meaning, praiseworthy lust, is interpreted as the essence and identity of man, which one has to know Allah.

Ibn Qayyim explains that humanity is divided into two groups. Musfah said in his book *Reaching Makrifat*, First, the group that is overcome by its passions so that they obey and submit to its commands. Second, the group that overcomes their passions so that they obey their commands (Kertanegara, 2006).

The ability to tame passions or emotions is often called emotional intelligence. For someone able to regulate passions or emotions, the ability to think and analyze problems will be better than others.

Guided by these four dimensions, Syam, in his book *Transcendental Communication Integrated Science Perspective* (Syams Winangsih, 2015), defines transcendental communication as communication that occurs inside with something outside the self that the individual realizes.

Conclusion

Sufistic communication in the *tariqa* means communication inside with outside oneself. The purpose of communication in humans is intrapersonal communication. At the same time, the term outside the self in the Islamic view is communication with something supernatural, such as God, Angels, Jinns, and demons. Therefore, Muslims are obliged to believe in it because the supernatural exists. Thus, Sufistic communication occurs between the human self and something supernatural (God, Angel, and Jin).

The *tariqa* opens a private space for practitioners to interact intensely with God. The person who is able and testifies to the Sufistic communication between the servant and Allah is *murshid*. *Murshid* is the highest authority, as is the role of the Prophet and Messenger in bringing the truth treatise of their respective religions.

As the teaching and religious systems are considered complete, Islam provides a unique platform for religious life that is exoteric and *bathiniyah* (related to the mind). The pressure is the tension in both passion aspects that can also lead to lameness in the principle of *tawazun*. In the end, too many Muslims are focused on living only the outward form (*ahl al-zhahawir*), which can be interpreted as a form of life that leads to the inner aspect (*ahl al-bawathin*).

The *tariqa* provides space for humans to revive the spiritual dimension through Sufistic communication, communication between Allah and humans, by performing various types of *dhikr* to revive the *aql* and *qalb* dimensions.

This research is also expected to have theoretical and practical implications

for the *tariqa* practice. The theoretical implication provides a new perspective on the communication paradigm. Meanwhile, the practical implication is that practitioners of the *tariqa* increasingly have confidence that Allah is so close and always sees the behavior of His servants.

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