The Meaning of Suhbah Tijaniyah Tariqa in Building Adab

*Muhammad Thoriquil Islam¹, Khoiruddin Nasution²

¹Universitas Darussalam Gontor, Jl. Raya Siman, Ponorogo, East Java, Indonesia
²Universitas Islam Negeri (UIN) Sunan Kalijaga, Jl. Laksda Adisucipto, Sleman, Yogyakarta, Indonesia

*islamthoriqul95@gmail.com

ABSTRACT: One of the impacts of current technological developments is the need for exemplary student behaviour in thinking, behaving, speaking, and acting. As a result, it will have an impact on reducing student morals. This factor is triggered by various life problems, such as anxiety, anxiety, and stress, which are caused by the lack of teacher supervision. In Sufism terms, this teacher's observation is called suhbah. Suhbah is a concept in Sufism that examines the relationship between murshid and student. This concept is implemented through the practices of mujahadah and riyadah, where the guidance of a murshid guides students through a spiritual journey to the level of Ihsan. These Sufism teachings can be obtained through a Sufistic approach, which emphasizes the development of spiritual education, known as tarbiyah rûhiyyah. This research focuses on the meaning of suhbah of the Tijaniyah Tariqa in building adab. This qualitative research uses the literature review method, collects data through journals, books, and documentaries, and then analyzes it using thematic analysis techniques. Interviews were also conducted with the trek at murshids and observations at the research site where they (the tarekat followers) carried out the amaliyah of wirid lazimah, wazifah, and hailalah. The results of the research show that suhbah in the Tijaniyah Tariqa can be interpreted as a special relationship between the murshid and the disciple, which involves spiritual aspects such as spiritual initiation, the use of akhirah, and the process of self-purification through the practices of wirid lazimah, wazifah, and hailalah. This concept emphasizes the transformation of adab values as the primary key to achieving ma’rifatullah based on a vertical and horizontal approach based on the values established by its founder, Ahmad Tijani.

1 orcid id: http://orcid.org/0009-0008-7120-8323

DOI: https://doi.org/10.35723/ajie.v8i2.450
pendekatan sufistik yang menekankan pengembangan pendidikan spiritual, dikenal sebagai tarbiyah rûhiyyah. Pusat perhatian penelitian ini adalah pemaknaan suhbah Tarekat Tijaniyah dalam membangun adab. Penelitian ini bersifat kualitatif dengan menggunakan metode studi pustaka dan mengumpulkan data melalui jurnal, buku, dan documenter, yang kemudian dianalisis menggunakan teknik analisis tematik. Wawancara juga dilakukan kepada mursyid tarekat dan observasi di tempat penelitian yang mana pengikut tarekat melakukan amaliyah wirid lazimah, wazifah, dan hailalah. Hasil penelitian menunjukkan bahwa suhbah dalam Tarekat Tijaniyah dapat diartikan sebagai hubungan khusus antara mursyid dan murid, yang melibatkan aspek-aspek spiritual seperti inisiasi spiritual, penggunaan khirqah, dan proses penyucian diri melalui praktik wirid lazimah, wazifah, dan hailalah. Konsep ini menekankan transformasi nilai adab sebagai kunci utama dalam mencapai ma’rifatullah berdasarkan konsep pendekatan vertikal dan horizontal yang berpondasi nilai-nilai yang telah disanadkan oleh pendirinya Ahmad Tijani.

Keywords: Suhbah Sufism, Tijaniyah Tariqa, Building Adab.

Received: September 17, 2023; Revised: January 19, 2024; Accepted: April 7, 2024

I. INTRODUCTION

The development of technology today has had a significant impact on the behaviour and attitudes of students, who, unfortunately, tend to be less exemplary in thinking, behaving, speaking, and acting (Indra, 2018). This can lead to a decline in students' manners or adab, triggered by a variety of life problems, including restlessness, anxiety, and stress, which arise due to the lack of supervision and guidance from teachers (Fauhatun, 2022; Indra, 2018; Shafwan & Zakariya, 2021).

Acknowledging that teacher monitoring plays a vital role in shaping students' character and behaviour is essential. In this context, the concept of suhbah in Sufism becomes relevant. Suhbah refers to the relationship between the murshid and the student, which is an integral part of the teachings of Sufism (Hidayat et al., 2022; Zulfahmi et al., 2021). The practice of mujâhadah and riyadah is a means to understand this concept of suhbah. With the murshid's guidance, the disciples are directed on their spiritual journey, overcoming obstacles and reaching higher degrees of Ihsan. Sufistic approaches, mainly through tarbiyah rûhiyyah (spiritual education), are a viable solution to overcome the negative impact of technological development on student behaviour (Bano & Haq, 2019; Hamat & Shuhari, 2017; Keshavarzi & Haque, 2013; Mudin, 2015; Mulyadi & Evendi, 2022).

This method then developed in several tariqas, such as the Qodiriyah Naqsabandiyah Tariqa, as written by Feriyanto and Nurhasanah, who argue that in the Qodiriyah Naqsabandiyah Tariqa suhbah is known as rabithah, which is a form of inner suhbah. This suhbah is defined as a communication interaction between students and murshids in terms of tholabul ilmi to achieve ma’rifatullah by immersing themselves in their syekh (fana’ fi shaykh) (Feriyanto & Nurhasanah, 2019). This opinion aligns with Omar, who say that the subah theory can also be called rabithah, which means a close relationship between two individuals, namely the murshid and the murid. The murshid has the task of monitoring and controlling the hearts of his students so that they can concentrate on

DOI: https://doi.org/10.35723/ajie.v8i2.450
the practice (dzikir) given by the murshid without thinking about other things (Omar et al., 2017).

Following up on the above, Hermansyah asserted in their writing that suhbah has a significant role in educating students’ spiritual and moral dimensions. Through this activity, one’s soul can cleanse itself and experience character transformation to reach the degree of wusul ila Allah and have good character (Hermansyah & Wiradinata, 2020). Badaruddin added that subah could be interpreted as a practice used by the Companions to gain spiritual strength through accompaniment and mazama with the Prophet. Even a moment of suhbah with the murshid equals the practice of one forty-day khalwah performed by a salik (Badaruddin & Mahyuddin, 2021). He also asserted in another article that subah is likened to the sanad or genealogy of tariqa, where to achieve the desired goal, such as attaining the degree of Ihsan, requires the guidance of ta’lim and tarbiyah of a murshid whose scientific sanad is clear.

In contrast to the view of (Zabidi et al., 2020), this suhbah theory can be used as an approach in reflective teaching from the point of view of the teacher-student relationship to achieve a balance of affective, cognitive, and psychomotor students. Through this approach, students cannot only complete the subject syllabus but also provide opportunities for them to explore the subject matter directly through various programs. In another article, Zabidi added that suhbah could build the spirituality of entrepreneurs through suluk, adab, dzikir, fasting, prayer, zakat, and muraqabah. These aspects can foster self-confidence and self-defence and form noble morals (Kadir et al., 2022; Zabidi et al., 2020, 2023). More uniquely, Sarbini and Ismail define suhbah as a role for motivation to repent. This principle must be done for humans to leave sins and change themselves for the better (Sarbini & Ismail, 2017).

Based on the explanation of suhbah above, the literature only defines suhbah in general from various studies and has yet to explain suhbah from the perspective of the Tijaniyah Tariqa. This tariqa details subah through its teachings and practices, namely in wirid lazimah, wazifah, and hailalah. To be more focused in this paper, the author thoroughly examines the meaning of suhbah of the Tijaniyah Tariqa in building adab.

II. METHOD

Qualitative research uses the literature review method (Ikhwan, 2021). Literature study is defined as a systematic and straightforward method to recognize, evaluate, and provide a synthesis of works that have been produced by previous researchers and practitioners (Okoli & Schabram, 2012), such as journals and books that are related to the keyword suhbah related to tarekat. In analyzing the data, we used the thematic analysis technique. This analysis technique has three stages or steps: Compare, Contrast, and Criticize (Heriyanto, 2018). Interviews were also conducted with the murshid tariqa, and observation was made at the research site where they (tariqa followers) performed the wirid lazimah, wazifah, and hailalah practice.

III. RESULT AND DISCUSSION

Meaning of Suhbah Tijaniyah Tariqa

The word suhbah has the root of sahiba, equivalent to as-sahib (friend), with its plurals assuhbu, as-subbani, as-suhbah, as-sab, and al-ashab, which means to be with,
befriend, accompany, and be close to each other (Isfahani & Muhammad, 1992; Khanfar, 2009). This concept is illustrated in the short message "ashab fulamun iza ingada, istishab al-rajula," which describes the meaning of accompanying and making someone a friend (Isfahani & Muhammad, 1992). As-suhbah can also be interpreted as al-mu’asyarah, which means a relationship between two or more people (Khanfar, 2009). The analogy is seen in the owner of goods, who is commonly called sahibuhu and can also be identified by the terms yasiruhu, as-sahib, and al-mu’asir (Isfahani & Muhammad, 1992).

In the majazi context, the word ashab is more identified with the adherents of a particular school of thought, for example, Ashab Abu Hanifah or Ashab As-Shafi’i, which refer to the adherents of the schools of Imam Abu Hanifah and Imam As-Shafi’i (Isfahani & Muhammad, 1992). This statement is confirmed in surah al-Kahf verse 34, that the word ashab can be interpreted as Ashab al-Kahf, which means a group of people who stayed for many years in the cave of kahfi or the story that tells about the suhbah of Prophet Musa and Prophet Khidir (an-Naqsyabandi, 2004b).

In contrast to surah at-Taubah verse 40, suhbah can be interpreted as sahabih. This verse tells the story of Abu Bakr's suhbah with the Prophet Muhammad in the cave of Tsur when pursued by the Quraysh infidels. Through this suhbah, Abu Bakr received an exceptional position in the presence of the Prophet because Abu Bakr was a friend who often hung out with the Prophet (an-Naqsyabandi, 2004a).

In surah Ali Imran verse 103, it is also said that subah is defined as Allah. Habl Allah is all the things that cause a person to reach Allah, whether it is good deeds or other deeds (al-Mudarris, 1986). This explanation is also implied in surah at-Taubah verse 119 about the command to always be with those who are earnest in the truth (sadiqun) (an-Naqsyabandi, 2004a), also surah Luqman verse 15 about participating in the method of those who return to Allah (an-Naqsyabandi, 2004c), and surah al-Kahf verse 15 about the command to continue to be patient with those who always remember morning and evening (an-Naqsyabandi, 2004b).

Not only referring to the Qur'an, the explanation of suhbah also refers to al-Hadith, such as suhbah is defined as friendship (al-Kurdi, 1991), fostering faith (al-Tabrani, 1995), relaxation, problem solving, mahabbah fillah (true love for Allah Swt.), mahabbah fi syekh (love for shaykh), mahabbah fi ikhwan (love for brother), ma’rifat (knowing Allah Swt) (al-Tirmidzi, 2010), musyadadah (witnessing), istiqamah (firm stance/always consistent), mujahadah (diligent/earnest) (al-Bukhari, 1992; An-Naisaiburi, 1992).

Suhbah, in Asar’s view, is defined as friendship and friendship towards righteous people. In the view of Asar, there is the virtue of establishing friendship with honest people, as recommended by Abd Allah Ibn ’Umar in his citation of Imam al-Ghazali he said, "By Allah, if I fast all day without breaking my fast, qiyamul lail all night without sleeping and I spend my wealth in the way of Allah, then I die, and on the day of my death there is no love in my heart for those who obey Allah and hatred for the sinners, then none of that is beneficial to me" (al-Ghazali, 2005). Abd Wahab as-Sha’rani adds, "Establishing harmonious friendship and companionship depends on obedience, charity, and worship of Allah. If we love someone and do the above, it is as if he loves Allah and will be gathered with those he loves“ (al-Sya’rani, 2007).

The equivalent sufism institution to this study is the Tijaniyah Tariqa. The Tijaniyah Tariqa believes that suhbah has a special meaning as a relationship between teacher and
student. Suhbah is done by purifying oneself, improving one's adab, and building one's physical and spiritual life through wirid lazimah, wazifah, and hailalah to achieve ma'rifatullah. According to the Tijaniyah Tariqa, respect, tawadu', and obedience to a teacher are the primary keys to acquiring knowledge in Sufism (Arjun, 1967). Shaykh Ahmad Tijani emphasizes that the relationship between the murshid and the disciple is similar to that between father and son. A murshid's words, actions, directions, and guidance should not only be heard or seen but should be modelled and followed. The murshid is essential in teaching tariqa, building morals, and directing students towards eternal happiness with ikhlas (Husnain, 1946).

The role of a murshid in the Tijaniyah Tariqa is crucial in developing the tariqa. The murshid acts as a teacher, leads the zawiyah, gives recitations, and maintains harmonious relations between the Tijaniyah Tariqa (Husnain, 1946). The Qur'an also provides information about the importance of a mentor in various fields, as Allah says in surah al-Ra'd (13): 07, which means "...and every people has a guide." The verse is interpreted as the human need for a spiritual guide. Shaykh Yusuf Khattar Muhammad interprets this verse to mean that psychologically, humans have a deep need for a spiritual guide. This justification is based on the limited capacity of human thinking, which, although equipped with reason and knowledge, is often limited and prone to errors of inference (Mudin, 2015; Y. K. Muhammad, 2004).

In the view of Sufism, having a spiritual teacher is considered obligatory. Shaykh Muhammad Zadah al-Uthmani stated that a disciple needs the guidance of a shaykh just as a patient needs a mental doctor to cure the diseases of the heart that the Qur'an forbids. The awareness of the obligation to have a murshid is also related to the primary goal of Sufism, which is to achieve a degree of makrifat by drawing closer to Allah (al-Naqsbandi & Zadah, 2012). Imam al-Ghazali emphasized the critical role of the murshid in guiding the ahlusuluk through the challenging journey of Sufism (al-Ghazali, 1327; al-Ghazali, 1992).

As explained in the book "al-Faid al-Rabbani," the suhbah method in Tijaniyah Tariqa includes four essential aspects. First, the personal element of guardianship and dignity, in which the followers of the tariqa believe that Ahmad al-Tijani received talqin directly from the Prophet in a state of consciousness. Second, the ethical aspect prohibits the followers of the tariqa from visiting other saints to take wirid from them. Third is the aspect of reward, where reading shalawat fatih is equivalent to six times reading the Qur'an. Fourth, punishment involves consequences for those who do not believe in the teachings of tarekat or even abandon them (Team, 2012).

Spiritual initiation (ordination) becomes the next step after the disciple finds a murshid and is willing to become his disciple. This initiation includes a ceremonial process, such as bai’at or talqin, which is a commitment to loyalty (Mudin, 2015). In the context of Tijaniyah Tariqa, disciples must vacate the wirid practices of the previous master, demonstrating an exclusive commitment to this tariqa (Husnain, 1946). The process involves a handshake with the murshid, reciting some verses of the Qur'an, and a prayer with the murshid's guidance. Purity from hadas and soul purification are prerequisites in this process, creating a readiness for introspection to the Prophet Muhammad (Mudin, 2015).

The Meaning of Suhbah in Building Adab

The Tijaniyah Tariqa is a major Sufi madrasa that emphasizes that adab is a crucial element in guiding individuals towards ma'rifatullah (Husnain, 1946). Adab is the
foundation for understanding knowledge, improving charity, receiving wisdom, achieving zuhud, and finally attaining happiness hereafter (an-Nazifi, 1984). Building an adab in Tijaniyah Tariqa is believed to be done through three leading wirid practices.

The first practice is *wirid lazimah*, performed every morning and evening, involving a series of recitations of *istighfar, shalawat*, and *dzikir* 100 times (Harazim, 1997). The pattern of *istighfar* taught in this tariqa follows the teachings of the Prophet Muhammad but with certain exceptions. This exception is the recitation of *istighfar*, which does not end with the phrase *wa atubu ilaihi* as an effort to save oneself from the sin that can arise from false claims of repentance. *Istighfar* is defined as cleansing oneself of the impurities of the heart and outward behavior that deviates from the shari'a rules (Husnain, 1946). Ahmad Tijani revealed that the recitation of *istighfar* contains the meaning of repentance. The process of repentance in this tariqa involves several manners, such as staying away from people who always commit sinful acts, staying away from useless, crowded places, and not expressing much pleasure in lust (Ubaidah, 2008).

After *istighfar*, the series of *wirid lazimah* involves the recitation of *shalawat*. Reciting *shalawat* to the Prophet Muhammad means getting closer to a creature loved by Allah, as a creature who received the title of Habib Allah. *Shalawat* is also considered the main wasilah (intermediary) to achieve wusul (unity) with Allah (Ubaidah, 2008). The recitation of shalawat means *li al-tabarruk* (to obtain barakah) and wasilah (intermediary) so that the recitation of *istighfar* and all its provisions are accepted by Allah Swt. Ahmad al-Tijani said that the primary wasilah to be able to wusul ila Allah is the Prophet Muhammad, while the way to get closer to the Prophet Muhammad is to read *shalawat* (Noor’ainah, 2011).

The series of *wirid lazimah* is completed with the *dzikir* of *la ilaha illa Allah*, which is recited after reciting *istighfar* and drawing closer to the Prophet. This *dzikir* is intended to express sincere repentance. By practicing the *dzikir* in *wirid lazimah*, it is hoped that the disciple will feel hurt if he does not have the opportunity to do good, encouraging him to introspect and improve his situation while maintaining his repentance with shari’ah deeds (Noor’ainah, 2011; Ubaidah, 2008).

Tijaniyah Tariqa has two categories of students: general and special. Available students are only given general instructions on basic practices without following specific rules in the *tarbiyah tariqa* process. Meanwhile, special students must be disciplined to carry out intensive spiritual training to penetrate the depths of the tariqa (Ubaidah, 2008).

The second practice in the Tijaniyah Tariqa is *wirid wazifah*, performed daily and night, emphasizing reciting *shalawat al-fatih* and *shalawat jauharat al-kamal*. This *shalawat* contains the meaning of gratitude based on the Prophet Muhammad as *al-fatih lima ughliqa* and *mahabbah*, which Ahmad al-Tijani believed was the key to creating a continuous relationship with the Prophet Muhammad (Harazim, 1997).

In *wirid wazifah, mahabbah* (love) for the Prophet Muhammad is the main focus, which Ahmad al-Tijani believed should be followed by practicing all his sunnah (Harazim, 1997). It is said in the book "Jawahir al-Ma'an" that *mahabbah* to Allah must be proven by following His beloved (Prophet Muhammad) physically and mentally, confirming all his news, obeying all his commands, fulfilling all his calls. This means that *mahabbah* is used as a medicine for the heart, a rest for the soul, and a pleasure for the spirit (Harazim, 1997). Therefore, the core of gratitude and *mahabbah* must be proven.
by the love of everything from the Prophet Muhammad through the practice of all his sunnah.

The third practice is the _wirid hailalah_, performed every Friday after the 'Asr prayer by reciting the _dzikir la ilaha illa Allah_. This wire aims to mobilize the spirit of establishing _tawhid zaupi_. It is said that a person will achieve _tauhid zaupi_ when all his thoughts are focused only on the oneness of Allah (muwahhid), his thoughts do not reveal himself, namely by negating all allies to Allah's creatures, along with the implementation of all His commands, both physically and mentally. Tijaniyah Tariqa teaches that the perfect _tawhid zaupi_ will be achieved when a _muwahhid_'s attention on himself has disappeared (_fana'/sirna_). This perfection of tawhid is achieved when the _muwahhid_ merges with the light of God (Harazim, 1997). Ahmad al-Tijani explains this concept of tawhid through the expression _tawhid li nafsi bi nafsih'an nafsi_ (for Allah, with Allah, from Allah). Reciting the _wirid hailalah_ is expected to foster and direct the student to present the Prophet with submission, humility, and solemnity (Harazim, 1997; Husnain, 1946).

Generally, the three forms of _wirid_ practice in the Tijaniyah Tariqa reflect the values of repentance, _istiqomah_, _zuhud_, and _taqwa_. This maqam is the basis for developing values in the practice of _dhikr_, which is the initial stage of _tawhid zaupi_. The Sufi journey towards _tawhid zaupi_, guardianship, and _ma'rifah_ is a long and challenging (Harazim, 1997).

Ahmad al-Tijani emphasizes two approaches: the vertical approach between students and teachers and the horizontal one between students. Through this approach, students learn and are guided by the murshid based on his scientific _sanad_ to achieve _ma'rifatullah_. However, several prerequisites must be fulfilled by a student in the Tijaniyah Tariqa, such as Kamaliyah requirements relating to the student's personality and _wirid_, and azimuth requirements involving of ethics towards Allah, the teacher, and fellow Ikhwan (Husnain, 1946).

Kamaliyah requirements include the selection of a clean murshid with the correct ijazah authority, the obligation to keep the five daily prayers in congregation, recite _basmalah_ before prayer, be _khusyu' _in bowing and prostration, perform _tahajud_ and _rawatib_ prayers regularly, and uphold the values of honesty and filial piety. Students are also expected to love Shaykh Ahmad Tijani and other teachers unceasingly until death, respect all people related to the Tijaniyah Tariqa, and not hurt fellow Ikhwan (Husnain, 1946).

The conditions of _lazimah_ regulate the procedure for performing _wirid_, involving reciting _wirid_ politely and _khussyu'_, facing the qibla when reciting _wirid lazimah_, _wazifah_, and _hailalah_, maintaining the intention and purpose that has been bound, and how important it is to recite _wirid_ in a low voice, in sequence, and _tartil_ (Husnain, 1946).

The conditions of _lazimah_ also regulate students' behaviour towards fellow Ikhwan, such as prohibiting pilgrimage to other saints except for the Prophet, companions, or saints of the Tijaniyah Tariqa. The student must not have _wirids_ from other teachers; if he does, he must give them up after taking the diploma. The student's _adab_ towards the shaikh is also explained in detail, including respecting, not opposing, giving precedence to, and obeying the shaikh's tariqas (Husnain, 1946). These explanations show that, in general, the application of _adab_ by students with teachers and fellow Ikhwan in the Tijaniyah Tariqa is crucial in building students' humility, _tawadu'_, and obedience to the teacher. This _adab_ also helps achieve _ma'rifatullah_, in line with the advice of the
founder of the tariqa, Shaykh Ahmad Tijani, and the concept of *adab* in Islam (Arjun, 1967).

In the context of *adab* towards fellow Ikhwan, the Tijaniyah Tariqa asserts the importance of shaking hands, maintaining brotherhood, loving fellow Tijani Ikhwan, and doing good in dhikr to Allah. This *adab* includes being kind to sick Ikhwan, protecting the disgrace of fellow Ikhwan, and not competing in worldly affairs (Husnain, 1946).

A student's journey, from the guidance of the murshid to the stage of *ma'rifah*, requires a sense of sincerity in practising the teachings. This meant being able to place Allah in his heart, eliminating everything other than Allah; there is no place for other than Allah, his heart must be filled with *dzikir* to Allah (al-wahid al-Haq), and the student must be *tawakkul*. Tawakkul here indicates complete ownership by God. It culminates in *ridha*, where the disciple gladly accepts God's provisions. By submitting oneself entirely to God's will, the student reaches the level of *mahabbah*, where the heart fully loves God (Harazim, 1997).

Through the values of *tawakkal* and *dzikir*, the student reaches the level of *muraqabah* and *musyahadah*. At this level, the student notices the rights of God, focuses on Him, and senses divine secrets. *Ma'rifah*, or knowledge of God's majesty, is achieved through *fana' al-fana*, where the disciple loses awareness of his surroundings due to the direct influence of God on him (Harazim, 1997).

The practice of *suhbah* is proven to have been carried out in several Islamic boarding schools, such as Pondok Pesantren Buntet Cirebon (Jaelani & Arwani, 2020), MA Badridduja Probolinggo (Batsal, 2021), Pondok Pesantren Darussalam Brebes (Kosasih, 2015), Pondok Pesantren Al-Fatih Kayuwalang Kota Cirebon (Jannah & Wahidin, 2022) and Jam'iyyah tarekat Tijaniyah in Kemlaten Karangpilang Surabaya (Hurriyah, 2011). These *pesantren* can be used as role models in education that integrate the moral values of students in Sufism, such as *sahabah*, *wirid*, *dzikir*, and *manaqib*, to achieve *ma'rifatullah*. Thus, they can have *al-wa`yu al-ilahi* (divine awareness) and express it with *takhalluq bi akhlaq Allah* (morally with the morals of Allah), both individually and in the congregation (G. Muhammad et al., 2021; Susanti, 2016).

Technological developments cannot replace the importance of this *suhbah* method of teacher and student in education. The role of a kiai or shaikh who is considered to have privileges and is respected as an alim is vital in guiding *santri, ikhwan*, or *salik* to *taqarrab illallah*. Through the role of a tarekat figure, the murshid is expected to become a social mobilizer who can attract people to join this tarekat. This social movement is seen among Madura, Cirebon, West Bandung Regency, and other areas (Muzaiyana, 2019).

Therefore, Tijaniyah Tariqa emphasizes the formal aspects of *adab* education and pays special attention to the spiritual and spiritual elements through structured *wirid* practices. The murshid recognizes these practices as a means to achieve *ma'rifatullah* and unite oneself with Allah. Structured evaluation by the murshid and self-evaluation by the ikhwan student are also integral to assessing the practice's success in attaining *ma'rifatullah*.

According to the discussion, the analysis of the meaning of *suhbah* Tijaniyah Tariqa in building *adab* can be seen in the figure below:
IV. CONCLUSION

The above research can conclude that the meaning of suhbah in the Tijaniyah Tariqa can be interpreted as a special relationship between teacher and student. This relationship is not merely mentoring in nature but also involves spiritual aspects, such as spiritual initiation, akhirah, and self-purification through wirid lazimah, wazifah, and hailalah. The concept places significant emphasis on the transformation of the value of adab as the key to achieving ma'rifatullah based on the idea of vertical and horizontal approaches based on the values espoused by its founder, Ahmad Tijani.

V. REFERENCES

The Meaning of Suhbah Tijaniyah Tariqa in Building Adab – Muhammad Thoriqul Islam, et al. 430

Ilmiyah.


DOI: https://doi.org/10.35723/ajie.v8i2.450


DOI: https://doi.org/10.35723/ajie.v8i2.450


DOI: https://doi.org/10.35723/ajie.v8i2.450